

Asma ul Husna
Belief on
The Excellent Attributes of
Allah



Compiled and Edited by
Akm Fakhru Islam
New York, USA

ASMA UL HUSNA - 99 Names of Allah

Allah! there is no god but He! To Him belong the Most Beautiful Names. (Al-Qur'an 20:8)



Flash Presentation with Meaning, Description, Audio & Quranic usage

Description from the publisher:

The issues of dealing with the Names and Attributes of Allah are some of the most important issues of faith. Different Islamic sects have adopted diverse opinions concerning these issues and due to their errors, false doctrines and erroneous concepts and ideas have evolved. Allah guided our righteous predecessors, from amongst the companions and their immediate followers, to the truth in those matters about which people have differed. This book is written for the purpose of making clear the views of Ahl as-Sunnah wa al-Jama'ah and explain the bases upon which those views are founded and highlight the features which distinguish them from others. At the same time, the characteristics of the Qur'anic, and Prophetic methodology based on belief concerning this subject become clear. This is the methodology that was followed and sanctioned by our righteous predecessors.

Preface:

All praise and thanks are due to Allah. We praise Him, seek His help and His forgiveness. We seek refuge with Allah from the evils of our own selves and from our bad deeds. Whomever Allah guides, none can misguide him and whomever He misguides, there is no guide for him. I testify that nothing deserves worship except Allah alone, with no partner and I testify that Muhammad is His servant and Messenger—may Allah send prayers upon him, his family, and his companions.

As for the following:

Allah has sent Muhammad (Sallallaahu 'alayhi wa Sallam) with guidance and the true religion. He sent him as a mercy to the world, as an example for the workers, and as a proof against all the servants. He (Muhammad) fulfilled the trust, conveyed the message, advised the Ummah, and he clarified for the people all of what they need regarding the foundations of their religion as well as its detailed matters. He left no good except that he clarified it and encouraged it, and he left no evil but that he warned the Ummah from it so much so that he left his Ummah upon a clear, white path – its night as clear as its day. His companions traversed this path, shining and radiant.

Afterwards, the best generations took it from them in the same state until oppression frowned upon them with the darkness of various innovations by which the innovators conspired against Islam and its people. The people then wandered in confusion purposelessly, and they began building their ‘Aqeedah beliefs upon a spider’s web.

However, the Lord upholds His religion with His close helpers upon whom He bestows Eemaan, knowledge, and wisdom by which they prevent these enemies. They repel their plot back against their own throats. So no one ever comes out with his innovation except that Allah and for this deserves praise and thanks destines to send someone from Ahlus-Sunnah who refutes and disproves his innovation and extinguishes it.

He has many works on the clarification and explanation of the Sunnah, the reinforcement of its pillars, and the destruction of innovations.

I ask Allah to make our effort sincerely for His Face and as a benefit to His servants, for indeed He is Generous and Kind.

Compiled and Edited by: **Akm Fakhru Islam**

Top of Form

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Naming the 99 Names of Allah On the Hadeeth

Dr. `Umar Al-Ashqar

From the book "Asmaa was-Sifaat fee Mu'taaqidi Ahl Sunnati wal Jam'aat"

The famous of Hadeeth of Abu Hurairah (radhiAllaahu 'anhu):-

Narrated Abu Hurairah (radhiAllaahu 'anhu) Allaah's Messenger (sallallaahu 'alaihi wa sallam) said: "Allaah The Most High has ninety-nine names. He who retains them in his memory will enter Paradise.

He is Allah, other than whom there is none worthy of worship, the Compassionate, the Merciful, the King, the Holy, the Source of Peace, the Preserver of Security, the Protector, the Mighty, the Overpowering, the Great in Majesty, the Creator, the Maker, the Fashioner, the Forgiver, the Dominant, the Bestower, the Provider, the Decider, the Knower, the Withholder, the Plentiful Giver, the Abaser, the Exalted, the Honorer, the Humiliator, the Hearer, the Seer, the Judge, the Just, the Gracious, the Informed, the Clement, the Incomparably Great, the Forgiving, the Rewarder, the Most High, the Most Great, the Preserver, the Sustainer, the Reckoner, the Majestic, the Generous, the Watcher, the Answerer, the Liberal, the Wise, the Loving, the Glorious, the Raiser, the Witness, the Real, the Trustee, the Strong, the Firm, the Patron, the Praiseworthy, the All-Knowing, the Originator, the Restorer to Life, the Giver of Life, the Giver of Death, the Living, the Eternal, the Self-sufficient, the Grand, the One, the Single, He to Whom men repair, the Powerful, the Prevailing, the Advancer, the Delayer, the First, the Last, the Outward, the Inward, the Governor, the Sublime, the Amply Beneficent, the Acceptor of Repentance, the Avenger, the Pardoner, the Kindly, the Ruler of the Kingdom, the Lord of Majesty and Splendor, the Equitable, the Gatherer, the Independent, the Enricher, the Depriver, the Harmer, the Benefactor, the Light, the Guide, the First Cause, the Enduring, the Inheritor, the Director, the Patient." [At-Tirmidhee: 5/530, Hadeeth no.3507; Hadeeth Saheeh without the listing of names, refer to Al-Baihaqi's "Al-Asmaa wal Sifaat" vol. 1, P22; Saheeh Muslim English vol.4: 1409]

Some of the Reasons for Its Weakness:-

At-Tirmidhee says: This Hadeeth is Ghareeb. It has been narrated by other than one person from Sufyaan Bin Saaleh, and we do not know the Hadeeth except from Sufyaan Bin Saaleh, and he is (only) trustworthy amongst the scholars of Hadeeth. [At Tirmidhee : 5/530, Hadeeth no.3507.]

Ibn Atee says : The Hadeeth in At-Tirmidhee is not Mutawaatir. In it are names that deviate from the rules, and (there are names) found in the du`a of the Prophet e.g., Ya Hannaan, Ya Mannaan; and not one of them is in the Hadeeth of At-Tirmidhee. ["Talkheesil-Baheer" : 4/172.]

Al-Qaadi Abu Bakr Ibn al-'Araabi says : We do not know if the explanation of these names (i.e. 99 names) are in the Hadeeth or from the saying of the narrator. Al-Mahfuz says from Abu Ayyub and Hisham, "(regarding this Hadeeth) it is without the listing (of the names)."

Al-Hakim says: And 'Abdul 'Azeez is reliable (in the chain). Those who agree about it's weakness are Bukhari, Muslim, and Ibn Ma'een. Al-Baihaqi (says) it is weak among the traditionalists. And Al-Baihaqi says : It is conceivable that it's tafseer is dropped from some of the narrator, and because of this probability the two sheikhs (Bukharei and Muslim) moved to the Hadeeth of Al-Waleed in the Saheeh.

Haafidh Ibn Hajr explains the reason for it's being Da'eef in "Fathul-Bari" 11/215
Ibn Katheer says: The listing of this Hadeeth is Mujarrad (which is an addition by a reporter to the text of the saying by the narrator.)

Ibn Taimiyyah also says: Verily the ninety-nine names have not been specified in any Sahih Hadeeth from the Prophet (sallallaahu 'alaihi wa sallam). ["Majmu'al-Fataawa" Shaikh-ul-Islaam Ibn Taymiyyah: 22/482.]

The evidence why it is not authentic (also) lies in that it falls short of many of the names from the text of the Qur`aan and the Sunnah. For e.g. :- Ar-Rabb, Al-Khaalik, Al-Qadeer, Al-Qareeb, and similarly, many of the names are found in it that not specified in the Qur`aan and the Sunnah for e.g :- As-Saboor, Al-Mahsee, Ar-Rasheed, Al-Baqi.

The Hadith

Naming the Ninety Nine Names of Allah

Jamaal al-Din Zarabozo

Al-Basheer, 8/2, July-August 1994

A well known Hadith concerning the names of Allah is the following: Abu Hurairah reported that the Messenger of Allah, said, "Allah has ninety-nine names. He who 'ahsaha' [enumerates them, believes in them, ponders their meanings, worships Allah by them and supplicates with them, and acts by them according to one's belief in them] will enter Paradise. He is God other than whom there is no god, the Compassionate, the Merciful, the King, the Holy, the Source of Peace, and the Preserver of Security..." The Hadith continues to list ninety-nine names of Allah.

This Hadith was recorded by at-Tirmidhi and others. Ibn Majah also has recorded something similar to it. In English, it may be found in a number of works, including Mishkat al-Masabih.

This Hadith is well-known among the scholars of Hadith to be a weak Hadith. Most of them consider the actual listing of the names as a later addition by one of the narrators of the Hadith and some narrators mistakenly included it as part of the Hadith. Among those scholars who reject this Hadith as weak are At-Tirmidhi, Al-Baihaqi, Ibn Hazm, Al-Dawudi, Ibn Taymiya, Ibn Katheer, Ibn Hajr, Al-Juwaini, Ibn Baz, Al-Albani, Ibn Uthaimin and Abdul Qadir Al-Arnaut.

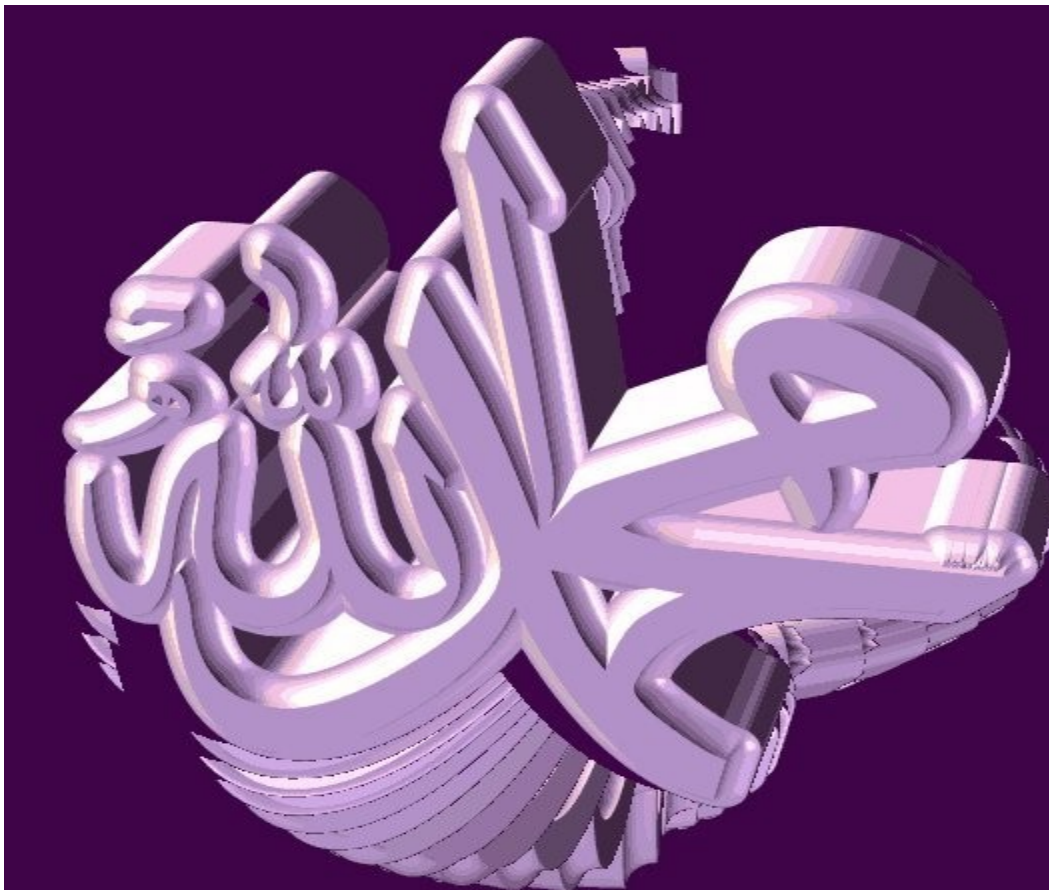
However, it must be noted that there is an authentic Hadith with the following wording that does not include the listing of the names of Allah: Abu Hurairah reported that the Messenger of Allah said, "Allah has ninety-nine names, one hundred less one. Whoever ahsaha will enter Paradise. (Recorded by al-Bukhari and Muslim)

SOME ADDITIONAL POINTS

A problem that results from the above hadith -- which seems to be the basis for the posters that are made of the ninety-nine names of Allah -- is that it contains some names which are not considered names of Allah. That is, ignoring this weak hadith, there is no authentic hadith or Quranic verse that offers evidence that those names are from the names of Allah. Since the names of Allah must be based on revelation from Allah (the Quran and Sunnah), if there is no authentic proof for specific names, they cannot be called one of the names of Allah. An example from the

above hadith is the name al-Rasheed. There is no Quranic verse or authentic hadith that states this name. Hence, one cannot claim it as a name of Allah. Other commonly heard names that apparently are not from the names of Allah are Al-Baqi, al-Sitaar and al-Naasir.

It should be noted that the hadith states that Allah has ninety-nine names, one hundred less one, is not meant to be all inclusive. That is, it does not mean that Allah has ninety-nine and only ninety-nine names. Indeed, in going through the Quran and authentic hadith of the Prophet (peace be upon him) many scholars have been able to discover more than ninety-nine names of Allah. Furthermore, many scholars have concluded that Allah has an infinite number of names. This opinion is based on the following hadith. The Prophet (peace be upon him) made the following supplication, "[O Allah], I ask you of you by every name that You have named yourself or that You have revealed in Your book or that You have taught any of Your creation or that You have kept hidden, in the unseen knowledge, with Yourself." [Recorded by Ahmad, According to Al-Albani, it is Sahih]



01.00.00

The Greatest Name of Allah



In the Name of Allah, the Beneficent, the Merciful

Religious scholars have related that **ALLAH** has three thousand Names: **1,000 (One thousand)** are only known by angels, **1,000(One thousand)** known only by Prophets, **300(Three hundred)** are in **Torah (Old Testament)**, **300(Three hundred)** are in **Zabur (Psalms Of David)**, **300(Three hundred)** are in the **New testament**, and **99(Ninety Nine)** are in the **QUR'AN**. This makes **2,099 Names**. One name which has been hidden by **ALLAH** is called '**Ism Allah Al-A'zam**': **The Greatest Name of ALLAH**.

All of Allah's Names are great, but since He has hidden his particular Name it is referred to as The Greatest Name. The Name is mentioned in the Qur'an as this Hadith States: Hadrat Asma, radiyallahu anha, reports that Prophet Muhammad , peace & Blessings of ALLAH be upon him, said: "The Greatest Name of ALLAH is in these two verses of the Qur'an,' He who is worshiped by you is one GOD, there is no god but Him, the compassionate and the beneficent. (Surah Al-Baqarah,v.2:163); Also in the first part of Surah Al-Imran, Alif Lam Mim-- ALLAH, there is no God but Him, the Alive, the Self-Subsisting. (Surah Al-Imran v.3:1-2)"

Hadrat Aisha, radiyallahu anha, mentioned that YA RAB (Oh Lord) is the Greatest Name.

Whoever reads the **Qur'an** will have read the Greatest Name probably without knowing it. Some of the companions of the Prophet, May Peace & Blessings of **ALLAH** Be upon them, knew the Name. **Ali Karramallahu Wachah (the fourth caliph), may ALLAH exalt him, was one who knew.**

ALLAH has hidden certain things out of His mercy. He has hidden the most righteous people is His eyes (**Awliya**), so people should respect one another indiscriminately. He has hidden His greatest Name in the **Qur'an** so people will read the entire **Qur'an**.

One should memorize the **99 Names** for one's own benefit. However learning the Names by heart is not the aim. The aim is to find the One who is named.

There is a Hadith related by Abu Umama which says **that the Greatest Name with which prayer is accepted is in these three Surahs of the Qur'an: Al-Baqara, Al-Imran and Ta-ha.**

In Al-Baqarah verse is

وَالْهُكْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (2:163)

Your God is One God, there is no God but He; the Merciful, the Compensionate.
[Surah Al-Baqarah, v.2:163]

In Al-Imran verse is

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ (3:2)

Allah, the Ever-Living, the Self-Subsisting, Who sustains the entire order of the universe - there is no God but He. [Surah Al-Imran, v.3:2]

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ - وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (2:255)

(2:255) Allah, the Everliving, the self Subsisting by Whom all subsist; there is no God but He. *278 Neither slumber seizes Him, nor sleep; *279 to Him belongs all that is in the heavens and all that is in the earth. *280 Who is there Who might intercede with Him save with His leave? *281 He knows what lies before the men and what is hidden from them, whereas they cannot attain to anything of His knowledge save what He wills them to attain. *282 His Dominion *283 overspreads the heavens and the earth, and their upholding wearies Him not; He is

All-High, All-Glorious. *284 [Surah Al-Baqarah, v.2:255, Towards Understanding the Qur'an: Sayyid Abul A'ala Mawdudi, Eng. Zafar Ishaq Ansari, London]

*278. Irrespective of the number of gods or objects of worship set up by ignorant people, the fact remains that godhead in its entirety, belongs exclusively to the Eternal Being, Who is indebted to no one for His existence. In fact, He is not only self-existent, but upon Him rests the entire order of the universe. He alone wields all sovereign authority over His dominion. None shares either His attributes or His power and might, and no one has the same claims against the creatures as He. Hence, if anywhere in the heavens or the earth someone sets up anything or anybody as an object of worship and service (ilah) either instead of or in addition to the One True God this amounts to declaring war on reality.

*279. This is a refutation of the ideas of those who, in formulating their concepts of God, are inclined to consider God analogous to their own imperfect selves and hence ascribe to God the weaknesses characteristic of human beings. An instance at hand is the famous Biblical statement that God created the heavens and the earth in six days and on the seventh day He rested [see Genesis, chapters 1 and 2].

*280. To God belong the heavens and the earth and everything therein. There is no one who shares anything with God in governance either of the heavens or of the earth. Any conceivable being other than God would necessarily be a part of the universe and thus belong to, and be a subject of, God rather than His partner and equal.

*281. This is a refutation of the ideas of those polytheists who consider either saints, angels or other beings to be so influential with God that if they were adamant in demanding something of Him, their demand would prevail. They are being told that, far from anyone having the power to impose his will on God, none - not even the greatest Prophets and the most highly esteemed angels - will dare utter one word in the majestic court of the Lord unless they are expressly permitted to do so.

*282. Here another blow is struck against polytheism. On the basis of the concept of God's unlimited sovereignty and omnipotence it was stressed, in the foregoing verses, that no one shares independently in God's governance of the universe, and no one is so powerful with God that his intercession would decisively influence His judgment. The same point is stressed here but in a different manner. It is pointed out that no one possesses the knowledge that would enable him to comprehend the order of the universe and the considerations underlying it, so no

one can legitimately interfere in its governance. The knowledge of human beings, of jinn, of angels and of all other creatures is limited and imperfect. No one's knowledge embraces all the facts of the universe. If someone did have the right to interfere even in only a part of the universe, and if his suggestions were of necessity to be put into effect, the entire order of the universe would be disrupted. Creatures are incapable of understanding what is best for them, and do not have the capacity to know how best the universe should be governed. It is God alone Who knows everything.

*283. The Arabic term *kursi* signifies sovereignty, dominion and authority. (The word *Kursi* has been variously interpreted by Muslim scholars. The literal meaning is obvious; it signifies that which one sits on. Scholars have differed, however, as to whether the word has been used in the Qur'an literally or figuratively. They have also disagreed whether the *Kursi* and 'Arsh which occur in the Qur'an have one and the same meaning or are different. The main opinions expressed by the scholars are the following:

- (i) That *Kursi* signifies God's knowledge, a view attributed to Ibn 'Abbas;
- (ii) That it is identical with 'Arsh (Throne), a view attributed to Hasan al-Basri;
- (iii) That it signifies God's power
- (iv) In opposition to such views a large number of scholars insist that *Kursi* should be considered a reality rather than be understood figuratively.

In addition to many earlier scholars, this was vigorously championed by Ibn Taymiyah. It should be remembered, however, that Ibn Taymiyah and others who hold this opinion, side by side with affirming that *Kursi* is a reality, also emphasize that man has no knowledge about the nature and modality of *Kursi* and that it ought to be treated as something unique, being related to God Who is unique both in His essence and attributes.

[See the commentaries of Alusi, Tabari, Qurtubi, Ibn Kathir and Shawkani on this verse. See also Ibn Taymiyah, *Majmu al-Fatawa Ibn Taymiyah*, vol. 5, pp. 55-8 and vol. 6, pp. 584-5. It is interesting to note that Sayyid Qutb, (martyred 1386 A.H/966 C.E.), a contemporary of Sayyid Abul A'la Mawdudi and one of the most influential Islamic thinkers of our time, has interpreted the verse exactly, as Mawdudi did-Ed]

*284. This verse is generally known as the 'Verse of the Throne' and it provides in one piece knowledge of God without parallel.

The question that arises here is: What is the occasion for describing the Lord of the

Universe and His attributes? In order to appreciate this one should rehearse the discourse beginning with verse 2:243 and continuing up to this point. In this discourse the believers were urged to strive with their lives and belongings to establish the true faith and were warned to get rid of the weaknesses which had characterized the conduct of the Israelites. A fundamental fact about war - that victory and success do not depend upon superiority in either numbers or weapons - was then indicated. They depend rather on faith, fortitude, discipline and firm resolution. Thereafter the Divine wisdom underlying fighting was disclosed, namely that God removes one set of people by means of another in order to maintain the good administration of the world. For we're one group's dominance to be assured in perpetuity, the lives of all other human beings would become miserable.

This was followed by the clarification of a misunderstanding which often arises in the minds of ignorant people. This misunderstanding arose from the false assumption that God had sent His Prophets so that all diversity and disagreement might come to an end. The people who accepted this premise, however, saw considerable diversity and disagreement, and were aware that falsehood existed side by side with Truth. They were agitated by the thought that this state of affairs might suggest helplessness on God's part that He had failed to stamp out the evils He wanted to. In reply to this it was pointed out that it was not God's will to compel all human beings to follow one and the same way. Had it been so, man could not have deviated from the course set for him by God. This observation was followed by a passing reference to the subject with which the discourse opened. Finally, the point is made that no matter how many divergent beliefs, viewpoints, ways of life and conduct exist in actual life, the reality underlying the order of the universe is the one stated in this verse, and it remains unaffected by the misconceptions of people. On the other hand, however, it is not God's purpose to compel people to accept it. Whoever accepts it will find it to his benefit; whoever rejects it, will find the result harmful.

01.01.00

Allah

The perfect word to describe the One God of monotheism



Allah:

The One And Only True God

He is the One and Only Deity, the One Who is worshipped and the One Who deserves to be worshipped by the whole of His creation due to the Perfect Godly Attributes that He is described with.

"Allah! There is none worthy of worship but He, the Living, the Sustaining. Neither slumber nor sleep overtakes Him. To Him belongs whatsoever is in the heavens and the earth. Who is there that can intercede with Him except with His Permission? He Knows what happens to them (His creatures) in this world and in the Hereafter. They will not encompass anything of His Knowledge except that which He Wills. His Footstool extends over the heavens and the earth and he feels no fatigue in guarding them. He is the Most High, the Most Great." [Surah Al-Baqarah, v.2:255]

In fact "Allah" is the perfect word to describe the "One God" of monotheism.

Where does the word "Allah" Come From?

"Allah" comes from the Arabic word "elah" - (Arabic) means 'a god' or something that is worshipped. This word (elah) can be made plural, as in "aleha" and it can be male or female. "Allah" comes from "elaha" but it brings more clarification and understanding.

Allah = has no gender (not male and not female)

* "He" is used only out of respect and dignity - not for gender

Allah = Always singular - Never plural

* "We" is used only as the "Royal WE" "just as in English for royalty

Allah = Means "The Only One to be Worshipped"

Is "Allah" only for Islam and Muslims?

"Allah" is the same word used by Christian and Jewish Arabs in the Bible, before Islam came.

On page one [1] of Genesis in the Old Testament, we find the word "Allah" seventeen [17] times.

[The Following is taken from Who is Allah?

By Abu Iman Abd ar-Rahman Robert Squires. Muslim Answers]

Some of the biggest misconceptions that many non-Muslims have about Islam have to do with the word "*Allah*". For various reasons, many people have come to believe that Muslims worship a different God than Christians and Jews. This is totally false, since "*Allah*" is simply the Arabic word for "*God*" - and there is only One God. Let there be no doubt - Muslims worship the God of Noah, Abraham, Moses, David and Jesus - peace be upon them all. However, it is certainly true that Jews, Christians and Muslims all have different concepts of Almighty God. For example, Muslims - like Jews - reject the Christian beliefs of the Trinity and the Divine Incarnation. This, however, doesn't mean that each of these three religions worships a *different* God - because, as we have already said, there is only One True God. Judaism, Christianity and Islam all claim to be "Abraham Faiths" and all of them are also classified as "*monotheistic*". However, Islam teaches that other religions have, in one way or another, distorted and nullified a pure and proper belief in Almighty God by neglecting His true teachings and mixing them with man-made ideas.

First of all, it is important to note that "*Allah*" is the same word that Arabic-speaking Christians and Jews use for God. If you pick up an Arabic Bible, you will

see the word "*Allah*" being used where "*God*" is used in English. This is because "*Allah*" is the only word in the Arabic language equivalent to the English word "*God*" with a capital "*G*". Additionally, the word "*Allah*" cannot be made plural or given gender (i.e. masculine or feminine), which goes hand-in-hand with the Islamic concept of God. Because of this, and also because the Qur'an, which is the holy scripture of Muslims, was revealed in the Arabic language, some Muslims use the word "*Allah*" for "*God*", even when they are speaking other languages.

This is not unique to the word "*Allah*", since many Muslims tend to use Arabic words when discussing Islamic issues, regardless of the language which they speak. This is because the universal teachings of Islam - even though they have been translated in every major language - have been preserved in the Arabic language.

It is interesting to note that the Aramaic word "*El*", which is the word for God in the language that Jesus spoke, is certainly more similar in sound to the word "*Allah*" than the English word "*God*". This also holds true for the various Hebrew words for God, which is "*El*" and "*Elah*", and the plural form "*Elohim*".

The reason for these similarities is that Aramaic, Hebrew and Arabic are all Semitic languages with common origins. It should also be noted that in translating the Bible into English, the Hebrew word "*El*" is translated variously as "*God*", "*god*" and "*angel*"! This imprecise language allows different translators, based on their preconceived notions, to translate the word to fit their own views. The Arabic word "*Allah*" presents no such difficulty or ambiguity, since it is only used for Almighty God alone.

Additionally, in English, the only difference between "*god*", meaning a false god, and "*God*", meaning the One True God, is the capital "*G*". In the Arabic alphabet, since it does not have capital letters, the word for God (i.e. *Allah*) is formed by adding the equivalent to the English word "*the*" (*Al-*) to the Arabic word for "*god/God*" (*ilah*). So the Arabic word "*Allah*" literally it means "*The God*" - the "*Al-*" in Arabic basically serving the same function as the capital "*G*" in English. Due to the above mentioned facts, a more accurate translation of the word "*Allah*" into English might be "*The One -and-Only God*" or "*The One True God*".

More importantly, it should also be noted that the Arabic word "*Allah*" contains a deep religious message due to its root meaning and origin. This is because it stems from the Arabic verb *ta'allaha* (or *alaha*), which means "*to be worshipped*". Thus

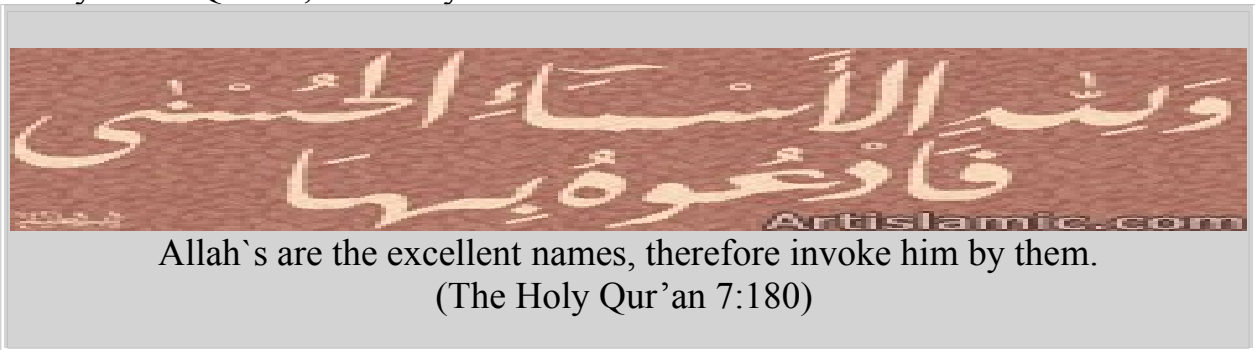
in Arabic, the word "*Allah*" means "*The One who deserves all worship*". This, in a nutshell, is the Pure Monotheistic message of Islam.

02.00.00

Asma ul Husnaa

The Excellent Names of Allah

"Asma-ul Husnaa" have a very special significance in Islamic belief. Because firstly in the Qur'an, Allah says:



"99 Names of Allah" (in Arabic: "Asma-ul Husnaa" = The Excellent Names) are the epithets of Allah's attributes mentioned through the **Holy Qur'an** and **Hadiths** (sayings of Prophet Muhammad {peace of Allah be upon him}). Indeed, the names and attributes referring to Allah in the Qur'an and sayings of Prophet Muhammad (pbuh) is more than a hundred. The phrase "Asma-ul Husnaa" contains the whole of this names and attributes in general meaning. However it is a special term for the 99 Names of Allah in Islamic literature.



The Prophet Muhammad (peace of Allah be upon him) said: **“There are 99 names of Allah; he who enumerated them would get into Paradise:”**

Hadith: Hadrat Abu Hurairah reported that the Messenger of Allah said, ‘Allah has ninety nine names, one hundred less one. Whoever ahsaha (enumerates them, believes in them, ponders their meanings, worships Allah by them and supplicates with them, and acts by them according to one’s belief in them) will enter Paradise. (Bukhari and Muslim)

Secondly, as the teacher and explainer of the Qur’an, Prophet Muhammad (pbuh) said: "**There are 99 names of Allah; he who commits them to memory** (in the narration of Ibn `Umar this part of sentence is: ‘**He who enumerates them would get into Paradise.**’ **Allah is Odd** (i.e. he is One and 99 is an odd number) **and He loves odd number:...**(Then the reporter Abu Hurairah enumerates the 99 Names)."

Because of this significance, hundreds of "Asma-ul Husna explanation books" have been written [and is being written, even on the web] by Muslims. Many leading Muslim writers and scholars in the Islamic history had wanted to add their book series also an "Asma-ul Husna explanation" book. There is even books that only examining the books written about "Asma-ul Husna".

There is absolutely an "Asma-ul Husna" collection in the works of a Muslim calligrapher. Many Muslim teachers and parents ask their students and children to memorize "Asma-ul Husna" by promising them some gifts. Many good Muslims enumerate "Asma-ul Husna" every day especially after the day’s first praying expecting the spiritual advancement and to get into Paradise as Prophet Muhammad (pbuh) heralded.

One may ask: "How come only enumerating or memorizing these names can result the spiritual advancement and getting into Paradise?"

The Holy Prophet Muhammad (pbuh) again and again instructed and advised his companions to keep their hearts always illuminated with the remembrance of Allah.

The Qur’an says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى (20:8)

(20:8) He is Allah: there is no god but He; all the excellent names are for Him.*4
[Surah Ta-Ha]

*4 That is, "He possesses all the excellent attributes and characteristics."

02.01.00

How to Remembrance of Allah

In the Qur'an Allah says:

اِنَّ مَا اُوْحِيَ اِلَيْكَ مِنَ الْكِتَابِ وَاَقِمِ الصَّلَاةَ اِنَّ الصَّلَاةَ تَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَاذْكُرْ اللّٰهَ اَكْبَرُ وَاَللّٰهُ يَعْلَمُ مَا تَصْنَعُونَ (29:45)

(O Prophet), recite the Book that has been revealed to you and establish Prayer. *77 Surely Prayer forbids indecency and evil. *78 And Allah's remembrance is of even greater merit. *79 Allah knows all that you do. [Surah Al-An-Kabut, v.29:45, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi, Eng. Zafar Ishaq Ansari, London Vol.VIII]

There are three things mentioned in this verse:

A. (O Prophet), recite the Book that

has been revealed to you and establish Prayer*77 :

اِنَّ مَا اُوْحِيَ اِلَيْكَ مِنَ الْكِتَابِ وَاَقِمِ الصَّلَاةَ

*77 This is apparently addressed to the Prophet (peace and blessings be upon him), but in fact, it is meant for all believers. The believers were then then facing immense hardship in their effort to follow their faith. In the earlier verses of this Surah(see vv.1-42), the believers were continually urged to remain patient and resolute and place all their trust in God. They are now being directed to adopt certain practical measures- to recite the Qur'an and establish Prayer. The underlying idea is that these will equip them with firm character and such remarkable qualities that they will be able to withstand all onslaughts from evil forces. Once they are so equipped, the believers will have acquired the ability to turn the tide of the forces of evil pitted against them. It is evident, though, that one can only derive strength from reciting the Qur'an when one correctly comprehends its teachings and when one's heart and soul absorb them. They are not the case, however, when Qur'an- recitation is merely a mechanical repetition of the Qur'an's text. Likewise, offering should not be confined to a set of bodily acts; rather, it should instill in the reciter's heart the message of the Qur'an and make it the driving force of his character and conduct. What kind of impact Prayer should

have on a man's conduct is clearly outlined in this very verse. [For elaboration see n. 78 below.]

As for recitation of the Qur'an, if this does not go beyond the reciter's throat to reach his heart, it will certainly not provide him with the strength to withstand the tempestuous onslaughts of the forces of unbelief. In fact, it will hardly enable him even to sustain his faith. It is pertinent in this regard to bear mind the following hadith about a group of people who used to recite the Qur'an:

'They will recite the Qur'an the while it will not go beyond their throats. They will go out of the fold of faith as an arrow goes out of the bowstring.' [Bukhari, K. Ahadith al-Anbiya, Bab: Qawl Allah: Amma 'Adan fa uhliku; Muslim, K. al-Zakah, Bab: Dhikr al-Khawarij wa Sifatihim; Malik, Mu'atta', K. al-Nida'li al-Salah, Bab: Ma ja'a fi ul-Qur'an-Ed.]

If one's mind, heart, character and conduct are not transformed after reciting the Qur'an, and one still persists in doing what the Qur'an forbids, this is not a true believer's recitation of the Qur'an. The Prophet(peace and blessings be upon him) characterized such people in these terms:

He who treats the prohibitions of the Qur'an as lawful does not [truly] believe in the Qur'an. [Tirmidhi, K. Fada'il al-Qur'an, Bab: Ma ja'a fi man qara'a Harfan min al-Qur'an ma lahumin al-Ajr-Ed.]

Such recitation does not reform person's life or strengthen his spirit. In fact, it makes him all the more brazen with God and even more shameless before his own conscience so that no vestige of good character is left in him. Such a person is even more guilty than he who does not recite the Qur'an. For the person who believes the Qur'an to be the Book of God but who then violets its directives after becoming acquainted with them, as a result of reading the Qur'an, is like a criminal who violets the law not out of ignorance, but with full knowledge of what he is doing. The following statement from the Prophet(peace and blessings be upon him) applies fully to such people: **'The Qur'an is a witness either for you or against.'** [Muslim, K. al-Taharah, Bab, Fadl al-Wudu-Ed.]

In other words, if one faithfully follows the message of the Qur'an, one will benefit from it immensely. Whenever one is asked about one's conduct, whether in this world or in the next, one can refer to the Qur'an and plead that one acted according to it. If one's deeds are in accord with it, one need not fear any punishment from the courts in this world or any punishment in the Hereafter. However, if someone

receives the message of the Qur'an and knows what God expects him to do and what to avoid and still acts contrary to the Qur'an's directives, this will be a witness against him. It will strengthen the case against him in God's court. For at this stage no one will be able to plead ignorance as a reason for exoneration nor will he be off let off with a lighter punishment.

That is, "If you follow the Qur'an rightly it is a testimony in your favor. Whenever you are called to account for your deeds, here or in the hereafter, you can produce the Qur'an as a testimony in your defense, saying that whatever you did was in accordance with this Book. If what you did was precisely according to it, no jurist in the world will be able to punish you, nor will God in the Hereafter hold you accountable for it. But if this Book has reached you, and you have read it and found out what your Lord demands from you, what He enjoins and what He forbids, and then you adopt an attitude opposed to it, and then this Book will be a testimony against you. It will further strengthen the criminal case against you in the Court of God. Then it will in no way be possible for you to escape the punishment, or receive a light punishment, by making the excuse of ignorance."

B. Surely Prayer forbids indecency and evil:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

*78 This is one among the many important attributes of Prayer that is highlighted here in sync with the context. At the time it was revealed, the early Muslims of the Makkan period encountered fierce hostility. To be able to withstand this, the Muslims stood in much greater need of moral rather than material strength. Two things were earlier indicated in order to generate moral strength among them and to ensure its growth reciting the Qur'an and establishing regular Prayers. The Muslims are now being told that by establishing Prayer they will be able to purge themselves of the evils in which they, as well as the jahili society of Arabia and the neighbouring lands, were enmeshed before their acceptance of Islam. The establishment of Prayer has the power to help them overcome the evils that mar their lives.

A little reflection will make it clear why this particular attribute of Prayer is emphasized here. It goes without saying that purification from vice is beneficial both in the present world and in the Next. It give one an edge over those who are engrossed in vice and who have pitted themselves in a battle against good in a bid to preserve the corrupt jahili system.

The word **fahsha** and **munkar** used here refer to indecent and evil actions that are instinctively repulsive to human nature and which have always been known to be evil by all nations and societies. In fact, even those who are themselves enmeshed in corruption look upon evil as evil. Arqabian society at the time the Qur'an revealed was no exception to this. The Arabs of the time recognized what was morally right to be right and what was wrong to be wrong and distinguished between good and evil. None of them branded good deeds to be evil or vice versa.

Against this backdrop, the emergence of a movement in a society that was immersed in evil and its ability to bring about a moral transformation among those influenced by it gave that movement a moral edge over others. This was bound to have an impact. The Arabs could not simply disregard a movement that extirpated evil and made those whom it influenced become conspicuously upright and pious in comparison with their contemporaries. It was impossible for ordinary Arabs not to feel the moral weight of the movement that was eradicating evils in their society and transforming people into virtuous and upright human beings. It was also difficult for them to extend their support, merely under the influence of the hollow slogans of jahili bigotry, to those who were themselves steeped in moral vice and who were striving to keep intact the jahiliyah corruption that had been extant for centuries. Therefore, rather than ask the Muslims to equip themselves with material resources, the Qur'an urged them to establish Prayer, which would infuse moral excellence in them. Thus, in turn, would help this handful of people win over the hearts and minds of those around them and enable them, ultimately, to prevail over their opponents.

The merit of Prayer outlined in this verse, viz. that it forbids indecency and evil, has two aspects:

- (i) The first is its essential characteristic, whereby it prevents man from indecency and evil.
- (ii) The second is, in fact, its required characteristic, whereby he who observes Prayer should actually desist from all acts of indecency and evil. As for restraining man from evil and indecency, Prayer is undoubtedly a powerful means to this end.

Of all the possible restraints against committing evil, Prayer is the most effective. What could be more effective than summoning man five times a day to remember God and to refresh in him the fact that he has no right to act with unfettered freedom for he is the servant of an All-Knowing God, One Who is aware even of the desires and intentions that lie hidden in his heart. Furthermore, He it is to Whom man will one day have to render an account of all his deeds.

Prayer not only serves as a reminder of all these truths, but it also practically trains man not to disobey any of God's commands even when no one is watching him. This because for from the moment a person rises to pray until he finishes it, God alone knows whether that person has or has not observed all the commands prescribed by Him for offering Prayer. For example, if someone joins the prayer while he is not in a state of wudu, this fact is known to none except himself and God. Likewise, someone might apparently join the Prayer and perform all the physical acts of which it consists while within himself he might have no intention of praying at all. It is also possible that instead of reciting what is required in Prayer, the person instead recites amorous songs. In such cases who else but the person themselves or God knows that, in reality, Prayer has not been offered at all? However, when someone offers Prayers five times a day, duly observing all its requirements, ranging from ritual cleanliness of body and clothing to recitations as laid down by Divine Law, this exercise constantly rejuvenates his conscience, awakens in him a sense of accountability to God, and transforms him into a responsible, duty-conscious person. Thereby, he is trained to willingly adhere to the dictates of faith, both in public and in private, regardless of whether he is subjected to supervision by any external authority and regardless of whether or not others are aware of his deeds.

Seen in this light, one reaches the inevitable conclusion that Prayer does indeed restrain man from committing acts of indecency and evil. In fact, there is no scheme of training aimed at dissuading people from evil as effective as Prayer. As for the question of whether someone will really refrain from evil after following the regime of regular daily Prayers, the result will obviously vary from one participant in this scheme of self improvement to another. If someone is sincerely interested in deriving benefit from Prayer and takes the required steps in that direction, his way of life will doubtlessly be reformed. As for the person who is not ready to mend his ways or who deliberately deprives himself of the benefits of the Prayer, it is clear that no scheme of reform is going to help him. The following analogy illustrates this. Food is essential for the nutrition and growth of the body. However, food can perform this function only when one lets it do so. If someone were to immediately vomit the food after eating it, even the most nutritious food will do him no good. Obviously, the situation of such a person is not a good basis to conclude that food is not nutritious for them. Following the same analogy, the example of someone who prays regularly and yet commits evil does not prove that Prayer fails to forbid indecency and evil. Rather, it is more apt to say that the person concerned does not truly offer Prayers. His likeness is that of the person who vomits after taking food and thus becomes weaker by the day.

This potential of Prayer to prevent people from indecency and evil features in several traditions from the Prophet(peace and blessings be upon him) and from some leading Companions and successors.

Imran Ibn Husain narrates that the Prophet(peace and blessings be upon him) said: "He Whose Prayer does not deter him from indecency and evil is, in fact, one whose Prayer takes him further away from God." [Ibn Abi Hatim and Tabari, Tafsir, comments on al-Ankabut 29:45 and Tabarani, al-Mu'jam al-Kabir, tradition 10862-Ed.]

Ibn `Abbas narrates the following saying of Prophet (peace and blessings be upon him): "Anyone whose Prayer does not forbid him from indecency and evil (is a Prayer that) further removes from God." [Ibn Abi Hatim, Tafsir comments on al-`Ankabut29:45 and Tabarani, al-Mu'jam al-Kabir, tradition 10862-Ed.]

Hasan Al-Basri narrated a tradition directly from the Prophet (peace and blessings be upon him) which enshrines the same idea. [Ibn Jarir al-Tabari and Al-Baihaqi]

Ibn Jarir al-Tabari and Al-Baihaqi narrated a tradition from `Abdullah Ibn Mas`ud, that the Prophet (peace and blessings be upon him) said: "The Prayer of someone who does not obey the imperatives of Prayer and who does not refrain from indecency and evil, is not taken into account." [Ibn Jarir al-Tabari and Ibn Abi Hatim]

Several traditions of similar import are related on the authority of `Abdullah Ibn Mas`ud, `Abdullah Ibn `Abbas, Hasan al-Basri, Qatadah and A`amash.

Imam Ja`far Sadiq has said: "If one wants to ascertain whether one's Prayer has been accepted by God or not, one should assess how far one has abstained from indecency and evil. If one has stopped committing evil under the influence of Prayer, one's Prayer has been accepted." [Al-Alusi, Ruh ul Ma`ani and Qurtubi, al-jami`li Ahkam al-Qur'an, comments on Al-Ankabut29:45-Ed.]

C. And Allah's remembrance is of even

greater merit. *79 Allah knows all that you do:

وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

*79 This may be interpreted variously:

- (1) Firstly, God's remembrance, that is Prayer, is greater and of much higher value than merely its potential to prevent acts of indecency and evil. Far from

being only a force to restrain people from evil, observance of Prayer also prompts them to do good and excel others in so doing.

- (2) Secondly, remembrance of God is an act of great intrinsic merit ; it is in fact, the best of deeds. Man cannot do anything better than engage in God's remembrance.
- (3) Thirdly, God's remembrance of man is of an even higher value than man's remembrance of God. The idea that God remembers man occurs in the Qur'an as follows:

فَاذْكُرُونِي أَذْكَرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُون (2:152)

So remember Me and I shall remember you, and give thanks to Me and do not be ungrateful to Me for my favors. [Surah Al-Baqarah, v.2:152]

Prayer represents man's remembrance of God. When God's servant remembers Him, He too remembers His servant. Apart from these three interpretations, there is also the subtle interpretation offered by:

- (4) Hadrat Abud Darda's wife who said that: Remembrance of God does not consist only of Prayer. Its range is very wide. As one observes fasting or pays Zakah or does any other good act, he is in fact remembering God. Likewise, when any one avoids committing evil, he is prompted to do by his remembrance of God. Thus remembrance of God embraces every aspect of a believer's life.

Regarding remembrance of God

it has been said in other places of the Qur'an such as:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (13:28)

Such are the people who have accepted (the Message of this Prophet,) and their hearts find comfort in the remembrance of Allah. Note it well that it is Allah's remembrance alone that brings comfort to hearts. [Surah Ar-Ra'ad, v.13:28]

Allah has said in the Qur'an:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (20:14)

(20:14) It is Who am Allah: there is no god but Me: so worship Me and establish Salat to remember Me. *9 [Surah Ta-Ha]

*9 This indicates the main purpose of the Prayer: (i) that man may not become oblivious of God; (ii) that the glittering allurements of this world may not make him impervious to the basic fact that he is God's servant; (iii) that man may not remain under the illusion that he is free to do as he pleases.

Prayer is the most potent means of keeping this consciousness fresh in man's mind; it enables him to maintain a strong, vibrant relationship with God. Prayer weans man away, many times a day, from the ordinary hum-drum existence of daily life; it orients him towards God.

Some scholars have interpreted this verse to mean that man should offer Prayers so that God may, in turn, also remember him as has been said elsewhere in the Qur'an: 'So remember Me; I will remember you'. [Surah Al-Baqarah, v.2:152]

Incidentally, this verse also provides the ground-work for the ruling that if one forgets to offer Prayer, one should offer it immediately one remembers such an omission. A Hadith reported by Hadrat Anas Ibn Malik says: "The Prophet (peace and blessings be upon him) said: one who forgets to perform Prayers should do so whenever he recalls it. Nothing else is required to be done." [Bukhari, K. al-Mawakit, Bab man nasiya Salatan fra li yusalli...; Muslim, K. al-Masajid wa Mawaddi' al-Salah; Ahmed Ibn Hunbal, Musnad, vol.3, P.269-Ed.]

There is another Hadith of similar import narrated by Abu Hurairah is recorded in Abu Da'ud and al-Nasa'i. It was inquired from the Holy Prophet: "What should we do if we remained asleep during the time of prayer?" The Holy Prophet said, "There is no sin if one remained asleep. The sin is that one should neglect one's prayer intentionally while awake. Therefore if one forgets to offer a prayer or remained asleep one should offer that prayer on remembering it or on awaking." [Al-Nasa'i, Sunan, K. al-Mawaqit, I'adah man nama 'an al-Salah; Muslim, K. al-Masajid wa Mawadi' al-Salah, 'Bab Qada' al-Salah al-Fa'itah; Abu Da'ud, K. al-Salah, Bab fi man nama 'an al-Salah-Ed.]

Abu Qatadah reports that when the Prophet (peace and blessings be upon him) was asked by people what they should do if they overslept the time of Prayers, the Prophet (peace and blessings be upon him) replied: "There is no sin if one is asleep. Sin is incurred when one does not pray while one is awake. If anyone of you forgets [to pray] or is asleep [at the time of Prayers], you should offer Prayers when you wake up or when you remember." [At Tirmidi, Abwab al-Salah, Bab ma ja' fi al-Nawm 'an al-Salah; Abu Da'ud, Sunan, K. al-Salah, Bab fi man nama 'an al-Salah aw nasiyaha'; Al-Nasa'i, K. al-Mawaqit, fi man nama an al-Salah'-Ed.]

Now, let's see the Hadith regarding remembrance of God:

Prophet Muhammad (pbuh) said: "... Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart." [Bukhari, Imaan, vol.I Book 2 No.49]

"According to him, the heart is the source of good and bad thoughts and deeds. If there is slackness on the part of a believer in the remembrance of Allah, bad ideas and thoughts occur in it. At the end they result in sins or vices. When the remembrance of Allah is in abundance, bad thoughts and ideas are suppressed and good ones occur which lead to good deeds."

If we keep in view the verse of Qur'an mentioned above (29:45) we can realize the relationship between remembrance of Allah and the deeds it resulted: After mentioning about remembering Him, Allah says: "and Allah knows what you do."

So, memorizing or enumerating the Excellent Names of Allah, will result in remembering him; remembering him will result in the illumination and goodness of the heart; this good heart will result in the good deeds; and the good deeds will take the person into Paradise by the permission of the Lord Of the worlds Allah.

We can call Him by other sacred names also which are attributive or qualitative with great benefits and blessings. Nevertheless, He must be remembered, or called upon only with one of the names by which the last Prophet Muhammad (pbuh) is known to have remembered or called on Him. The reason for this is simple: Allah Almighty is beyond human comprehension and, therefore, to call on Him by names out of one's own imagination may be unbecoming to His Omnipotence. So, here are the names we can call Allah at ease. Because they were taught the mankind by the Book and the Prophet He sent.

03.00.00

Allah

The Name Of God



He is **ALLAH**, than Whom there is not other God.



ALLAH

The One And Only True God

The term Allah is the proper name for the Creator and Sustainer Whose Will holds supreme in the universe and who alone is worthy of the highest honor, the greatest respect and admiration and is the only object of worship. The title Allah is complete and any other name will be a poor substitute. It refers to all the attributes of perfection and beauty and represents One and Unique God. The title Allah is the ideal name for God; all other titles including Rabb are attributes or names of God.

Allah

He is the One and Only Deity, the One Who is worshipped and the One Who deserves to be worshipped by the whole of His creation due to the Perfect Godly Attributes that He is described with.

"Allah! There is none worthy of worship but He, the Living, the Sustaining. Neither slumber nor sleep overtakes Him. To Him belongs whatsoever is in the heavens and the earth. Who is there that can intercede with Him except with His Permission? He Knows what happens to them (His creatures) in this world and in the Hereafter. They will not encompass anything of His Knowledge except that which He Wills. His Footstool extends over the heavens and the earth and he feels no fatigue in guarding them. He is the Most High, the Most Great." (2:255)

In fact "Allah" is the perfect word to describe the "One God" of monotheism.

Where does the word "Allah" Come From?

"Allah" comes from the Arabic word "elah" - (Arabic) means 'a god' or something that is worshipped. This word (elah) can be made plural, as in "aleha" and it can be male or female. "Allah" comes from "elaha" but it brings more clarification and understanding.

Allah = has no gender (not male and not female)

* "He " is used only out of respect and dignity - not for gender

Allah = Always singular - Never plural

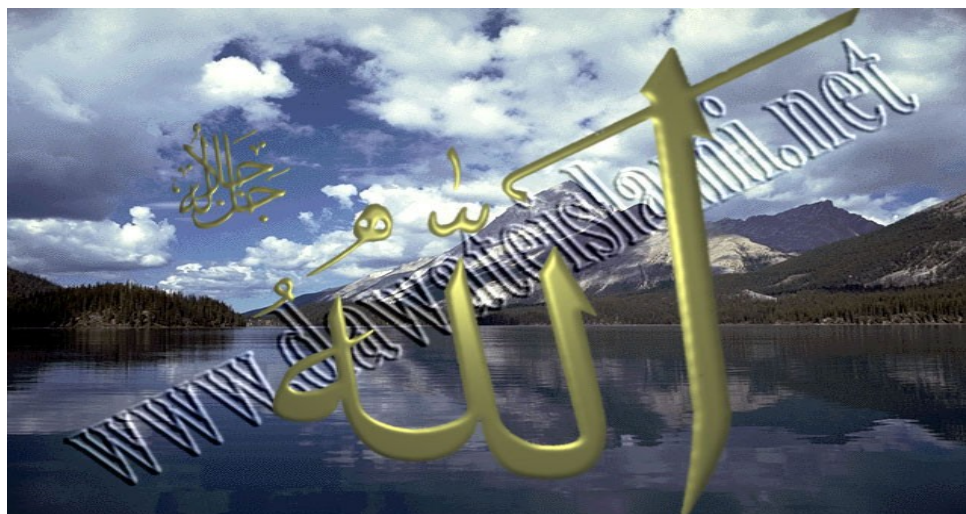
* "We" is used only as the "Royal WE" just as in English for royalty

Allah = Means "The Only One to be Worshipped"

Is "Allah" only for Islam and Muslims?

"Allah" is the same word used by Christian and Jewish Arabs in the Bible, before Islam came.

On page one [1] of Genesis in the Old Testament, we find the word "Allah" seventeen [17] times.



Allah Is He who has the Godhood, which is the power to create the entities.

The Following is taken from Who is Allah?

By Abu Iman Abd ar-Rahman Robert Squires. © Muslim Answers

Some of the biggest misconceptions that many non-Muslims have about Islam have to do with the word "*Allah*". For various reasons, many people have come to believe that Muslims worship a different God than Christians and Jews. This is totally false, since "*Allah*" is simply the Arabic word for "*God*" - and there is only One God. Let there be no doubt - Muslims worship the God of Noah, Abraham, Moses, David and Jesus - peace be upon them all. However, it is certainly true that Jews, Christians and Muslims all have different concepts of Almighty God. For example, Muslims - like Jews - reject the Christian beliefs of the Trinity and the Divine Incarnation. This, however, doesn't mean that each of these three religions worships a *different* God - because, as we have already said, there is only One True God. Judaism, Christianity and Islam all claim to be "Abraham Faiths" and all of them are also classified as "*monotheistic*". However, Islam teaches that other religions have, in one way or another, distorted and nullified a pure and proper belief in Almighty God by neglecting His true teachings and mixing them with man-made ideas.

First of all, it is important to note that "*Allah*" is the same word that Arabic-speaking Christians and Jews use for God. If you pick up an Arabic Bible, you will see the word "*Allah*" being used where "*God*" is used in English. This is because "*Allah*" is the only word in the Arabic language equivalent to the English word "*God*" with a capital "*G*". Additionally, the word "*Allah*" cannot be made plural or given gender (i.e. masculine or feminine), which goes hand-in-hand with the Islamic concept of God. Because of this, and also because the Qur'an, which is the holy scripture of Muslims, was revealed in the Arabic language, some Muslims use the word "*Allah*" for "*God*", even when they are speaking other languages.

This is not unique to the word "*Allah*", since many Muslims tend to use Arabic words when discussing Islamic issues, regardless of the language which they speak. This is because the universal teachings of Islam - even though they have been translated in every major language - have been preserved in the Arabic language.

It is interesting to note that the Aramaic word "*El*", which is the word for God in the language that Jesus spoke, is certainly more similar in sound to the word "*Allah*" than the English word "*God*". This also holds true for the various Hebrew words for God, which is "*El*" and "*Elah*", and the plural form "*Elohim*".

The reason for these similarities is that Aramaic, Hebrew and Arabic are all Semitic languages with common origins. It should also be noted that in translating the Bible into English, the Hebrew word "*El*" is translated variously as "*God*", "*god*" and "*angel*"! This imprecise language allows different translators, based on their preconceived notions, to translate the word to fit their own views. The Arabic word "*Allah*" presents no such difficulty or ambiguity, since it is only used for Almighty God alone.

Additionally, in English, the only difference between "*god*", meaning a false god, and "*God*", meaning the One True God, is the capital "*G*". In the Arabic alphabet, since it does not have capital letters, the word for God (i.e. *Allah*) is formed by adding the equivalent to the English word "*the*" (*Al-*) to the Arabic word for "*god/God*" (*ilah*). So the Arabic word "*Allah*" literally it means "*The God*" - the "*Al-*" in Arabic basically serving the same function as the capital "*G*" in English. Due to the above mentioned facts, a more accurate translation of the word "*Allah*" into English might be "*The One -and-Only God*" or "*The One True God*".

More importantly, it should also be noted that the Arabic word "*Allah*" contains a deep religious message due to its root meaning and origin. This is because it stems from the Arabic verb *ta'allaha* (or *alaha*), which means "*to be worshipped*". Thus in Arabic, the word "*Allah*" means "*The One who deserves all worship*". This, in a nutshell, is the Pure Monotheistic message of Islam.

The glorious name Allâh Subhâna Wa ta'âlâ, is the greatest and most beautiful of all the names. The name Allâh encompasses all of the divine names and attributes of perfection.

The name Allâh is the Arabic proper name of the One, while other names, descriptions and titles such as these ninety-nine beautiful names are considered to be attributes of Allâh. That is, they are the signs by which we recognize the wonder and glory of the Almighty One.

The essence of all attributes, descriptions and names are unified in this one name, Allâh, which denotes the ultimate perfection of love, harmony and beauty.

It is a known fact that every language has one or more terms that are used in reference to God and sometimes to lesser deities. This is not the case with Allah. Allah is the personal name of the One true God. Nothing else can be called Allah. The term has no plural or gender. This shows its uniqueness when compared with

the word god who can be made plural, gods, or feminine, goddess. It is interesting to notice that Allah is the personal name of God in Aramaic, the language of Jesus and a sister language of Arabic.

The One true God is a reflection of the unique concept that Islam associates with God. To a Muslim, Allah is the Almighty, Creator and Sustainer of the universe, Who is similar to nothing and nothing is comparable to Him. The Prophet Muhammad was asked by his contemporaries about Allah; the answer came directly from God Himself in the form of a short chapter of the Qur'an, which is considered the essence of the unity or the motto of monotheism. This is chapter 112 which reads:

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ
كُفُوًا أَحَدٌ (112:4)

(1) Say: "He is Allah, the One and Unique; (2) Allah, the eternally Besought of all. (3) He begotten not nor was begotten. (4) And there is non comparable unto him.(Surah Ikhlas, V.112:1-4)

The Qur'an says:

هُوَ اللَّهُ الْخَالِقُ-الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ
مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (59:24)

(59:24) Exalted is Allah alone Who is the Planner of Creation,*4444 its Enforcer and its Fashioner.*4545 His are the excellent names.*4646 Whatever is there in the heavens and the earth glorifies Him.*4747 and He is the All-Mighty and the All-Wise.*48 [Surah Al-Hashar; Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

He is Allah, the Planner:

*44 That is, those who regard a creature as an associate in His powers, authority, attributes, or in His Being, in fact, utter a grave falsehood, for Allah is far exalted that anybody or anything should be an associate with Him in any sense.

Executer and Fashioner of creation:

*45 That is, the whole world and everything in it, from the initial plan of its creation till its coming into existence in its final, finished form, is entirely Allah's work of creation. Nothing has come into existence by itself nor come about

accidentally, nor has anyone else the least share in its creation and development. Here, Allah's act of creation has been described in three separate stages, which take place one after the other:

(1) First is the stage of **Khalq**, which means to ordain, or to plan. It is like an engineer's conceiving the design of a building, which he intends to build for a specific purpose and draws out its detailed diagram and model.

(2) The second stage is **bar'**, which actually means to separate, to cut, to split asunder. The Creator has been called **bari'** in the sense that He enforces the plan. He has conceived and brings out the thing from non-existence into existence. It is Analogous to the engineer's putting marks on the ground of the full measurements of the building according to the plan, digging the foundations, raising the walls and completing all the practical preliminaries of the construction work.

(3) The third stage is **taswir**, which means to give shape; here it implies giving something its final complete shape.

In all these three stages there is no resemblance whatever between Allah's work and human works. None of human plans is such as may not have been derived from previous models and plans. But each of Allah's plans is, unique and His own original creation. Whatever man makes, he makes it by combining the substances created by Allah. He does not bring anything from nonexistence into existence, but composes and constructs by different methods whatever is present and available.

Contrary to this, Allah has brought everything from non-existence into creation, and the substance itself of which He has made the universe is created by Him. Likewise, in the matter of giving shape also man is not the inventor but an imitator, and only a poor imitator. The real Maker of forms and shapes is Allah, Who has given a unique and matchless shape to every species and individual and has never repeated exactly the same shape or form.

His are the names most beautiful:

*46 Names imply the adjectives, and "His are the excellent names" means that those adjectives which indicate or express some kind of defect are not appropriate for Him. He should be remembered by those names which express His attributes of Perfection. In the Qur'an these beautiful names of Allah have been mentioned here and there, and in the Hadith 99 names of that Exalted and Pure Being have been enumerated which Tirmidhi and Ibn Majah have related on the authority of Hadrat Abu Hurairah. If one studies these names as mentioned in the Qur'an and the Hadith carefully, the can easily understand what words would be appropriate and suitable if one has to remember Allah in another language.

Whatever is in the heavens and the earth extols His Glory:

*47 That is, "Everything proclaims with the tongue, or otherwise, that its Creator is free from every fault and defect, weakness and error."

He is the Most Mighty, the Most Wise:

And also in the Surah Al-Hadid:

وَهُوَ الْعَزِيزُ الْحَكِيمُ (57:1)

He is the Most Mighty, the Most Wise. *2

*2 That is, not only is He All-Mighty and All-Wise, but the truth is that He afoot is All-Mighty and All-Wise. The word 'Aziz signifies a mighty and powerful Being Whose decrees cannot be prevented by any power in the world from being enforced, Whom no one can oppose and resist, Who has to be obeyed by every one whether one likes it or not, Whose rebel cannot escape His accountability and punishment in any way; and Hakim signifies that whatever He does He does it wisely. His creation, His administration and rule, His commands and guidance, all are based on wisdom. None of His works is tarnished by any tract of folly or ignorance.

There is another fine point here, which one should fully understand. Seldom in the Qur'an has Allah's attribute of `Aziz (All-Mighty) been accompanied by His attributes of being Qawi (Strong), Mugtadir(Powerful), Jabber (Omnipotent), Dhunqam (Avenger) and the like, which only signify His absolute power, and this has been so only in places where the context demanded that the wicked and disobedient be warned of Allah's relentless punishment. Apart from such few places, wherever the word 'Aziz has been used for Allah, it has everywhere been accompanied by one Or other of His attributes of being Hakim (Wise), Alim (Knower), Rahim (Merciful), Ghafur (Forgiving), Wahhab (Generous) and Hamid (Praiseworthy). The reason is that if a being who wields un-limited power is at the same time foolish, ignorant, un-forgiving as well as stingy and devoid of character, its power and authority cannot but lead to injustice and wickedness Thus, wherever injustice and wickedness is being committed in the world, it is only because the one who wields authority over Others, is either using his power un-wisely and foolishly, or he is merciless and hardhearted, or evil-minded and wicked. Wherever power is coupled with these evil traits of character, no good can be expected to result. That is why in the Holy Qur'an Allah's attribute of `Aziz has necessarily

been accompanied by His attributes of being All-Wise and Knowing, Compassionate and Forgiving, Praiseworthy and Generous, so that man may know that the God Who is ruling this universe has, on the' one hand, such absolute power that no one, from the earth to the heavens, can prevent His decrees from being enforced, but, on the other, He is also All-Wise: His each decision is based on perfect wisdom; He is also All-Knowing whatever decision He makes, it precisely according to knowledge; He is also Compassionate: He does not use infinite power mercilessly; He is Forgiving as well: He does not punish His creatures for trifling faults, but overlooks their errors; He is also Generous: He does not treat His subjects stingily, but liberally and benevolently; and He is also Praiseworthy: He combines in Himself all praiseworthy virtues and excellences.

The full importance of this statement of the Qur'an can be better understood by those people who are aware of the discussions of the philosophy of politics and law on the question of sovereignty. Sovereignty connotes that the one who possesses it should wield un-limited power: there should be no internal and external power to change or modify his decision or prevent it from being enforced, and none should have any alternative but to obey him. At the mere concept of this infinite and un-limited power, man's common-sense necessarily demands that whoever attains to such power, should be faultless and perfect in knowledge and wisdom, for if the one holding this power is ignorant, merciless and evil, his sovereignty will inevitably lead to wickedness and corruption. That is why the philosophers, who regarded a single man, or a man-made institution, or an assembly of men as the holder of this power, have had to presume that he or it would be infallible. But obviously, neither can un-limited sovereignty be actually attained by a human power, nor is it possible for a king, or a parliament, or a nation, or a party that it may use the sovereignty attained by it in a limited circle faultlessly and harmlessly.

The reason is that the wisdom that is wholly free of every trace of folly, and the knowledge that fully comprehends all the related truths, is not at all possessed even by entire mankind, not to speak of its being attained by an individual, or an institution, or a nation. Likewise, as long as man is man, his being wholly free of and above selfishness, sensuality, fear, greed, desires, prejudice and sentimental love, anger and hate is also not possible. If a person ponders over these truths, he will realize that the Qur'an is indeed presenting here a correct and perfect view of sovereignty. It says that no one except Allah in this universe is possessor of absolute power, and with this unlimited power He alone is faultless, All-Wise and All-Knowing, Compassionate and Forgiving, and Praiseworthy and Generous in His dealings with His subjects.

Each object in the universe manifests some power of Allah. His joy or His anger, His love or His magnificence flow through these objects. That is why, when we look at this world we see beauty, grandeur, sublimity, strength, the power of joy or destruction manifested in it. Accordingly we are attracted or repelled.

Allah's various powers are described by His Names or His Attributes. The entire creation manifests Allah's Attributes called Al-Asma-ul Husna, The Beautiful Names. According to a Hadeeth Qudsi, Allah Taala says:

- "I was a hidden treasure. I wished to be known therefore I created the creation."

Rasulullah (SAW) said, "Allah has ninety-nine names. Whoever learns, understands and recites them constantly, will enter Jannah."

Almighty Allah does not desire anything from His creation except that He is worshipped. But Allah cannot be worshipped unless one learns to know Him and He cannot be known except if He is remembered. This road has been made easy by Allah Himself.

Allah's Names are His lofty and sublime Attributes but they are not His Nature, Person or Essence. Rasulullah (SAW) has prohibited us from reflecting or contemplating on the essence of Allah but allowed us to reflect on His creation. He has encouraged the Muslims to "inspire you with the qualities of Allah."

We should therefore learn, reflect, understand and recite the Beautiful Names and also call upon Allah by means of them....

Who Is Allah?

Answering this question is indeed one of the chief aims of this site. We quote extensively from a very insightful piece by **Abu Iman Abdur-Rahman Robert Squires** who writes in an article entitled "**Who Is Allah?**"

Some of the biggest misconceptions that many non-Muslims have about **Islam** have to do with the word "**Allah**". For various reasons, many people have come to believe that Muslims worship a different **God** than **Christians and Jews**. This is totally false, since "**Allah**" is simply the Arabic word for "**God**" - and there is only One **God**. Let there be no doubt - **Muslims worship the God of Noah, Abraham, Moses, David and Jesus** - peace be upon them all. However, it is certainly true that **Jews, Christians and Muslims** all have different concepts of Almighty **God**.

For example, Muslims - like Jews - reject the Christian beliefs of the **Trinity and the Divine Incarnation**. This, however, doesn't mean that each of these three religions worships a different **God** - because, as we have already said, there is only One True **God**. Judaism, Christianity and Islam all claim to be "**Abrahamic Faiths**," and all of them are also classified as "**monotheistic**". However, Islam teaches that other religions have, in one way or another, distorted and nullified a pure and proper belief in Almighty **God** by neglecting His true teachings and mixing them with man-made ideas.

First of all, it is important to note that "**Allah**" is the same word that Arabic-speaking Christians and Jews use for **God**. If you pick up an **Arabic Bible**, you will see the word "**Allah**" being used where "**God**" is used in English. (to see some examples of the word "**Allah**" in the Arabic Bible.) This is because "**Allah**" is the only word in the Arabic language equivalent to the English word "**God**" with a capital "G".

Additionally, the word "**Allah**" cannot be made plural or given gender (i.e. masculine or feminine), which goes hand-in-hand with the Islamic concept of **God**. Because of this, and also because the **Qur'an**, which is the holy scripture of Muslims, was revealed in the Arabic language, some Muslims use the word "**Allah**" for "**God**", even when they are speaking other languages. This is not unique to the word "**Allah**", since many Muslims tend to use Arabic words when discussing Islamic issues, regardless of the language which they speak. This is because the universal teachings of Islam - even though they have been translated in every major language - have been preserved in the Arabic language.

It is interesting to note that the Aramaic word "**El**", which is the word for **God** in the language that **Jesus** spoke, is certainly more similar in sound to the word "**Allah**" than the English word "**God**". This also holds true for the various Hebrew words for **God**, which is "**El**" and "**Elah**", and the plural form "**Elohim**". The reason for these similarities is that Aramaic, Hebrew and Arabic are all Semitic languages with common origins. It should also be noted that in translating the Bible into English, the Hebrew word "**El**" is translated variously as "**God**", "**God**" and "angel"! This imprecise language allows different translators, based on their preconceived notions, to translate the word to fit their own views. The Arabic word "**Allah**" presents no such difficulty or ambiguity, since it is only used for Almighty **God** alone. Additionally, in English, the only difference between "**God**", meaning a false **God**, and "**God**", meaning the One True **God**, is the capital "G". In the Arabic alphabet, since it does not have capital letters, the word for **God** (i.e. **Allah**) is formed by adding the equivalent to the English word "the" (Al-) to the Arabic

word for "**God/God**" (ilah). So the Arabic word "**Allah**" literally it means "The **God**" - the "Al-" in Arabic basically serving the same function as the capital "G" in English. Due to the above mentioned facts, a more accurate translation of the word "**Allah**" into English might be "The One -and-Only **God**" or "The One True **God**".

More importantly, it should also be noted that the Arabic word "**Allah**" contains a deep religious message due to its root meaning and origin. This is because it stems from the Arabic verb **ta'Allaha** (or **alaha**), which means "to be worshipped". **Thus in Arabic, the word "Allah" means "The One who deserves all worship"**. This, in a nutshell, is the Pure Monotheistic message of Islam. You see, according to Islam, "monotheism" is much more than simply believing in the existence of "only One **God**" - as seemingly opposed to two, three or more. If one understands the root meaning of the word "**Allah**", this point should become clear. One should understand that Islam's criticism of the other religions that claim to be "monotheistic" is not because they are "polytheistic" in the classic sense, but because they direct various forms of worship to other than Almighty **God**. We will discuss the meaning of worship in Islam below, however, before moving on it should be noted that many non-Muslims are unaware of the distinction between simply believing in the existence of only One **God** and reserving all worship for Him alone. Many Christians are painfully unaware of this point, and thus you often find them asking how Muslims can accuse the followers of Jesus, peace be upon him, of being "polytheists" when they were all "monotheistic Jews". **First of all**, it should be clarified that the word "polytheist" doesn't really sound right in this context, since to many it implies simply believing in the existence of more than one **God**. So in an Islamic context, "associates", "man-worshippers" or "creature worshippers" might be more accurate and appropriate terms - especially since Christians believe Jesus to be both "100% **God** and 100% man", while still paying lip-service to **God's** "Oneness". However, as we previously touched upon, what is really at the root of this problem is the fact that Christians - as well as the members of other religions - don't really know what "monotheism" means - especially in the Islamic sense. All of the books articles and papers that I've read which were written by Christians invariably limit "monotheism" to believing in the existence of "One Sovereign and Creator **God**". Islam, however, teaches much more than this.

Suffice it to say that just because someone claims to be a "monotheistic" Jew, Christian or Muslim, that doesn't keep them from falling into corrupt beliefs and idolatrous practices. Many people, including some Muslims, claim belief in "One **God**" even though they've fallen into acts of idolatry. Certainly, many Protestants accuse Roman Catholics of idolatrous practices in regards to the saints and the Virgin Mary. Likewise, the **Greek Orthodox Church** is considered "idolatrous" by

many other Christians because in much of their worship they use icons. However, if you ask a Roman Catholic or a Greek Orthodox person if **God** is "One", they will invariably answer: "Yes!"...

This brings us to a more important point: It should be clearly understood that what Islam is primarily concerned with is correcting mankind's concept of Almighty **God**. What we are ultimately going to be held accountable at the end of our life is not whether we prefer the word "**Allah**" over the word "**God**", but what our concept of **God** is. Language is only a side issue. A person can have an incorrect concept of **God** while using the word "**Allah**", and likewise a person can have a correct concept of **God** while using the word "**God**". This is because both of these words are equally capable of being misused and being improperly defined. As we've already mentioned, using the word "**Allah**" no more insinuates belief in the Unity of **God** than the use of the word "**God**" insinuates belief in the Trinity - or any other theological opinion. Naturally, when **God** sends a revelation to mankind through a prophet, He is going to send it in a language that the people who receive it can understand and relate to. Almighty **God** makes this clear in the Qur'an, when He states:

Never did We send a Messenger except (to teach) in the language of his (own) people in order to make (things) clear to them." (**Qur'an, Chapter 14 "Abraham", Verse 4**)

As Muslims, we think that it is unfortunate that we have to go into details on such seemingly minor issues, but so many falsehoods have been heaped upon our religion, that we feel that it is our duty to try to break down the barriers of falsehood. This isn't always easy, since there is a lot of anti-Islamic literature in existence which tries to make Islam look like something strange and foreign to Westerners. There are some people out there, who are obviously not on the side of truth, that want to get people to believe that "**Allah**" is just some Arabian "**God**", and that Islam is completely "other" - meaning that it has no common roots with the other Abrahamic religions (i.e. Christianity and Judaism). To say that Muslims worship a different "**God**" because they say "**Allah**" is just as illogical as saying that French people worship another **God** because they use the word "**Dieu**", that Spanish-speaking people worship a different **God** because they say "**Dios**" or that the Hebrews worshipped a different **God** because they sometimes call Him "**Yahweh**". Certainly, reasoning like this is quite ridiculous! It should also be mentioned, that claiming that any one language uses the only correct word for **God** is tantamount to denying the universality of **God's** message to mankind, which was

to all nations, tribes and people through various prophets who spoke different languages.”

Allah's Name Found on Whistler Mountains in British Columbia, Canada

Photo Credits: Noor, Rifat, Tanveer, Ihsan and Taslim.
Date: August 17, 2003

Description: A group of young Muslims from Toronto went to British Columbia in a Dawah trip. Before returning to Toronto, they visited the Whistler Mountains which are over 6,000 feet high. From the top, they discovered the name of Allah visible over another mountain. They quickly bought an one time use camera from the gift shop and took these wonderful pictures.

Picture 1



Picture 2



03.01.00

All Excellent Attributes and Characteristics for Allah

Allah has said in the Qur'an:

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

(O Prophet), say to them, "Call upon Him as Allah or call upon Him as ar-Rahman; call by whatsoever name you will. All His names are most excellent."
*123

This verse is in response to the polytheists' objection to calling God by the name of al-Rahman. They claimed that while they were familiar with the appellation Allah, there seemed no justification for using the appellation al-Rahman. Their objection was based on their unfamiliarity with this word as a personal name of God. [Surah Bani Isra'il, v.17:110, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi, Eng. Zafar Ishaq Ansari]

The term **Allah** is the proper name for the Creator and Sustainer Whose Will holds supreme in the universe and who alone is worthy of the highest honor, the greatest respect and admiration and is the only object of worship. The title Allah is complete and any other name will be a poor substitute. It refers to all the attributes of perfection and beauty and represents One and Unique God. The title Allah is the ideal name for God, all other titles including Rabb, are attributes or names of God. "There are ninety-nine names of Allah; he who commits them to memory would get into paradise." (Hadeeth)

Each object in the universe manifests some power of Allah. His joy or His anger, His love or His magnificence flow through these objects. That is why, when we look at this world we see beauty, grandeur, sublimity, strength, the power of joy or destruction manifested in it. Accordingly we are attracted or repelled.

Allah's various powers are described by His Names or His Attributes. The entire creation manifests Allah's Attributes called Al-Asma-ul Husna, The Beautiful Names. According to a Hadeeth Qudsi, Allah Taala says:

"I was a hidden treasure. I wished to be known, therefore I created the creation."

Rasulullah (SAW) said, "Allah has ninety-nine names. Whoever learns, understands and recites them constantly, will enter Jannah."

Almighty Allah does not desire anything from His creation except that He is worshipped. But Allah cannot be worshipped unless one learns to know Him and He cannot be known except if He is remembered. This road has been made easy by Allah Himself. Allah says in the Qur'aan:

"And to Allah belongs the Beautiful Names, so call upon Him by these Names."

Allah's Names are His lofty and sublime Attributes but they are not His Nature, Person or Essence. Rasulullah (SAW) has prohibited us from reflecting or contemplating on the essence of Allah but allowed us to reflect on His creation. He has encouraged the Muslims to "inspire you with the qualities of Allah."

All the believers should therefore learn, reflect, understand, belief by heart and recite the Beautiful Names and attributes of Allah and also call upon Allah by means of His Attributes.

01. Ar-Rahmaanu

The Compassionate, The Beneficent



It also written as al-rahman, al-rahmaan, ar-rahman, ar-rahmaan
The Lovingly Beneficent, Ya-rahman, Ya-rahmaan

Ar-Rahmānu: The Compassionate, The Beneficent,

He is The One, Who has plenty of Mercy for the believers and the blasphemers in this world and especially for the believers in the hereafter.

The term Rahmaan comes from the Arabic word Rahmah. Rahmah means tenderness which makes one to show kindness to others. Thus, Ar-Rahmaan means that Allah has much mercy and love for His creation. He gives blessings and prosperity to all beings.

He is The One who continuously showers all of His creation with blessings and prosperity without any disparity and The One who is most kind loving and merciful. He is The One whose endless, loving mercy is perfect and inclusive and The One who is overflowing with the quality of loving mercy and is continually pouring it upon all of creation.

He is The One whose perfect mercy and loving beneficence endlessly embrace all of creation and The One who loves and cherishes all of creation and The One who is most loving, gentle and merciful.

From the root r-h-m which has the following classical Arabic connotations:

- (i) To have tenderness, gentleness, kindness
- (ii) To love
- (iii) To have mercy, to have pity
- (iv) To show favor and goodness
- (v) To have all that is required for beneficence

This name is used in the Qur'ân. For example,

(1:3) الرَّحْمَنُ الرَّحِيمُ

(1:3) The Merciful, the Compassionate *4

4. Whenever we are deeply impressed by the greatness of something we try to express our feelings by using superlatives. If the use of one superlative does not do full justice to our feelings, we tend to re-emphasize the extraordinary excellence of the object of our admiration by adding a second superlative of nearly equivalent meaning. This would seem to explain the use of the word Rahim following Rahman. The form of the word Rahman connotes intensity. Yet God's mercy and beneficence towards His creatures is so great, so extensive and of such an infinite nature that no one word, however strong its connotation, can do it full justice. The epithet Rahim was therefore added to that of Rahman. [Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi, Eng. Zafar Ishaq Ansari-London]

The root r-h-m also indicates womb; meaning that which provides protection and nourishment, and that from which all of creation is brought into being.

Rahmân conveys the idea of fullness and extensiveness, indicating the great quality of love and mercy which engulfs all of creation without any effort or request on our part, while Rahîm conveys the idea of constant renewal and giving liberal reward to those who deserving.

Ar-Rahmân is the Beneficent One whose endless outpouring of love and mercy are continually showered upon all of creation, while Ar-Rahîm is the Merciful One whose love and mercy are manifested as that which is received as the consequence of one's deeds.

According to Ibn Qayyum (1350 AD), Rahmân describes the quality of abounding Grace which is inherent in and inseparable from the Almighty.

In Muhammad Ali's translation of the Qur'ân, he refers to classical sources (as indicated by the initials in parenthesis) who said:

Rahmân and RahÓm are both derived from the root rahmat, signifying tenderness requiring the exercise of beneficence [kindness] (R), and thus comprising the ideas of love and mercy.

Ar-Rahmân and Ar-RahÓm are both active participle nouns of different measures denoting intensiveness of significance, the former being of the measure of fa'lân and indicating the greatest preponderance of the quality of mercy, and the later being of the measure of fa'Ól and being expressive of a constant repetition and manifestation of the attribute (AH).

The Prophet is reported to have said: "Ar-Rahmân is the beneficent One whose love and mercy are manifested in the creation of the world, and Ar-RahÓm is the merciful One whose love and mercy are manifested in the state that comes after" (AH). i. e as a consequence of the deeds of men. Thus the former is expressive of the utmost degree of love and generosity, the latter of unbounded and constant favor and mercy.

Lexicologists agree in holding that the former includes both the believer and the unbeliever for its objects, while the latter relates specifically to the believer (LL).

In the Dictionary of the Holy Qur'ân, Abdul Omar quotes from classical resources: Rahmân is an active participle noun of the measure fa'lân which conveys the idea of fullness and extensiveness and indicates the greatest preponderance of the quality of love and mercy which comprehends the entire universe without regard to our effort or asking, even before we are born. The creation of the sun, the moon, air and water, etc are all there because of this attribute.... the term Rahmân circumscribes the quality of abounding Grace inherent in and inseparable from the Almighty.

RahÓm is in the measure of fa'Ól and denotes the idea of constant repetition and giving of a liberal reward to those who deserve it and seek it. The Manifestation of this attribute is in response to and is a result of the action of the human being. That is, RahÓm indicates that which is extremely and continuously loving and merciful, and who is the dispenser of grace and love as a result of our deeds and supplications, and the One in whom the attribute is constantly and [endlessly] repeated.

Ar-Rahmaan الرحمن

The Beneficent, The Compassionate He who gives blessings and prosperity to all beings without showing disparity. The Qur'an has said:

وَالْهُكْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (2:163)

Your God is One God: there is no God but He; the Merciful, the Compassionate.
[Surah Al-Baqarah, v.2:163]

قُلْ اذْعُوا اللَّهَ- أَوْ اذْعُوا الرَّحْمَنَ- أَيًّا- مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ
الْحُسْنَى

(O Prophet), say to them, "Call upon Him as Allah or call upon Him as ar-Rahman; call by whatsoever name you will. All His names are most excellent.
[Surah Bani Isra'il, v.17:110]

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا
مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا
تُلِّيَ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا (19:58)

These are the Prophets on whom Allah bestowed His favors: they were from the descendants of Adam, and from the seed of Adam, and from seed of those whom We carried in the Ark with Noah, and from the seed of Abraham and Israel. They were those whom We guided and chose (for an exalted position). They were such that when the words of the Most Compassionate Lord were recited to them, they fell down in prostration, weeping. [Surah Maryam, v.19:58]

Allah says in the Qur'an:

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدًّا (19:85)

The day shall soon come when We shall bring together the God-fearing to (Us) the Most Compassionate Lord, as honored guests. [Surah Maryam, v.19:85]

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا (19:87)

On that Day none will have the power intercede for them except those who received a sanction from the Most Compassionate Lord. *52 [Surah Maryam, v.19:87]

*52 The verse seems to suggest two things regarding intercession: (1) Firstly, It will be possible only to intercede for those in whose favor God allowed intercession. (2) Secondly, intercession will only be made by those whom God permits to do so. Such are the words of the verse that they seem to embrace both elements.

The one who conforms to the first statement is one who has faith and lives a good life in devotion to God, one who is deserving of God's pardon and forgiveness. As for the second statement, it means that God will let it be known who may intervene, and it is only they, no one else, who will be able to intercede. This should dispel the illusion of those who look with great hope at some people, feeling sure that they will intercede on their behalf. What will actually happen is that no one except those who God permits to intercede will be able to utter even a single word in His presence.

إِنَّ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِيَ الرَّحْمَنَ عَبْدًا (19:93)

There is no one in the heavens and the earth but he shall come to the Most Compassionate Lord as His servant. [Surah Maryam, v.19:93]

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا (19:96)

Indeed the Most Compassionate Lord will soon create enduring love for those who believe and do righteous works. *53 [Surah Maryam, v.19:96]

*53 The believer throughout Makkah were at that time subjected to the most abject humiliation. Here they are being told that that situation will not endure. Soon they will become God's favorites, the heroes of all mankind, on account of their moral excellence. People will involuntarily be attached to them. People will simply adore them, bowing to them in respect. As for their opponents, they are doomed to ignominy. Leadership which rests on sin and transgression, on arrogance and trickery, can never win the hearts of people; the most that it can do

is force them into outward obedience. Conversely, those who invite people to the right way and are themselves invested with honesty, veracity, sincerity and good morals, are bound to win over hearts in the end even if they provoke revulsion at the outset. It is simply impossible for those who lack honesty and sincerity to impede their path for long. [Surah Maryam, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi, Eng. Zafar Ishaq Ansari, vol.5 pp.165, 171-174]

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى (20:5)

The Most Compassionate Lord is settled on the Throne (of the universe).” *2 [Surah Ta-Ha, v.20:5]

*2 The Lord of the universe did not retreat into retirement once the universe was created. Far from it: He continues to govern the universe and to exercise control over his seemingly infinite domination. In short, He is not only the Creator of the universe, but also is Sovereign, and its actual Ruler.

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ
فَلَا تَسْمَعُ إِلَّا هَمْسًا (20:108)

On that Day people shall follow straight on to the call of the summoner; no one daring to show any haughtiness. Their voices will be hushed before the Most Compassionate Lord, so that you will hear nothing but a whispering murmur. *84 [Surah Ta-Ha, v.20:108]

*84 The original Arabic word used here (hams) signifies a low, faint sound such as a whisper, or of the movement of steps, or of speaking in a subdued voice, or the movement of camels.[Q.v. Ibn Manzur, Lisan al-‘Arab-Ed.]

The verse thus, says that on the Last Day everyone will be seized by a great awe, and hence, nothing will remain except the sound caused by peoples’ steps or whispers of conversation in subdued voices.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا (20:109)

On that Day intercession shall not avail save of him whom the Most Compassionate Lord permits, and whose word of intercession is pleasing to Him.*85 [Surah Ta-Ha, v.20:109]

*85 This verse may be translated in two ways: One follows our text above. An alternative is: 'No intercession will be of any avail on the Day unless the Most Compassionate Lord grants it to be made in favor of someone and is pleased to hear the word [of intercession].' The words of the verse are encompassing and legitimately cover both renderings. For, indeed, the Last Day will be so awesome that no one will dare utter a single word let alone intercede on anyone else's behalf. Only those who enjoy God's permission to speak will be able to intercede and to say a good word for those for whom they have been permitted to intercede. Both these points are emphasized at several different places in the Qur'an and in quite unambiguous terms. For example, there is:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

Who is there who might intercede with Him except by His own permission?
[Surah Al-Baqarah, v.2:255]

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ
الرَّحْمَنُ وَقَالَ صَوَابًا (78:38)

The Day when the Spirit*24 and the angels are ranged row on row. None shall speak save he whom the Merciful Lord will permit; and he too will speak what is right. *25 [Surah Al-Naba, v.78:38]

*24 According to most commentators, "the Spirit" implies the Angel Gabriel (peace be on him), who has been mentioned separately from the angels because of his high rank and position with Allah. (For further explanation, see E.N. 3 of Al-Ma`arij).

*25 "To speak": to intercede, and intercession has been made conditional upon two things: (1) That the person who is granted permission by Allah to intercede for a sinner will alone be allowed to intercede and for the particular sinner only; and (2) that the intercessor will say only what is right and proper, and nothing derogatory, and the one for whom he is interceding should have at least acknowledged the Truth in the world. That is, he should only be a sinner, not an unbeliever. [For further explanation, see E.N. 281 of Al-Baqarah, E.N. 5 of Yunus, E.N. 106 of Hud, E.N. 52 of Maryam, E.N.'s 85, 86 of Ta Ha, E.N. 27 of

Al-Anbiya', E.N.'s 40, 41 of Saba. E.N. 32 of Al-Mu'min, E.N 63 of Az-Zukhruf, E N. 21 of An-Najm, E.N. 36 of Al-Muddaththir, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ (21:28)

He knows whatever is before them and whatsoever is remote from them and they do not intercede except for one intercession on whose behalf pleases Him. (Surah Al-Anbiya, v.21:28).

وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ (53:26)

(53:26) Numerous are the angels in the heavens; yet their intercession shall be of no avail, except in regard to those whom He grants the leave of intercession and whose plea He is pleased to accept. *21 [Surah An-Najm]

*21 That is, "Even if all the angels together intercede for a person, it cannot be beneficial for him not to speak of the intercession by these invented deities of yours, which can do no one any good. All the powers of Godhead rest with Allah. Even the angels cannot dare intercede for somebody before Him unless He permits it and is pleased to hear their intercession in his behalf."

Allah has been said in the Qur'an:

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ- بَلْ هُمْ- عَنْ- ذِكْرِ رَبِّهِمْ مُعْرِضُونَ (21:42)

Tell them (O Muhammad!): "Who protects you, during the night or the day, from the Most Compassionate Lord?" *43 (None!) and Yet they turn away from the admonition of their Lord? [Surah Al-Anbiya, v.21:42]

*43 The unbelievers are being invited to consider who would be mighty enough to ward off God's scourge if He choose to smite them with it.

قَالَ رَبِّ - أَحْكَمْ - بِالْحَقِّ - وَرَبُّنَا الرَّحْمَنُ - الْمُسْتَعَانُ عَلَى مَا
تَصِفُونَ (21:112)

The Messenger said, "My Lord! Judge with truth. Our Compassionate Lord alone is our support against your (blasfamous) statements. [Surah Al-Anbiya, v.21:112]

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا (25:26)

On that Day the true Kingdom will belong only to the the Merciful One.*39 That will be a hard Day for those who deny the truth. [Surah Al-Furqan, v.25:26]

*39 In the Next Life, all the pomp and glory, and power and wealth which delude people in the present life will come to and end. There only one Kingdom of Allah, the true Sovereign of the entire Universe. It has been stated in Surah Al-Mu'min:

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ
لِلَّهِ الْوَاحِدِ الْقَهَّارِ (40:16)

On that Day they will stand exposed and nothing will be hidden from Allah. (It will then be asked): "Whose is Sovereignty today?"*27 (The response from everywhere will be): "Allah's, the One, the Omnipotent, the Overpowering." [40:16]

One Hadith further elucidates, this point. The Prophet (peace and blessings be upon him) said, "Allah will hold the heavens in one hand and the earth in the other, and say: 'I am the Sovereign: I am the Dominant Ruler. Where are the Sovereigns of the earth? Where are the tyrants'? Where are the arrogant people or vainglorious?" [Ahmad Ibn Hanbal, Musnad, Bukhari, Muslim, and Abu Da'ud, all reported this with slight variations in wording] [Bukhari, K. Tafsir Surat Al-Zumar, Bab Qawlihi: wa ma qadaru Allah haqqa qadrihi; Muslim, K. Sifat al-Munafiqin wa Ahkamihim; K. Sifat al-Qiyamah wa al-Jannah wa al-Nar', Abu Da'ud, K. al-Sunnah, Bab Fi al-Radd 'ala al-Jahmiyah', Ahmad Ibn Hanbal, Musnad, Vol.2, p.72]

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ - وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَيْرًا (25:59)

He who created the heavens and the earth and all that is in between them in six days and then ascended the "Throne" (of the Kingdom of the universe). *72 The Merciful One. Ask concerning Him the one who knows.[Surah Al-Furqan, v.25:59]

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا
تَأْمُرُنَا وَزَادَهُمْ نُفُورًا (25:60)

When they are told: "Prostrate yourselves before the Merciful One," they say, "What is the Merciful One? Shall we prostrate ourselves before whomsoever you command us to prostrate?" *73 And this even further increases their aversion. *74 [Surah Al-Furqan, v.25:60]

*73 They said this in insolent play fullness and a stubbornness rooted in staunch disbelief. This resembles Pharaoh's query to Prophet Moses: "What is the Lord of the universe?" For quite evidently the Makkan unbelievers were not unaware of al-Rahman (the Merciful (Rahman) which the present query might be considered to imply, nor was Pharaoh unaware of the Lord of the Universe.

Some Qur'anic commentators have explained this statement by saying that use of the word of al-Rahman, for God was not wide spread among the Arabs at that time and hence why this query was raised. The tone of the verse indicates that the objection was not raised because of lack of knowledge but rather from defiance. For had the former been the case, God would not have chastised them for it; rather. He would have gently informed them that al-Rahman was one of His names. Besides, historically it is known that the word al-Rahman for God was commonly used among the Arabs from ancient times.[For more details see Tafhim al-Qur'an, Surah As-Sajdah 32 n.5 and Surah Saba 34 n.35]

*74 Scholars are agreed that anyone who recites or hears this verse recited should prostrate themselves. Prostration is enjoined here even though it is not considered obligatory. It is also a Sunnah that when one hears this verse one should say: 'Zadana Allahu khudu'an ma-zada li al-a'da nufuran' which means ' May Allah

cause humility to grow in proportion to the growth of repugnance in the enemies'.
[See Qurtubi, Tafsir, comments on Surah Al-Furqan 25:60-Ed.]

وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ (26:5)

Whatever new admonition comes to them from the Merciful One but they turn away from it. [Surah Ash-Shu'ara, v.26:5]

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ (59:22)

(59:22) He *32 is Allah: there is no god but He; *33 the Knower of the unseen and the manifest, *34 He is the Most Merciful, the Most Compassionate. *35 [Surah Al-Hashar, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*32 These verses explain what kind of God He is, and what are His attributes, Who has sent this Qur'an to you, Who has placed these responsibilities on you, and before Whom you have to render an account of your deeds in the end. This mention of the Divine attributes immediately after the above theme automatically gives man the feeling that he has not to deal with an ordinary being but with Almighty Allah Who has such and such attributes. Here, one should also understand that although in the Qur'an the attributes of Allah Almighty have been stated in a unique way, which gives a clear concept of the Divine Being there are two places where the attributes of Allah have been mentioned in a most comprehensive way, in the Verse of the Throne (Al-Baqarah, v.2:255) and in these verses of Surah Al-Hashr.

*33 That is, He is the One besides Whom none else has the rank, position, attributes and powers of Godhead so that he may be worshipped and served as god.

*34. That is, He knows whatever is hidden from the creatures as well as whatever is known and visible to them. Nothing of this universe is unknown to Him. He directly knows whatever has happened in the past, whatever exists at present and

whatever will happen in the future: He does not stand in need of any means or medium of knowledge.

*35 That is, He alone is the Being whose mercy is limitless, which covers the whole universe and blesses and benefits everything on it. None else in the world is the bearer of such all-pervading, infinite mercy. The mercy of every other being, characterized by the halite of mercy, is partial and limited, and that quality too is not essentially its own, but bestowed by the Creator for a specific need and purpose. In whatever has true He has created the quality of mercy for some other creature, He has created it in order to make one creature a-means of the development and well-being of the other creature. This by itself is a proof that Allah's Mercy is infinite.

When to recite: If you recite this (Ar-Rahman) name of Allah 100 times daily after every Salaah (prayer), Allah will remove hard-heartedness and negligence from your heart. Insha Allah. One who recites this name 100 times will get sharp memory.



02. Ar-Rahimu

The Most Merciful, The Most Compassionate



It also written as Al-rahimu, Al-raheemu, Ar-Rahimu, Ar-raheemu
The Most Merciful, Ya-Rahimu, Ya-Raheemu

Ar-Rahîmu:

The Merciful is The One who has plenty of mercy for the believers.

Ar-Rahimu The Merciful is He who gives blessings and prosperity, particularly to those who use these gifts as He has said, and is merciful to the believers in the Hereafter.

Mercy is the patience and forgiveness that Allah holds for us and which flows from Him to all His creation, protecting them, preserving them, guiding them, and leading them to goodness. The Mercy of Allah is for everyone, while His justice and punishment are kept for those who turn away from the goodness. The benefits that we receive from others are because of Allah's mercy to them and us.

The Most Merciful, The Most Compassionate:

The One who grants even more grace and greater rewards in response to our good actions and high thoughts; The One who greatly rewards those who use the Divine bounties and beneficence in a good way; The One who has mercy on the merciful.

From the root r-h-m which has the following classical Arabic connotations:

(i) to have tenderness, gentleness, kindness

- (ii) to love
- (iii) to have mercy, to have pit
- (iv) to show favor and goodness
- (v) to have all that is required for beneficence

This name is used in the Qur'ân. For example, see 1:3

(1:3) الرَّحْمَنُ الرَّحِيمُ

(1:3) The Merciful, the Compassionate

The root r-h-m also indicates womb; meaning that which provides protection and nourishment, and that from which all of creation is brought into being.

Rahmân conveys the idea of fullness and extensiveness, indicating the great quality of love and mercy which engulfs all of creation without any effort or request on our part, while Rahôm conveys the idea of constant renewal and giving liberal reward to those who are deservs.

Al-Rahmân is the Beneficent One whose endless outpouring of love and mercy are continually showered upon all of creation, while al-Rahôm is the Merciful One whose love and mercy are manifested as that which is received as the consequence of one's deeds.

According to Ibn Qayyum (1350 AD), Rahôm expresses the continuous manifestation of the Grace in our lives and its effect upon us as a result of our own activities.

In Muhammad Ali's translation of the Qur'ân, he refers to classical sources (as indicated by the initials in parenthesis) who said:

Rahmân and Rahôm are both derived from the root rahmat, signifying tenderness requiring the exercise of beneficence [kindness] (R), and thus comprising the ideas of love and mercy.

Al-Rahmân and Al-Rahôm are both active participle nouns of different measures denoting intensiveness of significance, the former being of the measure of fa'lân and indicating the greatest preponderance of the quality of mercy, and the later being of the measure of fa'ól and being expressive of a constant repetition and manifestation of the attribute (AH).

The Prophet is reported to have said: "Al-Rahmân is the beneficent One whose love and mercy are manifested in the creation of the world, and al-RahÓm is the merciful One whose love and mercy are manifested in the state that comes after" (AH), i.e as a consequence of the deeds of men. Thus the former is expressive of the utmost degree of love and generosity, the latter of unbounded and constant favor and mercy.

Lexicologists agree in holding that the former includes both the believer and the unbeliever for its objects, while the latter relates specifically to the believer (LL).

In the Dictionary of the Holy Qur'ân, Abdul Omar quotes from classical resources: Rahmân is an active participle noun of the measure fa'lân which conveys the idea of fullness and extensiveness and indicates the greatest preponderance of the quality of love and mercy which comprehends the entire universe without regard to our effort or asking, even before we are born. The creation of the sun, the moon, air and water, etc are all there because of this attribute... the term Rahmân circumscribes the quality of abounding Grace inherent in and inseparable from the Almighty.

RahÓm is in the measure of fa'Ól and denotes the idea of constant repetition and giving of a liberal reward to those who deserve it and seek it. The Manifestation of this attribute is in response to and is a result of the action of the human being. That is, RahÓm indicates that which is extremely and continuously loving and merciful, and who is the dispenser of grace and love as a result of our deeds and supplications, and the One in whom the attribute is constantly and [endlessly] repeated.

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ
إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ (57:9)

(57:9) He it is Who sends down Clear Signs to His servant so as to bring you out from darkness into light. Surely Allah is Most Kind and Most Compassionate to you.

Ar-Rahmaan, Ar-Raheem

Ar-Raheem: Bestower of Mercy. Allaah (subhaanahu wa ta`aalaa) is Merciful to both disbelievers and believers, and to the more pious and the less pious among the believers.

In Ibn Katheer's tafseer it is reported that the effects of the attribute Ar-Rahmaan extend to all creation, while those that of ar-Raheem are confined to the believers.

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا (33:43)

"And He is Merciful (Raheem) to the believers." [Surah Al-Ahzab, v.33:43]

Allah in His Mercy rewards the believers in the Hereafter and due to their belief and righteous deeds and He admits them to the Jannah. When one knows that in the Hereafter Allaah confines His mercy to the believers (and deals with the unbelievers with His justice), one will seek to worship Allaah and come nearer to Him in order to deserve His mercy in the Hereafter. [Abdur Rahman]

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا (33:43)

(33:43) It is He Who lavishes His blessings on you and His angels invoke blessings on you that He may lead you out of darkness into light. He is Most Compassionate to the believers. *79

*79 This is meant to make the Muslims realize this: 'The jealousy and malice of the disbelievers and hypocrites towards you is only due to the mercy that Allah has shown you through His Messenger. It is through him that you have been blessed with the faith, that you have come out from the darkness of unbelief and ignorance into the light of Islam that you have developed the high moral and social qualities by virtue of which you stand distinguished above others. It is this which has filled the jealous people with malice and rage against the Messenger of Allah. However, in this state you should not adopt any unbecoming attitude which might alienate you from the mercy of Allah.' The word Salat when used with the preposition 'ala by Allah in respect of the servants, it means mercy and kindness and compassion and when used by the angels in respect of the human beings, it means the prayer for mercy. That is, the angels pray to Allah to bless the human beings with His bounty and favors. Another meaning of yusalli 'alaikum is: "Allah blesses you with renown among the people and exalts you to a high rank so that the people begin to praise you and the angels begin to eulogize you." [Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

The Meaning of Ar-Rahman Ar-Rahim The Most Gracious, the Most Merciful [Based on Tafsir Ibn Kathir]

Ar-Rahman and **Ar-Rahim** are two names derived from Ar-Rahmah (the mercy), but Rahman has more meanings that pertain to mercy than Ar-Rahim. There is a statement by Ibn Jarir that indicates that there is a consensus on this meaning. Further, Al-Qurtubi said, "The proof that these names are derived (from Ar-Rahmah), is what At-Tirmidhi recorded - and graded Sahih from `Abdur-Rahman bin `Awf that he heard the Messenger of Allah say,

[Allah the Exalted said, 'I Am Ar-Rahman. I created the Raham (womb, i.e. family relations) and derived a name for it from My Name. Hence, whoever keeps it, I will keep ties to him, and whoever severs it, I will sever ties with him.'] He then said, "This is a text that indicates the derivation." He then said, "The Arabs denied the name Ar-Rahman, because of their ignorance about Allah and His attributes."

Al-Qurtubi said, "It was said that both Ar-Rahman and Ar-Rahim have the same meaning, such as the words Nadman and Nadim, as Abu `Ubayd has stated.

Abu `Ali Al-Farisi said, `Ar-Rahman, which is exclusively for Allah, is a name that encompasses every type of mercy that Allah has. Ar-Rahim is what affects the believers, for Allah said:

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى
النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا (33:43)

(33:43) It is He Who lavishes His blessings on you and His angels invoke blessings on you that He may lead you out of darkness into light. He is Most Compassionate to the believers.

Also, **Ibn `Abbas** said about Ar-Rahman and Ar-Rahim, `They are two soft names, one of them is softer than the other (meaning it carries more implications of mercy)."

Ibn Jarir said; As-Surri bin Yahya At-Tamimi narrated to me that `Uthman bin Zufar related that Al-`Azrami said about Ar-Rahman and Ar-Rahim, "He is Ar-Rahman with all creation and Ar-Rahim with the believers." Hence Allah's statements,

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ

Then ascended the Throne; the Merciful One, Ar-Rahman [Surah Al-Furqan, v.25:59] and,

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ (20:5)

The Most Compassionate Lord Ar-Rahman is settled on the Throne (of the universe). [Surah Ta-Ha, v.20:5]

Allah thus mentioned the Istawa - rising over the Throne - along with His Name Ar-Rahman, to indicate that His mercy encompasses all of His creation. Allah also said: 'And He is ever Rahim (merciful) to the believers'. Thus encompassing the believers with His Name Ar-Rahim. They said, "This testifies to the fact that Ar-Rahman carries a broader scope of meanings pertaining to the mercy of Allah with His creation in both lives. Meanwhile, Ar-Rahim is exclusively for the believers." Yet, we should mention that there is a supplication that reads,

The Rahman and the Rahim of this life and the Hereafter:

Allah's Name Ar-Rahman is exclusively His. For instance, Allah said,

قُلْ اذْعُوا لِلّٰهِ - اَوْ اذْعُوا الرَّحْمٰنَ - اَيًّا - مَا تَدْعُوا فَلَهُ الْاَسْمَاءُ الْحُسْنٰى

Say to them (O Muhammad!): Call upon Him as Allah or call upon Him as Ar-Rahman, call Him by whichever name you will, All His names and attributes are the best. [Surah Bani Isra'il, v.17:110] and,

وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ (43:45)

And ask (O Muhammad) those of Our Messengers whom We sent before you: "Did We ever appoint alihah (Gods) to be worshipped besides Ar-Rahman (Most Gracious, Allah)" [Surah Az-Zukhruf, v.43:45]

Further, when Musaylimah the Liar called himself the Rahman of Yamamah, Allah made him known by the name `Liar'(Musaylimah al-Kajjab) and exposed him. Hence, whenever Musaylimah is mentioned, he is described as `the Liar'. He became an example for lying among the residents of the cities and villages and the residents of the deserts, the bedouins.

Therefore, Allah first mentioned His Name - Allah - that is exclusively His and described this Name by Ar-Rahman, which no one else is allowed to use, just as Allah said,

Say to them (O Muhammad!): Call upon Him as Allah or call upon Him as Ar-Rahman, call Him by whichever name you will, All His names and attributes are the best. [Surah Bani Isra'il, v.17:110]

Only Musaylimah and those who followed his misguided ways described Musaylimah by Ar-Rahman.

As for Allah's Name Ar-Rahim, Allah has described others by it. For instance, Allah said,

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ (9:128)

There is come to you a Messenger (Muhammad) of Allah from amongst yourselves (i.e. whom you know well). One who grieves at your suffering losses, who is ardently desirous of your welfare, and who is tender and merciful to those that believe. [Surah At-Tawbah, v.9:128]

Allah has also described some of His creation using some of His other Names. For instance, Allah said,

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا
بَصِيرًا (76:2)

(Verily, We have created man from Nutfah (drops) of mixed semen (sexual discharge of man and woman), in order to try him, so We made him hearer (Sami') and seer (Basir) (Surah Ad-Dahr, v.76:2).

In conclusion, there are several of Allah's Names that are used as names for others besides Allah. Further, some of Allah's Names are exclusive for Allah alone, such as Allah, Ar-Rahman, Al-Khaliq (the Creator), Ar-Raziq (the Sustainer), and so forth.

Hence, Allah started the Tasmiyah (meaning, 'In the Name of Allah, Most Gracious Most Merciful') with His Name, Allah, and described Himself as Ar-Rahman, (Most Gracious) which is softer and more general than Ar-Rahim. The most honorable Names are mentioned first, just as Allah did here.

A Hadith narrated by Umm Salamah stated that the recitation of the Messenger of Allah was slow and clear, letter by letter,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ -)
(2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ (4)

(1) In the Name of Allah, the Most Gracious, the Most Merciful. (2) Praise be to Allah, the Lord of the entire universe. (3) The Merciful, the Compassionate, (4) The Master of the Day of Recompense. [Surah Al-Fatiha, v.1:1-4]

The difference between al-Rahmaan and al-Raheem:

[From Sharh al-'Aqeedah al-Waasitiyyah]

Al-Rahmaan and al-Raheem are two of the names of Allaah which refer to Allaah's attribute of Mercy.

Al-Rahmaan refers to the vastness of Allaah's mercy, and al-Raheem refers to its effect on His creation. So al-Rahmaan is the Owner of vast Mercy, and al-Raheem is the Owner of Mercy that encompasses His creation.

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) said: "Al-Rahmaan is the Owner of vast mercy, because the fa'laan form in Arabic indicates vastness and abundance, as it is said rajal ghadbaan (a very angry man) when he is filled with anger.

Al-Raheem is a name which refers to the action, as the fa'eel form refers to the doer of an action. So the phrase al-Rahmaan al-Raheem indicates that the mercy of Allaah is vast, as is understood from the name al-Rahmaan, and that it encompasses His creation, as is understood from the name al-Raheem. This is what

some of them meant when they said that al-Rahmaan refers to mercy in a general sense and al-Raheem refers to mercy that is specifically for the believers. But what we have mentioned is more accurate." [From Sharh al-'Aqeedah al-Waasitiyyah, 1/22]

Hadiths mentioning Allah's Mercy:

419. Abu Hurairah (May Allah be pleased with him) reported: I heard Messenger of Allah (PBUH) saying, "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].

Another narration is: Messenger of Allah (PBUH) said, "(Allah wrote) `My Mercy dominated My Wrath".

Still another narration is: Messenger of Allah (PBUH) said, "(Allah wrote) `My Mercy surpasses My Wrath".

Commentary: Imam Al-Khattabi states that here the word "Kitab" (translated here as `Book') means the decision of Almighty Allah which He has already made, an instance of which is the following Verse of the Noble Qur'an:

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ (58:20)

"Allah has decreed: `Verily, it is I and My Messengers who shall be the victorious". (Surah Al-Mujadila, v.58:21).

In this Ayah the Arabic word "Kataba" is used in the sense of "Qada' (decided);" or the word "Kataba" signifies "Lauh Mahfooz" on which He has recorded everything. Almighty Allah is on the 'Arsh' (the Throne of Allah) and this Book is with Him. [Fath Al-Bari, Kitab At-Tauhid, Bab: Wa kana Arshuhu `alal-Ma']

420. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Allah has divided mercy into one hundred parts; and He retained with Him ninety-nine parts, and sent down to earth one part. Through this one part creatures deal with one another with compassion, so much so that an animal lifts its hoof over its young lest it should hurt it". [Al-Bukhari and Muslim]

Another narration is: Messenger of Allah (PBUH) said, "Allah has one hundred mercies, out of which He has sent down only one for jinn, mankind, animals and

insects, through which they love one another and have compassion for one another; and through it, wild animals care for their young. Allah has retained ninety-nine mercies to deal kindly with His slaves on the Day of Resurrection." [Al-Bukhari and Muslim].

Another narration in Muslim is reported: by Salman Al-Farisi: Messenger of Allah (PBUH) said, "Allah has hundred mercies, out of which one mercy is used by his creation for mutual love and affection. Ninety-nine mercies are kept for the Day of Resurrection."

Another narration is: Messenger of Allah (PBUH) said, "Allah created one hundred units of mercy on the Day He created the heavens and the earth. Each one of them can contain all that is between the heaven and the earth. Of them, he put one on earth, through which a mother has compassion for her children and animals and birds have compassion for one another. On the Day of Resurrection, He will perfect and complete His Mercy". (That is He will use all the hundred units of mercy for his slaves on that Day).

Commentary:

1. We learn from this Hadith that kind and compassionate treatment is liked by Allah and is in fact His Blessing and Benevolence. This is the reason He has given a part of it to His creatures, and a person who is so hard-hearted, that he is not even aware of it has a defect which is extremely displeasing to Allah. Moreover, it is a sign that such a person is deprived of Divine blessing and mercy.
2. On the Day of Resurrection, Almighty Allah will bestow upon the believers hundred mercies. This news has great hopes and joy for His slaves.

The Mercy of Allah towards His slaves:

Question:

How merciful is Allah, because I heard he loves you more than 70 mothers. Is that true? Please explain.

Answer:

Praise be to Allah. Allaah is the Most Merciful, Most Compassionate, and He is the most Merciful of those who show mercy. His Mercy encompasses all things. Allaah says (interpretation of the meaning):

مَنْ أَسَاءَ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ

As for My Mercy, it encompasses everything. I will show mercy to those who abstain from evil. [Surah Al-A'raaf, v. 7:156]

In Saheeh Muslim it is narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: “Allaah has one hundred parts of mercy, of which He sent down one between the jinn, mankind, the animals and the insects, by means of which they are compassionate and merciful to one another, and by means of which wild animals are kind to their offspring. And Allaah has kept back ninety-nine parts of mercy with which to be merciful to His slaves of the Day of Resurrection.” [Sahih Muslim, al-Tawbah, 6908.]

It was narrated that ‘Umar ibn al-Khattaab said: “Some prisoners were brought to the Messenger of Allaah (peace and blessings of Allaah be upon him), and there was a woman among the prisoners who was searching (for her child). When she found her child she embraced him and put him to her breast. The Messenger of Allaah (peace and blessings of Allaah be upon him) said to us, ‘Do you think that this woman would throw her child in the fire?’ We said, ‘No, by Allaah, not if she is able not to.’ The Messenger of Allaah (peace and blessings of Allaah be upon him) said, ‘Allaah is more merciful to His slaves than this woman is to her child.’” [Agreed upon. Al-Bukhaari, 5653; Muslim, 6912]

One aspect of the mercy of Allaah to His slaves is that He sent the Messengers and revealed the Books and laws to organize their lives according to the ways of wisdom, far removed from hardship and difficulty. Allaah says (interpretation of the meaning):

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (21:107)

And We have sent you (O Muhammad!) forth as a mercy to all men of the world. [Surah Al-Anbiya', v. 21:107]

This may alternatively be rendered as the following: ‘We have sent you only as a mercy for mankind.’ Be that as it may, the verse clearly means the Prophet Muhammad’s (peace and blessings be upon him) advent was a result of God’s mercy towards mankind. It was Muhammad (peace and blessings be upon him) who warned and cautioned man and enabled him to gain that knowledge which might help him distinguish truth from falsehood, who explained in clear terms, the

way which leads towards man's advantage and the way which leads to his perdition. The Makkan unbelievers viewed the Prophet's advent as a curse, holding that he caused dissension among them. They are once again told that what they consider a curse is in fact God's Blessing and Mercy. [Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

The mercy of Allah is what will admit His believing slaves to Paradise on the Day of Resurrection. No one will ever enter Paradise because of his deeds alone, as the Prophet (peace and blessings of Allaah be upon him) said: "No one's deeds will ever admit him to Paradise." They said, "Not even you, O Messenger of Allaah?" He said, "No, not even me, unless Allaah shower me with His Mercy. So try to be near to perfection. And no one should wish for death; he is either doing well so he will do more of that, or he is doing wrong so he may repent." [Narrated by al-Bukhaari, 5349; Muslim, 7042]

So the believer must remain in a state between hoping for the mercy of Allaah and fearing His punishment, for Allaah says (interpretation of the meaning):

نَبِّئْ عِبَادِي أَنِّي - أُنَا الْغَفُورُ الرَّحِيمُ - (15:49) وَأَنَّ - عَذَابِي هُوَ
الْعَذَابُ الْأَلِيمُ (15:50)

(49) (O Prophet!) Declare to My servants that I am indeed Ever-Forgiving, Most-Merciful. (50) At the same time My chastisement is highly painful. [Surah Al-Hijr, v. 15:49-50]

With regard to your saying that Allaah loves us more than seventy mothers, Allaah knows best concerning that. It is sufficient for us to know that the mercy of Allaah encompasses all things. O Allaah, have mercy upon us, O Most merciful of those who show mercy. [Shaykh 'Abdur-Rahmaan Ibn Hasan aalush-Shaykh (d.1258H)]

إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ (22:65)

Surely Allah is Most gentle, Ever Compassionate to men. [Surah Al-Hajj, v.22:65]

Ar-Rahmaan (The Most Beneficent), Ar-Raheem (the Most Merciful), Al-Barr (The Generous), Al-Kareem (the Kind), Al-Jawwad (The Bestower of Good), Ar-Ra'oof (the Kind), al-Wahhaab (The Bestower).

All of these Names are close in meaning and all of them point to describing the Lord with Mercy, Generosity, Kindness, and to the great expanse of His Mercy and Generosity that encompasses all that is existence being granted in accordance to what His Wisdom dictates. The believers have been specifically singled out for this and they are granted a goodly and the best portion of this as Allah said:

وَكَتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ
عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ
فَسَأْكُتِبُهَا لِّلَّذِينَ يَتَّقُونَ - وَيُؤْتُونَ - الزَّكَاةَ وَالَّذِينَ - هُمْ - بِآيَاتِنَا
يُؤْمِنُونَ (7:156)

And ordain for us what is good in this world and in the World to Come for to You have we turned.' He replied: 'I afflict whomsoever I wish with My chastisement. As for My mercy, it encompasses everything. *111 will show mercy to those who abstain from evil, pay Zakat and have faith in Our signs.' [Al-A'raf, v.7:156]

It is false to assume that the general rule underlying God's governance of His realm is that of wrath which is occasionally tempered with mercy and benevolence. On the contrary, the general rule is that of mercy and benevolence and wrath is the exception which is aroused when man's transgression and rebellion exceed all reasonable limits.

So the blessings and the good are all from the effects of His Mercy, Generosity and Kindness just as all the goodness in this world and in the Hereafter is from the effects of His Mercy.

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ (52:28)

Verily, we used to invoke Him Alone before. Verily He is the Generous, the Most Merciful. [Surah At-Tur, v.52:28]

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ (82:6)

"O man! What has made you careless concerning your Lord, the Kind." [Surah Al-Infitr, v.82:6]

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَعُوفٌ رَحِيمٌ (24:20)

Were it not for Allah's bounty and his grace! If Allah had not shown His grace and mercy to you, (this scandal would have produced very evil results): Allah is indeed very Kind and Merciful. [Surah An-Nur, v.24:20]

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِدِّ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ (3:8)

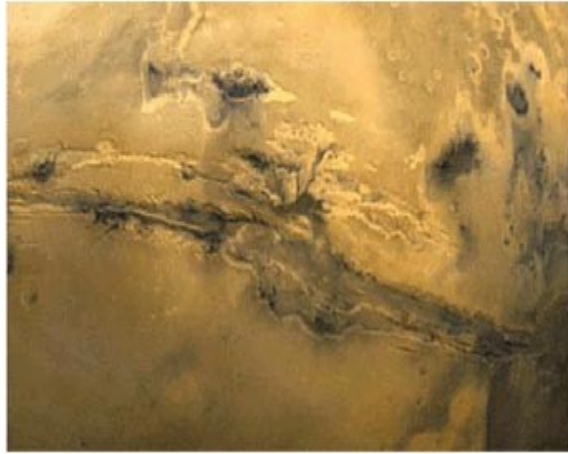
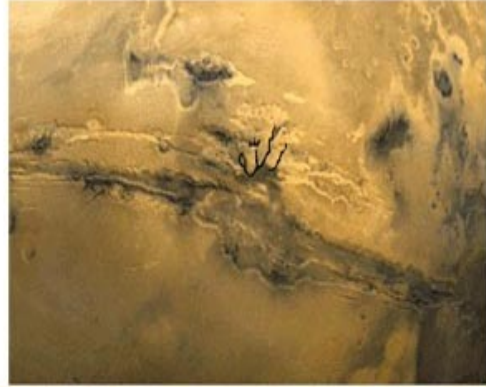
(They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower." [Surah Al-Imran, v.3:8, Tafsir Ibn Kathir]

Name of Prophet Muhammad on Planet Mars

Place: Mars. The name of Muhammad is clearly visible. Date: N/A

The name of Allah and Mohammad on mars.

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004. Al-Maliku

The Sovereign Lord



It also written as al-malik, The King : Ya-Maliku

Al-Maliku: The King, The Sovereign

Al-Maliku means The King, which is a name of Allah, because Allah is the King of all kings. Allah is the One and only Ruler of all worlds and creations of this world and the Hereafter.

The King, The Sovereign Lord, The One with the complete Dominion, the One Whose Dominion is clear from imperfection.

The King, The Ruler

The One who is king of all beings. The One who is the owner and ruler of this world.

The One who has supreme authority, and who is relied upon by everyone.
The One who has all ruling power over all beings, and is ruled by none.

Alladhee lahu al-Mulk (the One to Whom belongs the dominion): He is described with the Attribute of The Master and Owner. These are Attributes of Grandjeur,

Majesty, Omnipotence and Regulation of the affairs of creation. The One Who directs all of the affairs to do with creation, command and recompense. To Him belongs the whole of Creation, all of it is subservient, owned and in continuous need of Him.

From the root m-l-k which has the following classical Arabic connotations:

- (i) to possess, to own exclusively
- (ii) to exercise authority to command
- (iii) to have power over, command, reign
- (iv) to have dominion over, to have ruling power
- (v) to have kingship

This name is used in the Qur'ân. For example,

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (23:116)

So, Exalted be Allah*3, The True King! There is no God but He, The Lord of the Noble Throne. (Surah Al-Mu'minun, v.23:116)

Exalted be Allah: Allah is far too exalted to do anything that is purposeless. Also, He is far too exalted to make it possible for any of His creatures to partake of His Divinity.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا (20:114)

Exalted is Allah, The True King! Hasten not with reciting the Qur'an before its revelation to you is finished, and pray: "O my Lord, increase me in Knowledge." [Surah Ta-Ha, v.20:114]

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (59:23)

(59:23) He is Allah: there is no god but He: the King, *36 the Holy, *37 the All-Peace, *39 the Giver of security, *38 the Overseer, *40 the Most Mighty, *41 the Overpowering, *42 the All-Great. *43 Exalted be He from whatever they

associate with Him. [Surah Al-Hashar, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*36 The word used in the original is al-Malik, which means at He alone is the real Sovereign. Moreover, the word al-Malik its general sense also gives the meaning that He is King of the entire universe and not of a particular region or of a specific country. His Sovereignty and rule comprehends the entire universe.

He is Master of everything. Everything submits itself to His command and power and authority, and there is nothing to delimit His Sovereignty. At different places in the Qur'iin all aspects of Allah's Sovereignty, have been presented and explained fully.

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَهُ قَانِتُونَ (30:26)

(30:26) To Him belong all who are in the heavens and all who are on the earth. All are in obedience to Him. [Surah Ar-Rum]

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ

He administers the affairs of the world from the heavens to the earth. (Surah As-Sajdah, v.32:5)

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (57:5)

To Him belongs the dominion of the earth and the heavens, and all matters are referred to Him for decision. (Surah Al-Hadid, v.57:5).

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا (25:2)

(25:2) He to Whom belongs the Sovereignty of the heavens and the earth: *5 Who has begotten no son: *6 Who has no partner in His Sovereignty: *7 Who created each and every thing and then ordained its destiny. *8 [Surah Al-Furqan, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*5 Another translation may be: "To Him belongs the Sovereignty of the heavens and the earth." That is, He alone has an exclusive right to it, and no one else has any right to it or any share in it.

*6 That is, "He has neither any relation of direct parenthood to anyone, nor has He taken anyone as a son. Therefore, none else in the universe is entitled to worship. He is Unique and there can be no partner in His Godhead. Thus all those who associate with Him angels or jinns or saints as His offspring, are ignorant. Likewise, those who believe that some one is His "son" are also ignorant. They have no true conception of the Greatness of Allah and consider Him to be weak and needy like human beings, who require some one to become their inheritor. It is sheer ignorance and folly." [For further details, see E.N.'s 66 to 68 of Surah Yunus, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*7 The Arabic word *mulk* means Sovereignty, Supreme Authority, and Kingship. Thus the sentence will mean: "Allah is the Absolute Ruler of the whole universe and there is none other who may have any right to authority; therefore He alone is God." For whenever a man takes anything else as his lord, he does so under the presumption that his deity has the power to do well or bring harm and make or mar his fortune; nobody will like to worship a powerless deity. Now when it is recognized that none but Allah has the real power and authority in the universe, nobody will bow before anyone other than Him in worship, nor will sing anybody else's hymns, nor commit the folly of bowing in worship before any thing else except his real God, or recognize any other as his ruler, because "To Allah belongs the Sovereignty of the heavens and the earth and to Him alone."

*8 There may be other translations of this also: "He has ordained it in due proportion"; or "He has appointed an exact measure for everything." But no translation can convey its real meaning, which is: "Allah has not only created everything in the universe but also determined its shape, size, potentialities, characteristics, term of existence, the limitations and extent of its development and all other things concerning it. Then, He has created the means and provisions to enable it to function properly in its own separate sphere. "This is one of the most comprehensive verses of the Qur'an with regard to the Doctrine of Tauhid. According to Traditions, the Holy Prophet himself taught this verse to every child of his family as soon as it was able to speak and utter a few words. Thus, this verse is the best means of impressing the Doctrine of Tauhid on our minds, and every Muslim should use it for educating his children as soon as they develop understanding.

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ (36:83)

(36:83) Holy is He Who has full control over everything, and to Him you shall all be recalled. (Surah Ya-Sin, v.36:83).

فَعَّالٌ لِمَا يُرِيدُ (85:16)

(85:16) The Executor of what He wills. *7

*7 **"He is All-Forgiving"**: If a person repents and reforms himself, he can hope to be received by Allah in His mercy.

"He is All-Loving", i.e. He has no enmity with His creatures that he would subject them to torment without any reason, but He loves the creatures He has created and punishes them only when they do not give up the attitude of rebellion against Him.

"Owner of the Throne" means that He alone is the Ruler of the Kingdom of the Universe: no one who is a rebel can escape His grip and punishment.

The mention of His being **"Exalted"** is meant to warn man for his meanness when he adopts an attitude of arrogance against such a Being. Last of all, **"He is Doer of whatever He wills"**: no one in the entire universe has the power to obstruct and resist what Allah wills to do.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ (21:23)

He is accountable to none for what He does but all others are accountable (to Him). (Al-Anbiya', v.21:23).

وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ (13:41)

Allah rules and there is none to revise His decrees and He is swift at His reckoning. (Surah Ar-Ra'ad, v.13:41)

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ (23:88)

(23:88) - Say to them, "Tell me, if you know, whose is the Sovereignty *81 over everything? And who is that Being who gives protection while none can give protection against Him?" (Al-Mu'minun)

*81 The word malakutu in the Text is a strong word which combines both sovereignty and ownership. The verse therefore means: "Whose is the Sovereignty and Who possesses the real ownership rights over everything?"

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (3:26)

(3:26) Say: 'O Allah, Lord of all dominion! You give dominion to which You will, and take away dominion from whom You will, and You exalt whom You will, and abase whom You will. In Your Hand is all good. Surely You are All-Powerful. (Surah Al-Imran)

These explanations make it abundantly clear that Allah is not King in some limited or metaphoric sense but He is real King in the most perfect and complete sense of sovereignty. As a matter of fact, if sovereignty in its true sense is at all found somewhere, it is found only in Allah's Kingship. Apart from this, wherever it is claimed to be, whether in the person of a king or dictator, or in a class or group or family, or in sonic nation, he or it possesses no sovereignty at all, for sovereignty is not a gift, which may at one time be granted and at another time withdrawn, which may be in danger of being usurped, the establishment and existence of which may be temporary and temporal, and the sphere of power and authority of which may be circumscribed and restricted by many other conflicting powers.

*37 Quddus is a superlative. It means that Allah is far exalted that He should have a fault or defect or demerit: He is the purest Being; no evil can be imagined about Him. Here, one should clearly understand that the attribute of holiness is a foremost accompaniment of sovereignty. Man's intellect and nature refuse to believe that a being who is the bearer of sovereignty may be mischievous, ill behaved, ill-natured, who may be characterized with these base qualities from

whose power and authority his subjects might be in danger of suffering evil instead of being blessed with good. That is why wherever man thinks sovereignty is centered; he assumes holiness also to be there, even if it is not there, for absolute sovereignty is inconceivable without holiness. But obviously, there is no real sovereign except Allah, Who is holy, nor can there be. Whether it is monarchy, or sovereignty of the people, or dictatorship of the socialist system, or some other form of human rule in any case holiness for it is inconceivable.

*38 The word as-Salam as used in the original means peace and Secure, Allah's being called as-Salam means that He is peace and safety personified. He is far exalted that some calamity or weakness or defect should befall Him, or His Perfection should suffer a decline or blemish.

*39 The word at-Mu'min is derived from amn, which means to secure from fear, and Mu'min is one who provides security to others. Allah has been called Mu'min in the sense that He provides security to His creatures. His creature's are secure from the fear that He would ever wrong them, or deprive them of their rights, or allow their rewards to go to waste, or would violate the promises He has made with them. Then, since no object has been mentioned with this subject, but the epithet of al-Mu'min has been used absolutely, it automatically gives the meaning that His security comprehends the entire universe and all that it contains.

*40 The word al-Muhaimin has three meanings:

- (1) The Guardian and Protector;
- (2) The Observer who sees what everyone does; and
- (3) The Being Who has taken up the responsibility to fulfill the needs and requirements of the people.

Here also, since the word al-Muhaimin has been used absolutely, and no object has been mentioned of this subject, therefore, it by itself gives the implied meaning that He is guarding and protecting all creatures, is watching the acts and deeds of everyone, and has taken up the responsibility of sustaining and providing for every creature in the universe with its needs and requirements.

*41 **Al-'Aziz**: such an Almighty Being against Whom no one may dare raise his head, no one may have the power to resist His decrees, before Whom everyone may be helpless and powerless.

*42 The word **al-Jabbar** as used in the original is derived from jabr which means setting something right by use of power, reforming something by force. Allah has been called jabbar in the sense that He sets the system of His universe right by the use of power and enforces His will, which is wholly based on wisdom. by force. Moreover, the word jabber also contains the meaning of greatness; and glory. Thus, a palm-tree which is too tall for the people to pluck its fruit is called jabber In Arabic. Likewise, an act which is grand and glorious is called amal jabber.

*43 The word al-Mutakabbir has two meanings.

- (1) The one who is not actually great but poses as great; and
- (2) The one who is actually great and sets himself up as such.

Whether it is man or Satan, or some other creature, since greatness does not, in actual fact, belong to it, it's posing itself as great and claiming superiority over others is, a false claim and a vice. Contrary to this, Allah Almighty is truly Great and greatness actually belongs to Him, and' everything in the universe is low and insignificant as against Him; therefore, His being Great and setting Himself up as Great is no false claim but an actual reality; it is not an evil quality but a virtue and excellence, which no one else has but Allah.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ
الْعَزِيزِ الْحَكِيمِ (62:1)

(62:1) All that is in the heavens and all that is in the earth exalted the glory of Allah, the Sovereign, the Holy, the All- Mighty, the All-Wise. *1 [Surah Al-Jumu'a, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*1 For explanation, see E.N.'s 1, 2 of Surah Al-Hadid(as mentioned below), and E.N.'s 36, 37, 41 of Surah Al-Hashr (as mentioned above). This introduction bears a deep relevance to the theme that follows. In spite of the fact that the Jews of Arabia were witnessing clear signs of Apostleship in the person of the Holy Prophet (upon whom be Allah's peace) and his high character and works and in

spite of the clear good news given by the Prophet Moses (peace be upon him) in the Torah, which only applied to him, they were denying him only because they did not want to acknowledge the prophet hood of a person who did not belong to their own community and race. They openly proclaimed that they would believe only in that which had come to them, and would not accept any teaching, which came through a non-Israelite prophet, even if it was from God. For this attitude in the following verses they have been reproved. Hence the reason for beginning the discourse with the introductory sentence:

- (a) First, it says that everything in the universe is **glorifying Allah**; that is, the entire universe testifies that Allah is free from all those faults and weaknesses because of which the Jews have formed the concept of their racial superiority. He is not related to anyone. He has nothing to do with favoritism. He treats all His creatures with equal justice, mercy and care. No particular race and nation is His favorite so that He may be bound to bless it whatever it may do; and He is not prejudiced against any race or nation so that He may deprive it of His bounties even if it possesses all the good qualities.
- (b) Then, it says that He is **the Sovereign**; that is, no worldly power can restrict His authority and powers, as if to say: "You, O Jews, are His servants and subjects. It is not for you to decide whom He should appoint His Messenger, and whom He should not, for your guidance."
- (c) Then it says that He is **Holy**; that is, He is far exalted and glorified that His judgments may be mistaken. Human judgments may have mistakes but His decrees are perfect.
- (d) In the end, two more attributes of Allah have been mentioned: that
 - (i) He is All-Mighty, i.e. none can fight Him and win; and that
 - (ii) He is All-Wise, i.e. whatever He does, it is always the very demand of wisdom, and His plans and designs are so well-planned that none in the world can hinder and frustrate them.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (57:1)

(57:1) All that is in the heavens and the earth extols the glory of Allah. *1 He is the Most Mighty, the Most Wise. *2 [Surah Al-Hadid, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*1 'That is, "It has always been so that everything in the universe has proclaimed the truth that its Creator and Sustainer is free from every blemish and defect, every weakness, error and evil. He is glorified in His essence, He is glorified in His attributes, He is glorified in His works as well as His commands whether they relate to the creation, or to the religious law for mankind. Here sabbaha has been used in the past tense; at other places yusabbihu has been used which includes both the present and the future tenses. This would signify that every particle in the universe has always been extolling the glory of its Creator and Sustainer in the past, is doing so at present and will continue to do the same in the future for ever and ever."

*2 That is, not only is He All-Mighty and All-Wise, but the truth is that He is All-Mighty and All-Wise. The word 'Aziz signifies a mighty and powerful Being Whose decrees cannot be prevented by any power in the world from being enforced, Whom no one can oppose and resist, Who has to be obeyed by every one whether one likes it or not, Whose rebel cannot escape His accountability and punishment in any way; and Hakim signifies that whatever He does He does it wisely. His creation, His administration and rule, His commands and guidance, all are based on wisdom. None of His works is tarnished by any tract of folly or ignorance.

There is another fine point here, which one should fully understand. Seldom in the Qur'an has Allah's attribute of `Aziz (All-Mighty) been accompanied by His attributes of being Qawi (Strong), Mugtadir (Powerful), Jabbar (Omnipotent), Dhunthiqam (Avenger) and the like, which only signify His absolute power, and this has been so only in places where the context demanded that the wicked and disobedient be warned of Allah's relentless punishment. Apart from such few places, wherever the word 'Aziz has been used for Allah, it has everywhere been accompanied by one or other of His attributes of being Hakim (Wise), Alim (Knower), Rahim (Merciful), Ghafur (Forgiving), Wahhab (Generous) and Hamid

(Praiseworthy). The reason is that if a being who wields un-limited power is at the same time foolish, ignorant, un-forgiving as well as stingy and devoid of character, its power and authority cannot but lead to injustice and wickedness. Thus, wherever injustice and wickedness is being committed in the world, it is only because the one who wields authority over Others, is either using his power un-wisely and foolishly, or he is merciless and hardhearted, or evil-minded and wicked. Wherever power is coupled with these evil traits of character, no good can be expected to result. That is why in the Holy Qur'an Allah's attribute of `Aziz has necessarily been accompanied by His attributes of being All-Wise and Knowing, Compassionate and Forgiving, Praiseworthy and Generous, so that man may know that the God Who is ruling this universe has, on the one hand, such absolute power that no one, from the earth to the heavens, can prevent His decrees from being enforced, but, on the other, He is also All-Wise: His each decision is based on perfect wisdom; He is also All-Knowing whatever decision He makes, it precisely according to knowledge; He is also Compassionate: He does not use infinite power mercilessly; He is Forgiving as well: He does not punish His creatures for trifling faults, but overlooks their errors; He is also Generous: He does not treat His subjects stingily, but liberally and benevolently; and He is also Praiseworthy: He combines in Himself all praiseworthy virtues and excellences.

The full importance of this statement of the Qur'an can be better understood by those people who are aware of the discussions of the philosophy of politics and law on the question of sovereignty. Sovereignty connotes that the one who possesses it should wield un-limited power: there should be no internal and external power to change or modify his decision or prevent it from being enforced, and none should have any alternative but to obey him. At the mere concept of this infinite and un-limited power, man's common-sense necessarily demands that whoever attains to such power, should be faultless and perfect in knowledge and wisdom, for if the one holding this power is ignorant, merciless and evil, his sovereignty will inevitably lead to wickedness and corruption. That is why the philosophers, who regarded a single man, or a man-made institution, or an assembly of men as the holder of this power, have had to presume that he or it would be infallible. But obviously, neither can unlimited sovereignty be actually

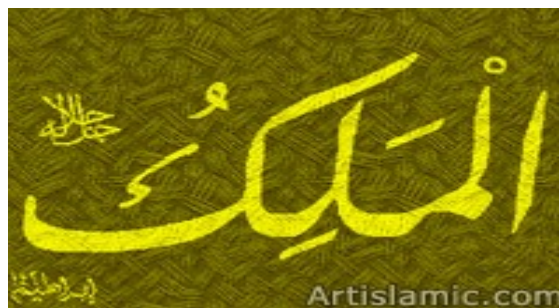
attained by a human power, nor is it possible for a king, or a parliament, or a nation, or a party that it may use the sovereignty attained by it in a limited circle faultlessly and harmlessly. The reason is that the wisdom that is wholly free of every trace of folly, and the knowledge that fully comprehends all the related truths, is not at all possessed even by entire mankind, not to speak of its being attained by an individual, or an institution, or a nation. Likewise, as long as man is man, his being wholly free of and above selfishness, sensuality, fear, greed, desires, prejudice and sentimental love, anger and hate is also not possible. If a person ponders over these truths, he will realize that the Qur'an is indeed presenting here a correct and perfect view of sovereignty. It says that no one except Allah in this universe is possessor of absolute power, and with this unlimited power He alone is faultless, All-Wise and All-Knowing, Compassionate and Forgiving, and Praiseworthy and Generous in His dealings with His subjects.

مَلِكِ النَّاسِ (114:2)

(114:2) The King of mankind,

The name *Malik* signifies king, while the name *Mâlik*, by virtue of the *âl-Malik* which intensifies the meaning, signifies something that is in some way greater than a king, and is often translated as master or lord. However, the exact differences between these names are not universally agreed upon.

By some traditions, *al-Malik* is considered to be the owner and king of this world, or of the beings of this world, while *Mâlik al-Mulk* is considered to be the supreme lord and master of all worlds, the known and the unknown, the manifest and the un-manifest.



Al-Malik (The King); and Al-Maalik(The Master and owner)

005. Al-Quddussu

The Holy



It also written as Al-Quddus, Al-Quddoos, The Most Holy
Ya-Quddusu, Ya-Quddoosu

Al-Quddûsu: The Most Holy, The Most Pure, The All-Perfect

THE HOLY ONE He who is free from all error, absentmindedness, is free from incapability and from any kind of defect.

The One who is pure, spotless, without blemish or fault.

The One who is far from, and untouched by, worldly imperfections or faults.

The One whose essence and attributes are of unimaginable purity and perfection.

The One who is beyond all human understanding of purity, perfection and holiness.

Al-Quddus: The One Who is far greater and far removed from any imperfection, or that He resembles any of His creation. Hence he is far removed from any defect just as He is far removed from anything resembling Him or coming close to resembling Him in any of His Attributes of Perfection.

Al-Quddoos is similar in meaning to **As-Salaam** in that they both negate any form of imperfection while at the same time including unlimited perfection in every way. This is because when deficiency has been removed then all that remains is perfection.

From the root q-d-s which has the following classical Arabic connotations:

- (i) to be pure, clean, spotless
- (ii) to be far removed from impurity or imperfection
- (iii) to be holy, sacred, hallowed

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ (42:11)

Naught in the universe is like Him. *17 He is All-Hearing, All-Seeing. *18 [Surah Ash-Shura]

*17 Literally, "Nothing is like His likeness," which implies this: Even if there were a likeness of Allah, nothing would be like it not to speak of being like unto Allah Himself.

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ
هَلْ تَعْلَمُ لَهُ سَمِيًّا (19:65)

(19:65) He is the Lord, of the Heavens and the Lord of the Earth, and of all that is between them; so serve Him and be steadfast in His service. *40 Do you know of any other being equal in rank to Him? *41 [Surah Maryam]

*40 That is, "You should not only follow strictly the Way of service and face all the obstacles and afflictions with patience, but also should not get uneasy, if there is a delay in Revelation and help. You should rest content with His service as an obedient servant and perform persistently the duties and responsibilities entrusted to you as a Servant and Messenger."

*41 The word Sami literally means 'a name sake'. Here it implies: "Allah is the only Deity: do you know of any other deity besides Him? If there is none, and you know that there is none, then you do not have any alternative but to serve Him and obey His Commands."

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ. فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا
وَأَنْتُمْ تَعْلَمُونَ (2:22)

(2:22) It is He Who has made the earth a bed for you and the sky a canopy; and it is He Who sends down rain from above for the growth of every kind of food products for your sustenance. So, when you know this, you should not set up equals to rank with Allah *23. [Surah Al-Baqarah]

*23. That is, when man recognizes that all those things were done by none but God, then worship, devotion and service must be exclusively for Him. For who besides the Creator can legitimately claim these things from man?

Not to set up others as rivals to Allah means not to make anyone other than God the object of worship, service and obedience that one owes to God alone. Later on we shall see, in some detail, how the Qur'an itself specifies the forms of worship and service which we owe exclusively to God, and wherein associating anyone else amounts to shirk (associating others with God in His divinity). This, the Qur'an seeks to eradicate.

Allah is Al-Quddoos as mentioned in the Qur'an:

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ - الْمَلِكِ - الْقُدُّوسِ -
الْعَزِيزِ الْحَكِيمِ (62:1)

Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah; the Sovereign, **THE HOLY ONE**, the Exalted in Might, the Wise. (Surah Jumu'ah, v.62:1)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (59:23)

(59:23) He is Allah: there is no god but He: the King, *36 **the Holy**, *37 the All-Peace, *39 the Giver of security, *38 the Overseer, *40 the Most Mighty, *41 the Overpowering, *42 the All-Great. *43 Exalted be He from whatever they associate with Him. [Surah Al-Hashar]

The ancient roots of the Arabic word Quddûs, as well as the Hebrew word Kadosh, point toward that which is set apart, different, that which is 'other'. Thus, al-Quddûs is known as the One who is set apart, distinctly different and separate from all

worldly imperfections, sins and faults, the One whose perfection and righteousness are so 'other' that they cannot be grasped by mankind, the truly Blessed One.

The name al-Quddûs describes the unique, unimaginable purity and perfection that is Allâh, the One whose goodness and righteousness are beyond our understanding. According to al-Qurturbi, the name al-Quddûs also describes the One who is glorified and revered by the angels.

The Merriam-Webster dictionary defines the word 'Holy' as:

Holy-Exalted or worthy of complete devotion as one perfect in goodness and righteousness. **Al-Quddoos** has also the following meanings:

The One Who is far from every imperfection, impurity, fault, defect, demerit, flaw, error, mistake, shortcoming, deficiency, or from everything derogatory, All-Holy, All-Pure, All-Perfect

From the root Q-D-S, which leads to the following meanings:

To be or go far away

To be far from impurity or imperfection

The root Q-D-S appears 10 times in the Qur'an in the following verses [2:30, 2:87, 2:253, 5:21, 5:110, 16:102, 20:12, 59:23, 62:1, 79:16]

وَادَّ قَالَ رَبُّكَ- لِلْمَلَائِكَةِ إِنِّي- جَاعِلٌ فِي الْأَرْضِ- خَلِيفَةً قَالُوا
أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (2:30)

Just recall the time when your Lord said to the angels, "I am going to appoint a vicegerent on the Earth." They humbly enquired, "Are you going to appoint such a one as will cause disorder and shed blood on the Earth? We are already engaged in hymning Your praise and hallowing Your name". (Allâh, subhaana wa ta'aala) Said: "I know, what you do not know". [Surah Al-Baqarah, v.2:30]

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى
ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُّسِ- أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ

بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ۔ (2:87)

And We gave Moses the Book and sent after him a train of Messengers in succession. Then We sent Jesus, son of Mary, with clear Signs and supported him with the Holy Spirit. *93 Then how is it that whenever a Messenger came to you wish that which did not suit your lusts, you grew rebellious against him, and repudiated some and slew others.[Surah Al-Baqarah, v.2:87]

وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ

And supported him with the Holy Spirit (2:253)

وَعَلَىٰ وَالِدَتِكَ إِذَا أَيَّدْنَاكَ بِرُوحِ الْقُدُسِ

When Allah will say: *125 'Jesus, son of Mary, recall My favor upon you and your mother, and when I strengthened you with the **spirit of holiness**. (5:110)

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ (16:102)

Tell them, "The Holy Spirit has brought it down piecemeal *103 intact from my Lord so that He may make firm the faith of those who have believed, *104 and to show the Right Way, *105 and to give good news to those who surrender themselves to Allah." *106 [Surah An-Nahl, v.16:102]

Here are the name used 'Al-Quddus' together with 'Ruhul Quddus' is for the name of angel Zibrail.

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ (5:21)

(5:21) My people! Enter the holy land which Allah has ordained for you; *43 and do not turn back for then you will turn about losers. *44 They answered: 'Moses,

therein live a ferocious people: we will not enter unless they depart from it; but if they do depart from it then we will surely enter it.'

Believing that Allah is Al-Quddoos means considering Him free from every imperfection, impurity, fault, defect, demerit, flaw, error, mistake, shortcoming, deficiency, or from everything derogatory.

Not only this but it also implicates (as a necessary outcome) to become ourselves as free from imperfections, impurities, faults etc. as is humanly possible. And also to make or do everything that we make or do as perfect and as free from faults or imperfections as is humanly possible.

Question: What is the meaning of Allaah's name al-Quddoos (the Holy)?

Answer:

Praise be to Allaah. **Al-Quddoos** (the Holy) is the One Who is Blessed and Pure, who is exalted above all impurity. It was said that the angels sanctify Him and He, may He be exalted, is the One Who is praised for His virtues and goodness.

Allaah is **al-Quddoos** because He is far above having any opposites, rivals, partner or son. He is described as being perfect, and is far **above having any faults or shortcomings** at all. He is far above anything being near Him or like Him in any aspect of His perfection. Ibn Jareer said:

“**Taqdees** (sanctification) is **purification and veneration... Quddoos... purity and veneration** are for Him, hence land may be described as ard **muqaddasah** or **holy land**, meaning that it is pure. When the angels say ‘**Nuqaddisu laka** (we sanctify You)’ it means we attribute to You Your attributes of being pure and free of all impurities and of all that the people of kufr attribute to You. It was said that the angels’ sanctification of their Lord is their prayer (salaah). Then he mentioned some of the comments of the mufasssireen, who said that **taqdees (sanctification) may mean prayer, veneration, glorification, magnification or obedience**. Salaah and veneration come back to purification because they declare Him to be pure and free from all that the people of kufr attribute to Him.

Ibn al-Qayyim said: One of His attributes is the Holy, declaring Him to be above all imperfection and glorifying the Most Merciful

[Sharh Asmaa' Allah ta'aala al-Husnaa by Dr. Hissah al-Sagheer, p. 198]



06. Assalaamu

The Source of Peace, The Flawless,



It also written as al-salam, as-salam, al-salaam, as-salaam,
The Source of Peace: Ya-Salam, Ya-Salaam

As-Salâmu: The Source of Wholeness and Well-Being

The Source of Peace, The Flawless, The Source of Wholeness and Well-Being
As-Salam: The One Who is free from all defects and deficiencies.

The One who is perfect, whole, prosperous and content.

The One who is the source of all peace, wholeness and safety. The One who has rendered all of creation to be perfect, whole, prosperous and content. The One whose creation is free of imperfections, free of faults and free of error.

From the root s-l-m which has the following classical Arabic connotations:

- (i) to be peaceful, quiet, tranquil, content, friendly, reconciled
- (ii) to be free from imperfections, free from faults, complete, whole, sound
- (iii) to be safe, secure, well, healthy, prosperous

This name is used in the Qur'ân. For example, see 59:23

This ancient Semitic root of s-l-m implies every manner of wholeness, completeness and prosperity.

Many seek peace by struggling, battling and trying to impose their will on others, yet external peace will only prevail as a reflection of inner peace. The only path to outer peace is awareness of the tranquil depths of inner peace, and the only source of such inner peace is the One known as as-Salâm.

According to Râghib the word Islam, which arises from this same s-l-m root, means to enter into salm... which means to enter into peace, or to enter into wholeness. That is, the word Islam means to be at peace with or reconciled with the ways and decrees of Allâh, and is often described as self-resignation, surrender or submission to the will of Allâh.

As-Salam(The Peace)

Al-Quddoos(The Holy)

[The following is taken from The Explanation of the Beautiful and Perfect Names of Allaah. Taken from Tayseer al-Kareem ar-Rahmaan, Abdur-Rahmaan Naasir as-Sa`dee's Tafseer]

The One Who is far greater and far removed from any imperfection, or that He resembles any of His creation. Hence he is far removed from any defect just as He is far removed from anything resembling Him or coming close to resembling Him in any of His Attributes of Perfection.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ (42:11)

Naught in the universe is like Him. *17 (Surah Ash-Shura)

*17 literally, "Nothing is like His likeness," which implies this: Even if there were a likeness of Allah, nothing would be like it not to speak of being like unto Allah Himself.

لَمْ يَلِدْ وَلَمْ يُولَدْ (112:3)

(112:3) He neither begot any nor was He begotten, *5

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ
هَلْ تَعْلَمُ لَهُ سَمِيًّا (19:65)

(19:65) He is the Lord, of the Heavens and the Lord of the Earth, and of all that is between them; so serve Him and be steadfast in His service. *40 **Do you know of any other being equal in rank to Him?** *41 [Surah Maryam]

*40 That is, "You should not only follow strictly the Way of service and face all the obstacles and afflictions with patience, but also should not get uneasy, if there is a delay in Revelation and help. You should rest content with His service as an

obedient servant and perform persistently the duties and responsibilities entrusted to you as a Servant and Messenger."

*41 The word Sami literally means 'a name sake'. Here it implies: "Allah is the only Deity: do you know of any other deity besides Him? If there is none, and you know that there is none, then you do not have any alternative but to serve Him and obey His Commands." [Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ. فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا
وَأَنْتُمْ تَعْلَمُونَ (2:22)

It is He Who has made the earth a bed for you and the sky a canopy; and it is He Who sends down rain from above for the growth of every kind of food products for your sustenance. So, when you know this, **you should not set up equals to rank with Allah *23.** [Surah Al-Baqarah, 2:v.22]

*23. That is, when man recognizes that all those things were done by none but God, then worship, devotion and service must be exclusively for Him. For who besides the Creator can legitimately claim these things from man?

Not to set up others as rivals to Allah means not to make anyone other than God the object of worship, service and obedience that one owes to God alone. Later on we shall see, in some detail, how the Qur'an itself specifies the forms of worship and service which we owe exclusively to God, and wherein associating anyone else amounts to shirk (associating others with God in His divinity). This, the Qur'an seeks to eradicate. [Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

Al-Quddoos is similar in meaning to **as-Salaam** in that they both negate any form of imperfection while at the same time including unlimited perfection in every way. This because when deficiency has been removed then all that remains is perfection.

"Whatsoever is in the heavens and the earth glorifies Allaah - the King, the Holy, the All-Mighty, and the All-Wise." [Surah Al-Jumu'a, v.62:1]

One of the attributes of Allah is **As-Salaam**, The Author of peace, safety, security and immunity - the One Who renders safe and free from evils or afflictions [59:23]

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (10:25)

(You are being lured by this ephemeral world) although Allah calls you to the abode of peace *32 and guides whomsoever He wills to a straightway. [Surah Yunus, v.10:25]

*32. God calls man to the path which would ensure for him his entry into the 'Abode of Peace' in the Hereafter. The expression 'Dar al-salam' which literally means the 'Abode of Peace' stands for Paradise, whose inhabitants shall be secure against every calamity, loss, sorrow or suffering.

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (5:15)

(5:15) There have now come to you a light from Allah, and a clear Book.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ (5:16)

(5:16) through which Allah shows to all who seek to please Him the paths leading to safety. *38 He brings them out, by His leave, from darkness to light and direct them on to the straight way.

*38. The word 'safety' here denotes safety from false perception and outlook, safety from misdeeds and their consequences. Whoever seeks guidance from the Book of God and from the example of the Messenger (peace be on him) can find out how to keep himself safe from errors at each of life's crossroads.

Not only has this but He also given in the Quran characteristics of people upon whom will be Salaam.

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ
عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ
مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ (6:54)

And when those who believe in Our signs come to you, say to them: '**Peace be upon you.** Your Lord has made mercy incumbent upon Himself so that if anyone of you does a bad deed out of ignorance and thereafter repents and makes amends, surely you will find Him All-Forgiving, All-Compassionate.'^{*37} [Surah Al-An'am, v.6:54, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*37. Several of those who came to believe in the Prophet (peace be on him) had committed many serious sins before they embraced Islam. Even though their lives had altogether changed following their conversion, the opposition continued to play up the weaknesses and misdeeds of their past life. The Prophet (peace he on him) is asked to comfort such persons and to tell them that God does not punish those who sincerely repent their sins and mend their ways.

قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى (20:47)

We have come to you with Signs from your lord; and peace is for him who follows the Right Way. [Surah Ta-Ha, v.20:47]

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (45) ادْخُلُوهَا بِسَلَامٍ آمِنِينَ (46)

(45) In contrast to them the pious people ^{*27} shall go to the gardens and fountains.
(46) (It will be said to them), "Enter into these in peace and security." [Surah Al-Hijr, v.15:45-46]

*27 The pious people are those who did not follow Satan but feared Allah and lived lives of obedience to Him.

وَسَيِّقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا
وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا
خَالِدِينَ (39:73)

And those who eschewed disobeying their Lord shall be driven in companies to Paradise so that when they arrive there its gates will have already been thrown open and its keepers shall say to them: "Peace be upon you; you have done well. So enter. Herein you shall abide." [Surah Az-Zumar, 39:73]

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ (13:24)

"Peace be upon you. *41 You have won this blessing because of what you steadfastly endured in the world." How blessed is this abode of the Hereafter! [Surah Ar-Ra'ad, v.13:24]

*41 This implies two things. The angels will come in large numbers from every side and give them this good news: "Now you have come to a place where there is peace for you. Here you are immune from every affliction, every trouble, every hardship, and every danger and worry." (For details please see E.N. 29 of Al-Hijr).

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ (15:48)

They will have no toil to weary them nor will they be cast out from there. *29 [Surah Al-Hijr, v.15:48]

*29 This verse is explained by the following Tradition: "It will be announced to the dwellers of the Gardens, 'Now you will remain hale and hearty for ever and shall never fall ill: now you will enjoy eternal life and shall never die: now you will remain young for ever and never grow old, and now you will remain forever in Paradise and shall never have to move away from it.'" There are other Traditions that further elucidate life in Paradise to this effect: "The dwellers shall have no toil to perform for their livelihood and necessities of life. They will get everything without any labor whatsoever."

أُولَئِكَ يُجْزَوْنَ الْعُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا (25:75)

Such are the people who will be rewarded with high palaces for their fortitude, *94, *95 wherein they will be welcomed with due respect, honour and salutations. [Surah Al-Furqan,v.25:75]

*94 The word sabr (fortitude) has been used here in its most comprehensive sense. The true servants courageously endured their persecution by the enemies of the Truth; they remained firm and steadfast in their struggle to establish Allah's way in the land; they carried out their duties enjoined by Allah sincerely and tearlessly without any concern for the worldly losses and deprivation; and they withstood all temptations held out by Satan and all the lusts of the flesh.

*95 "Ghurfa" is a high mansion and the word is generally used for the "upper chamber" of a double-storeyed house. But the reality is that the highest buildings made by man in this world, even the Taj Mahal of India and the skyscrapers of New York, are an ugly imitation of the "excellent abodes" in Paradise. They are so magnificent, grand and beautiful that human imagination cannot form any picture of their grandeur.

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ اللَّهُ خَيْرٌ مَّا يُشْرِكُونَ (27:59)

(O Prophet) *71 say, "Praise is for Allah and peace upon those servants of His whom He has chosen." (Ask them) "Is Allah better or those deities whom they set up as His associates?" *72 [Surah An-Naml,v.27:59]

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ (7:46)

(7:46) And between the two there will be a barrier, and on the Heights will be men who will recognize each person by his mark and will cry, out to the people of Paradise: 'Peace be to you.' These will be the ones who had not yet joined them in Paradise, though they long to do so. *34 [Surah Al-A'raf]

*34. The people of A'raf (Heights) will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell. They will, therefore, dwell at a place situated between the two.

Allah sends His Salaam upon the people who believe in Him, especially the prophets such as Nuh, Ibraheem, Ismaeel, Musa, etc. (Surah as-Saaffaat) as well as other pious people.

Jibreel came to house of the Prophet (sal Allahu alayhi wa sallam) and Khadeeja was there. Jibreel said: "Allah sends his salaam to Khadeeja." The Prophet (sal Allahu alayhi wa sallam) said: "O Khadeeja, Allah is sending His salaams to you." She said, "Allah is As-Salaam. And upon you O Jibreel, be as-salaam and upon you Rasulullah be as-salaam." [Sahih Al-Bukhaari]

The word 'Salaam' comes from the root 'salema', which implies to disassociate oneself from evil and harm. Thus, when we greet other Muslims, the greeting means: "No harm shall come to you from me (may no evil come to you, may no harm come to you)".

And since As-Salaam is also one of the Beautiful Names of Allaah, the greeting of salaam also means, "May the blessing of His Name descend upon you, may Allah be with you, may Allah guide and protect you."

Remembrance after Salam:

Astaghfirul-lah (three times). meaning : 'I ask Allah for forgiveness.' (three times)
Allahumma antas-salam waminkas-salam, tabarakta ya thal-jalali wal-ikram.
'O Allah, You are As-Salam and from You is all peace, blessed are You, O Possessor of majesty and honour.'

07. Al-Mu'minu

The Giver of Peace



It also written as al-mu'min, al-mumin, Bestower of Security
ya mu'min, ya mumin

Al-Mu'minu:

The Remover of Fear, The Giver of Tranquility, The Source of Faith

Allah is Mu'min because He gives Faith and Peace to Mankind.

Guardian of Faith, The One who witnessed for Himself that no one is God but Him. And He witnessed for His believers that they are truthful in their belief that no one is God but Him.

Al-Mu'min The Giver of Security: The One Who Has praised Himself with Perfect Attributes and with perfection of magnificence and beauty. The One Who sent His Messengers and revealed His Books containing signs and clear proofs. Who testified to the truth of His Messengers by giving them every sign and proof that would prove the truth of what they came with.

The One who faithfully bestows the gifts of peace, safety and security.

The One who grants freedom from fear.

The One who illuminates the heart with faith.

The One who is most trustworthy.

From the root â-m-n which has the following classical Arabic connotations:

- (i) to be secure, safe, free from fear
- (ii) to be quiet, tranquil
- (iii) to grant protection, safeguard
- (iv) to be trusted, trustworthy
- (v) to believe in

This name is used in the Qur'ân. For example, see 59:23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (59:23)

"He is Allaah, other than whom none has the right to be worshipped. The King, the Holy, The One free from defects, the Giver of Security, the Ever-Watcher, the All-Mighty, the Compeller, the Supreme. Glory be to Allaah! (High is He) Above all that they associate as partners with Him." (Surah Al-Hashar, v.59:23)

Al-Mu'min is He who places faith in the heart of His servants to protect those who seek refuge in Him, and gives tranquility.

The word Ómân, often simply translated simply as faith or belief, comes from this same â-m-n root, and could well be translated as has been granted peace and security.

The word âmÓn, often translated simply as amen, also comes from this same â-m-n root, and could be translated as in this we trust or in this we are free from fear. The root â-m-n root is also the original source of the name al-Muhaymin (the protector).

Related names:

RaqÓb refers to the One who has the attribute of watchfulness.

WakÓl refers to the One who is the trusted administrator.

HafÓz refers to the One who protects and preserves.

Mâni' - the One who protects and defends against harmful situations.

Muhaymin refers to the One who is the ever-watchful guardian and protector.

Mu'min - The One who grants security and freedom from fear.

8. Al-Muhaiminu

THE PROTECTOR, THE GUARDIAN



It also written as al-muhaymin, al-muhaimin, The protector
Ya-Muhaymin, Ya-Muhaimin

Al-Muhayminu:

The Protector, The Bestower of Security, The Guardian, The Safeguarder
The name gives Allah the quality of Protector and Guardian.

The One who ensures well-being. The One who extends wings of Love to cover and protect creation.

The One who is ever watchful. The One who protects and guards.

The One who offers peace and security. The One who proclaims the Truth.

From the root h-y-m-n which has the following classical Arabic connotations:

- (i) to watch over, oversee, protect, guard
- (ii) to be a witness to
- (iii) to offer security and peace
- (iv) to determine what is true
- (v) to extend a wing (like a hen protecting her chicks)

This name is used in the Qur'ân. For example, see 59:23

According to E.W. Lane, the root of Muhaymin was originally â-m-n, the same root as al-Mu'min (remover of fear).

Related names:

RaqÓb refers to the One who has the attribute of watchfulness.

WakÓl refers to the One who is the trusted administrator.

HafÓz refers to the One who protects and preserves.

Mâni' - the One who protects and defends against harmful situations.

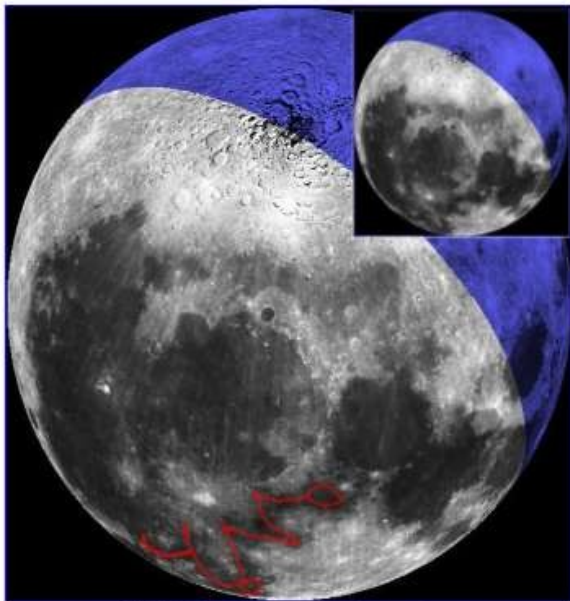
Muhaymin refers to the One who is the ever-watchful guardian and protector.

Mu'min - The One who grants security and freedom from fear.

Muhammad written on the Moon - First Discovery

Place: Seen from England, America, South Africa Date: January 1, 2002

AMMAZING DISCOVERY



The Moon at 00:30 UTC 2 January 2002		
Age of Moon:	17 days, 14 hours, 27 minutes	
Phase:	91% (0% = New, 100% = Full)	
Distance:	365724 kilometres, 57.3 Earth radii	
Moon subtends:	0.5446 degrees	
Phases		
Last new moon:	20:49 UTC 14 December 2001	Lunation 977
First quarter:	20:57 UTC 22 December 2001	
Full moon:	10:42 UTC 30 December 2001	
Last quarter:	03:57 UTC 6 January 2002	
Next new moon:	13:30 UTC 13 January 2002	

Details & picture taken from
<http://www.fourmilab.ch/earthview/vplanet.html>

The Moon - View from 10000000 km above 53°46'N 2°30'W

On January 1st & 2nd 2002, it was reported that Allah and Muhmmmed was shaped in Arabic on the Moon in England.(and some other countries)

This amazing discovery led to a live broadcast on BBC Radio 5, and the show ended at 1am.

I have found Muhmmmed but cannot find Allah, if anyone discovers it then please email me. If you have a Picture taken from the earth then please forward it to me.

Email: sheikhjd@hotmail.com
Junaid Hassan Ahmed

09. Al-A'zeezu

THE MAJESTIC, THE MIGHTY ONE



It also written as al-'aziz, al-'azÓzun, al-aziz, al-azeez, al-aziiz,
The Mighty: Ya-'aziz, Ya-'azÓzun, Ya-a'ziz, Ya-a'zeez

Al-A'zizu: The Mighty, The Strong, Dignified and Powerful, The Eminent

The One who is the most Powerful and most Cherished. The victorious One whose strength, glory and power are overwhelming and cannot be overcome or resisted. The One whose dignity, majesty and power are unique, precious and unattainable by mankind. The One whose respectability and nobility are above all others. The One who is the ultimate in honor and nobility.

The One who has complete mastery over all of creation. The One who overcomes everything. The One who is incomparable and unparalleled. The One who is the cherished source of all strength, power and potency.

From the root '-z-z which has the following classical Arabic connotations:

- (i) to be mighty, potent, strong, powerful
- (ii) to be high, elevated, noble, exalted
- (iii) to be honorable, noble, glorious, illustrious
- (iv) to be indomitable, invincible
- (v) to be respected, cherished, dear
- (v) to be scarce, rare, precious, unattainable

He who prevails, and can never be conquered. Exalted in power, rank, dignity; incomparable; full of mighty and majesty; able to enforce His will.

Blessed is He in Whose hand is the kingdom, and He has power over all things, Who created death and life that He may try you which of you is best in deeds; and He is **THE MIGHTY**, the Forgiving, Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent Allah; then look again, can you see any disorder?(67:1-3)

This name is used in the Qur'ân. For example, see 59:23

The following are taken from The Commentary of Sayyid Abul A'la Mawdudi from His Towards Understanding the Qur'an:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (67:1)

(67:1) Blessed is He *1 in Whose Hand is the dominion of the Universe, *2 and Who has power over everything; *3 [Surah Al-Mulk]

*1 Tabaraka is a superlative from barkat. Barkat comprehends the meanings of exaltation and greatness, abundance and plentiful ness, permanence and multiplicity of virtues and excellences. When the superlative tabaraka is formed from it, it gives the meaning that Allah is infinitely noble and great; He is superior to everything beside Himself in His essence and attributes and works; His beneficence is infinite, and His excellences are permanent and everlasting. (For further explanation, see E.N. 43 of Al-A`raf, E.N. 1.4 of Al-Mu'minin E.N.'s 1 and 19 of Al-Furgan).

*2 As the word al-Mulk has been used definitely, it cannot be taken in any limited meaning. Inevitably it would imply sovereignty over everything that exists in the Universe. "In Whose hand is the Kingdom' does not mean that He has physical hands, but that He is possessor of all power and authority and no one else has any share in it.

*3 That is, He can do whatever He wills: nothing can frustrate or hinder Him from doing what He pleases.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ
الْعَزِيزُ الْغَفُورُ (67:2)

(67:2) Who created death and life that He might try you as to which of you is better in deed. *4 He is the Most Mighty, the Most Forgiving; *5

*4 That is, the object of giving life to men in the world and causing their death is to test them to see which of them is best in deeds. Allusion has been made in this brief sentence to a number of truths:

- (a) That life and death are given by Allah; no one else can grant life nor cause death;
- (b) That neither the life nor the death of a creation like man, which has been given the power to do both good and evil, is purposeless; the Creator has created him in the world for the test: life is for Him the period of the test and death means that the time allotted for the test has come to an end;
- (c) That for the sake of this very test the Creator has given every man an opportunity for action, so that he may do good or evil in the world and practically show what kind of a man he is;
- (d) That the Creator alone will decide who has done good or evil; it is not for us to propose a criterion for the good and the evil deeds but for Almighty Allah; Therefore, whoever desires to get through the test, will have to find out what is the criterion of a good deed in His sight; the fifth point is contained in the meaning of the test itself, that is, every person will be recompensed according to his deeds, for if there was no reward or punishment the test would be meaningless.

He is the Most Mighty, the Most Forgiving; *5

*5 This has two meanings and both are implied here:

- (i) That He is Almighty: in spite of being dominant over all His creatures, He is Merciful and Forgiving for them, not tyrannous and cruel; and

(ii) That He has full power to punish the evildoers: no one can escape His punishment; but He is forgiving for him who feels penitent, refrains from evil and asks for His forgiveness.

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ (67:3)

(67:3) Who created the seven heavens one upon another? *6 You will see no incongruity in the Merciful One's creation. *7 Turn your vision again can you see any flaw? *8

*6 For explanation, see E.N. 34 of Al-Baqarah, E.N. 2 of Ar-Ra'd, E.N. 8 of Al-Hijr, E.N. 113 of Al-Hajj, E.N. 15 of Al-Mu'minun, E.N. 5 of As-Saaffat, E.N. 90 of Al-Mu'min.

*7 Literally, tafawut is disproportion: two things being out of accord and agreement with each other. So, the Divine words mean: "You will not see any indiscipline, any disorder and discordance anywhere in the universe, there is nothing disjointed and out of proportion in this world created by Allah: all its parts are well connected and in perfect harmony and coordination.

*8 The word futur means a crack, rift, fissure, or a thing's being split and broken. The verse means to say that the whole universe is so closely well-knit and everything in it, from a particle on the earth to the huge galaxies, so well connected and coherent that the continuity of the system of the universe seems to break nowhere, however hard one may try to probe and investigate. [For further explanation, see E.N. 8 of Surah Qaf, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (2:29)

(2:29) He it is Who created for you all that there is on the Earth; He then turned to the sky and ordered it into seven heavens *34. And He has full knowledge of everything *35. [Surah Al-Baqarah]

*34. It is difficult to explain precisely what is meant by the 'seven heavens'. In all ages man has tried, with the help of observation and speculation, to conceptualize the 'heavens', i.e. that which lies beyond and above the earth. As we well known,

the concepts that have thus developed have constantly changed. Hence it would be improper to tie the meaning of these words of the Qur'an to any one of these numerous concepts. What might be broadly inferred from this statement is that either God has divided the universe beyond the earth into seven distinct spheres, or that this earth is located in that part of the universe, which consists of seven different spheres.

*35. In this sentence attention is drawn to two important facts. First, man is warned against disbelief and rebellion against God, for God knows all that man does and none of his actions are hidden from Him. Second, it is suggested to man that if he turns away from the All-Knowing God, from the One Who is the source of all knowledge; this can only leave him groping in the darkness of ignorance and error. When there is no source of truth knowledge except God, and when that very light which alone can illuminate man's life can be obtained from none else but Him, what good can come out of deviation from the Truth?

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَىٰ
الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ
الْأُمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ (13:2)

(13:2) It is Allah Who raised up the heavens without such pillars as you could see: *2 then He sat Himself upon the Throne of His Kingdom: *3 He subjected the sun and the moon to a law *4. Everything in the universe is running its course to its fixed term. *5 And Allah alone is directing the whole affair. He makes His signs plain: *6 perhaps you may be convinced of meeting your Lord. *7 [Surah Ar-Ra'ad]

*2 In other words, "Allah keeps the myriad's of heavenly bodies in space without any visible and perceptible support." Though there is nothing apparent and visible that is supporting these bodies, yet there is an invariable and imperceptible Power which is not only holding and keeping each and everyone of these huge bodies including the earth we inhabit in their proper places and orbits but also does not let any collision take place between them.

*3 For the fuller details of "He sat Himself on the Throne of His Kingdom," please refer to E.N. 41 of Al-A'araf. Here the purpose will be served if it is understood that this thing has been mentioned in the Qur'an at many places in order to bring out clearly the fact that Allah has not only created the earth, but also rules over His Kingdom, and that His universe is a factory that is not working automatically as some ignorant people seem to think nor is it being ruled by many gods as other ignorant people seem to believe. But it is a regular system that is being run and ruled over by its Creator.

*4 It should be noted here that the addressees themselves accepted the truth of all the claims that have been made in this verse. Therefore no proofs were required of the facts that it is Allah Who raised up the heavens without any visible support and subjected the sun and the moon to a fixed order. These things have been mentioned here only as arguments to prove that Allah is the sole Sovereign and ruler of the whole universe.

Now let us consider this question: How can such an argument as this convince those who do not believe at all in the existence of God nor acknowledge that He is the Creator of the universe and the Director of all its affairs? The answer is that the arguments in support of the Doctrine of Tauhid advanced in the Qur'an to convince the mushriks equally apply against the atheists to prove the existence of God. It is like this: The whole of the universe-the earth, the moon, the sun and the countless heavenly bodies-constitute a perfect system which is working, under the same all-powerful Law. This is a proof that some All-Powerful Sovereign, Who possesses wisdom and unerring knowledge, must have designed such a system. This proves conclusively the existence of that Allah Who has no other equal nor associate nor partner. For there can be no system without an administrator, no law without a ruler, no wisdom without a sage, and no knowledge without the possessor of that knowledge. Above all, no one can ever conceive that there can be any creation without a Creator except the one who is obdurate or has no sense left in him at all.

*5 This system is not only a standing proof of the fact that an All-Powerful Sovereign is ruling over it, but is also an evidence of the great wisdom underlying it; it also bears witness that there is nothing ever-lasting in it. Everything in it

remains for a fixed term after which it comes to an end. This is equally true for each and every component part of it as well as for the whole system. It is quite evident from its physical structure that there is nothing ever-lasting and immortal. There must be some fixed term for the system as a whole, after the expiry of which it shall come to an end. Then there shall be another world: therefore it is most likely that there shall be Resurrection as predicted in the Qur'an: nay, its inevitability is beyond any doubt.

*6 Allah makes plain those Signs, which help prove the truth of what the Holy Prophet was informing them. These Signs are spread all over the universe and everyone who observes these with open eyes can perceive that the realities towards which the Qur'an invites the people are testified by these Signs.

*7 The preceding Signs have been cited to prove two things.

First, the universe has only one Creator and Administrator.

Second, there shall be life in the Hereafter in which everyone shall be judged in the Divine Court and awarded rewards and punishments on merit.

As the first thing was quite obvious, it has not been mentioned in the conclusion drawn from the Signs. But the second thing, life in the Hereafter, has been mentioned because that was rather hidden from perception. Therefore it has specifically been stated that these Signs have been made plain in order "to convince you that you shall meet your Lord in the Hereafter and render an account of all your actions in this world."

Now let us consider how these Signs help prove life in the Hereafter. These make it evident in two ways:

- (i) When we consider how big heavenly bodies as the sun and the moon are completely subject to the will of Allah, our hearts feel convinced that Allah Who has created these things and regulated their movements so orderly around their orbits, has undoubtedly the power to bring to life the whole human race after its death.
- (ii) The terrestrial system also proves that its Creator is All Wise. Therefore it can never be imagined that the All-Wise Creator could have created man and endowed him with wisdom and intelligence and invested him with power and

authority, and then left him free to do what he liked with these, without being responsible and accountable for their use or abuse. For His Wisdom demands that He should take full account of all the acts and deeds of man in this world. It requires that He should take to task those who committed aggressions and compensate their victims and He should give rewards to those who practiced virtue and punishments to those who did wicked deeds. In short, His Wisdom requires that He should call to account every human being and demand: "How did you carry out the trust that was placed in your hands in the shape of your wonderful body with its wonderful faculties and the numerous resources of the earth?" It may be that a foolish and unjust ruler of this world might entrust the affairs of his kingdom in the hands of his agents and then forget to call them to account, but such a thing can never be expected from the All-Wise and All-Knowing Allah.

It is this way of observing and considering the heavenly bodies that can convince us that life in the Hereafter is both possible and inevitable.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ (15:16)

(15:16) It is We Who have divided the heavens into many fortified spheres *8 for the sake of administration and adorned and decked them out fair to the beholders, *9 [Surah Al-Hijr]

*8 In the preceding verses (14-15) it was stated that the disbelievers had become so hardened against the Qur'an that they would not have believed in it even if they had ascended the Heaven and seen with their own eyes the Signs mentioned in it. Now in vv.16-22, some of the Signs are being cited in order to convince them of its truth.

"**Fortified spheres**" (buruj) are Signs of Allah for it is not possible to pass through one sphere of the Heaven into another, as each sphere of the space has been fortified by invisible boundaries. In this connection, it may be noted that literally the Arabic word buruj means "a fortified place" but as a technical term of ancient astronomy this stood for each of the twelve Signs of the Zodiac, which marked the sun's path through the heavens. This has led some of the commentators to form the opinion that in this verse the word buruj refers to the

same. But there are some others who think that it means "planets". However, if we consider this word in the context of v. 19, we are led to the conclusion that probably it stands for "spheres".

*9 "We have adorned and decked the "fortified spheres": "We have placed a shining star or planet in each of these spheres and made them look beautiful". In other words, it means; "We have not made the boundless universe dismal, desolate and frightful, but so beautiful that one finds marvelous order and harmony in it everywhere, and sights therein are so attractive that each one of these charms hearts and minds. This wonderful structure of the universe is a clear proof of the fact that its Creator is not only Great and All-Wise but is also a perfect Artist". The Qur'an has also stated this aspect of the Creator in 32:7: "(Allah is) that God Who has created in perfect beauty everything He has created".

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي الْأَرْضِ - وَالْفُلْكَ - تَجْرِي فِي
الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ
اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ (22:65)

(22:65) Do you not see that He has subdued to you all that is in the earth and that He has subjected the boat to the law that she floats over the sea at His bidding, and He is supporting the sky in a way that it cannot fall down without His permission ? *113 The fact of the matter is that Allah is very Kind and Merciful to the people. [Surah Al-Hajj]

*113 Here "the sky" implies the whole of the universe above and below the earth where everything is held in its own place and sphere.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ - وَمَا كُنَّا - عَنِ الْخَلْقِ - غَافِلِينَ - (23:17)

(23:17) And We have made seven paths above you *15 We were not novice in the art of creation. *16 [Surah Al-Mu'minun]

*15 The original Arabic word taraa'iq has more than one meaning. It may refer to the paths of the seven planets, with which the man of the time of the revelation of

the Qur'an was familiar, or to the seven heavens. It should be noted that this word has not been used as a modern scientific term, but as a common word according to the Arabic usage of the period in order to invite the people's attention to the wonders of the heavens, whose creation is certainly a greater thing than the creation of men. (XL: 57).

*16 This may also be translated as: "We were not nor are heedless of Our creation." According to the first translation, it will mean that the whole of the creation has been brought about in a perfect manner with a definite design and purpose, for Allah-their Creator-is perfect in every respect. The creation itself a proof that it is not the work of a novice or an inexperienced. All the physical laws of the entire system of the universe are so closely interconnected as to prove that it is the creation of the All-Wise Allah. If we take the second translation, it will mean that Allah has not been heedless in making provisions for every thing according to its nature from the most insignificant to the greatest of all.

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ (37:6)

(37:6) We have adorned the lower heaven with the adornment of the stars *5 [Surah As-Saffat]

*5 "Lower heaven": The nearer heaven which can be seen with the naked eye, without the help of a telescope. The worlds beyond which can be seen through the telescopes of different powers, and the worlds which have not so far been observed through any means, are the distant heavens. In this connection, one should also note that "sama" is not something definite and determined, but man generally has been using this word and its other synonyms for the heavens since the earliest times.

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ - قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوْرَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكَ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ (40:64)

(40:64) Allah it is Who made the earth a dwelling place for you *89 and made the sky a canopy, *90 Who shaped you and shaped you exceedingly well and gave you

good things as sustenance. *91 That is Allah, your Lord; blessed be Allah, the Lord of the Universe.

*89 For explanation, see An-Naml: 61 and E.N. 74 on it [Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi].

*90 That is, "You have not been exposed to outer space so that heavenly calamities should rain on you and annihilate you completely, but We have built over the earth a fully fortified celestial system (which appears like a dome to the eye), which does not allow any destructive element to reach you; so much so that even the destructive cosmic rays cannot reach you and that is how you are living peacefully on the earth."

*91 That is, "We had provided for you such a safe and peaceful place of rest even before your creation. Then We created you and gave you a fine body with most appropriate limbs and physical and mental powers of a high caliber. You did not create this erect stature, these hands and feet, these eyes and nose and ears, this talking tongue and this brain, which is a treasure house of great capabilities, nor were these created by your mother and father, nor had a prophet or a saint or a god the power to create them. Their Maker and Creator was the All Wise, All Merciful, All-Mighty Sovereign, Who created Man with this wonderful body to function in the world, when He decided to bring him into being. Then as soon as you were created, you found by His beneficence a vast table laid out with pure provisions containing items of pure food which is not poisonous but health-giving, which is not bitter and tasteless but tasty, which are not rotten and stale and stinking but good smelling, which is not lifeless dregs but rich in vitamins and useful organic substances, so essential for the proper development and nourishment of your body. Who has provided in such abundance this water, and corn, vegetables, fruits, milk, honey, meat and condiments, which not only add relish to your food but also provide you vitality and pleasures of life? And who has made the arrangements that these measureless granaries of food should go on coming out from the earth endlessly and their supply should never fail? Just consider this: What would have become of life if there had been no arrangement of food and man had been brought into existence suddenly? Is this not a clear proof that Your Creator is not merely a Creator but is an All-Wise Creator and

All-Merciful Lord? [For further explanation, see Hud: 6, An-Naml 60-66 and the E.N.'s thereof, in Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

Allah's Name Appears on an Aglaonema Plant

Location: Indonesia. Picture credit: Arsyad.

Picture 1



Picture 2



10. Al-Jabbaru

The Compeller



It also written as al-jabbar, al-jabbaar, The Restorer: Ya-jabbar, Ya-jabaar

Al-Jabbâru:

The Restorer, The Repairer, The All-Compelling, The Irresistible

Al-Jabbaru The Compeller is

- 1- He who has the ability, with force, to make people do whatever He wants.
- 2- He who repairs all broken things, who completes that which is incomplete.
- 3- The One that nothing happens in His Dominion except that which He willed.

THE COMFORTER

Allah is the comforter of the believers when they lose hope or when in danger.

The One who irresistibly restores all of creation to soundness and sufficiency.

The One who repairs, reforms and completes.

The One who irresistibly compels things to be set aright.

The One who compels each and every thing according to divine will, yet is never compelled.

The One who is high, above all creation and utterly irresistible.

From the root j-b-r which has the following classical Arabic connotations:

- (i) To restore something to sound, right or good state
- (ii) To bring back to normal, reform

- (iii) To benefit, to confer a benefit
- (iv) To be supreme, high, above all of creation
- (v) To be compelling, irresistible

The essence of the root j-b-r is the irresistible restoration of something, and the name al-Jabbâr describes the nature of the One who is the ultimate restorer of the soundness, wholeness and righteousness of all things. For a human being, any claim to such irresistible power would be false pride and arrogance, but for Allâh it is simply the truth.

‘Al-Jabbaru’ This name is used in the Qur’ân:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (59:23)

He is Allah, than whom there is no other God, the Sovereign Lord, The Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, **THE COMPELLER**, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him). [Surah Al-Hashar, 59:23]



11. Al-Mutakabbiru

The Majestic



It also written as al-mutakabbir, al-mutakabir, The Perfection of Greatness
Ya-Mutakabbiru

Al-Mutakabbir

The Supremely Great, The Possessor of all Rights, The Perfection of Greatness

Al-Mutakabbirru(The Supreme): The One Who is above any evil, defect and deficiency due to His greatness and grandeur.

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.

The One who has rights, privileges and attributes which others have not.

From the root k-b-r which has the following classical Arabic connotations:

- (i) to be great in size, rank or dignity
- (ii) to be great in size, to be vast, formidable
- (iii) to be great in age, oldest
- (iv) to be great in dignity, noble, majestic
- (v) to be great in learning, most knowing
- (vi) to have rights above all others

This name is used in the Qur'ân:

هُوَ اللهُ- الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ- الْقُدُّوسُ- السَّلَامُ الْمُؤْمِنُ-
الْمُهَيْمِنُ- الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللهِ عَمَّا يُشْرِكُونَ-

(59:23)

(59:23) He is Allah: there is no god but He: the King, *36 the Holy, *37 the All-Peace, *39 the Giver of security, *38 the Overseer, *40 the Most Mighty, *41 the Overpowering, *42 the All-Great. *43 Exalted be He from whatever they associate with Him. [Surah Al-Hashar]

Mutakabbir is an empathic form of the root k-b-r which denotes actively using rights, privileges and attributes that are above and beyond the rights of everyone else. In mankind, this would be called pride or arrogance, but for the One this is simply the truth.

Al-Qurtubi reported that this name was understood to mean *Grand, Great One*.

Related names:

JalÓl is considered to be greatness in attributes.

KabÓr denotes the One whose essence is greatness.

AzÓm is greatness in both attributes and self.

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



12. Al-Khaaliqu

The Creator



It also written as al-khaliq, al-khaaliq, The Creator
Ya-khaliq, Ya-khaaliq

Al-Khâliq: The Creator, The Planner

The Creator, The One who brings everything from non-existence to existence.

The One who determines and creates according to the proper measure and proportion of each thing.

The One who plans and determines how, when and where to create.

The One whose works are perfectly suited, appropriate, fitting and proper.

The One who creates something from nothing.

The One who creates both the inner and the outer in just proportions.

The One who brings things into existence from a state of non-existence.

The One who has the power to change things back and forth between the states of existing and non-existing.

Al-Khaliq is:

The One Who created all that is in existence, Who made everything correct and in its place in accordance to His Wisdom, Who Shaped it in accordance to His praise and Wisdom. He is continuously doing so.

From the root kh-l-q which has the following classical Arabic connotations:

- (i) to measure accurately
- (ii) to determine the proper measure or proportion for something
- (iii) to proportion one thing according to another
- (iv) to create something based on a pattern or model which one has devised
- (v) to bring a thing into existence from non-existence

THE CREATOR

He who brings from non-being into being, creating all things in such a way that He determines their existence and the conditions and events they are to experience.

Allah has said in the Surah Al-An'am:

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَتَى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ
وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (6:101)

(6:101) He is the Originator of the heavens and the earth. How can He have a son when He has had no mate or consort? And He has created everything and He has full knowledge of all things.

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ
عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (6:102)

(6:102) Such is Allah, your Lord. There is no god but He-the Creator of all things. Serve Him alone - for it is He Who is the guardian of everything.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (6:103)

(6:103) No visual perception can encompass Him, even though He encompasses all visual perception. He is the All-Subtle, the All-Aware.

6:10) إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ
لَهُ كُنْ فَيَكُونُ (3:59)

(3:59) Surely, in the sight of Allah, the similitude of the creation of Jesus is as the creation of Adam whom He created out of dust, and then said: 'Be' and he was. *53 [Surah Al-Imran]

*53. This means that if Jesus' miraculous birth is sufficient proof that he should be regarded either as God or as the son of God then there are even stronger grounds to apply this to Adam. For, while Jesus was born without a father, Adam was born with neither father nor mother.

This name is used in the Qur'an:

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ
مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (59:24)

(59:24) He is Allah, the Planner, *44 Executer and Fashioner of creation. *45 His are the names most beautiful. *46 Whatever is in the heavens and the earth exalts His Glory. *47 He is the Most Mighty, the Most Wise. *48 [Surah Al-Hashar, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*44 That is, those who regard a creature as an associate in His powers, authority, attributes, or in His Being, in fact, utter a grave falsehood, for Allah is far exalted that anybody or anything should be an associate with Him in any sense.

*45 That is, the whole world and everything in it, from the initial plan of its creation till its coming into existence in its final, finished form, is entirely Allah's work of creation. Nothing has come into existence by itself nor come about accidentally, nor has anyone else the least share in its creation and development. Here, Allah's act of creation has been described in three separate stages, which take place one after the other:

- (i) First is the stage of khalq, which means to ordain, or to plan. It is like an engineer's conceiving the design of a building, which he intends to build for a specific purpose and draws out its detailed diagram and model.
- (ii) The second stage is bar', which actually means to separate, to cut, to split asunder. The Creator has been called bari' in the sense that He enforces the plan He has conceived and brings out the thing from non-existence into

existence. It is Analogous to the engineer's putting marks on the ground of the full measurements of the building according to the plan, digging the foundations, raising the walls and completing all the practical preliminaries of the construction work.

(iii) The third stage is taswir, which means to give shape; here it implies giving something its final complete shape.

In all these three stages there is no resemblance whatever between Allah's work and human works. None of human plans is such as may not have been derived from previous models and plans. But each of Allah's plans is, unique and His own original creation. Whatever man makes, he makes it by combining the substances created by Allah. He does not bring anything from nonexistence into existence, but composes and constructs by different methods whatever is present and available. Contrary to this, Allah has brought everything from non-existence into creation, and the substance itself of which He has made the universe is created by Him. Likewise, in the matter of giving shape also man is not the inventor but an imitator, and only a poor imitator. The real Maker of forms and shapes is Allah, Who has given a unique and matchless shape to every species and individual and has never repeated exactly the same shape or form.

*46 Names imply the adjectives, and "His are the excellent names" means that those adjectives which indicate or express some kind of defect are not appropriate for Him. He should be remembered by those names which express His attributes of Perfection. In the Qur'an these beautiful names of Allah have been mentioned here and there, and in the Hadith 99 names of that Exalted and Pure Being have been enumerated which Timidhi and Ibn Majah have related on the authority of Hadrat Abu Hurairah. If one studies these names as mentioned in the Qur'an and the Hadith carefully, the can easily understand what words would be appropriate ant suitable if one has to remember Allah in another language.

*47 That is, "Everything proclaims with the tongue, or otherwise, that it's Creator is free from every fault and defect, weakness and error."

*48 For explanation, see E.N. 2 of Surah Al-Hadid.

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ
الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقَكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ
خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَلِكَ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ
فَأَنَّى تُصْرَفُونَ (39:6)

(39:6) He it is Who created you from a single being, and He it is Who made from it its mate. *12 He it is Who created for you eight heads of cattle in pairs. *13 He creates you in your mothers' wombs, giving you one form after another in threefold depths of darkness. *14 That, then, is Allah, your Lord. *15 His is the kingdom. *16 There is no god but He. *17 So, whence are you being turned astray? *18 [Surah Az-Zumae, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*12 This does not mean that first He created the human beings from Adam and then created his wife, Eve. But here, instead of the chronological order, there is the order of presentation, examples of which are found in every language. For instance, we say, "Whatever you did today is known to me, and whatever you did yesterday is also in my knowledge." This cannot mean that what happened yesterday has happened after today.

*13 That is, the camel, cow, sheep and goat whose four males and four females together make eight heads of cattle.

*14 The three dark veils are: the belly, the womb and the cauls or membrane enclosing the fetus.

*15 "Your Lord": your Master, Ruler and Providence.

*16 That is, "All powers and authority rest with Him and it is He Who is ruling over the whole Universe."

*17 In other words, the reasoning is this: "When Allah alone is your Lord and His is the sovereignty, then inevitably your Deity also is He. How can another be your deity when he has neither any share in providence nor any role in sovereignty? After all, how can it be reasonable for you to take others as your deities when Allah alone is the Creator of the heavens and the earth, when Allah alone has

subjected the sun and the moon for you, when He alone brings the day after the night and the night after the day, and when He alone is your own Creator and Lord as well as of all animals and cattle?"

*18 These words need deep consideration. It has not been said: "Where are you turning away?" but °where are you being turned away?" That is, "There is someone else who is misleading you, and being thus deceived you do not understand such a simple and reasonable thing." The other thing which by itself becomes evident from the style is: The word "you" is not addressed to the agents but to those who were turning away under their influence. There is a subtle point in this which can be understood easily after a little thought. Those who were working to turn away others (from the Right Way) were present in the same society and were doing whatever they could openly and publicly. Therefore, there was no need to mention them by name. It was also useless to address them, for they were trying to turn away the people from the service of Allah, the One, and entrapping them for the service of others, and keeping them entrapped for selfish motives. Obviously, such people could not be made to see reason by argument, for it lay in their own interest not' to understand and see reason, and even after understanding they could hardly be inclined to sacrifice their interests. However, the condition of the common people who were being deceived and cheated was certainly pitiable. They had no interest involved in the business; therefore, they could be convinced by reasoning and argument, and after a little understanding they could also see what advantages were being gained by those who were showing them the way to other deities, after turning them away from Allah. That is why the address has been directed to the common people, who were being misguided rather than those few who were misguiding them.

Related names:

Bâri' denotes the way the One works with substances, often creating from existing matter, making and evolving that which is free and clear of any other thing, free and clear of imperfections.

BadÓ' denotes the One who creates in wonderful, amazingly original ways that have no precedent whatsoever, ways that are awesome innovation.

Khâliq denotes the One who continues to plan, measure out and create, and who has the power to change things from non-existing to existing.

Muṣawwir denotes the One who arranges forms and colors, and who is the shaper of beauty.

Mubdi' denotes the One who starts or begins all things, or that which has precedence given to it.

The following names are almost the same meaning:

Al-Khaaliq (the Creator),

Al-Baaree (the Originator),

Al-Musawwir (the Shaper):

The One Who created all that is in existence, Who made everything correct and in its place in accordance to His Wisdom, Who Shaped it in accordance to His praise and Wisdom. He is continuously doing so.



The Creator

13. Al-Baareu

The Maker



It also written as al-bari, al-baari, The Producer

Al-Baareu:

The Maker, The Producer, The Evolver, The Maker from Nothing

Evolver who created all things so that each whole and its parts are in perfect conformity and harmony.

The One who creates form out of nothing.

The One who creates with no model or similarity. The One who evolves and re-creates that which exists, both physically and spiritually.

The One who sends new forms into existence. The One who manifests that which is in perfect harmony and proportion, without blemish or fault.

From the root b-r-' which has the following classical Arabic connotations:

- (i) to create, to form out of nothing, to manifest
- (ii) to create using pre-existing matter, evolve
- (iii) to be individual, free and clear of another thing
- (iv) to be free and clear of fault or blemish

This name is used in the Qur'ân:

هُوَ اللهُ الْخَالِقُ الْبَارِي الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ
مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (59:24)

(59:24) He is Allah, the Planner, *44 Executer and Fashioner of creation. *45 His are the names most beautiful. *46 Whatever is in the heavens and the earth exalts His Glory. *47 He is the Most Mighty, the Most Wise. *48 [Surah Al-Hashar, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

The Qur'an commentary of al-Baydâwi says that the primary meaning of the root b-r-' is to denote a thing's becoming free and clear of another thing, either by being released or by being created.

The ancient Semitic roots point toward a manifestation or emanation which is the fruition of a great power, and which contains the potentiality of that which brought it into being.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِيَّاكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ
الْعِجْلَ فَتُوبُوا إِلَى بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكَ خَيْرٌ لَكُمْ عِنْدَ
بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (2:54)

And remember Moses said to his people: O my people! Ye have indeed wronged yourselves by your worship of the calf: So turn (in repentance) to your **MAKER**, and slay yourselves (the wrong-doers); that will be better for you in the sight of your **MAKER**. Then He turned towards you (in forgiveness): For He is Oft-Returning, Most Merciful. [Surah Al-Baqarah, v.2:54]

Related names:

Bâri' denotes the way the One works with substances, often creating from existing matter, making and evolving that which is free and clear of any other thing, free and clear of imperfections.

BadÓ' denotes the One who creates in wonderful, amazingly original ways that have no precedent whatsoever, ways that are awesome innovation.

Khâliq denotes the One who continues to plan, measure out and create, and who has the power to change things from non-existing to existing.

Muṣawwir denotes the One who arranges forms and colors, and who is the shaper of beauty.

Mubdi' denotes the One who starts or begins all things, or that which has precedence given to it.

The One Who orders His creation with perfect harmony. Allah is the Maker because he creates all things in proportion, in particular form and for a particular purpose. He is the one who orders His creation with perfect harmony. Everything is harmonious within itself and in accordance with everything else. He gave to you intelligence and freedom of will and choice.



The Maker, The Producer

14. Al-Musawwiru

The Fashioner, The Shaper



It also written as al-musawwir, al-musauwir, Ya-musawwir, Ya-musauwir
The Bestower of Forms

Al-Muṣawwir: The Fashioner, The Bestower of Forms, The Shaper

The Fashioner, The One who forms His creatures in different pictures.
The One who is the fashioner and former of each and every thing in all of creation.
The One who has given everything in creation a special inclination or desire.
The One who has given everything a special form and a special manner whereby it is distinguished.

From the root ṣ-w-r which has the following classical Arabic connotations:

- (i) to make something incline, lean or bend towards
- (ii) to form, fashion, sculpt, imagine or picture something
- (iii) to have an inclination or desire towards something

Allah fashions His creation. For example He gives different types of birds' different shapes, sizes and colours. He is the designer and giver of forms and colour to His creation.

Related names:

Bâri' denotes the way the One works with substances, often creating from existing matter, making and evolving that which is free and clear of any other thing, free and clear of imperfections.

BadÓ' denotes the One who creates in wonderful, amazingly original ways that have no precedent whatsoever, ways that are awesome innovation.

Khâliq denotes the One who continues to plan, measure out and create and who has the power to change things from one state to another.

Muṣawwir denotes the One who arranges forms and colors, and who is the shaper of beauty.

Mubdi' denotes the One who starts or begins all things, or that which has precedence given to it.

**Al-Khaaliq (the Creator) - Al-Baari' (the Originator)
Al-Musawwir (the Shaper)**

The One Who created all that is in existence, Who made everything correct and in its place in accordance to His Wisdom, Who Shaped it in accordance to His praise and Wisdom. He is continuously doing so.

"He is Allah, the Creator, the Originator, the Bestower of forms. To Him belong the Most Beautiful Names. All that is in the heavens and the earth glorify Him. He is the All-Mighty, the All-Wise." (59:24)

Allaah is the Bestower of forms. His creation is as is He wills, and He is the One Who formed and gave shape to all that exists. He has given everything its own form and distinct shape, even though His creation is so great and so varied. He has bestowed forms, not by way of copying – glorified and exalted be He far above such a thing.

When He wills a thing, He merely says to it "Be!" and it is, with the attributes that He wills and the form that He has chosen for it. He does what He wills and creates what He wills in the form that He wills.

Some scholars differentiated between al-Khaaliq (the Creator), al-Baari' (the Maker) and al-Musawwir (the Bestower of forms) as follows:

Al-Khaaliq (the Creator) is the One Who created from nothing all creatures that exist, according to their decreed qualities.

Al-Baari' is the One Who made man from al-baraa, i.e., clay.

Al-Musawwir is the One Who creates various forms and shapes.

So al-Khaaliq is a general word, al-Baari' is more specific and al-Musawwir is even more specific.



THE FASHIONER, MODELLER, SHAPER; THE BESTOWER OF FORMS

15. Al-Ghaffaaru

The Great Forgiver



It also written as al-ghaffar, al-ghaffaar, Ya-ghaffar, Ya-ghaffaar
The All-Forgiving

Al-Ghaffâru:

**The All-Forgiving, The Absolver, The Veiler of Sins and Faults,
The Most Protecting One**

THE GREAT FORGIVER

He who is always ready to forgive, and forgives again and again. The One who accepts repentance and veils or forgives our faults and sins, time and time again. The One who sets us free from the guilt and shame of our own sins and faults, such that we may discover inner harmony and peace. The One who protects us from the effects of our faults and sins, both in the present world and the future.

The One who accepts repentance and sets aright our faults and sins.

The One who veils, forgives or transforms our faults and sins in such a manner those we may go on without guilt or shame. The One who can set aright, or transform wrong deeds and change them into what become good deeds.

From the root gh-f-r which has the following classical Arabic connotations:

- (i) to cover, veil, conceal, hide
- (ii) to pardon, to forgive, to set aright
- (iii) to cover a thing to protect it from dirt

This name is used in the Qur'ân. For example, see 40:3

غَافِرِ الذَّنْبِ- وَقَابِلِ التَّوْبِ- شَدِيدِ الْعِقَابِ- ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ (40:3)

(40:3) The Forgiver of sins, the Acceptor of repentance, the Stern in retribution, the Bountiful. There is no god but He. To Him are all destined to return. *1 [Surah Al-Mu'min, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*1 This is the introduction to the discourse. By this the listener has been forewarned to the effect: 'What is being presented before you, is not the word of an ordinary being but of that God Who has infinite power.' After this, some of Allah's attributes have been mentioned, one after the other, which bears a deep relevance to the following theme:

First, that He is "All-Mighty", i.e. He is Dominant over everything. His every decree concerning anybody is always enforced; none can fight Him and win; none can escape His grasp. Therefore, a person who expects to be successful after turning away from His Command and expects to frustrate His Message after having a dispute with Him is himself foolish. Such notions are only deceptions.

Second, that He is "All-Knowing", i.e. He does not say anything on mere conjecture, but has the direct knowledge of everything. Therefore, whatever information He gives about the supernatural realities, is lure, and the one who does not accept it, is following nothing but ignorance. Likewise, He knows in what lies the true success of man and what rules and laws and commands are necessary for his well-being. His every teaching is based on wisdom and correct knowledge, which does not admit of any error. Therefore, if a person does not accept His guidance, he only wants to follow the path of his own ruin. Then, nothing from the acts and deeds of man can remain hidden from Him; so much so that He even knows the intentions of man, which are the real motives of his deeds. Therefore, man can never escape His punishment.

The third attribute is that He is "Forgiver of sin and Acceptor of repentance." This attribute brings hope and causes inducement, which has been mentioned so that the people, who have led lives of sin, should not despair but should reform themselves with the hope that if they refrained from their behavior even now, they

could still be redeemed by Allah's mercy. Here, one should understand well that forgiving of sins and accepting of repentance is not necessarily one and the same thing, but in most cases Allah forgives sins even without the repentance. For example, a person commits errors as well as does well, and his good acts become the means of forgiveness for his mistakes, whether or not he had opportunity to show repentance for the errors, but might even have forgotten them. Likewise, all the troubles and hardships and diseases and calamities that afflict man and cause him grief in the world, serve as penance for his mistakes. That is why mention of forgiveness of sins has been made separately from the acceptance of repentance. But one should remember that the concession of forgiveness of errors without repentance only refers to those believers, who are free from defiance and who committed sins due to human weakness and not persistence in pride and sin.

The fourth attribute is that "He is stern in punishment." This has warned the person that just as Allah is Merciful for those who adopt the way of His service, so He is stern for those who adopt an attitude of rebellion against Him. When a person (or persons) transgresses the limits where he can still deserve pardon and forgiveness from Allah, then he becomes worthy of His punishment, and His punishment is so dreadful that only a fool would persist in his wrongdoing.

The fifth attribute is that "He is Bountiful", i.e. He is Generous and Beneficent: all creatures are being showered with His blessings and favors every moment: whatever the servants are getting, they are getting only through His bounty and beneficence. After these five attributes, two realities have been stated expressly:

- (1) That none but Allah is the Deity no matter how many false gods the people might have set up; and
- (2) That to Him everyone must return: there is no other deity who can call the people to account and reward or punish them.

Therefore, if somebody makes another his deity, apart from Him, he will himself face the consequences of his folly.

The Qur'an Has said:

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْنَفِي مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ
هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ (39:4)

(39:4) If Allah had wanted to take to Himself a son, He could have chosen anyone He wanted out of those whom He creates. *8 Glory be to Him (that He should have a son). He is Allah: the One, the Overpowering. *9 [Surah Az-Zumar, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*8 That is, "It is just impossible that Allah should have begotten a son. The only possibility is that Allah should choose someone for Himself; and whomever He chooses will inevitably be from among the creatures, for everything in the world, apart from Allah, is His creation. Now, evidently, however exalted and chosen a creature might be, it cannot have the position of the offspring. For between the Creator and the created there exists a great disparity of nature and essence and character, and parenthood necessarily demands that there should be the unity of nature and essence between a father and his offspring." Besides, one should also bear in mind the point that the words: "Had Allah willed to take a son, He would....."they give the meaning that Allah has never willed so. Here the object is to impress that not to speak of taking a son, Allah has never even willed so.

*9 The following are the arguments by which the doctrine of parenthood has been refuted:

First, that Allah is free from every defect and fault and weakness. Obviously, children are needed by the one who is defective and weak; the one who is mortal stands in need of them, so that his progeny should continue to live after him in the world. Likewise, he who adopts a son does so either because he feels the need of having an heir, being childless himself, or he adopts a son being overpowered by love of somebody. Attributing such human weaknesses to Allah and forming religious creeds on their basis is nothing but ignorance and shortsightedness.

The second argument is that Allah in His essence and Being is unique: He is not a member of a species, whereas, evidently, offspring must necessarily belong to a species. Furthermore, there can be no concept of offspring without marriage, and marriage can take place only between homogeneous individuals. Therefore, the

one who proposes offspring for the Unique and Matchless Being like Allah is ignorant and foolish.

The third argument is that Allah is Omnipotent, i.e. whatever is there in the world is subdued to Him and is held in His powerful grasp. No one in this Universe has any resemblance with Him in any way or degree on account of which it may be imagined that he has some relation with Allah.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ - بِالْحَقِّ - يُكْوِّرُ اللَّيْلَ عَلَى النَّهَارِ
وَيُكْوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ - وَالْقَمَرَ كُلَّ يَجْرِي
لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ (39:5)

(39:5) He created the heavens and the earth with Truth, *10 and He folds up the day over the night and folds up the night over the day. He has subjected the sun and the moon, each is running its course until an appointed time. Lo, He is the Most Mighty, the Most Forgiving. *11 [Surah Az-Zumar, Towards Understanding the Qur'an: Sayyid abul A'la Mawdudi]

*10 For explanation, see Ibrahim: 19, An-Nahl: 3, Al-'Ankabut: 44, and the E.N.'s thereof. [Towards Understanding the Qur'an: Sayyid abul A'la Mawdudi]

*11 That is, "He is All-Mighty: if He wills to punish you, no power can resist Him. But it is His kindness that He does not seize you forthwith in spite of your arrogant and insolent behavior, but He goes on giving you respite after respite." Here, Allah's making no haste in seizing people in punishment and His giving them respite has been called forgiveness.

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ (38:66)

(38:66) the Lord of the heavens and the earth and all that is in between them, the Most Mighty, the Most Forgiving." [Surah Auad]

Conditions for forgiveness:

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى (20:82)

(20:82) except the one who repents and believes and does righteous deeds and then follows the straight path, for I am very forgiving for such a one. *60 [Surah Ta-Ha, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

***60 According to this verse (82), there are four conditions for forgiveness:**

- (1) **Repentance:** to refrain from rebellion, disobedience, shirk or disbelief.
- (2) **Faith:** sincere belief in Allah and the Messenger and the Book and the Hereafter.
- (3) **Righteous works:** to do good deeds according to the instructions of Allah and His Messenger.
- (4) **Guidance:** to follow the right way steadfastly and to refrain from straying into any wrong path.

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأَشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ (40:42)

(40:42) you call me to deny Allah and to associate with Him as His partners those regarding whom I have no knowledge (that they are Allah's partners in His Divinity), *57 whereas I call you to the Most Mighty, the Most Forgiving? [Surah Al-Mu'min]

*57 That is, "About whom I have no scientific proof that they are God's associates why should I then accept such a stupendous thing blindly that they also have a share in Godhead and that I have to serve them too along with Allah?"

قُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا (71:10)

(71:10) I said to them: "Ask forgiveness from your Lord; surely He is Most Forgiving. [Surah An-Nuh]

Abû Hâmid al-Ghazâlî said:

Every creature is bound to have perfection and imperfection, or ugliness and beauty, so whoever overlooks the ugly and mentions only the beautiful is one who shares in this attribute.

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ (38:66)

(38:66) the Lord of the heavens and the earth and all that is in between them, the Most Mighty, the Most Forgiving.”

Note that the root gh-f-r has given rise to three Beautiful Names that are all used in the Qur'ân: Ghaffâr, Ghafûr and Ghâfir. However, only Ghaffâr and Ghafûr were included in the list of 99 Names narrated by Tirmidhi.

In QastalânÓ's commentary on BukhârÓ, it is said that the root gh-f-r means a covering or protection which is either between man and the commission of sin [protecting, or watching over], or between sin and the effects of that sin [forgiving, veiling or concealing].

In al-Nihâyah (a dictionary of hadÓth), it is said that Ghâfir refers to the One who protects us from the commission of sins, and that Ghafûr refers to the One who forgives our sins and faults.

Sheikh Tosun Bayrak portrays the differences as:

Al-Ghâfir, the veiler of our faults from the eyes of other men; al-Ghafûr, who keeps the knowledge of our faults even from the angels; and al-Ghaffâr who relieves us from the suffering of continual remembrance of our faults.

The Arabic word astaghfirullâh (sometimes written as astghfrallâh or estaferallah) is from this same gh-f-r root, and is an invocation of Divine Protection having a range of possible connotations that include Allâh please forgive me, Allâh please hide away my faults, and Allâh please watch over me and protect me from faults.

In the lexicon and commentary Tâj al-'Arûs it is mentioned that truly asking for forgiveness must be by both word and deed, not by the tongue alone.

The names Ghafûr, Ghaffâr and Ghâfir denote forgiving or protecting, while 'Afûw indicates complete removal or obliteration of the condition.



The Great Forgiver

17. Al-Wahhabu

The Bestower



It also written as: al-wahhab, al-wahhaab,
The Great Giver, Ya-wahhab, Ya-wahhaab

Al-Wahhâbu:

The Most Liberal Bestower, The Great Giver, The Giver of Gifts

The Bestower is The One who is Generous in giving plenty without any return. He is everything that benefits whether Halal or Haram.

The One who continually bestows gifts, favors and blessings upon all of creation.

The One who is the most generous and liberal giver.

The One who gives freely and endlessly, without expectation of any return.

From the root w-h-b which has the following classical Arabic connotations:

(i) to give for no compensation, to give as a gift

(ii) to donate, to offer as a present, bestow

(iii) to give liberally and freely

(iv) to grant, endow

(v) to cause something to be

This name is used in the Qur'ân:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِدِّ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ (3:8)

(3:8) They pray to Allah: 'Our Lord! Do not let our hearts swerve towards crookedness after You have guided us to the right way, and. bestow upon us Your mercy. Surely You, only You, are the Munificent Giver! [Surah Al-Imran]

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ (38:9)

(38:9) Do they possess the treasures of your Lord, the Most Mighty, the Great Bestower? [Surah Suad]

With regard to mankind's role in giving, Abû Hâmid al-Ghazâlî notes that: Whoever bestows gifts with an eye to some interest to be realized by it sooner or later, be it appreciation, affection or release from blame, or or acquiring distinction of mention - he is neither a giver nor generous, but rather engaged in transaction and recompense. ... But the one who sacrifices all he owns, even his life, for the sake of God alone - such a one is worthy of being named giver and generous.

Prophet Solomon's Pray:

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ (38:35)

(38:35) He said: "My Lord, forgive me and bestow upon me a kingdom such as none other after me will deserve. Surely You are the Bounteous Giver." *36

*36 In view of the contest, the real object here is to relate this event; the preceding verses are an introduction to it. Just as above this, first the Prophet David was praised, then the event narrated by which he was put to temptation, then it was said that Allah Almighty does not spare even such a beloved servant from accountability, then about his noble nature it was said that as soon as he was warned of the temptation, he repented and bowed before Allah and withheld himself from the act, so also here the sequence is like this: First, the Prophet Solomon's high rank and his deep sense of devotion has been mentioned, then it is said that he also was put to the test, then it has been stated that when a mere body was placed on his throne, he immediately felt warned on his error, and pleading

the forgiveness of his Lord, withdrew from the act, because of which he was involved in the temptation. In other words, Allah by means of these two stories wants to impress two things upon the reader simultaneously: (1) Not to speak of the common men, even high-ranking Prophets were not spared from His strict accountability; and (2) the right attitude for man is not to brag and feel proud after committing an error, but to bow down humbly before his Lord as soon as he realizes his sin. It was the result of this attitude that Allah not only forgave the mistakes of those illustrious men but blessed them with still more favors and kindness.

Here, the question again arises as to what was the temptation in which the Prophet Solomon was involved; what is the meaning of placing a mere body on his throne, and what was the nature of the warning on the occurrence of which he repented? In reply to this the commentators have adopted four different points of view:

One section of them has related a long story whose details are disputed, but their resume is this: The error committed by the Prophet Solomon was either that one of his wives continued to worship the idols in the palace for forty days and he remained unaware of it, or that he remained confined to his residence for a few days and did not attend to redressing of the oppressed people's grievances. For this he was punished as follows: A satan somehow made away with his ring by which he ruled over the jinns, men and wind. As soon as he lost the ring he was deprived of his powers and he remained wondering from place to place for forty days; in the interval the satan continued to rule in the guise of Solomon. The placing of a mere body on Solomon's throne implied this very satan, who had sat on his -throne. Some people have gone to the extent to say that during that period even the chastity of the women in the royal household did not remain safe from the satan. At last from his conduct the ministers and the chiefs and the scholars of the court began to doubt that he was not Solomon. Therefore, when they opened the Torah before him, he fled. On the way the ring fell from his hand in the sea, or he cast it into the sea himself, and a fish swallowed it. Then, somehow the Prophet Solomon came by the fish. When in order to cook it, he cut open its belly

he found his ring in it. Then, no sooner did he get the ring than the jinns and men presented themselves humbly before him.--This whole story, from the beginning to the end, is nonsensical and absurd, which the converts from among the Jews and Christians took from the Talmud and other Israelite traditions and spread it among the Muslims. It is strange that some of our well known scholars took these traditions as authentic and cited them as the explanation of the allusions of the Qur'an, whereas neither is there any truth in Solomon's ring, nor could his glorious works be attributed to any ring, nor had the satans been given the power that they might disguise themselves as Prophets and mislead the people, nor can it be imagined about Allah that He would punish a Prophet for an error in such a manner as to enable a satan to corrupt and destroy a whole community, disguised as a prophet. The Qur'an itself repudiates this commentary. In the verses that follow Allah says: When Solomon met with the trial, and he asked Our forgiveness for it, then We subdued the wind and the satans to him. But, on the contrary, according to the above commentary, the satans were already under his control by virtue of the ring. It is strange that the scholars who have made this commentary did not care to consider what the subsequent verses say. The second section of them says that a son was born to the Prophet Solomon after twenty years. The satans feared that if he became king after Solomon, they would continue to remain slaves as they were under him. Therefore, they plotted to kill him. When Solomon came to know of this plot, he hid the child in the clouds so that he was brought up there. This was the temptation in which he was involved: he placed reliance on the protection of the clouds instead of having trust in Allah. For this he was punished in this way that the child died and fell on his throne as a mere body.... This tale also is baseless and is expressly against the Qur'an, for in this also it has been assumed that the winds and satans were already under the Prophet Solomon's control, whereas the Qur'an in clear words has stated their subjection to be an event that took place after the trial.

The third section says that the Prophet Solomon one day swore that he would go in to his 70 wives that night, and from each a warrior would be born, who would fight in the cause of Allah, but while he said this he did not say: In sha Allah: if Allah so wills. Consequently, only one wife conceived and from her also a

defective child was born whom the midwife brought and placed on his throne. This Hadith has been reported by Hadrat Abu Harairah from the Holy Prophet and it has been related by Bukhari and Muslim and other traditionists in several ways. In Bukhari itself this tradition has been related at different places in different ways. At one place the number of the wives has been stated as 60 and at others 70 or 90 or 99 or 100. As far as the chains of the transmitters are concerned, most of the traditions have strong chains, and their authenticity cannot be disputed from the point of view of the principles of reporting. But the subject-matter of the Hadith is patently against reason, and proclaims aloud that such a thing could not have been said by the Holy Prophet, as reported. But, on the contrary, he might have probably mentioned it as an example of the foolish and nonsensical tale-telling of the Jews, and the hearer might have misunderstood that the Holy Prophet himself had stated it as an event. To force the people to accept such traditions only on the strength of their chains of transmitters would be making religion a matter of mockery and jest. Everyone can calculate for himself that even in the longest night of winter the interval between the `Isha` and the Fajr Prayers cannot be of more than ten to eleven hours. If the minimum number of the wives be 60, it would mean that the Prophet Solomon (peace be upon him) went on having intercourse with them continuously for 10 to 11 hours that night at the rate of six wives per hour, without having a moment's rest. Is it practically possible? And can it be expected that the Holy Prophet might have related it as an event? Then in the Hadith nowhere has it been said that the body that had been placed on Solomon's throne, as stated in the Qur'an, implied the malformed child. Therefore, it cannot be claimed that the Holy Prophet had narrated this event as a commentary of this verse. Furthermore, though it is understandable why the Prophet Solomon asked for Allah's forgiveness on the birth of the child, one fails to understand why, along with the prayer for forgiveness, he prayed: "My Lord, grant me a kingdom as may belong to no one else after me."

Another commentary which Imam Razi has preferred is this: The Prophet Solomon was afflicted with a serious disease, or on account of an impending danger his body had been reduced to a mere skeleton. But this commentary also does not conform to the words of the Qur'an. The Qur'an says: "We put Solomon

to the test and placed a mere body on his throne. Then he turned (to Allah). "From these words no one can understand that the mere body implied the body of the Prophet Solomon himself. They clearly show that putting to the test implied some error that he happened to commit. On this, the way he was given the warning was that a mere body was placed on his throne, and when he realized his error he turned to Allah.

As a matter of fact, this is one of the most difficult places of the Qur'an, and we do not find any indisputable ground for giving a definite and absolute commentary of it. But if the words of the Prophet Solomon's prayer: "My Lord, forgive me, and grant me a kingdom as may belong to no one else after me," are read in the light of the Israelite history, it appears that probably he cherished in his heart the desire that his son should succeed him on the throne so that His kingdom and sovereignty should continue in his own race after him. This same thing has been called a "temptation" for him by Allah, and he realized this when his heir Jeroboam grew up into an unworthy young man, whose ugly manners clearly foretold that he would not be able to sustain the mighty kingdom of the Prophets David and Solomon (peace be upon them) even for a few days. 'Placing a mere body on his throne' probably means that the son whom he wanted to succeed him on the throne, was an unworthy person. Therefore, he restrained his desire, asked for Allah's forgiveness and prayed that the kingdom should end with him, and he would curb his desire to have it continued in his dynasty. The Israelite history also shows the same thing. The Prophet Solomon did not make any will about his successor, nor made it binding for the people to obey a particular person. After him his ministers put Jeroboam on the throne, but not long afterwards ten tribes of Israel took northern Palestine and broke away, and only the tribe of Judah remained loyal to the throne of Jerusalem.



The Bestower

18. Ar-Razzaqu

The Sustainer, The Provider



It also written as
Al-Razzaq, Ar-Razzaq, Al-Razaq, Ar-Razaq, Al-Razzaaq, Ar-Razzaaq
The Provider, Ya-Razzaq, Ya-Razzaaq

Ar-Razzâqu:

The Provider, The Providence, The Supplier, The Bestower of Sustenance

Allah is the Provider because He provides all the things that His creations need. The food and drink we eat everyday, the clothes we wear, the homes we live in and the wealth we have is all due to Allah.

The One Who provides for all of His servants, there is not a creature on the earth except that Allaah provides for it. His providing for His servants is of two types:

The general provision which extends to the righteous and the sinner, the first and the last. This is the provision that is required by the bodies.

The specific provision - this being granted to the hearts, nourishing them with knowledge and faith. Also the lawful provision that has been appointed for the benefit of the religion, this being specific to the believers and apportioned in accordance to their differing levels and what His Wisdom and Mercy dictates.

The bestower of all sustenance, He who gives the livelihood, He who provides all things beneficial to his creatures.

The One who creates all means of nourishment and subsistence.

The One who is the giver of all things beneficial, both physical and spiritual.

The One who provides everything that is needed.

The One who causes the means of subsistence to come. The One who bestows all means of support and growth, for the body, the mind and the spiritual life.

From the root r-z-q which has the following classical Arabic connotations:

- (i) to receive something beneficial, especially as a gift
- (ii) to be provided with the necessities of life
- (iii) to receive a portion, share or lot
- (iv) to be supplied with a means of subsistence

The root r-z-q points to the idea of the receiving of anything beneficial, particularly a gift, whereby something is nourished, sustained, or helped to grow physically, mentally or spiritually.

This name is used in the Qur'an:

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ (51:58)

(51:58) Surely Allah is the Bestower of all provision, the Lord of all power, the Strong. [Surah Adh-Dhariyat]

Ar-Razzaque: He fulfilled all your requirements:

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ - وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ (14:32)

(14:32) Allah is He *43 Who has created the heavens and the earth, and He sent down rain water from the sky where with He produced different kinds of fruits to provide you with food. It is He Who subdued the ship for you that it may sail in the seas by His order and likewise He subdued the rivers for you.

*43 That is, "It is the same Allah Whose bounties they are repaying with ingratitude and disobedience and with Whom they are setting up equals though He has been so bountiful as to"....

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ)
(14:33)

(14:33) It is He Who subdued the sun and the moon so that they should steadfastly pursue their courses and He subdued day and night for you. *44

*44 The words of the Text in vv. 32-33 have misled those people who have translated these into "subdued to you". So much so that some of them interpret these verses to mean that the chief aim of the life of man is to bring the earth and heavens under his subjection, whereas their real meaning is "subdued (to laws) for you". As a matter of fact Allah has subjected all these things to such laws as are beneficial for man. Had not a ship been subjected to certain physical laws, there could have been no navigation at all: had not a river been subjected to certain laws, it could not have been possible to take out canals from them; likewise if the heavenly bodies (the sun and the moon, etc.) and the earth and day and night had not been subjected to certain fixed laws, life could not have been possible, not to speak of civilized life!

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ
الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ (14:34)

(14:34) It is He Who fulfilled all your requirements; *45 so much so that you cannot count His bounties, if you tried to number them. The fact is that man is very unjust and ungrateful.

*45 "He fulfilled all your requirements": He has provided for everything that is required for your life, its development and evolution. [Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

Other Commentator:

Allah is He Who created the heavens and the earth, and causeth water to descend from the sky, **THEREBY PRODUCING FRUITS AS FOOD FOR YOU**, and

maketh the ships to be of service unto you, that they may run upon the sea at His command, and hath made of service unto you the rivers; And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day. And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! Man is verily a wrong-doer, an ingrate. [Surah Ibrahim, v.14:32-34, Ysuf Ali]

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ - أَلَّا تُشْرِكُوا بِهِ شَيْئًا
 وَيَالِ الَّذِينَ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ
 وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا
 النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ (6:151)

(6:151) Say to them (O Muhammad!): 'Come, let me recite what your Lord has laid down to you: *127 (i) that you associate nothing with Him; *128 (ii) and do good to your parents; *129 (iii) and do not slay your children out of fear of poverty. We provide you and will likewise provide them with sustenance; (iv) and do not even draw to things shameful *130 - be they open or secret; (v) and do not slay the soul sanctified by Allah except in just cause; *131 this He has enjoined upon you so that you may understand; [Surah Al-An'am, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*127. The restrictions which had shackled their lives were not those imposed by God. The really worthwhile restrictions are those prescribed by God in order to regulate human life. These have always served as the essential basis of all God-given codes (cf. Exodus. chapter 20).

*128. The first principle is that they should associate none with God in His divinity: neither in His essence, nor in His attributes, nor in His powers and authority, nor in the rights He has against His creatures.

To associate someone with God in His divinity is to declare that the former shares the essence of God's divinity. Instances of associating others in God's essence are the Christian doctrine of the Trinity, the belief of the pagan Arabs that angels are

daughters of God, and the belief of other polytheists in the divine character of their self-styled gods and goddesses and, in some cases, of their royalty. Likewise, a person associates others in the attributes of God when he considers someone other than God to be invested with those attributes which belong exclusively to God. One becomes guilty of this kind of polytheism if one believes somebody either to know all the mysteries of the Unseen or to be all-seeing and all-hearing or to be free of all defects and weaknesses and thus infallible. Again, a person associates others in the authority of God when he recognizes someone to be possessed of authority which belongs to God alone by virtue of His godhead; for example, the power to either benefit or harm people in a supernatural manner, to fulfill the needs of people and rescue them from distress. to protect and shield them, to hear their prayers, to make or mar their fate. A person is guilty of the same when he recognizes someone as possessing the rightful authority to determine what is lawful and what is unlawful, and to make laws for the regulation of human life. Such authority belongs to God alone, and recognizing anyone other than God as possessing it is tantamount to associating others with God in His authority.

Moreover, to associate others with God in His divine rights means that one recognizes someone beside God as legitimately deserving that which may be asked of man by God alone, viz. bowing and prostrating, standing in awe and reverence with folded hands, devotional greeting and kissing the earth, slaughtering animals and making any other offerings in thanksgiving for his grace and benevolence and in acknowledgement of his over lordship, vowing offerings in his name, calling him to rescue one from one's affliction and misfortune, and all the other forms of worship, adoration and reverence which are exclusively for God. In the same way, no one has the-right to be loved to the exclusion of all other attachments, or to be held in such awe that one always fears his wrath and dreads the violation of his command, both openly and in secret. Likewise, it is God - and God alone - Who has the right to be obeyed unconditionally, and Whose guidance should be considered the only criterion of right and wrong. In the same way, man should not commit himself to obey any authority which is either independent of obedience to God or whose command lacks the sanction of God.

If someone accords any of these rights to anyone other than God, he is guilty of associating others with God in His divinity. His guilt is the same whether or not he calls such beings divine.

*129. Accordingly, good treatment of one's parents includes showing them respect and reverence, obeying them, trying to keep them pleased, and serving them. The Qur'an always mentions this right of the parents immediately after mentioning the duty one owes to God alone. This makes it quite clear that the rights of parents have precedence over those of other human beings.

*130. The word *fawahish* applies to all those acts whose abominable character is self-evident. In the Qur'an all extra-marital sexual relationships, sodomy, nudity, false accusations of unchastity, and taking as one's wife a woman who had been married to one's father, are specifically reckoned as 'shameful deeds' (*fawahish*). In Hadith, theft, taking intoxicating drinks and begging have been characterized as *fawahish*, as have many other brazenly indecent acts. Man is required to abstain from them both openly and in secret.

*131. This means that human life, which has been declared inviolable by God, can only be destroyed for just cause. As for what is meant by 'just cause', we ought to remember that three cases are embodied in the Qur'an whereas two additional cases have been stated by the Prophet (peace be on him). The cases mentioned by the Qur'an are the following:

- (1) That a man is convicted of deliberate homicide and thus the claim of retaliation is established against him.
- (2) That someone resists the establishment of the true faith so that fighting against him might become necessary.
- (3) That someone is guilty of spreading disorder in the Domain of Islam and strives to overthrow the Islamic order of government.

The two cases mentioned in the Hadith are:

- (1) That a person commits illegitimate sexual intercourse even after marriage.
- (2) That a Muslim is guilty of apostasy and rebellion against the Muslim body-politic.

Except for these five reasons, slaying a human being is not permissible, regardless of whether he is a believer, a protected non-Muslim (dhimmi) or an ordinary unbeliever.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ
رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ (22:58)

(22:58) As for those, who left their homes for the sake of Allah and then were killed or died, Allah will make for them a generous provision) and Allah is the best of Providers.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (51:56)

(51:56) I created the jinn and humans for nothing else but that they may serve Me; *53

*53 That is, "I have not created them for the service of others but for My own service. They should serve Me, for I am their Creator. When no one else has created them, no one else has the right that they should serve him; and how can it be admissible for them that they should serve others instead of Me, their Creator?" Here, the question arises that Allah Almighty is not the Creator only of the jinn and men but of the entire Universe and of every thing in it. Then, why has it been said only about the jinn and men that He has not created them for the service of others but of Himself, Whereas every single creature is there to serve Allah. The answer is: On the earth only the jinn and men have been granted the freedom that they may serve Allah within their sphere of choice if they so like; otherwise they can turn away from Allah's service as well as serve others beside Him. The rest of the creatures in the world do not have this kind of freedom. They do not have any choice whatever that they may not worship and serve Allah, or may serve any other. Therefore, only about the jinn and men it has been said here that by turning away from the obedience and servitude of their Creator within the bounds of their option and choice and by serving others than the Creator, they are fighting their own nature. They should know that they have not been created for the service of any other but the Creator, and for them the right way is that they should not abuse the freedom granted them, but within the bounds of this freedom

also they should serve God voluntarily just as every particle of their body is serving Him involuntarily in the sphere where they have not been granted any freedom,

The word `ibadat (service, worship) in this verse has not been used in the sense of only prayer, fasting and other kinds of such worship so that one may understand that the jinn and men have been created only for performing the Prayer, observing the Fast and for praising and glorifying Allah. Although this sense also is included in it, this is not its complete sense. Its complete sense is that the jinn and men have not been created for the worship, obedience and carrying out of the orders of any other but Allah. They are not there to bow to any other, to carry out the orders of any other, to live in fear of any other, to follow the religion enjoined by any other, to look upon any other as the maker and destroyer of ones destiny, and to supplicate any other than Allah for help. (For further explanation, see E.N. 63 of Surah Saba, E.N. 2 of Az-Zumar, E.N. 30 of Al Jathiyah).

Another thing that incidentally becomes quite obvious from this verse is that the jinn are a separate and independent creation from men. This brings out the error of the thinking of those people, who assert that some people from among mankind have been called the jinn in the Qur'an. This same thing is also confirmed and testified by the following verses of the Qur'an: [Al-An'am :100, 128, Al-A`raf, 38, 179, Hud: 119, Al-Hijr: 27 to 33, Bani Isra`il: 88, Al-Kahf: 50, As-Sajdah: 13, Saba: 41, Suad: 75, 76, Ha Mim As-Sajdah: 25, Al-Ahqaf: 18, Ar-Rahman: 15, 39, 56. (For a complete discussion of this question, see E. N . 21 of Al-Anbiya', E.N.'s 23, 45 of An-Naml, E.N. 24 of Saba) Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ (51:57)

(51:57) I desire from them no provision, nor do I want them to feed Me. *54

*54 That is, "I do not stand in need of any kind of help from the jinn and men: that My Godhead would not function if they did not worship Me: that I would be no more God if they turned away from My service. I indeed do not stand in need of their service, but it is the demand of their own nature that they should serve Me. They have been created for this very object, and fighting nature would be to their own detriment."

And in saying: "I do not ask any sustenance of them nor do I ask them to feed Me," there is a subtle hint to this Those whom the people who have turned away from God worship in the world, worship, indeed, stand in need of these their worshippers. If they do not help sustain their godhead, it would not function even for a day. The gods do not provide for the worshippers but the worshippers provide for the gods instead. The gods do not feed them but they feed the gods instead. The gods do not protect them but the worshippers protect the gods instead. The worshippers, in fact, are their army through whom their godhead functions. Wherever the worshippers of the, false gods have ceased to exist, or the worshippers have given up their worship, the gods have lost all their pomp and glory and the world has seen how helpless they have become. Of all the deities Allah Almighty is the only real Deity Whose Godhead is functioning by His own power and might, Who does not take anything from His servants, but He alone gives His servants everything.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ (51:58)

(51:58) Surely Allah is the Bestower of all provision, the Lord of all power, the Strong. *55

*55 The word matin as used in the original means strong and stable whom nobody can shake and move.



The Sustainer, The Provider

19. Al-Fattahu

The Judge



It also written as al-fattah, al-fattaah, Ya-Fattah, Ya-Fattaah
The Opener, The Revealer

Al-Fattâhu: The Opener, The Revealer, The Granter of Success

THE OPENER, THE JUDGE

- 1- He who opens the solution to all problems and eliminates obstacles.
- 2- The greatest judge, the one to decide.

The Opener, The Reliever, The Judge, The One who opens for His slaves the closed worldly and religious matters.

The One who is the judge and revealer.

The One who opens what is closed.

The One who is the judge of what shall be opened. The One by whose guidance that which was closed is opened and the unclear is made clear.

The One who lifts veils and who opens the heart.

The One who unties the knots, and softens that which was hardened.

The One who continually offers goodness and mercy.

The One who gives victory.

The One who opens the door to success.

The One who holds the keys to victory and success.

The One who reveals the solution to all problems.

Al-Fattahu (The Judge, The Opener):

The One Who will judge between His Servants through His laws of the Sharee`ah, His laws of Decree and His laws and recompense. Al-Fattahu is The One who opens the eyes of those who are truthful and sincere by His Kindness. The One who opens their hearts so that they can know Him, love Him and repent to Him. He opens the doors of mercy and sustenance for His servants and provides them the means of attaining both the good in this life and the Hereafter,

From the root f-t-h which has the following classical Arabic connotations

- (i) To open, unlock, unfold
- (ii) To make victorious
- (iii) To reveal, inform, explain, make clear
- (iv) To judge, decide
- (v) To grant, permit

This name is used in the Qur`an:

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (35:2)

(35:2) Whatever Mercy Allah accords to people, none can withhold; and whatever He withholds, no other will be able to release after Him. *4 He is Most Mighty, Most Wise. *5

*4 This also is meant to remove the misunderstanding of the polytheists, who believed that from among the servants of Allah some one gave them the jobs, some one the children and some one health to their patients. All these superstitions of shirk are baseless, and the pure truth is just that whatever of mercy reaches the people, reaches them only through Allah Almighty's bounty and grace. No one else has the power either to bestow it or to withhold it. This theme has been expressed at many places in the Qur'an and the Ahadith in different ways so that man may avoid the humiliation of begging at every door and at every shrine and may realize that making or marring of his destiny .n the power of One Allah alone and of none else.

*5 He is the All-Mighty": He is dominant and the owner of Sovereignty: none can stop His judgments from being enforced. Also "He is All-Wise": every of His is based on wisdom. When He gives somebody something He because it is

demanded by wisdom, and when He withholds something judgment gives it from somebody He withholds it because it would be against wisdom to give it.

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ (34:26)

(34:26) Say: "Our Lord will bring us together and then He will rightly judge between us. He is the Great Judge, the All-Knowing." *45 [Surah Saba]

*45 This is the last and the strongest motive for the consideration of which the listeners' attention has been invited. It means to impress: "The thing is not only that there is the difference of the truth and the falsehood between you and us, but that both we and you have to be presented before our Lord, the Being Who knows the truth and is also fully aware of the affairs of each of us. There before Him not only will this thing be decided who, between you and us, was in the right and who in the wrong, but this issue also will be settled how we made every possible effort to make the truth plain to you, and how you opposed and resisted us in your antagonism to the truth."

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ (26:117)

(26:117) Noah prayed: "My Lord, my people have treated me as a liar: *85

*85 That is, "They have rejected me completely and absolutely and now there is no hope of their becoming believers." Here nobody should have the misunderstanding that just after this conversation between Prophet Noah and the chiefs of his people, and the rejection of his message by them, the Prophet submitted a report to Allah that his people had rejected him and now He should settle the accounts between them. The Qur'an has mentioned at different places the details of the long struggle that went on for centuries between Prophet Noah and his people, who persisted in unbelief. According to verse 14 of Surah Al-'Ankabut, the struggle continued for 950 years: "He (Noah) remained among them for a thousand years save fifty years." Prophet Noah during this long period studied their collective behavior, generation after generation, and came to the conclusion that they had no inclination to accept the Truth, and formed the opinion that in their future generations also there was no hope of anybody's becoming a believer and adopting the righteous attitude: "My Lord, if You should leave them, they will lead Your servants astray, and they will bear as children

none but sinners and disbelievers." (Nuh: 27). Allah Himself confirmed this opinion of Noah, saying, "No more of your people will believe in you now than those who have already believed. So do not grieve at their misdeeds." (Hud: 36)

فَأَقْضَ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ -)
(26:118)

(26:118) now settle the accounts between us, and deliver me and the believers with me to safety. " *86

*86 "Deliver me and the believers with me to safety": "You should not only give Your judgment as to who is in the right and who is in the wrong, but deliver Your Judgment in such a manner that the followers of the Truth are saved and the followers of falsehood are completely annihilated from the earth.

The name of first chapter of the Qur'ân, al-Fâtiha, is based on this same root, and is generally translated as The Opener, or The Opening. The Arabic word miftâhÓ, translated as key, meaning that which opens or unlocks, is also based on this same root. Allah is the Absolute and Final Judge. It is Allah that knows what is in our hearts and He will show the truth of our actions.



The Opener, The Releiver

20. Al A'leemu

The All-Knowing, The Knowledgeable



It also written as al-alim, al-aleem, al-aliim, Ya-A'liimu, Ya-A'leemu, Ya-A'liim
The All-Knowing

Al-A'lîmu:

The All-Knowing, The Omniscient, The Certain-Knowing

The All-Knowing, The Knowledgeable: The one nothing is absent from His Knowledge.

The One who comprehends everything. The One who is intuitively aware of all things, even before they happen.

The One who knows with certainty. The One whose knowledge of past, present and future is deeply rooted and complete in all respects.

One from whom no knowledge is concealed. The One who is aware of the complete details of all matters. The Omniscient One.

He is the One Whose Knowledge encompasses all the outward and hidden matters, the open and secret, all those things that must necessarily occur, all those things that are impossible to occur and all things that can possibly occur, of the affairs of the whole of creation, of the past, the present and the future. There is absolutely nothing that is hidden from Him.

From the root 'a-l-m which has the following classical Arabic connotations:

- (i) to have knowledge, be cognizant, be certain
- (ii) to be aware, thoroughly informed
- (iii) to be find out, gather information
- (iv) to have intuitive knowledge
- (v) to have firmly rooted knowledge of the minute particulars
- (vi) to act according to knowledge

Allah has knowledge of everything that exists. He has knowledge of the hidden and the seen, whether on earth or in heaven. He knows the past and future. He knows what we think, feel and speak. His knowledge is the greatest.

Related names:

'AlÓm denotes knowing with certainty, especially intuitive knowing, omniscience. KhabÓr denotes an understanding of the inner qualities, secrets and true reality.

This name is used in the Qur'ân:

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ (40:2)

(40:2) This Book is a revelation from Allah, the All-Mighty, the All-Knowing. [Surah Al-Mu'min]

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (29:62)

(29:62) Allah enlarges the sustenance of any of His servants whom He will, and straitens the sustenance of whom He will. Surely Allah has knowledge of everything. [Surah An-Kabut]

هُوَ الَّذِي خَلَقَ لَكُمْ مِمَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (2:29)

(2:29) He it is Who created for you all that there is on the Earth; He then turned to the sky and ordered it into seven heavens *34. And He has full knowledge of everything *35. [Surah Al-Baqarah]

*34. It is difficult to explain precisely what is meant by the 'seven heavens'. In all ages man has tried, with the help of observation and speculation, to conceptualize

the 'heavens', i.e. that which lies beyond and above the earth. As we well known, the concepts that have thus developed have constantly changed. Hence it would be improper to tie the meaning of these words of the Qur'an to any one of these numerous concepts. What might be broadly inferred from this statement is that either God has divided the universe beyond the earth into seven distinct spheres, or that this earth is located in that part of the universe, which consists of seven different spheres.

*35. In this sentence attention is drawn to two important facts. First, man is warned against disbelief and rebellion against God, for God knows all that man does and none of his actions are hidden from Him. Second, it is suggested to man that if he turns away from the All-Knowing God, from the One Who is the source of all knowledge; this can only leave him groping in the darkness of ignorance and error. When there is no source of truth knowledge except God, and when that very light which alone can illuminate man's life can be obtained from none else but Him, what good can come out of deviation from the Truth?

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)

(2:32) They replied, "Glory be to You. You alone are free from defect. We possess only that much knowledge which You have given us. *43 Indeed You alone are All-Knowing and All-Wise." [Surah Al-Baqarah]

*43. It seems that the knowledge of each angel and each genre of angel is confined to its own sphere of competence. The angels appointed to administer, let us say, things relating to air have full knowledge about this subject but have no knowledge, say, about water, and so on and so forth. Man's range of knowledge, however, is comprehensive. Even if man's information in a particular area may be narrower than that of the angel directly concerned with it, the total range of his knowledge has a comprehensiveness which has not been granted to the angels.

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (2:115)

(2:115) The East and the West, all belong to Allah: you will face Allah in whatsoever direction you turn your face: *115 Allah is All-Embracing and All-Knowing. *116 [Surah Al-Baqarah]

*115. God is neither eastern nor western. East and west, north and south, and indeed all places and directions are His, though He is not confined to any particular place or direction. Hence, if any place or direction is fixed for worship this does not mean that God dwells there. Likewise, changes in the direction of Prayer are not a proper subject for controversy and dispute.

*116. That is, God is neither limited, mean narrow-minded, nor poor in resources. All such notions about God, which arise from considering Him as essentially similar to human beings, are erroneous. God's realm is boundless and so are His vision and the range of His benevolence and mercy. Moreover, God's knowledge is all-embracing. He knows who remembers Him, as well as where, when and why he does that.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ
فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ
شَاكِرٌ عَلِيمٌ (2:158)

(2:158) Indeed Safa and Marwah are among the emblems of Allah: it is, therefore, no sin for him, who performs Hajj or `Umrah *157 to the House of Allah, to run between the two hills; *158 and Allah knows and appreciates him who does any good with a willing heart. *159 [Surah Al-Baqarah]

*157. The pilgrimage to the Ka'bah along with a set of other rites on certain fixed dates of Dhu al-Hijjah is known as hajj. Pilgrimage at other times is known as 'Umrah.

*158. Safa and Marwah are the names of two hillocks near the Holy Mosque in Makka. To run between these two hillocks was among the rites which God had taught Abraham in connection with hajj. Later, when Pagan Ignorance prevailed in Makka and the neighbouring regions, altars were built for Isaf at Safa and for Nai'lah at Marwah, and people began to circumambulate them. After the advent of the Prophet, when the light of Islam had spread to the people of Arabia, Muslims

came to doubt whether running between Safa and Marwah was one of the original rites of Pilgrimage or was merely an invidious religious innovation of the Age of Ignorance. If it was in fact such, they feared they might be committing an act of polytheism.

Moreover, we learn from a Tradition transmitted from 'A'ishah that even in pre-Islamic times the people of Madina were not favourably disposed to this practice. Although they believed in al-Manat they did not believe in Isaf and Nai'lah. For these reasons, it was necessary, at the time of the change of the qiblah, to dispel popular misconceptions about this rite. It seemed necessary to tell people that running between these two hillocks was part of the original rites of Pilgrimage and that the sanctity, of Safa and Marwah, far from being an invidious innovation of the people of the Age of Ignorance, stemmed from the revealed Law of God.

*159. It is best that one should perform this ritual obligation with wholehearted devotion. But if devotion is lacking one is not thereby exempt from fulfilling one's obligation. One must perform this ritual if only out of a sense of duty.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ
اللَّهَ بِهِ عَلِيمٌ (3:92)

(3:92) You shall not attain righteousness until you spend out of what you love (in the way of Allah). *75 Allah knows whatever you spend. [Surah Al-Imran]

*75. The purpose of this verse is to remove the misconception of the Jews concerning 'righteousness'. The Jews had inherited an elaborate legal code which had accumulated as a result of the casuistry and hair-splitting legalism of their jurists. Their notion of 'righteousness' consisted of outward, formal conformity to that code and they evaluated all day-to-day actions, especially the trivial ones, in terms of conformity to that code. Narrow-mindedness, greed, covetousness, meanness, concealment of the Truth and readiness to barter with it lay beneath this veneer of formal piety. They were, nevertheless, considered pious in the minds of the people; Jewish public opinion condoned their conduct because it conformed to its concept of 'righteousness'.

In order to remove this misconception they are told that the things they considered fundamental to righteous conduct are of little consequence. The real

spirit of righteousness consists in the love of God - a love which makes man value the good pleasure of God above all worldly acquisitions. If the love of anything seizes a man's mind to such an extent that he is unable to sacrifice it for the sake of the love of God, then that thing has virtually become an idol, and until he smashes it the door to righteousness will remain closed to him. If a man lacks this spirit, then his excessively formal and legalistic approach in religious matters can be considered no more than glossy paint over a piece of hollow, worm-eaten wood. It may be possible to deceive human beings by the sheer luster of the outer paint, but not God.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا (4:35)

(4:35) If you fear a breach between the two, appoint an arbitrator from his people and an arbitrator from her people. If they both want to set things right, *60 Allah will bring about reconciliation between them. Allah knows all, is well aware of everything. *61 [Surah An-Nisa]

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَاقَاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ (24:41)

(24:41) Do *74 you not observe that all those who are in the heavens and the earth, and the birds with outspread wings, glorify Allah ? Each one knows the mode of its prayer and glorification, and Allah has full knowledge of all they do. [Surah An-Nur]

*74 As has been explained above, Allah is the Light of the whole universe, but His Light can be perceived and comprehended by the righteous believers only. All other people grope about in the dark like the blind in spite of the all-pervading, all-embracing Light. Here a few of the countless signs which guide to the Light are being mentioned by way of example. If a person whose eyes of the heart are open, sees them, he can perceive Allah working everywhere around him at all

times. But those who are blind of the heart, and can only see with the head's eyes, can see Biology and Zoology and other sciences working in the world, but they fail to perceive and recognize Allah's signs anywhere working in the world.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (33:40)

(33:40) Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the Prophets. Allah has full knowledge of everything. *77[Surah Al-Ahzab]

*77 This one sentence arts at the root of all those objections which the opponents were raising in connection with this marriage of the Holy Prophet. Their first objection was that he had married his own daughter-in-law, whereas according to his own law the son's wife is forbidden for the father. This was answered by saying: "Muhammad is not the father of any of your men." That is, Zaid was not his real son, and so it was not unlawful to marry his divorced wife. Their second objection was that even if his adopted son was not his real son, it was not necessary that he should have married his divorced wife. This was answered by saying: ". . . but he is the Messenger of Allah." That is, it was his duty as the Messenger of Allah to put an end to all kinds of prejudices about a lawful thing which custom and tradition had made unlawful without good reason and declare it to be lawful once again.

The point was stressed by saying: ". . . and (he is) the last of the Prophets." That is, not to speak of a Messenger, no other Prophet would be raised after him, who could make up for a possible deficiency in the enforcement of a reform in the law and society that might have been left un-enforced in his time. Therefore, it had become all the more necessary that he should himself root out the custom of ignorance.

Again, to further emphasize this point, it was said: "Allah has knowledge of everything. " that is, Allah knows best why it was imperative to get the custom of ignorance rooted out at that juncture through the Holy Prophet Muhammad (upon whom be Allah's peace) rather than let it remain as it was. He knows that no other prophet would be coming after him in the future; therefore, if He did not abolish

this custom through His Last Prophet, no other person after him would be able to abolish it for all the Muslims of the world for ever. Even if the later reformers would abolish it, no action of any one of them will have the permanent and universal authority behind it so that the people of every country and every age might -start following it, and none of them would have a personality endowed with that holiness and sanctity that an action's being merely his way (Sunnah) might root out every feeling of aversion and abhorrence from the mind of the people.

It is a pity that a section of the people in our age have given wrong interpretations of this verse and opened the way to a great mischief. We have therefore added a comprehensive appendix at the end of the commentary of this Surah for the explanation of the question of the Finality of Prophet hood and the eradication of the misunderstanding spread by these people.

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
(35:38)

(35:38) Surely Allah knows the Unseen in the heavens and the earth. He even knows the secrets hidden in people's breasts. [Surah Fatir]

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ
الصُّدُورِ (57:6)

(57:6) He causes the night to pass into the day, and causes the day to pass into the night, and He fully knows all that is hidden in the breasts of people. [Surah Al-Hadid]

Q: Why Allah alone is the true Guardian?

Q: Why putting trust in Him alone is right and correct?

Q: Why He alone should be turned to in all matters?

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ- يَبْسُطُ الرِّزْقَ- لِمَنْ يَشَاءُ وَيَقْدِرُ
إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (42:12)

(42:12) His are the keys of the heavens and the earth. He enlarges and straitens the sustenance of whomsoever He pleases. Surely He has knowledge of everything. *19

*19 These are the arguments to prove why Allah alone is the true Guardian and why putting trust in Him alone is right and correct and why He alone should be turned to in all matters. [For explanation, see An-Naml: 60-66, Ar-Rum: 20-22 and the E.N.'s, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

Who created the heavens and the earth?

أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ - وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَعْلَهُ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ (27:60)

(27:60) Well, Who is He Who created the heavens and the earth and sent down rainwater for you from the sky, then caused to spring up by it beautiful gardens, whose trees you had no power to cause to grow? Is there besides Allah another god (who is His associate in these works)? *73 (Nay,) but these people themselves have strayed from the right path.

*73. No one from among the mushriks could answer that someone other than Allah had done these works, or someone else was Allah's associate in doing these. The Qur'an at other places says with respect to the pagans of Makkah and the Arab mushrikin: "If you ask them, 'Who has created the heavens and the earth?' they will surely say: 'The All-Mighty, the All-Knowing One has created them'." (Az-Zukhruf: 9) "And if you ask them, Who has created them? They will surely say, 'Allah'." (Az-Zukhruf: 87), "If you ask them, 'Who sent down rain water from the sky and thereby raised the dead earth back to life?' They will surely say, 'Allah'." (Al-'Ankabut: 63). "Ask them: Who provides for you from the heavens and the earth? Who has power over these faculties of hearing and sight? Who brings forth the living from the dead and the dead from the living? Who controls and directs the system of the universe?" They will surely say, 'Allah'." (Yunus: 31). Not only the polytheists of Arabia but of the whole world generally acknowledged, and acknowledge even today, that Allah is the Creator of the

universe and He alone controls and directs its system. Therefore, none of them could answer this question even obstinately for the sake of the argument that their deities were Allah's associates in those works, for if he had done so, thousands of his own people would have belied him saying that, that was not their belief. This and the other questions that follow not only contain a refutation of the creed of shirk (polytheism) but of atheism as well. For example, in this first very question, it has been asked, "Who has sent down rainwater and caused to spring up by it beautiful gardens?" Just consider whether the presence of the substances essential for the growth of countless kinds of plant life, in the soil or near the soil, and the existence in water of those very qualities which are in accordance with the requirements of animal and vegetable life, and the evaporation of this water again and again from the seas, and its condensation and raining regularly in different parts of the earth from time to time, and the coordination between the soil and the air, the water, the temperature; etc., conducive to proper growth of plant life and fulfillment of the countless requirements of every sort of animal life, could be just accidental, or the result of the wise scheming and planning the supreme power and will of an All-Wise Designer. And is it possible that this accident should continue to recur constantly for millions and millions of years on end? Only an obstinate person who has been blinded by prejudice will regard it as accidental, for no truth loving, sensible person can make such a senseless claim or accept it.

أَمَّنْ - جَعَلَ الْأَرْضَ - قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا
رَوَاسِي وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَعْلَهُ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ (27:61)

(27:61) And Who is it Who made the earth as a place of rest' *74 and caused in it rivers to flow, and set in it firm mountains and placed barriers between the two bodies of water? *75 Is there besides Allah another god (who is His associate in these works)? Nay, but most of these people have no knowledge.

*74 It is not a simple thing for the earth to be a place of rest for the countless kinds of different creations living on it. If man looks into the wise harmony and coordination with which this sphere of the earth has been established, he is simply amazed and starts feeling that these harmonies and concordances and relations

could not be brought about without the grand design of an All-Wise, All-Knowing and All-Powerful God. This sphere of the earth is floating in space and is not resting on anything, yet there is no commotion and no vibration in its movement. Had there been any vibration in it, such as we experience during an earthquake, life could not exist here. This sphere comes before the sun and hides from it regularly, which causes the alternation of the day and night. Had it turned the same face perpetually towards the sun and kept the other side always hidden, no life could be possible here, for on the bright side all life would have been shriveled up, and on the dark side all life would have been frozen to death. The sphere is enveloped by a five hundred mile thick atmosphere, which protects it against the continual bombardment of meteors, otherwise the twenty million meteors on the average, which dart towards the earth daily at 30 miles per second, would have caused such destruction as would not have allowed any man animal or tree to survive. The same atmosphere controls the temperature, raises clouds from the oceans, carries water to different parts of the earth and provides the required gases that sustain the human, animal and plant life. Without it the earth could not become a fit place of rest for any kind of animal life. Just under the earth's surface all those minerals and chemicals which are essential to the survival of vegetable and animal life have been provided in abundance. Wherever these natural resources do not exist, the land there cannot sustain any kind of life. A great store of water has been arranged on the earth in the form of oceans, rivers, lakes, springs and underground channels and snow on the mountains which melts and flows down in the form of rivers. Without such an arrangement there could be no life. Then the earth has been endowed with an appropriate gravitational pull by which it keeps the water and the air and all other things found on it attracted to it. If this pull had been a little less strong, it could not have stopped the air and the water from escaping. It would also have so much increased the temperature that life itself would have become difficult. On the other hand, if the gravitational pull had been a little stronger, the atmosphere would have been denser, its pressure would have increased, evaporation would have become difficult and rains impossible; the cold would have increased and less areas on earth would have been inhabitable; men and animals would have been shorter in size but heavier in weight, which would have made movement difficult. Besides, this sphere has

been located at a suitable distance from the sun, which is most appropriate for the population here. If the distance had been longer, the earth would have received less of heat, the climate would have been much colder, the seasons much longer and the earth would be hardly inhabitable. On the other hand, if the distance had been shorter, the intensity of the heat along with other factors would have rendered it unfit for the kind of life man is living here. These are a few of those harmonies and concordances due to which earth has become a place of rest for its population. A man with a little common sense who is aware of these facts cannot imagine for a moment that these concordances have come into existence without the design of an All-Wise Creator, as a mere accident, nor can he ever conceive that a god or goddess, jinn or prophet, saint or angel, could have had any hand in the creation and bringing into operation of this grand design.

*75 That is, the bodies of sweet and saline waters that exist on the earth but do not, intermingle. Underground water channels mostly flow separately with sweet water and saline water side by side. Even in the middle of the bitter seas there exist at some places springs of sweet water; their current remains separate from the sea water and the sea passengers obtain their drinking water from it. (For further explanation, see, E.N. 68 of Surah Al-Furqan).

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ
الْأَرْضِ أَعْلَهُ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ (27:62)

(27:62) Who is it Who listens to the oppressed one when he invokes Him, and Who relieves him of his affliction? *76 And (Who is it Who) makes you vicegerents in the earth? *77 Is there besides Allah another god (to do this)? How little you reflect!

*76 The Arab polytheists themselves knew and acknowledged that Allah alone could avert a disaster. Therefore, the Qur'an reminds them again and again that they implore Allah alone for help when they are confronted by a calamity. But when the calamity is removed, they start invoking others besides Allah. (For details, see E.N.'s. 29 to 41 of Al-An`am, Yunus: 21-22, E.N. 46 of An-Nahl, and E.N. 84 of Bani Isra'il). And this is not only true of the Arab polytheists but of all polytheists; so much so that even the Russian atheists who are regularly

campaigning against God-Worship, had to invoke God when in the Second World War they were tightly encircled by the German forces.

*77 This has two meanings: (1) "He raises one generation after the other and one nation after the other"; and (2) "He gives you power and authority to rule in the earth".

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا
بَيْنَ يَدَيْ رَحْمَتِهِ أَعْلَهُ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ (27:63)

(27:63) And Who is it Who shows you the way in the darkness of the land and the sea, *78 and Who sends the winds as harbingers of His mercy? *79 Is there besides Allah another god (who does this)? Far exalted is Allah above what they associate with Him.

*78 That is, "He has made such arrangements by means of the stars that you can find your way even in the darkness of the night." This is also because of the wise planning of Allah that He has created such means by which man can determine his direction and the way to his destination in his journeys by sea and land. In the day time he is guided by different land-marks and the direction of sunrise and sun-set, and in the dark nights by the stars. In Surah An-Nahl this has been counted among the bounties of Allah: "He has placed land-marks to direct people, and by the stars, too, they are guided aright." (v. 16)

*79 "Allah's mercy" the rain whose coming is promptly foretold by the winds.

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ
أَعْلَهُ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (27:64)

(27:64) And Who is it Who originates the creation and then reproduces it? *80 And Who provides you sustenance from the sky and the earth? *81 Is there besides Allah another god (who is a partner in these works) Say, "Bring your proof if you are truthful." *82

*80 The simple fact that has been expressed in this one sentence is so vast in meaning and detail that as one considers it more and more deeply one goes on

getting new and ever new proofs of Allah's existence and His unity. to the first place, take the question of the creation itself. Man by his knowledge has not been able to discover what is life, how and wherefrom it comes. So far the admitted scientific fact is that the mere arrangement of inanimate matter by itself cannot bring about life. Though the atheists assume, unscientifically, that life comes into existence automatically when all the elements essential for its creation combine together accidentally in the right proportion, yet if the mathematical law of chance is applied to it, the possibility of its occurrence comes to naught. All attempts made so far to produce animate matter out of inanimate matter experimentally in the laboratory have met with utter failure in spite of employing every possible care. At the most what has been created is DNA, which is the basic constituent of the living cell. This is the essence of life but not life itself. Life in itself even now is a miracle which cannot be explained scientifically except by saying that it is the result of a Creator's will and command and design. Furthermore, life does not exist in a solitary form but in a limitless variety of forms. Man has so far discovered more or less a million species of animals and two hundred thousand species of plants on the earth, which in their constitution and special characteristics are so clearly and absolutely different from one another, and have been maintaining their distinctive features since the earliest known times so consistently that no Darwin could ever give any rational explanation of this great variety of life except the existence of the creative design of One God. Not a link has so far been discovered between any two species, which might have broken up the form of the characteristics and constitution of one species and might be struggling to attain the characteristics and constitution of another species. The whole record of the fossils is without such a precedent, and among the existing animals also there is no such "eunuch" in its physical form. Any member of any species that exists is found with the distinctive features of its own species, and every story that is invented and announced from time to time about the discovery of some missing link is destroyed by the facts themselves. Therefore, the inevitable fact is that it is the All-Wise Designer, the Planner of creation, its Enforcer and its Fashioner, Who has endowed life with all its countless different forms. This was about the beginning of the creation. Now let us consider its reproduction. The Creator has placed in the constitution and

snake-up of every animal and vegetable species such a wonderful mechanism, which goes on producing through its countless members an endless race exactly with its own distinctive form and nature and characteristics, and it never has happened even by mistake that in these millions and millions of tiny sex workshops a certain workshop of a species may have turned out a specimen of a different species. The observations of modern Genetics in this connection present wonderful facts. Every plant has been so endowed with the capability of procreating its species that the new generation should possess all the distinctive characteristics of its own species and its every member should be distinguished in its special features from the members of all other species. This element for the survival of the species and its procreation is contained in a part of a cell of every plant, which can be seen with effort only through a most powerful microscope. This tiny engineer directs the whole development the plant precisely and definitely on the way which is the way of its own distinctive species. That is why all the plants that have emerged from a grain of wheat any where in the world have in turn produced only wheat. In no climate and in no region has it ever happened that from the whole race of a grain of wheat even a single grain of barley might have emerged. The same is the case with animals and men. None of them has been created just for once, but on an inconceivably high scale a huge factory of reproduction is functioning every where, which is constantly bringing into existence, from the members of every species, countless other members of the same species. If one considers the microscopic germ of procreation which along with all the distinctive features and hereditary characteristics of its species is found in a small portion of its tiny self and thou looks at the extremely delicate and complex physiological system and the subtle, intricate processes by which the procreative seed of every member of every species produces a member of the same species, one cannot conceive for a moment that such a fine and subtle system could come into being by itself, and then keep on functioning by itself in millions and millions of the members of different species. This thing stands in need of an All-Wise Designer not only for its beginning but for its proper and perpetual functioning also it needs an Administrator Who is at once Wise and Ever-Living and Self-Subsistent, Who is ever watching and guiding the work of these workshops. These facts destroy the very basis of an atheist's denial of God

as also of a polytheist's creed of polytheism. A foolish person only can think that an angel or a jinn or a prophet or a saint has any hand in this work of God, but no unbiased person possessed of a little common sense can ever say that this huge workshop of production and reproduction with all its underlying wisdom and order started working just accidentally and has since been working so automatically.

*81 The question of the provision of sustenance also is not as simple as a person may feel it to be from a cursory study of this brief sentence. There exist on this earth millions of animal and vegetable species, each comprising billions of members having different food requirements. The Creator has arranged the means of sustenance for each species in such abundance and so within easy reach that members of no species ever go without food. Then the agencies of the earth and sky which combine and work together in this system are varied and countless. Unless there is the right kind of coordination and harmony between the heat, light, air, water and the diverse substances of the earth, not a single particle of food can be produced. 'Can anyone conceive that this wise system could come about just accidentally? Without the intelligent planning and design of an All-Wise Creator? And can anybody in his senses imagine that in this system there could be any hand of Jinn or an angel or the spirit of a pious man?

*82 That is, "You should either bring a proof to show that someone else is an associate of Allah in these works, or, if that is not possible, you should at least explain by an argument why you should worship and serve any other god beside Allah, when One Allah alone has done, and is doing, all these works."

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ (27:65)

(27:65) Tell them, "None but Allah has the knowledge of the unseen, in the heavens and the earth, *83 and they (your deities) do not even know when they will be raised back to life." *84

*83 In the preceding verses, arguments have been given to prove that Allah is the One and only Deity when considered from the viewpoint of creation, design and provision of the means of sustenance. Now in this verse it is being told that from

the viewpoint of knowledge too, which is an important attribute of Godhead, Allah is Unique and without associate. Whatever creations are therein the heavens and the earth, whether angels or jinns, prophets and saints, or other men and other creatures, they have only limited knowledge. Something is hidden from all of them. The All-Knowing One is only Allah, from Whom nothing whatever of this universe is hidden, and Who knows every thing of the past and the present and the future. The word ghaib means something hidden and covered. As a term it implies everything which is unknown, and beyond one's sphere of knowledge and information. There are many things in the world which individually are known to some human beings and unknown to others. And there are many others which taken as a whole have never been known to any of mankind, nor are known at present; nor will be known in the future: The same is the case with the jinns and the angels and other kinds of creation: certain things are known to some of them and hidden from others, and many things hidden from all of them and known to none. All kinds of hidden things are only known to One Being, the All-Knowing Allah. For Him nothing is unknown everything is known and evident. In order to bring out this reality the method of the question as employed above with regard to creation, design and sustenance of the universe has not been adopted here. The reason is that the manifestations of those attributes are clear and evident which everyone sees, and which even the pagans and polytheists acknowledged, and do even today, that they are the works of Allah. So, the argument adopted above was: When all these works, as you admit, are being done by Allah, and no one else is His partner in these, why have you then made others His associates in Divinity, and in His worship? However, the attribute of knowledge has no perceptible manifestation which may be referred to and pointed out. It can be comprehended only by thought and reflection. Therefore, it has been put forward as an assertion instead of a question. Now it is for every intelligent person to think and consider for himself whether it is reasonable to believe that there should be any other than Allah, who is all-knowing, i.e. who knows all those conditions and things and realities which existed in the universe in the past; or exists now; or will exist in the future. And if there is none other who is all-knowing, and cannot be, then is it reasonable to believe that any of those who are not aware fully of the realities and conditions and circumstances can become the answerer of the people's prayers,

fulfiller of their needs and remover of their hardships? There is a subtle relationship between Divinity and the knowledge of the unseen and hidden. Since the earliest times in whatever being has man imagined the presence of an attribute of Godhead, he has taken it for granted that it knows everything and nothing is hidden from it. In other words, it is self-evident for man to believe that making or marring the destinies, answering the prayers, fulfilling the needs and helping everyone in need of help, can be the work of the being who knows everything and from whom nothing is hidden. That is why whoever man has regarded as possessor of the powers and authority of Godhead he has necessarily regarded him as the knower of all hidden things as well. For his intellect testifies rightly that knowledge and authority are inter-dependent. Now if it is a fact that none but God is the Creator and the Designer and the Answerer of the prayers and the Providence, as has been proved in the foregoing verses, then it is also a self-evident reality that none but God is the Knower of the hidden things. After all, who in his senses could imagine that an angel or jinn or a prophet or a saint or any other creature would be knowing where and what kinds of animals existed in the oceans and in the atmosphere and under the layers of the earth and upon its surface? And what is the correct number of the planets in the heavens? And what kinds of creatures exist in each of them? And where is each one of these creatures living and what are its requirements? All this should necessarily be known to Allah, because He has created them and He alone has to watch over their conditions and control their affairs and arrange for their sustenance. But how can some one else with his limited self have this vast and all-embracing knowledge and what has he to do with the functions of creation and sustenance that he should know these things? Then this quality is also not divisible in the sense that a person, for instance, may be the knower of everything on the earth, or the knower of everything concerning human beings only, on the earth. It is in the same way indivisible as are God's Creativity and His Providence and His Self-Subsistence indivisible. After all, how can it be possible for one to know all the affairs and all the conditions and states of all human beings who have been born in the world since the beginning of creation, and will be born till Resurrection, from the time their mothers conceived them till the time they will breathe their last? And how and why will he know all this? Is he the creator of these countless multitudes?

Did he create their seed in their fathers' sperm-drop? Did he mould and shape them in their mother's womb? Did he arrange for their normal birth? Did he make the destiny of each one of them? Is he responsible for taking decisions with regard to their life and death, their health and ill-health, their prosperity and adversity, and their rise and fall in the world? And since when did he become responsible for it? Since before his own birth or since after it? And how can these responsibilities remain confined only to human beings? This is only a part of the universal administration of the heavens and the earth. The Being Who is controlling the whole universe is the Being Who alone can be responsible for the creation and death of men, for restricting and extending their provisions and for making and marring their destinies. That is why it is a fundamental article of Islam that none other than Allah is the Knower of the hidden and unseen things. Allah may disclose whatever of His information He wills to whomsoever of His servants He pleases and bless him with the knowledge of one or more of the hidden things as a whole. Being the Knower of all hidden and unseen things is the attribute only of Allah, Who is the Lord of all creation "He alone has the keys of the `unseen' of which none has the knowledge but He." (Al-An`am: 59) "Allah alone has the knowledge of the Hour: He alone sends down the rain and He alone knows what is (taking shape) in the wombs of the mothers. No living being knows what he will earn the next day, nor does anybody know in what land he will die." (Luqman 34) "He knows what is before the people and also what is hidden from them; and they cannot comprehend anything of His knowledge save whatever He Himself may please to reveal." (Al-Baqarah: 255). The Qur'an does not rest content with this general and absolute negation of the knowledge of the hidden and unseen for the different forms of creation, but about the Prophets in particular, and the Holy Prophet Muhammad (upon whom be Allah's peace) himself it clearly says that they do not possess the knowledge of the hidden and unseen, and that they were given only that much knowledge of the hidden by Allah as was necessary to enable them to carry out the duties of Prophet hood. Surah Al-An`am.: 50, Al-A'raf: 187, At-Taubah: 101, Hud: 31, AlAhzab: 63, Al-Ahqaf: 9, At-Tahrim: 3 and Al-Jinn: 26-28 do not leave any room for doubt in this regard. All these elucidations of the Qur'an support and explain the verse under discussion after which there remains no doubt that looking upon another than

Allah as the knower of the hidden and unseen and believing that someone else also possesses the knowledge of all the past and future events, is an absolutely un-Islamic belief. Bukhari, Muslim, Tirmidhi, Nasa'i, Imam Ahmad, Ibn Jarir and Ibn Abu Hatim have cited this saying of Hadrat `A'ishah. through authentic reporters: "Whoever claimed that the Holy Prophet (peace be upon him) knew what was going to happen the next day, accused Allah of lying, for Allah says: O Prophet, say, `None in the heavens and the earth has the knowledge of the hidden and unseen but Allah'." Ibn al-Mundhir has reported this on the authority of 'Ikrimah, the well-known pupil of Hadrat 'Abdullah bin 'Abbas: "A person asked the Holy Prophet: O Muhammad, when will Resurrection be? And our territory is suffering from famine: when will it rain ? And my wife is pregnant: what will she deliver a boy or a girl? And I know what I have earned today; but what shall I earn tomorrow? And I know where I was born, but where shall I die?" In reply, the Holy Prophet recited verse 34 of Surah Luqman as cited above. Then the well-known Tradition as reported in Bukhari; and Muslim and other works of Hadith also supports the same. According to it one of the questions asked by Angel Gabriel from the Holy Prophet when he sat among the Companions in human shape before him was: "When will Resurrection be?" The Holy Prophet replied: "The one being questioned knows no better than the one questioning." Then added, "This is one of those five things whose knowledge is possessed by none but Allah," and then he recited the above-cited verse of Surah Luqman.

*84 That is "Those others about whom it is thought that they possess the knowledge of the hidden and, therefore, are regarded as partners in Divinity, are themselves unaware of their future. They do not know when Resurrection will be when Allah will raise them up again.

بَلْ اِدَّارَكَ عِلْمُهُمْ فِي الْاٰخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا
عَمُونَ (27:66)

(27:66) But (on the contrary,) these people have lost the knowledge of the Hereafter;" nay, they are in doubt about it; nay, they are blind to it. *85

*85 After warning the people about their basic errors with regard to Divinity, it is being said that the reason why these people are involved in these errors is not that

they have reached this conclusion after serious thought and deliberation that there exist other beings also who are Allah's associates in His Divinity, but the actual reason is that they have never considered this matter seriously. As they are unaware of the Hereafter, or are in doubt about it, or are blind to it, their heedlessness of the Hereafter has developed in them an utterly irresponsible attitude. They are not at all serious about the universe and the real problems of their own lives. They do not bother to know what reality is and whether their philosophy of life accords with that reality or not. For, according to them, in the end the polytheist and the atheist, the monotheist and the agnostic, all will become one with the dust after death, and nothing will bear any fruit. The theme of the Hereafter is contained in this sentence of the preceding verse: "They do not know when they will be raised back to life." In that sentence it was said that those who are made deities-the angels, jinns, prophets, saints, etc., do not themselves know when Resurrection will be. Here three things have been said about the common polytheists and the atheists: (1) They do not at all know whether there will be any Hereafter or not; (2) this lack of information on their part is not due to the reason that they were never informed of this, but because they did not believe in the information given to them and doubted its authenticity; and (3) they never bothered to consider with due thought and seriousness the arguments that were advanced about the coming of the Hereafter, but they preferred to remain blind to it.

Allah Knows when the Hour of Resurrection will come:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ
وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ
تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (31:34)

(31:34) Surely Allah alone has the knowledge of the Hour. It is He Who sends down the rain and knows what is in the wombs, although no person knows what he will earn tomorrow, nor does he know in which land he will die. Indeed, Allah is All Knowing, All-Aware.*63 [Surah Luqman, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*63 This verse is, in fact an answer to the disbelievers' question as to when the Hour of Resurrection will come, which they asked when they heard the Holy Prophet mention it and the promise of the Hereafter, again and again. The Qur'an has answered this sometimes by citing the question and sometimes without citing it, because the addressees knew what they were asking. This is one of those verses, which answer the question without citing the question itself.

The first sentence: 'Allah alone has the knowledge of the Hour', is the real answer to the question. The four sentences that follow constitute the argument to support it. The argument means this: "O man you do not have the knowledge even about those things with which you are most closely and intimately concerned in life. How then can it be possible for you to know as to when will the whole world come to an end? Your prosperity and adversity mainly depend on the rain. But its control and regulation is entirely in the hand of Allah. He sends down the rain whenever and wherever and in whatever measure He pleases and withholds it whenever he pleases. You do not at all know how much of the rain will fall at a particular place at a particular time and which land will remain without it, and which land will be adversely affected in spite of it. Your wives conceive by your own sperm-drop, which perpetuates your race in the future, but you do not know what is taking shape in their wombs, and in what form and with what good or evil it will emerge. You do not even know what you are going to meet with the next day. A sudden accident can change your destiny; but you are unaware of it even a minute before its occurrence. You do not know where your present life will eventually come to an end. Allah has kept all this information with Himself alone; and has not given you any knowledge of any of these. You actually desire that you should have the knowledge of each of these things so that you may make necessary preparations beforehand, but you have no other course open to you than to depend only on Allah's decree and disposal in these matters. Likewise, about the end of the world also there is no alternative but to rely on Allah's decree and decision. The knowledge of this also has neither been given to anybody, nor can it be given." Here, another thing also should be understood well, and it is this: This verse does not give a list of the unseen and hidden things, which are known to no one but Allah. Here only some of the most apparent things have been pointed out only to serve as an illustration. These are the things with which man is most deeply and intimately concerned, yet he is unaware of them. From this it would be wrong to conclude that these are the only five unseen and hidden things, which are known to no one but Allah. As a matter of fact, ghaib applies to every such thing, which is hidden from the creation but is in the knowledge of Allah, and such things are

countless and limitless. (For a detailed discussion of this, see An-Naml: 65 and the E.N.'s thereof).

Creation of Human beings:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾
(49:13)

(49:13) Human beings, We created you all from a male and a female, and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. *28 Surely Allah is All-Knowing, All-Aware. *29 [Surah Al-Hujuraat]

*28 In the preceding verses the Muslims were addressed and given necessary instructions to safeguard the Muslim community against social evils. In this verse the whole of mankind has been addressed to reform it of the great evil that has always been causing universal disruption in the world, that is, the prejudices due to race, color, language, country, and nationality. On account of these prejudices man in every age has generally been discarding humanity and drawing around himself some small circles and regarding those born within those circles as his own people and those outside them as others. These circles have been drawn on the basis of accidental birth and not on rational and moral grounds. In some cases their basis is the accident of being born in a particular family, tribe, or race, and in some particular geographical region, or in a nation having a particular color or speaking a particular language. Then the discrimination between one's own people and others is not only confined to this that those who are looked upon as one's own people are shown greater love and cooperation than others, but this discrimination has assumed the worst forms of hatred, enmity, contempt and tyranny. New philosophies have been propounded for it, new religions invented, new codes of law made and new moral principles framed; so much so that nations and empires have made this distinction a permanent way of life with them and practiced it for centuries. The Jews on this very basis regarded the children of Israel as the chosen people of God and even in the practice of their religious rites looked upon the non-Jews as inferior to the Jews in rights and rank. This very

discrimination gave birth to class distinctions (varnashrama) among the Hindus according to which superiority of the Brahmins was established, all other human beings came to be regarded as inferior and unclean and the shudras cast into the depths of disgrace and degradation. Every person can see for himself even in this 20th century what atrocities have been committed against the colored people in Africa and America on account of the distinction between the white and the black. The treatment that the Europeans meted out to the Red Indian race in America and to the weak nations of Asia and Africa had the same concept underlying it. They thought that the life and property and honor of all those who had been born outside the frontiers of their own land and nation were lawful for them and they had the right to plunder and take them as their slaves and exterminate them if need be. The worst examples of how the nationalism of the western nations has turned one nation against the others and made it their bloodthirsty enemy have been seen in the wars of the recent past and are being seen even in the present time. In particular, if what was manifested by the racism of the Nazi Germany and the concept of the superiority of the Nordic race in the last World War is kept in view. One can easily judge how stupendous and devastating is the error for whose reform this verse of the Qur'an was revealed.

In this brief verse, Allah has drawn the attention of all mankind to three cardinal truths:

(1) "The origin of all of you is one and the same: your whole species has sprung up from one man and one woman: all your races that are found in the world today are, in fact, the branches of one initial race that started with one mother and one father. In this process of creation there is no basis whatever for the divisions and distinctions in which you have involved yourselves because of your false notions. One God alone is your Creator. Different men have not been created by different Gods. You have been made from one and the same substance; it is not so that some men have been made from some pure and superior substance and some other men from some impure and inferior substance. You have been created in one and the same way; it is not also so that different men have been created in different ways. And you are the offspring of the same parents; it is not so that in the beginning there were many human couples which gave birth to different populations in the different regions of the world.'

(2) "In spite of being one in origin it was natural that you should be divided into nations and tribes. Obviously, all the men on the earth could not belong to one and the same family. With the spread of the race it was inevitable that countless families should arise, and then tribes and nations should emerge from the families. Similarly, it was inevitable that after settling in different regions of the earth, there should be differences of colors, features, languages and ways of living among the people, and it was also natural that those living in the same region should be closer in affinity and those living in remote regions not so close; but this natural difference never demanded that distinctions of inequality, of high and low, of noble and mean, should be established on its basis, that one race should claim superiority over the other, the people of one color should look down upon the people of other colors, and that one nation should take preference over the other without any reason. The Creator had divided the human communities into nations and tribes for that was a natural way of cooperation and distinction between them. In this way alone could fatuity, a brotherhood, a tribe and a nation combine to give birth to a common way of life and to cooperate with each other in the affairs of the world. But it was all due to satanic ignorance that the differences among mankind created by Allah to be a means of recognition, were trade a means of mutual boasting and hatred, which led mankind to every kind of injustice and tyranny.

(3) The only basis of superiority and excellence that there is, or can be, between man and man is that of moral excellence. As regards birth, all men are equal, for their Creator is One, their substance of creation is one, and their way of creation is one, and they are descended from the same parents. Moreover, a person's is born in a particular country, nation, or clan is just accidental. Therefore, there is no rational ground on account of which one person may be regarded as superior to the other. The real thing that makes one person superior to others is that one should be more God-conscious, a greater avoider of evils, and a follower of the way of piety and righteousness. Such a man whether he belongs to any race, any nation and any country, is valuable and worthy on account of his personal merit. And the one who is reverse of him in character is in any case an inferior person whether he is black or white, born in the east or the west.

These same truths that have been stated in this brief verse of the Qur'an have been explained in greater detail by the Holy Prophet in his addresses and traditions. In the speech that he made on the conquest of Makkah, after going round the Ka'bah, he said: 'Thank God Who has removed from you the blemish of ignorance and its arrogance. O people, men are divided into classes: the pious and righteous, which are honorable in the sight of Allah, and the sinful and vicious, which are contemptible in the sight of Allah, whereas all men are the children of Adam and Adam had been created by Allah from clay.' (Baihaqi, Tirmidhi).

On the occasion of the Farewell Pilgrimage, in the midst of the Tashriq days, he addressed the people, and said: 'O people, be aware: your God is One. No Arab has any superiority over a non-Arab, and no non-Arab any superiority over an Arab, and no white one has any superiority over a black one, and no black one any superiority over a white one, except on the basis of taqwa (piety). The most honorable among you in the sight, of Allah is he who is the most pious and righteous of you. Say if I have conveyed the Message to you?' And the great congregation of the people responded, saying: Yes, you have, O Messenger of Allah." Thereupon the Holy Prophet said: "Then let the one who is present convey it to those who are absent," (Baihaqi).

In a Hadith he has said: "You are all the children of Adam, and Adam was created from the dust. Let the people give up boasting of their ancestors, otherwise they will stand more degraded than a mean insect in the sight of Allah." (Bazzar)

In another Hadith the Holy Prophet said: "Allah will not enquire about your lineage on the Day of Resurrection. The most honorable in the sight of Allah is he who is most pious." (Ibn Jarir)

In still another Hadith he said: "Allah does not see your outward appearances and your possessions, but He sees your hearts and your deeds." (Muslim, Ibn Majah).

These teachings have not remained confined to words only but Islam has practically established a universal brotherhood of the believers on the basis, which does not allow any distinction on account of color, race, language, country and nationality which is free from every concept of high and low, clean and unclean, mean and respectable, which admits all human beings with equal rights, whether they belong to any race and nation, any land or region. Even the opponents of Islam have not had to admit that no precedent is found in any religion and any system of the success with which the principle of human equality and unity has been given practical shape in the Muslim society, nor has it ever been found. Islam is the only religion which has welded and combined innumerable races and communities scattered in all corners of the earth into one universal Ummah.

In this connection, a misunderstanding also needs to be removed. In the case of marriage, the importance that Islamic law gives to kufu (likeness of status) has been taken by some people in the sense that some brotherhoods are noble and some mean, and matrimonial relations between them are objectionable. But this, in fact, is a wrong idea. According to the Islamic law, every Muslim man can marry every Muslim woman, but the success of the matrimonial life depends on maximum harmony and conformity between the spouses as regards habits, characteristics and ways of life, family traditions and economic and social status, so that they may get on well with each other. This is the real object of being equal and alike. Where there is unusual difference and disparity between the man and the woman in this regard, lifelong companionship will be difficult. That is why the Islamic law disapproves of such intermarriages, and not for the reason that one of the spouses is noble and the other mean, but for the reason that in case there is a clear and apparent difference and distinction in status, there would be a greater possibility of the failure of the matrimonial life if the marriage relationship was established.

*29 That is, "This is only known to Allah as to who is really a man of high rank and who is inferior in respect of qualities and characteristics. The standards of high and low that the people have set up of their own accord are not acceptable to

and approved by Allah. Maybe that the one that has been regarded as a man of high rank in the world is declared as the lowest of the low in the final judgment of Allah, and maybe that the one who has been looked upon as a very low person here, attains to a very high rank there. The real importance is not of the honor and dishonor of the world but of the honor and dishonor that one will receive from Allah. Therefore, what man should be most concerned about is that he should create in himself those real qualities and characteristics which make him worthy of honor in the sight of Allah.

لِيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ (22:59)

(22:59) He will admit them to a place with which they will be well pleased; and indeed Allah is All-Knowing and clement.' *103

*103 As Allah is All-Knowing, He knows well those who left their homes for His sake and what reward they deserve. He is Clement, and forgives minor errors and weaknesses of the people; therefore these things will not hinder Him from rewarding the Believers for their services and sacrifices.

وَأَسِرُّوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (67:13)

(67:13) Whether you speak in secrecy or aloud, (it is all the same to Allah). He even knows the secrets that lie hidden in the breasts of people. *20

*20 The address is to all human beings, whether they are believers or unbelievers. For the believer it contains the admonition that while living his life in the world he should always remember that not only his open and hidden deeds but even his secret intentions and innermost thoughts are not hidden from Allah; and for the unbeliever the warning that he may do whatever he may please fearless of God, but nothing that he does can remain un-noticed and unseen by Him.

Allah's Name Appears on a Lule Flower



21. Al-Qaabidu

The Constrictor, The Retainer



It also written as Al-Qabid, Al-Qaabid, The Giver: Ya-Qabidu, Ya-Qaabidu

Al-Qâbidu: The Withholder, The Restrainer, The Constrictor

The Constrictor, The Retainer, The Withholder, The Contractor, The Restrainer, The Receipt. The One who constricts the sustenance by His wisdom and expands and widens it with His Generosity and Mercy.

The One whose wisdom causes withholding, either physically or spiritually. The One whose wisdom decides when to withhold something, or make something scarce. The One whose wisdom may elect to withhold joy and expansion of the

heart. The One in whose hand all hearts are held. The One whose hand collects all souls at the time of death.

The Qur'an says:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا
كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ (2:245)

(2:245) Who is there among you who will lend to Allah a good loan *267 that He may return it after multiplying it manifold? Allah alone can decrease and increase (wealth) and to Him you shall all return. [Surah Al-Baqarah]

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ
وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ (39:67)

(39:67) They did not recognize the true worth of Allah. *75 (Such is Allah's power that) on the Day of Resurrection the whole earth will be in His grasp, and the heavens shall be folded up in His Right Hand. *76 Glory be to Him! Exalted is He from all that they associate with Him. *77

*75 That is, "They have no conception of the greatness and glory of Allah; they have never tried to understand how high is the position of the Lord of the Universe and how insignificant are the beings whom these foolish people have made associates in Godhead and worthy of their worship."

*76 This is a figurative way of describing the complete control and authority of Allah over the earth and heavens. Just as a man encloses a small ball in the hollow of his hand with perfect ease, or a person rolls up an handkerchief in his hand without any difficulty, so will All men (who fail to conceive the greatness and glory of Allah) see with their own eyes, on the Day of Resurrection, that the earth and the heavens are like an ordinary ball and a small scroll in the hand of Allah. Traditions have been related in Musnad Ahmad, Bukhari, Muslim, Nasa'i, Ibn Majah, Ibn Jarir and others, on the authority of Hadrat 'Abdullah bin 'Umar and Hadrat Abu Hurairah, that once during a sermon the Holy Prophet recited this

verse and then said: "Allah will hold the heavens and the earths (i.e. the planets) in His grasp and will roll them about in such a way as a child rolls a ball, and will say: 'I am God, the One: I am the King: I am the All-Mighty, Owner of glory: Where are the kings of the world? Where are the tyrants? Where are the arrogant?'" -Saying these words he started so shaking that we feared that he might topple over along with the pulpit."

*77 That is, there is no comparison whatever between Allah's greatness and glory and the insignificance of those who are associated with Him in Godhead.

From the root q-b-d which has the following classical Arabic connotations:

- (i) To take in the hand, clutch, lay hold of
- (ii) To grasp, grip, seize, hold firmly
- (iii) To have absolute ownership of something (hold in the hand)
- (iv) To give and take (hand over and take in hand), barter
- (v) To contract, shrink, draw together, collect together
- (vi) To draw in (as a bird contracting a wing)
- (vii) To withhold, make scanty, make scarce
- (viii) To contract the heart, i.e. distress, depression, lack of joy

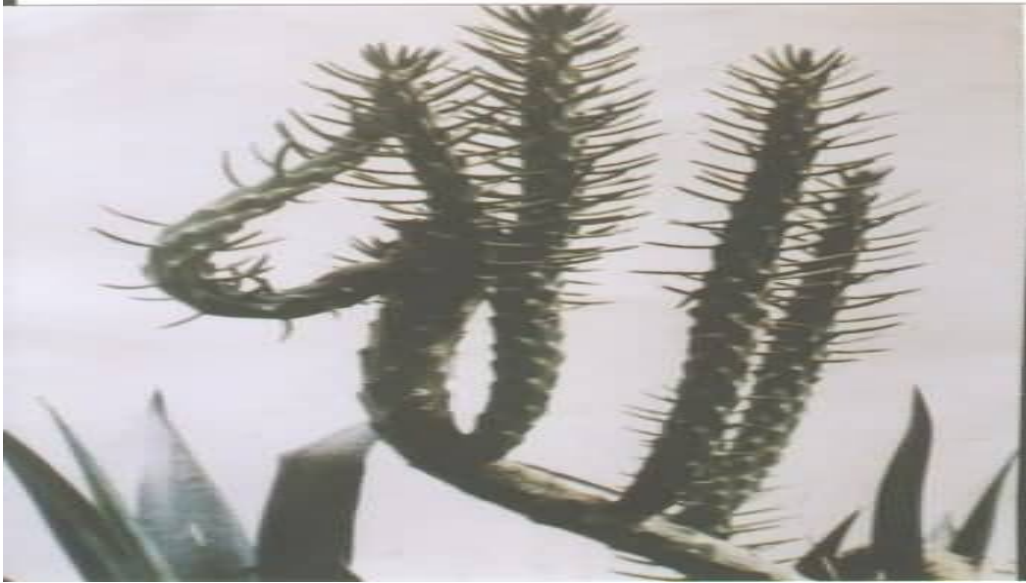
The name Qâbid is not specifically used as a Beautiful Name in the Qur'ân. The underlying roots of Qâbid give a sense of give and take, a movement back and forth, an underlying rhythm of ebb and flow, like the rhythmical folding and unfolding of a bird's wings in flight, or the rising and setting of the sun, or the endless cycles of life and death.

Qâbid (constrictor) and Bâsit (expander) are opposites.

The Arabic lexicon and commentary *Tâj al-'Arûs*, as interpreted by E.W. Lane, says:

Qabd [Qâbid] and Bast [Bâsit] are terms applied by the investigators of truth among the Sûfîs to the two contrary states of the heart, from both of which it is seldom or never free: the former being an affection of the heart withholding it from dilation and joy; whether the cause thereof be known, as the remembrance of a sin or an offence, or of an omission, or be not known...

A plant fashions itself to display the name of Allah:



22. Al-Baasitu

The Spreader, The Expender



It also written as al-basit, al-baasit, Ya-Basit, Ya-Baasit

Al-Bâsit : The Unfolder, The Expander, The Releaser

The Expander, who enlarges He who releases, gives plenty letting things expand. The One who makes ample and plentiful all that is needed. The One who expands and amplifies all abundance. The One who makes the way wide and open. The One

who stretches out a helping hand to mankind. The One whose open hand releases joy, comfort and abundance. The One who infuses the soul into body. The One who has filled the heart with spiritual abundance. The One whose glory and abundance fill and expand the heart.

The Qur'an has said:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا
كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ (2:245)

(2:245) Who is there among you who will lend to Allah a good loan *267 that He may return it after multiplying it manifold? Allah alone can decrease and increase (wealth) and to Him you shall all return.

Do not be parsimonious and do not be extravagant:

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ
مَلُومًا مَحْسُورًا (17:29)

(17:29) (6). Do not tie your hand to your neck nor stretch without any restraint lest you should become blameworthy and left destitute. *29

*29 "Do not tie your hand to your neck" is the 'literal translation of the Text which means: "Do not be parsimonious"; "nor stretch it without any restraint" means, "Do not be extravagant". If verses 27 and 29 are read together, it becomes obvious that the Qur'an desires the people to follow the golden mean, i.e., they should neither be so parsimonious as to prevent the circulation of wealth nor so extravagant as to destroy their own economy. On the contrary, they should learn to behave in a balanced manner so that they should spend money wherever it should be spent and refrain from becoming spendthrifts so as to involve themselves into trouble. As a matter of fact, it is ingratitude towards Allah's favor to spend money for the sake of show, luxury and sinful acts and similar things which are neither man's real necessities nor useful. Therefore, those people who spend money lavishly on such things as these are the brethren of Satan.

These clauses too are not merely meant to be moral instructions for individuals. They are intended to safeguard the Islamic Society against extravagance by moral instruction, collective pressure and legal restrictions. Accordingly, in the Islamic State of Al-Madinah practical steps were taken to safeguard the community against extravagance. First, many forms of extravagance and luxury were forbidden by law. Secondly, legal measures were taken against it. Thirdly social reforms were introduced to put an end to those customs which involved extravagance. The Government was empowered to prevent people from the obvious forms of extravagance. Above all, Zakat and voluntary charity helped to break parsimony and the lust of hoarding money. Besides these measures, a public opinion was created that enabled the people to discriminate between generosity and extravagance and thrift and parsimony: so much so that parsimonious people were looked down upon as ignominious and the thrifty people were regarded as honorable. This moral and mental attitude became a part and parcel of the Muslim society, and even today the parsimonious people and hoarders are looked down upon in the Muslim society, while the generous people are respected everywhere.

It is wrong to level down natural inequality:

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا (17:30)

(17:30) Your Lord provides plentifully to whom He wills and withholds His provisions from anyone He pleases, for He is fully aware of the condition of His servants and observes them closely. *30

*30 That is, "Man cannot realize the wisdom of the disparity of wealth among the people": therefore, man should not try to interfere by artificial means with the natural distribution of wealth. It is wrong to level down natural inequality or to aggravate it by artificial means so as to make it unjust. Both the extremes are wrong. The best economic system is that which is established on the Divine Way of the division of wealth.

As a result of the realization of the wisdom of economic disparity, no such problems arose which might have made that disparity an evil in itself so as to

demand the creation of a classless society. On the contrary, in the righteous society established at Al-Madinah on these Divine principles which are akin to human nature, the economic differences were not artificially disturbed. But by means of moral and legal reforms these became the means of many moral, spiritual and cultural blessings and benefits instead of becoming the means of injustice. Thus, the wisdom of the disparity created by the Creator of the Universe was practically demonstrated at Al-Madinah.

Indeed their killing is a heinous crime:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ
كَانَ خَطِيئًا كَبِيرًا (17:31)

(17:31) Do not kill your offsprings for fear of want: for it is We Who provide them and you as well. Indeed their killing is a heinous crime. *31

*31 This verse cuts at the very root of the movement of birth control, which has been going on from ancient times to our present age. It was the fear of want that induced people to kill their children or resort to abortion. In our age another plan has been added to these, i.e., contraception. This article of the Islamic Manifesto prohibits the people from reducing the number of mouths by artificial means taut exhorts them to increase the means of production according to the natural methods enjoined by Allah. According to this article, it is one of the biggest mistakes of man to check birth rate as a solution to the want and scarcity of provisions: therefore, it warns him, as if to say, "O man, it is not you who make arrangement for food, but Allah, Who settled you in the land and has been providing for you and will provide for those who will come after you". History tells us that the food resources have always expanded in proportion to the number of inhabitants of a country: nay, often they have exceeded far snore than the needs of the inhabitants. Thus it is a folly on the part of man to interfere with the arrangements of Allah.

It is very significant that as a result of this teaching no movement has ever been started to control birth nor has there been any inclination to infanticide among the Muslims ever since the revelation of the Qur'an.

Do not even go near fornication:

وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (17:32)

(17:32) (8) Do not even go near fornication for it is a very indecent flung and a very evil way. *32

*32 "Do not even go near fornication." This commandment is meant both for individuals and society as a whole. It warns each individual not only to guard against adultery or fornication itself but against all those things that lead to or stimulate it. As regards society as a whole the commandment enjoins it to make such arrangements as prevent adultery and eradicate the means and stimulants that lead to adultery. Therefore, the society should employ all those legal and educative means that help develop such an environment as prevents and eradicates indecency.

Finally, this article formed the basis of laws and regulations of the Islamic system of life. In order to fulfill its implications:

- (a) Adultery and false accusation of adultery were made criminal offences;
- (b) Regulations about "Purdah" were promulgated;
- (c) The publication of indecent things was banned; and
- (d) Drinking of intoxicants was made unlawful;
- (e) Restrictions on music, dancing and pictures which are conducive to adultery were imposed.

Then such laws were enacted as made marriage easy, and cut at the root of adultery. [Towards Understanding the Qur'an: S.A.A. Mawdudi]

From the root b-s-t which has the following classical Arabic connotations:

- (i) To expand, enlarge, extend
- (ii) To grant abundance, to provide amply
- (iii) To spread, widen, to make spacious
- (iv) To extend a hand

The term Bâsīt is not specifically used as a Beautiful Name in the Qur'ân.

The term Bâsīt includes a powerful and majestic sense of infusing into something a gift which will grow and flourish in great abundance.

Qâbiḍ (constrictor) and Bâsīt (expander) are opposites.

The Arabic lexicon and commentary *Tāj al-'Arūs*, as interpreted by E.W. Lane, says:

Qabḍ [Qâbid] and Bast [Bâsit] are terms applied by the investigators of truth among the SûfíOs to the two contrary states of the heart, from both of which it is seldom or never free: the former being an affection of the heart withholding it from dilation and joy; whether the cause thereof be known, as the remembrance of a sin or an offence, or of an omission, or be not known...



23. Al-Khaafidu

The Abaser, The Humbler



It also written as al-khafid, al-khaafid, Ya-Khafidu, Ya-Khaafidu

Al-Khâfidu: The Humbler, The One who Softens, The Lowerer

The One who chooses the ones to be humbled, softened, made gentle.
The One who decides which ones to weaken or diminish. The One who humbles the proud, haughty or insolent, to awaken them from their sleep.
He who brings down, diminishes, decreases.

From the root kh-f-d which has the following classical Arabic connotations:

- (i) to lower, weaken, depress
- (ii) to make humble, abase
- (iii) to relax, diminish, subdue
- (iv) to make gentle, tranquil, easy to deal with
- (v) to soften, make easy, facilitate

The name Khâfid is not specifically used as a Beautiful Name in the Qur'ân.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبُوا كَمَا كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ
وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ (58:5)

(58:5) Verily those who oppose Allah and His Messenger *14 shall be brought low even as those before them were brought low. *15 Surely We have sent down Clear Signs; and a humiliating chastisement awaits the unbelievers; *16

*14 "Those who oppose . . ." Those who do not recognize the bounds set by Allah and instead set some other bounds for themselves.

Ibn Jarir Tabari has given this commentary of this verse: "That is, the people who resist Allah with regard to the bounds and duties enjoined by Him, and set for themselves some other bounds instead of the bounds set by Him."

Baidawi has given this commentary of it: "That is, they show hostility towards and dispute with Allah and His Messenger, or set other bounds for themselves than the bounds set by them, or adopt the bounds set by others."

Alusi in his *Ruh Al-Ma`ani* has concurred with Baidawi in this commentary and cited the statement of Shaikh-ul-Islam Sa`dullah Chalpi to the effect: "In this verse a threat has been held out to those kings and evil rulers who have framed many such rules as are opposed to the bounds set by the Shariah, and called *tjem* law." Here, `Allama Alusi has dwelt upon the constitutional status (i.e., constitutional from the Islamic viewpoint) of the manmade laws as against the Shari ah laws and concluded thus:

"There can be no doubt in the disbelief of the person who regards this law as commendable and superior to the Shari ah and says that it is wiser and better suited to the genius of the people. And when the Shariah injunction in a particular

matter is pointed out to him, he is angry, as we have seen some of those who are under the curse of Allah. "

*15 The word used in the original is *kabt*, which means to disgrace, to destroy, to curse, to drive off, to push out, to debase. What is meant to be said is that the communities of the former Prophets who resisted Allah and His Messenger and rebelled against His Commandments have already gone to their doom. Now those from among the Muslims who adopt the same attitude in life will also meet with the same evil end. Whenever the people made their own laws contradictory to Divine Law, or adopted laws made by others, they were deprived of Allah's bounty and grace, with the result that their lives were filled with deviations, immoralities and moral and social evils, which caused them to be ultimately degraded and humiliated even in this world. If the same error now is committed by the community of the Prophet Muhammad (upon whom be Allah's peace and blessings), there is no reason why it should continue to be regarded with favor by Allah and He may go on protecting it from a disgraceful destruction for ever and ever. Allah had neither any ill will against the communities of His former Messengers nor has He any special connection with the community of this Messenger.

*16 A little consideration of the context shows that here two punishments of this attitude have been mentioned: (1) *Kabt*, i.e. debasement and humiliation of this world; and (2) *adhab muhin*, i.e. a disgraceful torment that they will suffer in the Hereafter. [Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

Lo! those who oppose Allah and His messenger **WILL BE ABASED EVEN AS THOSE BEFORE THEM WERE ABASED**; and We have sent down clear tokens, and for disbelievers is a shameful doom

Râfi' (uplifter) is the opposite of *Khâfiq* (humbler).

The names *Khâfiq* and *Râfi'* are often used together to acknowledge the way that balance and harmony are established and maintained though the interplay of cause and effect.

Mudhill (dishonorer) is similar to, but much more intensive and unpleasant than, *Khâfiq* (humbler).

The phrase *al Khâfiq ur Râfi'* is recited in the audio sample.



The One who lowers whoever He willed by His Destruction

24. Ar-Raafi'u **The Raiser, The Uplifter**



It also written as al-rafi, ar-rafi, al-raafi, ar-raafi, Ya-Raafi'u, Ya-Raafi'u

Ar-Râfi'u: The Uplifter, The Exalter, The Raiser

The Exalter He who uplifts, raises up.

The One whose wisdom chooses the ones to be uplifted.

The One who uplifts and elevates mankind above petty desires and selfishness.

The One who makes it possible to rise above the differences and distinctions that divide mankind.

From the root r-f-' which has the following classical Arabic connotations:

- (i) to raise or elevate something
- (ii) to uplift, to take it up
- (iii) to make high, lofty
- (iv) to exalt, make honorable, make eminent
- (v) to bring a thing near

The Exalter, The Elevator, The One who lowers whoever He willed by His Destruction and raises whoever He willed by His Endowment.

The name Râfi' is not specifically used as a Beautiful Name in the Qur'ân.

The Qur'an has said:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ
دَرَجاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ
لَغَفُورٌ رَحِيمٌ (6:165)

(6:165) For He it is Who has appointed you vicegerent over the earth, and has exalted some of you over others in rank that He may try you in what He has bestowed is upon you. *146 Indeed your Lord is swift in retribution, and He is certainly All-Forgiving, All-Compassionate.

*146. This statement embodies three important truths:

- (i) First, those human beings as such are vicegerents of God on earth, so that God has entrusted them with many things and endowed them with the power to use them.
- (ii) Second, it is God Himself Who has created differences of rank among His vicegerents. The trust placed in some is more than that of others. Some men have been granted control of more resources than others. Some are more gifted in respect of their abilities. Likewise, some human beings have been placed under the trust of others.
- (iii) Third, all this is indeed designed to test man. The entire life of man is in fact, a vast examination wherein man is being tested about the trust he has received from God: how sensitive he is to that trust, to what extent he lives up to it, and to what extent he proves to be competent with it. What position man will be able to attain in the Next Life depends on the result of this test. [Surah Al-An'am, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

Râfi' (uplifter) is the opposite of Khâfid (humbler).

The names *Khâfiḍ* and *Râfi'* are often used together to acknowledge the way that balance and harmony are established and maintained through the interplay of cause and effect.

Mu'izz (honor) is similar to, but much more intensive and glorious than, *Râfi'* (uplifter).

The phrase *al Khâfiḍ ur Râfi'* is recited in the audio sample.



The Exalter, The Raiser

25. Al-Mu'izzu The Honorer, The Exalter



It also written as al-muizz, al-muiz, Ya-Mu'izzu, Ya-Mu'izz

Al-Mu'izzu: The Honorer, The Strengtheners, The Glorifier

The One who gives invincible strength and honor.

The One who grants honor and power. The One who strengthens and glorifies.

The One who makes it possible for someone or something to be respected, cherished and mighty.

From the root '-z-z which has the following classical Arabic connotations:

- (i) to be mighty, potent, strong, powerful
- (ii) to be high, elevated, noble, exalted
- (iii) to be honorable, noble, glorious, illustrious
- (iv) to be indomitable, invincible
- (v) to be respected, cherished, dear
- (vi) to be scarce, rare, precious, unattainable

The Honorer, He gives esteem to whoever He willed; hence there is no one to degrade Him; And He degrades whoever He willed, hence no none to give Him esteem.

The Bestower of Honour, The Honourer He who makes one glorious, gives dignity, and treats one with respect.

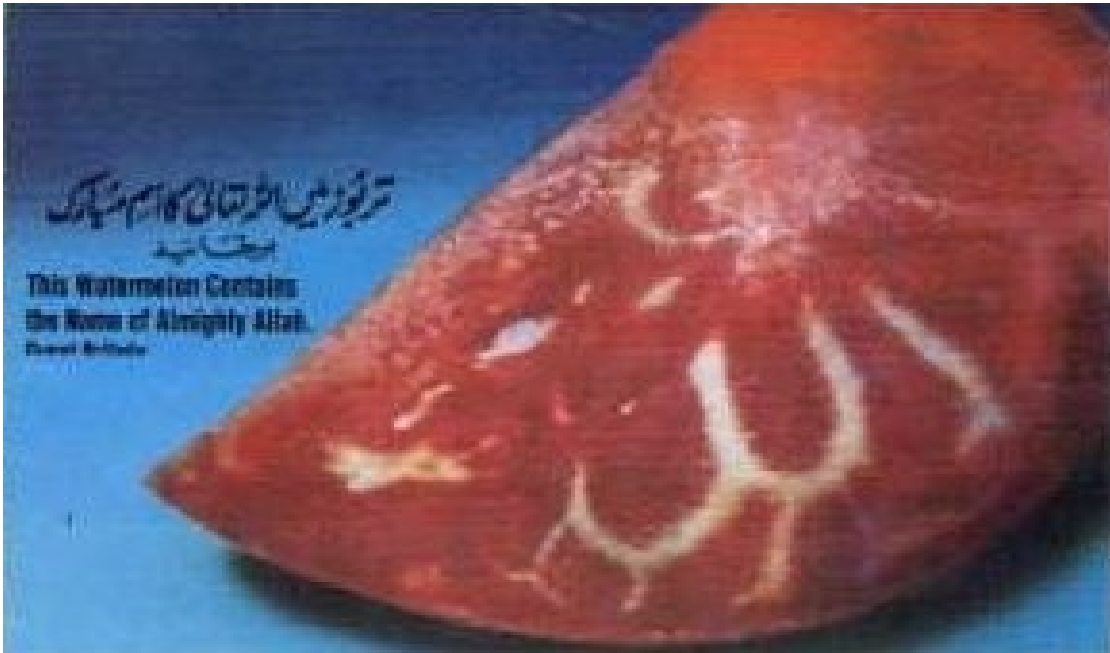
The name Mu'izz is not specifically used as a Beautiful Name in the Qur'ân.
The Qur'an has said:

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ (3:26)

Say: "O Allah! Lord of Power (and Rule), Thou givest Power to whom Thou pleasest, and Thou strippest off Power from whom Thou pleasest: Thou **ENDUEST WITH HONOUR** whom Thou pleasest, and Thou bringest low whom Thou pleasest: in Thy hand is all good. Verily, over all things Thou hast power.[Surah Al-Imran, v.3:26]

The name al-'AzÓz (mighty) is also from this same '-z-z root.
Mu'izz (honor) is the opposite of Mudhill (dishonor).
Mu'izz (honor) is similar to, but much more intensive and glorious than, Râfi' (uplifter).

Allah's name appears in a water melon



26. Al-Mudhillu

The Abaser, the Degradar, the Subduer



It also written as al mudhill, al mudill, al muthill,
Ya-Mudhillu, Ya-Mudill, Ya Muthillu

Al-Mudhillu:

The Humbler, The Dishonorer, The Disgracer, The Degradar, The Humiliator

The Humiliator He who lowers and puts one in abasement and degradation.
The One whose wisdom creates situations that is low and despicable.
The One who creates the appearance of dishonor or degradation.
The One whose wisdom produces circumstances of humiliation and disgrace.

The Dishonorer, The Humiliator, and He gives esteem to whomever He willed, hence there is no one to degrade Him; And He degrades whoever He willed, hence there is no one to give Him esteem.

From the root dh-l-l which has the following classical Arabic connotations:

- (i) to be low, base, abject, paltry
- (ii) to be vile, contemptible, despicable
- (iii) to be inglorious, abased, humble
- (iv) to be lowly, submissive, weak
- (v) to be tractable, easy, manageable

The name Mudhill is not specifically used as a Beautiful Name in the Qur'ân.

The Qur'an has said:

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ (3:26)

Say: "O Allah! Lord of Power (and Rule), Thou givest Power to whom Thou pleasest, and Thou strippest off Power from whom Thou pleasest: Thou enduest with honor that Thou pleasest, and Thou **BRINGEST LOW** whom Thou pleasest: in Thy hand is all good. Verily, over all things Thou hast power. [Surah Al-Imran]

According to Classical Arabic definitions, Mudhill is an intensive epithet which denotes *exceeding lowness or baseness*.

Mudhill (dishonorer) is the opposite of Mu'izz (honoror).

Mudhill (dishonorer) is similar to, but much more intensive and unpleasant than, Khâfid (humbler).



The Reducer

27. As-Samii'u

The Hearer, The All-Hearing



It also written as al-sami, al-samee, as-sami, as-samee
Ya-Sami'u, Ya-Samee'u

As-Samî'u: The All-Hearing, The Ever-Listening

The One Who hears all sounds and voices, in all of their different languages and all their many and various needs.

The Hearer, The All-Hearing He Who Hears All Things.

The One whose hearing and attention comprehends everything.

The One who pays attention to every supplication and invocation.

The One who listens to every voice.

The One who hears and accepts every word, thought and secret.

The One who listens to everything, perfectly, eternally, without limitations.

From the root s-m-' which has the following classical Arabic connotations:

- (i) to hear, to listen
- (ii) to accept, to receive, to be told
- (iii) to pay attention to, pay regard to
- (iv) to understand the meaning

The word samâ' (often written sema in Turkish), which literally means hearing or paying attention to, is commonly used to describe the musical gatherings of the Sufis, especially the great whirling dance of the dervishes.

This name is used in the Qur'an:

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ- وَهُوَ السَّمِيعُ
الْعَلِيمُ (6:115)

(6:115) The Word of your Lord is perfect in truthfulness and justice; no one can change His words. He is the All-Hearing, the All-Knowing.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ- الْمَسْجِدِ الْحَرَامِ- إِلَى
الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ- مِنْ- آيَاتِنَا إِنَّهُ- هُوَ
السَّمِيعُ الْبَصِيرُ (17:1)

(17:1) Glory be to Him, Who transported His Servant one night from the Masjid-i-Haram to the distant Temple, whose surroundings We have blessed, so that we might show him some of Our Signs: *1 the fact is that He alone is All-Hearing and All-Seeing. [Surah Bani Isra'il]

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ- جَعَلَ لَكُمْ مِنْ- أَنْفُسِكُمْ أَزْوَاجًا وَمِنْ-
الْأَنْعَامِ- أَزْوَاجًا يَذُرُّكُمْ فِيهِ- لَيْسَ- كَمِثْلِهِ- شَيْءٌ وَهُوَ السَّمِيعُ
الْبَصِيرُ (42:11)

(42:11) The Originator of the heavens and the earth, He has appointed for you pairs of your own kind, and pairs also of cattle. Thus does He multiply you? Naught in the universe is like Him. *17 He is All-Hearing, All-Seeing. *18 [Surah Ash-Shura]

*17 Literally, "Nothing is like His likeness," which implies this: Even if there were a likeness of Allah, nothing would be like it not to speak of being like unto Allah Himself.

*18 That is, "At one and the same time He is hearing everybody and seeing everything in the Universe."

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي
شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ (2:137)

(2:137) Then if they believe the way you have believed, they have the right guidance, and if they turn away from this, it will become obvious that they are obdurate. Therefore, rest assured that Allah will suffice to defend you against them: He hears everything and knows every thing. [Surah Al-Baqarah]

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ
إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ (40:20)

And Allaah judges with truth while those to whom they invoke besides Him cannot judge anything. Indeed Allaah is the All-Hearing, the All-Seeing."*33 [Surah Al-Mu'min, v.40:20]

*33 That is, "He is not a blind and deaf god like your deities that He may be unaware of the misdeeds of a person about whom He is passing judgment."

ذَلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ
اللَّهَ سَمِيعٌ بَصِيرٌ (22:61)

(22:61) So it is *106 because it is Allah Who brings forth the day from the night and the night from the day *107 and He hears everything and sees everything. *108

*106 "So it is" (as stated in the preceding paragraph) because Allah is the Ruler of the universe and has the power to give punishments and rewards to those who deserve them.

*107 The fact that "Allah brings forthday" is a proof that He is the Master, Sovereign and Ruler of the universe. But the deeper meaning of the verse is that Allah, Who is able to bring forth the light of the day out of the darkness of the night, has the power to bring out the light of the Truth out of the darkness of disbelief and ignorance, and the light of justice out of the darkness of tyranny.

*108 He hears everything and sees everything and is not unaware of anything

Imam al-Ghazâlî has said that in order to explore the depths of an attribute of Allah, one must venture far beyond the human expression of such a quality:

When you elevate the All-Hearing above changes which happen to Him when audible sounds occur, and exalt Him above hearing by ears, you will realize that

His hearing is an attribute by which the perfection of the qualities of things heard is disclosed. Whoever does not take care in considering this matter will inevitably fall into mere anthropomorphism. So, be wary, and be precise when you consider it.

Ice Forms the Name of Allah on a mountain:



Place: Turkey



28. Al-Basiiru

The All Seeing



It also written as al-basir, al-baseer, the All-Seeing: ya basir, ya baseer

Al-Baṣīru: The All-Seeing, The All-Perceiving, The All-Comprehending

THE SEER, THE ALL-SEEING He who sees all things.

The One Who sees all things even if they be insignificant and minute. He sees the black ant on a black stone in a black night. He sees what is below the seventh earth and what is above the seventh heaven. Also He is Hearing and Seeing of those that deserve recompense in accordance to what His Wisdom dictates.

The One whose insight sees all things clearly, both the apparent and the hidden.

The One who sees and understands all that has been, and all that will be.

The One who has insight into all things. The One who perceives every detail.

The One who understands all things, both outer and inner.

The One who has given to mankind the outer eye of the body, and the inner eye of the heart.

From the root b-s-r which has the following classical Arabic connotations:

- (i) to see, behold, notice
- (ii) to understand, to know
- (iii) to perceive, to have insight
- (iv) to be acutely aware

This name is used in the Qur'ân:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ
السَّمِيعُ الْبَصِيرُ (17:1)

(17:1) Glory be to Him, Who transported His Servant one night from the Masjid-i-Haram to the distant Temple, whose surroundings We have blessed, so that we might show him some of Our Signs: *1 the fact is that He alone is All-Hearing and All-Seeing. [Surah Bani Isra'il]

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ
تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (2:110)

Establish worship, and pay the poor-due; and whatever of good ye send before (you) for your souls, ye will find it with Allah. Lo! **ALLAH IS SEER OF WHAT YE DO.**[Surah Al-Baqarah, v.2:110, Yusuf Ali]

فَاسْتَقِمُّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ (11:112)

(11:112) So remain, (O Muhammad), you and those who have returned with you (to the fold of faith and obedience from unbelief and rebellion) steadfast (in adhering to the straight way) as you were commanded. And do not exceed the limits of (service to Allah). For, certainly He is aware of all what you do.

Or: So tread thou the straight path as thou art commanded, and those who turn (unto Allah) with thee, and transgress not. Lo! **HE IS SEER OF WHAT YE DO.** [Surah Hud]

قُلْ أُوْنَبِّئُكُمْ بِخَيْرٍ مِّنْ دَلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ
اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ (3:15)

(3:15) Say: 'Shall I tell you of things better than these? For the God-fearing there are, with their Lord, gardens beneath which rivers flow; there they will abide

forever, will have spouses of stainless purity *11 as companions, and will enjoy the good pleasure of Allah.' Allah thoroughly observes His servants. *12

*11. For explanation see Surah 2, n. 27 above.

*12. This shows that God neither showers His favors on people arbitrarily nor makes casual and superficial judgments. He knows full well the deeds and intentions of people. He also knows who merits His rewards and who does not.

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ (60:3)

(60:3) On the Day of Resurrection neither your blood-kindred nor your own offspring will avail you. *3 (On that Day) He will separate you. *4 Allah sees all that you do. *5 [Surah Al-Mumtahina]

*3 The allusion is to Hadrat Hatib. As he had acted thus only in order to ensure that his mother and brother and children remained safe in the event of a war, it is being said: "The relations, for whose sake you have committed this grave error, will not save you on the Day of Resurrection. No one will dare come forward in the Court of Allah and say: 'Our father, or our son, or our brother had committed this sin for own sake; therefore, we may be punished instead of him. At that time everyone will be worried only about himself, and weighed down with the anxiety of somehow saving himself from the consequences of his own acts, not to speak of being ready to take the burden of another's sins on his head," This thing has been expressed in clearer words at several other places in the Qur'an. At one place it has been said: "To save oneself from the torment of that Day, the culprit will wish to give his children, his wife, his brother, his kinsfolk, who gave him shelter, and all the people of the earth, in ransom that this device might rescue him." (Al-Ma'arij -11-14). At another place: 'On the Day man shall flee from his brother and his mother and his father and his wife and his children. Each one of them on that Day, shall have enough to occupy him so as to make him heedless of others.'" ('Abasa: 34-37).

*4 That is, "All worldly relationships and bonds of love and friendship shall be rendered void in the Hereafter. The people will not be judged as groups and parties and families, but every person will have to present himself as an

individual and render his own account only. Therefore, no one in the world should commit a wrong for the sake of a relationship or friendship or fraternity, for he will himself have to face all its consequences, and no one else will become a partner in a matter of his personal responsibility."

*5 The following conclusions are deduced from the details of the cast of Hadrat Hatib, as mentioned above, and the verses which were sent down in this connection:

(1) Whatever the motive of the person, it was in itself an act of espionage, and a very dangerous kind of espionage on a critical occasion. The enemy, who was absolutely unaware, had been informed of the immanent attack from Madinah. Then it was not a case based on suspicion but a letter written by the concerned person himself had been intercepted, after which no other proof of the guilt was required. These were not peace but war time conditions; yet the Holy Prophet (upon whom be Allah's peace) did not place Hadrat Hatib in confinement without giving-him a chance of self-defence: This chance also was not given him in camera but publicly before the people. This makes it manifest that there is no room in Islam for such, laws and regulations under which the ruler may have the right in any case to imprison a person only on the basis of his own knowledge or ' suspicion. Islam also does not recognize the method of trying a person secretly in camera.

(2) Hadrat Hatib was not only one of the Emigrants but also a participant in the Battle of Badr, and enjoyed a distinguished place among the Companions. But despite this a serious crime happened to be committed by him and Allah took him to task for this in the Qur'an as is evident from the above verses. In the Hadith too, his case has been narrated in detail and among the commentators also there may be none who has not made a reference to it. These are some of the evidences which prove that the Companions were not innocent. They also could commit errors because of human weaknesses, and errors happened to be committed by them practically. The teaching of regarding them with respect and reverence that Allah and His Messenger have given, does not at all require that if one of them happened to commit an error, it should not be mentioned, for evidently, if this were their demand, neither would Allah have mentioned them in His Book, nor

the Companions and their successors and the traditionists and the commentators would have related their details in their traditions and books.

(3) The view that Hadrat `Umar expressed in the case of Hadrat Hatib concerned the apparent aspect of the act. His reasoning was that the act was clearly in the nature of treachery to Allah and His Messenger and the Muslims; therefore, Hatib was a hypocrite and deserved to be put to death. But the Holy Prophet (upon whom be Allah's peace) rejected his viewpoint and explained the viewpoint of the Islamic Shari'ah, saying: "Decision should not be given only on the outward form of the act but it should also be seen what evidence is given by the past life and general character of the person, who happens to commit the act and the circumstances under which he commits it. The act, no doubt, smacked of espionage, but did the attitude of the person concerned towards Islam and the followers of Islam until then indicate that he could do such a thing with the intention of treachery to Allah and His Messenger and the Muslims? He was one of those who had emigrated for the sake of the Faith. Could he have made such a sacrifice without sincerity? He fought in a critical battle like Badr for the sake of his Faith when the Muslims were facing an enemy much better equipped and three times their number; Could the sincerity of such a person be doubted? Or, could it be believed that he had the slightest inclination towards the Quraish? He was telling the plain truth that his family at Makkah did not enjoy the protection of any tribe or clan, which the families of the other Emigrants enjoyed; therefore, he acted thus during war time only in order to safeguard his children from the persecution of the disbelievers. The facts confirmed that he did not really belong to any tribe at Makkah and this too was known that his family members were still back at Makkah. Therefore, there was no reason why his statement should be taken as false and the opinion formed that his actual motive was not this but the intention of treachery. No doubt, for a sincere Muslim even with a good intention it was not lawful that he should inform the enemy of the military plans of the Muslims only for the sake of his personal interests, yet there is a great difference between the error of a sincere Muslim and the treachery of a hypocrite. Both cannot be awarded the same punishment only on the basis of the similarity between their acts. This was the Holy Prophet's decision in this case, and Allah confirmed it in the verses of Surah Al-Mumtahinah. A careful study of the above

three verses will show that in these Allah has certainly reprimanded Hatib, but it is a kind of a reprimand administered to a believer and not the one administered to a hypocrite. Moreover, no penalty, or physical punishment was awarded to him, but he was administered a severe rebuke publicly and lot off, which meant that in a Muslim society even a blot on the honour of a guilty believer and his falling into disrepute also was a very severe punishment.

(4) About the great merit of the Companions who fought at Badr, the Holy Prophet (upon whom be Allah's peace) said: You may not know Allah might have looked favorably at the people of Badr and said: 'Do as you please, I have forgiven you.'" This does not mean that the Companions of Badr were forgiven each and every sin and they were at liberty to commit whatever sin and crime they pleased, for forgiveness had already been guaranteed to them. This was neither meant by the Holy Prophet (upon whom be Allah's peace) nor the Companions ever understood it in this meaning, nor any Companion of Badr after hearing this good news ever thought that he was free to commit any sin, nor ever any rule was made on the basis of this in the Islamic Shari'ah that if a Companion of Badr happened to commit a sin, he should not be given any punishment for it. As a matter of fact, if one considers the circumstances under which this was said and the words that the Holy Prophet used on this occasion carefully, one can clearly understand the meaning to be this: "It would not be anything impossible if in view of the great and meritorious services that the Companions rendered at Badr out of sincerity and devotion and at the very risk of their lives for the sake of Allah and His Religion, Allah might have forgiven all their former and latter sins mercifully. Therefore, you should not suspect such a Companion of treachery and hypocrisy, and should accept the excuse that he himself is presenting for his crime."

(5) From the Qur'an and the Holy Prophet's sayings it also becomes evident that a Muslim's being involved in espionage for the disbelievers by itself is not a sufficient basis for the conclusion that he has become an apostate, or is devoid of the Faith, or is a hypocrite. For reaching such a conclusion if there are some other circumstances and evidences, it would be a different thing; otherwise by itself this act is only a crime, not a sign of disbelief.

(6) From these verses of the Qur'an it also becomes evident that for a Muslim it is in no case permissible that he should spy for the disbelievers, no matter how gravely his own life and property, or that of his near and dear ones, might be endangered.

(7) When Hadrat `Umar asked for the Holy Prophet's permission to put Hadrat Hatib to death for the crime of espionage, the Holy Prophet did not say that the crime was not punishable with -death, but declined permission on the ground that Hatib's being a Companion of Badr was an express proof of his being sincere, and the statement given by him was correct that he had acted thus not out of any good wishes for the enemies but for the sake of safeguarding his family from any possible persecution to death. From this one section of the jurists has argued that the general law in respect of a Muslim spy is that he should be put to death, unless there are very weighty-reasons for awarding him a lesser punishment or a mere reprimand. But the jurists have disputed this question. Imam Shafe'i and some other jurists hold the view that the Muslim spy is punishable, but not with death. Imam Abu Hanifah and Imam Auza'i maintain that he will be subjected to corporal punishment and long imprisonment. Imam Malik says that he will be put to death, but the Malik; jurists hold different views on this question. Ash'hab says that the Muslim ruler has vast powers in this matter. He can exercise his judgment keeping in view the circumstances of the crime and the culprit and award him any punishment. A saying of Imam Malik and Ibn al-Qasim also is to the same effect. Ibn al Majishun and `Abdul Malik bin Habib say that if the culprit is a habitual spy, he should be put to death. Ibn Wahb says that the punishment of the spy is death, but if he repents of spying, he may be pardoned. Sahnun says that one cannot know whether his repentance is genuine or deceptive; therefore, he should be put to death. There is a saying of Ibn al-Qasim also in support of this. And Asbagh says that the belligerent spy is punishable with death, but the Muslim or dhimmi spy should be given corporal punishment instead of the death sentence, unless he be helping the enemies openly as against the Muslims. [Ibn al-`Arabi, Ahkam al-Qur'an; 'Umdat al-Qari; Fath al-Bari.]

(8) The Hadith that has been cited above also permits that for the investigation of the crime not only the male but the female accused also can be stripped if so required. Although Hadrat `Ali, Hadrat Zubair and Hadrat Miqdad had not

stripped the woman, yet they had threatened her that if she did not produce the letter, they would strip and search her.. Obviously, if it were not lawful, the three illustrious Companions could not have threatened her thus. And one can understand that they must have reported the story of their expedition on their return to the Holy Prophet (upon whom be Allah s peace). Had he expressed his displeasure, it must have been reported. That is why the jurists have held it as permissible. [Umdat al-Qari]

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَاقَاتٍ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا
الرَّحْمَنُ إِنَّهُ يَكُلُّ شَيْءٍ بَصِيرٌ (67:19)

(67:19) Have they not seen birds above them spreading and closing their wings, with none holding them except the Merciful One? *29 He oversees everything. *30

*29 That is, each bird that flies in the air, does so in the protection of the All-Merciful God. He it is Who has given to each bird the form and structure by which it became able to fly; He it is Who has taught each bird the method to fly; He it is Who has made the air obey the laws by which it became possible for the heavier than air bodies to fly in it; and He it is Who upholds every bird in the air; otherwise the moment Allah withdraws His protection from it, it drops to the ground.

*30 That is, this is not confined only to birds, but whatever exists in the world, exists because of Allah's keeping and guardianship. He alone provides the means necessary for the existence of everything, and He alone keeps watch that everything created by Him is provided with the necessities of life.

**A Tree in the posture of Islamic prayer:
Place Near Sydney, Australia**



**TREE
DOING
RUKU
FACING
KABA!!!**

In a forest near Sidney, the bottom half of a tree trunk is bowed in such a way that it resembles a person in a posture of Islamic prayer - the 'Ruku'.

Looking closer we see the 'hands' of the 'tree man' are resting on his knees. The most amazing thing is that the 'tree man' is directly facing the Holy Kaaba in Mecca, which is the direction Muslims face when performing their daily prayers.

29. Al-Ha'kamu

The Judge



It also written as Al-Hakam, the Judge: Ya Hakamu

Al-Hakamu: The Judge, The Giver of Justice, The Arbitrator

THE JUDGE: He who judges and makes right prevail, provides what is due.
The One who is the supreme arbitrating magistrate.
The One who is the only true judge.
The One who always delivers justice in every situation.
The One whose judgments and decrees are never over-turned or thwarted.
The One who makes the final decision of the nature of all matters.
The One who arbitrates all disputes.

Al-Hakam(The Judge), Al-Adl(The Just)

The One who judges between His Servants in this life and the Hereafter with His Justice and Fairness. He will not oppress anyone to the extent of an atoms weight and none will be made to carry the encumbrance of another. No servant will be recompensed in a way that is greater than the magnitude of his sin, he will be given only what he deserves. Not a single person's right will be denied him; He is the Just in His regulation and decree,

From the root h-k-m which has the following classical Arabic connotations:

- (i) to be wise, knowing the true nature of things
- (ii) to pass judgment, to decide, pass a verdict
- (iii) to judge and pass sentence
- (iv) to prevent or restrain from wrongdoing or corruption
- (v) to turn someone back from wrongdoing or ignorance

The words hakam and hakÓm both arise from the same h-k-m root, but hakam is a verbal noun which emphasizes the delivery of justice, while hakÓm is a noun which indicates the essential nature of the possessor of wisdom.

This name is used in the Qur'ân:

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا
وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا
تَكُونَنَّ مِنَ الْمُمْتَرِينَ (6:114)

(6:114) Shall I look upon anyone apart from Allah for judgment when it is He Who has revealed to you the Book in detail? *81 And those whom We gave the Book (before you) know that this (Book) has been revealed in truth by your Lord. Do not, then, be among the doubters. *82 [Surah Al-An'am]

*81. The implied speaker in this sentence is the Prophet (peace be on him) and the words are addressed to the Muslims. The purpose of the sentence is to impress upon the Muslims that God has elucidated the relevant truths, and has also proclaimed that in their endeavor to make the Truth prevail they will have to follow the path of striving and struggle. The devotees of the Truth should, therefore, resort to those means which human beings normally employ for the successful achievement of their objectives rather than wait for any supernatural intervention that would enable them to achieve their mission without struggle and sacrifice. Moreover, since God Himself had chosen that human effort rather than supernatural intervention should lead to the prevalence of the Truth, who had the power to change this basic fact and bring about the victory of the Truth without any resort to human effort and sacrifice.

*82. This is no mere concoction designed to explain away the current problems. All those versed in the Scriptures, and possessing true understanding of the mission

of the Prophets (peace be on them all), will confirm that everything in the Qur'an is perfectly true and in fact constitutes that eternal truth which cannot suffer any change or modification.

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (22:69)

Allah will judge between you concerning that about which you differ". [Surah Al-Hajj, v. 22:69]

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا
وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ (28:88)

(28:88) nor invoke any deity other than Allah. There is no deity but He. Everything is perishable except Himself: Sovereignty is His, *112 and to Him will all of you be returned. [Surah Al-Qasas]

Two more meanings can be: "Sovereignty is for Him, for He alone is entitled to it by right."

"And call not, besides Allah, another god. There is no god but He. Everything (that exists) will perish except His own Face. **TO HIM BELONGS THE COMMAND**, and to Him will ye (all) be brought back."

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي - وَرَبِّكُمْ - مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ
بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ (11:56)

(11:56) I have put my trust in Allah, Who is my Lord and your Lord. There is no moving creature which He does not hold by its forelock. Surely, My Lord is on the straight path. *63 [Surah Hud]

*63. Whatever God does is absolutely right. All His actions are rightly- directed and sound. None of His actions are arbitrary. He governs the universe, and metes out full justice to all. It is, thus, impossible for someone to follow erroneous doctrines, and to engage in evil-doing and still attain salvation. Nor is it possible that someone who is truthful and righteous will end up a loser.

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ مَا عِندِي مَا تَسْتَعْجِلُونَ
بِهِ إِن الْحُكْمُ إِلَّا لِلَّهِ يَفْصِلُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ (6:57)

(6:57) Say: 'I take stand upon a clear evidence from my Lord and it is that which you have given the lie to. That which you desire to be hastened is not within my power. *39 Judgment lies with Allah alone. He declares the Truth, and He is the best judge.' [Surah Al-An'am]

*39. This alludes to God's punishment. The adversaries questioned why it was that they had openly rejected a Prophet sent by God, but had not been struck down by God's wrath? They said that the fact of his appointment by God meant that anyone who either disbelieved or insulted him would, at once, be either plunged into the earth or struck by lightning. And yet, they pointed out, the Messenger of God and his followers faced new sufferings and humiliations whereas those who abused and persecuted him enjoyed prosperity.

Allah's name written by the clouds:



30. Al-A'dle

The Just One



It also written as: Al-A'dl, Al-A'dl, the Impartial One: ya 'adl, ya adl

Al-A'dle: The Equitable, The Impartial, The Just

THE JUST ONE He who is equitable.

The One who rectifies and sets matters straight in a fair, impartial and equitable manner.

The One who always acts justly.

The One who delivers absolute justice.

The One whose wisdom of justice is based upon complete knowledge of past, present and future.

From the root 'a-d-l which has the following classical Arabic connotations:

(i) to act justly, fairly

(ii) to be equitable, impartial

(iii) to adjust properly, to make even

(iv) to straighten, to rectify, to establish justice

(v) to balance, counterbalance, to make equal, uniform

(vi) to turn one away from something, rightly direct

(vii) to make comfortable with what is right

The term 'Adl is not specifically used as a Beautiful Name in the Qur'ân. Although a situation may seem unfair to us due to our limited understanding, the Supreme Justice is absolute and unerring in fairness and equality.

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ- وَهُوَ السَّمِيعُ
الْعَلِيمُ (6:115)

The word of thy Lord **DOETH FIND ITS FULFILMENT IN TRUTH AND IN JUSTICE**: none can change His Words for He is the One Who heareth and knoweth all. (Surah Al-An'am, v.6:115)

Amazing Marks on Your Hands:



Look at your hands and identify the outlined marks.



In Arabic, 8 is written as \wedge and 1 is written as $|$. Thus, on your left hand, the marks appear as $\wedge|$ which can be written as 81 in English. On the right hand, the marks appear as $|\wedge$, which can be written as 18. Here is the interesting part, if you were to add 81 and 18, it becomes 99, which is the number of Allah's beautiful names that appear in the Quran. Also, if you subtract 18 from 81, it becomes 63. At the age of 63, Prophet Muhammad (peace be upon him) passed away and the religion of Islam was completed! Amazing, isn't it? It is as if the Kalimah is written on your hands. There is no god but Allah and Muhammad is the messenger of Allah.

31. Al-Latifu

The Most Subtle One



It also like al-latif, al-lateef, al-latiif, the Most Subtle: ya latif, ya lateef, ya latiif

Al-Laṭīfu: The Most Subtle, The Gracious, The Refined and Benevolent

THE SUBTLE ONE:

- (i) So fine and subtle as to be imperceptible to human sight;
so pure as to be imperceptible.
- (ii) He who knows the delicate meanings of everything.
- (iii) He who creates things most subtly, which cannot be understood by people.
- (iv) He who gives blessings to people in the most subtle ways.

The One who is most subtle and gracious.

The One whose nature is gentle, affectionate, courteous and refined.

The One who is kind, gracious, and understanding, with regard for the subtle details of individual circumstances.

The One whose actions are so fine and subtle that they may be imperceptible, beyond our comprehension.

The One whose delicate perception reveals the subtleties of all things.

Al-Lateefu(The Most Subtle, the Kind):

The One Whose Knowledge encompasses all the secret and hidden matters, Who is Aware of all that is hidden (in the deepest depths of the heavens and the earth) and is Aware of everything down to the most minute and finest details. The One Who is Kind to his believing servants guiding them to that which would benefit them and aid them via means that they are not aware, this by His Kindness and Beneficence. It also carries the meaning of al-Khabeer and ar-Ra'oof.

From the root l-t-f which has the following classical Arabic connotations:

- (i) to be thin, delicate, refined, elegant, graceful
- (ii) to be gentle, gracious, courteous, kindly
- (iii) to be subtle, to know the obscurities of all affairs
- (iv) to treat with regard for circumstances
- (v) to be most soothing and refined in manner
- (vi) to treat with kindness, goodness, gentleness, benevolence, affection

The names Qahhâr (ever-dominating, overpowering) and LaţÓf (subtle, refined) are sometimes used together to honor and appreciate the opposing, yet complementary, ways of the One

This name is used in the Qur'ân:

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (67:14)

(67:14) Would He not know, He Who has created, *21 when He is All-Subtle, *22 All-Aware? [Surah Al-Mulk]

*21 Another translation can be: "Would He not know His own creatures?" In the original man khalafa has been used, which may mean: "Who has created" as well as "whom He has created," In both cases the meaning remains the same. This is the argument for what has been said in the preceding sentence. That is, how is it possible that the Creator should be unaware of His creation? The creation may remain unaware of itself, but the Creator cannot be unaware of it. He has made every vein of your body, every fiber of your heart and brain. You breathe because He enables you to breathe, your limbs function because He enables them to function, how then can anything of yours remain hidden from Him?

*22 The word Latif as used in the original means the One Who works in imperceptible ways as well as the One Who knows the hidden truths and realities.

ذَلِكُمْ اللهُ رَبُّكُمْ- لَا إِلَهَ- إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ
عَلَى كُلِّ شَيْءٍ وَكِيلٌ (6:102)

(6:102) Such is Allah, your Lord. There is no god but He - the Creator of all things. Serve Him alone - for it is He Who is the guardian of everything.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ)
(6:103)

(6:103) No visual perception can encompass Him, even though He encompasses all visual perception. He is the All-Subtle, the All-Aware.

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ- فَمَنْ- أَبْصَرَ فَلِنَفْسِهِ وَمَنْ- عَمِيَ-
فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ (6:104)

(6:104) The lights of clear perception have now come to you from your Lord. Then, he who chooses to see clearly does so for his own good; and he who chooses to remain blind, does so to his own harm. I am not your keeper. *69

*69. Even though this statement is from God, it is expressed through the mouth of the Prophet (peace be on him). We observe that in the Qur'an the speaker frequently changes - sometimes it is God Who is speaking, sometimes it is the angel who carries the revelation, and sometimes a group of angels; on some occasions it is the Prophet (peace be on him) who is speaking, while on others it is the men of faith. Likewise, those addressed by the Qur'an also change - sometimes it is the Prophet (peace be' on him); sometimes it is the men of faith; sometimes it is the People of the Book; sometimes it is the unbelievers and the polytheists; sometimes it is the Quraysh; sometimes it is the Arabs; and sometimes, mankind as a whole. Regardless of these changes, however, the content of the message always remains the same - it consists of God's guidance to mankind.

The statement 'I am not your keeper' signifies that the task of the Prophet is confined to carrying the light of true guidance to others, it is then up to them either to use it to perceive Reality for them or to keep their eyes closed. The

Prophet (peace be on him) is not asked to compel those who deliberately kept their eyes shut to open them, forcing them to see what they did not wish to see.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَدُصِّحُ الْأَرْضُ مُخْضَرَّةً
إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (22:63)

(22:63) Do you not see that Allah sends down rain water from the sky and the land becomes green because of it? *110 The fact is that Allah works in imperceptible ways and is fully aware of everything. *111

*110 This verse has a deeper meaning also, though apparently it merely declares that Allah alone has the power to send down rain which makes the land green. The deeper meaning is that the rainfall of the blessed Revelation will, in the near future, turn the barren land of Arabia into a garden of knowledge, morality and bring forth a high and righteous civilization.

*111 The original word Latif in the Text has no equivalent in English. The word "subtle" has not been used because of its bad associations. Latif implies that Allah fulfils His designs in such fine ways that it is difficult to understand them till they become real and apparent.

As He is fully aware of everything, He knows how to conduct the affairs of His Kingdom.

Allah's Name Appears Beautifully on a Quartz Rock:

Place: Discovered by a Sri Lankan businessman. Currently the rock is owned by M.S. Hameed. The rock was featured in an article in Khaleej Times which can be found at the bottom of this page.



This is no ordinary rock (in Khaleej Times page 6)

By Muawia E. Ibrahim, 23 April 2004

ABU DHABI - This is no calligraphy - or any other type of man-made artwork. It is a nature-made artefact that manifests the magnificence of Allah in a finely-finished Arabic calligraphy style.

This naturally formed rock, which bears the name of Allah, The Almighty and Prophet Mohammed (Peace Be Upon Him), was discovered by a Sri Lankan businessman who brought the stone to the region so that it can be kept in a museum or any other safe place.

M. S. Hameed, who is in Abu Dhabi visiting relatives, contacted Khaleej Times to share, what he describes, as blessed signs of Allah, with the largest possible number of people.

"This a miracle of Allah. It is a magnificent artefact. It's beautiful formation which is nature-made excels the finest decorative arts of calligraphy," said Mr Hameed, who himself is an artefacts collector.

He claimed that the letters appearing on the rock are formed in the same order as in the seal of the Prophet.

"The most significant is the way the letters are written in the same order as in the seal of Prophet Mohammed (PBUH) which is illustrated in the encyclopedia of Islam, Letters of the Prophet.

According to a calligraphy expert who studied the piece of rock, the inscription of the words (Allah), (Mohammed) and (Rasool or Prophet) were found to be naturally created.

"This is no artificial work of art as no man could make such a genuine and marvellous work of art," said Masliya Farook, a specialised expert in art and calligraphy. "I think this piece of semi-precious stone is of immense historical and cultural value to the Muslim community throughout the world," added Mrs Farook.

The precious stone has also been certified by the Sri Lankan Gem Testing Laboratory as a natural genuine quartz rough specimen that has not been tampered in anyway.

32. Al-Khabiiru

The Most Aware



It also written as al-khabir, al-khabeer, al-khabiir
Ya-Khabir, Ya-Khabeer, Ya-Khabiiru

Al-Khabîru:

The Inner-Knowing, The Knower of Reality, The Knower of Inner Truth

The One who knows the internal qualities and meanings of all things. The One who has perfect knowledge and understanding of the true reality of all things. The One who knows and understands the meaning of even the most hidden secrets. The One who know the inner truth of every condition and situation. The One who knows and understands secret requests and unspoken prayers. The One who knows and understands the real condition, the inner reality, of everything.

THE ALL-AWARE

He who has knowledge of the most secret parts of everything, and knows their inner meanings. The omniscient knows, witnesses, and sees all things and is aware of all conditions anywhere, anytime, hidden, visible or invisible, all news of His creature universe or the Hereafter.

Al-A'leemu(The All-Knowing), Al-Khabeeru(The All-Aware):

He is the One Whose Knowledge encompasses all the outward and hidden matters, the open and secret, all those things that must necessarily occur, all those things

that are impossible to occur and all things that can possibly occur, of the affairs of the whole of creation, of the past, the present and the future. There is absolutely nothing that is hidden from Him.

From the root kh-b-r which has the following classical Arabic connotations:

- (i) to know, or be aware of the real inner nature of something
- (ii) to have understanding of the inner, intrinsic nature of something
- (iii) to know the reality of something
- (iv) to know the secret inner state of something
- (v) to prove, try, test by experience (resulting in inner knowledge)

Related names:

'AlÓm denotes knowing with certainty, especially intuitive knowing, omniscience. KhabÓr denotes an understanding of the inner qualities, secrets and true reality.

This name is used in the Qur'ân:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَةً
إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (22:63)

(22:63) Do you not see that Allah sends down rain water from the sky and the land becomes green because of it? *110 The fact is that Allah works in imperceptible ways and is fully aware of everything. *111 [Surah Al-Hajj]

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ
وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ
تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (31:34)

"Verily Allaah! With Him (Alone) is the knowledge of the Hour, he sends down the rain and knows what is in the wombs. No person knows what he will earn tomorrow and no person knows in what land he will die. Indeed Allaah is All-Knowing, All-Aware." [Surah Luqman, v.31:34]

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

(49:13)

"O Mankind! We have created you from a male and a female and made you into nations and tribes that you may know each other. Verily, the most honorable of you in the Sight of Allaah is the most God-Fearing of you. Indeed Allaah is the All-Knower, the All-Aware." [Surah Al-Hujuraat, v.49:13]

Allah is well aware of all that you do:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا
اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾ (59:18)

(59:18) Believers, *28 fear Allah and let every person look to what he sends forward for the morrow. *29 Fear Allah; Allah is well aware of all that you do. [Surah Al-Hashar, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*28 It is a rule of the Qur'an that whenever the hypocritical Muslims are taken to task for their hypocrisy, they are given admonition also so that whoever of them has some life left in his conscience, may feel remorse for his conduct and attitude and may make an effort, out of the fear of Allah, to come out of the pit into which his worship of the self has thrown him. This whole section (vv, 18-24) consists of such admonition.

*29 "For the morrow": for the Hereafter. That is, this whole worldly life is "today", whose "tomorrow" is the Day of Resurrection, which is going to follow it. Adopting this style Allah has, in a wise manner, made man understand the truth that just as that person is highly foolish, who gambles away his all for the enjoyment of today and does not realize whether tomorrow he would be left with anything to eat and a place of shelter or not, so is that person also only working for his own doom, who is too absorbed in making his world to pay heed to the Hereafter, whereas the Hereafter is to follow this world just as today is to be followed by tomorrow, and there he would find nothing if he has sent nothing

ahead for the morrow. Besides, the other wise point here is that every person has been appointed his own censor. Unless a person develops in himself the sense of what is good for him and what is evil, he cannot appreciate whether what he is doing will make his future in the Hereafter or mar it. And when this sense becomes active in him, he will have to calculate and see for himself whether the way in which he is expending his time, his wealth, his energies and capabilities leads to Heaven or Hell. To do so is in his own interest; for if he does not do so he will ruin his own future itself,

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ - فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَئِكَ - هُمُ -
الْفَاسِقُونَ (59:19)

(59:19) And be not like those who forgot Allah and so He made them oblivious of themselves. *30 They are the wicked ones.

*30 That is, forgetfulness of God inevitably leads to forgetfulness of one's own self. When man forgets that he is slave to the Almighty, he will inevitably form a wrong view of his position in the world, and his whole life will go wrong because of these basic errors. Likewise, when he forgets that he is slave to nobody except Allah, he does not serve the one whose slave actually he is not. This also is a grave and all-pervading misunderstanding, which corrupts his whole life. Man's real position in the world is that of a slave; he is not free and self-sufficient; and he is slave of only One God, and is no one else's slave beside Him. The person who, in not know this truth, does not in fact know himself. And the person who in spite of knowing this, forgets it at any moment, may commit an act at that very moment, which a disbeliever, or a polytheist or a man forgetful of God only would commit. Man's remaining firm and steadfast on the right path entirely depends on his remembering God at all times. For as soon as he, becomes heedless of Him. He becomes heedless of himself and this very heedlessness turns him into sinfulness.



33. Al-Ha'leemu

The Most Kind and Gentle



It also written as al-halim, al-haleem, al-haliim, the Most Serene
Ya-Halim, Ya-Haleemu

Al-Halîmu:

The Most Serene, The Most Kind and Gentle, The Calm Abiding

The One who is kind, gracious and serene in all situations.

The One who is calm and deliberate, never hasty, even with the rebellious and wrongdoers. The One whose manner is lenient and mild. The One who gives us the opportunity and situations to learn to be kind, gracious and patient.

Al-Haleem (The Forbearing):

The One Who bestows favors, both outward and inward, lavishly to His creation despite their many acts of disobedience and transgression. He is gentle upon those that disobey him and in censuring them so that perchance they may repent and gives them respite so that they may become sorrowful.

Related names:

HalÓm is the patience that arises from a sense of deep serenity, lenience, calm deliberation.

Sabûr is the patience that arises by self-restraint, enduring something without complaint.

From the root h-l-m which has the following classical Arabic connotations:

- (i) to be forbearing, mild, lenient, clement
- (ii) to be forgiving, gentle, deliberate
- (iii) to be leisurely in manner, not hasty
- (iv) to be calm, serene
- (v) to manage one's temper
- (vi) to exhibit moderation

This name is used in the Qur'ân:

لِيُدْخِلَهُمْ مُدْخَلَ رِزْوَانِهِ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ (22:59)

(22:59) He will admit them to a place with which they will be well pleased; indeed Allah is All-Knowing and Clement.*103 [Surah Al-Hajj]

*103 As Allah is All-Knowing, He knows well those who left their homes for His sake and what reward they deserve. He is Clement, and forgives minor errors and weaknesses of the people; therefore these things will not hinder Him from rewarding the Believers for their services and sacrifices.

وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوا وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ (2:235)

"And know that Allaah Knows what is in your minds, so fear Him. And know that Allaah is Oft-Forgiving, the Forebearing." [Surah Al-Baqarah, v.2:235]

Al-Haleem(Clement, The Most Forbearing):

The meaning of Allah's name Al-Haleem(taken from islamqa.com)

The name of Allah Al-Haleem is mentioned in a number of places in the Qur'an, for example the verses in which Allah says(interpretation of the meaning):

"And know that Allah is oft-Forgiving, Most Forbearing[Haleem]" [Al-Baqarah, 2:235]

"Kind words and forgiving of faults are better than Sadaqah(charity) followed by injury. And Allah is Rich (Free of all needs) and He is Most-Forbearing". {Al-Baqarah, 2:263}

Ibn Jareer said in his Tafseer (4/144): "This means that He gives respite and does not hasten to punish the one who disobeys Him or goes against His command."

Al-Khattaabi said in Sha'n al-Du'a' (63): “He is forgiving and grants respite, the One Whose anger does not overwhelm Him and Who is not provoked by the ignorance of the ignorant or the disobedience of the disobedient. One who forgives when he is not able to punish does not deserve to be called Haleem (forbearing); rather the one who is al-Haleem is the One Who forgives when He is able to punish and Who gives respite and does not hasten the punishment.”

Qiwaam al-Sunnah al-Asbahaani said in al-Hujjah fi Bayaan al-Mahajjah (1/144): “Forbearing towards the one who disobeys Him, because if He wanted to punish him at the time of the sin, He could do so, but He grants him respite until the appointed time. Even though this is a name that may be applied to a person, the forbearance of a person is not a quality with which a person is born and which then develops when he grows older; it may change at times of sickness or anger, or because of events that happen. His attribute dies when he dies, but the forbearance of Allaah abides and never disappears. A person may forgive one thing but not another; he may forgive those against whom he is powerless to exact revenge, but Allaah forgives even though He is able to punish.”

Ibn al-Qayyim said in al-Nooniyyah (3278): “He is the Forbearing and does not hasten the punishment for His slave, (granting him respite) so that he may repent from his sin.”

Al-Sa'di said in his Tafseer (19): “Al-Haleem is the One Who keeps bestowing blessings, both visible and hidden, on His creation, even though they disobey Him and make many mistakes. So He forgives and does not give the sinners the punishment they deserve; He encourages them to repent and gives them time to turn to Him.”

**Al-Haleem (The Most Forebearing):
Islam Q&A: Sheikh Muhammed Salih Al-Munajjid**

Al-Haleem (The Most Forebearing) Allah, the Exalted, says, “And know that Allah knows what is in your souls, so fear Him, and know that Allah is Oft-Forgiving, Most Forbearing.”[Al-Baqara,2:235]

He is the One Who causes apparent and hidden bounties to follow graciously unto His creation, even though have many sins and flaws. He is gentle with the disobedience of the disobeyers. He gives them an opportunity to repent and grants them time to turn unto Him.* [Tafseer Ash-Shaikh Abdur Rahman As-Sa'dee, 5/630]

He is the One Who possess perfect mildness that encompasses the people of disbelief, disobedience and wickedness, in that He gives them time (respite) and He does not hasten on their punishment. This is so that they may repent. If He willed He could seize them because of their sins immediately when they perform those acts. For verily the sins require arranged consequences from hastened punishment of various types. But Allah's gentleness is what necessitates their respite. * [Sharh An-Nooniyyah by Al-Harraas 2/86]

This is as Allah says:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ
وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ
بِعِبَادِهِ بَصِيرًا (35:45)

“And if Allah were to punish men for that which they earned, He would not leave a moving (living) on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allah is Ever All-Seer of His slaves”. [Al-Faatir, 35:45]

Allah also says:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ
يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ (16:61)

“And if Allah were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment)”. [An-Nahal,16:61]

Al-Haleem is the One Who bestows favors, both outward and inward, lavishly to His creation despite their many acts of disobedience and transgression. He is gentle upon those that disobey him and in censuring them so that perchance they may repent and gives them respite so that they may become sorrowful.

34. Al-A'zuimu

The Supreme Glory



It also written as al-'azhim, al-'athim, al-azim, al-athim, al-azeem, al-aziim, the Supreme Glory: ya 'azhim, ya 'athim, ya azim, ya athim, ya azeem, ya aziim

Al-A'zuimu:

The Supreme Glory, The Mighty Splendor, The Most Grand, The Greatest

The Magnificent, The Great One: He who is the most splendid, above everything in divinity.

The One who is greatest, mightiest, grandest and above all.

The One who is of the greatest importance.

The One who is magnificent, vast and most revered.

The One who is of perfect and absolute greatness.

From the root 'a-z-m which has the following classical Arabic connotations:

- (i) to be great, large, big
- (ii) to be vast, huge, enormous
- (iii) to be great in rank, importance or dignity
- (iv) to be imposing, powerful, superior
- (v) to be magnificent, honored, revered, sublime
- (vi) to be immense, stupendous, lofty
- (vii) to be above imperfection

Note that the letter **z** sounds nothing at all like the English letter z, but rather is a open-jaw "th" sound.

Related names:

JalÓl is considered to be greatness in attributes.

KabÓr denotes the One whose essence is greatness.

AzÓm is greatness in both attributes and self.

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

This name is used in the Qur'ân:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ
إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (2:255)

(2:255) Allah: the Everlasting, the Sustainer of the whole Universe; there is no god but He. *278 He does neither slumber nor sleep. *279 whatsoever are in the heavens and in the earth are His. *280 Who is there that can intercede with Him except by His own permission. *281 He knows what is before the people and also what is hidden from them. And they cannot comprehend anything of His knowledge save whatever He Himself pleases to reveal. *282 His Kingdom *283 spreads over the heavens and the earth and the guarding of these does not weary Him. He alone is the Supreme and the Exalted. *284 [Surah Al-Baqarah]

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
ذَلِكَ الْفَوْزُ الْعَظِيمُ (5:119)

(5:119) Thereupon Allah will say: 'This day truthfulness shall profit the truthful. For them are Gardens beneath which rivers flow. There they will abide for ever. Allah is well- pleased with them, and they well-pleased with Allah. That indeed is the mighty triumph.' [Surah Al-Ma'idah]

**Al-Majeed (the Glorious), Al-Kabeer (the Great),
Al-Azuimu (the Exalted), Al-Jaleel (the Noble)**

He is described with the Attributes of Glory and Grandeur and Greatness and Magnificence. He is the One Who is greater, more exalted and magnificent than anything. He is glorified and magnified in the hearts of His friends and close ones. Their hearts overflow in exalting and magnifying Him, submitting to him and humbling themselves before his Grandeur.

دُو الْعَرْشِ الْمَجِيدُ (85:15)

(85:15) The Lord of the Glorious Throne. [Surah Al-Buruj]

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ (13:9)

(13:9) He has perfect knowledge both of the visible and the invisible. He is the Great and the Supreme Being. [Surah Ar-Ra'ad]

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (56:74)

(56:74) Glorify, then, (O Prophet), the name of your Great Lord. *35 [Surah Al-Waqia]

*35 That is, "Mention His blessed name and proclaim that He is free from and far above the defects and faults and weaknesses that the pagans and polytheists ascribe to Him, and which underlie every creed of disbelief and every argument that is presented by the deniers of the Hereafter."



35. Al-Ghafuuru

The Forgiving



It also written as Al-Ghafur, Al-Ghafoor, the Forgiving, Ya-Ghafur, Ya-Ghafoor

Al-Ghafûru:

**The Forgiving, The Forgiver of Sins and Faults,
The Perfectly Forgiving, The Pardoner**

THE ALL-FORGIVING

The forgiver and hider of faults. He who forgives the sins and makes the sinners forget their sins so that no trace of the feeling of regret remains in their memory.

The One who completely forgives our sins and faults.

The One who accepts repentance and pardons sins and faults.

The One who veils or forgives our faults and sins such that they are not seen by anyone else, not even the angels.

The One who is the perfection of forgiveness. The One who's forgiving demonstrates excellence, completeness and perfection of forgiveness.

From the root gh-f-r which has the following classical Arabic connotations:

- (i) to cover, veil, conceal, hide
- (ii) to pardon, to forgive, to set aright

(iii) to cover a thing to protect it from dirt

Note that the root gh-f-r has given rise to three Beautiful Names that are all used in the Qur'ân: *Ghaffâr*, *Ghafûr* and *Ghâfir*. However, only Ghaffâr and Ghafûr were included in the list of 99 Names narrated by Tirmidhi.

In QastalânÓ's commentary on BukhârÓ, it is said that the root gh-f-r means a covering or protection which is either between man and the commission of sin [protecting, or watching over], or between sin and the effects of that sin [forgiving, veiling or concealing].

In al-Nihâyah (a dictionary of hadÓth), it is said that Ghâfir refers to the One who protects us from the commission of sins, and that Ghafûr refers to the One who forgives our sins and faults.

Sheikh Tosun Bayrak portrays the differences as:

... al-Ghâfir, the veiler of our faults from the eyes of other men; al-Ghafûr, who keeps the knowledge of our faults even from the angels; and al-Ghaffâr who relieves us from the suffering of continual remembrance of our faults.

The Arabic word *astaghfirullâh* (sometimes written as *astghfrallâh*, *estagfurullâh* or *estaferallâh*) is from this same gh-f-r root, and is an invocation of Divine Protection having a range of possible connotations that include Allâh please forgive me, Allâh please hide away my faults, Allâh please watch over me and protect me from faults.

In the lexicon and commentary *Tâj al-'Arûs* it is mentioned that truly asking for forgiveness must be by both word and deed, not by the tongue alone.

The names Ghafûr, Ghaffâr and Ghâfir denote forgiving or protecting, while 'Afûw indicates complete removal or obliteration of the condition.

Al-Afuww (the Forgiving), Al-Ghafoor (the Forgiving), Al-Ghaffaar (the All-Forgiving)

The One Who was and is known with the Attribute of Forgiveness. The One Who is described as having Forgiveness and Compassion. Everyone is in dire need of His forgiveness just as they are in dire need of His Mercy and Kindness. Allaah has promised forgiveness to the one who fulfils its conditions, He said,

Conditions of Forgiveness:

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى (20:82)

(20:82) Except the one who repents and believes and does righteous deeds and then follows the straight path, for I am very forgiving for such a one. *60

*60 According to this verse (82), there are four conditions for forgiveness:

- (1) Repentance: to refrain from rebellion, disobedience, shirk or disbelief.
- (2) Faith: sincere belief in Allah and the Messenger and the Book and the Hereafter.
- (3) Righteous works: to do good deeds according to the instructions of Allah and His Messenger.
- (4) Guidance: to follow the right way steadfastly and to refrain from straying into any wrong path.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَاللَّهُ غَفُورٌ رَّحِيمٌ (3:31)

(O Messenger!) Tell people: 'If you indeed love Allah, follow me, and Allah will love you and will forgive you your sins. Allah is All-Forgiving, All-Compassionate.' [Surah Al-Imran, v.3:31]

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ
سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (4:152)

For those who believe in Allah and His Messengers, and do not differentiate between them, We shall certainly give them their reward. *179 Allah is All-Forgiving, All-Compassionate *180 [Surah An-Nisa, v.4:152]

*179. This means that only those who acknowledge God to be their sole object of worship and their only sovereign, and who commit themselves to follow all the Prophets, will merit reward for their acts in the Hereafter. What that reward will be depends on the nature and extent of their acts of goodness. Those who do not either acknowledge the exclusive sovereignty of God or who rebelliously reject some Messengers of God and believe only in those whom they choose to, will not

be rewarded, for in God's sight their apparently good acts are essentially not valid.

*180. God will be lenient and forgiving in judging the conduct of those who believe in Him and the Prophets.

Because Attributes of Allah are as:

غَافِرِ الدَّنْبِ- وَقَائِلِ التَّوْبِ- شَدِيدِ الْعِقَابِ- ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ (40:3)

The Forgiver of sins, the Acceptor of repentance, the Stern in retribution, the Bountiful. There is no god but Him. To Him are all destined to return. [Surah Al-Mu'min, v.40:3; Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لِيَنْصُرْتَهُ اللَّهُ إِنَّ اللَّهَ لَعَفُورٌ غَفُورٌ (22:60)

(22:60) This is about them. As regards the one, who takes vengeance equal to the wrong that had been done to him, and has again been oppressed, Allah will surely help him *104 : Allah is Forgiving and Forbearing. *105

*104 The preceding verses referred to those persecuted people who could not retaliate and here 'the reference is to those victims of persecution who could fight back.

From this verse, Imam Shafi'i has concluded that "retaliation" will be effected in the way as life was taken in the original act. If a person is killed by immersion in water, the killer also should be put to death by immersion in water; or if a person is burnt to death, the killer also will be burnt to death. The Hanafites dispute this. According to them, retaliation against a murderer will be incurred in one and the same established way no matter how life was taken by the culprit in the original act.

*105 This verse (60) may imply two things:

(1) Allah forgives that "killing" which is done in self-defense, though killing of people is not a good thing in itself.

(2) As Allah, Whose slaves the Believers are, is Forgiving and Forbearing, they should also forgive and forbear as far as possible. Though they have the right of retaliation, they should not resort to carnage and massacre.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ (67:12)

(67:12) Surely forgiveness and a mighty reward*¹⁹ await those who fear Allah without seeing Him. *¹⁸

*¹⁸ This is the real basis of morality in religion. A person's refraining from an evil:

- (a) Because it is an evil in his personal opinion; or
- (b) Because the world regards it as evil; or
- (c) Because its commission is likely to bring loss in the world; or
- (d) Because it may entail a punishment by a worldly power, is a very flimsy basis for morality.

A man's personal opinion may be wrong, he may regard a good thing as bad and a bad thing as good because of some philosophy of his own. In the first place, the worldly standards of good and evil have never been the same: they have been changing from time to time. No universal and eternal standard in the moral philosophies is found today, nor has it ever been found before. The fear of worldly loss also does not provide a firm foundation for morality. The person, who avoids an evil because he fears the loss that may result from it for him, cannot keep himself from committing it when there is no fear of incurring such a loss. Likewise, the danger of the punishment by a worldly power also is not something which can turn a person into a gentleman. Everybody knows that no worldly power is knower of both the seen and the unseen. Many crimes can be committed unseen and unobserved. Then, there are many possible devices by which one can escape the punishment of every worldly power; and the Laws made by a worldly power also do not cover all evils. Most evils are such as do not come within the purview of the mundane laws, whereas they are even worse than the evils which they regard as punishable. That is why, the Religion of Truth has raised the edifice of morality on the basis that one should refrain from an evil in

fear of the unseen God Who sees man under all conditions, from Whose grasp man cannot escape in any way, Who has given man an all-pervading, universal and everlasting criterion of good and evil. To forsake evil and adopt good only out of fear of Him is the real good which is commendable in religion. Apart from this, if a man refrains from committing evil for any other reason or adopts acts which in view of their external form are regarded as good acts, his moral acts will not be worth any merit and value in the Hereafter, for they are like a building which has been built on sand.

*19 That is, there are two inevitable results of fearing God unseen:

- (1) That whatever errors and sins one will have committed because of human weaknesses, will be forgiven provided these were not committed because of fearlessness of God; and
- (2) That whatever good acts a man performs on the basis of this belief, he will be rewarded richly for them.

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (39:53)

(39:53) Tell them, (O Prophet): “My servants *70 who have committed excesses against themselves, do not despair of Allah’s Mercy. Surely Allah forgives all sins. He is Most Forgiving, Most Merciful. *71 [Surah Az-Zumar, Towards Understanding the Qur’an: Sayyid Abul A’la Mawdudi]

*70 Some commentators have given a strange interpretation to these words. They say that Allah Himself has commanded the Holy Prophet to address the people as "My servants" therefore; all men are the servants of the Holy Prophet. This interpretation is no interpretation at all but a worst distortion of the meaning of the Qur'an and indeed tampering with the Word of Allah. If this interpretation were correct, it would falsify and negate the whole Qur'an. For the Qur'an, from the beginning to the end, establishes the concept that men are the servants of Allah alone, and its whole message revolves around the point that they should serve none but One Allah alone. The Holy Prophet (upon whom be Allah's peace) himself was Allah's servant. Allah had sent him not as rabb (sustainer, providence) but as a Messenger so that he should himself serve Him and teach the

other people also to serve Him alone. After all, how can a sensible person believe that the Holy Prophet might have one day stood up before the disbelieving Quraish of Makkah and made the sudden proclamation: "You are in fact the slaves of Muhammad and not of Al-'Uzzah and Ash-Shams." (We seek Allah's refuge from this)

*71 The address here is to all mankind. There is no weighty argument to regard only the believers as the addressees. As has been observed by 'Allama Ibn Kathir, to address such a thing to the common men does not mean that Allah forgives all sins without repentance, but Allah Himself has explained in the following verses that sins are forgiven only when the sinner turns to Allah's worship and service and adopts obedience to the message sent down by Him. As a matter of fact, this verse brought a message of hope for those people who had committed mortal sins like murder, adultery, theft, robbery, etc. in the days of ignorance, and had despaired whether they would ever be forgiven. To them it has been said: "Do not despair of Allah's mercy: whatever you might have done in the past, if you sincerely turn to your Lord's obedience, you will be forgiven every sin." The same interpretation of this verse has been given by Ibn 'Abbas, Qatadah, Mujahid and Ibn Zaid. (Ibn Jarir, Bukhari, Muslim, Abu Da'ud, Tirmidhi). For further explanation, see Al-Furqan: 70-71 and the E.N.'s thereof.

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (25:70)

(25:70) Except the one who may have repented (after those sins) and have believed and done righteous works, *86 for then Allah will change his evil deeds into good deeds, and He is very Forgiving and Merciful.

*86 This is a good news for those people who repented and reformed themselves, for they will have the benefit of the "general amnesty" contained in verse 70. This was regarded as a great blessing by the true servants because very few of those who embraced Islam had been free from those vices during their 'ignorance', and were terrified by the threat contained in vv. 63-69, but this amnesty not only redeemed them but filled them with hope.

Many instances of such people, who sincerely repented and reformed their lives, have been related in the traditions. For instance, Ibn Jarir and Tabarani have related an incident from Hadrat Abu Hurairah, who says, "One day when I returned home after offering the 'Isha prayer in the Prophet's Mosque, I saw a woman standing at my door. I saluted her and walked into my room, closed the door and busied myself in voluntary worship. After a while she knocked at the door. I opened the door and asked what she wanted. She said that she had come with a problem: She had committed zina, had become pregnant, given birth to a child and then killed it. She wanted to know if there was any chance of her sin being forgiven. I replied in the negative. She went back grief-stricken, exclaiming, "Ah! This beautiful body was created for the fire!" The next morning, after the prayer, when I related the night's incident before the Holy Prophet, he said, "You gave a very wrong answer, Abu Hurairah: Haven't you read the Qur'anic verse which says: '(Those) who do not invoke any other deity than Allah...except the one who may have repented (after those sins) and have believed and done righteous deeds' `?" Hearing this from the Holy Prophet, I went out in search of the woman, and had her traced again at the `Isha time. I gave her the good news and told her what the Holy Prophet had said in reply to her question. She immediately fell prostrate on the ground and thanked Allah, Who had opened a way for her forgiveness. Then she offered repentance and set a slave-girl, along with her son, free." A similar incident about an old man has been related in the traditions. He came before the Holy Prophet and said, "O Messenger of Allah, all my life has passed in sin: there is no sin which I have not committed; so much so that if my sins were to be distributed over the people of the whole world, they would all be doomed. Is there any way out for my forgiveness?" The Holy Prophet asked him, "Have you embraced Islam?" He said, "I bear witness that there is no god but Allah, and that Muhammad is the Messenger of Allah." The Holy Prophet said, "Go back, Allah is All-Forgiving and has the power to change your evil deeds into good deeds." He asked, "Is it about all my crimes and errors?" The Holy Prophet replied, "Yes, it is about all your crimes and errors." (Ibn Kathir)

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا (25:71)

(25:71) In fact, the one *87 who repents and does righteous deeds, returns to Allah as one rightly should. *88 -

*87 It has two meanings: (1) When he has repented sincerely, he will start a new life of belief and obedience to Allah and by His grace and help will start doing good deeds instead of evil deeds that he used to do in his life of unbelief, and his evil deeds will be replaced by good deeds; and (2) Not only will his evil deeds done in the past be written off, but it will also be recorded in his conduct register that he was the servant who gave up rebellion against his Lord and adopted the way of His obedience. Then, as he will feel more and more sorry for his past sins and offer repentance, more and more good deeds will be credited to him; for repenting of one's wrong doing and seeking forgiveness is in itself a good deed. Thus, good deeds will supersede all his evil deeds in his conduct register, and he will not only escape punishment in the Hereafter but, in addition, he will also be blessed with high favors by Allah.

*88 That is ultimately everyone has to return to Allah for Allah alone is man's last and real refuge: He alone can reward one for his good deeds or punish one for his evil deeds: He alone is All-Merciful and All Compassionate, Who receives the penitent with forgiveness and Who does not rebuke him for his past errors provided that he has repented sincerely, and adopted the right attitude and reformed himself.

تَكَادُ السَّمَوَاتُ يَتَّقَطُرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ - أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ (42:5)

(42:5) The heavens may well nigh rend asunder from above *3 while the angels proclaim the praise of their Lord and ask forgiveness for those on earth. *4 Lo, it is Allah, and He alone, Who is Most Forgiving, Most Merciful. *5 [Surah Ash Shura]

*3 That is, "It is not a trivial matter that a creature should be joined in lineage with Allah and regarded as His son or daughter; another regarded as fulfiller of the needs and the answerer of the petitions so that the people should start

invoking him for help; another taken as the maintainer of the entire world, and his devotees should start proclaiming that their holy saint heard the prayer of everyone at all places at all times and Games to his help and answers his petition; another invested with the authority to enjoin and prohibit things and declare them as lawful and unlawful, and the people should start obeying his commands, instead of the Commands of God, as if he alone was their God. This boldness's against God are such that they may well cause the heavens to break asunder. "(This same theme has also been presented in Surah Maryam: 88-91 above).

*4 It means: `The angels shudder with disgust when they hear such nonsense being uttered by the people in respect of their Lord, and they regard it as a rebellion against Him." They say: `Glorified be Allah! No one can have the position that he should become an associate with Allah, Lord of the worlds, in Divinity and Command; there is none beside Him who may be our and all other servants' benefactor so that hymns are sung in his praise and he be thanked. "So, they feel that it is a grave crime being committed in the world, and it may provoke Allah Almighty's wrath any moment. Therefore, they implore Allah for mercy again and again for the dwellers of the earth that have forgotten themselves and their God, and pray that they may yet be spared from the torment and given more respite to mend their ways.

*5 That is , "It is only Allah's clemency, mercifulness and forgiveness that the people who have touched the extreme limits in disbelief, polytheism, atheism, sinfulness and tyranny, have been receiving respite after respite for years and years, even for centuries; yet they not only go on receiving their sustenance but are also acclaimed as the great people of the world and they are provided with such adornments of the worldly life as cause the ignorant people the misunderstanding that this world perhaps has no God. "

Aurora in Alaska forms the Beautiful Name of Allah

**Date: October 29, 2003 Place: Gunsight Mountains, 110 miles north of Anchorage, Alaska.
Photo courtesy of Calvin Hall. Photo obtained from Yahoo! News Photos.**



36. Ash-Shakuuru

The Appreciative



It also written as al-shakur, al-shakoor, ash-shakur, ash-shakoor,
The Most Grateful: ya shakur, ya shakoor

Ash-Shakûru:

The Most Grateful, The Most Appreciative, The Rewarder of Good Works

THE APPRECIATIVE

The rewarder of thankfulness.

He who highly appreciates good deeds and is bountiful in rewarding them.

He who is grateful and gives rewards for deeds done for Him.

The One who is most thankful for righteousness and bestows great rewards for good deeds.

The One who gratefully gives large rewards, even for a small amount of good work.

The One who acknowledges and bountifully rewards all acts of goodness, thankfulness and praise.

The One who frequently and greatly approves, rewards and forgives.

From the root sh-k-r which has the following classical Arabic connotations:

(i) to praise or commend for a benefit or benefits

(ii) to acknowledge beneficence

(iii) to offer thanks, acknowledgement

(iv) to be thankful, grateful

(v) to produce, supply, give forth bountifully

This name is used in the Qur'ân:

إِنَّ - الَّذِينَ - يَتْلُونَ - كِتَابَ - اللَّهِ - وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا -
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ (35:29)

(35:29) Surely those who recite the Book of Allah and establish Prayer and spend, privately and publicly, out of what We have provided them, look forward to a trade that shall suffer no loss; [Surah Al-Fatir]

لِيُؤْقِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ (35:30)

(35:30) (a trade in which they have invested their all) so that Allah may pay them their wages in full and may add to them out of His Bounty. *51 He is Most Forgiving, Most Appreciative. *52 [Surah Al-Fatir]

*51 This kind of conduct and practice of the believers has been likened to a trade bargain because in trade a man invests his money and labor and capabilities in the hope that he will not only get his capital back and his wages for the time and energy spent but in addition some profit as well. Likewise, a believer also invests his wealth and his time and his labor and capabilities in carrying out Allah's

Commands and in His service and worship and in the struggle to promote the cause of His Religion in the hope that he will not only get his full rewards for it but Allah will bless him with much more from His bounty as well. But there is a great difference between the two kinds of bargains. In the worldly trade bargains there is the risk of loss also along with the hope of profits. Contrary to this, in the bargain that a sincere servant makes with his God there is no risk of any loss whatever.

*52 That is, "Allah's relation with the sincere believers is not that of a miserly master who checks his servant on trivialities and brings all his services and loyalties to naught on account of a minor error. But Allah is the Most Beneficent and Generous Master. He overlooks the errors of His obedient servant and appreciates whatever service he might be able to render."

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَةِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ (31:31)

(31:31) Do you not see that ships sail in the sea by Allah's Grace that He may show you some of His Signs? *55 Surely there are Signs in this for everyone who is steadfast, thankful. *56

*55 That is, "Such Signs as show that all powers rest only with Allah. Man may make as strong and suitable ships for his sea journeys as he likes, and may achieve whatever perfection in marine science and in the related knowledge and experience, these by themselves cannot avail him anything to perform safe voyages especially when confronted by the terrible forces at the sea, unless he is succored by the grace of Allah. As soon as Allah's grace is withdrawn, man immediately realizes how meager and insufficient the means and resources and knowledge of the sciences are. Similarly, man in the state of peace and security may be a hardened atheist or polytheist, but when his boat loses balance in the storm at sea, even the atheist comes to realize that there is God and the polytheist that there is only One God. "

*56 That is When the people who possess these two qualities, recognize the reality by these signs, they come to understand Tauhid clearly and stick to it firmly. The first quality is that they should be patient: they should not be fickle

but fine and persistent: they should remain steadfast on the righteous belief under all circumstances, pleasant or unpleasant, difficult or easy, favorable or unfavorable. They should not have the weakness that when the hard times come they Stan imploring God humbly, and when they change into good times, they forget God altogether. Or that, to the contrary, they should worship God in good times and start cursing Him when touched by afflictions and misfortunes. The other quality is that they should be grateful: they should not prove ungrateful and thankless: but appreciative of favor and should remain perpetually disposed from within to render thanks to the one who conferred the favor."

37. Al-A'leuu



It also written as al-ali, al-aliy, al-alee, al-aliyy, al-aliyyun, The Most High:
Ya-A'li, ya aliy, ya aliyy, ya aliyyun

Al-A'lîuu : The Exalted, The Most High

THE HIGHEST, THE SUBLIME The highest and most sublime one.
The One Who is above and exceeds all others. The Most High, above whom there is nothing higher.

The One whose rank and station are the Most High.

The One who is above and surpasses all that has ever been, all that there now is, and all that shall ever be.

From the root 'a-l-w which has the following classical Arabic connotations:

- (i) to be high, elevated, lofty
- (ii) to be exalted, to rise up, to ascend
- (iii) to be higher, to exceed, surpass
- (iv) to overcome, overwhelm
- (v) to advance, promote, rise above
- (vi) to mount, be overtop, eminent

This name is used in the Qur'ân:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ
إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ - وَلَا يَئُودُهُ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (2:255)

Allah: the Everlasting, the Sustainer of the whole Universe; there is no god but He. He does neither slumber nor sleep. Whatsoever is in the heavens and in the earth is His. Who is there that can intercede with Him except by His own permission. He knows what is before the people and also what is hidden from them. And they cannot comprehend anything of His knowledge save whatever He Himself pleases to reveal. His Kingdom spreads over the heavens and the earth and the guarding of these does not weary Him. He alone is the Supreme and the Exalted. [Surah Al-Baqarah, v.2:255]

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ
اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (31:30)

(31:30) That is because Allah is the (only) Reality or truth*52, and because whatever else they invoke besides Him is Falsehood*53; and because Allah, **HE IS THE MOST HIGH**, Most Great. *54[Surah Luqman]

*52 That is, the real Sovereign is Allah. He alone is the real Owner of power and authority over the creation and its disposal.

*53 That is, "They are figments of your own imagination. You have yourselves presumed that so-and-so has got a share in Godhead, and so-and-so has been given the powers to remove hardships and fulfill needs, whereas in fact none of them has any power to make or un-make anything."

*54 That is, 'He is the Highest of all before whom everything is low, and He is the Greatest of all before whom everything is small'.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ
وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (22:62)

(22:62) This is so because it is Allah alone Who is the Truth and all others, whom they invoke besides Him, are falsehood, *109 and Allah is the Supreme and the Exalted One.

*109 As Allah is in fact the Sovereign of the universe, His worshippers will surely attain true success and the worshippers of false gods will meet with utter failure.

Al-A'laa (The Highest)

Al-A'leuu (The High)

Al-Muta'aal (The Exalted)

To Him belongs highness in all of its aspects, **Highness of His Essence, Highness of His Attributes and esteem, Highness of Strength and Power**. He is the One Who has risen over His Throne and the One Who Has encompassed the dominion. He is the One in Whom all the attributes of greatness, grandness, magnificence and beauty find perfection and fulfillment.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ (42:4)

(42:4) His is all that is in the heavens and all that is in the earth; He is the Most High, the All-Great. *2 [Surah Ash-Shura]

*2 These introductory sentences are not meant to be said merely in praise of Allah Almighty, but their each word has a deep link with the background in which these verses were sent down. The foremost basis of the objections of the people who were expressing wonder and doubts against the Holy Prophet and the Qur'an was that he was inviting them to Tauhid and they were being alarmed at this and saying that if Allah alone is the Creator, Sustainer and Ruler, what would be the position of their saints and holy men? At this it has been said: "This whole Universe belongs to Allah. How can therefore the godhead of another work and operate in the kingdom of the real Sovereign, particularly when those others whose godhead is acknowledged, are themselves also His subjects?" Then, it has been said: 'He is the High, the Great!' That is, He is far above that somebody else should be equal to Him in rank and should become His associate in His Being, attributes, powers or rights."

Dua in Ruku and Sajdah From the Qur'an:

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى (87:1)

(87:1) Glorify the name of your Lord, the Most High, *1

*1 Literally: "Purify the name of your Lord, the Highest." This can have several meanings and all are implied:

(1) Allah should be remembered by the names which fit Him, and no such name should be used for His exalted Being which, with regard to its meaning and sense, does not fit Him, or which reflects some aspect of deficiency, lack of reverence, polytheism about Him, or which refers to some wrong belief in respect of His Being, attributes, or works. For this purpose, the safest way is that only such names be used for Allah, which He himself has mentioned in the Qur'an, or which are a correct translation of these names in other languages.

(2) Allah should not be remembered by the names as are used generally for the created beings, or the created beings should not be called by names as are specifically meant for Allah. And if there are some attributive names which are not specifically meant for Allah, but may also be used for the created beings, such

as Ra'uf (Kind), Rahim (Compassionate), Karim (Generous), Sami` (I Hearing), Basir (Seeing), etc. one should exercise due care not to use them for man as they are used for Allah.

(3) Allah should not be mentioned in a way or in a state which reflects lack of respect for Him; for example, to mention His name when engaged in mockery or jest, or when in the lavatory, or while committing a sinful act, or before the people who might behave insolently in response or in assemblies where the people are engaged in absurd things and might laugh off His mention, or on an occasion when it is feared that the hearer will hear it disdainfully. About Imam Malik, it is related that when a beggar begged him for something and he did not have anything to give, he would not turn away the beggar, saying that Allah would help him, as is commonly done by the people, but he would excuse himself in some other way. When asked why he did so, he replied: "When the beggar is not given anything and one makes an excuse, it inevitably displeases him. On such an occasion, I do not like to mention Allah's name, for I do not like that somebody should hear His name in a state of annoyance and displeasure."

In the Hadith, it has been reported from Hadrat `Uqbah bin `Amir Juhani that the Holy Prophet (upon whom be Allah's peace) had enjoined recitation of **Subhana Rabbi yal-A'la** in the sajdah on the basis of this very verse, and the recitation of **Subhana Rabbi yal-A'zuim** in ruku ` on the basis of the last verse of Surah Al-Waqi'ah, viz. Fa-sabih bi-ismi-Rabbi-kal- Azuim." (Musnad Ahmad, Abu Da'ud, Ibn Majah, Ibn Hibban, Hakim, Ibn al-Mundhir).

قَسَّبِحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (56:96)

(56:96) So glorify the name of your Great Lord. *42

*42 Hadrat `Uqbah bin `Amir Juhni relates that when this verse was sent down the Holy Prophet (upon whom be Allah's peace) commanded that the people put it in their ruku`, i.e. they should recite **Subhana Rabbi -yal-`Azuim in ruku '** position in the Prayer. And when the verse **Sabbih-ismi-Rabb-i- kal-A'la** was sent down, he enjoined that they put it in their sajdah, i.e. they should recite **Subhana Rabb-i-yal-A'la in Sajdah**. (Musnad Ahmad, Abu Da'ud, Ibn Majah, Ibn Hibban, Hakim).

This show that even the most minor details of the procedure enjoined by the Holy Prophet (upon whom be Allah's peace) for the Prayer are derived from the allusions given in the Qur'an and pious, for they were most worthy and deserving of all mankind. Here also it was not said that the news was being given only about those who were believers among them. Then in the initial sentences also of this verse itself the characteristics mentioned are of all those people who were with the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). The words are to the effect that all the people who are with him have this and this quality and characteristic. After this, suddenly in the last sentence there could be no excuse to say that some of them were the believers and others were not.

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ (13:9)

“He, the Exalted said, “All-Knower of the unseen and the seen, the Most Great, **the Most High** (Or Exalted).” [Ar-Ra’d (13):9].

Al-Muta’aal (The Exalted) This shows all of the meanings of highness that are affirmed for Allah in every aspect. He is lofty in His essence because He is above all creation. He has ascended over the throne, which means that He rose and elevated (over it). He has loftiness in His ability. This refers to His Exalted attributes and their greatness. The attributes of the creation cannot compare to Him. The creatures all together could not encompass even some of the meaning of one attribute of His attributes!

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا (20:110)

(20:110) -He is fully aware of all that is before the people and of all that is behind them but others do not have full knowledge of it. *86 [Surah Taa-Haa, Towards Understanding the Qur’an: Sayyid Abul A’la Mawdudi]]

*86 Here the reasons for the restrictions on intercession have been stated. On the one hand, no angel, no prophet, no saint, nor anyone else knows, nor can know, the full details about the records of others. On the other hand, Allah has full knowledge of all the deeds and misdeeds of everyone and He knows who deserves pardon or punishment, and how much. If, therefore, there had been full freedom for intercession the whole purpose of the creation of man would have become meaningless. According to this verse, the door against intercession has not been entirely closed. The righteous people will be allowed to show their

sympathy for other human beings as they did in the world, but they will have to get permission for this beforehand and even then make only a right sort of recommendation.

By this it is known that nothing is similar to Him in any of His characteristics. He also has loftiness in His subjugation. Verily He is the One, the Irresistible, who compels all of the creation with His might and exaltedness. The forelocks of the creatures are in His hand. Whatever He wills will be, and there is none who can resist Him in that. Whatever He does not will, it will not be. If all the creation gathers together to bring about what Allah does not will, they would not be able to do so. Also, if they gathered together to prevent what has been determined by His will, they could not prevent it. This is due to the perfection of His Might, the authority of His will, and the severity of all the creations need of Him in every aspect.

[Al-Haqq ul-Wadhih ul-Mubeen, pg. 26, and Sharh Un-Nooniyyah, by Al-Harraas 2/68.]

He [Allaah] is the Most High, the Most Great:

Source:

**From Commentary on Imaam ibn Taymeeyah's
Sharhul 'Aqeedatil-Waasitiyyah:**

This sentence, with both of its boundaries defined, denotes exclusivity that He (Allaah) **alone** is the Most High, meaning that He possesses the **absolute Transcendence** (al-'uluw al-mutlaq). The restricted or limited 'uluw (transcendence) is affirmed for the humans. Allaah تعالى said:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ (3:139)

So do not become weak (O you pious believers), **nor be sad, and you will be superior** (in victory). [Qur'aan, Surah Al-'Imraan (3: 139)]

This superiority is restricted such as being above the *kuffaar* [in victory], not an absolute transcendence. The latter is exclusively restricted to Allaah, for He, the One who is most High and free from all imperfection, is above everything.

Then it must be known that the attribute of Transcendence of Allaah in the creed of *ahlu-sunnah wal jamaa'ah* is classified into two types:

- (a) The '*uluw* of the *thaat*': The Transcendence of Allaah's Essence.
- (b) The '*uluw* of the *sifaat*': The Transcendence of Allaah's Attributes.

The '*uluw* of the *thaat*' means that Allaah 1 in His Essence is above everything, and everything is below Him, Most Majestic and Mighty is He. Regarding the '*uluw* of the *sifaat*', it means that Allaah is qualified with the superlative qualities as He, the Most High, said:

وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ (16:60)

(16:60) As regards Allah, all excellences are for Him; for He is the All-Powerful, the All-Wise: [Surah An-Nahl]

Every Attribute which Allaah I qualified Himself with is an Attribute of Perfection and in every respect is free from any kind of imperfection.

If you ask: "What is the reason behind this kind of classification? Do you have a proof of it from the Qur'aan or the Sunnah? Did you find this in the sayings of the Sahaabah?"

The answer is: "No! But I found it to be necessary when it has been determined that the people of negation (*an-nufaat*), who themselves are *ahlu-ta'teel* (those who deny the Attributes), restrict the '*uluw* to the *sifaat* (qualities) only. They said that Allaah's Transcendence is in His *sifaat* only not in Essence (*thaat*). The people of *ta'teel* (*ahlu-ta'teel*) themselves became divided regarding the '*uluw* of the *thaat*, as discussed below.

What is important is that the Imaams of *as-salaf-us-saalih* (رحمهم الله) and the scholars who came after resorted to this classification out of necessity because they were tested by the people of *ta'teel* (who denied the '*uluw* of the *thaat*'), and thus they were obligated to affirm the Transcendence in this way. In fact, if we say only that, "Allaah is the Most High," and if someone from the people of *ta'teel* says that, "the '*uluw* relates to His Attributes," then what would the common Muslim understand? The only thing he will understand is that Allaah is qualified with the '*uluw* of the *sifaat* only. But if we say, "Allaah is Most High in His *sifaat* as well as in His Essence," the common Muslims will understand this meaning. In fact, the

first thing that is obvious to the common Muslim is that Allaah's *'uluw* concerns His Essence. Certainly the *'uluw* of the *sifaat* is part of the meaning of the *'uluw* but the strange thing is that the people of negation and *ta'teel* establish it while it is not obvious to many people.

In their denial of the *'uluw* of Allaah's *thaat* (Essence), the people of *ta'teel* ended up being divided into two groups:

The first group: They said that Allaah, in His Essence, is everywhere, and if so then He, according to their claim, either occupies a *hayyiz* or He does not. If He occupies a *hayyiz* then it is necessary that He would occupy the "places" and there would remain no single "place" present. And if He does not occupy a *hayyiz*, then He is *ma'doom* (none-existing). They would not say that what does not occupy a *hayyiz* is like the "air" or the like thereof, because this would not be harmonious with their position.

The second group: They said, "He I is neither in *'uluw* (loftiness) nor in *suf*l (opposite *'uluw*: lowness); He is neither inside the world nor outside it; neither to the right nor to the left; neither joined nor separate.

This position is absolute *ta'teel* (negation) because it is a description of *al-'adam* (none-existence). Some scholars said, "If we were asked to describe *al-'adam* we would not find a more comprehensive definition than this description [above]."

So contemplate as to how their negation of what has been affirmed by the way of *naql* (texts) and *'aql* (rational) led them to say what can be accepted neither by sensory perception (*hiss*), nor by *naql* or *'aql*.

We have explained earlier that the *'uluw* of Allaah is proven by the way of the *kitaab* (the Book, i.e. the Qur'aan), the *sunnah*, *ijmaa'* (general consensus of the *salaf*), *'aql*, and *fitrah*. The proofs of the Book and *sunnah* are diverse:

Some of which mention the *'uluw* like in the saying of Allaah :

وَهُوَ الْعَلِيُّ الْعَظِيمُ (2:255)

(2:255) He alone is the Supreme and the Exalted. [Surah Al-Baqarah]

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى (87:1)

And make *tasbeeh* [declaring that Allaah is far removed above all imperfection] **of your *Rabb*, the Most High, above everything.** [Surah Al-A'la]

Others state the *fawqiyyah* [Allaah being above creation], as in Allaah's saying in the Qur'aan:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ (6:18)

(6:18) He has the supreme hold over His servants. He is All-Wise, All-Aware.

Some aayaat (verses) mention the su'ood (ascent) of things up to Him:

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

To Him ascend [all] the goodly words and the righteous deeds exalt it [the goodly words, i.e. the goodly words are not accepted by Allaah unless and until they are followed by good deeds]. [Surah Al-Fatir, 35:10]

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ

The angels and the rooh [Jibreel u] ascend to Him. [Surah Al-Ma'rij (70:4).

Sometimes the Qur'aan mentions the descent of things from Him:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ

He [Allaah] arranges [every] affair from the heavens to the earth. [Qur'aan, Surah As-Sajdah, v.32:5].

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (15:9)

(15:9) Verily We, it is We Who have sent down the thikr[the Qur'an], and We Ourselves will preserve it. *6 [Surah Al-Hijr]

*6 That is, "You should note it well that it is We Who have sent this `Word'. Thus it is not Our Messenger whom you are calling `insane' but in fact this abusive remark applies to Us. Moreover, you should know that it is Our 'Word' and We are preserving it; therefore, you can do no harm to it; nor can you discredit it by your

ridicules, taunts and objections: nor can you hamper its progress, whatever you may do against it: nor will anyone be ever able to change or tamper with it.
" [S.A.A.Mawdudi]

**In the Book there is also the affirmation
that Allaah is above the heavens:**

أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ

Do you feel secure that He, who is above the heaven [Allaah], will not cause the earth to sink? [Surah Al-Mulk,v.67:16].

In addition to the above *ayaat*, there are many other references in the Qur'aan which affirm the *'uluw* of Allaah. Similarly the *sunnah* affirms Allaah's *'uluw* in His Essence by the way of saying, action, and approval. The affirmation in the saying as in the statement of the Prophet (pbuh):

" رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ ". [رواه أبو داود]

"Our Rabb is Allaah Who is in the heaven ..."

And in his action as when he (Prophet) pointed towards the heavens when he said: **"O! Allaah be witness** [saying it thrice],” before the greatest assembly of Muslims then.

As to his approval, the Prophet (pbuh) asked a slave girl: **"Where is Allaah?"** She replied: **"Above the heavens."** He (r) then ordered her master, **"Grant her freedom, because she is a believer."**

As for the *ijmaa*, ' it is acknowledged that the *salaf* are in agreement that Allaah is above His *'arsh*. No one among them had ever said that He is everywhere or that He is neither above the world nor below it, or that He is neither to the right nor to the left, or that He is neither separated from the world nor associated with it.

On the other hand, the proof of the *'aql* (intellect), has two angles to it:

1. The *'uluw* is an attribute of perfection and therefore being as such necessitates that it is an affirmed attribute of Allaah because Allaah is qualified with the attributes of perfection from every angle.

2. For the sake of argument, if we say that, “Allaah is either above the world or under it or on its right or left,” then which of these descriptions denote perfection? The answer is, “Allaah is above the world,” because if he is “under it” then He would be less perfect than the created! And if He is in the same place as the created, then Allaah I would be equal to him in perfection. Thus it is necessitated that Allaah U is above everything.

Finally, as far as the *fitrah* (natural inclination or disposition) is concerned, each person naturally acknowledges the fact that Allaah is above the heavens. That is why whenever a person supplicates His *Rabb* (Allaah) he (she) takes refuge towards the direction of the sky (i.e. upward).

[In this regard it is noteworthy to mention] that because Abul Ma’aali al-Juwayyni, may Allaah bestow His mercy upon him and may He forgive him, denied the ascending of Allaah above the ‘*arsh* (*istiwa*’ ‘*ala al-’arsh*) and the ‘*uluw* of Allaah in His Essence, he had decided that, “Allaah was and there was nothing, and He is now as He ever has been,” denying the *istiwa* ‘*ala al-’arsh*. Abul ‘Alaa al-Hamadaani, may Allaah bestow His mercy upon him, said, “Teacher! There is no need to mention the ‘*arsh*. Just tell us about this necessity which we find within ourselves: Whenever an ‘*aarif* (one who knows of Allaah) says: ‘**O! Allaah,**’ he finds within his heart a compelling intent aspiring upward? Al-Juwayyni slapped his hands against his head screaming, “Al-Hamadani rendered me perplexed. Al-Hamadaani rendered me perplexed.” He was unable to respond because the matter is natural and cannot be denied.

The strange thing is that those who deny the Transcendence of Allaah themselves raise their hands upward in the direction of the heavens when they invoke Allaah. I do not know of the situation of the person who believes that Allaah is everywhere in His Essence or that He is not inside the world nor outside it or He is neither above nor below, how is he going to face His *Rabb* on the Day of Resurrection?

So if you think proudly of yourself, then remember the Highness of Allaah above everything, the Most Mighty and Majestic. And if you think of yourself as being great, then remember the Greatness of Allaah.

38. Al-Kabeeru Greatest



It also written as al-kabir, al-kabeer, the Most Great: ya kabir, ya kabeer

Al-Kabîru: The Most Great, The Greatest, The Perfection of Greatness

THE GREATES

Who is supremely great. The one and only being, whose existence is free of time, place and similarity to any of the creatures.

The One whose essence is the perfection of greatness.

The One who is incomparably great.

The One whose greatness is beyond measure. The One whose nature is Greatness.

The One whose own essence is unimaginably great perfection.

From the root k-b-r which has the following classical Arabic connotations:

- (i) to be great in rank, dignity, nobility, majesty
- (ii) to be great in size, vast, formidable
- (iii) to be great in age, oldest
- (iv) to be great in learning, most knowing
- (v) to have rights above all others

KabÓr is a less intensive form which honors the One as being the essence of greatness.

He is described with the Attributes of Glory and Grandeur and Greatness and Magnificence. He is the One Who is greater, more exalted and magnificent than anything. He is glorified and magnified in the hearts of His friends and close ones. Their hearts overflow in exalting and magnifying Him, submitting to him and humbling themselves before his Grandeur.

Related names:

JalÓl is considered to be greatness in attributes.

KabÓr denotes the One whose essence is greatness.

AzÓm is greatness in both attributes and self.

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

The phrase Alláhu Akbar, uses this same k-b-r root and means *Alláh is the greatest*
This name is used in the Qur'án:

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ
وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (22:62)

(22:62) This is so because it is Allah alone Who is the Truth and all others, whom they invoke besides Him, are falsehood, *109 and Allah is the Supreme and the Exalted One. [Surah Al-Hajj]

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ (13:9)

(13:9) He has perfect knowledge both of the visible and the invisible. He is the Great and the Supreme Being. [Surah Ar-Ra'ad]

39. Al-Hafeezu The Protector



It also written as al-hafiz, al-hafeez, the Preserver: The Protector
Ya-Hafiz, Ya-Hafeez

Al-Hafîzu: The Preserver, The Protector, The Guardian

Al-Hafeezu (The Guardian):

The One Who protects and preserves what He created and Whose Knowledge encompasses all that He brought into existence. The One Who protects His friends from falling into sins and the destructive matters. The One Who is Kind to them during their periods of activity and rest. The One Who accounts the actions of the servants and their rewards.

The One whose power preserves the heavens and the earth.
The One who is the guardian and preserver of all the worlds.

The One who protects and preserves all of creation from perishing.
The One who is vigilantly guarding every detail of all that has been created.
The One who remembers and preserves all that has ever been and all that is, while keeping under Divine protection the knowledge of all that shall be.

From the root h-f-z which has the following classical Arabic connotations:

- (i) to preserve, guard, protect
- (ii) to keep, retain, take care of, tend
- (iii) to prevent from perishing or becoming lost
- (iv) to be watchful, mindful, attentive, vigilant

Note that the final letter in HafÓz, the Arabic letter z sounds nothing at all like the English letter z, but rather in Arabic it is a open-jaw "th" sound, although in Farsi and Urdu it is pronounced as a "z".

Related names:

RaqÓb refers to the One who has the attribute of watchfulness.

WakÓl refers to the One who is the trusted administrator.

HafÓz refers to the One who protects and preserves.

Mâni' - the One who protects and defends against harmful situations.

Muhaymin refers to the One who is the ever-watchful guardian and protector.

This name is used in the Qur'ânas Prophet Saleh said to His nations:

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا
غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنْ رَّبِّي - عَلَى كُلِّ شَيْءٍ حَفِيظٌ)
(11:57)

(11:57) If you, then, turn away (from the truth), know that I have delivered the message with which I was sent to you. Now my Lord will set up another people in place of you and you shall in no way be able to harm Him. *64 Surely my Lord keeps a watch over everything. [Surah Hud]

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ)
(20) وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُوْمِنُ بِالْآخِرَةِ
مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيظٌ (21)

And Iblees did prove true his thought about them, and they followed him, all except a group of the true believers. And Iblees had no authority over them- except

that We might test he who believes in the Hereafter from him who is in doubt about it. And your Lord is the Guardian over everything. (Surah Saba, v.34:20-21)

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ (42:6)

As for those who take friends and protectors besides Him - Allaah is the Guardian over them and you are not a disposer of their affairs. [Surah Ash_Shura, v.42:6]

Al-Hafeedh (All-Heedful and All-Protecting)

Another one of His beautiful Names is the All-Heedful and All-Protecting (Al-Hafeedh).

This encompasses two matters.

First, He is Heedful of all the actions that humans perform by His Knowledge, recording and ordering His noble recorders to record all that humans do.

Second, He protects His slaves from all kinds of hardship and evil. More particular than that is His special protection for those slaves who guard and enact what He has commanded and protect themselves for Him in secret by preserving their Faith from any shortcoming or fault. He protects them and guards them from any slip or mistake. He protects for them their religion and worldly life. Allah's Messenger (sallallaahu `alayhi wa sallam) said:

"Guard Allah's (Commands) and He will guard and protect you." [Ahmad, At-Tirmidhi, al-Haakim. Al-Albaani has declared it Sahih in Sahih al-Jami` as-Sagheer #7957]

That is, guard His Commands by fulfilling them, guard His prohibitions by avoiding what He has prohibited, guard the limits He has set by not exceeding them, then Allah will guard and protect you in your religion and worldly affairs.

[Source] - [Al-Hafeedh, One of Allah's Beautiful Names
Shaykh Abdur Rahman Naasir Al-Sa`di, Taudeeh al-Kaafiyah ash-Shaafiyah
Quoted in "The Delight of Faith" by Abdullah al-Jarullah,© 1996 Darussalam]

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (2:257)

Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire to dwell therein (forever)."[Surah Al-Baqarah, v. 2:257]

40. Al-Muqitu The Powerful



It also written as al-muqit, al-muqet, al-muqiit, The Sustainer:
Ya-Muqit, Ya-Muqet, Ya-Muqiit

Al-Muqîtu:

**The Sustainer, The Nourisher,
The Preserver, The Maintainer, The Guardian**

Al-Muqet(u)(The Powerful)

The One who provides everything that is in existence with what would strengthen it, Who provides it it's nourishment and directs it howsoever He Wills in accordance to His Wisdom and Praise.

The Nourisher, The Maintainer He who gives every creature it's sustenance.
The One who has the ability to nourish all of creation.
The One who maintains all that exists.
The One who oversees all things. The One who guards and preserves.
The One who is the sustainer of all, the seen and the unseen, the outer and the inner.

From the root q-w-t which has the following classical Arabic connotations:
to feed, nourish
to supply, sustain
to keep, preserve, guard
to witness, observe, watch over
Sustenance includes not only a supply of food for the body, but also an endless supply of loving-kindness for the heart.

This name is used in the Qur'ân:

"Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause shall have a share in its burden. Allaah is Able to do everything." (4:85)

وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ
السَّمِيعُ الْعَلِيمُ (29:60)

How many are the creatures that carry not their own sustenance? **IT IS ALLAH WHO FEEDS (BOTH) THEM AND YOU**, for He hears and knows (all things).*99 [Surah Al-Ankabut]

*99 That is, "While migrating you should not be worried about your means of livelihood as you should not worry about your life's safety. For none of the birds and the animals of the land and the sea that you find around yourself carries its provision with it. Allah is providing for all of them; wherever they go they get their provision through Allah's bounty. Therefore, do not be disheartened by the thought that if you left your homes for the sake of your faith, you would have

nothing to eat. Allah will provide for you as well from the sources from which He is providing for the countless of His other creatures:" Precisely the same thing was taught by the Prophet Jesus (may Allah's peace be upon him) to his disciples when he had said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold of the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what shall ye put on. Is not the life more than treat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? Or, What shall we drink? Or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Mate. 6: 24-34). The background of these discourses of the Qur'an and the Gospel is the same. There always comes a stage in the way of the propagation of the Truth when the follower of the Truth is left with no alternative but to stake his very life only with trust in Allah, regardless of the support and means of the material world. In these conditions, those who are too calculating about the possibilities of the future and seeking guarantees of the safety of life and assurance of provisions cannot do anything. Indeed, such conditions are changed only by the efforts and power of those who rise fearlessly in face of every danger and are even prepared to risk their very lives. It is all due to their sacrifices that ultimately the Word of Allah is raised high and all other words and creeds stand humbled and subdued before it.

Or, who originates Creation, then repeats it, and **WHO GIVES YOU SUSTENANCE** from heaven and earth? (Can there be another) god besides Allah? Say, "Bring forth your argument, if ye are telling the truth!"

41. Al- Haseebu

The Reckoner



It also written as al-hasib, al-haseeb, al-hasiib, The Reckoner:
Ya-Hasib, Ya-Haseeb, Ya-Hasiib

Al-Hasîbu: The Reckoner, The Accountant, The Sufficient

THE RECKONER

- (i) He who knows in detail the account of things people do throughout their life.
- (ii) The one who sufficient for those believe in Him.
- (iii) He who will hold the Last Judgement so that every one should get his due reward and his due punishment.

The One who takes account of all actions and reckons them.

The One who is the measurer and accountant of every deed.
The One who is sufficient to meet all needs.
The One who gives what is sufficient and necessary in every situation.

From the root h-s-b which has the following classical Arabic connotations:

- (i) to reckon, number, count, calculate, compute, think
- (ii) to give without sparing or scanting
- (iii) to give without the receiver's expectation
- (iv) to suffice, to be sufficient, or without measure

This name is used in the Qur'an:

وَإِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ
عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا (4:86)

(4:86) When you are greeted with a salutation then return it with a better one, or at least the same. *114 Surely Allah is the Reckoner of all things."

*114. At that time the relations between the Muslims and non-Muslims were strained to the limit. It was feared, therefore, that the Muslims might feel inclined to treat the latter discourteously. They are accordingly asked to pay at least as much respect and consideration to others as is paid to them - and preferably more. Good manners and courtesy are to be matched by the Muslims. In fact, the mission entrusted to the Muslims requires them to excel others in this respect. Harshness, irritability and bitterness are not becoming in a people whose main function is to preach a message and invite people to it; a people committed to guiding mankind towards righteousness. While harshness and bitterness may at best satisfy one's injured vanity, they are positively harmful to the cause that one seeks to promote.' [Surah An-Nisa, Towards Understanding the Qur'an: S.A.AMawdudi]

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ - لَيَقُولُنَّ اللَّهُ قُلْ
أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ

كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ
حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ (39:38)

If indeed thou ask them who it is that created the heavens and the earth, they would be sure to say, "Allah." Say: "See ye then the things that ye invoke besides Allah; can they, if Allah wills some Penalty for me, remove His Penalty? Or if He wills some Grace for me, can they keep back His Grace?" Say: "**SUFFICIENT IS ALLAH** for me! in Him trust those who put their trust." *57 [Surah Az-Zumar, v.39:38

*57 Ibn Abi Hatim has related from Ibn `Abbas that the Holy Prophet said: 'The person who desires that he should become most powerful among men should repose his trust in Allah; and the person who desires that he should become the wealthiest among men should have more trust in that which is with Allah than that which is in his own hand; and the person who desires that he should become most honorable among men should fear Allah Almighty.'

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ
وَكَفَىٰ بِاللَّهِ حَسِيبًا (33:39)

(33:39) (This is Allah's Way) regarding those who deliver the Messages of Allah and who fear Him, and fear no one else than Allah. Allah is Sufficient as a Reckoner. *76 [Surah Al-Ahzab]

*76 The words in the Text have two meanings: (1) That Allah is enough to counter every fear and danger; and (2) that Allah is enough to take account: none else but Allah should be feared for accountability.

Al-Haseeb(The Reckoner):

The Reckoner, also meaning The Judge. All our actions in this world will be reckoned or judged by Allah on the Day of Judgement and we will be rewarded or punished accordingly.

Al-Haseeb (the Reckoner) The One Who is All-Knowing of His servants and sufficient for those who put their trust in Him. The One Who recompenses his

servants with either good or bad in accordance to His Wisdom and His Knowledge of the minutest and greatest of their actions.

"When you are greeted with a greeting, greet in return with what is better than it or at least return it equally. Allah is the Reckoner of all things." (4:86)

"Those who convey the Message of Allah and fear Him and none save Him, Sufficient is Allah as Reckoner." (33:39)

42. Al-Jalilu

The Majestic



It also written as al-jalil, al-jaleel, al-jaliil, The Glorious:
Ya-Jalil, ya jaleel, ya jaliil

Al-Jalîl:

**The Glorious, The Majestic,
The Independent, The Sublime, The Resplendent**

The One who is majestic, glorious, sublime.

The One who is great and above all in rank and dignity.
The One who is above all, superior, independent.
The One who is the owner and the source of all attributes of greatness and majesty.
The One whose greatness and majesty are immeasurable and cannot be comprehended by the senses.
The One whose glorious nature is indicated by the great things that are created.

From the root j-l-l which has the following classical Arabic connotations:

- (i) to be supremely great
- (ii) to be glorious, majestic
- (iii) to be sublime
- (iv) to be high, lofty, far above, independent

The term JalÓl is not specifically used as a Beautiful Name in the Qur'ân.

The word Jalâl comes from this same root and is translated as greatness, loftiness, sublimity, majesty.

The sublime one, The revered one: He who is the lord of majesty and grandeur.

Dhul Jalaali wal Ikraam(The One possessing Majesty and Honor):

Meaning the One possessing Greatness and Grandeur, possessing Mercy and Generosity. The One Who shows beneficence in both its general and specific aspects. The One Who honors His friends and close ones - those who glorify, exalt and love Him.

The name has been used in the Qur'an:

(55:78) تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

(55:78) Blessed be the Name of Thy Lord, Full of Majesty, Bounty and Honor.
[Surah Ar-Rahman]

(55:27) وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

(55:27) Everything in the earth will perish. And the Face of your Lord, full of Majesty and Honor, will abide forever. [Surah Ar-Rahman]

Related names:

JalÓl is considered to be greatness in attributes.

KabÓr denotes the One whose essence is greatness.

AzÓm is greatness in both attributes and self.

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

43. Al-Kareemu

The Most Generous



It also written as al-karim, al-kareem, The Most Generous: Ya-Karim, Ya-Kareem

Al-Karîmu:

**The Most Generous, The Beneficent
The Most Esteemed, The Most Bountiful,**

THE GENEROUS He whose generosity is most abundant.
The One who is the most generous, both physically and spiritually.
The One who is continually giving forth the grandest and most precious bounty.

The One who's kind, noble and generous essence is most esteemed, valued and honored. The One who endlessly gives all manner of precious gifts, including support and refuge. The One who is eternally giving, even unto those who may not seem (to us) to be deservs.

From the root k-r-m which has the following classical Arabic connotations:

- (i) to be noble, grand, high minded
- (ii) to be generous, giving, beneficent
- (iii) to be highly esteemed, honored, prized, valued
- (iv) to be excellent, precious, valuable, rare
- (v) to be productive, fruitful

This name is used in the Qur'ân:

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ رَبِّكَ الْكَرِيمِ (82:6)

(82:6) O man! What has deceived you about your generous Lord [Surah Al-Infitr]

44. Ar-Raqeebu

The All Watcher



It also written as al-raqib, al-raqeeb, The Watcher: ya raqib, ya raqeeb

Ar-Raqîbu:

The Watcher, The All-Observing, The Witness, The Watchful

The Watchful: He who observes all creatures, and every action is under His control. The One who watches all things.

The One who is the ever vigilant witness.

The One from whose observation nothing is hidden.
The One who observes all thoughts, deeds and feelings.

Ar-Raqeebu (The All Watcher):

The One Who sees what is hidden in the hearts, the One Who charges every soul for what it earned, the One Who preserves all that is in creation and regulates them with the best organisation and most complete and perfect planning.

From the root r-q-b which has the following classical Arabic connotations:

- (i) to look, watch, be vigilant
- (ii) to expect, anticipate, await
- (iii) to keep an eye on, detect, observe
- (iv) to be mindful of
- (v) to be a spy, scout, observer
- (vi) to regard, hold in consideration, respect

This name is used in the Qur'an:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا (4:1)

"O Mankind! Be dutiful to your Lord Who created you from a single person, and from Him He created his wife, and from them both He created many men and women. Fear Allaah through whom you demand your mutual rights, and (do not cut the relations of) the womb (kinship). Surely Allaah is the All-Watcher over you." (Surah An-Nisa, v.4:1)

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أأنتَ - قُلْتَ - لِلنَّاسِ - اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ فُتِنْتُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (5:116)

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُمْ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُمْ فِيهِمْ فَلَمَّا تَوَقَّيْتَنِي كُنْتُمْ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (5:117)

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (5:118)

(5:116) And behold! Allah will say: "O Jesus the son of Mary! didst thou say unto men, 'Worship me and my mother as gods in derogation of Allah?'" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden.

(5:117) "Never said I to them aught except what Thou didst command me to say, to wit, 'Worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when thou didst take me up thou wast **THE WATCHER OVER THEM**, and Thou art a witness to all things.

(5:118) "If Thou dost punish them, they are Thy servants: if Thou dost forgive them, Thou art the Exalted in power, the Wise."

Related names:

RaqÓb refers to the One who has the attribute of watchfulness.

WakÓl refers to the One who is the trusted administrator.

HafÓz refers to the One who protects and preserves.

Mâni' - the One who protects and defends against harmful situations.

Muhaymin refers to the One who is the ever-watchful guardian and protector.

Allah's name appears in a Tomato



45. Al-Muzeebu **The Responsive**



It also written as al-mujib, al-mujeeb, Fulfiller of Prayers: ya mujib, ya mujeeb

Al-Mujîbu:

**The Fullfiller of Prayers, The Answerer of Prayers, The Responsive One
The Responsive:**

- (i) The responder to prayers.
- (ii) He who grants the wishes who appeal to him.
- (iii) The one who responds to every need.

The One who answers prayers. The One who responds to needs.

The One who penetrates through every obstacle in order to respond.

The One who responds to an invitation. The One who responds to requests, prayers and praise by means of gifts and acceptance.

From the root j-w-b which has the following classical Arabic connotations:

- (i) to answer, reply, respond, accept
- (ii) to cut, pierce, penetrate
- (iii) to have a dialog or conference
- (iv) to comply with a desire when invited to do so

This name is used in the Qur'ân:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي - فَإِنِّي - قَرِيبٌ - أُجِيبُ - دَعْوَةَ الدَّاعِ - إِذَا
دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ (2:186)

(2:186) And if My servants ask you, O Prophet! Concerning Me, tell them that I am quite near to them. I hear and answer the prayer of the suppliant, when he calls to Me. So let them respond to My call and believe in Me. *188 Convey this to them, O Prophet; perhaps they may be guided aright. *189

*188. Even though people can neither see God nor subject He to any other form of sense perception this should not make them feels that God is remote from them. On the contrary, He is so close to each and every person that whenever any person so wishes he can communicate with his Lord. So much so that God hears and responds even to the prayers which remain within the innermost recesses of the heart.

People exhaust themselves by approaching false and powerless beings whom they foolishly fancy to be their deities but who have neither the power to hear nor to grant their prayers. But God, the omnipotent Lord and the absolute Master of this vast universe, Who wields all power and authority, is so close to human beings that they can always approach Him without the intercession of any intermediaries, and can put to Him their prayers and requests.

*189. This announcement of God's closeness to man may open his eyes to the Truth, may turn him to the right way wherein lies his success and well-being.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ - إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَن -
عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (40:60)

(40:60) Your *82 Lord said: "Pray to Me, and I will accept your prayers. *83 Surely those who wax too proud to worship Me shall enter Hell, utterly abased." *84

*82 After the Hereafter the discourse now turns to Tauhid, which was the second point of dispute between the Holy Prophet and the disbelievers.

Lord said: "Pray to Me, and I will accept your prayers. *83:

*83 That is, "all the powers to answer our prayers vest in Me only; so you should not pray to others but pray to Me." To understand the spirit of this verse well, three points should be comprehended properly:

First, man prays only to that being whom he regards as all-Hearing and all-Seeing and Possessor of supernatural powers. And the real motive of prayer for man is the internal feeling that the natural means and resources of the material world are not enough to remove any of his troubles and to fulfill any of his needs, or are not proving to be enough, Therefore, it is inevitable that he should turn to a being who is possessor of supernatural powers and authority. Man invokes that being even without having seen Him; he invokes Him at all times, at all places, and under all circumstances; he invokes Him in solitude, aloud as well as in a low voice, and even in the depths of his heart. He does so inevitably on the basis of the belief that God Being is watching him everywhere, is also hearing whatever he has in his heart, and possesses such absolute powers that, it can come to the help of the supplicant wherever he is, and can help him out of every trouble and difficulty. After having known this truth about the prayer, it remains no longer difficult for man to understand that the one who invokes another than Allah for help, commits shirk absolutely and purely and clearly, for he believes those attributes to be belonging to the other being, which only belong to Allah. Had he not believed the other being to be an associate of Allah in the Divine attributes, he would never have even thought of invoking it for help.

Second, one should fully understand that man's merely thinking about a being that it is the possessor of powers and authority, does not necessitate that it should actually become possessor of the powers and authority. Being possessor of powers and authority is a factual matter, which is not dependent on somebody's understanding or not understanding it. The one who is actually the Possessor of the powers will in any case remain the Possessor whether man regards Him so or not. And the one who is not in reality the possessor, will not be able to have any share whatever in the powers only because man has believed it to be possessing the powers Now, the fact of the matter is that the Being Who is all-Powerful, all-Hearing, All-Seeing, and Who is actually controlling the whole Universe is only Allah, and He alone is Possessor of all powers and authority. There is none else in this Universe, who may have any power to hear the prayers and to answer them or

reject them. As against this factual matter if some people of themselves start entertaining the belief that some prophets, saints, angels, jinns, planets or imaginary gods also are share-holders in the powers, the reality will not change in any way whatever. The Owner will remain the Owner and the helpless servants.

Thirdly, the one who invokes others than Allah behaves like the supplicant who takes his petition to a government office, but leaving aside the real officer who has authority, presents it before one of the other supplicants who may be present there with his petition, and then starts imploring him humbly, saying Sir, you possess all the powers, and yours is the only authority here; so, you alone can fulfill my needs. " Such a conduct, in the first place, is in itself highly foolish, but in a case like this it also amounts to high insolence, because the real officer who has the authority, is present and before his very eyes applications and petitions are being made before another, apart from him. Then this ignorance and folly reaches its height when the person before whom the petition is being presented makes the petitioner understand over and over again that he himself is a petitioner like him and possesses no power at all, and that the real officer who has the powers is present, and he should make his petition before him. But in spite of this counsel and warning, the foolish person goes on saying: `Sir, you are my lord: you alone can fulfill my need." Keeping these three things in view, one should try to understand what Allah has said here: "Call upon Me: I shall answer your prayers: it is for Me to accept them."

Surely those who wax too proud to worship Me shall enter Hell, utterly abased." *84 :

*84 Two things deserve special attention in this verse:

(1) Du'a (prayer) and 'ibadat (worship) have been used as synonyms here. The "prayer" of the first sentence has been called `worship" in the second. This makes it explicit that prayer itself is worship, rather the essence of worship; and

(2) The words they disdain My worship on account of pride" have been used for those who do not pray to Allah. This shows that praying to Allah is the very requirement of one's servitude to Him, and turning away from Him amounts to being vain and arrogant.

According to Hadrat Nu'man bin Bashir, the Holy Prophet said: The prayer is the very essence of worship. Then he recited this verse." (Ahmad, Tirmidhi, Abu Da'ud, Nasa'i, Ibn Majah, Ibn Abu Hatim, Ibn Jarir).

According to Hadrat Anas, the Holy Prophet said. "Prayer is the marrow of worship." (Trimidhi)

Hadrat Abu Hurairah says that the Holy Prophet said: 'Allah becomes angry with him who does not ask Him for anything.' (Tirmidhi)

In the light of the above, the enigma that often causes confusion in the minds is also resolved. In connection with prayer, people say that when the evil or the good destiny is in the control of Allah and whatever He has already decreed in accordance with His dominant wisdom and expedience has to take place inevitably what is then the use of the prayer? This is a serious misunderstanding, which destroys the importance of prayer from the heart of man, and with this false notion even if man prays, his prayer would be soulless. The above verse of the Qur'an removes this misunderstanding in two ways:

In the first place, Allah says in clear words: 'Call upon Me: I will answer your prayers.' This proves that fate or destiny is not something which God forbid, might have tied the hands of Allah Himself also, and the powers to answer the prayer might have been withdrawn from Him. The creatures have no doubt no power to avert or change the decrees of Allah: but Allah Himself certainly has the power to change His decrees and decisions on hearing a servant's prayer and petition. The other thing that has been stated in this verse is that whether a prayer is accepted or not, it is never without an advantage. The servant by presenting his petition before his Lord and by praying to Him acknowledges His Lordship and Supremacy and admits his own servitude and helplessness before Him. This expression of servitude is in itself "worship", rather the essence of worship of whose reward the servant will in no cast be deprived, irrespective of whether he is grained the particular thing for which he had prayed or not. We get a full explanation of these two themes in the Sayings of the Holy Prophet. The following Traditions throw light on the first theme: Hadrat Salman Farsi (relates

that the Holy Prophet said: 'Nothing can avert destiny but the prayer.' (Tirmidhi) that is, no one has the power to change the decisions of Allah but Allah Himself can change His decisions, and this happens when the servant prays to Him.

Hadrat Jabir bin 'Abdullah says that the Holy Prophet said: "Whenever man prays to Allah, (i) Allah either gives him the same which he prayed for, or (ii) prevents a calamity of the same degree from befalling him provided that he does not pray for a sin or (iii) for severing relations with the kindred." (Tirmidhi)

Another Hadith on the same subject has been reported by Hadrat Abu Said Khudri in which the Holy Prophet said: "Whenever a Muslim prays, unless it be a prayer for sin or for severing relations with a kindred, Allah grants it in one of the three ways: (i) Either his prayer is granted in this very world, or (ii) it is preserved for rewarding him in the Hereafter, or (iii) a disaster of the same degree is prevented from befalling him." (Musnad Ahmad)

Hadrat Abu Hurairah says that the Holy Prophet said: "Whenever one of you prays, he should not say: O God, forgive me if You so please, show me mercy if You so please, grant me provisions if You so please, but he should say definitely: O God, fulfill my such and such need." (Bukhari).

According to another Tradition from Abu Hurairah, the Holy Prophet said: 'Pray to Allah with the certainty that He will answer it.' (Tirmidhi).

In still another Tradition Hadrat Abu Hurairah has reported that the Holy Prophet said: "The servant's prayer is granted provided that he does not pray for a sin or for severing connections with the kindred, and is not hasty. It was asked: What is being hasty, O Messenger of Allah? He replied: Being hasty is that man should say: I have prayed much, too much, but neither I neither see that my prayer is nor being answered. Then he should be tired of it and give up praying." (Muslim). The other theme is explained by the following Traditions:

Hadrat Abu Hurairah relates that the Holy Prophet said: "Nothing is as praiseworthy in the sight of Allah as the prayer." (Tirmidhi, Ibn Majah).

Hadrat Ibn Mas'ud says that the Holy Prophet said: "Ask of Allah His bounty, because Allah likes that He should be asked." (Tirmidhi)

Hadrat Ibn 'Umar and Hadrat Mu'adh bin Jabal state that the Holy Prophet said: "The prayer is in any case beneficial, both with respect to those calamities which have descended and with respect to those which have not yet descended. So, O servants of Allah, you must always pray." (Tirmidhi, Musnad Ahmad).

Hadrat Anas says that the Holy Prophet said: `Each one of you should ask his every need of Allah; so much so that even if his shoe-lace breaks, he should pray for it to Allah." (Tirmidhi).

That is, even in matters which man feels are in his own power, he should invoke Allah's help for it before planning his own devices for it, for in no matter can man succeed only on the basis of his own devices without the help and succor of Allah, and praying before devising plans means that the servant is at all times acknowledging the supremacy of Allah and admitting his own helplessness.

[Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi and Translated by Zafar Ishaq Ansari, London]

Al-Qareebu(The Close)

Al-Mujeebu(The Answerer)

He, Exalted is He, is close to everybody, this closeness being of two types:

- (i) The general closeness which means His being close to everyone with respect to His Knowledge, Awareness, Seeing, Witnessing and Encompassing.
- (ii) The specific closeness which is specific to His worshippers, those who ask of Him, and those who love Him. The reality of this type of closeness cannot be comprehended all we can see is its resultant effects-His kindness to His servants, His care of them and His making them to be firm upon the Straight Path.

From the consequences of this closeness is His answering those who supplicate to Him and His granting them the ability to be penitent. He is the One Who answers, in a general sense, those who supplicate to Him whomsoever they may be and whosoever they may be and whatever condition they may be in as He has promised them. He is the One Who answers, in a specific sense, those who love Him, those who imitate and follow His Sharee`ah. He is also the One Who answers the one in dire need and those who have given up all hope of being answered by

the creation and therefore their connection to Him has been strengthened in terms of love, hope and fear.

"And when My slaves ask you concerning Me, I am indeed near to them. I respond to the invocations of the supplicant when He calls upon Me. So let them obey Me and believe in Me so that they may be led aright." (Surah Al-Baqarah, v.2:186)

وَالِي تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ (11:61)

"And to the Thamud We sent their brother Saalih saying: O my people! Worship Allaah besides whom there is no other deity. He brought you forth from the earth and settled you therein, then ask forgiveness of Him, and turn to Him in repentance. Certainly My Lord is Near, Responsive." (Surah Hud, v.11:61)

[Source: The Explanation of the Beautiful and Perfect Names of Allaah- Taken from Tayseer al-Kareem ar-Rahmaan, Abdur-Rahmaan Naasir as-Sa`dee's Tafseer]

Al-Qareeb:

The One who is Close to His servants, in the sense that He rewards obedience, and answers their supplications. He is close to whoever is sincere in worship and who repents for his or her sins.

Saheeh Bukhaari, Volume 9, Book 93, Number 502: Narrated Abu Huraira: The Prophet (saas) said, "Allaah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' "

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ
إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (50:16)

(50:16) Surely We*19 have created man, and We know the promptings of his heart, and We are nearer to him than even his jugular vein. *20

*19 After presenting the arguments for the Hereafter, it is being stated: `Whether you believe in the Hereafter, or deny it, it has to come in any case, and it is such a factual reality, which will certainly come about in spite of your denial. If you heed the warning given by the Prophets in advance and prepare for it, you will be doing well to yourselves; if you do not believe in it, you will be inviting your own doom. Your denial will not prevent the Hereafter from taking place and God's Law of justice will not become suspended."

*20 That is, "Our power and Our knowledge has so encompassed man from within and without that Our power and knowledge is closer to him than his own neck-vein. We do not have to travel from a distance to hear what he says, but We directly know every thought that arises in his heart. Likewise, when We shall want to seize him, We will not have to seize him after covering a distance, for wherever he is, he is in Our grasp; and whenever We will, We will seize him."

When two people are talking, the third is Allah; when three people are talking, the fourth is Allah. If one whispers, Allah hears it; if one moves a little, Allah sees it. Allah, Who knows all of a person's thoughts, is with each person while he or she is sitting, walking, or speaking. While engaging in all of these, people cannot see Allah, but He sees them.

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحِي
إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ (34:50)

(34:50) Say: "If I go astray then the hurt of straying will come only upon me. But if I am rightly-guided, that is only because of the revelation that my Lord makes to me. He is All-Hearing, Ever Nigh." *71 [Surah Saba, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*71 From this verse some people of the modern age have argued thus: According to it the Holy Prophet also could go astray: rather used to go astray. That is why Allah has made the Holy Prophet himself say: `If I have gone astray, I am myself responsible for this. And I am on right guidance only when my Lord sends down Revelation (i.e., verses of the Qur'an) to me." By this wrong interpretation these unjust people in fact want to prove that the Holy Prophet's life was, God forbid, a combination of guidance and error, and Allah had made him confess this before the disbelievers Lest one should adopt his obedience completely, taking him to be wholly on right guidance. The fact however is that whoever considers the theme in its correct context will know that here the words, 'If I have gone astray', are not meant to give the meaning that the Holy Prophet actually used to go astray, but it means: `If I have gone astray, as you accuse I have, and my claim to Prophet hood and my this invitation to Tauhid are the result of the same deviation, as you seem to imagine, then the burden of my going astray, will be on me alone; you will not be held responsible for it. But if I am on right guidance, as in fact I am, it is because I receive Revelation from my Lord, by virtue of which I have obtained the knowledge of the guidance. My Lord is near at hand and is hearing everything. He knows whether I have gone astray or am on right guidance from Him."

Al-Mujeeb:

The One who answers and accepts the worship and supplications of His servants.

To avoid confusion, the scholars often quote the following ahadeeth in the context of this particular name:

Saheeh Muslim, Number 2214: ...He [the Prophet (saas)] then made mention of "a person who travels widely, his hair dishevelled and covered with dust. He lifts his hand toward the sky (and thus makes his supplication): 'O Lord, O Lord,' whereas his diet is unlawful, his drink is unlawful, his clothes are unlawful, and his nourishment is unlawful. How, then, can his supplication be accepted?"

Saheeh Muslim, Number 6595: Abu Huraira reported Allaah's Messenger (saas) as saying: The supplication of a servant is granted in case he does not supplicate for sin or for severing the ties of blood, or he does not become impatient. It was said: Allaah Messenger, what does: "If he does not grow impatient" imply? He said:

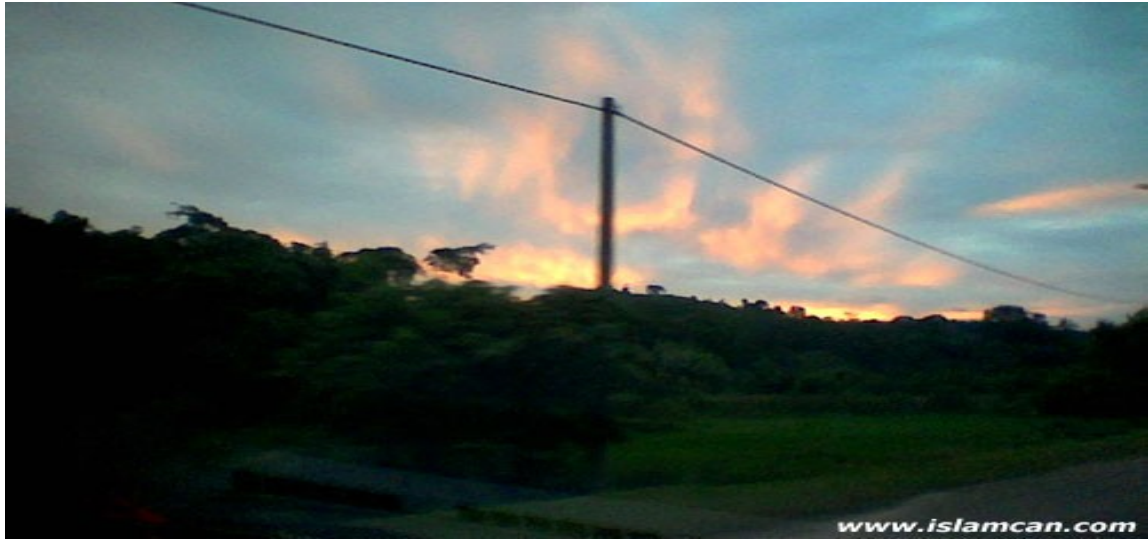
That he should say like this: I supplicated and I supplicated but I did not find it being responded, and then he becomes frustrated and abandons supplication.

Allah's Name Appears on Clouds in Lembu's Mountain

Langkawi, Indonesia

Date: 7th, October 2005

Picture 1



Picture 2



46. Al- Wasi'u

The All-Embracing



It also written as al-wasi, al-waasi, al-vasi, al-vaasi, The All-Embracing:
Ya-Wasi, Ya-Waasi

Al-Wâsi'u:

The All-Embracing, The All-Sufficient, The All-Pervading, The Boundless

The All-Encompassing, The All-Embracing

- (i) He who has limitless capacity and abundance.
- (ii) He whose generosity and magnanimity are beyond limits and estimates rather beyond imagination.
- (iii) He whose bounties encompass all creatures and things, and the vastness of His knowledge is far more than the entire expanse of earth and the heavens.

Al_Waasi'u(The Vast):

He is the One Who is vast with respect to His Attributes and qualities and those things linked to them - this from the point of view that none can enumerate His praise as He deserves, rather He is as He has praised Himself. Vast in grandeur, authority and dominion, Vast in bestowing grace and good and Vast in Goodness and Nobility.

The One whose expansive essence holds and embraces all of creation.

The One who is vast without limit. The One of limitless capacity and abundance.

The One who is ample-giving, all-embracing and all-pervading.
The One whose power, knowledge, mercy and generosity are boundless.

From the root w-s-' which has the following classical Arabic connotations:

- (i) to be sufficient in capacity or size, wide, spacious
- (ii) to be ample, plentiful, bountiful, rich
- (iii) to comprehend, embrace, include, take in, pervade

This name is used in the Qur'ân:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (2:115)

(2:115) The East and the West all belong to Allah: you will face Allah in whatsoever direction you turn your face: *115 Allah is All-Embracing and All-Knowing. *116 [Surah Al-Baqarah, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*115. God is neither eastern nor western. East and west, north and south, and indeed all places and directions are His, though He is not confined to any particular place or direction. Hence, if any place or direction is fixed for worship this does not mean that God dwells there. Likewise, changes in the direction of Prayer are not a proper subject for controversy and dispute.

*116. That is, God is neither limited, mean narrow-minded, nor poor in resources. All such notions about God, which arise from considering Him as essentially similar to human beings, are erroneous. God's realm is boundless and so are His vision and the range of His benevolence and mercy. Moreover, God's knowledge is all-embracing. He knows who remembers Him, as well as where, when and why he does that.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (2:261)

(2:261) The charity *298 of those who expend their wealth in the way of Allah *299 may be likened to a grain of corn, which produces seven ears and each ear yields a hundred grains. Likewise Allah develops manifold the charity of anyone He pleases, for He is All-Embracing, All-Wise. *300

*298. Here the discourse turns to the subject touched upon in verses 244 ff. above. Believers were urged to sacrifice life and property for the sake of the great cause in which they believed. It is difficult, however, to persuade those whose standard of judgment in respect of economic matters has not completely changed, to rise above either personal or narrow group interests and dispense their wealth wholeheartedly for the sake of a righteous cause. People who have a materialistic outlook and whose life constitutes an uninterrupted pursuit of money, who adore every single penny they have, and who can never stop thinking about their balance sheets can never have the capacity to do anything really effective for the sake of higher ideals. When such people apparently do spend money for the sake of higher moral ideals, it is merely an outward act which is performed after carefully calculating the material benefits which are likely to accrue either to them, to their group or to their nation. With this outlook a person cannot go one step forward along the path of that religion which requires man to become indifferent to considerations of worldly profit and loss, and constantly to spend time, energy and money to make the Word of God reign supreme.

To follow such a course requires a moral outlook of an altogether different kind; it requires breadth of vision and magnanimity and, above all, an exclusive devotion to God. At the same time it requires that man's collective life should be so re-molded as to become conducive to the growth of the moral qualities mentioned above rather than to the growth of a materialistic outlook and behavior. Hence the three succeeding sections (i.e. verses 261-81 - Ed.) are devoted to enunciating instructions designed to foster such an outlook.

*299. A great many expenditures fall under the category of spending 'in the way of Allah', as long as this is done according to the laws of God and with the intention of seeking His good pleasure. This includes spending one's wealth to fulfill one's legitimate needs, to provide for one's family, to look after the needs of

relatives, to help the needy and to contribute to the general welfare and to spread the true religion and so on.

*300. The greater the sincerity and the more intense the feeling with which one spends for the sake of God, the greater will be God's reward. It is not difficult at all for God, Who blesses a grain so that out of it seven hundred grains grow, to allow one's charity to grow in like manner so that the unit of money one spends will return seven hundred fold. This statement is followed by a mention of two of God's attributes.

First is His munificence. His Hand is not clenched so as to restrain Him from recompensing man for his deeds to the fullest extent that he deserves.

Second God is All-Knowing. He is not unaware of what one spends and the spirit in which one spends. So there is no reason to fear that one will not receive one's due reward.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ 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 (5:54)

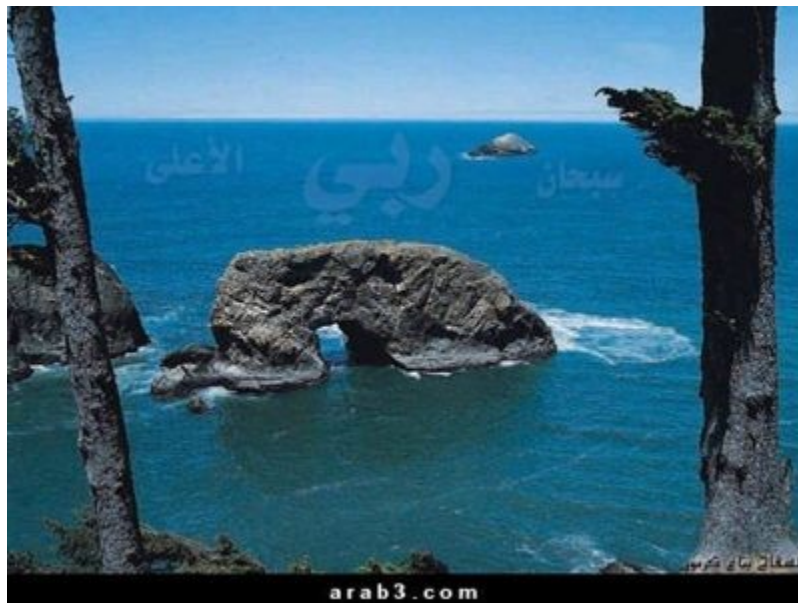
(5:54) Believers! If any of you should ever turn away from your faith, remember that Allah will raise up a people whom He loves, and who love Him; a people humble towards the believers, and firm towards the unbelievers; *87 who will strive hard in the way of Allah and will not fear the reproach of the reproached. *88 This is the favor of Allah which He grants to whom He wills. Allah is vast in resources, All-Knowing. [Surah Al-Ma'idah, Towards Understanding the Qur'an]

*87. To be 'humble towards believers' signifies that a person should never use his strength against the believers. His native intelligence, shrewdness, ability, influence, wealth, physical prowess should not be used for the purpose of suppressing, persecuting or causing harm to the Muslims. Among themselves, the Muslims should always find him gentle, merciful, sympathetic and mild tempered.

To be 'firm towards unbelievers', on the contrary, means that by virtue of the intensity of his faith, the sincerity of his conviction, his strict adherence to his principles, his strength of character and his insight and perspicacity born of faith, a man should be firm as a rock in his dealings with the opponents of Islam, so that they find it impossible to dislodge him. There should be no doubt in their minds that the believer would rather lay down his life than compromise his position by yielding to external pressures.

*88. In following the religion of God, in implementing His injunctions, in judging things to be either right or wrong according to the criteria of the faith, the believer will be afraid of nothing. He will be impervious to opposition, reproach, denunciation, name-calling and scorn. Even when public opinion happens to be hostile, and his efforts to follow Islam single him out for the scorn of the whole world, the man of faith will still follow the way which he recognizes in his heart to be true.

A Rock in Sajdah Position



47. Al-Hakeemu

The Most Wise



It also written as al-hakim, al-hakeem, al-hakiim, The Most Wise
Ya-Hakim, Ya-Hakeem, Ya-Hakiim

Al-Hakîmu: The Most Wise, The Most Judicious

The Perfectly Wise: He whose every command and action is pure wisdom.
The One who is Most Knowing.

Al-Hakeemu (The All-Wise):

He is the One to Whom belongs the highest wisdom, the One Who is All-Wise in His creating and commanding, Who perfected everything He created, "and

وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ (5:50)

Who is better than Allaah in judgement for a people who have firm faith?" (5:50) Therefore He has created nothing out of mere frivolity and He has legislated nothing that is vain and of no use. The One to who belongs wisdom in the beginning and the end. He has three areas of ruling which nothing else has a share in. He rules between His servants with respect to His Law, His Decree and His Recompense. Wisdom is to place something in its correct place.

The One who possesses the quality of discrimination between right and wrong and who is free from error or misunderstanding.

The One who has perfect wisdom.

The One whose wisdom turns mankind back from wrongdoing.

The One who is qualified to judge the worth of all things.

From the root h-k-m which has the following classical Arabic connotations:

- (i) to prevent or restrain from wrongdoing or corruption
- (ii) to turn someone back from wrongdoing or ignorance
- (iii) to be wise, knowing the true nature of things
- (iv) to pass judgment, to decide, pass a verdict
- (v) to judge and pass sentence

The words hakam and hakÓm both arise from the same h-k-m root, but hakam is a verbal noun which emphasizes the delivery of justice, while hakÓm is a noun which indicates the essential nature of the possessor of wisdom.

This name is used in the Qur'ân:

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (2:32)

(2:32) They replied, "Glory be to You. You alone are free from defect. We possess only that much knowledge which You have given us. *43 Indeed You alone are All-Knowing and All-Wise."

*43. It seems that the knowledge of each angel and each genre of angel is confined to its own sphere of competence. The angels appointed to administer, let us say, things relating to air have full knowledge about this subject but have no knowledge, say, about water, and so on and so forth. Man's range of knowledge, however, is comprehensive. Even if man's information in a particular area may be narrower than that of the angel directly concerned with it, the total range of his knowledge has a comprehensiveness which has not been granted to the angels.

لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ (16:60)

(16:60) Bad attributes should be ascribed to those who do not believe in the Hereafter. As regards Allah, all excellences are for Him; for He is the All-Powerful, the All-Wise.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ
(43:84)

(43:84) He it is Who is God in the heavens and the earth. He is the Most Wise, the All-Knowing. *65 [SAurah Az-Zukhruf]

*65 That is, "The gods of the heavens and the earth are not separate, but there is only One God of the entire universe. It is His wisdom that is working in the whole system of the universe and only He has the knowledge of all realities."

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (57:1)

(57:1) All that is in the heavens and the earth exalts the glory of Allah. *1 He is the Most Mighty, the Most Wise. *2

*1 "That is, "It has always been so that everything in the universe has proclaimed the truth that its Creator and Sustainer is free from every blemish and defect, every weakness, error and evil. He is glorified in His essence, He is glorified in His attributes, He is glorified in His works as well as His commands whether they relate to the creation, or to the religious law for mankind. Here sabbaha has been used in the past tense; at other places yusabbihu has been used which includes both the present and the future tenses. This would signify that every particle in the universe has always been extolling the glory of its Creator and Sustainer in the past, is doing so at present and will continue to do the same in the future for ever and ever."

*2 That is, not only is He All-Mighty and All-Wise, but the truth is that He afoot is All-Mighty and All-Wise. The word 'Aziz signifies a mighty and powerful Being Whose decrees cannot be prevented by any power in the world from being enforced, Whom no one can oppose and resist, Who has to be obeyed by every one whether one likes it or not, Whose rebel cannot escape His accountability and punishment in any way; and Hakim signifies that whatever He does He does it wisely. His creation, His administration and rule, His commands and guidance, all are based on wisdom. None of His works is tarnished by any tract of folly or ignorance.

There is another fine point here, which one should fully understand. Seldom in the Qur'an has Allah's attribute of `Aziz (All-Mighty) been accompanied by His attributes of being Qawi (Strong), Mugtadir(Powerful), Jabber (Omnipotent), Dhunthiqam (Avenger) and the like, which only signify His absolute power, and this has been so only in places where the context demanded that the wicked and disobedient be warned of Allah's relentless punishment. Apart from such few places, wherever the word 'Aziz has been used for Allah, it has everywhere been accompanied by one Or other of His attributes of being Hakim (Wise), Alim (Knower), Rahim (Merciful), Ghafur (Forgiving), Wahhab (Generous) and Hamid (Praiseworthy). The reason is that if a being who wields un-limited power is at the same time foolish, ignorant, un-forgiving as well as stingy and devoid of character, its power and authority cannot but lead to injustice and wickedness. Thus, wherever injustice and wickedness is being committed in the world, it is only because the one who wields authority over Others, is either using his power un-wisely and foolishly, or he is merciless and hardhearted, or evil-minded and wicked. Wherever power is coupled with these evil traits of character, no good can be expected to result. That is why in the Holy Qur'an Allah's attribute of `Aziz has necessarily been accompanied by His attributes of being All-Wise and Knowing, Compassionate and Forgiving, Praiseworthy and Generous, so that man may know that the God Who is ruling this universe has, on the' one hand, such absolute power that no one, from the earth to the heavens, can prevent His decrees from being enforced, but, on the other, He is also All-Wise: His each decision is based on perfect wisdom; He is also All-Knowing whatever decision He makes, it precisely according to knowledge; He is also Compassionate: He does not use infinite power mercilessly; He is Forgiving as well: He does not punish His creatures for trifling faults, but overlooks their errors; He is also Generous: He does not treat His subjects stingily, but liberally and benevolently; and He is also Praiseworthy: He combines in Himself all praiseworthy virtues and excellences.

The full importance of this statement of the Qur'an can be better understood by those people who are aware of the discussions of the philosophy of politics and law on the question of sovereignty. Sovereignty connotes that the one who possesses it should wield un-limited power: there should be no internal and

external power to change or modify his decision or prevent it from being enforced, and none should have any alternative but to obey him. At the mere concept of this infinite and un-limited power, man's common-sense necessarily demands that whoever attains to such power, should be faultless and perfect in knowledge and wisdom, for if the one holding this power is ignorant, merciless and evil, his sovereignty will inevitably lead to wickedness and corruption. That is why the philosophers, who regarded a single man, or a man-made institution, or an assembly of men as the holder of this power, have had to presume that he or it would be infallible. But obviously, neither can unlimited sovereignty be actually attained by a human power, nor is it possible for a king, or a parliament, or a nation, or a party that it may use the sovereignty attained by it in a limited circle faultlessly and harmlessly. The reason is that the wisdom that is wholly free of every trace of folly, and the knowledge that fully comprehends all the related truths, is not at all possessed even by entire mankind, not to speak of its being attained by an individual, or an institution, or a nation. Likewise, as long as man is man, his being wholly free of and above selfishness, sensuality, fear, greed, desires, prejudice and sentimental love, anger and hate is also not possible. If a person ponders over these truths, he will realize that the Qur'an is indeed presenting here a correct and perfect view of sovereignty. It says that no one except Allah in this universe is possessor of absolute power, and with this unlimited power He alone is faultless, All-Wise and All-Knowing, Compassionate and Forgiving, and Praiseworthy and Generous in His dealings with His subjects.

Allah's Name Appears on an Oscar Fish

Picture and fish owned by: Mr. Mahmood Ghulam Patel (mahmoodpatel[at]yahoo.com)
Mumbai, INDIA.



48. Al-Wadoodu

The Loving



It also written as al-wadud, al-wadood, The Most Loving
Ya-Wadud, Ya-Wadood

Al-Wadûdu:

The Most Loving, The Most Affectionate, The Beloved, The Loving-Kindness

The Loving One:

- (i) He who loves those who do good and bestows on them His compassion.
- (ii) He who is the only one who should be loved and whose friendship is to be earned.

Al-Wadoodu(The Loving):

The One Who Loves His Prophet and Messengers and those who follow them and they in turn love Him - He is more beloved to them than anything else. Their hearts have been filled with love of Him, their tongues are constantly moist with praising Him and their hearts are always drawn to Him in love, sincerity and repentance.

The Beloved.

The One who loves.

The One Love. The One who is most affectionate.

The One who is deserving of all love and affection.

The One who is the goal of the highest love.

The One who is the source of all love and loving-kindness.

From the root w-d-d which has the following classical Arabic connotations:

- (i) to love
- (ii) to be affectionate, tender, fond, attached, devoted
- (iii) to long for, to desire, to wish for
- (iv) to be fond of
- (v) to be favorably disposed
- (vi) to be friendly
- (vii) to be amicable

This name is used in the Qur'ân:

وَهُوَ الْغَفُورُ الْوَدُودُ (85:14)

(85:14) and He is the Ever Forgiving, the Most Loving

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ (11:90)

(11:90) And Seek the forgiveness of your Lord and turn to Him in repentance. Surely my Lord is Ever Merciful, Most Loving.*101 [Surah Hud, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*101. God is neither callous nor merciless. He has no enmity towards His own creatures. It cannot even be conceived that God would want to punish people just for the fun of it. It is only when people exceed all reasonable limits and exercise no restraint in their wickedness that God punishes them, and then only reluctantly. He is so prone to forgiveness that no matter how sinful a person may have become, God's mercy encompasses him if only he sincerely repents and turns to God. For God's love and compassion for His creatures is simply immense.

The Prophet (peace be on him) fully illustrated this by two examples. One is that of a man who had a camel carrying his food and water provisions. The camel strays away in a dreary desert. The person continues to search for the camel until he retires under the shade of a tree in utter despair. Then, suddenly, he finds the camel standing right in front of him. When a sinner repents and turns to God, He is even more joyous than the owner of the camel who suddenly finds his lost beast in a moment of total despair. (See Muslim al-Tawbah, Bab fi al-Hadd 'ala al-Tawbah, traditions 1-8.)

The second example is perhaps even more moving. 'Umar narrated that once a few prisoners of war were brought to the Prophet (peace be on him). One of them was a woman whose infant child had been left behind. Her motherly compassion overwhelmed her to such an extent that she would grab any baby she could lay her hands on, would clasp him to her bosom, and start suckling him. When the Prophet (peace be on him) saw that woman in such a state of mind he asked the Companions whether they thought she would cast her children into fire. The Companions replied in the negative. They said that rather than throw her children into a fire, she would make every possible effort lest they slide into it. The Prophet (peace be on him) added: 'God is even more merciful to His servants than this woman is to her child.' (Muslim al-Tawbah, Bab Sa'at Rahmat Allah - Ed.)

A little reflection may help one appreciate that it is God Who has created compassion in the hearts of parents for their children. Had God not created this compassion for children, their parents may, in fact, have been quite inimical to them. For a child is indeed one of the greatest causes of parents' discomfort and annoyance. If one remembers that it is God Who planted love and compassion for children in the hearts of parents it is quite easy to grasp the extent of God's love and compassion for His creatures.

Al-Wadoodu (The Loving)

The word mawaddat: meaning friendship, love, affection, amity, favourable disposition, etc. appears in the Quran in the following verses: 5:82, 29:25, 30:21, 42:23, 60:1, 60:7. In 60:1 and 60:7, mawaddat seems to be used in a sense opposite to adaawat or enmity.

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا
وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَلِكَ
بِأَنَّ مِنْهُمْ قِسِيَّيْنَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ (5:82)

(5:82) Of all men you will find the Jews and those who associate others with Allah in His divinity to be the most hostile to those who believe; and you will surely find that of all people they who say: 'We are Christians', are closest to

feeling affection for those who believe. This is because there are worshipful priests and monks among them, and because they are not arrogant.

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمُ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمُ بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ (29:25)

(29:25) He said: *41 “You have taken up idols instead of Allah as a bond of love among yourselves *42 in the present life, but on the Day of Resurrection you will disown and curse one another. *43 Your refuge shall be the Fire, and none will come to your aid.” [Surah Al-An-Kabut]

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (30:21)

(30:21) And of His Signs is that He has created mates for you from your own kind *28 that you may find peace in them *29 and He has set between you love and mercy. *30 Surely there are Signs in this for those who reflect.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (30:21)

(30:21) And of His Signs is that He has created mates for you from your own kind *28 that you may find peace in them *29 and He has set between you love and mercy. *30 Surely there are Signs in this for those who reflect. [Surah Ar-Rum]

*28 That is, "The Creator's perfect wisdom is such that He has not created man in one sex only but in two sexes, which are identical in humanity, which have the same basic formula of their figure and form, but the two have been created with different physical structures, different mental and psychological qualities, and different emotions and desires. And then there has been created such a wonderful harmony between the two that each is a perfect counterpart of the other. The

physical and psychological demands of the one match squarely with the physical and psychological demands of the other. Moreover, the Wise Creator is continuously creating the members of the two sexes in such a proportion since the dawn of the creation that in no nation and in no region has it ever happened that only boys or only girls may have been born. This is one thing in which human intelligence has absolutely no part to play. Man cannot at all influence the course of nature according to which girls continue to be born with the feminine qualities and the boys with the masculine qualities, which are perfectly complimentary to each other, nor has he any means by which he may change the proportion in which men and women continue to be born everywhere in the world. The working of this system and' arrangement so harmoniously and perpetually in the birth of millions and billions of human beings since thousands of years cannot be accidental either, nor the result of the common will of many gods. This is a clear indication of the reality that One Wise Creator and One only, in the beginning made a most appropriate design of a man and a woman by His Infinite Wisdom and Power and then made arrangements that precisely in accordance with that design countless men and countless women should be born along with their separate individual qualities in the right proportion."

*29 That is, "This system has not come about by chance, but the Creator has brought it about deliberately with the object that the man should find fulfillment of the demands of his nature with the woman and the woman with the man, and the two should find peace and satisfaction in association and attachment with each other. This is the wise arrangement which the Creator has made the means of the survival of the human race, on the one hand, and of bringing the human civilization into existence, on the other. If the two sexes had been created on different patterns and designs, and the state of agitation which changes into peace and tranquility only through union and attachment between the two had not been placed in each, the human race might have survived like sheep and goats, but there was no possibility of the birth of a civilization. Contrary to all other species of animal life; the fundamental factor that has helped create human civilization is that the Creator by His wisdom has placed a desire and a thirst and a lodging in the two sexes for each other, which remains unsatisfied unless the two live in complete attachment and association with each other. This same desire for peace

and satisfaction compelled them to make a home together. This same desire brought families and clans into being, and this same desire made social life possible for man. In the development of social life man's mental capabilities have certainly been helpful, but they were not its real motives. The real motivating force was the same longing with which man and woman were endowed and which compelled them to establish the "home". Can anyone possessed of common sense say that this masterpiece of wisdom has come about by chance through the blind forces of nature? Or, that it has been arranged so by many gods, and countless men and women have been continuously coming into being with the same natural longing since thousands of years? This is a Sign of the wisdom of One Wise Being, and of One only, which the people devoid of common sense only can refuse to acknowledge.

*30 "Love" here means sexual love, which becomes the initial motive for attraction between man and woman, and then keeps them attached to each other. "Mercy" implies the spiritual relationship which gradually develops in the matrimonial life, by virtue of which they become kindly, affectionate and sympathetic towards each other; so much so that in old age, sexual love falls into the background and the two partners in life prove to be even more compassionate towards each other than they were when young. These two are the positive forces which the Creator has created in man to support the initial longing of his nature. That longing and restlessness only seeks peace and satisfaction and brings the man and the woman into contact with each other. After that these two forces emerge and bind the two strangers brought up in different environments so intimately together that the two remain attached to each other through every thick and thin of life. Evidently, this love and mercy which is being experienced by millions and millions of people in their lives, is not anything material, which may be weighed and measured, nor can it be traced back to any of the constituent element of human body, nor the cause of its birth and growth found out in a laboratory. The only explanation of this can be that the human self has been endowed with it by a Wise Creator, Who has done so of His own will to serve a special purpose.

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ- آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ
لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَمَنْ يَقْتَرِفْ حَسَنَةً
نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ (42:23)

(42:23) That is the Bounty of which Allah gives tidings to His servants who have faith and do good deeds. Tell them, (O Prophet): “I do not ask you for any recompense for my work *40 except love towards kinsfolk.” *41 Whoever does a good deed, We shall increase its merit for him. Surely Allah is Most Forgiving, Most Appreciative. *42 [Surah Ash-Shura]

أَيُّهَا الَّذِينَ- آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ- أَوْلِيَاءَ يُنْفِقُونَ-
إِلَيْهِمْ- بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ- مِنَ- الْحَقِّ- يُخْرِجُونَ-
الرَّسُولَ وَإِيَّاكُمْ- أَنْ- تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ- إِنْ- كُنْتُمْ- خَرَجْتُمْ- جِهَادًا
فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ
بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَقْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ)
(60:1)

(60:1) Believers, *1 if you have left (your homes and) have come forth to struggle in My Way and to seek My good pleasure; do not make friends with My enemies and your enemies. You befriend them whereas they have spurned the Truth that has come to you; and (such is their enmity that) they expel the Messenger and yourselves for no other reason than that you believe in Allah, your Lord. You send to them messages of friendship in secrecy, although I know well whatever you do, be it secretly or publicly. And whosoever of you does so has indeed strayed far away from the Straight Path.

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ
قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ (60:7)

(60:7) It may well be that Allah will implant love between you and those with whom you have had enmity. *11 Allah is Most Powerful; and Allah is Most Forgiving, Most Compassionate.

*11 Although the true believers were following the exhortation to sever their connections with the unbelieving kinsmen patiently, yet Allah knew how hard it was to break off one's connections with one's parents, brothers and sisters and near relations. Therefore, Allah consoled them with the hope that a time would soon come when their same relations would become Muslims and their today's enmity would again change into love tomorrow. When this thing was said no one could understand how this would happen. But hardly a few weeks had passed after the revelation of these verses when Makkah fell and the people of Quraish began to enter Islam in large numbers, and the Muslims witnessed with their own eyes how the hope they were given materialized.

**Wadd(an) was a name of idol worshipped
by the Arab pagans at the time of the advent of Islam:**

وَقَالُوا لَا تَدْرُنَّ آلِهَتَكُمْ ۖ وَلَا تَدْرُنَّ وِدًّا وَلَا سُوعَاً وَلَا يَعُوثَ ۚ
وَيَعُوقَ وَنَسْرًا (71:23)

(71:23) They said: “Do not abandon your deities; do not abandon Wadd, nor Suwa, nor Yaghuth, nor Yauq, nor Nasr. *17

*17 Of the gods of the Prophet Noah's people only those gods have been mentioned whom later the people of Arabia also had started worshipping and whose shrines were found all over the country at the advent of Islam. It is not impossible that the later generations heard the names of the ancient gods of Noah's people from the people who were saved from the flood, and when ignorance once again spread among their children, they made idols of the same gods and started worshipping them again. Wadd was the god of the Bani Kalb bin Wabash, a branch of the Quda`ah tribe, whose shrine had been built at Daumat al-Jandal. In the ancient Arabian inscriptions he has been named as Waddam ibam (father Wadd). Kalbi has stated that the image built to him was of a tnan of enormous size. The Quraish also acknowledged him as god and called him Wudd.

It is after him that a person has been named 'Abd-i Wudd (slave of Wudd) in history. Suwa was the goddess of the Hudhayl tribe and her idol was a female figure. Her temple was situated at Ruhat near Yanbu. Yaghuth was the god of An'um, a branch of the Tay tribe, and of some branches of the Madhjih tribe. The people of Madhjih had installed its idol, the image of a lion, at Jurash, a place between Yaman and Hijaz. Among the Quraish also some people had been named `Abd-i Yaghuth. Ya'uq was the god of Khaywan, a branch of the Hamdan tribe, in the territory of Hamdan in Yaman; its idol was of the horse's figure. Nasr was the god of Al-i dhul-Kula', a branch of the Himyar tribe, in the territory of Himyar; it had its idol installed at Balkha` and had the image of the vulture. In the ancient inscriptions of Saba its name has been written as Nador. Its temple was called bayt Nador (house of Nador) and its devotee's ahl Nador (people of Nador). The ruins of the ancient temples that are found in Arabia and in the adjoining lands have the image of the vulture made on the doors of most of them.

One of the attributes of Allah is Al-Wadood.

This appears in the Qur'an at two places as mentioned above: (11:90, 85:14).

Al-Wadood means: -The Most Loving

It must be emphasised here that Allah has clearly mentioned in the Qur'an people whom He loves and whom He does not love. Please see the following verse.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا)
(19:96)

(19:96) Most surely the time is coming near, when the Merciful will fill the hearts with love of those who have believed and are doing righteous works. *53

*53 This is to comfort the righteous people who were being persecuted and insulted in the streets of Makkah. They are being assured that the time is coming near when the people will honor and love them because of their righteous deeds and good conduct. Hearts will be attracted towards them and the world will hold them in high esteem. And this will happen according to a universal principle. Those who are wicked, proud and haughty and try to rule over the people with falsehood and hypocrisy can never captivate the hearts of the people; on the other

hand, those who invite the people to the right way with truth, honesty, sincerity and good conduct succeed in winning their hearts in the end, even though at first they might have to face the indifference and opposition of the dishonest people.

It is clear from the above verse, what one needs to do before expecting to be loved by Allah. The verse 19:96 also makes clear the definition of Al-Wadood as follows:

The One Who is the Most Loving to those who believe and do deeds of righteousness.

49. Al-Majeedu

The Most Glorious One



It also written as al-majid, al-majeed, al-majiid, The Most Glorious
Ya-Majid, Ya-Majeed, Ya-Majiid

Al-Majîd:

**The All-Glorious, The Glorious and Majestic,
The Most Honorable and Praiseworthy**

The Most Glorious One He whose glory is the greatest and highest.

He is described with the Attributes of Glory.

He is glorified and magnified in the hearts of His friends and close ones.

The One who is glorious, dignified, majestic, bountiful and exceedingly generous.

The One whose essence is the perfection of majesty and glory, abounding in goodness.

The One whose majesty, glory and generosity deserve all praise and honor.

From the root m-j-d which has the following classical Arabic connotations:

(i) to be glorious, dignified, majestic, noble, honorable

(ii) to be lauded, exalted, sublime

(iii) to be liberal, bountiful, exceedingly generous

This name is used in the Qur'ân:

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ
عَجِيبٌ (11:72)

(11:72) She said: 'Woe is me! *80 Shall I bear a child now that I am an old woman and my husband is well advanced in years. *81 This is indeed strange!' [Surah Hud]

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ - رَحْمَةُ اللَّهِ - وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ
الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ (11:73)

(11:73) They said: 'Do you wonder at Allah's decree? *82 Allah's mercy and His blessings be upon you, O people of the house. Surely, He is Praiseworthy, Glorious.' [Surah Hud]

ذُو الْعَرْشِ الْمَجِيدُ (85:15)

(85:15) The Lord of the Glorious Throne.

Al-Majîd indicates the One whose essential nature is glorious, dignified, noble and honorable, and whose essential nature is to give liberally and bountifully.

Al-Mâjid denotes the One who is praised for the existence of the specific deeds and attributes of great glory, dignity, nobility, honor, and exceeding generosity.

That is, the name **al-Majîd** denotes the glorious essential nature of the One, while the name al-Mâjid honors specific deeds performed by the One.

Abû Hâmid al-Ghazâlî says that the name **Al-Majîd** expresses the combined meanings of al-Jalîl (the majestic), al-Wahhâb (the bestower) and al-Karîm (the generous).

50. Al-Baa'ithu

The Resurrector



It also written as al-baith, al-baaith, the Awakener: Ya-Baithu, Ya-Baaithu

Al-Bâ'ithu:

The Awakener, The Resurrector, The Arouser, The Dispatcher

Al-Baa'ithu: The Resurrector

- (i) He who brings the dead to life, and raises them from their tombs on the Judgement Day.
- (ii) He who resurrects His all creatures after death on the Judgement Day.

The One who chooses who shall awaken and who shall be sent forth.

The One who decides who to rise up.

The One who awakens the dead.

The One who resurrects.

The One who rouses up mankind.

The One who sends Light into the worlds.

The One who dispatches messengers into the world.

From the root b-'a-th which has the following classical Arabic connotations:

- (i) to call forth, awaken
- (ii) to raise up from sleep or death
- (iii) to resurrect

- (iv) to delegate, consign
- (v) to send, send out, make manifest

The term Bâ'ith is not specifically used as a Beautiful Name in the Qur'ân.
We could see in this way:

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن
ثُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ
مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ
نُخْرِجُكُمْ طِفْلًا ثُمَّ لِيَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يَتُوقَىٰ وَمِنْكُمْ مَّن
يُردُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى
الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ
مِن كُلِّ زَوْجٍ بَهِيجٍ (22:5)

O mankind! if ye have a doubt about **THE RESURRECTION**, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our Power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much). And (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth in pairs. [Surah Al-Hajj, v.22:5]



51. Ash-Shaheedu

The Witness



It also written as al-shahid, al-shaheed, ash-shahid, ash-shaheed: The Testifier
Ya-Shahid, Ya-Shaheed

Ash-Shahîdu: The Omniscient Witness, The Certifier, The Testifier

THE WITNESS:

- (i) He who is present everywhere, at any moment and observes, knows all things.
- (ii) He who witnesses about Himself that He is the only one to be worshipped and none else, and that He is all-powerful and all-wise.

Ash-Shaheedu(The Witness):

The One Who is Aware of everything. The One Who hears every voice in existence - the loud and quiet. The One Who Sees everything in existence - the insignificant and significant, the small and large. The One Whose Knowledge encompasses everything. The One Who will testify for or against His servants for what they did.

The One who directly and ever-presently observes everything in creation.
The One from whose knowledge nothing is hidden.
The One who witnesses both that which is seen and that which is unseen.
The One who has knowledge of all that happens everywhere at all times.
The One who is the ultimate witness on judgment day.

From the root sh-h-d which has the following classical Arabic connotations:

- (i) to bear witness
- (ii) to offer testimony
- (iii) to have knowledge of, to experience
- (iv) to be present with

This name is used in the Qur'ân:

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ - وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ)
(85:9)

(85:9) to Whom belongs the dominion of the heavens and the earth. Allah witnesses everything. *5 [Surah Al-Buruj]

*5 In these verses those of Allah Almighty's attributes have been mentioned on account of which He alone deserves that one should believe in Him, and the people who feel displeased at one's believing in Him, are wicked and unjust.

إِنَّ - الَّذِينَ - آمَنُوا وَالَّذِينَ - هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى
وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (22:17)

Those who believe (in the Qur-an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists, Allah will judge between them on the Day of Judgment: for **ALLAH IS WITNESS OF ALL THINGS**. [Surah Al-Hajj, v.22:17]

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (3:18)

(3:18) Allah Himself bears witness that there is no God but He; *14 and likewise do the angels and the men possessed of knowledge *15 bear witness in truth and justice that there is no God but He, the All-Mighty, the All-Wise.

*14. The testimony in question is from God Himself, Who knows directly all the realities of the universe, Who observes every existing thing without obstruction. It is the testimony of the One from Whose sight nothing is hidden, and who can be a

better first-hand witness than He? His testimony is that no one but He is possessed of the attributes of godhead; no one has the power to govern the universe, and no one has the right to claim the rights which belong exclusively to God.

*15. After God, the most trustworthy testimony is that of the angels, for they carry out the administration of the universe. The testimony of the angels, based on their own observations, is that the Will of God alone reigns supreme in the universe, and they turn to Him alone in the governance of the heavens and the earth. Moreover, all creatures possessing knowledge of reality have testified, unanimously, that no one except the One True God reigns and rules over the universe.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوْتُوا الْكِتَابَ إِلَّا
مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ (3:19)

(3:19) The true religion with Allah is Islam. *16 The People of the Book adopted many different ways rather than follow the true way of Islam even after the knowledge of truth had reached them, and this merely to commit excesses against one another. *17 Let him who refuses to follow the ordinances and directives of Allah know that Allah is swift in His reckoning.

*16. In the sight of God there is only one system of life and way of conduct which is both in accord with reality and morally right. This consists of man's acknowledging God as his Lord and the sole object of his worship and devotion; of surrendering himself unreservedly to God in obedience and service. In doing so he should follow into the guidance communicated by God through His Messengers rather than try to devise ways of serving God according to his own lights. This mode of thought and action is known as Islam, and it is only reasonable that the Lord and Creator of the universe should accept nothing less from His creatures and servants. In his folly man thinks that he has the right to believe in and follow every doctrine that comes his way whether it is atheism or idolatry. In the sight of the Sovereign of the universe, however, all such attitudes amount to nothing short of rebellion against God.

*17. This shows that the religion of every Messenger of God, in every age and clime, was none other than Islam (submission to God). Likewise, every Divine book, in whichever language it was revealed, and to whichever people it was addressed, contained the teachings of Islam. The various religions which have spread among mankind are distortions of this true, original religion, and are the result of tampering. Coveting privileges over and above those to which they were entitled, people altered the beliefs, principles and injunctions of the true religion in a manner conducive to their own interests.

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَنتُمْ لَتَسْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهًا آخَرَ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (6:19)

(6:19) Ask them: 'Whose testimony is the greatest?' Say: 'Allah is the witness between me and you; *11 and this Qur'an were revealed to me that I should warn you thereby and also whomsoever it may reach.' Do you indeed testify that there are other gods with Allah? *12 Say: 'I shall never testify such a thing.' *13 Say: 'He is the One God and I am altogether averse to all that you associate with Him in His divinity.' [Surah Al-An'am]

*11. God Himself witnesses that the Prophet (peace be on him) has been designated by Him and that what he communicated was by His command.

*12. In order to bear witness to something, mere guesswork and imagination are not sufficient. What is required is knowledge on the basis of which a person can state something with full conviction. Hence the question means: Did they really have knowledge of anyone other than God who could lay claim to man's worship and absolute service by dint of being the omnipotent sovereign, the one whose will prevailed throughout the universe?

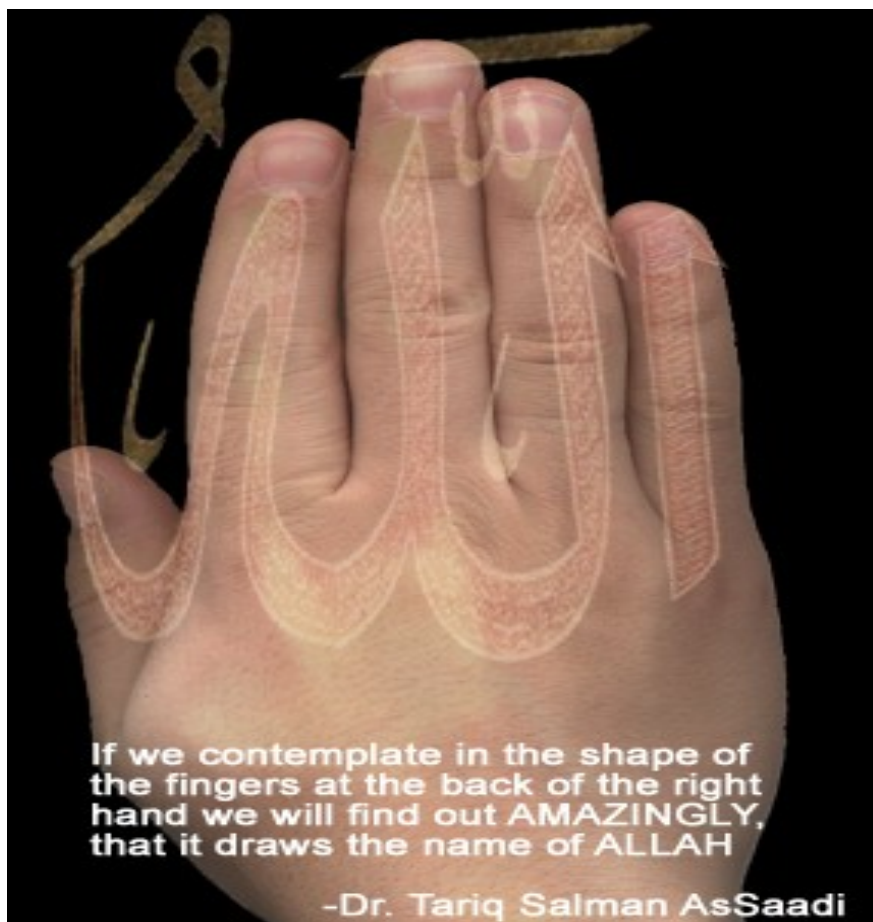
*13. The interlocutor is instructed to tell people that if they wanted to bear false witness and testify without knowledge, they could do so, but that he himself could not do something so unreasonable.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى
الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا (48:28)

(48:28) He it is Who sent His Messenger with the True Guidance and the Religion of Truth that He may make it prevail over every religion. Sufficient is Allah as a witness (to this). *51 [Surah Al-Fath]

*51 The reason why this thing has been mentioned here is that when at Hudaibiyah the peace treaty was going to be written down, the disbelievers had objected to the use of the words Rasul-Allah (Messenger of Allah) with the name of the Holy Prophet, and on their insistence the Holy Prophet himself had wiped off these words from the document. At this Allah says: "Our Messenger's being a Messenger is a reality which remains unaffected whether someone believes in it or not. If some people do not believe in it they may not, for "Allah is enough for a witness" over it. Their denial will not change the reality, but the Guidance and the true Faith which this Messenger has brought from Us, shall prevail over all religion, no matter how hard the deniers try to obstruct its progress." "All religion" implies all those ways of life which include the nature of din (religion). We have explained it fully in E.N. 3 of Surah Az-Zumar and E.N. 20 of Surah Ash-Shura above. Here what Allah has stated in clear words is: The purpose of the Holy Prophet's appointment as a Prophet was not merely to preach this Religion but to make it prevail over all others. In other words, he did not bring this Religion so that it might survive in a limited compartment of life which is allowed it by the dominant religion, while the rest of the spheres of life, by and large, should remain under the relentless control of some false religion. But he had brought it so that it should be the dominant Religion of life and any other religion should survive, if at all it survives, only within the limits in which it allows it to survive. (For further explanation, see E.N. 48 of Surah Az-Zumar).

Miracle in your own hands!



52. Al-Haqqu

The Truth, The Reality



It also written as al-haqq, The Truth: Ya-Haqq

Al-Haqq:

The Truth, The Reality, The Just and Correct, The Truly Existing

THE TRUTH

- (i) He whose being endures unchangingly.
- (ii) He whose existence and deity is true.
- (iii) He whose promises and words are true.

Al-Haqq(The Truth):

He is the Truth in His Essence and Attributes, He is the most necessary of existences, He is what the whole of existence needs to exist. He is the One Who was and is described with Magnificence, Beauty and Perfection. He is the One Who was and is known to be Beneficent. His saying is the truth, His Actions are the truth, the meeting with Him is the truth, His Messengers are the truth, His Books are the truth, His religion is the truth, worshipping Him Alone is the truth, everything that has to do with Him is the truth. This is because Allaah is the Truth and what they supplicate to other than Him is false and invalid and because Allaah is the Most High, the Great.

The One who is the truth, the real, and the truly-existing.

The One whose essence is the only substance and the only reality.

The One whose essence is wisdom, justice, right, rightness.

The One who is just, right, proper, correct.

The One whose existence is undeniable.

The One who acts in accord with the needs of every situation.

The One through whom all righteousness, justice, and truth are revealed.

From the root h-q-q which has the following classical Arabic connotations:

(i) to be suitable to the requirements of wisdom, justice, truth or fact

(ii) to be in accord with the needs of the situation

(iii) to be true, right, correct, just, proper

(iv) to be genuine, authentic, real, sound, substantial

(v) to be established, confirmed as fact

(vi) to be necessary, requisite, justified

(vii) to be unavoidable, inevitable, due

(viii) to be binding, obligatory, incumbent upon

(ix) to happen without doubt or uncertainty

This name is used in the Qur'ân:

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ
وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (22:62)

(22:62) This is so because it is Allah alone Who is the Truth and all others, whom they invoke besides Him, are falsehood, *109 and Allah is the Supreme and the Exalted One.

*109 As Allah is in fact the Sovereign of the universe, His worshippers will surely attain true success and the worshippers of false gods will meet with utter failure.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (23:116)

(23:116) So Exalted is Allah, *103 and the real Sovereign. There is no god other than Him: He is the Lord of the Glorious Throne. [Surah Al-Mu'minun]

*103 Allah is above this that He should create you without any purpose and that you may associate partners with Him with impurity.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ
اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (31:30)

(31:30) That is because Allah is the only Reality only the Truth *52 and because whatever else they invoke besides Him is falsehood. *53 and because Allah, He alone is All-High, Incomparably Great. *54 [Surah Luqman]

*52 That is, the real Sovereign is Allah. He alone is the real Owner of power and authority over the creation and its disposal.

*53 That is, "They are figments of your own imagination. You have yourselves presumed that so-and-so has got a share in Godhead, and so-and-so has been given the powers to remove hardships and fulfill needs, whereas in fact none of them has any power to make or un-make anything."

*54 That is, 'He is the Highest of all before whom everything is low, and He is the Greatest of all before whom everything is small'.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ
وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا
تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ (31:33)

(31:33) O people, fear (the wrath) of your Lord, and dread the Day when no father will stand for his child, nor any child stand for his father. *59 Surely Allah's promise is true. *60 So let the life of this world not beguile you, *61 nor let the Deluder delude you about Allah. *62

*59 That is, "The relationship of a person with his friend, or his leader, or his spiritual guide, etc. is not as close and intimate as the relationship that exists between the children and their parents. But on the Day of Resurrection even the son and the father will not be able to help each other. The father will not have the courage to come forward and say that he may not be seized instead of the son for his sins, nor will the son have the nerve to say that he may be sent to Hell instead of the father. How can then a person expect that one will be able to avail something for the other there? Therefore, foolish is the person who spoils his Hereafter in the world for the sake of another, or adopts the way of sin and deviation by dependence on others. Here, one should keep in view the theme of verse 15, in which the children have been admonished not to accept deviation in

the matter of the faith and religion on behest of the parents, though in affairs of mundane life they are duty bound to serve them as best as they can.”

*60 "Allah's promise": the promise of Resurrection, when the Court of Allah will be established and everyone will be called to render an account of his deeds.

*61 The life of the world involves the people, who only see the superficial, in different kinds of misunderstandings. Someone thinks that life and death only belong to this world, and there is no life hereafter; therefore, whatever one has to do, one should do it here and now. Another one who is lost in his wealth and power and prosperity, forgets his death and gets involved in the foolish idea that his grandees and his power are everlasting. Another one overlooking the moral and spiritual objectives regards the material gains and pleasures in themselves as the only objectives and does not give anything any importance but the "standard of living", no matter whether his standard of humanity goes on falling lower and lower as a result thereof. Someone thinks that worldly prosperity is the real criterion of truth and falsehood: every way of life that ensures this is the truth and everything contradictory to it is falsehood. Someone regards this very prosperity as a sign of being Allah's favorite, and assumes the law that whoever is leading a prosperous life here is Allah's beloved no matter by what means he might have achieved this prosperity, and whoever is leading a miserable life in the world, even if it be so due to his love of the truth and his uprightness, will live a miserable life in the Hereafter, too. These and other such misunderstandings have been called "deceptions of the worldly life" by Allah.

*62 Al-gharur (the deceiver) may be Satan or a man or a group of them or even man's own self, or something else. The reason for using this comprehensive and meaningful word in its absolute form without identifying a particular person or thing is that for different people there are different means that cause them deception. Any particular means or cause that deceived a person to be misled and misguided from the right way to the wrong way will be Al-gharur in his particular Case.

"To deceive (someone) concerning Allah" are also comprehensive words, which include countless kinds of deceptions. "The deceiver" deceives one man with the idea that there is no God at all, and another man with the idea that God

after making the world has handed over its control and administration to the men and is no more concerned with it; he misleads another one, saying, "There are some favorite ones of God: if you attain nearness to them, you will surely win your forgiveness whatever you may do, or may have done, in the world;" he deceives another one, saying, "God is All-Forgiving and All-Merciful: you may go on committing sins freely, and He will go on forgiving each sin of yours. " He gives another person the idea of determinism and misguides him, saying, "Everything that you do is pre-ordained: if you commit evil, it is God Who makes you commit it: if you avoid goodness, it is God Who makes you avoid it." Thus, there are countless kinds of such deceptions with which than is being deceived concerning God. When analyzed it comes to light that the basic cause of all errors and sins and crimes is that man has been deceived concerning God in one way or the other, and that is how he has been misled to some ideological deviation or moral error."

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

(18:29) And Proclaim, "This is the Truth from your Lord: Now let him who will believe; and let him who will disbelieve". [Surah Al-Kahf]

فَذَلِكُمْ اللهُ - رَبُّكُمْ - الْحَقُّ - فَمَاذَا بَعْدَ الْحَقِّ - إِلَّا الضَّلَالُ فَأْتَى -
نُصْرَفُونَ (10:32)

(10:32) Such, then, is Allah, your true Lord. *38 And what is there after truth but error? How, then, are you being turned away? *39

*38. Since it is God alone Who has the power to do all that has been mentioned here - the provision of livelihood, the bestowing of vision and hearing, the granting of life and causing death, and since even the unbelievers affirmed that it is Allah alone Who causes all that, then it is obvious that He alone deserves to be held as the true Lord, Provider and Master of man, and hence the Only One Who deserves to be worshipped. How, then, can any others than Allah - those who have no share in any of the things mentioned above - be considered to have any share in His Lordship?

*39. Addressing the generality of the unbelievers, the Qur'an inquires: 'How then, are you, being turned away?' The question that is posed here makes it clear that it is not the unbelievers themselves who are guilty of turning away, rather they are being made to turn away from the right way and that this is happening under the influence of some person or group who is engaged in misleading people, It is for this reason that in effect people are being asked: 'Why should they go about blindly following those who are out to mislead people? Why should they not use their brains and think for themselves why they are being turned in a direction which is contrary to reality?'

This mode of questioning, with some modifications, appears on a number of occasions in the Qur'an. On all such occasions the question has been asked in the passive voice. This was presumably to avoid a pointed reference to those who were actually engaged in misleading people. This should make it possible for people who had held these leaders of misguidance in considerable esteem to consider the matter dispassionately. Such a mode should also spare them any provocation that might impair their capacity to think about the issue coolly. For it is quite obvious that pointed references to specific persons might have been exploited so as to provoke people by pointing out that their venerated forefathers and religious mentors were being maliciously criticized and attacked.

This manner of address - the use of the passive rather than the active voice and the avoidance of pointed references to specific persons as the ringleaders of misguidance and mischief - embodies a valuable piece of wisdom for those who seek to invite others to accept the Message of Islam.

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (17:81)

(17:81) And declare, "The Truth has come and falsehood has vanished: for falsehood is a thing that must by its nature vanish." *101

*101 At the time of this declaration, the persecution of the Muslims was at its height. A large number of them had emigrated to Habash, and those who had remained behind were suffering from untold hardships at Makkah and its suburbs: so much so that the life of the Holy Prophet himself was always in danger. Therefore, to all appearances, falsehood was prevailing everywhere and there was

no sign to show that the truth would ever overpower falsehood. That is why the disbelievers took it for a boastful talk and scoffed at it when this declaration was made. But this prophecy of victory did come out true in less than a decade when the Holy Prophet entered the same city of Makkah as a conqueror, and entered the Ka'abah where he made the same declaration while he was breaking the three hundred and sixty idols. According to a Tradition of Bukhari, related by Hadrat 'Abdullah bin Mas`ud, "On the day of the conquest of Makkah the Holy Prophet went on striking idols and uttering these words: "The Truth has come and falsehood has vanished; for falsehood is a thing that must by its nature vanish. The Truth has come and falsehood will never reappear nor return."

53. Al-Wakeelu

The Trustee



It also written as al-wakil, al-wakeel, al-vakil, al-vakeel: The Trustee
Ya-Wakil, Ya-Wakeel

Al-Wakîlu:

The Trustee, The Guardian, The Disposer of Affairs, The Advocate

The Trustee

He who manages the affairs of those who duly commit them to His charge, and who looks after them better than they could themselves.

Al-Wakeelu(The Disposer of Affairs, The One who is relied upon)

The One Who has the responsibility to dispose the affairs of the creation in accordance with His Knowledge, perfect Power and all-encompassing Wisdom. The One who looks after His friends and makes the good easy for them, preserves them from the evil and suffices for them in all of their affairs. Therefore the one who takes Him as One to be relied upon, He suffices him, "Allaah is the Friend of those who believe, He guides them from the darkneses into the light."

The One and only One who can be entrusted with the management and resolution of all affairs. The One who is the supreme trustee, guardian and administrator of all things. The One who may be trusted to do better for us that we can do for ourselves. The One who can be entrusted to provide the perfect resolution for all matters.

From the root w-k-l which has the following classical Arabic connotations:

- (i) to appoint or entrust for the care or management of something
- (ii) to have a commissioned agent, a guardian of one's interests

(iii) to rely upon, confide in, lean upon, submit to

This same root w-k-l also gives rise to the word *tawakkul* (or *tawakul*), which indicates submitting to Allâh, relying upon Allâh, putting one's trust in Allâh.

In Farsi/Urdu the "w" is commonly transliterated as "v", as in al-VakÓl.

One's trust in Allâh should not be allowed to breed laziness or lack of care, but rather one must always do one's own personal best, and then leave the rest to Allâh, as indicated so clearly by the Prophet Muhammad when he said:

“Tie your camel, and then put your trust in Allâh.”

This name is used in the Qur'ân:

ذٰلِكُمْ ۙ اللهُ رَبُّكُمْ ۙ لَا اِلٰهَ اِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ ۙ فَاعْبُدُوهُ ۙ وَهُوَ
عَلٰى كُلِّ شَيْءٍ وَكِيلٌ (6:102)

Such is Allaah your Lord! None has the right to be worshipped but He, the Creator of all things. So worship Him Alone, and He is the Disposer of all affairs." [Surah Al-An'am, v.6:102]

اللهُ خَالِقُ كُلِّ شَيْءٍ ۙ وَهُوَ عَلٰى كُلِّ شَيْءٍ وَكِيلٌ (39:62)

(39:62) Allah is the Creator of everything; He is the Guardian over everything. *73 [Surah Az-Zumar]

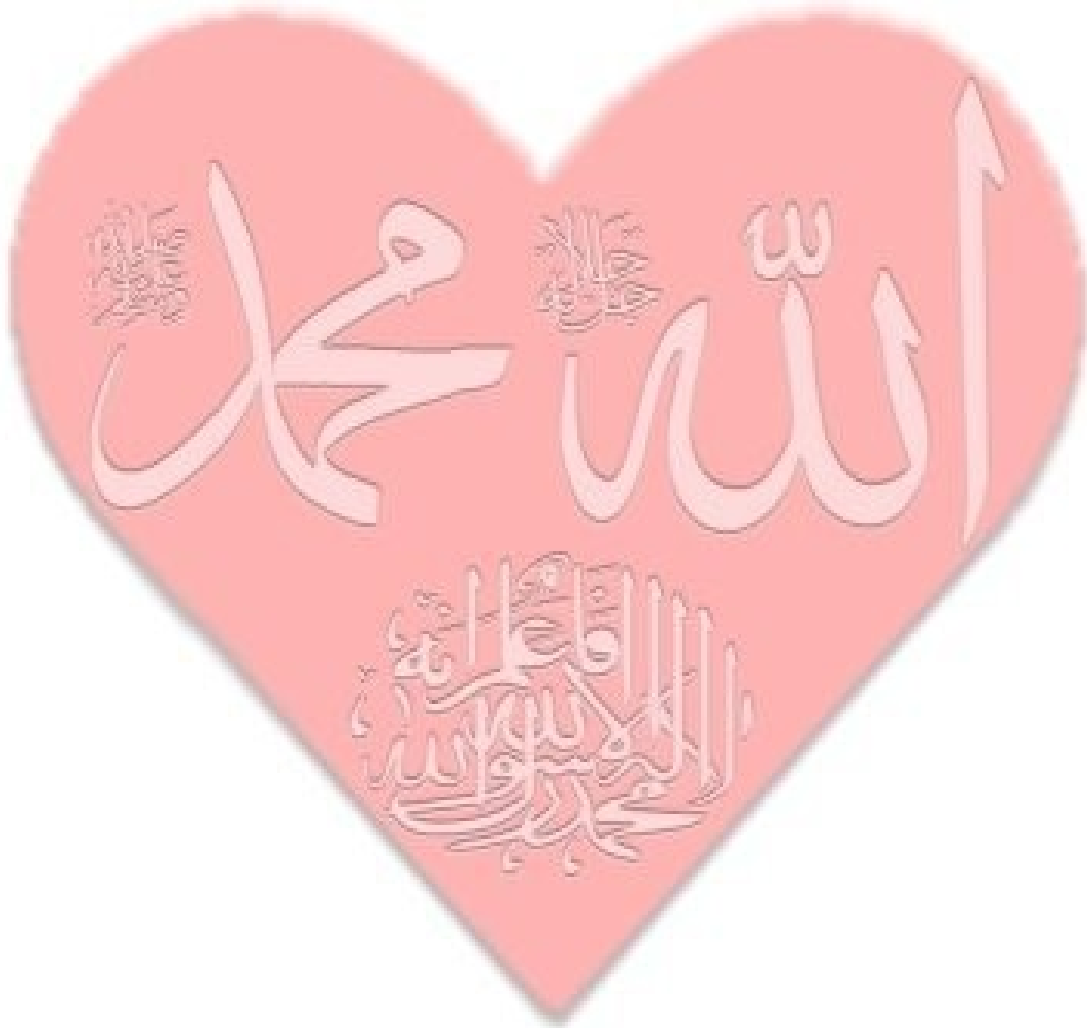
*73 That is, "He did not just create the world and then left it alone, but He is constantly guarding and watching over everything. Just as everything in the world came into being by His act of creation so everything is living and surviving by His leave, and flourishing and functioning only under His protection and care."

وَتَوَكَّلْ عَلَى اللهِ وَكَفَىٰ بِاللّٰهِ وَكِيلًا (33:3)

And put thy trust in Allah, and Enough is Allah As A Disposer Of Affairs. *4 [Surah Al-Ahzab, v. 33:3]

The addressee of this sentence is again the Holy Prophet. He is being instructed to the effect "Carry out the duty that is being entrusted to you with full confidence in Allah, and do not care at all even if the whole world turns hostile to you." When a man comes to know with certainty that a certain Command has been given by Allah, he should have the satisfaction that his whole well-being and his good lays

in its compliance. Then, it is not for him to see and understand its wisdom, but he should carry it out with full confidence in Allah. Allah is enough for him that the servant should entrust all his affairs to Him. He is enough for his guidance as well as help, and He alone is also responsible that the one working under His guidance should never meet with evil consequences.



54. Al-Qaweeu **The Most Strong**



It also written as al-qawi, al-qawee, al-qawii: The All-Mighty:
Ya qawi, ya qawee, ya qawii

Al-Qawîu: The Supremely Strong, The Inexhaustible Strength

The Most Strong

The possessor of all strength.

He who is all-powerful and all powers originate from Him

The One whose strength is supreme.

The One who possesses unlimited strength and endurance.

The One whose vigor and strength prevail over all of creation.

The One who is beyond all weakness.

The One whose strength is inexhaustible.

From the root q-w-y which has the following classical Arabic connotations:

- (i) to be strong, vigorous, potent
- (ii) to be robust, hardy, sturdy
- (iii) to have sufficient strength or power
- (iv) to prevail over

Related names:

QawÓ - Strong - the One who is all-mighty and possesses inexhaustible strength.

MatÓn - Firm - the One whose nature it is to be firm, determined and steadfast.

Qahhâr - Dominator - the One who dominates, conquers, overpowers

Muqtadir - Determiner - the One who uses supreme power to enforce whatever Divine wisdom decrees or decides.

This name is sometimes written as al-Qawiyy.

This name is used in the Qur'ân:

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ (42:19)

(42:19) Allah is Most Gentle to His servants *34 and grants sustenance to whomsoever He pleases. *35 He is All-Strong, Most Mighty. *36 [Surah Ash-Shura]

*34 The word "Kind" cannot fully convey the meaning of the word "Latif" as used in the original. This word contains two meanings: First, that Allah is very Kind and Compassionate to His servants; second, that He is a subtle observer and keeps in view even their minutest and most ordinary needs, which none else can see, and He fulfils them in such ways that they themselves do not perceive as to which need of theirs has been fulfilled at what time and by whom. Then the "servants" here does not imply only the believers but all servants. That is, Allah is Kind and Compassionate to all His servants."

*35 It means: The demand of His general kindness and compassion is not this that all the servants should be given everything equally. For although He is providing for each and every one from His treasures, there is no equality and uniformity in the measure of His provisions. He has given one thing to one and another to another: He has provided someone with something in a greater measure and another with another thing more generously.

*36 That is, "His system of providence is functioning unto His own might. No one has the power to change it or take away something forcibly from Him, or prevent Him from providing for somebody."

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ

لِلنَّاسِ - وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ - إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (57:25)

We sent aforetime Our Messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; *45 and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, *46 that Allah may test who it is that will help, unseen, Him and His Messengers: for **ALLAH IS FULL OF STRENGTH**, Exalted in Might (and able to enforce His Will). *47 [Surah Al-Hadid, v.57:25]

*45 In this brief sentence the whole essence of the mission of the Prophets has been compressed, which one should clearly understand. It says that all the Messengers who came to the world from Allah, brought three things:

- (1) Bayyinaat manifest signs which clearly showed that they were really Allah's Messengers, and were not impostors; convincing arguments which made it evident that what they were presenting as Truth was really the Truth, and what they condemned as falsehood was really falsehood clear instructions which told without any ambiguity what was the right way for the people in respect of beliefs, morals, acts of worship and dealings, which they should adopt, and what were the wrong ways which they should shun and avoid.
- (2) Kitab: the Book which contained all the teachings required for the guidance of man so that people may turn to it for enlightenment.
- (3) Mizan: the Criterion of truth and falsehood which may precisely indicate, like a balance, the golden mean between two extremes in matters of thought, morals and dealings.

The object for which the Prophets were sent with these three things was that man's conduct in the world and the system of human life, individually as well as collectively, should be established with justice. On the one hand, every man should precisely know the rights of God, the rights of his self and the rights of all these people with whom one may have to deal in any way, and should fulfill them faithfully; and, on the other, the system of collective life should be built on such principles as should eliminate every kind of injustice from society, should safeguard every aspect of civilization and local life against extremism, should

establish correct balance and equity in all spheres of collective life, so that all elements of society should receive their rights equitably and fulfill their obligations and duties responsibly. In other words, the object of sending the prophets was to establish individual as well as collective justice. They wanted to establish justice in the personal life of each individual so as to bring about poise and equilibrium in his mind, his character, his conduct and his dealings. They also wanted to establish the whole system of human society on justice so that both the individual and the society should assist and cooperate with each other in their spiritual, moral and material well-being instead of being a hindrance and obstacle.

*46 Sending down iron means creating iron in the earth just as in Az-Zumar:6 it has been said: "He sent down for you eight heads of cattle, male and female." As whatever exists in the earth, has come here by Allah's command, and has not appeared by itself, its being created has been expressed in the Qur'an as its being sent down. The mention of "sending down iron which has great strength and other benefits for men" immediately after stating the object of the mission of the Prophets by itself indicates that by iron here is meant political and military power. Thus the verse means: "Allah did not raise His Prophets in the world just to present a scheme for the establishment of justice, but it was also a part of their mission to endeavor to enforce it practically, collect necessary power to establish justice in all spheres of life, to punish those who might disrupt it and to break the power of those who might resist it."

*47 That is, "Allah does not need this help because He is weak and cannot use His power to accomplish this work, but He has adopted this method for the trial of men: man can advance on the way of his progress and well-being only by passing through this trial. Allah indeed has the power to subdue all the disbelievers by one command whenever He wills and give to His Messengers complete dominance over them, but in that case the believers in the Messengers would have - nothing to do for which they should become entitled to rewards. That is why Allah instead of accomplishing this mission through His dominant power adopted the method of sending His Messengers to human beings with the Signs and the Book and the Criterion, and enjoined them to present the way of justice before the people and exhort them to refrain and desist from wickedness

sad injustice At the same time He gave us full option to accept the message of the Messengers or to reject it. He summoned those who accepted the invitation to come forward and help Him and His Messengers to establish justice, and to exert their utmost against those were bent upon retaining the unjust system. Thus, Allah wants to see who among us reject: the invitation to justice, who exert with their lives in order to retain injustice as against justice, who shirk: supporting struggling for the cause of the message of justice after they have accepted it, and who stake their lives and their possessions for the sake of unseen God to help the truth become dominant in the world. Only for those who emerge successful in this test will avenues to fixture progress be opened up."

كَتَبَ اللَّهُ لِأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (58:21)

(58:21) Allah has decreed: "It is I and My Messengers who must prevail": for **ALLAH IS ONE FULL OF STRENGTH**, able to enforce His Will. [Surah Al-Mujadila, v.58:21]

الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ بغيرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَّمتْ صَوَامِعُ وَيَعِبُ و صَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (22:40)

Those who have been expelled from their homes unjustly *80 only because they said "Our Lord is Allah." *81 for had it not been that Allaah checks one set of people by means of another, monasteries, churches, synagogues *82 and mosques, wherein the name of Allah is often mentioned much, would surely have been pulled down. *83 Indeed Allaah will help those who help Him and Allaah is the Strong, the All-Mighty. [Surah Al-Hajj, v.22:40]

*80 The mention of their expulsion from their homes in v. 40 is a clear proof that this portion of Surah Al-Hajj was revealed at al-Madinah.

***81 Only because they said "Our Lord is Allah."**

إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ

In order to have an idea of the severe persecution of the Muslims, a few instances of this are cited.

- (1) Hadrat Suhaib Rumi was deprived of everything, when he was about to migrate to al-Madinah. When he reached there, he had nothing with him except the clothes he was wearing. Though he had earned all that through his own labours he was deprived of everything by the disbelievers of Makkah.
- (2) When Hadrat Abu Salmah was about to leave Makkah with his wife and a suckling child, his in-laws forcibly separated his wife from him, and then the people of his own family tore away the child from them. Thus the poor woman had to pass one whole year in sorrow and grief. After a year, she secured the child somehow and journeyed from Makkah to al-Madinah with it all alone on a dangerous route.
- (3) `Ayyash bin Rabi`ah was a half brother of Abu Jahl: When he migrated to Al-Madinah, he was followed by Abu Jahl and another brother of his, and they told him the lie: "Your mother has taken the oath that she will not move from the sun to the shade nor comb her hair until she should see you (`Ayyash) You should therefore go back with us to Makkah,' show her your face and then come back". He was taken in by this trick. When they were journeying back the two brothers made him a prisoner, took him to Makkah with his hands and feet tied, and proclaimed, "O people of Makkah, this is how these lads should be treated and set right". He remained in that state for a long time and was at last rescued by a brave Muslim.

*82 Saumah (pl. Swami), Biy`ah and Salawat in the original Text are the places of worship of the monks who have left the world, the Christians and the Jews respectively. Salawat was Salauta in Aramaic, which might be the origin of the English words salute and salutation.

*83 mosques, wherein the name of Allah is often mentioned much, would surely have been pulled down. *83 وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا

In this sentence, a Divine principle has been stated:

"Allah does not let a group of people or a community has authority forever. Every now and then He repels one group by means of another".

If this had not been the case, the permanent dominator would have created chaos not only in the political and economic spheres, but would have encroached upon the places of worship as well. This "principle" has also been stated in v. 251 of Chapter II (Al-Baqarah).

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ
وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ
الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ (2:251)

(2:251) Consequently, by Allah's grace, they routed the unbelievers, and David killed Goliath; and Allah gave him kingship and wisdom and taught him whatever other things He willed. And if Allah had not been repelling one set of people by means of another, the earth *273 would have been filled with chaos. *274 But Allah is bountiful to the world (and so repels chaos in this way). [Surah Al-Baqarah]

*273. David was then in the early years of his youth. By chance he joined the army of Saul just when the mighty champion of the Philistine army had challenged the Israelite army to combat. None of the Israelites had the courage to take up the challenge. On seeing this, David took on Goliath in a duel and slew him. From then on, David could do no wrong in the eyes of the Israelites. Saul gave him the hand of his daughter in marriage and ultimately he became the ruler of the Israelites. [For details see 1 Samuel, chapters 17 and 18]

*274. This enunciates the principle according to which God treats the nations as a part of the Divine system governing the world. He allows various nations to attain power and strength within certain limits. But when any nation begins to commit wrongs and exceed reasonable limits. God brings forth another nation as a counterweight, was the dominion of one nation or party to endure forever, and was its capacity to perpetrate wrongs granted in perpetuity, God's earth would become full of corruption and wickedness.

55. Al-Mateenu

The Unbreakable Might



It also written as al-matin, al-mateen, al-matiin: The Unbreakable Might
Ya-Matin, ya mateen, ya matiin

Al-Matînu: The Firm, The Steadfast, The Ever-Constant

The Firm One, The Forceful One

He who is strong, powerful and steadfast.

He who controls the entire universe and all other creations without any exertion or effort. The owner of untiring and unlimited powers.

He who is not dependent on anyone for anything.

The One who is most steadfast and solid.

The One whose strength produces certitude.

The One who is loyal, firm and constant.

The One whose nature is the utmost firmness and steadfastness.

The One who can easily overcome anything through supreme firmness and strength of determination.

From the root m-t-n which has the following classical Arabic connotations:

(i) to be strong, stout, firm, hard

(ii) to be solid, robust

(iii) to be steadfast, certain, sure

- (iv) to possess any quality in a strong degree
- (v) the hard outer or apparent part of something
- (vi) elevated and hard ground

Related names:

QawÓ - Strong - the One who is all-mighty and possesses inexhaustible strength.
MatÓn - Firm - the One whose nature it is to be firm, determined and steadfast.
Qahhâr - Dominator - the One who dominates, conquers, overpowers
Muqtadir - Determiner - the One who uses supreme power to enforce whatever
Divine wisdom decrees or decides.

This name is used in the Qur'ân:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ- (56) مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ- (57) إِنَّ اللَّهَ هُوَ الرَّزَّاقُ- ذُو الْقُوَّةِ الْمَتِينُ (58)

(56) I have only created Jinns and men, that they may serve Me. (57) No Sustenance do I require of them, nor do I require that they should feed Me. (58) For Allah is He Who gives (all) Sustenance, - Lord of Power - **STEADFAST (FOREVER)**. [Surah Adh-Dhariyat, 51:56-58]

Other commentator says:

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ (51:58)

"Indeed Allaah is the Provider, Owner of Strength, and the Powerful." (51:58)

56. Al-Waliyu

The Protecting Friend



It also written as al wali, al walee, al-waliy, al-waliyy, al-vali, al-valee
The nearest friend: Ya-Wali, ya walee

Al-Walîu:

The Protecting Friend, The Loving Defender, The Nearby Guardian

The Protecting Friend:

He who loves, helps, protects, safeguards, guides, blesses and rewards all His righteous servants and becomes a friend of them.

The One who is lover, protector and lord.

The One who is lovingly supportive.

The One who is the protecting friend.

The One who guards and rules all of creation.

The One who lovingly guides mankind to turn toward the path of righteousness.

From the root w-l-y which has the following classical Arabic connotations:

- (i) to be near, close, nearby
- (ii) to be a friend, helper, supporter
- (iii) to defend, guard (lit. friendly dealing)
- (iv) to be in charge, to turn one toward something
- (v) to be the master, owner, lord

According to Râghib, the root w-l-y indicates one thing taking place by the side of another in such a way that there is no distance between them, both physical and figurative.

WâlÓ emphasizes the aspects of lordship, ownership and mastery of the One who is also friend and helper.

WalÓ emphasizes the nearness and loving, protective, guarding and helping aspects of the One who is also the lord and master.

This name is used in the Qur'ân:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (2:257)

Allah is The Protector of Those Who Have Faith from the depths of darkness He will lead them forth into light.*287 Of those who reject faith the patrons are the Evil Ones*288 from light they will lead them forth into the depths of darkness. They will be Companions of the Fire, to dwell therein (forever). [Surah Al-Baqarah, v.2:257]

*287. The '**darkness**' mentioned here means the darkness of Ignorance, which throws man off the path of salvation and well-being and directs his energies and efforts to wrong directions in defiance of reality. '**Light**' here means the knowledge of Truth with the help of which man comes to know his own reality and that of the universe; this knowledge also shows him the purpose of his life, and thus leads him consciously, to adopt the Right Way.

*288. Here **taghut** (see n. 286 above) has a plural connotation. It implies that by turning away from God a man is subjected not to the tyranny of one, but to the tyranny of many **tawaghit** (evil one). One of these is Satan, who throws up new temptations and allurements. Another potential **taghut** (transgressor) is men own animal self, which seeks to subjugate him to his appetites and desires. There are many more **taghut** in the world outside oneself ; one's wife and children, one's relatives, one's family and one's community, one's friends and acquaintances, one's social environment and one's people, one's leaders and guides, one's government and rulers are all potential **taghut**, each one of whom seeks to have his purposes served. Man remains subjected to these innumerable masters

throughout his life, not knowing precisely whom he should please and whose displeasure he should avoid.

إِنَّ وَلِيِّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ (7:196)

(7:196) My guardian(protector) is Allah Who has revealed the Book, and it is He Who protects the righteous. *149

*149. This is in response to the threats held out by the polytheists to the Prophet (peace be on him). They used to tell the Prophet (peace be on him) that if he did not give up opposing their deities and denouncing them, he would be overwhelmed by the wrath of those deities and court utter disaster.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتِطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ (7:197)

(7:197) And those whom you invoke other than Allah, they can neither help themselves nor you.

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ (7:198)

(7:198) And if you were to call them to true guidance, they will not hear; and you observe them looking at you whereas they have no power to see.'

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ (42:28)

57. Al-Hamîdu

The Praiseworthy



It also written as al-hamid, al-hameed, al-hamiid, The Praiseworthy
Ya-Hamid, ya hameed, ya hamiid

Al-Hamîdu:

The Praiseworthy, The Laudable One, The Object of all Praise

The Praised One, The Praiseworthy:

He to whom all praise belongs, and who alone is lauded by the tongues of all creation.

Al-Hameed(the One Who is praised):

In His Person, Names, Attributes and Actions, He possesses the best of names and the most perfect of attributes and the best and most complete actions for indeed the Actions of Allaah are based upon Grace and Justice.

The One who is praised and is praiseworthy.

The One who is worthy of all thankful praise.

The One and only One who truly deserves all praise, honor and adoration.

The One who is exalted, praised and glorified by the very existence of creation.

The One who deserves every manner of praise, exaltation and glorification, both public and private.

From the root h-m-d which has the following classical Arabic connotations:

- (i) to praise, to laud with deep feelings of adoration and submission
- (ii) to praise one for something done by that one's own will
- (iii) to speak well of, honor, commend
- (iv) to eulogize

The root h-m-d denotes the highest praise and honoring being offered with deep feelings of thankfulness, admiration, humility and submission.

HamÔd indicates one who is praised and praiseworthy due to his own inherent qualities, not due to any specific favor, and who does glorious works entirely of his own volition and according to his own will.

Shakûr denotes appreciation, gratitude or praise for some particular favor.

The root h-m-d is also the basis of the expression al-hamdulillâh (all praise is for Allah), as well as being the root of the names Ahmad (praiseworthy), Mahmûd (praised) and Muhammad (much praised, or repeatedly praised).

This name is used in the Qur'ân:

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُ الْغَنِيُّ الْحَمِيدُ
(22:64)

To Him belongs all that is in the heavens and the earth and undoubtedly Allah is All-Sufficient and All-Praiseworthy. *112 [Surah Al-Hajj,v.22:64]

*112 He alone is "All-Sufficient" and does not stand in need of anyone in any way. He is "All-praiseworthy" because all praise belongs to Him alone whether anyone praises Him or not.

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ (85:8)

Against these they had no grudge except that they believed in Allah, the Most Mighty, the Most Praiseworthy, [Surah Buruj, v.85:8]

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ
الْغَنِيُّ الْحَمِيدُ (57:24)

Those who are niggardly and bid others to be niggardly. *43 And he who turns away, (should know that) Allah is Self-Sufficient, Immensely Praiseworthy. *44 [Surah Al-Hadid,v.57:24]

*43 The allusion is to the trait of character that everyone could experience among the hypocrites in the Muslim society itself. As regards the outward affirmation of the Faith, they could not be distinguished from the true Muslims. But owing to lack of sincerity they were not receiving the sort of training that was being given to the sincere Muslims. Therefore, the little prosperity and leadership that they were enjoying in an ordinary town of Arabia, was causing them to be swollen with pride. As for their stinginess, not only were they themselves unwilling to give away a penny in the cause of God Whom they professed to believe in and the Messenger whom they professed to follow and the Faith which they professed to have accepted, but tried to prevent others also from making any contribution, for, they thought, it was a useless cause. Obviously, if there had been no trials and tribulations, these worthless people, who were of no use to Allah, could not be separated from the sincere and worthy believers, and without weeding them out a mixed crowd of sincere and insincere Muslims could not be entrusted with the high office of leadership of the world, the great blessings of which the world subsequently witnessed in the rightly-guided Caliphate.

*44 That is, "Even if after hearing these words of admonition a person does not adopt the way of sincerity, faithfulness and sacrifice for the sake of Allah and His Religion, and wishes to persist in his stubbornness, which Allah disapproves, then Allah has no use for him, for Allah is All-Sufficient and Independent of His creatures: He does not stand in need of their help in any way. And He is All-Praiseworthy: people of good qualities only are acceptable to Him; people of evil character cannot be entitled to receive any favor from Him."

الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ (14:1)

(14:1) Alif Lam Ra. O Muhammad ! this is a Book which We have sent down to you so that you may bring mankind by the help of their Lord out of the dark ways (of ignorance) into the Light (of knowledge) to the Way of that God, *1 Who is All-Powerful and inherently worthy of All Praise *2 and the Owner of whatever is in the heavens and the earth.

*1 This is the purpose for which the Holy Prophet had been sent. He was entrusted with the mission that he should bring mankind back from the ways of darkness (ways of wickedness) into the Way of God by the help of the Light of the Qur'an. For everyone, who is not on the Way of God is in fact, wandering about in the ways of the darkness (of ignorance), even though he might consider himself to be very enlightened and full of knowledge. On the other hand, the one who finds the Way of Allah comes into the Light of Knowledge, even though he might be an illiterate person.

As regards "by the help of their Lord", this implies that the most a missionary of Islam (even though he be a Messenger of Allah) can do is to present the Right Way. It is not in his power to bring anyone forcibly to the Way, for this can only happen by the help and permission of Allah. That is why only that person whom Allah helps and permits gets guidance: otherwise even a perfect Missionary like a Messenger fails to bring a person to the Way. As regards the Divine Law, according to which Allah helps and permits a person to gain guidance, we learn from different passages of the Qur'an that Allah gives help only to that person who himself has a desire to get guidance: who frees himself from obduracy, obstinacy and prejudice: who is not a follower of his lust, nor a slave of his desires: who is inclined to see with open eyes) and hear with open ears and think with a clear mind, and is ready to accede to any reasonable thing.

*2 The word (Hamid) is more comprehensive than (Mahmud). A person will be entitled to be Mahmud only when he is praised. But the Being Who is Hamid, is naturally and permanently worthy of praise, whether anyone praises Him or not, because the element of praise is inherent in Him and is inseparable from Him.

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ (31:26)

To Allah belong all things in heaven and earth. *46 Verily Allah is He (that is) free of all wants, **WORTHY OF ALL PRAISE**. *47 [Surah Luqman, v.31:26]

*46 That is, 'The reality is not merely this that Allah is the creator of the earth and the heavens, but in fact He alone is the Master of all things found in the earth and heavens. Allah has not created this universe and left it to others to become masters of the whole or a part of it, but He Himself is Master of His creation and everything that exists in this universe is His. Here. He alone possesses Divine rights and powers and no one else. "

*47 This has been explained in E. N. 19 below.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (31:12)

"And indeed We bestowed upon Luqmaan wisdom saying: 'Give thanks to Allaah,*18' and whosoever gives thanks, he gives thanks for (the good) of his ownself. And whoever is ungrateful then verily Allaah is All-Rich, Worthy of All praise."*19 Surah Luqman, v.31:12]

*19 That is," The one who is ungrateful and unbelieving, his unbelief is harmful to his own self. Allah does not lose anything. He is Independent and does not stand in need of anyone's gratitude. The gratitude of someone does not add anything to His Godhead, nor does anyone's ingratitude and disbelief change the factual reality that whatever the servants have got, has been granted by Him. He is Self-Praiseworthy whether someone praises Him or not. Every particle in the universe bears testimony to His Perfection and Beauty, His Creativity and Providence, and every creature is paying homage to His glory perpetually."

58. Al-Muhsuîu



It also written as al-muhsi, al-muhsee, al-muhsii: The reckoner
Ya-Muhsi, ya muhsee

Al-Muhsuîu: The Reckoner, The Appraiser, The Accountant

THE RECKONER, THE APPRAISER

He who knows the number of all things although they cannot be counted, and knows each of them.

The One who knows the details of each and every thing.

The One who possesses all quantitative knowledge.

The One who comprehends everything, small or great, inner or outer.

The One who registers and records every thought and deed.

From the root h-s-y which has the following classical Arabic connotations:

- (i) to number, count, reckon, compute
- (ii) to collect in an aggregate by numbering
- (iii) to register or record something
- (iv) to take an account of something
- (v) to comprehend or know altogether
- (vi) to possess full comprehension

The name Mushî is not specifically used as a Beautiful Name in the Qur'ân.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (58:6) أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ
رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ
إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ
اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (58:7)

(6) On the Day that Allah will raise them all up (again) and show them the truth (and meaning) of their conduct. **ALLAH HAS RECKONED ITS (VALUE)**, though they may have forgotten it, for Allah is Witness to all things. (7) Seest thou not that Allah doth know (all) that is in the heavens and on earth? There is not a secret consultation between three, but He makes the fourth among them, nor between five but He makes the sixth, nor between fewer nor more, but He is with them, wheresoever they be: in the end will He tell them the truth of their conduct, on the Day of Judgment. For Allah has full knowledge of all things. Surah Mujadila, v.58:6-7]

إِنَّ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنَ عَبْدًا (93) لَقَدْ
أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا (94) وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا (95)

59. Al-Mubdiyu

The Originator



It also written as al-mubdi, The Originator: ya mubdi

Al-Mubdi'u: The Originator, The Starter, The Beginner

The Originator

He who has created for the first time all beings from nothing and without any model.

The One who is the originator of all creation.

The One who is the founder of creation.

The One who begins all things.

The One who initiates all creation.

From the root b-d-' which has the following classical Arabic connotations:

to begin, create, make something new

to make something be first, have precedence

to contrive a new thing

to invent, to do first

to commence, start, at the beginning

The term Mubdi' is not specifically used as a Beautiful Name in the Qur'ân.

The terms al-Mubdi' (the Starter) and al-Mu'Ód (the Restorer) are often used together in the hadith, and are also paired together by many commentators including al-GhazâlÓ who described them as:

Al-Mubdi' (the Beginner) al-Mu'Ód (the Restorer) - these terms mean the One who bestows existence, and when this origination is not preceded by something like it, it is called a beginning; but when it is preceded by something like it, then it is called restoration.... all things began with Him and are restored to Him; began in Him and in Him are restored.

And similarly, the two attributes *al-Mubdi' al-Mu'îd* are defined together in the lexicon *Tâj al-'Arûs* as:

He who createth mankind, and who returneth them after life to death...

In some Classical Arabic literature, the participles Mubdi' and BadÓ' are used interchangeably. However, in many Qur'ân commentaries, these terms are used to describe slightly different attributes, with the name Mubdi' emphasizing the initiation of creation, while BadÓ' emphasizes the awesome innovation of such creation.

Related names:

Mubdi' is the One who initiates, starts or begins the production or creation of all things.

BadÓ' is the One who creates in awesome, wonderful, amazingly original ways that have no precedent whatsoever.

Mu'Ód is the One who repeats, restores and revives that which had been previously invented.

Bâri' is the way the One works with substances, often creating from existing matter, making and evolving that which is free and clear of imperfections, free and clear of any other thing.

Khâliq is the One who continues to plan, measure out and create and who has the power to change things from one state to another, in and out of existence.

Muṣawwir is the One who arranges forms and colors, and who is the shaper of beauty.

أَمَّنْ يَبْدَأُ الْخَلْقَ - ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ -
أَعْلَهُ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (27:64)

Who Originates Creation then repeats it, and who gives you sustenance from heaven and earth? (Can there be another) god besides Allah? Say, "Bring forth your argument, if ye are telling the truth!" [Surah An-Naml, v.27:64]

See they not how **ALLAH ORIGINATES CREATION**, then repeats it: truly that is easy for Allah. Say: "Travel through the earth and see how **ALLAH DID ORIGINATE CREATION**; so will Allah produce a later creation: for Allah has power over all things. 29:19-20

Other Commentators:

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ - ثُمَّ يُعِيدُهُمْ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ
(29:19)

(29:19) Have *31 they never observed how Allah creates for the first time and then repeats it? Indeed (to repeat the creation of a thing) is even easier for Allah *32 (than creating it for the first time).

*31 From here to the end of verse 23 is a parenthesis, which has been interposed in the story of the Prophet Abraham and addressed to the disbelievers of Makkah. The relevance of this interposition in the story, which is being related for the admonition of the disbelievers, is that they were basically involved in two kinds of deviation: (i) shirk and idol-worship, and (ii) the denial of the Hereafter. The first of these has been refuted in the Prophet Abraham's speech as related above. Now the second is being refuted in these few sentences by Allah Himself.

*32 That is, "On the one hand, countless new things come into existence from non-existence, and on the other, similar new members continue coming into existence to take the place of the dying members of every species. The polytheists acknowledged that that was all due to Allah's power of creation and invention. They never denied Allah's being a Creator, just as the polytheists of today do not do. Therefore, the argument has been based upon what they themselves acknowledged as a reality, as if to say, "How do you think that God, Who, according to your own belief, brings things into existence from non-existence, and does not create things just once, but goes on bringing into existence similar things in place of the dying things repeatedly in front of your very eyes, will not be able to raise you back to life after death?" [For further explanation, see E.N. 80 of Surah AnNaml, 27:64, Towards Understanding the Qur'an: S.A.A.Mawdudi]

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ
النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (29:20)

(29:20) Say: "Go about the earth and see how He created for the first time, and then Allah will recreate life." Surely, Allah has power over everything. *33

*33 That is, "When you yourselves are witnessing things being created in the first instance by God's competence and skill, you should understand it well that re-creation shall also take place by the same competence and skill. Such a thing is not beyond His power nor can it be."

60. Al-Mu'idu

The Restorer



It also written as al-mu'id, al-muid, al-mu'eed, Al-Mueed, The Restorer:
Ya-Muid, ya mu'eed, ya mueed

Al-Mu'îdu: The Restorer, The Reviver, The Renewer, The Re-Creator

The Restorer

He who restores His creatures after death.

The One who restores and repeats all that has been created.

The One who constantly renews, revives and repeats creation.

The One who restores and revives the spiritual essence of every person.

The One who repeatedly renews mankind's proper relationship with goodness.

The One who repeatedly restores and revives creation, both physically and spiritually.

From the root '-w-d which has the following classical Arabic connotations:

- (i) to return to something
- (ii) to repeat, reproduce
- (iii) to come back
- (iv) to restore, to renew

The term Mu'Ód is not specifically used as a Beautiful Name in the Qur'ân. The terms al-Mubdi' (the Starter) and al-Mu'Ód (the Restorer) are often used together in the hadith, and are also paired together by many commentators including al-GhazâlÓ who described them as:

al-Mubdi' (the Beginner) al-Mu'Ód (the Restorer) - these terms mean the One who bestows existence, and when this origination is not preceded by something like it, it is called a beginning; but when it is preceded by something like it, then it is called restoration.... all things began with Him and are restored to Him; began in Him and in Him are restored.

And similarly, the two attributes *al-Mubdi' al-Mu'id* are defined in the lexicon *Táj al-'Arûs* as:

He who createth mankind, and who returneth them after life to death...

Related names:

Mubdi' is the One who initiates, starts or begins the production or creation of all things.

BadÓ' is the One who creates in awesome, wonderful, amazingly original ways that have no precedent whatsoever.

Mu'Ód is the One who repeats, restores and revives that which had been previously invented.

Bâri' is the way the One works with substances, often creating from existing matter, making and evolving that which is free and clear of imperfections, free and clear of any other thing.

Khâliq is the One who continues to plan, measure out and create and who has the power to change things from one state to another, in and out of existence.

Muṣawwir is the One who arranges forms and colors, and who is the shaper of beauty.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ
ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ (10:34)

Say: "Of your 'partners', can any originate creation and repeat it?"*41 Say: "it is Allah who originates creation and repeats it: then how are ye deluded away (from the truth)"*42 [Surah Yunus, v.10:34]

*41. The unbelievers did acknowledge that God alone had brought everything into existence in the first instance, that none of those who had been associated with God in His divinity had any part in it. As for resurrection, which simply

amounts to repeating the initial act of creation, it is quite evident that He Who has the power to create, also has the power to repeat; anything else would be inconceivable. All this is so reasonable and clear that in their heart of hearts even rank polytheists were convinced of its truth. Yet they were hesitant to affirm it for if they did so, it would make it difficult for them to deny the existence of the Hereafter.

It is for this reason that in response to the earlier question (see verse 31 above) it has been mentioned that the unbelievers acknowledge that God alone brought about the creation. But with regard to the question of repeating that creation, it is the Prophet (peace be on him) who has been asked here to proclaim that it is God alone Who brought about the original creation and it is He Who will create again.

*42. The unbelievers are being asked to see reason. For on the one hand they themselves recognize that it is Allah alone Who causes their birth and death, and on the other, they are being misdirected by their so-called religious leaders into believing that they ought to worship and adore others than Allah.



61. Al-Muhyi

The Giver of Life



It also written as al-muhyi, al-muhyee, al-muhiyy, al-muhyii, The Life Giver:
Ya-Muhyi, ya muhyee, ya muhiyy

Al-Muhyî :

The Bestower of Life, The Giver of Life, The Reviver

The Giver of Life: He who confers life, gives vitality, revives.

The One who created life.

The One who makes all things live.

The One who brings the heart to life.

The One, and only One, who can bring something to life.

The One who decides what will be vitalized and brought to life.

The One who revives and grants wholeness, even to the spiritually dead.

From the root h-y-y which has the following classical Arabic connotations:

- (i) to live, to be living
- (ii) to become apparent, distinct
- (iii) to animate, to revive
- (iv) to vitalize, to call into being
- (v) to be whole, sound
- (vi) to call, summon, invite, hasten

The name al-Hayy (ever-living) is also from this same h-y-y root.
The names MumŌt (the life-taker) and MuhyŌ (the life-giver) are opposites.

This name is used in the Qur'ân:

وَمِنْ آيَاتِهِ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ
اهْتَزَّتْ وَرَبَّتْ. إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَى إِنَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ (41:39)

(41:39) And of His Signs is that you see the earth withered, then We send down water upon it, and lo! It quivers and swells. Surely He Who gives life to the dead earth will also give life to the dead. *47 Surely He has power over everything. [Surah Ha-Mim-As-Sajdah]

*47 For explanation, see below as An--Nahl: 65, Ar-Rum:19 and E.N. 19 of Al-Fatir.

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي
ذَلِكَ لَآيَةً لِقَوْمٍ يَسْمَعُونَ (16:65)

(16:65) (In every rainy season you see that) Allah sent down water from heaven, and by it gave life to the earth after it had been dead: indeed there is a Sign in this for those who listen (to the Message). *53a [Surah An-Nahl]

*53a. That is, “Had you listened to the Message of the Prophet, and observed those Signs carefully, you would have cried from the core of your heart, 'These Signs support his Message'. Year after year you witness these Signs. There is the land, all barren before you, without any sign of life no blade of grass, no bud or flower, and no insect. Then comes rain. All of a sudden, the same land is covered with life. There crop upon numerous kinds of insects of which no vestige had been left. You witness this process of life and death, and death and life, repeated year after year. Yet you doubt this when the Prophet tells you that Allah will again bring to life all human beings after their death. This is because you see these Signs as animals do, which do not see the wisdom of the Creator underlying this phenomenon; otherwise you would have discovered that these signs support the Message of the Prophet”.

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي
الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ (30:19)

(30:19) He brings forth the living from the dead and brings forth the dead from the living, and revives the earth after it is dead. *25 Likewise will you be raised to life (after you die). [Surah Ar-Rum]

*25 That is "How can that God Who is doing all this perpetually in front of your eyes, be helpless in raising than to life after death? He is causing absolutely dead matter to be discharged from living men and animals. He is ever bringing into existence countless animals and human beings by breathing life into dead matter, whereas the substances themselves which make up the bodies of the living beings are absolutely without life He is making you witness the phenomenon that wherever water becomes available, lands previously lying barren start blooming and blossoming with animal and vegetable life. In spite of witnessing all this if a person thinks that the God Who is sustaining the universe will be helpless to raise man back to life after death, he is wholly devoid of the common sense. His mind's eyes do not see the clear realities gleaming from the manifestations which his head's eyes see."

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ
فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ (35:9)

(35:9) It is Allah Who sends forth winds which then set the clouds in motion, which We drive to some dead land giving a fresh life to earth after it had become dead. Such will be the resurrection of the dead. *19

*19 That is, "These ignorant people think that the Hereafter is impossible. That is why they are living under the delusion that they may do whatever they like in the world, the time will never come when they will have to appear before their God and render an account of their deeds. But this is no more than a delusion. On the Day of Resurrection, the dead men of All ages will suddenly rise back to life at one call of Allah just as the dead earth comes back to life at one shower of the rain and the roots, lying dead for ages, become green and start sprouting up from the layers of the earth."

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ
وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ
تَهْتَدُونَ (7:158)

Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That Giveth Both Life And Death. So believe in Allah and His Messenger, the unlettered Prophet, who believed in Allah and His Words: follow him that (so) ye may be guided." [Surah Al-A'raf, v.7:158]

الله

62. Al-Mumeetu

The creator of death



It also written as al-mumit, al-mumeet, al-mumiit, The Life Taker:
Ya mumit, ya mumeet

Al-Mumîtu: The Creator of Death, The Slayer, The Life-Taker

Al-Mumeetu:

The Creator of Death, The destroyer, The One who renders the living dead.
The Causer of Death, The Taker of Life: He who creates the death of a living creature.

The One who created the inanimate world, to which all living forms return.

The One who ordains what shall become lifeless.

The One who creates the appearance of death, physically or spiritually.

From the root m-w-t which has the following classical Arabic connotations:

- (i) to die, pass away, burn out, be lifeless
- (ii) to be quiet, still, calm
- (iii) to be inanimate
- (iv) to be deprived of sensation
- (v) to be spiritually dead, lacking spiritual life

The name MumŌt is not specifically used as a Beautiful Name in the Qur'ān.
The names MumŌt (the life-taker) and MuhyŌ (the life-giver) are opposites.

The esoteric meaning of this name is well summarized by the Sufi saying that one should strive to "*die before you die*". In such a light, al-MumÓt is the One who has the power to kill lusts and attachments, the One who can slay the sense of separateness, the One who can quiet the ego.

The Qur'an has said:

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (1) لَهُ
مُلْكُ السَّمَوَاتِ وَالْأَرْضِ - يُحْيِي وَيُمِيتُ - وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ (2)

Whatever is in the heavens and on earth, Let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise. To Him belongs the dominion of the heavens and the earth: it is He Who Gives Life and Death; and He has Power over all things. [Surah Al-Hadid, v.57:1-2]

63. Al-Hayyu

The Everlasting



It also written as al-hayy, The Ever-Living, ya hayy

Al-Hayyu:

The Living, The Alive, The Everlasting, The Deathless, The Ever-Living

Al-Hyyu: The Alive, The One attributed with a life that is unlike our life and is not that of a combination of soul, flesh or blood.

Al-Hyyu(The Living)

The One Who has perfect life, existing in and of Himself and not dependant upon anyone else. The Living includes all of the Attributes of His Self.

THE ALIVE

The ever-living, deathless and the eternal one. He whose existence has neither beginning nor end.

The One who is undying, everlasting. The One who is eternally whole and sound.
The One Life from whom all life arises. The One who calls all life into being.
The One who animates all life and who makes each living thing different and distinct.

From the three letter root h-y-y, which has the following classical Arabic connotations:

- (i) To live, to be living
- (ii) To become apparent, distinct
- (iii) To animate, to revive
- (iv) To vitalize, to call into being
- (v) To be whole, sound
- (vi) To call, summon, invite, hasten

The attributes of Al-Hayy and al-Qayyûm are often used together, with Al-Hayy signifying the attribute of ever-lasting life, and al-Qayyûm signifying the attribute of self-existing life. Thus, the attributes of al-Hayy and Al-Qayyûm express two aspects of the One Life.

Abu Hurairah reported that whenever the Prophet, peace be upon him, was faced with a serious difficulty, he would raise his head to the sky and supplicate, "Subhan-Allah Al-'Azim (glory be to Allah, the Mighty)." And when he implored seriously and strongly, he would say "Ya Hayyu, Ya Qayyum (O Ever-Living One, O Self-Existing One)." (Hadith of Tirmidhi)

This name is used in the Qur'ân:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah: the Everlasting, the Sustainer of the whole Universe; there is no god but He. *278 [Surah Al-Baqarah, v.2:255 and Surah Al-Imran, v.3:1]

*278. Irrespective of the number of gods or objects of worship set up by ignorant people, the fact remains that godhead in its entirety, belong's exclusively to the Eternal Being, Who is indebted to no one for His existence. In fact, He is not only self-existent, but upon Him rests the entire order of the universe. He alone wields all sovereign authority over His dominion. None shares either His attributes or His power and might, and no one has the same claims against the creatures as He. Hence, if anywhere in the heavens or the earth someone sets up anything or anybody as an object of worship and service (ilah) either instead of or in addition to the One True God this amounts to declaring war on reality.

وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا (20:111)

All faces shall be humbled before (Allaah), the Living, and the Sustaining. And the one who carried the burden of wrong-doing shall be in complete loss! [Surah Ta-Ha, v.20:111]

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (40:65)

He is the Ever-Living: *92 there is no god but He. So call upon Him, consecrating to Him all your devotion. *93 All praise and thanks be to Allah, the Lord of the whole Universe. *94 [Surah Al-Mu'min, v.40:65]

*92 That is, "His is the real and true life. He only is living by virtue of His own power. No one else has the eternal and everlasting life but He. All others have borrowed and temporary life, which is destined to death and perishable."

64. Al-Qayyûm: The Sustainer



It also written as al-qayyum, al-qayyoom: The Self-Existing
Ya-Qayyum, Ya-Qayyoom

Al-Qayyûm:

The Self-Subsisting, The Self-Existing One upon Whom all others depend

Al-Qayyumu(The Sustainer)

The Sustainer of the inhabitants of the heavens and the earth, the One Who regulates their affairs and provisions. The Sustainer includes all the Attributes of His Actions. The Self-Subsisting, The One who remains and does not end.

The Self-Existing One, The Self-Subsisting One

1- He who does not depend on anything, nor does He require any support. 2- He who is the omnipotent, omniscient, creator and sustainer of all things. He sustains the existence of everything and is Himself not sustained or supported by anybody.

The One whose nature it is to exist.

The One who is free of any dependence on anything else for existence.

The One through whom all things arise.

The One by whom all things are eternally managed aright.

The Ever-Living, Self-Existing One who is the foundation upon which all things exist.

From the root q-w-m which has the following classical Arabic connotations:

- (i) to stand up, to rise up, to ascend, become high
- (ii) to begin, to start, to come to pass
- (iii) to arise, to set out
- (iv) to be on-going, to exist
- (v) to be founded, to be built on
- (vi) to undertake, to carry out, to manage
- (vii) to make aright, straighten out, accurate, exact
- (viii) to make righteous, upright

This name is used in the Qur'ân. For example, see 2:255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

(2:255) Allah: the Everlasting, the Sustainer of the whole Universe; there is no god but He.

It has said in the Qur'an:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا (110) وَعَدَّتِ
الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا (111) وَمَنْ يَعْمَلْ مِنْ
الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا (20:112)

(110) He knows what (appears to His creatures as) before or after or behind them: but they shall not compass it with their knowledge.*86 (111) (All) faces shall be humbled before (Him), the Living **THE SELF-SUBSISTING**, Eternal: hopeless indeed will be the man that carries iniquity (on his back). (112) But he who works deeds of righteousness, and has Faith, will have no fear of harm nor of any curtailment (of what is his due). [Surah Ta-Ha, v.20:110-112]

The attributes of **Al-Hayy** and **Al-Qayyûm** are often used together, with Al-Hayy signifying the attribute of ever-lasting life, and Al-Qayyûm signifying the attribute of self-existing life. Thus, the attributes of Al-Hayy and Al-Qayyûm express two aspects of the One Life.

Abu Hurairah reported that whenever the Prophet, peace be upon him, was faced with a serious difficulty, he would raise his head to the sky and supplicate,

"Subhan-Allah Al-'Azim (glory be to Allah, the Mighty)." And when he implored seriously and strongly, he would say "Ya Hayyu, Ya Qayyum (O Ever-Living One, O Self-Existing One upon Whom we all depend)." [Tirmidhi]

The name al-Qayyûm also has much the same meaning as the Hebrew phrase in Exodus 3:14

אֶהְיֶה אֲשֶׁר אֶהְיֶה

which is often translated as I am that I am, or I am that which I have become. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israwl, I AM hath sent unto you. [Exodus 3:14 King James version, Holy Bible]

As Sri Aurobindo wrote in his commentary of the Isha Upanishad: God is the only Being and all other existences are only His becomings. The word mustaqÓm, from this same q-w-m root, means straight, righteous, upright, rising upwards or ascending.

Al Hayy (The Ever Living)

Al Qayyum (The Sustainer, The Self Subsisting)

[From Commentary on Imaam ibn Taymeeyah's Sharhul 'Aqeedatil-Waasitiyyah]

Al-Hayyul-Qayyum - "The Ever Living, the One Who **Sustains** and **Protects** all that exists", has confirmed two of His great names.

Al-Hayyu - The Ever-Living is He who has a continuous life with no beginning or end. **Allah** is ascribed with a life that is self-sustaining. It has no external source, unlike the lives of creatures that have been granted to them by the Creator. As He was, together with His attributes, before all else, so shall He remain throughout endless time.

Al-Qayyum - 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 One Who sustains and protects all that exists**" 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. Allah's being

Alive requires all attributes of perfection, because any lacking of an attribute of perfection originates from the weakness of life. Therefore, if **Allah** has perfect life, He necessarily has all perfection.

These are two of Allah's names which comprise the perfection of Attributes and Actions. The name: **الْحَيُّ** comprises the perfection of Attributes, and **الْقَيُّومُ** the perfection of Actions. The meaning of **الْحَيُّ** is the one who possesses the perfect living. This is inferred from the **ال** in **الْحَيُّ** which is grammatically used to denote [amongst other things] the combination of all perfection [in properties and (or) applications in the term that it accompanies (al-istighraaq)].

This is also indicated in as far as existence and none-existence, and perfection and imperfection are concerned. In fact, if we consider man's life, we find it imperfect because it originates in 'adam (none-existence) and ends in 'adam.

It is also imperfect as far as his attributes and actions are concerned. For his hearing, sight, sayings, and actions are all imperfect. As such, man's life is imperfect from all angles: in existence and 'adam, and with regard to the inseparable attributes of life itself. However, with respect to Allaah, Most Mighty and Majestic, His life is perfect, neither preceded by 'adam nor coming to naught. Allaah, Most High, says:

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ
بِذُنُوبِ عِبَادِهِ خَيْرًا (25:58)

And O Muhammad! Put your trust and reliance upon the One who is Ever Living, who does not die. Glorify Him with His praise, for He alone is sufficient to be aware of the sins of His servants. [Qur'aan, Surah Al-Furqaan, v.25:58]

He also said:

كُلُّ مَنْ عَلَيْهَا فَانٍ (26) وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (27)

Whatsoever is on it (the earth) will perish, and the Face of Your Rabb, full of Majesty and Honor, will abide forever. [Qur'an, Surah Ar-Rahmaan, v.55:26-27]

That is why some of the salaf said: “The person should make a connection and not pause [when he recites the word perish in the above verse] because this signifies the right manner of perfection. The true aspect of Allah’s perfection lies not only in the fact that creation will perish but also in the baqaa’ (endless existence) of Allah, the Most Mighty and Most Majestic.

In addition, Allah’s Hayaat (Life) is one which is neither accompanied by annihilation nor by ‘adam :

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ (28:88)

Everything is perishable except Himself: Sovereignty is His, *112 [Surah Al-Qasas, v.28:88]

*112 Another meaning can be: "Sovereignty is for Him, for He alone is entitled to it by right."

Indeed, to Allaah, the Mighty and Majestic, belongs the eternally perfect Life.

Furthermore Allah’s Hayaat is characterized by the perfection of Attributes: Hearing, Sight, Knowledge, Ability, Mighty and all qualities of perfection. That is why the particle { ال } which denotes Al-istighraaq with regard to baqaa’ (endless existence) and Al-kamaal (perfection) was introduced.

Regarding [Allah’s] Saying: الْقَيُّومُ Al-Qayyum, its origin is the word Al-Qiyaam, and the measure of الْقَيُّومُ is fayy’ool and it is a form of intensiveness. The name Al-Qayyoom means the One Who is established on His Own, Self-subsisting, by whom all things subsist.

Allaah is established on His Own (qaa’im bi-nafsihi) as He, the Most High, says:

وَاللَّهُ غَنِيٌّ حَمِيدٌ (64:6)

And Allaah is the Rich (Free of all wants), **worthy of all praise.** [Qur’an, Surah At-Taghaabun, v.64:6]

So, Allaah is absolutely free of any need from all creation. He is Self-subsisting. He needs neither food nor drink, for He is the One Who feeds but is not fed. He

needs not a supporter, nor a helper, nor a deputy, nor an advisor. He is established in perfection by Himself.

If someone says, “How do we reconcile the above meaning of al-Qayyoom with the saying of Allaah, the Most High:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّصِرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ (47:7)

O you who believe! If you “help Allaah,” He will help you. and will plant your feet firmly. [Qur’an, Surah Muhammad, v.47:7]

Allah says:

وَلِيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (22:40)

Verily Allaah will help those who “help Him”. Verily Allah is Immensely Strong, overwhelmingly Mighty [Qur’an, Surah Al-Hajj (22:40)].

What is meant by His affirmation that He “is being helped”? The answer is that the intended meaning is help in the cause of Allaah’s deen, for He is the One Who is in full charge of all things. So, everything other than Allaah is dependent upon Him in existence, preparation of affairs, and sustenance.

Affirming the **sifah (attribute)** of hayaat (Life) for **Allah**, and that His life is one of perfection, neither preceded by non-existence nor coming come to naught nor characterized by imperfection. On the contrary, our life originates in ('adam) non-existence and will come to an end, and it is accompanied by imperfection. In fact, all of our life is imperfect, and that is why **Allah** described it by **Ad-Dunya** that which is lower. The Life of **Allah**, however, is perfect from all angles because of His saying: The Living, where the particle is for **al-istighraaq**, which comprises all the meanings of the qualities of the perfect life, as if He says, There is no one who is truly living except He. In fact, this is the case because there is none qualified with the life of perfection except **Allah**, the Most Mighty and most Majestic.

Affirming **Al-qayyumiyyah** for Allah because He said: Such a description does not apply to the human being. There is not a person who is established on his own nor is there anyone who takes full charge of others by whom they subsist, because there is no human being except that he is in need of others. We need workers, and they need us. We need [our] women and they need us. We need our sons and

daughters and they need us. There is no one who is absolutely in full charge (giving them care, maintenance, providing for them, etc.) of others. I may be able to take charge of someone else, but in a limited sense. That is why Allah said:

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ

What are they (so audacious that they are) setting up partners with Him Who is watching minutely over the actions of each and every soul?

Or this means in other way like: Is He [Allah] Who takes charge (guards, maintains, provides, etc.) of every person and knows all that he has earned (like any other deities who know nothing)? [Qur'an Surah Ar-Ra'd, v.13:33]

The aayah contains **Ismullaahi al-a'tham** (Allah's Most Great Name) affirmed in His saying: **Allah**, there is no god worthy of worship except He, the one who possesses the perfect living, and Who is established on His Own, Self-subsisting, and by Whom all things subsist. These two Names were mentioned in three places in the **Qur'aan**, in the two surahs known as **az-zahraawayn (the bright ones)**[(Al-Baqarah 2:255 and Al-'Imran 3:2), and in **Surah Taha 20:111**]. The people of 'ilm (ahlul 'ilm) said: The Most Great Name of Allaah is only in these two Names since they comprise the Most Beautiful Names in their entirety, and hence the attribute of Perfection is implied in the Name { الْحَيِّ } and the attribute of ihsaan (beauty) is entailed in the Name { الْقَيُّومُ } .

The perfection of Allah's Life and **qayyumiyyah** such that they are free from the slightest imperfection. The evidence is in His saying: Neither slumber, nor sleep overtakes Him. Perfection may be generalized considering what is predominant or more numerous although it may be deficient in certain aspects. However, negation of imperfection means that the perfection is absolute and in every respect is free from deficiency. In this sense the negation occurred in His Saying: Neither slumber, nor sleep overtakes Him.



It also written as al-wajid, al-waajid, The All-Perceiving
Ya-Waajidu, Ya-Waajidu

Al-Wâjidu:

The Finder, The All-Perceiving, The Wealthy, The Resourceful

Al-Waajidu:

The perceiver, The Finder, The Rich who is never poor. Al-Wajid is Richness.

The Finder: He who finds whatever He wishes whenever He wishes.

The One who has discovered and obtained everything.

The One who perceives and possesses everything.

The One who has no wants and who lacks nothing.

From the root w-j-d which has the following classical Arabic connotations:

- (i) to find, discover, attain what was sought
- (ii) to become aware of something, to perceive, to experience
- (iii) to gain or possess wealth, property, resources
- (iv) to be rich, to have abundance
- (v) to be without wants

The name Waâjidu is not specifically used as a Beautiful Name in the Qur'ân.

The ancient roots of wâjid point toward an open hand holding of every manner of abundance.

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ
يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ - (16:45) أَوْ يَأْخُذَهُمْ فِي
تَقْلُبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ (16:46)

(45) Do then those who devise evil (plots) feel secure that Allah will not cause the earth to swallow them up, or that the Wrath will not seize them from directions they little perceive? (46) Or that he may not call them to account in the midst of their goings to and fro, without a chance of their frustrating him? [Surah An-Nahl, v.16:45-46]



66. Al-Maajidu

The Glorious



It also written as al-majid, al-maajid, The One whose deeds is glorious
Ya-Maajid, Ya-Maajid

Al-Mâjidu: The Noble, The Generous, The Magnificent

Al-Majeedu (The Glorious):

He is described with the Attributes of Glory. He is glorified and magnified in the hearts of His friends and close ones. Their hearts overflow in exalting and magnifying Him, submitting to him and humbling themselves before his Grandeur.

The Noble, The Glorious

He whose dignity and glory are most great, and whose enerosity and munificence are bountiful.

The One whose deeds are glorious, dignified, noble, honorable and exceedingly generous.

The One whose deeds and ways are noble, great and bountiful.

The One who shows mankind the highest, most perfect example of goodness, richness, and generosity.

From the root m-j-d which has the following classical Arabic connotations:

- (i) to be glorious, dignified, noble and honorable
- (ii) to be lauded, exalted, sublime
- (iii) to be liberal, bountiful, exceedingly generous

The name Mâjid is not specifically used as a Beautiful Name in the Qur'ân. Al-MajÓd indicates the One whose essential nature is glorious, dignified, noble and honorable, and whose essential nature is to give liberally and bountifully.

Al-Mâjid denotes the One who is praised for the specific deeds and attributes of great glory, dignity, nobility, honor, and exceeding generosity.

That is, the name al-MajÓd denotes the glorious essential nature of the One, while the name al-Mâjid honors specific deeds performed by the One.

قَالَتْ يَا وَيْلَتَى أَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ
عَجِيبٌ (11:72) قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ (11:73)

She said: "Alas for me! Shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!" They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, O ye people of the house! for He is indeed worthy of all praise, **FULL OF ALL GLORY !**" [Surah Hud, v.11:72-73]

وَهُوَ الْغَفُورُ الْوَدُودُ (14) ذُو الْعَرْشِ الْمَجِيدُ (15)

(14) And He is the Ever Forgiving, the Most Loving (15) The Lord of the Glorious Throne, [Surah Al-Buruj, v.85:14-15]



67. Al-Waahidu

The Unique, The One



It also written as al-wahid, al-waahid, the One: Ya-Wahid, ya waahid

Al-Wâhidu:

The One, The Creator of Diversity from Unity, The Manifestation of Unity

THE UNIQUE, THE ONE

He who is single, absolutely without partner or equal in His essence, attributes, actions, names and decrees. He who has neither a father nor a mother nor a wife nor a son; He is neither begotten nor does He beget. He is alone to be adored.

He is the One Who is singled out in all aspects of Perfection such that nothing else shares with Him in these. It is obligatory upon the servants to single Him out alone in belief, saying and action by acknowledging His unrestricted perfection, His uniqueness and singling Him out Alone for all types of worship.

The One unique starting point from which all else has arisen.

The One source from which all of creation springs forth.

The One whose unity includes all that appears as diverse, separate or individual.

From the root w-h-d which has the following classical Arabic connotations:

- (i) to be one, to be made one, to be called one
- (ii) to connect, join, unite
- (iii) to be unique, singular
- (iv) to be one apart from others

The ancient roots of Aḥad point toward to the essential qualities which describe Unity, while the ancient roots of Wāḥid point toward the manifestations which arise from that Unity.

That which is Aḥad cannot be divided into parts, or any parts distinguished. That which is Wāḥid has the appearance of being divisible into separate parts, or being comprised of separate parts.

Aḥad is used to refer to the One, the sole One, the One who was not begotten and who has ever been alone, the One who has no second, the Indivisible.

Wāḥid indicates the solitary Starting Point, the One Source, the First of the Many, from which all of creation has arisen as manifestations of Unity. From a human point of view, the manifestations may appear separate and diverse, but in reality they are One.

This name is used in the Qur'ân. For example, see 39:4

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْنَفِي مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ
هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ (39:4)

(39:4) If Allah had wanted to take to Himself a son, He could have chosen anyone He wanted out of those whom He creates. *8 Glory be to Him (that He should have a son). He is Allah: the One, the Overpowering. *9 [Surah Az-Zumar]

*8 That is, "It is just impossible that Allah should have begotten a son. The only possibility is that Allah should choose someone for Himself; and whomever He chooses will inevitably be from among the creatures, for everything in the world, apart from Allah, is His creation. Now, evidently, however exalted and chosen a creature might be, it cannot have the position of the offspring. For between the Creator and the created there exists a great disparity of nature and essence and character, and parenthood necessarily demands that there should be the unity of nature and essence between a father and his offspring." Besides, one should also bear in mind the point that the words: "Had Allah willed to take a son, He

would....." they give the meaning that Allah has never willed so. Here the object is to impress that not to speak of taking a son, Allah has never even willed so.

*9 The following are the arguments by which the doctrine of parenthood has been refuted: First, that Allah is free from every defect and fault and weakness. Obviously, children are needed by the one who is defective and weak; the one who is mortal stands in need of them, so that his progeny should continue to live after him in the world. Likewise, he who adopts a son does so either because he feels the need of having an heir, being childless himself, or he adopts a son being overpowered by love of somebody. Attributing such human weaknesses to Allah and forming religious creeds on their basis is nothing but ignorance and shortsightedness. The second argument is that Allah in His essence and Being is unique: He is not a member of a species, whereas, evidently, offspring must necessarily belong to a species. Furthermore, there can be no concept of offspring without marriage, and marriage can take place only between homogeneous individuals. Therefore, the one who proposes offspring for the Unique and Matchless Being like Allah is ignorant and foolish: The third argument is that Allah is Omnipotent, i.e. whatever is there in the world is subdued to Him and is held in His powerful grasp. No one in this Universe has any resemblance with Him in any way or degree on account of which it may be imagined that he has some relation with Allah.

At the time of giving Dawah Prophet Yusuf said to his companions in the Jail:

يَا صَاحِبِي السِّجْنِ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ
(12:39)

O two companions of the prison! Are many different Lords better or Allah, the One, the Irresistable? [Surah Yusuf, v.12:39]

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنِّ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ
(38:65)

(38:65) Tell them, (O Prophet): *56 "I am nothing but a Warner. *57 There is no deity but Allah, the One, the Supreme,

*56 Now the discourse turns to the same theme with which it began. One should read it with vv. 1-14 in order to understand the meaning fully.

*57 In verse 4 it was said: "The people wonder that a Warner from among themselves has come to them." Here it is being said: "Tell them: I am only a Warner.' That is, "I do not command an army that I may forcibly pull you from a wrong way and put you on the Right Way: If you do not listen to me and do not accept my message, you will only be causing a loss to yourselves. If you like to remain ignorant, you may continue to be heedless, for you will see your end yourselves."

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ
 إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى
 مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةً انْتَهَوْا
 خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي
 السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا (4:171)

O People of the Book! Commit no excesses in your religion,*211 and attribute to Allah nothing but the truth. Christ Jesus the son of Mary was (no more than) A Messenger of Allah, and His Word or command *212, which He bestowed on Mary, and a Spirit proceeding from Him, *213 so believe in Allah and His Messengers. *214 Say not (Allah is a) "Trinity" 215. Desist or give up this assertion, it will be better for you: FOR ALLAH IS ONE GOD. GLORY BE TO HIM: (FAR EXALTED IS HE) ABOVE HAVING A SON. 216 To Him belong all things in the heavens and on earth.217 And enough is Allah as a Disposer or guardian of affairs. *218 [Surah An-Nisa, v.4:171]

*211. The expression 'People of the Book' refers here to the Christians and the word ghuluw denotes the tendency to exceed the limits of propriety in support of something. The fault of the Jews was that they had exceeded the limits of propriety in rejecting and opposing Jesus, whereas the crime of the Christians was that they had gone beyond the proper limits in their love for and devotion to Jesus.

*212. What is meant by sending the 'command' to Mary is that God ordered Mary's womb to become impregnated without coming into contact with sperm. In the beginning the Christians were told that this was the secret of the fatherless birth of Jesus. Later on, under the misleading influence of Greek philosophy, they

equated this with the 'Logos', which was subsequently interpreted as the Divine attribute of speech. The next step in this connection was the development of the notion that this Divine attribute entered into the womb of Mary and assumed the physical form of Jesus. Thus there developed among the Christians the false doctrine of the godhead of Jesus, and the false notion that out of His attributes God caused that of speech to appear in the form of Jesus.

*213. Here Jesus himself is called 'a spirit from God'. The same idea is also expressed elsewhere in the Qur'an: 'And We supported him with the spirit of holiness' (Surah al-Baqarah 2:87). The import of both verses is that God endowed Jesus with a pure, impeccable soul. He was therefore an embodiment of truth, veracity, righteousness, and excellence. This is what the Christians had been told about Christ. But they exceeded the proper limits of veneration for Jesus. The 'spirit from God' became the 'spirit of God', and the 'spirit of holiness' was interpreted to mean God's own Spirit which became incarnate in Jesus. Thus, along with God and Jesus, there developed the third person of God - the Holy Ghost. It was this unjustified exaggeration which led the Christians to even greater error. Ironically, however, **Matthew contains the statement that: 'But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.'** (The Bible, Authorized version, P. 771.)

*214. The followers of Christ are urged to acknowledge God as the only God and to believe in the prophethood of all the Prophets, and that Jesus was one of them. This was the teaching of Christ and a basic truth which his followers ought to recognize.

*215. They are urged to abandon the Trinitarian doctrine, regardless of the form in which it was found. The fact is that the Christians subscribe simultaneously to the unity and the trinity of God. The statements of Jesus on this question in the Gospels, however, are so categorical that no Christian can easily justify anything but the clear, straightforward doctrine that God is One and that there is no god but He. The Christians, therefore, find it impossible to deny that monotheism is the very core of true religion. But the original confusion that in Jesus the Word of

God became flesh, that the Spirit of God was incarnate in him, led them to believe in the godhead of Jesus and of the Holy Ghost along with that of God. This gratuitous commitment gave rise to an insoluble riddle: how to combine monotheism with the notion of trinity. For over eighteen centuries Christian theologians have grappled with this self-created riddle. The concept of the trinity is capable of such a myriad of interpretations that literally dozens of sects have arisen as a result of its ambiguity. And it has been largely responsible for the various Christian churches indulging in mutual excommunication. Moreover, it is logically impossible to maintain belief in trinity without impairing belief in One God. This problem has arisen because of the extravagance in which the Christians have indulged. The easiest course to get out of the morass is to give up the innovated belief in the godhead of Jesus and of the Holy Ghost, acknowledge God as the Only God, and accept Jesus as His Messenger rather than as God's partner in godhead.

*216. This is the refutation of the fourth extravagance in which the Christians have indulged. Even if the reports embodied in the New Testament are considered authentic, the most that can be inferred from them (particularly those embodied in the first three Gospels) is that Jesus likened the relationship between God and His servants to that between a father and his children, and that he used to employ the term 'father' as a metaphor for God. But in this respect Jesus was not unique. From very ancient times the Israelites had employed the term 'father' for God. The Old Testament is full of examples of this usage. Jesus obviously employed this expression in conformity with the literary usage of his people. Moreover, he characterized God not merely as his own father but as the father of all men. Nevertheless, the Christians exceeded all reasonable limits when they declared Jesus to be the only begotten son of God. Their strange doctrine on this question is that since Jesus is an incarnation, an embodiment of the Word and Spirit of God, he is therefore the only son of God, who was sent to the earth in order to expiate the sins of humanity through his crucifixion. The Christians hold this to be their basic doctrine even though they cannot produce one shred of evidence from the statements of Jesus himself. This doctrine was a later product of their fancies, an outcome of the extravagance in which they indulged as a result of their impression of the awe-inspiring personality of their Prophet.

God does not repudiate here the doctrine of expiation, for this is not an independent doctrine but a corollary of recognizing Jesus as the son of God, and is a mystical and philosophical answer to the query as to why the only begotten son of God died an accursed death on the cross. The doctrine of expiation automatically falls apart by repudiating the dogma that Jesus was the son of God and by dispelling the misapprehension that he was crucified.

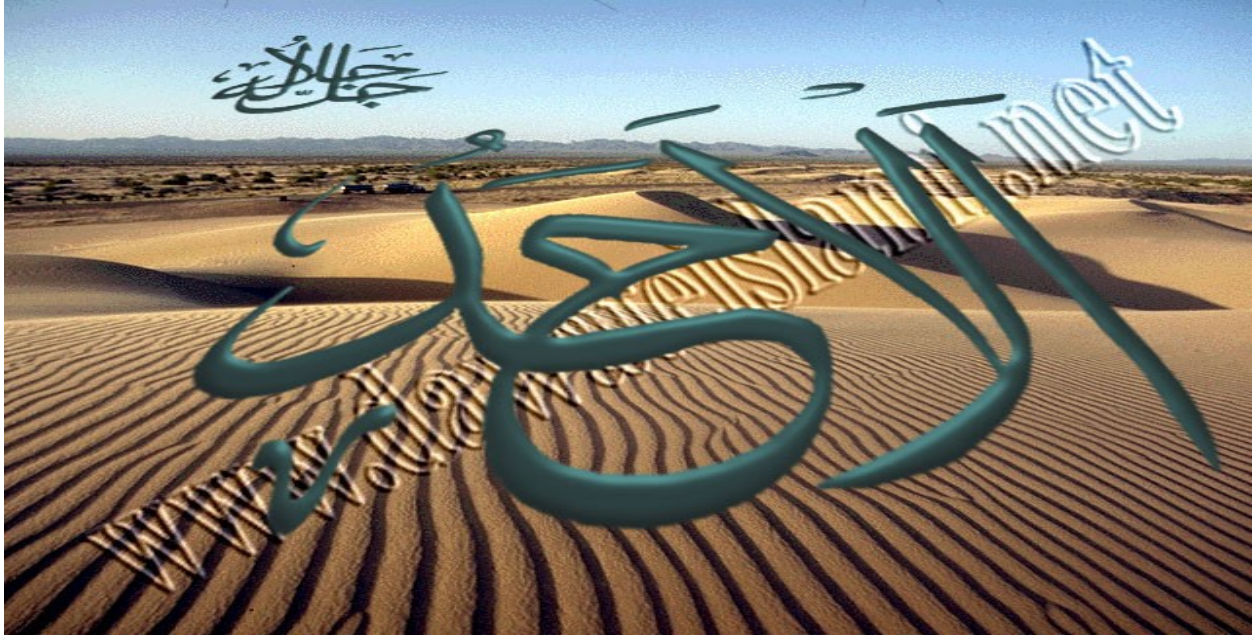
*217. This strongly emphasizes that the true relationship between God and His creatures is one between the Lord and His slave. This repudiates the idea that the relationship which exists is one between a father and his offspring.

*218. God is Himself sufficiently powerful to govern His dominion and has no need of a son to assist Him.



68. Al-Aha'du

The Sole One



It also written as al-ahad, The One and Only: ya ahad

Al-Ahad: The One and Only, The Unity, The Sole One

The One who has ever been and ever remains alone.

The incomparable, unequalled, indivisible One.

The One who is the essence of Unity. The Sole One. The One and Only One.

The One who has no second [that shares] in the lordship, or in the essence, or in the attributes. The One who was not begotten and has never begotten.

The One who depends upon no other, and to Whom there is no likeness.

The One in whom all names, attributes and relationships are united.

From the root a-h-d which has the following classical Arabic connotations:

(i) to be one

(ii) to be the only one, one alone, sole

(iii) to unite, unify

The ancient roots of Aḥad point toward to the essential qualities which describe Unity, while the ancient roots of Wāḥid point toward the manifestations which arise from that Unity.

That which is Ahad cannot be divided into parts, or any parts distinguished. That which is Wahid has the appearance of being divisible into separate parts, or being comprised of separate parts.

Ahad is used to refer to the One, the sole One, the One who was not begotten and who has ever been alone, the One who has no second, the Indivisible.

Wahid indicates the solitary Starting Point, the One Source, the First of the Many, from which all of creation has arisen as manifestations of Unity. From a human point of view, the manifestations may appear separate and diverse, but in reality they are One.

This name is used in the Qur'ân. For example, see 112:1

قُلْ هُوَ اللَّهُ أَحَدٌ (112:1)

(112:1) Say: *1 "He is Allah, *2 the One and Unique; *3

*1 The first addressee of this Command is the Holy Prophet (upon whom be peace) himself for it was he who was asked: "Who is your Lord and what is He like? Again it was he who was commanded to answer the question in the following words. But after him every believer is its addressee. He too should say what the Holy Prophet had been commanded to say.

*2 That is, "My Lord to Whom you want to be introduced is none but Allah." This is the first answer to the questions, and it means: "I have not introduced a new lord who I want you to worship beside all other gods, but it is the same Being you know by the name of Allah." "Allah" was not an unfamiliar word for the Arabs. They had been using this very word for the Creator of the universe since the earliest times, and they did not apply this word to any of their other gods. For the other gods they used the word ilah. Then their beliefs about Allah had become fully manifest at the time Abrahah invaded Makkah. At that time there existed 360 idols of gods (ilahs) in and around the Ka`bah, but the polytheists forsaking all of them had invoked only Allah for protection. In other words, they knew in their hearts of hearts that no ilah could help them on that critical occasion except Allah. The Ka`bah also was called Bait-Allah by them and not Bait-ilahs after their self-made gods. At many places in the Qur'an the polytheistic Arabian belief about Allah has been expressed, thus:

In Surah Az-Zukhruf it has been said:

وَلَّيْنِ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

"If you ask them who created them, they will surely say, 'Allah'." (v.43:87)

وَلَّيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ - وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ (29:61)

If you were to ask them: *100 "Who created the heavens and the earth and Who has kept the sun and the moon in subjection?" they will certainly say: "Allah." How come, then, they are being deluded from the Truth? [Surah Al-An-Kabut, v. 29:61]

وَلَّيْنِ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ - مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ - (29:63)

If you were to ask them: "Who sent down water from the sky and therewith revived the earth after its death?" they will certainly say: "Allah." Say: "To Allah alone be praise and thanks." *101 But most people do not understand. [Surah Al-An-Kabut, v.29:63]

*101 Here the word al-hamdu-lillah (Praise be to Allah) gives two meanings: (1) "When all this is done by Allah, then He alone is worthy of all praise, and none else", and (2) "Thank God that you yourselves also admit this."

In Surah Al-Mu'minun:

قُلْ لِمَنْ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ (23:84)

(23:84) Say to them, "Tell me, if you know, whose is the earth and all who dwell in it?"

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ (23:85)

(23:85) They will say, "Allah's". Ask them, "Then why do you not understand this"? *78

*78 That is, "If you acknowledge this, why do you not then understand that none but Allah deserves to be worshipped and that when He has once created the earth and all the things in it, it is not difficult for Him to re-create them once again?"

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ (23:86)

(23:86) Say to them, "To whom do the seven heavens and the Glorious Throne belong?"

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ (23:87)

(23:87) They will say, "To Allah" *79 Say, "Then why do you not fear Him". *80

*79 That is, "If you acknowledge this, why do you not then understand that none but Allah deserves to be worshipped and that when He has once created the earth and all the things in it, it is not difficult for Him to re-create them once again?"

*80 That is, "Why are you not afraid of rebelling against Him and worshipping others besides Him? Why do you not dread that one day you shall have to give an account of all your deeds to the All-Powerful Sovereign of the universe?"

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ (23:88)

(23:88) - Say to them, "Tell me, if you know, whose is the Sovereignty *81 over everything? And who is that Being who gives protection while none can give protection against Him?"

*81 The word malakutu in the Text is a strong word which combines both sovereignty and ownership. The verse therefore means: "Whose is the Sovereignty and Who possesses the real ownership rights over everything?"

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ (23:89)

(23:89) They will surely reply, "This power belongs to Allah." Say, "How then are you so bewitched?" *82

*82 In order to understand the significance of this question, we should know that the art of magic makes a thing appear different from what it really is. Thus the

question will mean: "Who has bewitched you that, in spite of knowing and acknowledging all these things, you do not understand the Reality? Who has bewitched you that even after acknowledging Allah to be the Owner and the All-Powerful Sovereign; you set up other owners and sovereigns along with Him or make them partners with Him and worship them? Who has deluded you that you should dare to be treacherous and unfaithful to Allah knowing that none can protect you against Him, and forget that you will be called to account for these things?"

In this connection, it should also be noted that this question has a subtle meaning also. The Quraish accused the Holy Prophet of practicing magic and sorcery. This question turns the tables on them, as if to say, "O foolish people, the man who presents the Reality appears to you to be a sorcerer, while those leaders who say things against Reality, against common sense and against your own convictions and beliefs, do not appear to you to be sorcerers at all."

In Surah Yunus:

قُلْ مَنْ يَرْزُقُكُمْ مِنْ السَّمَاءِ وَالْأَرْضِ - أَمْ يَمْلِكُ السَّمْعَ
وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ (10:31)

(10:31) Ask them: 'Who provides you with sustenance out of the heavens and the earth? Who holds mastery over your hearing and sight? Who brings forth the living from the dead and the dead from the living? Who governs all affairs of the universe?' They will surely say: 'Allah.' Tell them: 'Will you, then, not shun (going against reality)?'

Again in Surah Yunus at another place:

هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى - إِذَا كُنْتُمْ فِي الْفُلِكِ -
وَجَرَيْنَ - بِهِمْ - بِرِيحٍ طَيِّبَةٍ وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ
وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ

مُخْلِصِينَ لَهُ الدِّينَ لَئِن أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ)
(10:22)

(10:22) He it is Who enables you to journey through the land and the sea. And so it happens that when you have boarded the ships and they set sail with a favorable wind, and the passengers rejoice at the pleasant voyage, then suddenly a fierce gale appears, and wave upon wave surges upon them from every side, and people believe that they are surrounded from all directions, and all of them cry out to Allah in full sincerity of faith: 'If You deliver us from this we shall surely be thankful. *31

*31. This particular 'sign' which testifies to the truth of belief in the One True God is innate in human nature and hence can be witnessed by all. However, as long as the means of self-indulgence are plentiful, man tends to forget God and exults in his worldly enjoyment. But as soon as the means which have led him to his worldly efflorescence are gone, even the most die-hard polytheists and atheists begin to appreciate this innate sign testifying that there indeed is a God Who has His firm grip over the universe, and that it is the One True God alone Who is all-powerful and Who holds sway over all that exists. (For details see Towards Understanding the Qur'an, vol. II, al-An 'am 6, n. 29, pp. 231-3-Ed.)

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ- فِي الْأَرْضِ- بَغَيْرِ الْحَقِّ يَا أَيُّهَا
النَّاسُ- إِنَّمَا بَغَيْتُمْ عَلَى أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا
مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (10:23)

(10:23) But no sooner than He delivers them than they go about committing excesses on the earth, acting unjustly. Men! The excesses you commit will be of harm only to yourselves, (Enjoy, if you will) the fleeting pleasure of this world; in the end you shall all return to Us, and then We shall tell you what you did.

The same thing has been reiterated in Surah Bani Isra'il, thus:

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ - إِلَّا إِلَهُكُمْ فَلَمَّا -
نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا (17:67)

(17:67) When a misfortune befalls you on the sea, all of those whom you invoke for help fail you but He (is there to help you *84): yet when He brings you safe to land, you turn away from Him. Indeed man is very ungrateful.

*84 That is, "This is a proof of the fact that your real nature knows no other Lord than Allah, and you feel in the depths of your hearts that He alone possesses the real power of every gain or loss. Had it not been so, man would never have invoked Allah at the time when he realized that no other helper could remove his misfortune."

Now Let's go back to the point 'He is Allah', *2

Keeping these verses in view, let us consider that when the people asked: "Who is your Lord and what is He like to Whose service and worship you call us?" the answer given was "Huwa Allah: He is Allah." This answer by itself gives the meaning: "My Lord is He Whom you yourself acknowledge as your own as well as the whole world's Creator, its Master, Sustainer and Administrator, and He Whom you invoke for help at critical times beside all other deities, and I invite you to His service alone." This answer comprehends all the perfect and excellent attributes of Allah. Therefore, it is not at all conceivable that the Creator of the universe, its Administrator and Disposer of its affairs, Sustainer of all the creatures living in it, and the Helper of the servants in times of hardship, would not be living, hearing and seeing, that He would not be an All-Powerful, All-Knowing, All-Wise, All-Merciful and All-Kind Sovereign.

Let's go back to the point 'Aha'd' means 'the One and Unique'; *3

*3 The scholars have explained the sentence Huwa-Allah Ahad syntactically, but in our opinion its explanation which perfectly corresponds to the context is that Huwa is the subject and Allahu its predicate, and Ahad-un its second predicate. According to this parsing the sentence means: "He (about Whom you are questioning me) is Allah, is One and only one. Another meaning also can be, and according to language rules it is not wrong either: "He is Allah, the One."

Here, the first thing to be understood is the unusual use of 'ahad' in this sentence. Usually this word is either used in the possessive case as yaum ul-ahad (first day of the week), or to indicate total negative as Ma ja a a-ni ahad-un (No one has come to me), or in common questions like Hal `indaka ahad-un (Is there anyone with you?), or in conditional clauses like Inja'a-ka ahad-un (If someone comes to you), or in counting as ahad, ithnan, ahad ashar (one, two, eleven). Apart from these uses, there is no precedent in the pre-Qur'anic Arabic that the mere word **ahad** might have been used as an adjective for a person or thing. After the revelation of the Qur'an this word has been used only for the Being of Allah, and for no one else. This extraordinary use by itself shows that being single, unique and matchless is a fundamental attribute of Allah; no one else in the world is qualified with this quality: **He is One, He has no equal.**

Then, keeping in view the questions that the polytheists and the followers of earlier scriptures asked the Holy Prophet (upon whom be peace) about his Lord, let us see how they were answered with **ahad-un** after **Huwa-Allah**.

First, it means: "He alone is the Sustainer: no one else has any share or part in providence and since He alone can be the Itch (Deity) Who is Master and Sustainer, therefore, no one else is His associate in Divinity either."

Secondly, it also means "He alone is the Creator of the universe: no one else is His associate in this work of creation. He alone is the Master of the universe, the Disposer and Administrator of its system, the Sustainer , of His creatures, Helper and Rescuer in times of hardship; no one else has any share or pan whatever in the works of Godhead, which as you yourselves acknowledge, are works of Allah.

Thirdly since they had also asked the questions: of what is your Lord made? What is His ancestry? What is his sex? From who has He inherited the world and who will inherit it after Him? -all these questions have been answered with one word ahad for Allah. It means: (1) He alone has been, and will be, God for ever; neither was there a God before Him, nor will there be any after Him; (2) there is no race of gods to which He may belong as a member: He is God, one and single, and none is homogeneous with Him; (3) His being is not merely One wahid but ahad, in which there is no tinge of plurality in any way: He is not a compound being, which may be analyzable or divisible, which may have a form and shape, which may be residing somewhere, or may contain or include something, which may have a color, which may have some limbs, which may have a direction, and which

may be variable or changeable in any way. Free from every kind of plurality He alone is a Being Who is Ahad in every aspect. Here, one should fully understand that the word wahid is used in Arabic just like the word "one" in English. A collection consisting of great pluralities is collectively called wahid or one, as one man, one nation, one country, one world, even one universe, and every separate part of a collection is also called one. But the word Ahad is not used for anyone except Allah. That is why wherever in the Qur'an the word wahid has been used for Allah, He has been called Ilah wahid (one Deity), or Allah-ul Wahid-al-Qahhar. (One Allah Who is Omnipotent), and nowhere just wahid, for this word ' is also used for the things which contain pluralities of different kinds in their being. On the contrary, for Allah and only for Allah the word Ahad has been used absolutely, for He alone is the Being Who exists without any plurality in any way, Whose Oneness is perfect in every way.

So,

وَالْهُكْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (2:163)

(2:163) Your Deity is Allah alone: there is no deity save the All-Beneficent and All-Merciful Allah.

Al-Wahid(The One)

Al-Ahad(The Singular)

He is the One Who is singled out in all aspects of perfection such that nothing else shares with Him in them. It is obligatory upon the servants to single Him out alone in belief, saying and action by acknowledging His unrestricted perfection, His uniqueness and singling Him out Alone for all types of worship.

يَا صَاحِبِي السِّجْنِ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ (12:39)

(12:39) O my fellow prisoners, say, which, is better: various gods or the One Omnipotent Allah? [Surah Yusuf]

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنَّ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ (38:65)

(38:65) Tell them, (O Prophet): *56 "I am nothing but a Warner. *57 There is no deity but Allah, the One, the Supreme, [Surah Suad]

The meaning of 'al-Ahad' is the Unique, who is forever One and has never and will never have another alongside Him. [Al-Nihaayah, 1/35]

Allaah is Unique in His Oneness, in being One in His essence and attributes. Some (scholars) differentiated between al-Waahid and al-Ahad by saying that al-Waahid refers to His being one in His essence only, whilst al-Ahad means that He is one in both His essence and His attributes. [Tafseer Asmaa' Allaah by Al-Zajjaaj, P.158]

And it was said that al-Waahid means He is unique in His essence and does not have any peer or rival, and al-Ahad is Unique in His attributes. So Al-Waahid is one in and of Him and Al-Ahad means being one in His attributes. Al-Ahad is one of the attributes of Allah which belong uniquely to Him and in which nothing else has a share. [Lisaan Al-'Arab –Ahad – 1/35; wahida 8/4779 – 4783]

Allaah is Al-Waahid Al-Ahad, and has no second, no partner, no peer and no rival. He is Al-Waahid upon Whom His slaves depend and whom they seek. They do not put their trust in anyone except Him. [Ishtiqaq Asmaa' Allaah, 90-93]

He is Al-Waahid and there is none like unto Him. Everything other than Him that is called one in some aspect will not be one in many other aspects. [Sha'n Al-Du'aa', 82-83]

Ibn Jareer believed that the Oneness of Allaah ruled out there being anything else that could be like Him. Allaah has no peer and no rival. He is the One God, the One Lord, and no one other than Him deserves to be obeyed; no one other than Him should be worshipped. [Tafseer Ibn Jareer, 3/265-266]

And Allaah says (interpretation of the meaning):

وَالْهُكْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (2:163)

Your Deity or Ilah(God) is Allah alone: there is no deity or Ilah(God) save the All-Beneficent and All-Merciful Allah. [Surah Al-Baqarah, v.2:163]

Allah is One and is Perfect in all ways; He has no partner or associate. His slaves must affirm His Oneness in their hearts and in their words and deeds, by acknowledging His absolute perfection and directing all acts of worship solely to Him. [Tafseer Al-Kareem Al-Rahmaan, 5/485]

69. As-Samad

The Eternal



It also written as al-samad, as-samad, the Eternal: Ya-Samad

As-Samad: The Eternal, The Everlasting, The Satisfier of Every Need

As-Samad(The Self Sufficient):

He is the One upon Whom the whole of creation relies upon in all of their needs, predicaments and necessities. This due to His unrestricted perfection with regards to His Essence, His Names, His Attributes and His Actions.

As-Samad(The Eternal):

He who is free from all wants and physical needs of living creatures necessary for performing their normal functions of life such as eating, drinking, breathing etc., and is also free from all defects, weakness, liabilities and other attributes of worldly creatures. He who is not in need of anything, any service, any duty, any worship from any being or creature for Himself; it is the entire universe and all the creatures living in it which need His commands, awards and blessings.

As-Samad:

The Eternal, The Independent, The Master who is relied upon in matters and reverted to in ones needs.

The One who is eternal and above whom there is none.
The One who is unaffected, unchanged, and without any needs.
The One who is besought by all, and who is above all. The One who can satisfy every need and without whom no affair could be accomplished.
The One who satisfies every need as it should be satisfied and not necessarily as mankind might imagine. The One who is the sole recourse the only one to turn to.
The One upon whom all depend, yet who does depend on any.

From the root s-m-d which has the following classical Arabic connotations:

- (i) to endeavor to reach or attain something
- (ii) to turn to, to need
- (iii) to direct oneself toward or aim toward something
- (iv) to set up, to erect something
- (v) to remain unaffected, unchanged
- (vi) to be sublime, everlasting

This name is used in the Qur'ân. For example, see 112:2

(112:2) اللَّهُ الصَّمَدُ

(112:2) Allah, Who is in need of none and of Whom all are in need; *4 [Surah Al-Ikhlâs]

*4 The word used in the original is Samad of which the root is smd. A look at the derivatives in Arabic from this root will show how comprehensive and vast this word is in meaning. [Lexical discussion of the meanings of the derivatives is omitted]

On the basis of these lexical meanings the explanations of the word As-Samad in the verse Allah-us-Samad, which have been reported from the Companions, their immediate successors and the later scholars are given below:

- (01) Hadrat 'Ali, 'Ikrimah and Ka'b Ahbar:** "Samad is he who has no superior."
- (02) Hadrat 'Abdullah bin Mas'ud, Hadrat `Abdullah bin `Abbas and Abu Wail Shaiq bin Salamah:** "The chieftain whose chieftaincy is perfect and of the most extraordinary kind."

- (03) **Another view of Ibn 'Abbas:** "Samad is he to whom the people turn when afflicted with a calamity."
- (04) **Still another view of Ibn 'Abbas:** "The chieftain who in his chieftaincy, in his nobility and glory, in his clemency and forbearance and in his knowledge and wisdom is perfect."
- (05) **Hadrat Abu Hurairah:** "He who is independent of all and all others is dependent upon him."
- (06) **Other views of 'Ikrimah:** "He from whom nothing ever has come out, nor normally comes out:" "Who neither eats nor drinks." Views containing the same meaning have been related from Sha'bi and Muhammad bin Ka'b al-Kurazi also.
- (07) **Suddi:** "the one to whom the people turn for obtaining the things they need and for help in hardships."
- (08) **Sa'id bin Jubair:** "He who is perfect in all his attributes and works."
- (09) **Rabi' bin Jubair:** "He who is immune forms every calamity."
- (10) **Muqatil bin Hayyan:** "He who is faultless."
- (11) **Ibn Kaysan:** "He who is exclusive in his attributes."
- (12) **Hasan Basri and Qatadah:** "He who is ever-living and immortal."
- (13) Similar views have been related from **Mujahid, Ma'mar and Murrat Al-Hamadani**
- (14) **Also Munat al-Hamadani's another view is:** "he who decides whatever he wills and does whatever he wills, without there being anyone to revise his judgment and decision."
- (15) **Ibrahim Nakha'i:** "He to whom the people turn for fulfillment of their desires."
- (16) **Abu Bakr al-Anbari:** "There is no difference of opinion among the lexicographers that samad is the chief who has no superior and to whom the people turn for fulfillment of their desires and needs and in connection with other affairs."

(17) Similar to it is the view of Az-Zajjjaj, who says "Samad is he in whom leadership has been perfected, and to whom one turns for fulfillment of one's needs and desires."

Now, let us consider why Allahu-Ahad has been said in the first sentence and why Allah-us-Samad in this sentence. About the word Ahad we have explained above that it is exclusively used for Allah, and for none else. That is why it has been used as Ahad, in the indefinite sense. But since the word Samad is used for creatures also, Allah-us-Samad has been said instead of Allah Samad, which signifies that real and true Samad is Allah alone. If a creature is Samad in one sense, it may not be Samad in some other sense, for it is mortal, not immortal; it is analyzable and divisible, is compound, its parts can scatter away any time; some creatures are dependent upon it, and upon others it is dependent; its chieftaincy is relative and not absolute; it is superior to certain things and certain other things are superior to it; it can fulfill some desires of some creatures but it is not in the power of any creature to fulfill all the desires of all the creatures. On the contrary, Allah is perfect in His attributes of Samad in every respect; the whole world is dependent upon Him in its needs, but He is not dependent upon needs; everything in the world turns to Him, consciously or unconsciously, for its survival and for fulfillment of the needs of everyone; He is immortal and Ever-living; He sustains others and is not sustained by anyone; He is Single and Unique, not compound so as to be analyzable and divisible; His sovereignty prevails over entire universe and He is Supreme in every sense. Therefore, He is not only Samad but As-Samad, i e. the Only and One Being Who is wholly and perfectly qualified with the attribute of Samad in the true sense.

Then, since He is As-Samad, it is necessary that He should be Unique, One and Only, for such a being can only be One, which is not dependent upon anyone and upon whom everyone else may be dependent; two or more beings cannot be self-sufficient and fulfillers of the needs of all. Furthermore, His being As-Samad also requires that He alone should be the Deity; none else, for no sensible person would worship and serve the one who had no power and authority to fulfill the needs of others.

70. Al-Qaadiru

The All-Powerfull



It also written as al-qadir, al-qaadir, the Most Able: ya qadir, ya qaadir

Al-Qâdiru: The All-Capable, The Most Able, The All-Powerful

The One who possesses the power and

the ability to measure-out anything and everything.

The One who has the capability to make any decree and to determine what will be.

The One whose decree determines the measure and distribution of all things.

The One who does as He wills, acting or not acting in accord with whatever He decides.

From the root q-d-r which has the following classical Arabic connotations:

- (i) to measure something
- (ii) to make manifest the measure of something
- (iii) to distribute or apportion (as though by measure), measure-out
- (iv) to decree, to ordain, to decide a matter (as though measuring it to fit)
- (v) to exercise thought in preparing something, to make use of reason (measuring out)
- (vi) to have the power to accomplish, to be rendered able, capable
- (vii) to be able to prevail, to be empowered, to have control over

Muqtadir is an intensive form of the root q-d-r which emphasizes the Supreme Power to enforce or enact whatever Divine wisdom decides; being omnipotent, having the ability to do everything.

Qâdir is a less intensive form of the root q-d-r which describes the attribute of being able to decree, ordain, appoint, measure-out, and decide.

These both involve power in the sense of power being the intention by which something comes into being according to a certain measure and a certain willful decree, as in saying 'kun' (Be!), and it is.

Related names:

QawÓ - the One who is all-mighty and possesses inexhaustible strength.

MatÓn - the One whose nature it is to be firm, determined, steadfast.

Qâdir - the One whose nature it is to decree, ordain, appoint, measure-out, decide.

Muqtadir - the One whose supreme power enforces whatever Divine wisdom decrees or decides; omnipotent, able to do everything.

71. Al-Muqtadiru

The Powerful Determiner



It also written as al-muqtadir, the All-Powerful: ya muqtadir

Al-Muqtadir:

The All-Determining, The Prevailing Ordainer, The Powerful Determiner

The Able, The All-Powerful, The Owner Of All Power

1- He who is able to do what He wills as He wills. 2- He who disposes at His will even of the strongest and mightiest of His creatures.

Al-Muqtadiru:

The Powerful, The Dominant, The One with the perfect Power that nothing is withheld from Him.

Allah has power over everything. He commands life and death; controls our natural environment; and He can cause the rise or fall of any nation. By being aware of this name we can be aware of the truth.

The One whose supreme power determines and delivers the suitable measure of all things. The One whose decisions always prevail.

The One who has power and ability to ordain all things.

The One who is empowered to do whatever wisdom decides.

The One who has the power and ability to decide the outcome of all matters.
The One whose power enforces all decrees and ordains the course of all affairs.
The One whose decree prevails in every situation.

From the root q-d-r which has the following classical Arabic connotations:

- (i) to measure something, know the measure of something
- (ii) to distribute, allot or apportion the suitable measure
- (iii) to decree, to ordain, to decide a matter (as though measuring it to fit)
- (iv) to exercise thought in preparing something, to make use of reason
- (v) to intend or determine something
- (vi) to have the power to accomplish, to be rendered able
- (vii) to be able to prevail, to be empowered

Qâdir, from this same q-d-r root, indicates the supreme ability to make a decree or ordain something, while **Muqtadir** points to the supreme power by which that decree is enacted.

That is, **Muqtadir** is an intensive form of the root q-d-r which emphasizes the use Supreme Power to actively enforce whatever Divine wisdom decides.

The Arabic prefix *mu* at the beginning of the word points toward the means by which something happens, or the embodiment of an action, leading to translations such as *the one who is*, or *the one who does* (similar to the suffix *er* in English).

Qâdir is a less intensive form of the root q-d-r which describes the attribute of being able to decree, ordain, appoint or decide.

Related names:

QawÓ - Strong - the One who is all-mighty and possesses inexhaustible strength.

MatÓn - Firm - the One whose nature it is to be firm, determined and steadfast.

Qahhâr - Dominator - the One who dominates, conquers, overpowers

Qâdir - the One whose nature it is to decree, ordain, appoint, measure-out, decide.

Muqtadir - the One whose supreme power enforces whatever Divine wisdom decrees or decides; omnipotent, able to do everything.

This name is used in the Qur'ân. For example, see 54:42,55

(54:42) كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاَهُمْ أَخَذَ عَزِيزٌ مُّقْتَدِرٌ

But they gave the lie to Our Signs, to all of them. Thereupon We seized them with the seizing of the Most Mighty, the Most Powerful. [Surah Al-Qamar, v.54:42]

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ (54:55)

Where they will be honorably seated in the presence of a King, Mighty in Power. [Surah Al-Qamar, v.54:55]

وَاضْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَا إِذَا نَزَلْنَا مِنْ السَّمَاءِ
فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ
اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا (45) الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا
وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا (46)

(45) Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it. But soon it becomes dry stubble, which the winds do scatter: **IT IS (ONLY) ALLAH WHO PREVAILS OVER ALL THINGS.***41 (46) Wealth and sons are allurements of the life of this world; but the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes. [18:45-46]

72. Al-Muqaddimu

The One Who brings forward



It also written as al-muqaddim, the Promoter: ya muqaddim

Al-Muqaddimu:

The Promoter, The One who Brings Forward, The Expediter

Al-Muqaddimu: The Expediter, The Promoter, The One who puts things in their right places. He makes ahead what He wills and delays what He wills.

THE EXPEDITER: He who brings forward whatever He wills.

The One who moves things forward. The One who grants advancement.

The One who expedites things. The One who advances or promotes.

From the root q-d-m which has the following classical Arabic connotations:

(i) to precede, to come before

(ii) to head, to lead

(iii) to offer, to bring forward

(iv) to make foremost, to put at the front

(v) to advance, to promote

(v) to exist without beginning

The name Muqaddim is not specifically used as a Beautiful Name in the Qur'ân.

The names Muqaddim (promoter) and Mu'akhkhir (delayer) are opposites.

قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ (50:28)

(50:28) (It was said): “Do not remonstrate in My presence. I had warned you. *35

*35 That is, "I had warned both of you as to what punishment will be given to the one who beguiles and what punishment will be suffered by him who is beguiled. In spite of this warning when you did not desist from committing your Respective crimes, there is no use quarreling now. Both the one who beguiled and the one who was beguiled have to be punished for the crimes committed by them. "

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا
بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي
الْمُتَّصِدِّقِينَ (12:88) قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ
أَنْتُمْ جَاهِلُونَ- (12:89) قَالُوا أَنْتَكَ- لَأَنْتَ- يُوسُفُ قَالَ أَنَا يُوسُفُ
وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا
يُضِيعُ أَجْرَ الْمُحْسِنِينَ (12:90) قَالُوا تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ
كُنَّا لَخَاطِئِينَ- (12:91) قَالَ لَا تَثْرِبَ- عَلَيْكُمْ- الْيَوْمَ- يَغْفِرُ اللَّهُ لَكُمْ
وَهُوَ أَرْحَمُ الرَّاحِمِينَ (12:92)

(88) Then, when they came (back) into (Joseph's) presence they said: "O exalted one! Distress has seized us and our family: we have (now) brought but scanty capital: so pay us full measure, (we pray thee), and treat it as charity to us: for Allah doth reward the charitable." (89) He said: "Know ye how ye dealt with Joseph and his brother, not knowing (what ye were doing)?" (90) They said: "Art thou indeed Joseph?" He said, "I am Joseph, and this is my brother: Allah has indeed been gracious to us (all): behold, he that is righteous and patient, never will Allah suffer the reward to be lost, of those who do right." (91) They said: "By Allah! **INDEED HAS ALLAH PREFERRED THEE ABOVE US** and we certainly have been guilty of sin!" (92) He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy! [12:88-92]

73. Al-Mu'akhkhiru

The postponer



It also written as Al-muakhkhir, The Delayer: Ya-Muakhkhiru

Al-Mu'akhhiru: The Delayer, The Postponer

Al-Mu'akhhiru: The Delayer, The Retarder, The One who puts things in their right places. He makes ahead what He wills and delays what He wills.

The Delayer: He who sets back or delays whatever He wills.

The Deferer: The One who puts things in their right places. He makes ahead what He wills and delays what He wills. The One who delays or postpones.

The One who puts off advancement. The One who causes something to lag behind.

The One who holds back or keeps something back to put it in its proper place.

From the root a-kh-r which has the following classical Arabic connotations:

- (i) to cause to go back, backwards, retreat, recede
- (ii) to retire, to drive back
- (iii) to put behind or after
- (iv) to cause to remain behind, hang back, lag behind
- (v) to postpone, put off, delay, retard

The name Mu'akhhir is not specifically used as a Beautiful Name in the Qur'ân.

The name al-âkhir (last) also comes from this same a-kh-r root, and is the opposite of Awwal (first).

The name Mu'akhhir (delayer) is the opposite of Muqaddim (promoter).

(1) We sent Noah to his People (with the Command): "Do thou warn thy people before there comes to them a grievous Penalty." (2) He said: "O my People! I am to

you a Warner, clear and open: (3) "That ye should worship Allah, fear Him, and obey me: " (4) So He may forgive you your sins and **GIVE YOU RESPITE FOR A STATED TERM**: for when the Term given by Allah is accomplished, it cannot be put forward: if ye only knew." [Surah Nuh, v.71:1-4]

The same thing has taken from
Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ
أَلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِءُونَ (11:8)

And were We to put off the chastisement from them for a determined period, they will cry out: 'What withholds Him from chastising?' Surely when the day of the chastisement will come, nothing will avert it and the chastisement which they had ridiculed shall encompass them. [Surah Hud, v.11:8]

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ
عَذَابٌ أَلِيمٌ (71:1)

(71:1) We sent Noah to his people (and directed him): "Warn your people before a grievous chastisement *1 comes upon them."

*1 "Warn your people..." Warn them that the errors and moral evils that they were involved in, would only earn them Allah's punishment, if they did not desist from them, and tell them what way they should adopt in order to ward off that punishment.

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ (71:2)

(71:2) Noah said: "My people, I have certainly been sent as a clear Warner to you,

أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا (71:3)

(71:3) that you serve Allah and fear Him, and follow me; *2

*2 The three things which the Prophet Noah presented before his people at the outset of his mission of Prophet hood were: (1) Worship of Allah, (2) adoption of

piety (taqwa) and (3) obedience of the Messenger. Worship of Allah meant that they should give up worship and service of all others and should acknowledge Allah alone as their Deity and should worship and carry out His commands alone. Taqwa (piety) meant that they should refrain from all those works which caused Allah's anger and displeasure, and should instead adopt such attitude in their lives as the God fearing people should adopt. As for "obey me", it meant that they should obey the commands that he gave them as Allah's Messenger.

يَغْفِرْ لَكُمْ مِنْ دُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَى أَجَلٍ مُسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ (71:4)

(71:4) He will forgive your sins *3 and will grant you respite until an appointed term. *4 Indeed when Allah's appointed term comes, it cannot be deferred; *5 if you only knew!" *6

*3 The sentence 'yaghfir la-kum min dhunub-i-kum' in the original does not mean that Allah will forgive some of their sins, but its correct meaning is: "If you accept and acknowledge the three things which are being presented before you, He will forgive all the sins that you have committed in the past."

*4 That is, "If you accepted these three things, you would be given respite to live in the world until the time that Allah has appointed for your natural death."

*5 "The appointed time of Allah..." the time fixed by Allah for sending down a torment on a people. In this regard the Qur'an has at several places stated explicitly that when Allah's torment has been decreed for a certain people, they are not pardoned even if they affirm the faith after it.

*6 That is, "If you come to know fully well that the time which is now passing after you have received Allah's message through me, is, in fact, a period of respite that has been granted to you for affirming the faith and there is no chance of escape from Allah's torment after the term of respite has elapsed, you would testify to the faith without delay and would not like to postpone it until the torment actually started descending on you."

74. Al-Awwalu

The First One



It also written as al-awwal, al-awal, The First: Ya-Awwalu, Ya-awalu

Al-Awwalu: The First One, The Pre-Existing

Al-Awwalu (The First): The One who's Existence is without a beginning.

The First: Allah is the first, the One before anything or any being. The beginning of every action, command, thought, intellect and knowledge as well as all worldly, physical and spiritual matters are from Him and at His will.

The First: He whose existence has no beginning or a starting point, exist from eternity. He who is prior and superior to all things that have ever come into existence, all the things are from Him and at His will.

Al-Awwalu (The First): "You are **the First**, there was none before You. You are **the Last**, there will be none after You. You are **the Manifest**, there is nothing above You. You are **the Inward**, there is nothing close to you."

The One who is the first, the beginning, the foremost.

The Prior-Existing One who existed before all of creation.

The One who was before any thing or any being. The One who is the cause of all the worlds. The One who is the beginning of every action, command or thought.

From the root a-w-l which has the following classical Arabic connotations:

- (i) to be first, principle, to be before
- (ii) to come back to, to return
- (iii) to precede, to be the first part

(iv) to be foremost
Awwal (first) and âkhir (last) are complementary attributes.

This name is used in the Qur'ân. For example, see 57:3

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (57:3)

(57:3) He is the First and the Last, and the Manifest and the Hidden, *3 and He has knowledge of everything. [Surah Al-Hadid, v.57:3]

*3 That is, "When there was nothing, He was, and when there will be nothing, He will be. He is the most Manifest of the entire manifest, for whatever manifests itself in the world, does so only by His attributes and His works and His light. And He is the Most Hidden of all the hidden, for not only do the senses fail to perceive Him but the intellect and thought and imagination also cannot attain to His essence and reality. The best commentary in this regard is the words of a supplication of the Holy Prophet (upon whom be Allah's peace and blessings). which Imam Ahmad, Muslim, Tirmidhi, and Baihaqi have related on the authority of Hadrat Abu Hurairah, and Hafiz Abu Ya'la Mosuli in his Musnad on the authority of Hadrat 'A'ishah:

"Antal Awwal, fa-laisa qablaka shai'in; wa Antal Akhir fa-laisa ba 'daka shai 'in; wa Antal Zahir, fa-laisa fauqaka shai in; wa Anfal Batin, fa laisa dunaka shai'in."
"You alone are the First; none is before You; You alone are the Last: none is after You; You alone are the Exalted none is above You; You alone are the Hidden: none is more hidden than You."

Here, the question arises: How does this accord with the immortality and eternal life of the dwellers of Paradise and Hell mentioned in the Qur'an when Allah alone is the Last and Eternal? Its answer has been provided by the Qur'an itself:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ (28:88)

"Everything is perishable except Allah Himself." [Al-Qasas, v.28:88]

In other words no creature is immortal in its personal capacity; if a thing exists or continues to exist, it does so because Allah keeps it so, and can exist only by His letting it exist; otherwise in its own capacity everything is perishable except Allah, Immortality in Heaven and Hell will not be bestowed upon somebody

because he is immortal by himself, but because Allah will grant him eternal life. The same is true of the angels: they are not immortal by themselves. When Allah willed they came into existence, and will continue to exist only as long as His wills.



75. Al-Aakhiru

The Last



It also written as Al-akhir, al-aakhir, The One Who Remains:
Ya-Aakhir, ya aakhir

Al-âkhiru: The Last, The End and The Ultimate

Al-Akhiru: After all ceases to exist Allah remains. His creations may come to an end, but His presence is forever. He is Final and Perfect in every respect.

The Last: He whose existence has no end. The only one being who will remain for ever, even after everything is annihilated. The Last, The One who's Existence is without an end.

The One who remains after all of creation has passed away.

The One who is the last, the conclusion, the ultimate.

The One who is behind all of creation. The One beyond whom there is nothing.

From the root a-kh-r which has the following classical Arabic connotations:

- (i) to put back, to put behind, to be latter
- (ii) to postpone, to put at the end
- (iii) to be last, final, ultimate

Awwal (first) and âkhir (last) are complementary attributes.

The name al-Mu'akhhir (the delayer) also comes from this same a-kh-r root.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ - وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥٧﴾

He is the First and the Last, and the Manifest and the Hidden, *3 and He has knowledge of everything. [Surah Al-Hadid, v.57:3]

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا
وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ (28:88)

(28:88) nor invoke any deity(God) other than Allah. There is no deity(God) but He. Everything is perishable except Himself: Sovereignty is His, *112 and to Him will all of you be returned.

76. Az-zoahiru

The Manifest One



It also written as al-zahir, al-zaahir, az-zahir, az-zaahir, The Manifest:
Ya-Zoahiru, Ya-Zaahiru

Az-Zoâhiru: The Manifest, The Conspicuous, The Evident

The Manifest One:

1- He who is evident because of the open proofs that prove His existence. 2- The evident one in the sight of His servants those believe in Him

Az-Zoahiru: The Manifest, The One that nothing is above Him and nothing is underneath Him, hence He exists without a place. He, The Exalted, His Existence is obvious by proofs and He is clear from the delusions of attributes of bodies.

Az-Zoahiru (The All-Knowing): Allah is the All-Knowing because nothing is hidden from Him. There is nothing men can do to hide away their deeds from Allah. Allah understands all He sees no matter what the time, place or circumstances are.

The One who has manifested all of creation and who is manifest in all of creation.

The One whose nature and existence is demonstrated in all of creation.

The One whose essence and attributes are shown throughout all of creation.

The One who is above creation, yet who is made visible through creation.

From the root z-h-r which has the following classical Arabic connotations:

- (i) to be visible, manifest, obvious, clear, distinct
- (ii) to open, to come out, to cause to appear after being concealed
- (iii) to be conspicuous, distinct
- (iv) to ascend, mount, have higher status

- (v) to have the upper hand, subdue, overcome
(vi) to endorse, help, aid, support others, render superior

Note that the letter z sounds nothing at all like the English letter z, but rather is a open-jaw "th" sound.

The ancient root of z-h-r points toward that which goes from the center and spreads out, disperses or radiates into being, which is to say that it becomes outwardly manifest.

Zâhir (manifest) and Bâṭin (hidden) are complementary attributes.

Zâhir is that which is outward, manifest, apparent, and visible.

Bâṭin is that which is inward, concealed, obscured.

This name is used in the Qur'ân:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (57:3)

He is the First and the Last, and the Manifest and the Hidden, *3 and He has knowledge of everything. [Surah Al-Hadid, v.57:3]

Related Verse From The Holy Qur'an:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ - وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
لآيَاتٍ لِّأُولِي الْأَلْبَابِ - (190) الَّذِينَ يَذْكُرُونَ - اللَّهَ قِيَامًا وَقَعُودًا
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا
خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (191)

(190) Behold! in the creation of the heavens and the earth, and the alternation of Night and Day, **There Are Indeed Signs For Men of Understanding.** (191) Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and **Contemplate The (Wonders of) Creation In The Heavens And The Earth, (With The Thought): "Our Lord! Not For Naught Hast Thou Created (All) This! Glory to Thee!** Give us salvation from the Penalty of the Fire. [3:190-91]

77. Al-Baatinu

The Secret One



It also written as al-batin, al-baatin, The Hidden:
Ya-Baatinu, Ya-Baatin

Al-Bâtinu:

The Hidden, The Secret One, The Inner One, The Knower of Hidden Things

The Hidden One:

1- He who is hidden because He is invisible and there is no similarity between Him and His creatures. 2- The hidden one in the sight of His servants those do not believe in Him. 3- He who can penetrate everything and is closer the beings than their closeness to themselves.

The Hidden: In this instance The Hidden means that which is within. Allah has both the qualities of the seen and the hidden. His signs are everywhere in the universe to be seen, but some are hidden. He is also hidden within us and in the soul of all good things. It is for us to find these hidden qualities.

Al-Baatin: The Hidden, The One that nothing is above Him and nothing is underneath Him, hence He exists without a place. He, The Exalted, His Existence is obvious by proofs and He is clear from the delusions of attributes of bodies.

The One who is unseen, yet whose existence and essence are made known through signs. The One who enters unseen into all of creation.

The One who knows the inner states, inner circumstances and inner thoughts of all of creation. The One who is veiled from our sensory perception.

The One who is concealed within all of creation.
The One who is the secret inner companion.

From the root b-t-n which has the following classical Arabic connotations:

- (i) to be concealed, to lie hidden
- (ii) to penetrate into, to be inside

Bâtin and Zâhir are opposites.

Zâhir is that which is outward, manifest, apparent, and visible.

Bâtin is that which is inward, concealed, obscured.

This name is used in the Qur'ân. For example, see 57:3

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (57:3)

He is the First and the Last, and the Manifest and the Hidden, *3 and He has knowledge of everything.[Surah Al-Hadid, v.57:3]

Related Verse From The Holy Qur'an:

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى
كُلِّ شَيْءٍ وَكِيلٌ (102) لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ
وَهُوَ اللَّطِيفُ الْخَبِيرُ (103) قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ
فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ (104)

(102) That is Allah, your Lord! There is no god but He, the Creator of all things; then worship ye Him; and He hath power to dispose of all affairs. (103) **No Vision Can Grasp Him.** But His grasp is over all vision: He is above all comprehension, yet is acquainted with all things. (104) "How have come to you, from your Lord, proofs (to open your eyes): **If Any Will See, It Will Be For (The Good Of) His Own Soul; If Any Will Be Blind, It Will Be To His Own (Harm):** I am not (here) to watch over your doings." [Surah Al-An'am, v.6:102-104]

78. Al-Waaliu

The Friendly Lord



It also written as al-wali, al-waalee, al-vali: The Protective Lord
Ya-Waaliu, Ya-Waaleeu

Al-Wâliu: The Sole Governor, The Friendly Lord, The Protective Ruler

Al-Waaliu(The Governor): Allah is the Governor or Ruler, since it is Only Allah that directs, governs, commands, measures, plans every action which happens at any moment in the entire universe.

The Governor: He who directs, manages, conducts, governs, measures, plans every action which happens at any moment in the entire universe.

Al-Walee(The Governor): The One who owns things and manages them.

The One who is the sole planner, implementer, governor and ruler of all things.

The One who is the supportive, helpful master of all things.

The One who is the friendly and protective ruler and governor of all of creation.

From the root w-l-y which has the following classical Arabic connotations:

- (i) to be near, close, nearby
- (ii) to be a friend, helper, supporter, maintainer
- (iii) to defend, guard (lit. friendly dealing)
- (iv) to be in charge, to turn one toward something
- (v) to be the master, owner, lord

The name Wâli is not specifically used as a Beautiful Name in the Qur'ân.

WâlÓ emphasizes the aspects of lordship, ownership and mastery of the One who is also friend and helper.

WalÓ emphasizes the nearness and protective, supportive, guarding aspects of the One who is also the lord and master.

The Qur'an has said:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (2:257)

Allah is the Helper and Protector of those who believe in Him: He brings them out of the depths of darkness *287 into the light. As for the disbelievers, they have **taghut** *288 as their patron, who drives them out of light into the depths of darkness. These are the people who are doomed to the Fire, wherein they shall live for ever. [Surah Al-Baqarah, v.2:257]

*287. The '**darkness**' mentioned here means the darkness of Ignorance, which throws man off the path of salvation and well-being and directs his energies and efforts to wrong directions in defiance of reality. 'Light' here means the knowledge of Truth with the help of which man comes to know his own reality and that of the universe; this knowledge also shows him the purpose of his life, and thus leads him consciously, to adopt the Right Way.

*288. Here **taghut** (see n. 286 above) has a plural connotation. It implies that by turning away from God a man is subjected not to the tyranny of one, but to the tyranny of many **tawaghith** (evil one). One of these is Satan, who throws up new temptations and allurements. Another potential **taghut** (transgressor) is men own animal self, which seeks to subjugate him to his appetites and desires. There are many more **taghut** in the world outside oneself ; one's wife and children, one's relatives, one's family and one's community, one's friends and acquaintances, one's social environment and one's people, one's leaders and guides, one's government and rulers are all potential **taghut**, each one of whom seeks to have his purposes served. Man remains subjected to these innumerable masters throughout his life, not knowing precisely whom he should please and whose displeasure he should avoid.

In the previous verse it has been mentioned regarding **taghut**:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ

Now whoever rejects taghut *286 and believes in Allah; 2:256

*286. Literally **taghut** means anyone who exceeds his legitimate limits. In the Qur'anic terminology, however, it refers to the creature that exceeds the limits of his creativeness and arrogates to himself godhead and lordship. There are three stages of man's transgression and rebellion against God:

- (i) The first stage is that one acknowledges in principle that obedience to God is right, but disregards it in practice. This is **fisq** (transgression).
- (ii) The second stage is that one not only disobeys but also rejects obedience in principle, and thus either refuses to become the subject of anyone at all or adopts someone other than God as the object of service and devotion. This is **kufur** (infidelity).
- (iii) The third stage is that one not only rebels against one's Lord but also imposes one's own will (in disregard of the Will of God - Ed.) on God's world and God's creatures. Anyone who reaches such a point is termed **taghut** and no one can be a true believer in God unless the authority of such a **taghut** (evil one) is rejected.

لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ (13:11)

For each person has guardians before him and behind him, who watch over him by Allah's command. *18 The fact is that Allah does not change a people's lot unless they themselves change their own characteristics: **and when Allah decides to bring about retribution to a people, none can ward it off, nor can they find any defender or helper against Allah.** *19 [Surah Ar-Ra'ad, v. 13:11]

*18 That is, "Allah not only directly watches over whatever each person does, and is fully aware of everything he does, but He has also appointed such Guardians as accompany him everywhere and keep a full record of all his deeds." This has been stated here to warn those people who live their lives under the delusion that they have been left absolutely free to do whatever they like and shall not be required to render an account of what they did in this worldly life. The warning is that such people invite their own retribution.

*19 This is to warn them further that they should not remain under any delusion that some holy person or saint or angel has the power to rescue them froth Divine Retribution, for there is none who could defend them against Allah, even though they might have been paying homage and making offerings to their so-called patrons and protectors in the hope that they would rescue them froth punishment from Allah on the Day of Judgment.

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (42:9)

(Are they so foolish that) they have chosen others rather than Allah as their protectors? Yet it is Allah Who is the Protector and Who resurrects the dead and Who has power over everything. *12 [Surah Ash-Shura, v.42:9]

*12 That is, "Guardianship is not a thing of one's personal choice and satisfaction that one may take anyone one may please as one's guardian, and the other may also become ones real and true guardian and may do full justice to the function of guardianship. This is an actual reality, which does not change with the whims of the people; the Guardian is He Who is really the Guardian, whether someone regards and acknowledges Him as his Guardian or not, and the one who is not in reality the guardian is not the guardian, no matter whether someone continues to regard and acknowledge him as his guardian till the last moment. Now, as for the question: What is the proof of only Allah's being the real Guardian and of no one else's being the guardian? The answer is: Man's real Guardian can be the one who changes death into life, who has created a living man by breathing life into inorganic substances, and who also possesses the powers and authority to do full justice to the function of Guardianship. If there is such a one, apart from Allah, he may be made the guardian, and if He is Allah alone, then taking another beside Him as one's guardian is nothing but ignorance and folly and self-destruction.

79. Al-Muta'ali

The Most High



It also written as al-muta'ali, al-muta aali, al muta al, The most high:
Ya-Muta'ali, Ya-Muta'aali

Al-Muta'âli: The Supremely Exalted, The Most High

The Supreme One, The Most Exalted:

He who is higher than any action, manner or condition, and any thought that any being may have. This name indicates that Allah is higher than the most evolved thought of man.

Al-Muta'aaliu (The Exalted): The One who is clear from the attributes of the creation.

Al-Muta[^]ali: The Most Exalted, The High Exalted, The One who is clear from the attributes of the creation.

The One who is exalted above all of creation.

The One who is beyond the highest.... beyond the beyond.

The One who far beyond any imagination, thought, limitation or ideal of mankind.

From the root 'a-l-w which has the following classical Arabic connotations:

- (i) to be high, elevated, lofty
- (ii) to be exalted, to rise up, to ascend
- (iii) to be higher to exceed, surpass
- (iv) to overcome, overwhelm
- (v) to advance, promote, rise above
- (vi) to mount, be overtop, eminent

The term al-Muta'ali is an intensified form of al-'Aló (the Exalted) which further exalts the exalted One.

This name is used in the Qur'ân. For example, see 13:9

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ (13:9)

He has perfect knowledge both of the visible and the invisible. He is the Great and **the Supreme Being**. [Surah Ar-Ra'ad, v.13:9]



80. Al-Barru

The Righteous



It also written as al-barr, al-baar, the Doer of Good: ya barr, ya baar

Al-Barru:

**The Kindly and Gracious Benefactor,
The Righteous, The Source of Goodness**

The Source of All Goodness:

1- He who is tolerant to His servants, to all creatures, and is good to them. He whose goodness and kindness are very great indeed. 2- He who keeps His promise.

Al-Barru (The Beneficent One): The One who is kind to His creatures, who covered them with His sustenance and specified whoever He willed among them by His support, protection, and special mercy.

Al-Barru: The Source of All Goodness, The Righteous, The One who is kind to His creatures, who covered them with His sustenance and specified whoever He willed among them by His support, protection, and special mercy.

The One who is kind, gentle and ample in goodness.
The One who is the doer of good, both materially and spiritually.
The One who is kindly and gracious.
The One from whom every good deed comes.
The One who is the source of all kindness and goodness.

The One who bountifully bestows the gifts of tolerance, gentleness, goodness and kindness. The One who is merciful and compassionate.

From the root b-r-r which has the following classical Arabic connotations:

- (i) to be devoted, affectionate, gentle
- (ii) to be just and proper, honest, truthful
- (iii) to have regard for the circumstances of another
- (iv) to be beneficent, to bestow bountiful gifts
- (v) to reward for service, recompense
- (vi) to behave courteously, to do good
- (vii) to be benign, gracious, kindly
- (viii) to be pious, virtuous, righteous
- (ix) to be ample, extensive

This name is used in the Qur'ân:

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ (52:28)

Formerly we had always prayed to Him. Surely He is Most Benign, Most Compassionate.” [Surah At-Tur, v.52:28]

81. At-Tawwabu

The Acceptor of Repentance



It also written as al-tawwab, at-tawwab, al-tawwaab, at-tawwaab
The Acceptor of Repentance: Ya-Tawwabu, Ya-Tawwaab

At-Tawwâbu:

The Acceptor of Repentance, The Oft-Forgiving, The Acceptor of our Return

The Acceptor of Repentance: Allah is the One Who forgives and accepts our repentance. Asking forgiveness involves confessing one's sin; sincere repentance and regret; and a firm decision not to repeat the sin.

At-Tawwaab (The Oft-Returning): The One Who is continuously turning (in forgiveness) to those that turn to Him (in repentance), Who forgives the sins of the penitent. Everyone who turns to Allaah sincerely, Allaah turns to them by firstly granting them the ability to repent and turning their hearts towards Him, and after this He turns to them by accepting their repentance and forgiving their errors.

At-Tawwaab: The Acceptor of Repentance, The Relenting, The One who grants repentance to whoever He willed among His creatures and accepts his repentance.

The Acceptor of Repentance: He who is ever eagerly ready to accept repentance and to forgive sins.

The One who beckons for our return.

The One who repeatedly turns mankind toward repentance.

The One who forgives those who return to goodness.

The One who restores to grace those who repent.

The One who rewards good deeds.
The One who forgives those who forgive others.

From the root t-w-b which has the following classical Arabic connotations:

- (i) to return
- (ii) to return to goodness, to repent
- (iii) to be restored
- (iv) to be rewarded for deeds
- (v) to be repeatedly summoned or called

This name is used in the Qur'ân:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ
وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ
لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (49:12)

(49:12) O Believers! Avoid much suspicions, indeed some suspicions are sins. *24 And spy not, *25 neither backbite one another. *26 Would any of you like to eat the flesh of his dead brother? *27 You would surely detest it. Have fear of Allah. **Surely Allah is much prone to accept repentance**, is the Most Compassionate. [Surah Al-Hujuraat, v.49:12, Towards Understanding the Qur'an: Sayyid Abul A'la Mawdudi]

*24 What is forbidden is not conjecture as such but excessive conjecture and following every kind of conjecture, and the reason given is that some conjectures are sins. In order to understand this Command we should analyze and see what the kinds of conjecture are and what is the moral position of each:

One kind of conjecture is that which is morally approved and laudable, and desirable and praiseworthy from religious point of view, e.g. a good conjecture in respect of Allah and His Messenger and the believers and those people with whom one comes in common contact daily and concerning whom there may be no rational ground for having an evil conjecture.

The second kind of conjecture is that which one cannot do without in practical life, e.g. in a law court a judge has to consider the evidence placed before him and give his decision on the basis of the most probable conjecture, for he cannot have

direct knowledge of the facts of the matter, and the opinion that is based on evidence is mostly based on the most probable conjecture and not on certainty. Likewise, in most cases when one or the other decision has to be taken, and the knowledge of the reality cannot possibly be attained, there is no way out for men but to form an opinion on the basis of a conjecture.

The third kind of conjecture, which is although a suspicion is permissible in nature, and it cannot be regarded as a sin. For instance, if there are clear signs and pointers in the character of a person (or persons), or in his dealings and conduct, on the basis of which he may not deserve to enjoy one's good conjecture, and there are rational grounds for having suspicions against him, the Shari `ah does not demand that one should behave like a simpleton and continue to have a good conjecture about him. The last limit of this lawful conjecture, however, is that one should conduct oneself cautiously in order to ward off any possible mischief from him; it is not right to take an action against him only on the basis of a conjecture.

The fourth kind of conjecture which is, in fact, a sin is that one should entertain a suspicion in respect of a person without any ground, or should start with suspicion in forming an opinion about others, or should entertain a suspicion about the people whose apparent conditions show that they are good and noble. Likewise, this also is a sin that when there is an equal chance of the evil and goodness in the word or deed of a person, one should regard it as only evil out of suspicion. For instance, if a gentleman while leaving a place of assembly picks up another one's shoes, instead of his own, and we form the opinion that he has done so with the intention of stealing the shoes, whereas this could be possible because of oversight as well, there is no reason for adopting the evil opinion instead of the good opinion except the suspicion.

This analysis makes it plain that conjecture by itself is not anything forbidden; rather in some cases and situations it is commendable, in some situations inevitable, in some permissible up to a certain extent and un-permissible beyond it, and in some cases absolutely unlawful. That is why it has not been enjoined that one should refrain from conjecture or suspicion altogether but what is enjoined is that one should refrain from much suspicion. Then, to make the intention of the Command explicit, it has been said that some conjectures are

sinful. From this warning it follows automatically that whenever a person is forming an opinion on the basis of conjecture, or is about to take an action, he should examine the case and see whether the conjecture he is entertaining is not a sin, whether the conjecture is really necessary, whether there are sound reasons for the conjecture, and whether the conduct one is adopting on the basis of the conjecture is permissible. Everyone who fears God will certainly take these precautions. To make one's conjecture free and independent of every such care and consideration is the pastime of only those people who are fearless of God and thoughtless of the accountability of the Hereafter.

***25 "Do not spy':** Do not grope after the secrets of the people: do not search for their defects and weaknesses: do not pry into their conditions and affairs. Whether this is done because of suspicion, or for causing harm to somebody with an evil intention, or for satisfying one's own curiosity, it is forbidden by the Shari 'ah in every case. It does not behoove a believer that he should spy on the hidden affairs of other people, and should try to peep at them from behind curtains to find out their defects and their weaknesses. This also includes reading other people's private letters, listening secretly to private conversation, peeping into the neighbor's house, and trying to get information in different ways about the domestic life or private affairs of others. This is grave immorality which causes serious mischief in society. That is why the Holy Prophet once said in an address about those who pry into other people's affairs:

"O people, who have professed belief verbally, but faith has not yet entered your hearts: Do not pry into the affairs of the Muslims, for he who will pry into the affairs of the Muslims, Allah will pry into his affairs, and he whom Allah follows inquisitively, is disgraced by Him in his own house." (Abu Da'ud).

Hadrat Mu'awiyah says that he himself heard the Holy Prophet say; `If you start prying into the secret affairs of the people, you will corrupt them, or at least drive them very near corruption." [Abu Da'ud]

In another Hadith he said: "When you happen to form an evil opinion about somebody, do not pry about it." [Al-Jassas, Ahkam al-Qur'an]

According to still another Hadith, the Holy Prophet said: "The one who saw a secret affair of somebody and then concealed it is as though he saved a girl who had been buried alive." [Al-Jassas]

This prohibition of spying is not only applicable to the individuals but also to the Islamic government. The duty of forbidding the people to do evil that the Shari`ah has entrusted to the government does not require that it should establish a system of spying to enquire too curiously into the people's secret evils and then punish them, but it should use force only against those evils which are manifested openly. As for the hidden evils spying is not the way to reform them but it is education, preaching and counseling, collective training of the people and trying to create a pure social environment. In this connection, an incident concerning Hadrat `Umar is very instructive. Once at night he heard the voice of a person who was singing in his house. He became curious and climbed the wall. There he saw wine as well as a woman present. He shouted at the man, saying: "O enemy of God, do you think you will disobey Allah, and Allah will not expose your secret?" The man replied: "Do not make haste, O Commander of the Faithful: if I have committed one sin, you have committed three sins: Allah has forbidden spying, and you have spied; Allah has commanded that one should enter the houses by the doors, and you have entered it by climbing over the wall; Allah has commanded that one should avoid entering the other people's houses without permission, and you have entered my house without my permission. Hearing this reply Hadrat `Umar confessed his error, and did not take any action against the man, but made him to promise that he would follow the right way in future. [Abi Bakr Muhammad bin Ja`far al-Khara'iti, Makarim al-Akhlaq]

This shows that it is not only forbidden for the individuals but also for the Islamic government itself to pry into the secrets of the people and discover their sins and errors and then seize them for punishment. The same thing has been said in a Hadith in which the Holy Prophet has said: "When the ruler starts searching for the causes of suspicions among the people he corrupts them" [Abu Da'ud]

The only exception from this Command are the special cases and situations in which spying is actually needed. For instance, if in the conduct of a person (or persons) some signs of corruption are visible and there is the apprehension that he

is about to commit a crime, the government can enquire into his affairs; or, for instance, if somebody sends a proposal of marriage in the house of a person, or wants to enter into business with him, the other person can, enquire and investigate into his affairs for his own satisfaction.

*26 Ghidat (back-biting) has been defined thus: "It is saying on the back of a person something which would hurt him if he came to know of it." This definition has been reported from the Holy Prophet himself. According to a tradition which Muslim, Abu Da'ud, Tirmidhi, Nasa'i and others have related on the authority of Hadrat Abu Hurairah, the Holy Prophet defined ghibat as follows:

"It is talking of your brother in a way irksome to him." It was asked: "What, if the defect being talked of is present in my brother?" The Holy Prophet replied: "If it is present in him, it would be **ghibat**; if it is not there, it would be **slandering** him."

In another tradition which Imam Malik has related in Mu'watta, on the authority of Hadrat Muttalib bin `Abdullah, "A person asked the Holy Prophet: What is ghibat? The Holy Prophet replied: It is talking of your brother in a way irksome to him. He asked: Even if it is true, O Messenger of Allah? He replied: If what you said was false, it would then be a calumny."

These traditions make it plain that uttering a false accusation against a person in his absence is calumny and describing a real defect in him ghibat; whether this is done in express words or by reference and allusion, in every case it is forbidden. Likewise, whether this is done in the lifetime of a person, or after his death, it is forbidden in both cases. According to Abu Da'ud, when Ma`iz bin Malik Aslami had been stoned to death for committing adultery, the Holy Prophet on his way back heard a man saying to his companion: "Look at this man: Allah had concealed his secret, but he did not leave himself alone till he was killed like a dog!" A little further on the way there was the dead body of an ass Lying rotting. The Holy Prophet stopped, called the two men and said: "Come down and eat this dead ass." They submitted: "Who will eat it, O Messenger of Allah?" The Holy Prophet said: "A little before this you were attacking the honor of your brother: that was much worse than eating this dead ass."

The only exceptions to this prohibition are the cases in which there may be a genuine need of speaking in of a person on his back, or after his death, and This may not be fulfilled without resort to backbiting, and if it was not resorted to, a greater evil might result than backbiting itself. The Holy Prophet has described this exception as a principle, thus: "The worst excess is to attack the honour of a Muslim unjustly." [Abu Da'ud]

In this saying the condition of `unjustly" points out that doing so "with justice" is permissible. Then, in the practice of the Holy Prophet himself we find some precedents which show what is implied by "justice" and in what conditions and cases backbiting may be lawful to the extent as necessary.

Once a desert Arab came and offered his Prayer under the leadership of the Holy Prophet, and as soon as the Prayer was concluded, walked away saying: "O God, have mercy on me and on Muhammad, and make no one else a partner in this mercy beside the two of us." The Holy Prophet said to the Companions: `What do you say: who is more ignorant: this person or his camel? Didn't you hear what he said?" [Abu Da`ud]

The Holy Prophet had to say this in his absence, for he had left soon after the Prayer was over. Since he had uttered a wrong thing in the presence of the Holy Prophet, his remaining quiet at it could cause the misunderstanding that saying such a thing might in some degree be lawful; therefore, it was necessary that he should contradict it.

Two of the Companions, Hadrat Mu`awiyah and Hadrat Abu Jahm, sent the proposal of marriage to a lady, Fatimah bint Qais. She came to the Holy Prophet and asked for his advice. He said: "Mu`awiyah is a poor man and Abu Jahm beats his wives much." [Bukhari, Muslim]

In this case, as there was the question of the lady's future and she had consulted the Holy Prophet for his advice, he deemed it necessary to inform her of the two men's weaknesses.

One day when the Holy Prophet was present in the apartment of Hadrat 'A'ishah, a man came and sought permission to see him. The Holy Prophet remarked that he was a very bad man of his tribe. Then he went out and talked to him politely. When he came back into the house, Hadrat `A'ishah asked: "You have talked to

him politely, whereas when you went out you said something different about him. "The Holy Prophet said, "On the day of Resurrection the worst abode in the sight of Allah will be of the person whom the people start avoiding because of his abusive language." [Bukhari, Muslim]

A study of this incident will show that the Holy Prophet in spite of having a bad opinion about the person talked to him politely because that was the demand of his morals; but he had the apprehension lest the people of his house should consider the person to be his friend when they would see him treating him kindly, and then the person might use this impression to his own advantage later.

Therefore, the Holy Prophet warned Hadrat `A'ishah telling her that he was a man of his tribe. Once Hind bint 'Utbah, wife of Hadrat Abu Sufyan, came to the Holy Prophet and said: "Abu Sufyan is a miserly person: he does not provide enough for me and my children's needs." [Bukhari, Muslim]

Although this complaint from the wife in the absence of the husband was backbiting, the Holy Prophet permitted it, for the oppressed one' has a right that he or she may take the complaint of injustice to a person who has the power to get it removed.

From these precedents of the Sunnah of the Holy Prophet, the jurists and traditionists have deduced this principle: '**Ghibat** (backbiting) is permissible only in case it is needed for a real and genuine (genuine from the Shari'ah point of view) necessity and the necessity may not be satisfied without having resort to it".

Then on the basis of the same principle the scholars have declared that ghibat is permissible in the following cases:

- (1) Complaining by an oppressed person against the oppressor before every such person who he thinks can do something to save him from the injustice.
- (2) To make mention of the evils of a person (or persons) with the intention of reform before those who can do expected to help remove the evils.
- (3) To state the facts of a case before a legal expert for the purpose of seeking a religious or legal ruling regarding an unlawful act committed by a person.
- (4) To warn the people of the mischief of a person (or persons) so that they may ward off the evil, e g. it is not only permissible but obligatory to mention the

weaknesses of the reporters, witnesses and writers, for without it, it is not possible to safeguard the Shari'ah against the propagation of false reports, the courts against injustices and the common people or the students against errors and misunderstandings. Or, for instance, if a person wants to have the relationship of marriage with somebody, or wishes to rent a house in the neighborhood of somebody, or wants to give something into the custody of somebody, and consults another person, it is obligatory for him to apprise him of all aspects so that he is not deceived because of ignorance.

- (5) To raise 'voice against and criticize the evils of the people who may be spreading sin and immorality and error, or corrupting the people's faith and persecuting them.
- (6) To use nicknames for the people who may have become well known by those names, but this should be done for the purpose of their recognition and not with a view to condemn them. [For details, see Fath al-Bari, vol.10, P.362; Sharh Muslim by An-Nawawi; Riyad us-Salihin; al-Jassas, Ahkam al-Qur'an; Ruh al-Ma'ani commentary on verse was a yaghtab ba 'dukum ba 'dan]

Apart from these exceptions it is absolutely forbidden to speak ill of a person behind his back. If what is spoken is true, it is ghibat; if it is false, it is calumny; and if it is meant to make two persons quarrel, it is slander. The Shari'ah has declared all these as forbidden. In the Islamic society it is incumbent on every Muslim to refute a false charge made against a person in his presence and not to listen to it quietly, and to tell those who are speaking ill of somebody, without a genuine religious need, to fear God and desist from the sin. The Holy Prophet has said: If a person does not support and help a Muslim when he is being disgraced and his honor being attacked, Allah also does not support and help him when he stands in need of His help; and if a person helps and supports a Muslim when his honor is being attacked and he is being disgraced, Allah Almighty also helps him when he wants that Allah should help him. [Abu Da'ud]

As for the backbiter, as soon as he realizes that he is committing this sin, or has committed it, his first duty is to offer repentance before Allah and restrain himself from this forbidden act. His second duty is that he should compensate for it as far as possible. If he has backbitten a dead person, he should ask Allah's forgiveness

for the person as often as he can. If he has backbitten a living person, and what he said was also false, he should refute it before the people before whom he had made the calumny. And if what he said was true, he should never speak ill of him in future, and should ask pardon of the person whom he had backbitten. A section of the scholars has expressed the opinion that pardon should be asked only in case the other person has come to know of it; otherwise one should only offer repentance, for if the person concerned is unaware and the backbiter in order to ask pardon goes and tells him that he had backbitten him, he would certainly feel hurt.

*27 In this sentence Allah by likening backbiting to eating the dead brother's flesh has given the idea of its being an abomination. Eating the dead flesh is by itself abhorrent; and when the flesh is not of an animal, but of a man, and that too of one's own dead brother, abomination would be added to abomination. Then, by presenting the simile in the interrogative tone it has been made all the more impressive, so that every person may ask his own conscience and decide whether he would like to eat the flesh of his dead brother. If he would not, and he abhors it by nature, how he would like that he should attack the honor of his brother-in-faith in his absence, when he cannot defend himself and when he is wholly unaware that he is being disgraced. This shows that the basic reason of forbidding backbiting is not that the person being backbitten is being hurt but speaking ill of a person in his absence is by itself unlawful and forbidden whether he is aware of it, or not, and whether he feels hurt by it or not. Obviously, eating the flesh of a dead man is not forbidden because it hurts the dead man; the dead person is wholly unaware that somebody is eating of his body, but because this act by itself is an abomination. Likewise, if the person who is backbitten also does not come to know of it through any means, he will retrain unaware throughout his life that somebody had attacked his honor at a particular time before some particular people and on that account he had stood disgraced in the eyes of those people. Because of this unawareness he will not feel at all hurt by this backbiting, but his honor would in any case be sullied. Therefore, this act in its nature is not any different from eating the flesh of a dead brother.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا
التَّوَّابُ الرَّحِيمُ (2:160)

I, however, will forgive those of them who repent of it, mend their ways and make own what they were concealing: for I am very generous in accepting repentance and showing mercy. [Surah Al-Baqarah, v.2:160]

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ
وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (9:104)

Know they not that Allah accepts the repentance from His slaves and takes the charity and that Allah is the Oft-Returning, Most Merciful? [Surah At-Taubah, v.9:104]

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ)
(2:37)

(2:37) At that time Adam learnt appropriate words from his Lord and repented, *51 and his Lord accepted his repentance, for He is very Relenting and very Merciful. *52 [Surah Al-Baqarah, v.2:37]

*51. This means that when Adam became conscious of his act of sin and wanted to return from his state of disobedience to that of obedience, and when he tried to seek remission for his sin from God, he was unable to find the words to use in his prayer to God. In His Mercy God taught him the words with which he could pray.

The word tawbah basically denotes 'to come back, to turn towards someone'. Tawbah, on the part of man, signifies that he has given up his attitude of disobedience and has returned to submission and obedience to God. The same word used in respect of God means that He has mercifully turned towards His repentant servant so that the latter has once more become an object of His compassionate attention.

*52. The Qur'an refutes the doctrine that certain consequences necessarily follow from sins and that man must in all cases bear them. In fact this is one of the most misleading doctrines to have been invented by human imagination. If it were true it would mean that a sinner would never have the opportunity to have his

repentance accepted. It is a mechanistic view of reward and punishment and thus prevents and discourages the sinner from trying to improve.

The Qur'an, on the contrary, tells man that reward for good actions and punishment for bad ones rests entirely with God. The reward that one receives for good acts is not the natural consequence of those acts; it is rather due to the grace and benevolence of God and it is entirely up to Him to reward one or not. Likewise, punishment for evil deeds is not a natural and unalterable consequence of man's acts. God has full authority to punish man for his sin as well as to pardon him.

God's grace and mercy, however, are interrelated with His wisdom. Since He is wise, He does not use His power arbitrarily. Hence, whenever God rewards a man for his good acts, He does so because the good was done with purity of intention and for the sake of pleasing God. And if God refuses to accept an act of apparent goodness, He does so because that act had merely the form or appearance of goodness, and was not motivated by the desire to please God.

In the same way God punishes man for those sins which he commits with rebellious boldness, and which whet his appetite for more rather than lead him to repentance. Similarly, in His mercy God pardons those sins which are followed by genuine repentance and readiness on the part of the sinner to reform him. There is no need for the criminal to despair of God's grace and mercy, no matter how great a criminal he is. Nor is there any reason for even the most rabid disbeliever to despair, provided he recognizes his error, repents of his disobedience and is ready to replace his former disobedience with obedience.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ دُرِيِّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا
مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ (2:128)

Lord, make us Your Muslims (submissive servants) and also raise from our offspring a community which should be Muslim (submissive to Your Will). Show us the ways of Your worship and forbear our shortcomings: You are Forgiving and Merciful. [Surah Al-Baqarah, v.2:128]

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا
أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا
اللَّهَ تَوَّابًا رَحِيمًا (4:64)

(And tell them that) We never sent a Messenger but that he should be obeyed by the leave of Allah. *94 If whenever they wronged themselves they had come to you praying to Allah for forgiveness, and had the Messenger prayed for their forgiveness, they would indeed have found Allah All-Forgiving, All-Compassionate. [Surah An-Nisa, v.4:64]

*94. This is to impress upon us that Prophets are not sent so that people may pay lip-service to their Prophethood, and then obey whoever they wish. The purpose of sending Prophets is that people should follow the laws of God as brought and expounded by them rather than laws devised by man, and that they should obey the commands of God as revealed to the Prophets to the exclusion of the commands of others.

تَنْزِيلُ الْكِتَابِ مِنْ اللَّهِ الْعَزِيزِ الْعَلِيمِ (2) غَافِرِ الذَّنْبِ وَقَابِلِ
التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ (3)

(2) This Book is a revelation from Allah, the All-Mighty, the All-Knowing; (3) The Forgiver of sins, the Acceptor of repentance, the Stern in retribution, the Bountiful. There is no god but He. To Him are all destined to return. *1 [Surah Al-Mu'min(Ghafir), v.40:2-3]

*1 This is the introduction to the discourse. By this the listener has been forewarned to the effect: 'What is being presented before you, is not the word of an ordinary being but of that God Who has infinite power.' After this, some of Allah's attributes have been mentioned, one after the other, which bears a deep relevance to the following theme:

First, that He is "All-Mighty", i.e. He is Dominant over everything. His every decree concerning anybody is always enforced; none can fight Him and win; none can escape His grasp. Therefore, a person who expects to be successful after

turning away from His Command and expects to frustrate His Message after having a dispute with Him is himself foolish. Such notions are only deceptions.

Second, that He is "All-Knowing", i.e. He does not say anything on mere conjecture, but has the direct knowledge of everything. Therefore, whatever information He gives about the supernatural realities, is lure, and the one who does not accept it, is following nothing but ignorance. Likewise, He knows in what lies the true success of man and what rules and laws and commands are necessary for his well-being. His every teaching is based on wisdom and correct knowledge, which does not admit of any error. Therefore, if a person does not accept His guidance, he only wants to follow the path of his own ruin. Then, nothing from the acts and deeds of man can remain hidden from Him; so much so that He even knows the intentions of man, which are the real motives of his deeds. Therefore, man can never escape His punishment.

The third attribute is that He is "Forgiver of sin and Acceptor of repentance." This attribute brings hope and causes inducement, which has been mentioned so that the people, who have led lives of sin, should not despair but should reform themselves with the hope that if they refrained from their behavior even now, they could still be redeemed by Allah's mercy. Here, one should understand well that forgiving of sins and accepting of repentance is not necessarily one and the same thing, but in most cases Allah forgives sins even without the repentance. For example, a person commits errors as well as does well, and his good acts become the means of forgiveness for his mistakes, whether or not he had opportunity to show repentance for the errors, but might even have forgotten them. Likewise, all the troubles and hardships and diseases and calamities that afflict man and cause him grief in the world, serve as penance for his mistakes. That is why mention of forgiveness of sins has been made separately from the acceptance of repentance. But one should remember that the concession of forgiveness of errors without repentance only refers to those believers, who are free from defiance and who committed sins due to human weakness and not persistence in pride and sin.

The fourth attribute is that "He is stern in punishment." This has warned the person that just as Allah is Merciful for those who adopt the way of His service,

so He is stern for those who adopt an attitude of rebellion against Him. When a person (or persons) transgresses the limits where he can still deserve pardon and forgiveness from Allah, then he becomes worthy of His punishment, and His punishment is so dreadful that only a fool would persist in his wrongdoing.

The fifth attribute is that "He is Bountiful", i.e. He is Generous and Beneficent: all creatures are being showered with His blessings and favors every moment: whatever the servants are getting, they are getting only through His bounty and beneficence. After these five attributes, two realities have been stated expressly: (1) That none but Allah is the Deity no matter how many false gods the people might have set up; and (2) that to Him everyone must return: there is no other deity which can call the people to account and reward or punish them. Therefore, if somebody makes another his deity, apart from Him, he will himself face the consequences of his folly.

قَسْبِحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا (110:3)

(110:3) then extol the praise*³ of your Lord and pray to Him for forgiveness. *⁴ For He indeed is ever disposed to accept repentance. [Surah An-Nasr, v.110:3]

*³ Hamd implies praising and hallowing Allah Almighty as well as thanking and paying obeisance to Him; tasbih means to regard Allah as pure and free from every blemish and weakness. The Holy Prophet was enjoined to do hamd and tasbih of Allah when he witnessed this manifestation of His power. Here, hamd means that in respect of his great success he should never entertain even a tinge of the idea that it was the result of any excellence of his own, but he should attribute it to Allah's favor and mercy, thank Him alone for it, and acknowledge with the heart and tongue that praise and gratitude for the victory and success belonged to Him alone. And tasbih means that he should regard Allah as pure and free from the limitation that exaltation of his Word stood in need of his effort and endeavor, or was dependent on it. On the contrary, his heart should be filled with the faith that the success of his effort and struggle was dependent upon Allah's support and succor. He could take this service from any of His servants He pleased and it was His favor that He had taken it from him, and made His religion meet success through him. Besides, there is an aspect of wonder also in pronouncing the tasbih, i.e. Subhan Allah. When a wonderful incident takes place,

one exclaims subhan A/lah, thereby implying that only by Allah's power such a wonderful thing had happened; otherwise no power of the world could have caused it to happen.

*4 "Pray for His forgiveness": "Pray to your Lord to overlook; and pardon whatever error or weakness you might have shown inadvertently in the performance of the service that He had entrusted to you," This is the etiquette that Islam has taught to man. A man might have performed the highest possible service to Allah's Religion, might have offered countless sacrifices in its cause, and might have exerted himself extremely hard in carrying out the rites of His worship, yet he should never entertain the thought that he has fulfilled the right his Lord had on him wholly. Rather he should always think that he has not been able to fulfill what was required of him, and he should implore Allah, saying: "Lord, overlook and forgive whatever weakness I might have shown in rendering Your right, and accept the little service that I have been able to perform." When such an etiquette was taught to the Holy Messenger (upon whom be peace), none in the world conceivably has toiled and struggled so hard in the cause of Allah as he did, how can another person regard his work as superb and be involved in the misunderstanding that he has fulfilled the right Allah had imposed on him? Allah's right, in fact, is so supreme that no creature can ever fulfill and render it truly and fully.

Allah in this command has taught Muslims an eternal lesson: "Do not regard any of your worship, devotion or religious service as something superb; even if you have expended your entire life in the cause of Allah, you should always think that you could not do all that was required of you by your Lord. Likewise, when you attain some victory, you should not regard it as a result of some excellence in yourselves but as a result of only Allah's bounty and favor. Then bowing humbly before your Lord, you should praise and glorify Him, and should repent and beg for His forgiveness instead of boasting and bragging of your success and victory."

Ask Forgiveness from your Lord

From: As-Sunnah Bi-monthly Islamic Newsletter

Shaddaad Ibn Aws (radhi allahu anhu) reported: “The Messenger of Allah (sallallahu alaihi wa-sallam) said: **“The (Sayyid al-Istigfar) noblest and the most excellent manner of seeking forgiveness is that the servant says:**

“O Allah, You are my Lord. None has the right to be worshiped except You. You created me, and I am Your slave/worshipper. And I am faithful to my covenant and my promise, as far as I am able. I seek Your refuge from the evil of what I have done. I acknowledge before You all the favors that You have bestowed upon me. And I confess all my sins to You. So forgive me, since none can forgive sins except You.”

The Prophet (sallallahu alaihi wa-sallam) said: **“Whoever says it in the day, with firm conviction in it, and dies in that day before evening then he is from the people of Paradise . Whoever says it in the night, with firm conviction in it, and he dies before the morning then he is from the people of Paradise .”**
[Saheeh al-Bukharee]

The scholars count this hadeeth as a Dhikr (remembrance of Allah) that should be said in the day, as well as in the night; in the early morning between dawn and sunrise, and at the start of the evening. Imaam Bukharee (rahimahullah) records this Hadeeth in two different places, once under the chapter: 'The most excellent manner of seeking forgiveness' and 'What to say when one gets up (early) in the morning?' It is also reported in the Sunans, like Nisa'ee and at-Tirmidhee etc. with wordings which show the importance of learning this manner of seeking forgiveness, for example in the above mentioned Hadeeth the Messenger of Allah (sallallahu alaihi wa-sallam) entitled it 'Sayyid al-Istigfar', which literally means, 'the Chief of all Seeking Forgiveness.'

One of the most important aspects of a Muslim’s life Is to seek al-Istagfar (ask forgiveness for one’s sins) from Allah. Various texts of the Qur'aan and the Sunnah command and encourage Al-Istagfar, show its excellence and the excellence of those who are constant in it, from them is the saying of Allah:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (39:53)

O My servants who have transgressed greatly against themselves through sins! Do not despair of the Mercy of Allah. Indeed, Allah forgives all sins to those who

repent. Indeed, He is the Oft-Forgiving, the Most Merciful. [Surah Az-Zumar,v.39:53]

Some pious predecessors commented on this verse saying, this verse gives the most hope to the one who seeks forgiveness.

Allah encouraged seeking forgiveness and clarified its excellence and rewards in this worldly life and said:

قُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا (10) يُرْسِلِ السَّمَاءَ عَلَيْكُمْ
مِدْرَارًا (11) وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ
لَكُمْ أَنْهَارًا (12)

Ask forgiveness from your Lord. Indeed, He is the Oft-Forgiving. He will send rain to you in abundance and He will give you increase in wealth and children, and bestow on you gardens and rivers. [Surah An-Nur, v.71:10-12]

Thus, this verse promises numerous benefits for those who seek forgiveness constantly. In the Hereafter, the benefits are much greater. Allah's Messenger (sallallahu alaihi wa-sallam) said: **“Allah the Most High says: 'O son of Adam! As long as you supplicate to Me and hope in Me, I will forgive you what you have done. O son of Adam! If your sins were to reach the lofty regions of the sky, then you ask Me for forgiveness, I would forgive you. O son of Adam! If you were to come to Me with enough sins to fill the earth, but you met Me not associating anything with Me I would bring you the like of it of forgiveness.’”** [Saheeh Al-Bukharee, vol: 8, no: 319]

The great importance of al-Istagfar is seen from the practice of Allah's Messenger (sallallahu alaihi wa-sallam) that all his past and future sins were forgiven even though, he would make al-Istagfar more than 70 times a day. Abu Hurayrah (radhi allahu anhu) reported: **“The Messenger of Allah (sallallahu alaihi wa-sallam) said: “By the One in Whose Hands is my soul, I certainly ask forgiveness more than a seventy times each day.”** [Saheeh al-Bukharee] Umar (radhi allahu anhu) said: **“We used to count that in a single gathering he (sallallahu alaihi wa-sallam) would say: 'I ask Allah's forgiveness and I repent to Him', more than seventy times.”** [See as-Saheeh, no: 556] The Messenger of Allah (sallallahu alaihi wa-sallam) said: **“By Allah! If you did not commit sins, Allah would have taken you away and brought a people who seek Allah's forgiveness and He**

would forgive them.” [Saheeh Muslim vol: 4, no: 6522] This Hadeeth shows the extent to which Allah loves that His slaves ask forgiveness from Him and He loves those who ask forgiveness from Him.

Allah loves that we call upon Him by His Beautiful Names And worship Him by that which His Names demand: **“And Allah has the most excellent and perfect names, so worship and invoke Him by them”** [Surah Al-A'raaf 7:180] The Messenger of Allah (sallallahu alaihi wa-sallam) said: **“Allah has ninety-nine names, a hundred except one. Whoever memorizes and is mindful of them (ahsaaha) will enter Paradise.”** [Saheeh al-Bukharee and Saheeh Muslim] Here, the Messenger of Allah (sallallahu alaihi wa-sallam) uses the word ‘ahsaaha’ coming from the root-word ‘ih saa’, which does not only means to recite these names, as is the practice of some, Scholars have explained that ‘ih saa’ of the names comprises of three levels:

(A) The first is to memorize the Names of Allah.

(B) The second is to understand their meanings and

(C) The third is to call upon Allah by these names and act as they demand.

Let us understand with an example , At-Tawwaab is from the names of Allah, it means 'He who guides His servants to repent and accepts their repentance.' Thus we understand that Allah accepts His servant's repentance, guides them to repent and grants forgiveness to them. We also understand that He Alone is the One to grant forgiveness. Having understood this, we act as the name demands by repenting to Allah alone from all our sins. Similarly, the Names 'Al-Ghafoor' - 'the Oft-Forgiving' and 'Al-Afuwn' - 'The One who pardons', demand that we should constantly turn to Allah in repentance. This is how we should understand and memorize all the Names of Allah, away from the corrupted innovated ways.

Explanation of Sayyid al-Istagfar:

The supplication starts with the word: **“Allahumma...”** means 'O Allah!', It is a word whose meaning is found frequently in both the Qur'aan and the Sunnah.

The scholars have explained that Tawheed (the Oneness of Allah) falls in two categories:

(a) Tawheed al-Ma'rifah wal-Ithbaat - To know and affirm the Oneness of Allah and;

- (b) Tawheed al-Iraadah wat-Talab - Establishing the Oneness of Allah in one's intention and acts of worship.

The initial words of the supplication: **“O Allah, You are my Lord. None has the right to be worshipped except You. You created me, and I am Your slave/worshiper”**, comprises both these meanings. Let us first analyze in brief the meaning of Tawheed al-Marifah wal-Ithbaat, it comprises of:

- (a) **Tawheed ar-Ruboobeyyah:** The Oneness of Allah's Lordship. It is to affirm that Allah is the Creator, the Provider, the One Who grants all blessings and the One Who controls all affairs of His Creation.
- (b) **Tawheed al-Asma wa-Sifaat:** The Oneness of Allah's Names and Attributes. It is to affirm all the Names and Attributes of Allah as mentioned in the Qur'aan and the Sunnah.

Thus, one must know and affirm that Allah is the Creator, the Provider, One Who grants all blessings, and the One Who controls all affairs of the creation. One must know and affirm all the Names and Attributes of Allah mentioned in the Qur'aan and the Sunnah. This knowledge and affirmation is illustrated in the saying: **“O Allaah, You are my Lord.... You created me...”**

The second aspect, Tawheed al-Iraadah wat-Talab, is the Oneness of Allah's Worship, which demands that all worship is performed sincerely and purely for Allah, the saying: **“...None has the right to be worshipped except You, You created me, and I am Your slave/worshiper”** proves the Oneness of Worship.

If the servant knows that Allah is the sole Creator, then it is binding upon him to worship Him alone, this occurs in several Qur'aanic verses: **“I am your Lord, therefore worship Me alone.”** [Surah Al-Ambiya,v.21:92]

“O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become al-Mutaqoon. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know.” [Surah Al-Baqarah,v.2:21-22]

Ibn Abbas (radhi allahu anhu) commented on the last words of the verse: **“...while you know.”**, saying: **“So do not set up partner with Allah in your worship while you know that you have no Creator other than Allah.”**, and this defines

the meaning of the supplication: “You created me, and I am Your slave/worshipper.”

Thus, since Allah is the sole Creator, we do not direct any worship to anyone besides Him. We supplicate to Him alone. But today, we see some who claim to be the followers Islam, and apparently acknowledge, **“La ilaha illa Allah”** (i.e. none is worthy of worship except Allah) still to be found at the shrines and tombs, supplicating and requesting the engraved to fulfill their needs. They worship those regarding whom Allah says: **"Say (O Muhammad (sallallahu alaihi wa-sallam), to those who invoke those besides Allah): 'Call upon those besides Him whom you pretend (to be gods). They have neither power to remove the adversity from you nor even to shift it from you to another person.'"** [Surah Al-Isra,v.17:56] And: **“Say (O Muhammad pbuh): “Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom, - either in the Heavens or on the Earth, nor have they any share in either; nor there is for Him any supporter from among them.”** [Surah Saba,v.34:23]

Thus, this declaration which is also the first pillar of Islaam (La ilaha illa Allah - None has the right to be worshiped except Allah) comes at the beginning of the supplication and states the purpose of the creation, which is servitude (Uboodiyyah), Allah says **“I did not create Jinn and mankind except for my worship”** [Surah Ad-Dhariyaat,v.51:56]

Servitude is also the right of Allah on His slaves, this affirmation of Allah's right and that the creation is His slave is mentioned in the statement, “You created me and I am Your slave/worshipper.”

Servitude of the creation is of two types: (i) servitude to Allah's Lordship; and (ii) servitude in worship to him.

(i) Servitude of Lordship means that the whole creation is brought into existence by Allah alone; He created them and He provides them with their needs, He causes life and death and none shares with Him any of His Dominion. Therefore, none in the creation can escape this servitude of Allah, and Allah says: **“All (Angels) in the Heavens, and all (men and Jinn) upon the Earth will come to the Most Merciful on the Day of Judgement as submissive slaves.”** [Surah Maryam,v.19:93]

(ii) Servitude in Worship is something, which Allah has granted to some of His creation in particular. They are those whom He has guided to the obedience of His

Commands, and upon whom He has bestowed Eemaan. So these are slaves of Allah who worship Allah, obey Him, comply with what He has legislated, and carry out His orders and obey His Messenger... Therefore, Allah ascribed them to Himself, like His saying: **“Ibaad ar-Rahmaan - the slaves of the Most Merciful...”** [Surah Al-Furqaan, v.25:63]

In this supplication, the servitude of Lordship was mentioned in the previous statements: **“O Allah, You are my Lord... You created me.”**

“I am Your slave/worshipper”, confirms the servitude of worship meaning; I am a worshiper of You, one who carries out Your Commands and one who complies with what You have legislated. Thus, the supplication commences with these great and comprehensive matters pertaining to Tawheed.

“And I am faithful to my covenant (to You) and my promise (to You) as far as I am able...”,

By this statement, the servant makes a covenant with Allah to abide by everything he previously said (i.e. Tawheed) meaning he will truly believe and remain upright upon the obedience to Allah, just as he makes a promise in every Rak'aah of his prayer saying, “You alone do we worship, and You alone do we seek help”

The saying, **“As far as I am able...”** makes worship dependant upon the slave's ability and this is from the Mercy of Allah to us. Some scholars explain that this statement is an acknowledgment of one's weakness and deficiency, whose meaning is; 'I am not fully able to complete Eemaan and attain its highest level and most perfect form. I acknowledge my weakness and shortcomings, I am not able, so do not hold me to account for my weakness, deficiency and shortcomings' and Allah says in His Book: **“Allah does not place a burden on any soul greater than it can bear.”** [Surah Al-Baqarah, v.2:286] And it occurs in a Hadeeth of Allah's Messenger (sallallahu alaihi wa-sallam): **“If I command you with something then do as much of it as you can, and whatever I forbid you then leave it (altogether).”** [Saheeh al-Bukharee, vol: 9, no: 391] Here, the scholars explain that when he (sallallahu alaihi wa-sallam) mentioned the command (al-Amr), he made it dependant upon the ability, since there may be some commands that a person may not be able to carry out, or which he may not be able to carry out fully. So, the performance of the command is made dependant upon the ability. Therefore, the supplication is: **“As far as I am able...”**

However, when he (sallallahu alaihi wa-sallam) mentioned the forbiddance, he said: **“... and what I have forbidden you from, then leave it (altogether).”** He

did not say “...as far as you are able” and as the scholars say, forbiddance means to refrain from doing something and it is within the ability of everyone. Everyone is able to refrain from fornication, theft, murder and all matters, which Allah has forbidden. Therefore, leaving forbidden matters are not made conditional on one's ability.

Next the saying, **“I acknowledge before You all the favours that You have bestowed upon me. And I confess all my sins to You”**, is both affirmation and confession, **“I acknowledge...”**, here the statement is not restricted to any specific favor of Allah, rather, it is left unrestricted meaning, I acknowledge and affirm all favors with which You have blessed me with, the blessing of Eemaan, the blessings of health and children, the blessings of crops, the blessings of house - all blessings. He, the Perfect and the Most High, is the One Who grants and bestows them: **“Whatever blessings you have are from Allah.”** [Surah An-Nahl, v.16:3]

After having acknowledged the blessings, it is necessary for the servant to give thanks to Allah for them by his heart, his tongue and his actions: **“And remember when Your Lord proclaimed, 'If you give thanks, I will give you increase in blessings, but if you deny the favors and are thankless, then I shall punish you severely.’** [Surah Al-Ibraheem, v.14:7]

Then the supplication mentions, **“I confess all my sins to You...”** This sentence, since it immediately follows, **“I acknowledge before You all the favours that You have bestowed upon me.”**, it means, **'I admit that I fall short in giving thanks to Your Favors.'** Some scholars explain saying, “I confess all my sins unrestrictedly, that is all my acts of disobedience and every sin that I have committed” By this admission, the servant acknowledges that he has fallen short with regard to Allah's Right upon him, which is 'worship' This acknowledgment of the servant is the beginning of the road to repentance. However, if he commits acts of disobedience and yet does not feel that he is a sinner, then repentance is something far away from him. Thus, the servant's being sinned must lead him to seeking forgiveness and this is the core of the meaning of the Hadeeth.

The pattern of the statements, **“I acknowledge before You all the favours that You have bestowed upon me. And I confess all my sins to You”**, indicate to another wisdom; it is that the servant, in this life continuously passes back and forth throughout the day between two affairs; these are either blessings granted to him by Allah, which require that he gives thanks to Allah, or he falls into a sin and this requires him to repent and to seek forgiveness. Therefore, some of the Salaf used to

say, 'I enter the morning in between blessings and sins, so I want to put forth thanks for the blessings and seek forgiveness for the sins.'

Another point which is manifest from this Hadeeth is that, whatever sin the servant committed, if he acknowledges the fact that he has sinned and then truly repents, Allah accepts his repentance, whatever his sin may be, and forgives him.

The supplication ends with, **“none can forgive sins except You”**, indicating that Allah alone is the Forgiver. Therefore, the servant turns to Allah in repentance, obedience and seeks His forgiveness.

Explanation and clarification of this Hadeeth testify that Tawheed and al-Istagfar are from the most important aspects of a Muslim's life. These two matter are combined in a number of Qur'aanic verses and the Sunnah of Allah's Messenger (sallallahu alaihi wa-sallam), Allah says: **“Then know that none deserves the right to be worshiped except Allah, and ask for forgiveness for your sins and also for believing men and believing women, for Allah knows well your actions whilst awake and whilst in your places of sleep.”** [Surah Muhammad, v.47:19]

Likewise, it is mentioned: “None has the right to be worshiped but You (Allah), far removed are You from imperfection! I have been one of those who have wronged themselves!” [Surah Al-Ambiya, v.21:87] “So make your worship purely for Allah and seek His forgiveness for your sins.” [Surah Fussilat, v.41:6]

To Summarize The supplication comprises of:

- (1) Knowing Allah's Lordship and His sole right to be worshiped;
- (2) Affirmation that Allah is the sole Creator and thus He alone deserves to be worshiped;
- (3) The hope for Allah's Mercy;
- (4) Seeking refuge with Allah from being transgressed;
- (5) Attributing all blessings to Allah alone; and
- (6) Attributing all sins and mistakes to one's oneself;
- (7) And this supplication contains the slave's desire for forgiveness and his acknowledgment that none can forgive except Allah.

82. Al-Muntaqimu

The Disapprover



It also written as al muntaqim, The Disapprover: Ya-Muntaqim

Al-Muntaqim:

The Avenger, The Disapprover, The Inflictor of Retribution

The Taker of Retribution: The One who victoriously prevails over His enemies and punishes them for their sins. It may mean the One who destroys them.

The Avenger: He who justly inflicts upon wrongdoers the punishment they deserve.

Al-Muntaqim: The Avenger, The One who victoriously prevails over His enemies and punishes them for their sins. It may mean the One who destroys them.

The One who disapproves of wrongdoers.

The One who reminds us when our behavior is not right.

The One who is the avenger (such that we need not seek any personal revenge).

The One and Only One who has the right to exact vengeance.

From the root n-q-m which has the following classical Arabic connotations:

- (i) to dislike, disapprove, find fault
- (ii) to punish, exact vengeance
- (iii) to inflict retribution, avenge

The name Muntaqim is not specifically used as a Beautiful Name in the Qur'ân.

Al-Afuwn (the Forgiving),
Al-Ghafooru (the Forgiving),
Al-Ghaffaaru (the All-Forgiving):

The One Who was and is known with the Attribute of Forgiveness. The One Who is described as having Forgiveness and Compassion. Everyone is in dire need of His forgiveness just as they are in dire need of His Mercy and Kindness. Allaah has promised forgiveness to the one who fulfils its conditions, He said,

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ
الْمُجْرِمِينَ مُنْتَقِمُونَ (32:22)

(32:22) And who is more unjust than he who is given good counsel through the Signs of his Lord and yet he turns away from them? *34 Surely We will exact full retribution from such criminals.

*34 "The Signs of his Lord" include all kinds of the Signs. A perusal of all the Qur'anic verses in this regard shows that these Signs are of the following six kinds:

- (1) The Signs which are found in everything from the earth to the heavens and in the system of the universe as a whole.
- (2) The Signs which are found in man's own creation and in his constitution and body.
- (3) The Signs which are found in man's intuition, his unconscious and subconscious mind and in his moral concepts.
- (4) The Signs which are found in the continuous experience of human history.
- (5) The Signs which are found in the, coming down of the earthly and heavenly calamities on man.
- (6) And, over and above all these, the Revelations which Allah sent through His Prophets so that man may be made conscious in a rational way of those realities, which are pointed out by all the above-mentioned Signs.

All these Signs proclaim consistently and clearly: 'O man, you are neither without God, nor the servant of many gods, but your God is only One God: no other way of life is correct for you except the way of His service and obedience. You have not been left to live a free and independent and irresponsible life in this world, but you have to appear before your God and render an account of your deeds after your life-activity here has come to an end, and be rewarded or punished accordingly. Therefore, it is in your own interest that you should follow the guidance which your God has sent through His Prophets and His Books for your instruction and desist from an independent way of life.' Now, obviously, the man who has been warned in so many different ways, for whose admonition countless different Signs have been provided, and who has been blessed with the eyes to see and the ears to hear and the mind to think, and yet he closes his eyes to all these Signs, and closes his ears to the admonitions of his well-wishers, and uses his mind also for inventing stupid and blind philosophies only can be a wretched and wicked person. He only deserves to be given full punishment for rebellion when he appears before his God after the expiry of the period of test in the world.

قَالِمًا نَدَّهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ (43:41)

We shall inflict retribution on them, whether We take you away from the world (before We do that). [Surah Az-Zukhruf, v.43:41]

يَوْمَ نَبْطِشُ الْبَاطِشَةَ الْكُبْرَى إِنَّا مِنْتَقِمُونَ (44:16)

The Day when We shall seize them with a mighty seizing, that will be the Day on which We shall inflict upon you full retribution. *13 [Surah Ad-Dhukhan, v.44:16]

*13 The commentators have seriously disputed the meaning of these verses, and the difference of opinion existed even in the time of the Companions. Masruq, the well-known pupil of Hadrat 'Abdullah bin Mas'ud, states: One day when we entered the mosque of Kufah, we saw a preacher addressing the people. He recited the verse: Yauma ta'tis-sama-u bidukhan-im-mubin, then asked: "Do you know what kind of smoke it is?" This smoke will appear on the Day of Resurrection and will make the disbelievers and the hypocrites blind and deaf, but the believers will be affected only to the extent as if they had caught cold.'

Hearing this commentary we went to Hadrat 'Abdullah bin Mas'ud and reported to him what the preacher had said. Hadrat 'Abdullah at that time was lying down. On hearing this commentary he sat up startled and said: "When a person does not have the knowledge he should ask those who have it. The fact is that when the people of the Quraish went on refusing to accept Islam and continued to oppose the Holy Prophet, the Holy Prophet prayed: O God, help me with a famine like the famine of Joseph (peace be upon him); consequently, a very severe famine overtook Makkah and the people were forced to eat bones, skins and carrion. The conditions became so bad that whoever looked up to the sky would see nothing but smoke due to intensity of hunger. At last, Abu Sufyan came to the Holy Prophet and said: "You tell the people to treat their kindred kindly: your own people are starving: kindly pray to God to remove this calamity." This was the time when the people of the Quraish had started saying: "O God, if You remove this torment from us, we will believe." This same event has been referred to in these verses; and the severest blow implies the calamity that was inflicted on the Quraish in the Battle of Badr. "This tradition has been related by Imam Ahmad, Bukhari Tirmidhi, Nasa'i, Ibn Jarir and Ibn Abi Hatim from Masruq with several chains of authorities. Besides Masruq, Ibrahim Nakha'i Qatadah, `Asim and 'Amir also have related that Hadrat 'Abdullah bin Mas'ud had given the same commentary of this verse. Therefore there cannot be any doubt that Ibn Mas'ud actually held this same opinion. Among the immediate followers of the Companions, Mujahid, Qatadah, Abul 'Aliyah, Muqatil, Ibrahim Nakha'i, Dahhak and 'Atiyah Al-'Aufi and others have also concurred with Ibn Mas'ud in this commentary.

On the contrary, scholars like Hadrat 'Ali, Ibn 'Umar, Ibn 'Abbas, Abu Said Khudri, Zaid bin 'Ali, and Hasan Basri say that in these verses mention has been made of the time just before Resurrection, and the smoke that has been foretold will envelop the earth at that time. This commentary is further strengthened by the Traditions that have been reported from the Holy Prophet. Hudhaifah bin Asid al-Ghifari says: One day when we were talking about Resurrection, the Holy Prophet came out to us and said: "Resurrection will not be established till ten Signs have appeared one after the other: Rising of the sun in the west, smoke, the beast, emergence of God and Magog, descent of Jesus son of Mary, sinking of the

earth in the East, in the West and in the Arabian Peninsula, and the appearance of a fire from Yaman, which will drive the people away." [Muslim]

This is confirmed by Abu Malik Ash`ari's tradition which has been related by Ibn Jarir and Tabarani, and Abu Said Khudri's tradition which has been related by Ibn Abi Hatim. Both these traditions show that the Holy Prophet regarded the smoke as one of the Signs of Resurrection and also said that when that smoke will spread, it will affect the believer only like a cold, but will infuse every nerve of the disbeliever and come out from every part of his body.

A study of the verses under consideration can remove the disparity between the two commentaries. As for the commentary of Hadrat 'Abdullah bin Mas'ud, it is a fact that a severe famine had hit Makkah resulting from the Holy Prophet's prayer and it had un-nerved the disbelievers considerably and they had requested the Holy Prophet to pray for its removal, as referred to at several places in the Qur'an. [See Al-An'am, v.6:43; Al-A'raf, v.7:94-95; Yunus: 21, Al-Mu'minun: 75-77 and the corresponding E.N.'s]

In these verses also there is a clear pointer to the same conditions. The disbelievers' saying: "Our Lord, remove this torment from us: we will believe," Allah's saying: "How can they rid themselves of their heedlessness? Even when a manifest Messenger came to them, they paid no heed to him, and said: He is a madman taught by others,"- then saying: "Were We to remove the torment a little, you would revert to the same that you were doing before." all this can be relevant only if it refers to the conditions of the Holy Prophet's time. To apply them to what will happen near the time of Resurrection, is not correct. Therefore, in view of this, Hadrat `Abdullah bin Mas'ud's commentary seems to be correct, but its part that "the smoke" also had appeared in that very time, in that when the people in their extreme state of hunger looked up to the sky, they could see nothing but smoke, does not seem to be correct. It also does not conform to the apparent words of the Qur'an and is against the Traditions as well. The Qur'an does not say: the sky brought forth the smoke and it spread over the people; but it says: "Wait for the Day when the sky will appear with a visible smoke, and it will envelop mankind." A study of the subsequent verses clearly points to this meaning: "When you do not believe even after the Messenger's admonition, nor

take heed from the warning given in the shape of the famine, then you should wait for Resurrection. At that time when you see your doom confronting you, you will fully realize what was the truth and what was falsehood." Therefore, as for the smoke, the correct view is that it has nothing to do with the time of the famine, but it is a Sign of Resurrection and the same is also confirmed by the Hadith. It is surprising that those commentators who confirmed what Hadrat Ibn Mas'ud said confirmed him wholly and those who refined what he said refined him wholly, whereas a study of the verses and the Hadith clearly shows how far he was correct and how far he was wrong.

Related Verse From The Holy Koran:

Think not that Allah doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror. They are running forward with necks outstretched, their heads uplifted, their gaze returning not towards them, and their hearts a (gaping) void! So warn mankind of the Day when the Wrath will reach them: then will the wrong-doers say: "Our Lord! Respite us (if only) for a short Term: we will answer Thy Call, and follow the Messengers!" "What! Were ye not wont to swear aforetime that ye should suffer no decline?" "And ye dwelt in the dwellings of men who wronged their own souls; ye were clearly shown how We dealt with them; and We put forth (many) Parables in your behalf!" Mighty indeed were the plots which they made, but their plots were (well) within the sight of Allah, even though they were such as to shake the hills! Never think that Allah would fail His Messengers in His promise: for Allah is Exalted in Power, The Lord of Retribution. [Surah Ibrahim, v.14:42-47]



83. Al-A'fuwwn

The Most Forgiver



It also written as al-afuw, al-afoo, al-afoow, al-afu, al-afuww, al-affuw, or al-afuwwun, The Most Forgiving: ya afuw, ya afoo, ya afoow, ya afu, ya afuww, ya affuw, or Ya-Afuwwun

Al-A'fûwwn:

The Pardoner, The Most Forgiving, The Effacing, The Eliminator of Sins

Al-A'fûwwn (The Forgiver): Allah is the One Who forgives pardons and cancels the wrongs of those who sincerely repent. Allah is the One to judge the value of our deeds.

The Pardoner: He who pardons all who repent sincerely as if they had no previous sin.

Al-A'fuwwn: The Pardoner, The Forgiver, The One with wide forgiveness.

The One who blots out and leaves no trace of any sin or fault.

The One who passes over and absolves any fault.

The One who removes and obliterates all traces of wrong actions.

The One who can make any sin, error or fault disappear.

From the root 'a-f-a which has the following classical Arabic connotations:

- (i) to forgive, pardon
- (ii) to pass over, forgo, absolve
- (iii) to obliterate all traces, efface, remove
- (iv) to kill-off, allow to die
- (v) to turn away from punishing, not see, annul
- (vi) to make unapparent, imperceptible
- (vii) to give spontaneously, to give without constraint
- (viii) to give more than what is due

The words Ghafûr and Ghaffâr denote simply forgiving or protecting, while 'Afûw indicates complete removal or obliteration of the condition.

Abû Hâmîd al-Ghazâlî wrote:

Man's share in this name should be clear: he should be one who excuses everyone who harms him, doing good for him instead, just the same as he sees God most high doing good in this world to the disobedient as well as the disbeliever, rather than bring them swiftly to punishment.

'Afûw and Muntaqim are complementary attributes. 'Afûw is the forgiver, while Muntaqim is the avenger.

This name is used in the Qur'ân:

قَالَ لِيكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفْوًا غَفُورًا (4:99)

Maybe Allah shall pardon these, for Allah is All-Pardoning, All-Forgiving. [Surah An-Nisa, v.4:99]

إِنْ تُبَدُّوا خَيْرًا أَوْ تُخَفُّوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا (4:149)

(Even though you have the right to speak evil if you are wronged) if you keep doing well whether openly or secretly or at least pardon the evil, (then that is the attribute of Allah). Allah is All-Pardoning and He has all the power to chastise. *177 [Surah An-Nisa, v.4:149]

*177. This verse embodies a moral directive of very high value to the Muslims. The hypocrites, the Jews and the polytheists were all bent on placing all kinds of

obstacles in the way of the spread of Islam: They eagerly persecuted the Muslims and used all possible means, however malicious, against them. Such an attitude inevitably created anger and resentment. It was in the context of this storm of bitter feelings that God told the Muslims that He did not consider speaking ill of people as praiseworthy. No doubt the Muslims had been wronged, and if a wronged person speaks out against a wrong-doer, he is quite justified in doing so. Even though this is a person's right, it is more meritorious to continue to do good both in public and in private, and to ignore the misdeeds of others. For one's ideal should be to try to approximate to God's way as far as possible. God with whom one wants to be close is lenient and forbearing; He provides sustenance even to the worst criminals and seeks mitigating circumstances in even the most serious offences. In order to become close to God, one ought to be generous in spirit and full of tolerance.

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لِيَنْصُرَهُ اللَّهُ
 إِنَّ اللَّهَ لَعَفُوءٌ غَفُورٌ (22:60)

This is about them. As regards the one, who takes vengeance equal to the wrong that had been done to him, and has again been oppressed, Allah will surely help him *104 : Allah is Forgiving and Forbearing. *105 [Surah Al-Hajj, v.22:60]

84. Ar-Ra'oofu

The Most Kind



It also written as al-ra'uf, ar-ra'uf, al-ra'oof, ar-ra'oof, al-rauf, ar-rauf, al-raoof,
Ar-Ra'oof: The Most Kind and Affectionate: ya ra'uf, ya ra'oof, ya rauf, ya raooof

Ar-Ra'ûfu:

The Most Kind, The Tenderly Merciful, The Clement and Compassionate

Ar-Ra'oofu (The Compassionate): Allah is Compassionate because He is full of kindness and mercy. One should try to be pure in thought and in action, and it is only through the kindness of Allah that purity will remain spotless, because He hears all prayers and knows all temptations we as humans have to face.

Ar-Ra'oofu (The Kind): He who is benign, tenderly and compassionately kind.

Ar-Ra'uf : The Compassionate, The One with extreme Mercy. The Mercy of Allah is His will to endow upon whoever He willed among His creatures.

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.

From the root r-a'-f which has the following classical Arabic connotations:

(i) to be kind, gentle, clement (ii) to be merciful, compassionate

(iii) to show pity (iv) to show tenderness

The term Ra'ûf indicates tender affection and is regarded as the utmost mercy and compassion, the ultimate limit of ar-RahÓm. The meaning is similar to ar-RahÓm, but focuses attention on the utmost tenderness, kindness and affection which accompanies the outpouring of mercy and compassion.

This name is used in the Qur'ân:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا
لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ
لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ
اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ (2:143)

Thus have We made you a Community of the "Golden Mean" so that you may be witnesses in regard to mankind and the Messenger may be a witness in regard to you. *144 We had appointed the former Qiblah towards which you used to turn your face merely to test who would follow the Messenger and who would turn back. *145 It was indeed a hard test but not for those who had been blessed with Guidance from Allah. Allah will not let go to waste this faith of yours; rest assured that He is full of pity and mercy for mankind. [Surah Al-Baqarah, v.2:143]

*144. This constitutes the proclamation appointing the religious community (ummah) consisting of the followers of Muhammad to religious guidance and leadership of the world.

'And it is thus', which precedes this proclamation, contains two allusions. It alludes, in the first place, to that Divine Guidance which enabled the followers of Muhammad to know the Straight Way so that they could attain progress to the point of being proclaimed 'the community of the middle way' (or 'the mid-most community' or 'the community justly balanced' - Ed.) In the second place there is an allusion to the change in the direction of Prayer from Jerusalem to the Ka'bah. People of limited intelligence could see no significance in this change of direction although the substitution of Jerusalem by the Ka'bah amounted to the removal of

the Children of Israel from their position of world leadership and their replacement by the ummah of Muhammad (peace be on him).

The Arabic expression which we have translated as 'the community of the middle way' is too rich in meaning to find an adequate equivalent in any other language. It signifies that distinguished group of people which follows the path of justice and equity, of balance and moderation, a group which occupies a central position among the nations of the world so that its friendship with all is based on righteousness and justice and none receives its support in wrong and injustice.

The purpose of creating 'the community of the middle way', according to this Qur'anic verse, is to make it stand as witness 'before all mankind and the Messenger might be a witness before you'. What this means is that when the whole of mankind is called to account, the Prophet, as God's representative, will stand witness to the fact that he had communicated to the Muslims and had put into practice the teachings postulating sound beliefs, righteous conduct and a balanced system of life which he had received from on high. The Muslims, acting on behalf of the Prophet after his return to the mercy of God, will be asked to bear the same witness before the rest of mankind and to say that they had spared no effort in either communicating to mankind what the Prophet had communicated to them, or in exemplifying in their own lives what the Prophet had, by his own conduct, translated into actual practice.

This position of standing witness before all mankind on behalf of God, which has been conferred on this community, amounts to its being invested with the leadership of all mankind. This is at once a great honor and a heavy responsibility. For what it actually means is that just as the Prophet served as a living example of godliness and moral rectitude, of equity and fair play before the Muslim community, so is the Muslim community required to stand vis-à-vis the whole world. What is expected of this community is that it should be able to make known, both by word and deed, the meaning of godliness and righteousness, of equity and fairly.

Furthermore, just as the Prophet had been entrusted with the heavy responsibility of conveying the guidance which he had received in a like manner a heavy responsibility has been laid on the Muslims to communicate this guidance to all

mankind. If the Muslims fail to establish before God that they did their duty in conveying to mankind the guidance they had received through the Prophet they will be taken to task seriously and their honorable position as the leaders of the whole world, far from being of any help to them, will spell their disaster. They will be held responsible along with the protagonists of evil for all the errors of belief and conduct which have spread during their term of leadership. They will have to face the grim question: What were they doing when the world was convulsed by storms of transgression, injustice and error?

*145. One purpose of this change in the direction of Prayer was to find out who was blinkered by irrational prejudices and chained by chauvinistic attachment to land and blood, and who, having liberated himself from those bonds, was capable of rising to the heights and grasping the Truth.

On the one hand were the Arabs who were steeped in their national and racial arrogance. For them, taking Jerusalem as the direction of their Prayer (as originally practiced by the Prophet) was too hard a blow to their national vanity to be accepted with equanimity. On the other hand, the Jews were essentially no different. They, too, were obsessed with racial pride so that it was difficult for them to accept any other than the direction of Prayer which they had inherited from the past. How could the people whose hearts were full of such idols respond to the call of the Messenger of God? Hence, God saw to it that the worshippers of such idols were distinguished from the genuine worshippers of God by first fixing Jerusalem as the direction of Prayer. This was bound to alienate all those who had worshipped the idol of Arabians. Later, the fixing of the Ka'bah as the direction of Prayer led to the alienation of those who were engrossed in the worship of the idol of Israel. Thus there were left with the Prophet only, those who truly worshipped none but the One True God.

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ
بِالْعِبَادِ (2:207)

On the other side, there is another type of man who devotes his whole life to please Allah, and Allah is gracious to such of His servants. [Surah Al-Baqarah, v.2:207]

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ (3:30)

(3:30) The Day is approaching when every soul shall find itself confronted with whatever good it has done and whatever evil it has wrought. It will then wish there is a wide space between it and the Day! Allah warns you to beware of Him; He is most tender towards His servants. *27 [Surah Al-Imran, v.3:30]

*27. It is out of sheer goodwill that God warns people against deeds likely to have devastating consequences for them.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ (9:117)

(9:117) Allah forgave the Prophet and those muhajirin and Ansar who stood by him in the hour of distress, *115 though the hearts of some of them had well-nigh swerved aside *116: Hut when they did not follow that crooked way, and stood by the Prophet of Allah forgave them: *117 surely Allah is Gentle and Compassionate to these people. [Surah At-Tawbah, v.9:117]

*115 Allah forgave the Prophet and his Companions for those inadvertent lapses that had been made in connection with the Tabuk expedition, in view of their excellent services. The inadvertent lapse made by the Holy Prophet was that he had given leave to stay behind to those people who were able to take part in the Jihad. (v. 9:43).

*116 This refers to those sincere Companions who were at first somewhat unwilling to go to war on that critical occasion, but at last overcame their weakness, for they had true Faith in their hearts and loved the Right Way.

*117 That is, Allah will not take them to account for their wrong inclinations for He does not punish a man for that weakness which he himself has overcome and corrected.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَآ فِي الْأَرْضِ - وَالْفُلْكَ - تَجْرِي فِي
الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ
اللَّهَ بِالنَّاسِ لِرَءُوفٌ رَحِيمٌ (22:65)

Do you not see that He has subdued to you all that is in the earth and that He has subjected the boat to the law that she floats over the sea at His bidding, and He is supporting the sky in a way that it cannot fall down without His permission ? The fact of the matter is that Allah is very Kind and Merciful to the people. [Surah Al-Hajj, v.22:65]

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ (24:20)

If Allah had not shown His grace and mercy to you, (this scandal would have produced very evil results): Allah is indeed very Kind and Merciful. [Surah An-Nur, v.24:20]

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ
إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ (57:9)

He it is Who sends down Clear Signs to His servant so as to bring you out from darkness into light. Surely Allah is Most Kind and Most Compassionate to you. [Surah Al-Hadid, v.57:9]

وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ - رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ - وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا
رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ (59:10)

(And it also belongs to) those who came after them, and who pray: “Lord, forgive us and our brethren who have preceded us in faith, and do not put in our hearts any rancor towards those who believe. Lord, You are the Most Tender, the Most Compassionate.” [Surah Al-Hashar, v.59:10]

85. Maalikul Mulki

Master of the Kingdom



It also written as malik al-mulk, maalik al-mulk, malik ul-mulk, maalik ul-mulk, the Master of the Kingdom: ya malik al-mulk, ya maalik al-mulk, Ya-malik ul-mulk, maalik ul-mulk

Mâlikul-Mulk:

**The Master of the Kingdom,
The Owner of All Sovereignty, The Lord of Absolute Ruling Power**

Mâlikul-Mulk (Possessor of Sovereignty): The One who controls the Dominion and gives dominion to whomever He willed. Allah is the eternal owner of His kingdom. He shares neither the ownership nor the power, government or guardianship of the universe with anyone.

The Owner of All: The eternal owner of sovereignty.

Malikul-Mulk: The Eternal Owner of Sovereignty, The One who controls the Dominion and gives dominion to whoever He willed.

The One who is sole owner, possessor and ruler of all kingdoms.

The One whose ruling power and authority have no limit.

The One who possesses all authority to act in any manner, at any time, in any way.

The One who is lord and master over all worlds, whether manifest or un-manifest.

The One who has all mastery and authority to decide what shall be created, what shall be sustained and what shall be cease to be.

From the root m-l-k which has the following classical Arabic connotations:

- (i) to possess, to own exclusively
- (ii) to exercise authority to command
- (iii) to have power over, command, reign
- (iv) to have dominion over, to have ruling power
- (v) to have kingship

The name **Malik** signifies king, while the name the name **Mâlik**, by virtue of the â which intensifies the meaning, signifies something that is in some way greater than a king, and is often translated as master or lord. However, the exact differences between these names are not universally agreed upon.

By some traditions, **Al-Malik** is considered to be the owner and king of this world, or of the beings of this world, while **Mâlikul-Mulk** is considered to be the supreme lord and master of all worlds, the known and the unknown, the manifest and the un-manifest... and those explanations have been used in selecting the definitions given on this page.

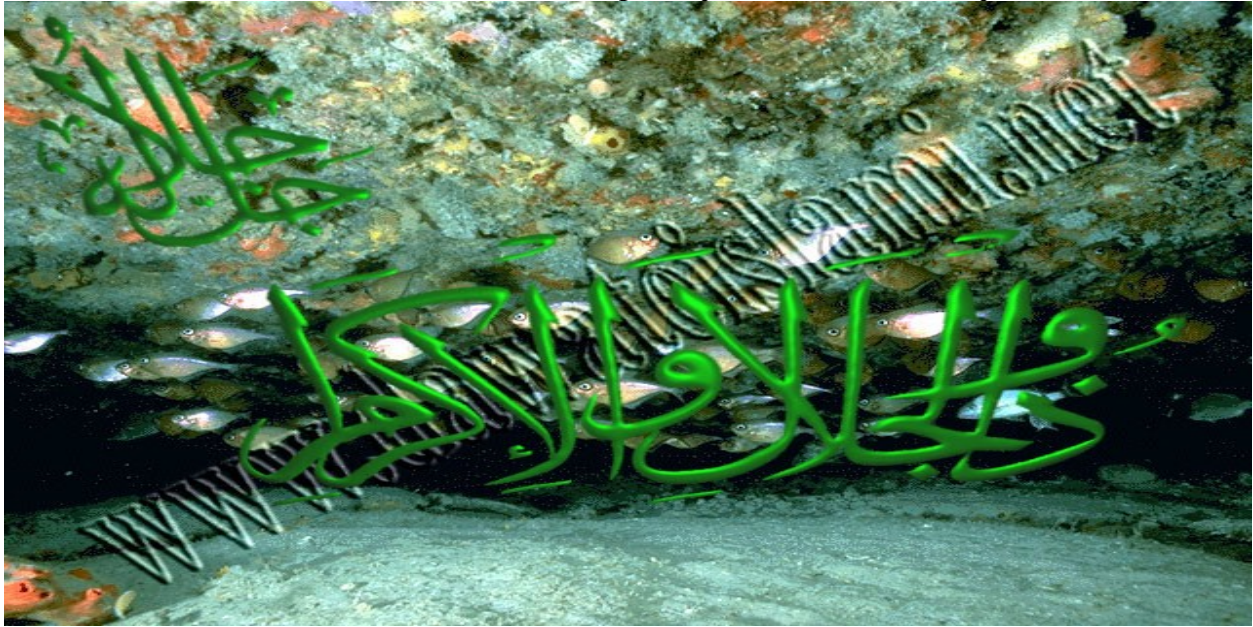
The name Mâlik ul Mulk appears in the Qur'ân Like:

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُنْزِلُ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ (3:26)

Say: "O Allah! **Lord of Power (And Rule)**, Thou givest Power to whom Thou pleasest, and Thou strippest off Power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: in Thy hand is all Good. Verily, over all things Thou hast power. [Surah Al-Imran, v.3:26]

86. ZUL-JALAL-E-WAL-IKRAM

The Lord of Majesty and Bounty



It also written as dhul jalali wal ikram, dhal jalali wal ikram
The Lord of Majesty and Bounty
Ya-Dhul jalali wal ikram, Ya-Dhal jalali wal ikram

Dhû-l-Jalâli wa-l-Ikrâm:

Lord of Majesty and Generosity, Lord of Glory and Honor

Dhul Jalaal wal Ikraam (The One possessing Majesty and Honor): Meaning the One possessing Greatness and Grandeur, possessing Mercy and Generosity. The One Who shows beneficence in both its general and specific aspects. The One Who honours His friends and close ones - those who glorify, exalt and love Him.

Possessor of Majesty and Benevolence: The One who deserves to be Exalted and not denied. Allah is the Lord of Majesty and bounty. Neither there is nor perfection that does not belong to neither Him nor any blessing or honor that comes from other than Him. Allah is the owner of all majesty.

The Lord of Majesty and Bounty: He who possesses both greatness and gracious magnanimity.

Thul-Jalali wal-Ikram: The Lord of Majesty and Bounty, The One who deserves to be Exalted and not denied.

The One who is most precious, revered and honored.
The One who is the possessor of all glory and honor.
The One who is the glorious and majestic lord of all generosity and bounty.
The One who is the owner of every manner of blessing, perfection, honor and majesty. The One who bestows generosity and honor.
The One who is the source of majesty and bounty.

This beautiful Arabic phrase begins with a pronoun, followed by two attributes of Allâh.

Dhû = Lord of

l = the

Jalâl = Majesty, Glory

wa = and

l = the

Ikrâm = Generosity, Bounty

The attributes of Allâh in this phrase are based on the root j-l-l meaning:

- (i) to be supremely great
- (ii) to be glorious, majestic
- (iii) to be sublime
- (iv) to be high, lofty, far above, independent

And the root k-r-m which has the following classical Arabic connotations:

- (i) to be noble, high minded, generous
- (ii) to be highly esteemed, honored, prized, valued
- (iii) to be excellent, precious, valuable, rare
- (iv) to be productive, fruitful, bountiful

Though certain benefits and gifts may arrive through human hands, one must offer all praise and honor to the True Source from which all blessings come, the One who is the Lord of Majesty and Bounty.

The Beautiful Names al-JalÓl and al-KarÓm are also derived from these same two roots. The words jalâl (glory) and ikrâm (generosity) are verbal nouns, while jalÓl (glorious) and karÓm (generous) are adjectives.

The demonstrative pronoun Dhû literally means with, in, on, or of, but in this phrase from the Qur'ân it is often translated as Lord of, Owner of, or Possessor of. Note that Dhû is pronounced thoo.

The name is sometimes also written as Dhal-Jalâli wal-Ikrâm.

This name is used in the Qur'ân: For example, see 55:27,78

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (55:27)

Everything in the earth will perish. And the Face of your Lord, full of Majesty and Honor, will abide forever. [Surah Ar-Rahman, v.55:27]

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ (55:78)

Blessed be the name of your Lord, the Lord of Majesty and Glory. "Blessed be the name of your Lord, the Owner of Majesty and Honour." [Surah Ar-Rahman, v.55:78]



87. Al-Muqsitu The Equitable



It also written as al muqsit, The Just: Ya-Muqsit

Al-Muqsitu: The Most Equitable, The Just

The Equitable: He who does everything with proper balance and harmony

The Just: The One who is Just in His judgment. Allah is The One Who acts and distributes in justice and fairness. How harmonious and balanced is the creation: all the beauties in heaven and earth - mountains, seas, sunsets, flowers - and also the eyes to see.

Al-Muqsit: The Equitable, The One who is Just in His judgment.

The One who is most equitable and just.

The One whose ways are balanced and just.

The One who establishes justice.

The One who creates harmony and balance.

The One who does away with injustice.

The One who leads mankind to justice and harmony.

From the root q-s-t which has the following classical Arabic connotations:

- (i) to act justly, equitably
- (ii) to do away with injustice
- (iii) to establish an equitable balance

The name Muqsit is not specifically used as a Beautiful Name in the Qur'ân.

Abû Hâmid al-Ghazâlî wrote:

... Those who have the greatest share in this name are those who insist first of all on justice from themselves for others, ... but forebear demanding it from another for themselves.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (3:18)

Allah Himself bears witness that there is no God but He; *14 and likewise do the angels and the men possessed of knowledge *15 bear witness in truth and justice that there is no God but He, the All-Mighty, the All-Wise. [Surah Al-Imran, v.3:18]

*14. The testimony in question is from God Himself, Who knows directly all the realities of the universe, Who observes every existing thing without obstruction. It is the testimony of the One from Whose sight nothing is hidden, and who can be a better first-hand witness than He? His testimony is that no one but He is possessed of the attributes of godhead; no one has the power to govern the universe, and no one has the right to claim the rights which belong exclusively to God.

*15. After God, the most trustworthy testimony is that of the angels, for they carry out the administration of the universe. The testimony of the angels, based on their own observations, is that the Will of God alone reigns supreme in the universe, and they turn to Him alone in the governance of the heavens and the earth. Moreover, all creatures possessing knowledge of reality have testified, unanimously, that no one except the One True God reigns and rules over the universe.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ
كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ (21:47)

We shall set up scales of justice for the Day of Judgment, so that **Not A Soul Will Be Dealt With Unjustly In The Least**. And if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account. *48 [Surah Al-Anbiya, v.21:47]

*48 See also vv. 8-9 and E.N.'s 8-9 of Al-A'araf (VII). It is difficult for us to understand the exact nature of the "Balance". Anyhow it is clear that the "Balance" will weigh accurately all the human moral deeds instead of material things, and will help judge whether a man is virtuous or wicked and how much. The Qur'an has used this word to make mankind understand that every deed, good or bad, will be weighed and judged according to merit.

In the Surah Al-A'raf it has mentioned like:

وَالْوِزْنَ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُقْلِحُونَ
(7:8)

(7:8) The weighing on that Day will be the true weighing: *8 those whose scales are heavy will prosper.

*8. This means that when the Balance is fixed on the Day of Judgment, 'truth' and weight will be identical. The more truth one has to one's credit, the more truth one has to one's credit, the more the weight in one's scale; and vice versa. One will be judged solely on the basis of this weight. In other words, no consideration other than truth will enter into the calculation. A life of falsehood, however long it lasted, and however full of worldly achievements, will carry no weight at all. Weighed in the Balance, the devotees of falsehood will discover that their life-long deeds do not even weigh so much as a bird's feather. The same point has been expatiated upon in al-Kahf 18:103-5: 'Shall We tell you of those who are greatest losers in respect of their deeds? It is those whose efforts have been wasted in this life while they believed that they were acquiring good by their

deeds they are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter). So their works are in vain and we shall attach no weight to them on the Day of Judgment.'

وَمَنْ حَقَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا
بِآيَاتِنَا يَظْلِمُونَ (7:9)

(7:9) and those whose scales are light will be the losers, *9 for they, are the ones who have been unjust to Our signs.

*9. For a full appreciation of this point it is necessary, to remember that man's deeds will be classified into positive and negative categories. The positive category will consist of knowing the truth, believing in it, acting upon it, and striving to make it prevail. It is such acts alone which will have weight in the Hereafter. Conversely, whenever someone follows and goes after lusts or blindly follows other humans or satans, his acts will be reckoned as 'negative'. Such acts will not only be of no value at all, but will also have the effect of reducing the total weight of one's positive acts.

Thus, a man's success in the Hereafter requires that his good acts outweigh his evil ones to such an extent that even if his evil acts cause the effacement of some of his good acts, he should still have enough left in his credit to ensure his scale is inclined towards the positive. As for the man whose evil acts outweigh his good acts, he will be like the bankrupt businessman who, even after spending all his assets, remains under the burden of debt.

88. Al-Jaami'u

The Gatherer



It also written as al-jami, al-jaami, The Gatherer: ya jami, ya jaami

Al-Jâmi'u: The Gatherer, The Uniter, The Collector

The Gatherer:

1- He who brings together what He wills, when He wills, where He wills. 2- He who will gather the mankind on the Judgement Day that the reckoning will be established. 3- He who gathers and puts in order all the creatures in the universe with a perfect harmony. 4- The being that all the praises and virtues gathered on Him.

Aj-Jaami'u: The Gatherer, The One who gathers the creatures on a day that there is no doubt about, that is the Day of Judgment.

The One who reconciles and unites.

The One who gathers together that which had been dispersed.

The One who assembles and arranges.

The One who composes, arranges and connects together.

From the root j-m-' which has the following classical Arabic connotations:

- (i) to collect, gather up
- (ii) to congregate, gather together
- (iii) to draw together, muster
- (iv) to reconcile, to connect together, combine
- (v) to form a connection between, union
- (vi) to compose, arrange, resolve or settle something

This name is used in the Qur'ân. For example, see 3:9

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ (3:9)

(3:9) Our Lord! You surely will gather mankind together one Day, a Day about (the coming of which) there is no doubt. Surely Allah never goes against His promise.' [Surah Al-Imran, v.3:9]

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ (11:103)

In that is a Sign for those who fear the Penalty of the Hereafter: *105 **That Is A Day For Which Mankind Will Be Gathered Together: That Will Be A Day Of Testimony** when whatever happens shall be witnessed by all. [Surah Hud, v.11:103]

*105. In such incidents of history there are instructive signs for all people. Only a little reflection will make them realize that the punishment of the unrighteous is inevitable and that the information provided by the Prophets (peace be on them) in this respect is absolutely true. These signs can also help men have some idea of how horrible the Day of Judgment will be. This realization is likely to create in man's heart a fear which will direct him to righteous behavior.

One may well ask, what are the signs in human history which indicate that there is an After-life, one in which people are liable to suffer punishment? These signs can easily be appreciated by those who do not consider history to consist merely of a series of unrelated events and who are inclined to reflect over the underlying logic of those events and so derive some conclusion from them. What is most conspicuous in the long record of history is the constantly recurring phenomenon of the rise and fall of nations. Moreover, this rise and fall seems to be tied up with certain moral factors. The way in which certain nations have encountered significant falls and have suffered destruction clearly indicates that man, in this universe, is under a dispensation in which blind physical laws do not predominate. Instead, under that dispensation a moral law is also in operation. The result is that the nations which maintain a given minimum level of adherence to moral principles are rewarded. Those who slide below that minimum level of adherence to moral principles, are granted a temporary respite. However, once a nation falls perceptibly below that minimum level, it meets its tragic end and is made a lesson of for future generations. The occurrence and repetition of these events at regular intervals leaves no doubt whatsoever that retribution is a permanent feature, a fully-fledged law that operates in human history.

Moreover, were one to carefully reflect upon the different forms of punishment which visited these different nations of the world, one would also realize that those punishments only partially accord with the requirements of justice and retribution. Were total justice to be meted out, it would be necessary to do a great deal more. For the punishments which struck the nations of the world in the past, struck only those generations which lived at the time when the punishment visited them. But there are generations of men who sowed the wind of wickedness but disappeared when that wind developed into a whirlwind. The consequences of their evil deeds were faced by the generations that followed after them. It is obvious in this case that the real culprits escaped retribution.

Now, if we are able to grasp the inner workings of this universe by our study of history, this should lead us to the conclusion that the unfulfilled requirements of justice call for a new order of existence to be brought into being. It is only then that those transgressors and wrong-doers who escaped divine punishment in the worldly life can be duly punished and their punishment will be much more severe

than that suffered by the evil-doers in the world. [See Towards Understanding the Qur'an, vol. III, al-A'raf, n. 30, pp. 23-6 and vol. IV, Yunus 10, n. 10, p. 9.]

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَّا تَعْلَمُونَ (7:38)

(7:38) Allah will say: 'Enter the fire of Hell and join the nations of jinn and men that have gone before You.' As a nation enters Hell, it will curse the one that went before it, and when all are gathered there, the last of them shall say of the first: 'Our Lord! These are the ones who led us astray. Let their torment be doubled in Hell-Fire.' He will answer: 'Each will have a doubled torment; although you do not know.' *30 [Surah Al-A'raf, v.7:38]

*30. As it is, each group of people is followed, even as it is preceded, by others. A group which inherits an error of outlook and conduct from its predecessors passes on the same, in turn, to future generations. In addition, whereas a group owes its wrong-doing partly to the wrong-doing of its predecessors, it will also be held responsible for leaving behind an evil legacy for the future generations. The Qur'an, therefore, pronounces a double punishment on such a group: it will incur punishment for its own misdeeds and also for leaving behind such a legacy for the coming generations. A number of traditions elucidate this point. According to one such tradition the Prophet (peace be on him) said: 'He who introduces a misleading innovation which does not please God and His Messenger shall be held guilty for the sins of all those who follow that innovation without lessening in the least the burden [of sins] of those who followed the innovation,' (Cf. Ibn Majah, Muqaddimat Bab Man Ahya Sunnah qad umitat, where the words are slightly different - Ed.) According to another tradition, he said: 'The responsibility for all the murders committed in the world is shared by the first son of Adam [i.e. Cain] for he was the first to have innovated murder.' [See Bukhari, Kitab al-

Jana'iz, Bab Qawlih 'alay al-Salam Yu'addhab al-Mayyit bi Ba'd Buka'i ahlih 'alayh - Ed.]

We thus know that the individual or group responsible for introducing a wrong idea or practice is not only responsible to the extent of those sins, but shares the responsibility of the sins of all those who are influenced by him. As long as the evil effects of that influence continue, their sins will be continually added to his account. This also shows that a person is not only accountable for the good or bad deeds that he commits. In fact he is also accountable for the influence of those deeds on others.

This may be illustrated by considering the case of someone who indulges in unlawful sex. All those whose bad examples, evil company, and inducements to evil caused a man to indulge in such an act have a share in the sin that he committed. The persons who influenced him in turn had been influenced by others. Were this chain of influence traced back to its ultimate origin, the blame would be fixed on the first person who demonstrated this unlawful way for satiating the sexual urge.

This does not detract from the fact that anyone who indulged in fornication is also accountable for the sin he committed. This is so because when he committed a sin he did so because he failed to make proper use of his capacity to distinguish between good and evil with which he had been endowed. He also did not pay due heed to the voice of his conscience, and mobilize the power of self-control given him. Nor did he benefit from the knowledge of good and evil transmitted to him by pious men nor was he inspired by the noble examples of the God-fearing. Nor did he learn any lesson from the evil consequences of sexual misconduct. Instead, he totally succumbed to blind sexual lust which sought gratification at all cost. This much relates to the responsibility of the person who indulged in sexual misconduct.

But there is another dimension of that person's evil conduct - his propagation of that same evil among others which ruined the lives of countless people belonging to his own generation and to the generations that follow. It is also possible that he might have been afflicted by some general disease which he then communicated to his own generation and also to the generations that followed. His sexual

misconduct might also have given birth to illegitimate children, unjustly passing on the burden of their upbringing to others, and making his offspring - without any justification - co-sharers in the fortunes and even the inheritance of others. The wrong that is thus perpetrated persists for many generations. Likewise, it is also possible that the said criminal might, by his cunning, have led an innocent girl to sexually corrupt behavior. That in turn is likely to awaken evil propensities in her which wreck the lives and homes of countless families, even generations. Also, by setting an evil example for his children, relatives, friends and the society at large a fornicator is likely to cast a bad influence on people around him and infect others with moral corruption. The evil consequences of such an act thus linger on for a long time. The moral corruption that ultimately, engulfs the society owes its origin to the person who initially introduced an evil. Justice, therefore, demands that such a culprit should also be held responsible for the subsequent evils which may be traced back to his initial act of corruption.

The same holds true for good deeds. The reward for the heritage of goodness left behind by our predecessors from the earliest times should inevitably go to the credit of those men of the past who have continually transmitted that heritage to posterity down to our own time. If our own generation takes good care of that heritage, enriches it and passes it on to the coming generation, it also deserves due reward for that. As long as our good acts leave a trace of good influence on history and continue to cast a good influence on people, mankind will reap the benefits of those acts.

This is the Qur'anic view of retribution. Every sensible person will agree that such a dispensation alone can ensure perfect justice. Appreciation of this concept should dispel the idea of those who believe that men can be fully rewarded or punished for their deeds within the confines of this worldly life. Likewise, such an appreciation should also dispel the views of those who believe that the transmigration of souls alone can ensure full justice to all men. Such people have blundered because they have neither grasped fully the nature and consequences of human acts nor the nature and requirements of perfect justice. It is obvious that the consequences of individuals' acts are not visible during their life-span - say sixty or seventy years or so. Instead, human activities, both good and evil, influence the lives of countless people belonging to countless generations. One

cannot, therefore, be brought to justice during one's own lifetime, since only a small part of the consequences of those acts have yet come to the surface. Moreover, the limited possibilities available in the present world are quite inadequate for bringing people to justice. Just consider the hideous crime of someone who pushes us to a world war. As things stand, the catastrophic consequences of such a crime would affect the lives of billions of men through the ages. Is there any punishment - physical, spiritual or material - which can be deemed even remotely, proportionate to that crime? Likewise, no worldly reward, however valuable, can adequately recompense for the noble services rendered by a philanthropist which will benefit numerous people for thousands of years. Having viewed the question from this angle one readily, concludes that there must necessarily be life in the Hereafter such that full justice can be meted out to everyone. Here all human beings are brought together, their full records are made available, and the reckoning is made by God Himself Whose knowledge embraces literally everything. Additionally, men should be granted unlimited spans of life, and infinite possibilities should be made available for receiving compensation.

A little reflection on this will help us see how false the doctrine of the transmigration of souls is. Those who subscribe to this doctrine fail to realize that eternal life is needed to mete out recompense to people for the deeds they commit during their relatively brief spans of life. If one were to believe in the unending cycle of life and death it would become impossible to reward or punish anyone for his actions, for each span of life would go on accumulating endlessly. The arrears would never be cleared.

89. Al-Ghaniu

The Wealthy



It also written as al-ghaniy, al-ghani, al-ghanee, al-ghanii, The Self-Sufficient
Ya-Ghaniy, ya ghani, ya ghanee, ya ghanii

Al-Ghanîu: The Self-Sufficient, The Wealthy, The Independent One

Al-Ghaniyy: The Self-Sufficient, The One who does not need the creation.

Al-Ghaneeu (The self Sufficient): He is Self-Sufficient completely and unrestrictedly, deference is given to His perfection and the perfection of His Attributes. He has absolutely no deficiency of any kind, it is not possible that He be anything but Self-Sufficient, for self-sufficiency is from the necessary consequences of His Essence. Similarly it is not possible for Him to be anything but the Creator, The All-Powerful, the Provider and the Bestower of good. He is not in need of anything or anyone, He is the Self-Sufficient in Whose Hand lie the treasures of the heavens and the earth, and the treasures of this life and the Hereafter.

Al-Ghaneeu: The Self-Sufficient, The Rich One: He who is not dependent on anyone for anything. He who is superior over the necessities and requirements of mankind or any other being. He who is independent of all wants, and whose attributes are inherently deserving of all praise.

The One who is self-sufficient.

The Self-Sufficient: Allah is not dependent on our worship or sacrifice or praises. It is Man that depends on Allah and has need of him every moment of his life. Allah is Self-Sufficient, meaning He is free from all needs. It is out of His Mercy that He desires our own good. Any powerful nation that is destroyed because of their wickedness, should know that it does not effect Allah. He can create other nations in their place that are more deserving of His Mercy.

The One without need of anything.

The One who transcends all needs.

The One who is completely satisfied.

The One who is free from any wants.

The One who is free from any dependence.

The One upon whose wealth and riches all others depend.

The One who flourishes without help or aid of any sort, yet who is needed by all.

From the root gh-n-y which has the following classical Arabic connotations:

- (i) to be free from wants or needs
- (ii) to be self-sufficient, independent
- (iii) to be able to do without help from others
- (iv) to be content, satisfied
- (v) to be rich, wealthy, flourishing

GhanÓ denotes the One whose essential nature is independence, self-sufficiency and supreme wealth.

MughnÓ is from this same gh-n-y root and denotes specific deeds done by the One in bestowing wealth.

This name is used in the Qur'ân. For example, see following verses:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى
النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ
غَنِيٌّ عَنِ الْعَالَمِينَ (3:97)

In it there are clear signs and the station of Abraham; *80 whoever enters it becomes secure. *81 Pilgrimage to the House is a duty owed to Allah by all who can make their way to it. As for those who refuse to follow His command, surely Allah does not stand in need of anything. [Surah Al-Imran, v.3:97]

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ
مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ (6:133)

(6:133) Your Lord is Self-Sufficient, full of compassion. *101 If He wills, He can put you away and cause whomever He wills to succeed you just as He has produced you from the seed of another people. [Surah Al-An'am, v.6:133]

*101. The Qur'anic statement: 'Your Lord is Self-Sufficient' signifies that God is in need of nothing from anyone, that none of His interests will be jeopardized by disobedience to Him, and that no benefit will accrue to Him from obedience. Even if all human beings became disobedient, God's dominion will not shrink. Nor will His dominion expand if everybody were to become obedient and serve and worship Him as they ought to. God is dependent neither upon their show of veneration nor upon their offerings. He lavishes His limitless treasures on human beings and seeks nothing in return.

The other statement, namely that 'Your Lord is full of compassion', has been made here to emphasize two things:

First, that when God urges human beings to follow the Right Way, and asks them not to do anything in conflict with Ultimate Reality, He does not do so because their good behavior benefits Him or their misconduct harms Him. He does so because good conduct is beneficial to man him, as evil conduct is harmful to him. Hence it is out of sheer benevolence that God urges man to develop righteous conduct, for it will raise him to great heights, and He urges him to avoid evil conduct because it will lead to his own degradation.

Second, that God is not unduly stern in judging man. He gets no pleasure from punishing people. He is not on the look-out for slight lapses for which to convict and persecute people. God is highly compassionate towards all His creatures and governs with utmost mercy and benevolence, and the same characterizes His dealings with human beings as well. Hence, He constantly forgives the sins of people. Many disobey, indulge in sins, commit crimes, and disregard God's commands, even though they are nourished by the sustenance He provides. God, nevertheless, continually treats them with forbearance and forgives them. Again and again, He grants them respite in order that they may take heed, understand

things properly and reform themselves. Had He been excessively stern, He could even have obliterated them instantly and rose up another people. He could have put an end to humanity and brought into being an altogether different species of creation.

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ
حَلِيمٌ (2:263)

A kind word and forbearance is better than that charity which is followed up by insult or injury. Allah is Self-Sufficient and Forbearing. *302 [Surah Al-Baqarah, v.2:263]

302 This implies two things. **First, Allah does not stand in need of anybody's charity, for He is Self-Sufficient. **Secondly**, He likes those people who are generous and large-hearted, but does not like frivolous and narrow-minded people, for He Himself is Generous, Clement and Forbearing. How, then Allah, Who bestows on the people the necessities of life without stint, and forgives and pardons them over and over again in spite of their errors, would like those who mar the self-respect of a person by sending repeated reminders of their charity and making pointed references to it even though they might have given only a farthing. A Tradition of the Holy Prophet says that on the Day of Resurrection, Allah will neither speak a word nor even so much as look at a person who makes pointed references to the gift he gave to some one.

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ (10:68)

They say: Allah hath begotten a son. *66 Glory be to Him. *67 He is self-sufficient! His are all things in the heavens and on earth! *68 No warrant have ye for this! Say ye about Allah what ye know not? [Surah Yunus, v.10:68]

*66. In the preceding verses, the polytheists were reproached for basing their religious doctrines on guesswork and conjecture, and then failing to examine, on scientific grounds, whether those doctrines were backed up by any supporting

proof or not. In this verse, the Christians and followers of some other religions are being taken to task for another error - for their designating someone, again by resort to sheer conjecture, as God's son.

*67. This Arabic expression **سُبْحَانَهُ** is used both in its literal sense and also by way of exclamation. As an exclamatory expression it emphasizes one's utter amazement about God. In its literal sense, it signifies that God is free of every defect and flaw. The above verse in question employs both meanings. For, apart from expressing amazement at the notion that God took someone as His son, it also stresses the perfection, the absolute flawlessness of God. Since God is perfect and flawless, how does it make any sense to say that He took someone as His son?

*68. In refuting the notion that God took anyone as His son, three arguments are advanced:

- (i) God is free of all defects;
- (ii) God is All-Sufficient; and
- (iii) All that is in the heavens and in the earth belongs to Him.

A brief elucidation of these statements will enable one to appreciate the meaning and significance of what is being said here. To be a son can have only two meanings: either he has sprung from his father's loins, that is, he is his father's son in the true sense of the term, and thus of his father's loins, or that he is not a son in the literal sense of the word but has merely been adopted as such. Now, if someone is considered to be a son of God in its true, literal sense, that would obviously amount to considering God akin to a mortal. Like any other mortal, God is conceived to belong to one gender or the other, and to stand in need of a spouse, and of some sort of conjugal relationship to enable the birth of offspring, and thus to ensure the continuity of his progeny. Alternatively, God is believed to have adopted someone as His son. Such a statement could either mean that God is akin to that issueless human who resorts to adoption in order that the adopted son might inherit Him and thus secure Him against the loss that would ensue from his being issueless, or at least partially offset that loss. The other possibility is that God also has certain emotional predilections and it is for this reason that He has

fallen in love with one of His creatures to the extent of adopting him as His son. In each of the above-mentioned cases, the concept of God is marred by investing Him with several flaws, defects and weaknesses, and He is conceived as One lacking self-sufficiency, as One Who perforce must depend on others.

Hence, the opening part of the verse clearly proclaims God to be free of all defects, deficiencies and weaknesses which people ascribe to Him. This is followed by saying that God is All-Sufficient, that is, He is free of all those needs which impel an issueless mortal to adopt someone as his son. This is further followed by the assertion that all that is in the heavens and in the earth belongs to God and hence all human beings, without any exception, are His servants and bondsmen. This makes it clear that there is no personal relationship between God and any of His creatures that would prompt Him to choose any, to the exclusion of others, for elevation to the level of godhead. For sure, He holds certain people, on grounds of their merit, to be dearer than others. But God's love for someone does not mean that he is lifted up from the rank of being God's servant to becoming His associate and partner in godhead. What God's special love for some person means can be gauged from the following verse of the Qur'an: 'Oh, surely the friends of Allah have nothing to fear, nor shall they grieve - the ones who believe and are God-fearing. For them are glad tidings in this world and in the Hereafter' (see verses 62-4 above).

يَا أَيُّهَا النَّاسُ - أَنْتُمْ - الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ)
(35:15)

(35:15) O people, it is you who stand in need of Allah; *36 as for Allah, He is Self-Sufficient, Immensely Praiseworthy. *37 [Surah Fatir, v.35:15]

*36 That is, "You should not remain under the delusion that Allah stands in need of your help. If you do not accept Him as God, His Godhead will fail, and if you do not serve and worship Him, He will incur some loss. Nay, but the fact is that you stand in need of Him. You cannot remain alive for a moment if He does not keep you alive, and does not provide you with the means by which you remain alive in the world and function. Therefore, when you are told to adopt His service and obedience, it is not because Allah stands in need of it, but because it depends

upon your own success here as well as in the Hereafter. If you do not do so, you will be harming your own selves only, and not Allah in any way."

*37 The word Ghani implies that He is the Owner of everything: He is Self-Sufficient and Independent of All: He does not stand in need of anyone's help. The word Hamid implies that He is Self-Praiseworthy: someone may praise Him, or may not, but He alone is worthy of hamd (praise and gratitude). These two attributes have been used together because one would be ghani even if one did not do any good to anyone by one's wealth. In such a case one would be ghani but not hamid One will be hamid only in case one does not draw any benefit for oneself but benefits others in every way from the treasures of one's wealth and resources. Since Allah is perfect in these two attributes, it has been said: "He is not just Ghani (self-sufficient) but such Ghani as is worthy of every kind of praise and gratitude, for He is fulfilling your needs as well as the needs of all other creatures."

هَآأَنُتْمَ - هُوَ لَأَءِ تُدْعَوْنَ - لِتُنْفِقُوا فِي سَبِيلِ اللّٰهِ فَمِنْكُمْ مَنْ يَبْخُلُ
وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَن نَّفْسِهِ وَاللّٰهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِن
تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ (47:38)

Behold, you are those who are called upon to spend in Allah's Way, but some of you are niggardly. Whoever is niggardly is in fact niggardly to him. For Allah is All-Sufficient, whereas it is you who are in need of Him. If you turn away, He will replace you by a people other than you, and they will not be like you.[Surah Muhammad, v.47:38]

الَّذِينَ يَبْخُلُونَ - وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللّٰهَ هُوَ
الْغَنِيُّ الْحَمِيدُ (57:24)

Those who are niggardly and bid others to be niggardly. *43 And he who turns away, (should know that) Allah is Self-Sufficient, Immensely Praiseworthy. *44 [Surah Al-Hadid, v.57:28]

*43 The allusion is to the trait of character that everyone could experience among the hypocrites in the Muslim society itself. As regards the outward affirmation of

the Faith, they could not be distinguished from the true Muslims. But owing to lack of sincerity they were not receiving the sort of training that was being given to the sincere Muslims. Therefore, the little prosperity and leadership that they were enjoying in an ordinary town of Arabia, was causing them to be swollen with pride. As for their stinginess, not only were they themselves unwilling to give away a penny in the cause of God Whom they professed to believe in and the Messenger whom they professed to follow and the Faith which they professed to have accepted, but tried to prevent others also from making any contribution, for, they thought, it was a useless cause. Obviously, if there had been no trials and tribulations, these worthless people, who were of no use to Allah, could not be separated from the sincere and worthy believers, and without weeding them out a mixed crowd of sincere and insincere Muslims could not be entrusted with the high office of leadership of the world, the great blessings of which the world subsequently witnessed in the rightly-guided Caliphate.

*44 That is, "Even if after hearing these words of admonition a person does not adopt the way of sincerity, faithfulness and sacrifice for the sake of Allah and His Religion, and wishes to persist in his stubbornness, which Allah disapproves, then Allah has no use for him, for Allah is All-Sufficient and Independent of His creatures: He does not stand in need of their help in any way. And He is All-Praiseworthy: people of good qualities only are acceptable to Him; people of evil character cannot be entitled to receive any favor from Him."

90. Al-Mughniu The Sufficient, The Enricher



It also written as al mughni, al-mughnee, al mughniy: The Enricher
Ya-Mughni, ya mughnee, ya mughniy

Al-Mughnî:

The Enricher, The Bestower of Wealth, The Fulfiller of Needs

Al-Mughni: The Enricher, The One who satisfies the necessities of the creatures.

Al-Mughniu: He suffices for the whole of His creation generally, and is specifically sufficient for the believers in that He confers upon their hearts nurturing knowledge and the realities of faith.

The Enricher: 1- He who enriches whom He will. 2- He who ends the needs.

The Enricher; Supplier of Needs to Others: The One who satisfies the necessities of the creatures. He renders whomever He wishes rich and whomever He wishes poor.

The One who gives wealth abundantly.

The One who provides all that is needed.

The One whose wealth fulfills all needs.

The One who enriches all of creation.

The One who bestows spiritual wealth.

The One who bestows satisfaction and contentment.

The One who creates all appearances of independence or self-sufficiency.

From the root gh-n-y which has the following classical Arabic connotations:

- (i) to be free from wants or needs
- (ii) to be self-sufficient
- (iii) to be able to do without help from others
- (iv) to be content, satisfied
- (v) to be rich, wealthy

The name MughnÓ is not specifically used as a Beautiful Name in the Qur'ân.

GhanÓ, from the same gh-n-y root, denotes the One whose essential nature is independence, self-sufficiency and supreme wealth.

MughnÓ denotes specific deeds done by the One in bestowing wealth.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ
الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ
فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ (9:28)

O Believers, the mushriks are unclean; therefore let them not come near the Masjid-i-Haram *25 after this year (of their pilgrimage); if you fear poverty Allah will enrich you, out of His bounty if He wills: for Allah is All-knowing, All-Wise. [Surah At-Tawbah, v.9:28]

*25 This prohibition was meant to root out all the vestiges of shirk and 'ignorance'. For the mushriks were prohibited not only from the performance of Haj and attendance at the Masjid-i-Haram but also from entering into its sacred precincts.

They are "unclean" in their creeds, in their morals, in their deeds, and in their ways of 'ignorance', and not in their physical bodies by themselves. That is the reason why they have been prohibited from entering the sacred precincts of the Holy Place.

This prohibition has been interpreted in different ways. Imam Abu Hanifah is of the view that it prohibits them only from the performance of Haj and Umrah, and

from the observance of the rites of 'ignorance' in the Holy Precincts. But Imam Shafi'i is of the opinion that they have been forbidden even to enter the Masjid-i-Haram for any purpose whatsoever. Imam Malik is of the opinion that they are forbidden not only to enter Masjid-i-Haram but any mosque at all. It is, however, obvious that the last opinion is not correct, as the Holy Prophet himself permitted mushriks to enter the Prophet's Mosque at Al-Madinah.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنَّ يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ (24:32)

Arrange marriages between the single men and women among your*50 and between your slave men and slave women, who are righteous, *51, *52 if they are indigent, Allah will provide means for them out of His bounty: *53 Allah has boundless resources and He is All-Knowing. [Surah An-Nur, v.24:32]

*50 The word ayama is the plural of ayyim which means a single person, and is applicable to every man who is without a wife and to every woman who is without a husband.

*51 That is, those who show the right attitude in their dealings with you and in whom you find the capability of discharging the responsibilities of married life. The owner whose slave does not show the right attitude nor seems to possess the necessary capability and temper to lead a reasonably happy married life, has not been required to arrange his or her marriage. For in that case he would become the cause of ruining another person's life. This condition, however, has not been imposed on free persons because in their case the people who promote marriages are no more than mere advisers, associates and introducers. The actual marriage depends on the mutual willingness of the bride and the bridegroom. In the case of a slave, however, the entire responsibility lies on the owner, and if he makes the mistake of marrying a poor person with an ill-natured, ill-mannered spouse, the responsibility for the consequences will be entirely his.

*52...The imperative mood of the verb in "Arrange marriages....The right attitude", has led some scholars to assume that it is obligatory to arrange such marriages; whereas the nature of the problem indicates that it cannot be so. Obviously it cannot be obligatory for somebody to arrange the marriage of the

other person. Marriage is not a one-sided affair; it needs another party also. If it were obligatory, what would be the position of the person who is going to be married? Should he willingly accept to be married wherever others arrange it? If so, it would mean that he or she had absolutely no choice in the matter. And if the one has a right to refuse, how are the others going to discharge their responsibility? Taking all these aspects into account the majority of the jurists have held that the Commandment is not obligatory but recommendatory. The intention is that the Muslims should ensure that none in the society should retrain unmarried. The people of the house, friends and neighbours, all should take necessary interest in the matter, and where no such help is available; the state should make necessary arrangements.

*53 This does not mean that Allah will certainly bestow wealth on anybody who marries. The intention is to discourage a calculative approach. This instruction is both for the parents of the girl and of the boy. The former should not reject a pious and virtuous suitor merely because he happens to be poor. Similarly the boy's parents should not go on postponing his marriage because he is not yet a full earning member or is not yet earning sufficiently. Young men have been advised not to go on postponing their marriage unnecessarily waiting for better times. Even if the income is not yet sufficient, one should marry with full faith in Allah. Very often the marriage itself becomes the cause of improving straitened circumstances. The wife helps to control the family budget, or the husband starts to exert himself more to meet the new challenges and responsibilities. The wife can also earn to supplement the family budget. Then, who knows what the future holds in store for him. Good times can change into bad times and bad into good. One should therefore refrain from being too calculative in this regard.

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ (53:48)

That He it is Who bestowed wealth and riches, *43 [Surah An-Najm, v.53:48]

*43 Different meanings have been given by the lexicographers and commentators of the word **aqna** as used in the original. According to **Qatadah**, **Ibn 'Abbas** took it in the meaning of arda (pleased), and according to **'Ikrimah** in the meaning of qanna'a (satisfied). According to **Imam Razi**, whatever is given to a

person over and above his need and requirement is iqna`. **Abu `Ubaidah** and several other lexicographers have expressed the view that **aqua** is derived from **qunya-tun**, which means lasting and secured property, e.g., the house, lands, gardens, cattle, etc. **Ibn Zaid**, however, has given quite a different meaning of it. He says that **aqua** here has been used in the sense of **afqara** (made penniless), and the verse means: He made whomever He pleased rich and whomever He pleased penniless.



91. Al-maani'u The Protector



It also written as al-mani, al-maani, the preventer: ya mani, ya maani

Al-Mâni'u: The Preventer, The Protector, The Defender

Al-Maani`u (The Preventer), Al-Mu`tee (The Giver): There is none who can prevent what He gives and none who can give what He prevents. Every thing that can bring goodness or benefit is sought and desired from Him. He is the One Who gives to whomsoever He Wills and prevents from Whosoever He Wills, all of this in accordance to His Wisdom and Mercy.

The Preventer: 1- He who prevents to happen what He does not want to happen.
2- He who prevents the harm.

The Withholder: The Supporter who protects and gives victory to His pious believers.

Al-Maani'u: The Preventer, The Withholder.

The One who averts harm, physical or spiritual.

The One who guards from harmful situations.

The One who prevents undesirable actions.
The One who impedes or hinders wrongful action.
The One who stops one thing from harming another.

From the root m-n-' which has the following classical Arabic connotations:

- (i) to prevent, hinder, hold back, restrain, deny
- (ii) to impede, resist
- (iii) to forbid, refuse, prohibit
- (iv) to guard, defend, protect

The name Mâni' is not specifically used as a Beautiful Name in the Qur'ân.

Names related to Watching and Protecting:

HafÓz refers to the One who remembers and preserves to keep things from being lost or forgotten.

WakÓl refers to the One who is the trusted administrator of all matters.

RaqÓb refers to the One who watches and observes.

Mâni' refers to the One who protects and defends against harmful situations.

92. Ad-Dhoarru

The Correcter, The Balancer



It also written as al-darr, al-daarr, al-dzarr, al-tharr, al-thaarr
The Correcter, The Distresser: ya darr, ya daarr, ya dzarr, ya thaarr

Ad-Doârru:

The Correcter, The Balancer, The Distresser, The Afflicter, The Punisher

The Giver of Distress: The One who makes harm reach to whoever He willed.

The Creator of The Harmful, The Distresser: He who creates things that cause pain and injury.

Ad-Doaarr: The Distresser, The One who makes harm reach to whoever He willed and benefit to whoever He willed.

The One whose wisdom may choose to use forceful corrections.

The One who creates adversity or distress in order to discourage or correct wrongful behavior. The One whose wisdom may use situations that have an outward appearance of being harmful.

From the root d-r-r which has the following classical Arabic connotations:

- (i) to have an opinion that is opposing
- (ii) to apply forceful correction
- (iii) to do an act that is disliked
- (iv) to make inconvenient, annoy, distress
- (v) to cause adversity, afflict
- (vi) to harm, injure, hurt

The name Dârr is not specifically used as a Beautiful Name in the Qur'ân.

Nâfi' (creator of good) is the opposite of Dârr (distresser)

The names Dârr and Nâfi' are often used together to acknowledge the way that balance and harmony are established and maintained. These opposing attributes are often inseparable, since that which is the sweetest nectar to one person may be bitter poison to another.

Such opposites help to make one aware that every action accomplishes some purpose and is, in the grand scheme of things, subservient to the all-knowing hand of Allâh, through whom balance and harmony are created and maintained... even if we don't understand.

Abû Hâmid al-Ghazâlî wrote:

Do not suppose that poison kills or harms by itself... or that kings or men or satan, or any creature, are capable of good or evil, benefit or harm, by themselves. For all of these are subservient causes from which nothing proceeds except that for which they were utilized.

There is a grand intelligence who has a plan that is beyond our understanding, and these pairs of opposites serve to remind us to constantly focus our attention on the glory of the One, regardless of whether the situation is smooth and easy or rough and difficult.

There is only one virtue
and one sin for a soul on the path:
virtue when he is conscious of God
and sin when he is not.

Abu Hashim Madani

In the audio sample, the phrase *ad-Dârr un Nâfi'* is recited.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزَلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ (2:214)

Or Do Ye Think That Ye Shall Enter The Garden (of Bliss) Without Such (Trials) As Came to Those Who Passed Away Before You? They Encountered Suffering And Adversity, And Were So Shaken In Spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah" ah! verily, the help of Allah is (always) near! [Surah Al-Baqarah, v.2:214]

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ (10:107)

If Allah do touch thee with hurt, there is none can remove it but He: **If He Do Design Some Benefit For Thee**, there is none can keep back His favour: **He Causeth It To Reach Whomsoever Of His Servants He Pleaseth**. And He is the Oft-Forgiving, Most Merciful. [Surah Yunus, v.10:107]

93. An-Naafi'u

The Creator of Good



It also written as al-nafi, al-naafi, the Creator of Good: Ya-Naafiu, Ya-Naafi

An-Nâfi'u:

The Creator of Good, The Benefiter, The Propitious, The Auspicious

The Benefactor: The One who benefit to whoever He willed. Allah is the Creator of good. Allah has created man as the best of His creation and He has bestowed upon him gifts which render him unique and superior to the rest of creation.

The Creator of Good, The Propitious: He who creates all things which provide goodness and benefit.

An-Nafi'u: The Propitious, The One who makes harm reach to whoever He willed and benefit to whoever He willed.

The One who helps and who grants all advantages.

The One who creates all that produces benefit and usefulness.

The One who grants all favorable circumstances.

The One who confers all benefits.

The One who is continually blessing all of creation with goodness and all that is useful. The One through whom all needs are fulfilled.

From the root n-f-' which has the following classical Arabic connotations:

- (i) to profit, to be of use
- (ii) to be beneficial, useful
- (iii) to have the use of something

The name Nâfi' is not specifically used as a Beautiful Name in the Qur'ân. Nâfi' (creator of good) is the opposite of Dârr (distresser).

The names Dârr and Nâfi' are often used together to acknowledge the way that balance and harmony are established and maintained. These opposing attributes are often inseparable, since that which is the sweetest nectar to one person may be bitter poison to another.

Such opposites help to make one aware that every action accomplishes some purpose and is, in the grand scheme of things, subservient to the all-knowing hand of Allâh, through whom balance and harmony are created and maintained... even if we don't understand.

Shaikh Tosun Bayrak wrote:

When man looks at the universe, what he sees is Allâh's will, what he *with* is Allâh's will, what he sees is Allâh's will, and what he seems to have chosen is Allâh's will.

And in that manner, the pairs of opposites serve to remind one to constantly focus our attention on the glory of the One, regardless of whether the situation is smooth and easy or rough and difficult.

There is only one virtue
and one sin for a soul on the path:
virtue when he is conscious of God
and sin when he is not.
[Abu Hashim Madani]

In the audio sample, the phrase *ad-Dârr un Nâfi'* is recited.

94. An-Nooru

The Light



It also written as al-nur, an-nur, al-noor, an-noor, the Light: ya nur, ya noor

An-Nûru: The Light, The Illuminator, The One who Reveals

An-Noor: The Light, The One who guides

The Light: He who provides divine light to the entire universe; to the faces, minds and hearts of His servants.

An-Nur (The Light): The Light of the heavens and the earth, the One Who illuminates the hearts of the gnostics with knowledge of Him, faith in Him and His guidance. He is the One Who has lit the heavens and the earth with lights that He has placed therein. His veil is light and were He to uncover it then the Face of the Glorious would burn everything from the creation that His Sight fell upon.

The Light: He who provides divine light to the entire universe; to the faces, minds and hearts of His servants. Allah is the Ultimate Light, a light not kindled from other lights. Light is the purest thing we know, but physical light has draw backs due to its nature. For example, physical light is dependent on some external source to itself; it is a passing phenomenon; it is dependent on space and time. The perfect light of Allah is free from any such defects.

The One who is the divine light of all the worlds.

The One whose light who illuminates the heart.

The One who is the light of wisdom and guidance.

The One whose light clarifies, manifests and reveals.
The One light by which the obscure is made clear.
The One who clears away all darkness and directs aright.

From the root n-w-r which has the following classical Arabic connotations:

- (i) to give light, to illuminate, to fill with light
- (ii) to clarify, to reveal, to make visible
- (iii) to blossom, to be in bloom (revealed)
- (iv) to be flaming, blazing and apparent to the senses
- (v) to enlighten, give counsel, give advice

Surah an-Nur (24:35) has a beautiful, mystical passage from the Qur'ân describing the Light:

Allâh is the light of the heavens and the earth. A likeness of His light is as a pillar on which is a lamp - the lamp is in a glass, the glass is as it were a brightly shining star - lit from a blessed olive-tree, neither eastern nor western, the oil whereof gives light, though fire touch it not - light upon light. Allâh guides to His light whom He pleases. And Allâh sets forth parables for men, and Allâh is Knower of all things. [Translation by Muhammad Ali]

This name is used in the Qur'ân: For example, see 24:35

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ - مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ
الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ
شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا
يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ
يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (24:35)

Allah *61 is the light of the heavens and the earth: *62 His light (in the universe) may be likened (to the light of) a lamp in a niche: the lamp is in a glass shade: the glass shade is like a glittering star and lamp is lit with the olive oil of a blessed tree *63 which is neither eastern nor western: *64 its oil is (so fine) as if it were going to shine forth by itself though no fire touched it (as though all the means of increasing) light upon light (were provided *65); Allah guides to His light whomever He wills. *66 He cites parables to make the Message clear to the people; He has perfect knowledge of everything. *67 [Surah An-Nur, v.24:35]

*61 From here the discourse is directed towards the hypocrites, who were bent upon starting mischief in the Islamic community, and were as active from within as the unbelievers were from without to harm the Islamic movement and the body politic of Islam. As these people professed belief, and apparently belonged to the Muslim community, and had blood relationships with the Muslims, especially with the Ansar, they were better placed to start and spread mischief. The result was that even some sincere Muslims, due to simplicity or weakness, became tools in their hands and even their supporters. But in spite of their profession of faith, the lure of worldly gains had utterly blinded them to the light that was spreading in the world through the teachings of the Qur'an and the Holy Prophet Muhammad (Allah's peace and blessings be upon him). The indirect address to the hypocrites here has three things in view:

Firstly, to admonish them, for the first and foremost demand of Allah's providence and His mercy is to go on admonishing the misguided and the erring one till the last in spite of his persistence in mischief and wickedness.

Secondly, to differentiate clearly between belief and hypocrisy so that every right thinking person from the Muslim community should be able to distinguish between a true believer and a hypocrite. Then if anybody, in spite of this differentiation, falls a prey to the machinations of the hypocrites or supports them, he should himself be responsible for his conduct.

Thirdly, to warn the hypocrites clearly and plainly that Allah's promises for the believers are meant only for those who sincerely believe and then fulfil the demands and requirements of their Faith. These promises are not meant for anybody who poses himself as a Muslim. The hypocrites and the sinful people therefore should not cherish any hope that they will have any share in these.

*62 The phrase "heavens and the earth" in the Qur'an is generally used for the "universe". Thus the verse would also mean: "Allah is the light of the whole universe."

Light is something which makes things visible; which is itself manifest and helps make other things manifest. The human mind conceives light in this very sense. Absence of light is termed darkness, invisibility and obscurity. On the other hand, when there is visibility and things become exposed to view, man says there is

light. Allah has been called 'Light' in this basic sense, and not in the sense of a beam of light which travels at the speed of 186,000 miles per second and stimulates the optic nerve through the retina. This conception of light has nothing to do with the reality of the meaning for which human mind has coined this word; rather the word light is used for all those lights which we experience in this physical world. All human words used for Allah are used in their basic sense and meaning, and not with reference to their physical connotation. For instance, when the word "sight" is used with respect to Allah, it does not mean that Allah has an eye like men and animals with which He sees. Similarly when we say that Allah 'hears' or 'grips' or 'grasps', it does not mean that He hears through ears, or grips or grasps with the hand like us. These words are used in a metaphorical sense and only a man of very poor intelligence would have the misconception that hearing or seeing or grasping is not possible except in the limited and specific sense in which we experience it. Similarly it will be shortsightedness to interpret the word 'light' in the sense of physical light rays emanating from a luminous body and affecting the retina. This word is not applicable to Allah in its limited sense, but in its absolute sense. That is, He alone in this universe is the real and prime "Cause of manifestation", otherwise there is nothing but darkness. Here, everything which gives light and illuminates other things has got its light from Him; it has no light of its own.

The word light is also used for knowledge, and ignorance is termed as darkness. Allah is the Light of the universe in this sense too, because the knowledge of Reality and of right Guidance can be obtained from Him alone; without having recourse to His 'Light', there will be nothing but darkness of ignorance and the resultant vice and wickedness in the world.

*63 "Blessed": yielding multiple benefits

*64 which is neither eastern nor western": which grows in an open plane or on a hill, where it gets sunshine from morning till evening. Such an olive tree yields fine oil which gives a bright light. On the other hand, a tree which gets sunlight only from the east or only from the west, yields thick oil which gives weak light.

*65 In this parable, Allah has been likened to the Lamp and the universe to the Niche. The glass shade is the veil behind which Allah has concealed Himself

from His creation. This veil is not a physical veil for concealment, but a veil caused by the intensity of Divine manifestation. The human eye is unable to see Him not because of the intervening darkness but because of the intensity of the all pervading, all-embracing Light radiating through the transparent veil. The human vision which is limited in nature cannot comprehend it. It can only comprehend and perceive limited physical lights which vary in brightness, which disappear and reappear, and which can be perceived only by contrast to existing darkness. But the 'Absolute Light' has no confronting darkness: it does not vanish, it shines forth and pervades all around with ever-existing glory; it is beyond human perception and comprehension.

As for "the lamp which is lit with the oil of a blessed olive tree, which is neither eastern nor western", this is a metaphor to give an idea of the perfect light of the lamp and its brilliance. In antiquity the source for brilliant light were the olive lamps, and the most superior oil for the purpose was that obtained from a tree standing in an open and elevated place. The epithet of Lamp for Allah in the parable does not mean that Allah is deriving His energy from some external source. It only means that the Lamp of the parable is not an ordinary lamp but the most brilliant lamp that can be imagined. Just as a brilliant lamp illuminates the whole house, so has Allah illuminated the whole universe.

Again, the words ".... its oil is (so fine) as if it were going to shine forth by itself though no fire touched it", are also meant to emphasize the brilliance of the light of the lamp, which is being fed by the finest and most readily combustible oil. The 'olive' and 'its being neither eastern nor western', and 'high combustibility of its oil by itself' (without fire), are not the essential elements of the parable, but attributes of the lamp, which is the primary element of the parable. The essential elements of the parable are only three: the Lamp, the Niche and the transparent Glass Shade.

The sentence, "His light may be likened.....", dispels the possible misunderstanding that one could have from the words: "Allah is the light of the heavens and the earth." This shows that the use of the word "light" for Allah does not at all mean that the essence of His Being is nothing but 'light'. In essence, He is a Perfect Being, Who is All-Knowing, All-Powerful, All-Wise etc. and also

possessing all 'Light' H2 has been called 'Light' itself because of His Perfection as a Source of Light, just as somebody may be called 'Grace' on account of his being highly gracious and beneficent and 'Beauty' because of his being highly beautiful and attractive.

*66 That is, although Allah's Light is illuminating the whole world, everybody does not and cannot perceive it. It is Allah alone Who blesses whomsoever He wills with the capacity for perceiving His Light and benefiting by it. Just as the day and night are alike to a blind man, so is the case of a man without the gift of inner perception: he may see the electric light, the sunlight, the moonlight and the light from stars, but he cannot perceive the Light of Allah. For him, there is nothing but darkness in the universe. Just as a blind man cannot see the stone in his way unless he stumbles over it, so is the man without the gift of inner perception, who cannot perceive even those realities around him which may he all brilliance and shining by Allah's Light. He will perceive them only when he is overtaken by the consequences of his own misdeeds.

*67 This means two things: First, He knows what parable can best explain a certain reality, and secondly, He knows who is entitled to receive this bounty and who is not. Allah has no need to show His Light to the one who has no desire or longing for it and who is utterly lost in worldly pursuits and in seeking material pleasures and gains. This bounty can be bestowed only on the one who in the knowledge of Allah has a sincere desire for it.

Noorus-Samaawaati Wal-Ardh
Light of the Heavens and the Earth
Allah says:

Allah is the Light of the Heavens and the Earth. the parable of His light is as if there were a niche and within it a lamp; the lamp is in a glass, the glass as it were a

brilliant star, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth of itself, though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything. [An-Noor 24:35]

The Prophet Muhammad sallallahu 'alaihi wa sallam said:

Oh Allah for You is the praise and You are the Light of the Heavens and the Earth and all therein... [Al-Bukhaari and Muslim]

This is a great Attribute since it describes the One Possessing Majesty and Honor and deserving of glorification and praise and Who if He were to remove the veil from His Noble Countenance all that would be exposed to it in the creation would be disintegrated and His Light would illuminate all the creation and it is the Light from his Countenance that brings light to all darkness and that lights up the Arsh, the Kursi and the seven levels of heaven, indeed all the universe.

His Light is of two types:

- (1) That which is perceived (hissee) such as the light that emanates from the universe and that would not exist without His light.
- (2) The spiritual (ma'nawee) which reaches the hearts and the hearing and the vision and that constitutes the light for the slaves in this life and the next.

"Allah guides with His Light whom He wills". And just as Allah has mentioned, He is the Light of the Heavens and the Earth, He has also called His Book and His Messenger and the Revelation light. [As-Sadee]

What must be avoided are the excesses of the Sufis who went too far and did not distinguish between Light as a description of the self and the light of faith and knowledge. Due to worshipping and deifying without complete knowledge some among them perceived the light that comes to the heart from the sincere worship of Allah meant that the person themselves became a part of Allah or had a part of Allah the Most Holy in them so much incorrect and ugly speech emanated from them due to delusion and ignorance in this regard and Allah is Most High and free from what they wrongly attributed to Him.

The people of knowledge however distinguished between the Light that is a part of Allah and His Attribute and the light given to the creation both perceived and spiritual. The believer who perfects his faith is given light in his heart from Allah

so that he sees the reality of things and he can clearly distinguish between falsehood and truth until it becomes a part of his life and his power toward good in knowledge and action. He is cleared of doubts and confusion and gets knowledge and clarity and is freed from lusts and negligence and darkness. His speech and actions are characterized as light and he is surrounded by it, while the disbeliever or the hypocrite, the rebellious and unmindful wander about confused and in darkness and all this is due to what they have themselves done

[The above is taken from The Explanation of the Beautiful and Perfect Names of Allaah Taken from Tayseer al-Kareem ar-Rahmaan, Abdur-Rahmaan Naasir as-Sa`dee's Tafseer.]

The Parable of the Light of Allah **The following is from Tafsir Ibn Kathir**

`Ali bin Abi Talhah reported that Ibn `Abbas said: اللهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

Allah is the Light of the heavens and the earth. It means, the Guide of the inhabitants of the heavens and the earth. Ibn Jurayj said: "Mujahid and Ibn `Abbas said concerning the Ayah: اللهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

Allah is the Light of the heavens and the earth. He is controlling their affairs and their stars and sun and moon." As-Suddi said concerning the Ayah:

الله نُورُ السَّمَوَاتِ وَالْأَرْضِ

Allah is the Light of the heavens and the earth. by His Light the heavens and earth are illuminated. In the Two Sahihs, it is recorded that Ibn `Abbas, may Allah be pleased with him, said: "When the Messenger of Allah got up to pray at night, he would say:

اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ،
«وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ»

O Allah, to You be praise, You are the Sustainer of heaven and earth and whoever is in them. To You be praise, You are the Light of the heavens and the earth and whoever is in them.

It was narrated that Ibn Mas`ud said, "There is no night or day with your Lord; the Light of the Throne comes from the Light of His Face."

مَثَلُ نُورِهِ (Masalu noorihi) The parable of His Light. There are two views concerning the meaning of the pronoun (His). The first is that it refers to Allah, may He be glorified and exalted, meaning that the parable of His guidance in the heart of the believer is

كَمِشْكَاةٍ (Kamish kaatin) As a niche. This was the view of Ibn `Abbas. The second view is that the pronoun refers to the believer, which is indicated by the context of the words and implies that the parable of the light in the heart of the believer is as a niche. So the heart of the believer and what he is naturally inclined to of guidance and what he learns of the Qur'an which is in accordance with his natural inclinations are, as Allah says:

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ

Can they who rely on a clear proof from their Lord, and whom a witness from Him recites it (can they be equal with the disbelievers) [Surah Hud, v.11:17].

The heart of the believer in its purity and clarity is likened to a lamp in transparent and jewel-like glass, and the Qur'an and Shari`ah by which it is guided are likened to good, pure, shining oil in which there is no impurity or deviation.

كَمِشْكَاةٍ (as (if there were) a niche) Ibn `Abbas, Mujahid, Muhammad bin Ka`b and others said, "This refers to the position of the wick in the lamp." This is well-known, and hence Allah then says:

فِيهَا مِصْبَاحٌ (and within it a lamp.) This is the flame that burns brightly. Or it was said that the niche is a niche in the house. This is the parable given by Allah of obedience towards Him. Allah calls obedience to Him as light, then He calls it by other numerous names as well. Ubayy bin Ka`b said, "The lamp is the light, and this refers to the Qur'an and the faith that is in his heart." As-Suddi said, "It is the lamp."

الْمِصْبَاحُ فِي زُجَاجَةٍ (the lamp is in a glass,) means, this light is shining in a clear glass. Ubayy bin Ka`b and others said, "This is the likeness of the heart of the believer."

الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ (the glass as it were a star Durriyyun,) Some authorities recite the word Durriyyun with a Dammah on the Dal and without a Hamzah, which

means pearls, i.e., as if it were a star made of pearls (Durr). Others recite it as Dirri'un or Durri'un, with a Kasrah on the Dal, or Dammah on the Dal, and with a Hamzah at the end, which means reflection (Dir'), because if something is shone on the star it becomes brighter than at any other time. The Arabs call the stars they do not know Darari. Ubayy bin Ka`b said: a shining star. Qatadah said: "Huge, bright and clear."

يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ (lit from a blessed tree,) means, it is derived from olive oil, from a blessed tree.

زَيْتُونَةٍ (an olive,) This refers to the blessed tree mentioned previously.

لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ (neither of the east nor of the west,) means, it is not in the eastern part of the land so that it does not get any sun in the first part of the day, nor is it in the western part of the land so that it is shaded from the sun before sunset, but it is in a central position where it gets sun from the beginning of the day until the end, so its oil is good and pure and shining. Ibn Abi Hatim recorded that Ibn `Abbas commented on:

زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ (an olive, neither of the east nor of the west,) "This is a tree in the desert which is not shaded by any other tree or mountain or cave, nothing covers it, and this is best for its oil." Mujahid commented on:

لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ (neither of the east nor of the west,) saying; "It is not in the east where it will get no sun when the sun sets, nor is it in the west where it will get no sun when the sun rises, but it is in a position where it will get sun both at sunrise and sunset." Sa`id bin Jubayr commented:

زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ (an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself)) "This is the best kind of oil. When the sun rises it reaches the tree from the east and when it sets it reaches it from the west, so the sun reaches it morning and evening, so it is not counted as being in the east or in the west."

يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ (whose oil would almost glow forth (of itself), though no fire touched it.) `Abdur-Rahman bin Zayd bin Aslam said (this means) because the oil itself is shining.

نُورٌ عَلَى نُورٍ (Light upon Light!) Al-`Awfi narrated from Ibn `Abbas that this meant the faith and deeds of a person. As-Suddi said:

نُورٌ عَلَى نُورٍ (Light upon Light!) "Light of the fire and the light of the oil: when they are combined they give light, and neither of them can give light without the other. Similarly the light of the Qur'an and the light of faith give light when they are combined, and neither can do so without the other."

يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ (Allah guides to His Light whom He wills.) means, Allah shows the way to the ones whom He chooses, as it says in the Hadith recorded by Imam Ahmad from `Abdullah bin `Amr, who said, "I heard the Messenger of Allah say:

«إِنَّ اللَّهَ تَعَالَى خَلَقَ خَلْقَهُ فِي ظِلْمَةٍ ثُمَّ أَلْقَى عَلَيْهِمْ مِنْ نُورِهِ يَوْمَئِذٍ، فَمَنْ أَصَابَ مِنْ «نُورِهِ يَوْمَئِذٍ اهْتَدَى وَمَنْ أَخْطَأَ ضَلَّ فَلَيْدِكَ أَقُولُ: جَفَّ الْقَلَمُ عَلَى عِلْمِ اللَّهِ عَزَّ وَجَلَّ»

(Allah created His creation in darkness, then on the same day He sent His Light upon them. Whoever was touched by His Light on that day will be guided and whoever was missed will be led astray. Hence I say: the pens have dried in accordance with the knowledge of Allah, may He be glorified.)"

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (And Allah sets forth parables for mankind, and Allah is All-Knower of everything.) Having mentioned this parable of the Light of His guidance in the heart of the believer, Allah ends this Ayah with the words:

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (And Allah sets forth parables for mankind, and Allah is All-Knower of everything.) meaning, He knows best who deserves to be guided and who deserves to be led astray. Imam Ahmad recorded that Abu Sa`id Al-Khudri said, "The Messenger of Allah said:

الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ أُجْرِدُ فِيهِ مِثْلُ السَّرَاجِ يُزْهِرُ، وَقَلْبٌ أُغْلَفُ مَرْبُوطٌ عَلَى غِلاْفِهِ، وَقَلْبٌ مَنكُوسٌ، وَقَلْبٌ مُصْفَحٌ. فَأَمَّا الْقَلْبُ الْأَجْرَدُ: فَقَلْبُ الْمُؤْمِنِ سِرَاجُهُ فِيهِ نُورٌ، وَأَمَّا الْقَلْبُ الْأُغْلَفُ فَقَلْبُ الْكَافِرِ، وَأَمَّا الْقَلْبُ الْمَنكُوسُ فَقَلْبُ الْمُنَافِقِ، عَرَفَ ثُمَّ أَنْكَرَ، وَأَمَّا الْقَلْبُ الْمُصْفَحُ فَقَلْبٌ فِيهِ إِيْمَانٌ وَنِفَاقٌ، وَمِثْلُ الْإِيْمَانِ فِيهِ كَمِثْلِ الْبَقْلَةِ يُمِدُّهَا الْمَاءُ الطَّيِّبُ، وَمِثْلُ النِّفَاقِ فِيهِ كَمِثْلِ الْفَرْحَةِ يُمِدُّهَا الدَّمُ وَالْقَيْحُ، «فَأَيُّ الْمَدَّتَيْنِ غَلَبَتْ عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ»

(Hearts are of four kinds: the heart that is clear like a shining lamp; the heart that is covered and tied up; the heart that is upside-down; and the heart that is clad in armor. As for the clear heart, it is the heart of the believer in which is a lamp filled with light; as for the covered heart, this is the heart of the disbeliever; as for the

upside-down heart, this is the heart of the hypocrite, who recognizes then denies; as for the armor-clad heart, this is the heart in which there is both faith and hypocrisy. The parable of the faith in it is that of legume, a sprout that is irrigated with good water, and the likeness of the hypocrisy in it is that of sores that are fed by blood and pus. Whichever of the two prevails is the characteristic that will dominate.) Its chain of narrators is good (Jayyid) although they (Al-Bukhari and Muslim) did not record it.

[فِي بُيُوتِ أَدْنَى اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ -
رَجَالٌ لَا لُؤْهُيْهِمْ تَجَرَّةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَفُونَ
يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ - لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ
فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ]

(36. In houses which Allah has ordered to be raised, in them His Name is remembered. Therein glorify Him in the mornings and in the evenings,) (37. Men whom neither trade nor business diverts from the remembrance of Allah nor from performing the Salah nor from giving the Zakah. They fear a Day when hearts and eyes will be overturned.) (38. That Allah may reward them according to the best of their deeds, and add even more for them out of His grace. And Allah provides without measure to whom He wills.)

Taken From Tafsir Ibn Kathir

A Young Muslim Boy

Bismillah Ir-Rahmaan Ir-Raheem

Many years ago, during the time of the Tabi'een (the generation of Muslims after the Sahaba), Baghdad was a great city of Islam. In fact, it was the capital of the Islamic Empire and, because of the great number of scholars who lived there, it was the center of Islamic knowledge.

One day, the ruler of Rome at the time sent an envoy to Baghdad with three challenges for the Muslims. When the messenger reached the city, he informed the khalifah that he had three questions which he challenged the Muslims to answer.

The khalifah gathered together all the scholars of the city and the Roman messenger climbed upon a high platform and said, “I have come with three questions. If you answer them, then I will leave with you a great amount of wealth which I have brought from the king of Rome.” As for the questions, they were: “What was there before Allah?” “In which direction does Allah face?” “What is Allah engaged in at this moment?”

The great assembly of people were silent. (Can you think of answers to these questions?) In the midst of these brilliant scholars and students of Islam was a man looking on with his young son. “O my dear father! I will answer him and silence him!” said the youth. So the boy sought the permission of the khalifah to give the answers and he was given the permission to do so.

The Roman addressed the young Muslim and repeated his first question, “**What was there before Allah?**”

The boy asked, “Do you know how to count?” “Yes,” said the man.

“Then count down from ten!” So the Roman counted down, “ten, nine, eight, ...” until he reached “one” and he stopped counting. “But what comes before ‘one’?” asked the boy. “There is nothing before one—that is it!” said the man.

“Well then, if there obviously is nothing before the arithmetic ‘one’, then how do you expect that there should be anything before the ‘One’ who is Absolute Truth, All-Eternal, Everlasting the First, the Last, the Manifest, the Hidden?”

Now the man was surprised by this direct answer which he could not dispute. So he asked, “Then tell me, in **which direction is Allah facing?**”

“Bring a candle and light it,” said the boy, “and tell me in which direction the flame is facing.”

“But the flame is just light—it spreads in each of the four directions, north, south, east and west. It does not face any one direction only,” said the man in wonderment.

The boy cried, “Then if this physical light spreads in all four directions such that you cannot tell me which way it faces, then what do you expect of the Nur-us-Samawati-wal-’Ard: Allah - the Light of the Heavens and the Earth! Light upon Light, Allah faces all directions at all times.”

The Roman was stupefied and astounded that here was a young child answering his challenges in such a way that he could not argue against the proofs. So, he desperately wanted to try his final question. But before doing so, the boy said,

“Wait! You are the one who is asking the questions and I am the one who is giving the answer to these challenges. It is only fair that you should come down to where I am standing and that I should go up where you are right now, in order that the answers may be heard as clearly as the questions.”

This seemed reasonable to the Roman, so he came down from where he was standing and the boy ascended the platform. Then the man repeated his final challenge, “**Tell me, what is Allah doing at this moment?**”

The boy proudly answered, “At this moment, when Allah found upon this high platform a liar and mocker of Islam, He caused him to descend and brought him low. And as for the one who believed in the Oneness of Allah, He raised him up and established the Truth. *Every day He exercises (universal) power* (Surah 55 ar-Rahman, Verse 29).”

The Roman had nothing to say except to leave and return back to his country, defeated. Meanwhile, this young boy grew up to become one of the most famous scholars of Islam. Allah, the Exalted, blessed him with special wisdom and knowledge of the deen. His name was Abu Hanifah (rahmatullah ‘alayhi-may Allah have mercy on him) and he is known today as Imam-e-A’dham, the Great Imam and scholar of Islam.

[Adapted into English from “Manaqib Abi Hanifah”, written by Imam Muwaffaq Ibn Ahmad al-Makki (d. 568 Hijri). Dar al-Kitab al-’Arabiyy, Beirut, 1981/1401H.]

95. Al-Haadi

The Guide on the Right Path



It also written as al-hadi, al-haadee, The guide: Ya-Hadiu, ya haadee

Al-Hâdî: The Guide, The Leader, The Guide on the Right Path

Al-Haadi: The Guide, The One whom with His Guidance His believers were guided, and with His Guidance the living beings have been guided to what is beneficial for them and protected from what is harmful to them.

The Guide: 1- He who guides, gives success and directs His servant to do things beneficial to himself and the others. 2- He who guides His righteous servants to the right path for their salvation in the Hereafter. 3- He who guides and lets His servants reach their goals.

Al-Haadee (The Director), Ar-Rasheed (The Guide):

He is the One Who guides and directs His servants towards all that would be of benefit to them and away from all that would bring them harm. He is the One Who teaches them what they did not use to know and guides them with a guidance that keeps them firm upon the Straight Path. He is the One Who inspires their hearts with taqwaa and made them penitent and compliant to His Commands.

The Guide: Al-Haadi is a Name of Allah, signifying His attribute of guidance to the right path. This guidance is classified as follows: (i) Guidance of Allah for all creations, including minerals, plants, animals etc. (ii) Guidance

from Allah, which was preached by His Messengers to their followers. (iii) Guidance from Allah, which may be defined as divine help. (iv) Divine guidance by which the righteous believers shall attain their salvation in the Hereafter.

The One who continually shows the right way.

The One who kindly guides aright.

The One who sends prophets and messengers to guide mankind.

The One who guides hearts to a knowledge of the Divine essence.

The One who is the source of all guidance. The One who faithfully continues to guide aright until the goal is finally attained.

From the root h-d-y which has the following classical Arabic connotations:

(i) to guide rightly

(ii) to show with kindness the proper path

(iii) to guide on the right path until reaching the goal

(iv) to guide aright

(v) to lead the right way

RashÓd refers primarily to being directed to, or set upon, the appointed right path with supreme certainty of the intended outcome, while HâdÓ refers primarily to the continuing guidance, leadership and direction that is kindly provided to reach the path and also along the path until the goal is achieved.

This name is used in the Qur'ân:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا)
(25:30)

(25:30) And the Messenger will say, "O my Lord, my people had made this Qur'an the object of their ridicule." *41

*41 The Arabic word mahjur is capable of several meanings. As such, the sentence may mean: "these people did not regard the Qur'an as worthy of their consideration: they neither accepted it nor followed it"; or "They considered it to be a nonsense or the delirium of insanity: or "They made it the target of their ridicule and mockery."

In respond Allah says:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًّا
وَنَصِيرًا (25:31)

(25:31) O Muhammad, in this very way We have made the criminals the enemies of every Prophet, *42 but your Lord suffices for you as your Guide and Helper. *43[Surah Al-Furqan, v.25:31]

*43 "Guidance" does not only imply bestowing of the knowledge of the Truth, but it also means giving the right guidance at the right time to guide the Islamic Movement on the right lines and to defeat the strategy and scheme of the enemies of Islam "Help" means all kinds of moral, spiritual and material help to the followers of the Truth in their conflict against falsehood. Thus, Allah is All-Sufficient for the righteous people and they need no other support provided they have full faith in Allah and fight falsehood with all their energies and strength. This meant to encourage the Holy Prophet; otherwise the previous assertion would have been very discouraging without this. It meant to say, "Even of the unbelievers have become your enemies, you should continue your mission, for We shall guide you in every stage and situation and help you against them. We shall defeat all the schemes of your enemies and help you in every way in your conflict with falsehood. We shall provide you with material mean also, but you should trust in Us and exert your utmost against falsehood."

**In the first part of the sentence Allah says regarding
the enemies who were forever unitedly active against the truth:**

‘O Muhammad, in this very way We have made the criminals the enemies of every Prophet,’ *42

*42 That is, "It is not a new thing that the disbelievers have become your enemies, for it has always been so with all the former Prophets and Messengers. (See also Al-An'am: 112-113). This is inevitable because it is Our Law that the criminals will always oppose the Truth. You should, therefore, pursue your mission with full confidence and determination without expecting any immediate results."

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ-الْإِنْسِ-وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ قَدْ رَهْمَ وَمَا يَقْتَرُونَ- (112) وَلِتَصْغَى إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرِضُوهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ (113)

(112) And so it is that against every Prophet We have set up the evil ones from among men and jinn, some of them inspire others with specious speech only by way of delusion. *79 Had it been your Lord's will, they would not have done it. *80 Leave them alone to fabricate what they will. (113) So that the hearts of those who do not believe in the Life to Come might incline towards this attractive delusion and that they may be well pleased with it and might acquire the evils that they are bent on acquiring. [Surah Al-An'am, v.6:112-113]

*79. The Prophet (peace be on him) is told that he should not be unnerved even if the evil ones among both mankind and the jinn stood united against him and opposed him with all their might. For this was not the first time that such a thing had happened. Whenever a Prophet came and tried to lead people to the Truth, all the satanic forces joined hands to defeat his mission. 'Specious talk' signifies all the trickery and maneuvering to which the enemy resorts, all his efforts aimed at sowing doubts about Islam and undermining people's faith in it, so as to arouse them against both the Prophet (peace be on him) and his message. Taken as a whole, these are characterized as 'delusion', for the weapons used in their crusade by the opponents of the Truth have the effect of deluding others as well as themselves, no matter how beneficial and successful those weapons may appear to be.

*80. Furthermore, we should always bear in mind that, according to the Qur'an, there is a tremendous difference between 'God's will' and 'God's good pleasure'. The failure to differentiate between the two often gives rise to serious misconceptions. If a certain thing takes place in accord with the universal will of God, and thus by His sanction, that does not necessarily mean that God is pleased with it. Nothing at all takes place in the world unless God permits it to take place, unless He makes it a part of His scheme, and unless He makes it possible for that

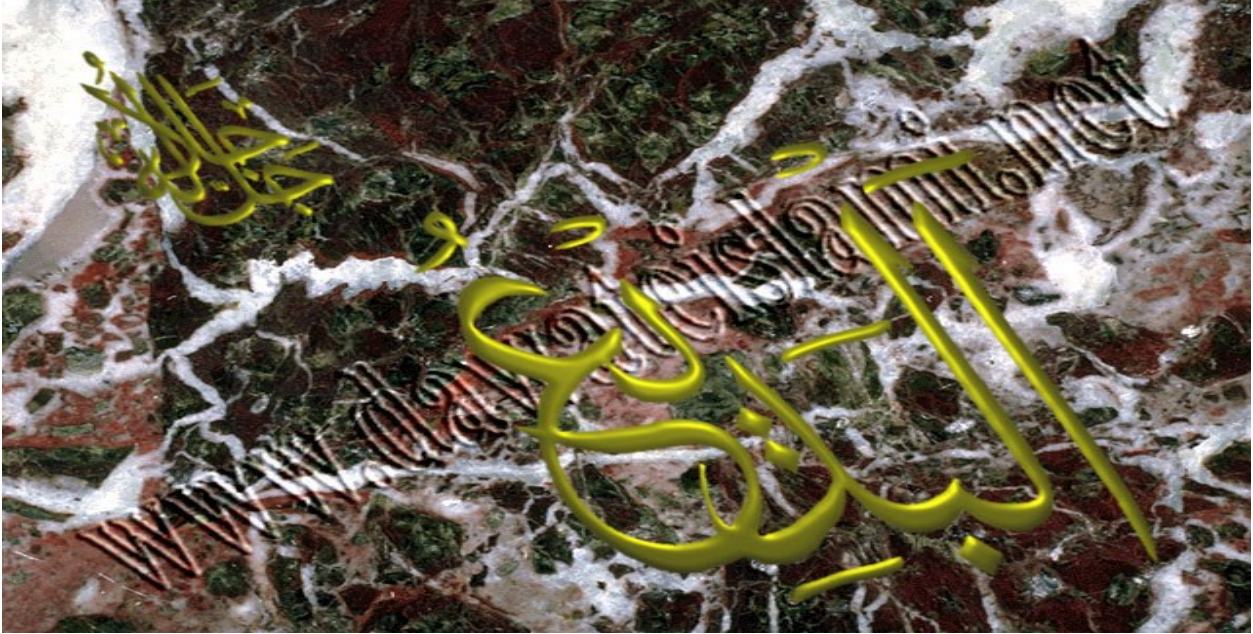
event to take place by creating its necessary conditions. The act of stealing on the part of a thief, the act of homicide on the part of a murderer, the wrong and corruption of the wrong-doer and the corrupt, the unbelief of the unbeliever and the polytheism of the polytheist - none of these are possible without the will of God. Likewise, the faith of the believer and the piety of the pious are inconceivable without the will of God. In short, both these require the will of God. But whereas the things in the first category do not please Him, those in the second do.

Even though the will of God is oriented to ultimate good, the course of the realization of that good is paved with conflict between the forces of light and darkness, of good and evil, of what is sound and pure on the one hand and what is corrupt and defiled on the other. With larger interests in view, God has endowed man with the disposition of obedience as well as of disobedience. He has created in man Abrahamic and Mosaic as well as Nimrodic and Pharaonic potentialities. Both the pure, unadulterated human nature and the satanic urges are ingrained in man's being and have been provided with the opportunity to work them out by coming into conflict with each other. He has granted those species of His creatures who are possessed of authority (viz. man and jinn) the freedom to choose between good and evil. Whosoever chooses to act righteously has been given the power to do so, and the same is the case with him who chooses to be evil. People of both categories are in a position to use material resources within the framework of the broader considerations underlying God's- governance of His universe. God will be pleased, however, only with those who are working for good. God likes His creatures to exercise their freedom of choice properly and commit themselves to good of their own volition.

Unlike the angels, who carry out God's commands without resistance from any quarter, the task entrusted to men is to strive to establish the way of life sanctioned by God in the face of opposition and hostility from evil-doers and rebels against Him. In the framework of His universal will, God allows even those who have chosen the path of rebellion to strive for the realization of their goals, even as He grants the believers every opportunity to strive along the path of obedience and service to God. Despite this granting of freedom and choice to all there is no doubt that God is pleased with, and guides, directs, supports and

strengthens the believers alone because their overall direction is to His liking. Nevertheless, they should not expect that by His supernatural intervention God will either force those who are disinclined to believe into believing or that He will forcibly remove the satanic forces - among both men and jinn - who are resolved to spare neither their mental and physical energy nor their material resources to impede the triumph of the Truth. Those determined to strive in the cause of the Truth, and of virtue and righteousness are told that they must prove their earnest devotion by waging a fierce struggle against the devotees of falsehood. For had God wanted to use miracles to obliterate falsehood and usher in the reign of the Truth, He would not have required human beings to accomplish the task. He could have simply seen to it that no evil one remained in the world, leaving no possibility for polytheism and unbelief to exist.

96. Al-Badi'u The Wonderful Originator



It also written as al-badi, al-badee, al-badii, The Wonderful Originator
Ya-Baadi, ya-Baadiu

Al-Badî'u:

**The Wonderful Originator, The Absolute Cause,
The Unprecedented and Incomparable Inventor**

The Originator: Allah is the One who originates. If He wants something, He merely says "Be! And it is."

The Originator: He who creates wonders in the universe without any design or model.

Badee`us Samaawaati wal Ard (The Originator of the heavens and the earth): Meaning their Creator and Orginator, done so in the best of ways, with the most marvellous of creations in amazing and perfect order, structure and harmony.

The marvelous One who originates, commences, invents and creates all that exists, without any model or material.

The One whose incomparable will-power first brings into existence all of the unique and amazing creation without any similarity to anything else that has ever existed. The One who creates in wonderful, awesome, amazingly original ways that have no precedent whatsoever.

From the root b-d-'a which has the following classical Arabic connotations:

to introduce, originate, start, innovate
to do for the first time, and not after the similitude of anything pre-existing
to cause to exist, to bring into existence
to devise, to uniquely contrive
to be amazing, outstanding, marvelous, superlative, incomparable

In honoring the One Creator, it has been said that mankind does not truly create, but rather merely discovers that which Allâh has already created.

The ancient Semitic roots of b-d-' point toward everything which is blossoming into existence and becoming apparent or exposed, with a sense of separation and individuality.

The expression al-BadÓ' refers to the Creator as well as that which is created. In some Classical Arabic literature, the participles Mubdi' and BadÓ' are used interchangeably. However, in many Qur'ân commentaries, these terms are used to describe slightly different attributes, with the name Mubdi' emphasizing the initiation of creation, while BadÓ' emphasizes the awesome innovation of such creation.

Related names:

Mubdi' is the One who initiates, starts or begins the production or creation of all things.

BadÓ' is the One who creates in awesome, wonderful, amazingly original ways that have no precedent whatsoever.

Mu'Ód is the One who repeats, restores and revives that which had been previously invented.

Bâri' is the way the One works with substances, often creating from existing matter, making and evolving that which is free and clear of imperfections, free and clear of any other thing.

Khâliq is the One who continues to plan, measure out and create and who has the power to change things from one state to another, in and out of existence.

Muṣawwir is the One who arranges forms and colors, and who is the shaper of beauty.

This name is used in the Qur'ân:

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ- وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ-
فَيَكُونُ (2:117)

The Originator of the heavens and the earth. When he decrees a thing to be, He merely says: Be! - and it is. [Surah Al-Baqarah, v.2:117]

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَلَمْ يَكُنْ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً
وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (6:101)

(6:101) He is the Originator of the heavens and the earth. How can He have a son when He has had no mate? And He has created everything and He has full knowledge of all things. [Surah Al-An'am, v.6:101]

97. Al-Baaqiu

The Ever-Lasting



It also written as al-baqi, al-baaqee, al-baaqee, The Ever-Lasting
Ya-Baaqiu, ya baaqee, ya baaqee

Al-Bâqîu:

The Everlasting, The Eternal, The Ever-Enduring, The Ever-Present

Al-Baaqiu (The Everlasting): Allah exist through all times. His existence is not bound by time or place but is continuous. This is a mark of His power and an attribute beyond our understanding, but which demands our humble and sincere devotion and praise for a Divine Being Most Glorious, Majestic and Eternal. We should seek protection in Allah the Most Magnificent, in the perfect and beautiful names of Allah which we know or know not.

The Everlasting: He whose existence has no end, He who exist evermore. He who exists from eternity and going to remain for ever to eternity.

Al-Baaqi: The Everlasting, The One that the state of non-existence is impossible for Him.

The One who has always existed and who will never cease to be.

The One whose existence has neither beginning nor end.

The One whose existence is beyond the realm of time.

The One who existed before all of creation, and who will remain after all of this creation has come and gone. The One whose existence is eternal.

The One who is everlasting, perpetual, beginning-less, endless.

The One who remains forever, unaffected by time.

From the root b-q-y which has the following classical Arabic connotations:

- (i) to remain, continue, endure
- (ii) to be permanent, everlasting, constant
- (iii) to survive forever
- (iv) to be incessant, continuous, endless

The term BâqÓ is not specifically used as a Beautiful Name in the Qur'ân.

The term Abqâ, also from the b-q-y root, is used in the Qur'ân (20:73) where it is commonly translated as the Most Lasting, Ever Lasting or Most Abiding. Like as follows:

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ
وَاللَّهُ خَيْرٌ وَأَبْقَى (20:73)

We have believed in our Lord so that He may pardon our errors, and forgive us the sin of sorcery which you forced us to practice. Allah is Best and Eternal."
[Surah Ta-Ha, v.20:73]

The term baqiyyah is used in the Qur'ân (11:116) to describe persons of excellence, those who possess spiritual understanding and inner discrimination, those who possess a quality of attending to that which is eternal. Like as follows:

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةً يَنْهَوْنَ عَنِ الْفَسَادِ
فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا
أُتُوا فِيهِ وَكَانُوا مُجْرِمِينَ (11:116)

(11:116) Why were there not, out of the generations that passed away before you, righteous men who would forbid others from causing corruption on the earth? And if such were there, they were only a few whom We had saved from those generations, or else the wrong-doers kept pursuing the ease and comfort which had been conferred upon them, thus losing them in sinfulness. [Surah Hud, v.11:116]

The related term *baqâ'*, which is from the same b-q-y root, is often translated as eternal life. In the state of *baqâ' bi-llâh* there is a return from the ephemeral to the eternal, a shift from the egocentric to the Divine, where all that remains is the eternal Thou. The return to the Everlasting, the return from one's worldly preoccupation with the ephemeral, the shift away from one's own ego being treated as the center of life, is often called *fanâ'* which literally means to fade away, dwindle, recede or come to an end.

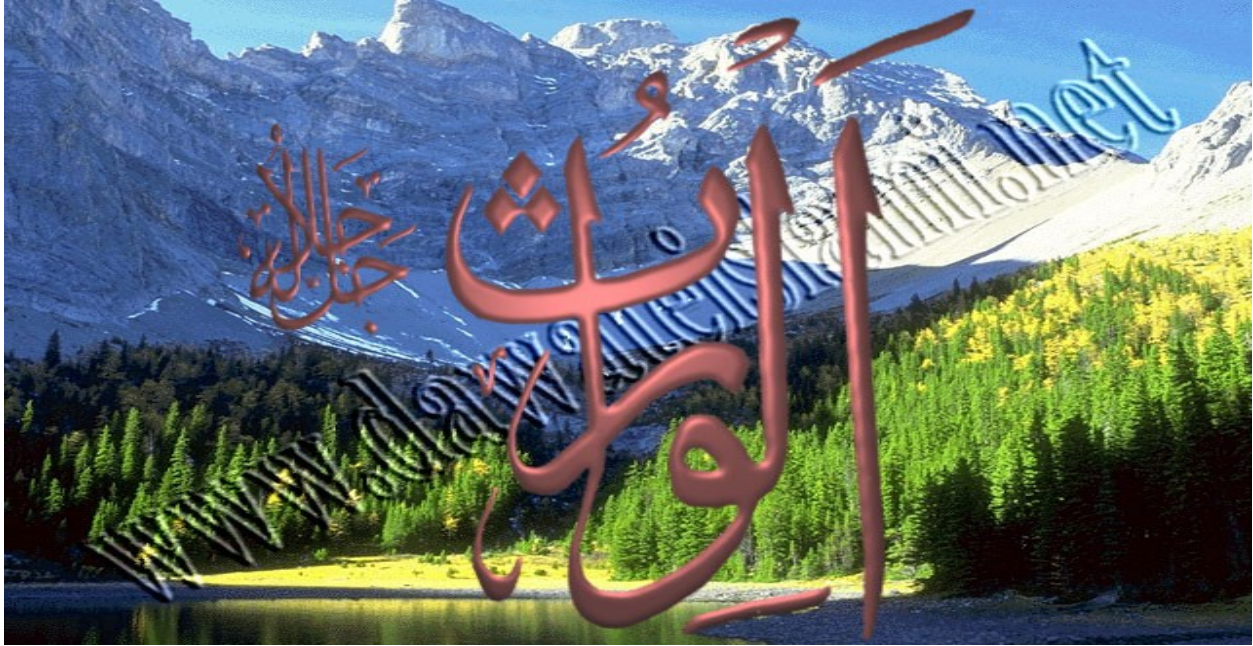
Yâ-Bâqî anta al-bâqî is a powerful *wazÓfa* which can be translated as o' Everlasting One, Thou art The Everlasting One.

كُلُّ مَنْ عَلَيْهَا فَانٍ (26) وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (27)

All that is on earth will perish: But Will Abide (Forever) The Face Of Thy Lord, Full of Majesty, Bounty and Honour. [Surah Ar-Rahman, v.55:26-27]

98. Al-Waarisu

The Inheritor



It also written as al-warith, al-waarith, al-varith, The Inheritor
Ya-Waarithu, Ya-Waarith

Al-Wâarithu: The Inheritor, The Supreme Heir

The Inheritor: Allah is The Inheritor, because to Him belongs the heritage of the heavens and the earth. All that we have is in trust only, they ultimately return to Allah, to Whom belongs all that is in the heavens and the earth.. Allah is the Inheritor because all things come from Him and return to Him.

The Inheritor of all: He who has everlasting ownership of all things. Finite man only has temporary ownership, and at death all creatures have nothing. Allah is the real owner of all riches, all things proceed from Him and shall return to Him at the end.

Al-Waarithu: The Supreme Inheritor, The Heir, The One whose Existence remains.

The One who remains after all of creation has perished.
The One to whom all returns.

The One who has everlasting ownership of all that has ever been and that will ever be. The One who inherits all that we have done.

The One to whom all possessions return when the possessor is gone.

From the root w-r-th which has the following classical Arabic connotations:

- (i) to inherit
- (ii) to be an heir, survivor
- (iii) to be the owner or sustainer after someone

After all greed, lust, misunderstanding and selfishness have been laid to rest, the One who remains is al-Wâarith.

When one surrenders, and lets go of all worldly things, the One who remains is al-Wâarith.

All that we possess, even our bodies, are only on loan for a moment.

This name is used in the Qur'ân:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ مُرِثَاتُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (3:180)

And let not those who covetously withhold of the gifts which Allah hath given them of His Grace, think that it is good for them: nay, it will be the worse for them; soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the Day of Judgment. **To Allah Belongs The Heritage Of The Heavens And The Earth**;* and Allah is well- acquainted with all that ye do. [Surah Al-Imran, v.3:180]

* It's mentioned here that Everything in the heavens and the earth belongs to God alone. Hence the possession and use of anything by man is purely transient. For everyone will be dispossessed of his temporary belongings, and everything will ultimately return to and abide with God. If anyone therefore spends openheartedly in the way of God out of his temporary possessions he does so from property which, ultimately, belongs to God alone. Anyone who hoards his possessions and fails to spend them in the way of God is indeed stupid.

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ (15:23)

And verily, it is We Who give life, and Who give death: **It Is We Who Remain Inheritors (After All Else Passes Away).*** [Surah Al-Hijr, v.15:23]

* It's here to impress this: "your worldly life and all you possess are transitory and temporary, and Allah alone is Eternal. Your end shall come sooner or later, and you shall leave everything behind in this world, which will again become a part of Our treasure."

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ (24) وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ (25)

To Us are known those of you who hasten forward, and those who lag behind. Assuredly it is thy Lord Who will gather them together: for He is Perfect in Wisdom and Knowledge.* [Surah Al-Hijr, v.15:24-25]

*"He is All-Wise", therefore His Wisdom demands that He should gather the whole of mankind and reward or punish each individual in accordance with his deeds. And "He is All-Knowing": therefore no individual, whosoever he be, can escape from Him. As each and every particle of each and every individual is in His knowledge, He is able to bring the whole of mankind to life in the Hereafter. Thus anyone who denies "Life-in-the-Hereafter" is really ignorant of the Wisdom of Allah; and anyone who considers it impossible that those particles of the human body, which were all scattered about, could again be brought together in the form of the body that was alive, is ignorant of the All-Comprehensive knowledge and power of Allah.

99. Ar-Rasheedu

Director to the Right Path



It also written as al-rashid, al-rasheed, Director to the Right Path
Ya-Rashid, ya rasheed

Ar-Rashîdu:

**The Director to the Right Way,
The Appointer of the Right Path, The Unerring Director**

Ar-Rasheed also carries the meaning of Al-Hakeem (the Wise). He is ar-Rasheed in His Actions and Sayings. All of His legislation is good, correctly guiding and wise.

Ar-Rasheed: The Guide to the Right Path, The One who guides

The Guide To The Right Path: He who moves all things in accordance with His eternal plan, bringing them without error and with order and wisdom to their ultimate destiny.

Al-Haadee (The Director), Ar-Rasheedu (The Guide):

He is the One Who guides and directs His servants towards all that would be of benefit to them and away from all that would bring them harm. He is the One Who teaches them what they did not use to know and guides them with a guidance that keeps them firm upon the Straight Path. He is the One Who inspires their hearts with taqwaa and made them penitent and compliant to His Commands.

Ar-Rasheed also carries the meaning of Al-Hakeem (the Wise). He is **Ar-Rasheed** in His Actions and Sayings. All of His legislation is good, correctly guiding and wise.

Lover of Virtue: Allah is The One who guides. Allah is the righteous teacher who ordains righteousness for all creatures. In His wisdom He leads all matters to their finality in a perfect way and order.

The One who unerringly decrees, appoints or ordains the right way.

The One who is the supreme director to the right path and right belief.

The One who perfectly and righteously directs all matters toward their proper conclusion. The One who needs no aid to direct all affairs rightly.

From the root r-sh-d which has the following classical Arabic connotations:

- (i) to be directed aright
- (ii) to be caused to follow the right course
- (iii) to be directed to take the right way
- (iv) to be caused to hold a right belief
- (v) to adopt the right path

The name RashÓd is not specifically used as a Beautiful Name in the Qur'ân.

The name al-RashÓd, according to the dictionary Lisân al-'Arab by al-Mukarram, denotes:

The One who is the Director to the right way, and the One whose regulations are conducted to the attainment of their ultimate objects in the right way, without anyone's aiding in directing their course aright.

RashÓd refers primarily to being directed to, or set upon, the appointed right path with supreme certainty of the intended outcome, while HâdÓ refers primarily to the continuing guidance, leadership and direction that is kindly provided to reach the path and also along the path until the goal is achieved.

The word murshid, meaning **a director to the right path**, is also derived from this same r-sh-d root.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًّا
وَنَصِيرًا (25:31)

Thus have We made for every Prophet an enemy amongst the disbelievers. But sufficient is your Lord as a Guide and Helper." [Surah Al-Furqan, v.25:31]

قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ
نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ (11:87)

(11:87) They replied: 'O Shu'ayb! Does your Prayer enjoin upon you *96 that we should forsake the deities whom our forefathers worshipped, or that we should give up using our wealth as we please? *97 Do you fancy that you, and only you, are forbearing and right-directed?'

*96. This, in fact, is a taunting remark. Remarks which are expressive of the same spirit are heard today among every group of people who are heedless of God and who are engrossed in sin and evil. Prayer is obviously the first and the most obvious symbol of man's religious orientation. That orientation is not simply considered a dangerous disease, but the most dangerous one by irreligious people. Hence, Prayer is looked upon by these people as a manifestation of mental derailment rather than what it actually is - an act of worship. Irreligious people are also aware that those who become religiously committed are not content merely with self-reform. Such people are wont to go a step further and strive to reform others. Not only has that, but it even become difficult for such people to refrain from criticizing attitudes opposed to religion and morality. Hence, irreligious people feel jittery because they fear that Prayer is not simply performed as a religious ritual but that it is the precursor of endless sermonizing on religion and morality. In addition, it may even lead to scathing criticisms of every aspect of social life. It is for this reason that Prayer is often singled out for every kind of taunt and reproach. Moreover, if those who observe Prayer criticize the evils rampant in their society and urge people to act righteously, this inspires opponents of religion to direct every possible invective against Prayer and to lash out at it as the source of every conceivable evil.

*97. This is a full-blooded expression of the world-view of Ignorance (Jahiliyah) as distinguished from that of Islam. The Islamic view is that all worship except the worship of God is erroneous. It is erroneous because worshipping any other than the One True God is supported by nothing - neither reason knowledge, nor revelation. Moreover, God should not only be worshipped in the limited sphere of life called 'religion'. God's worship should extend to all aspects of life - social,

cultural, economic and political. For all that man has in the world belongs only to God. Man, therefore, has no right to consider any aspect of his life to be independent of God's guidance.

The contrary of this is Jahiliyah. According to this view, man ought to observe the customs and usages he inherits from his ancestors, and he ought to do so merely because they come down from the past. This world-view considers religion to be confined to the domain of ritual; the ritual of worship. As for the ordinary affairs of worldly life, man ought to act as he pleases.

It is thus quite clear that there is nothing so 'modern' about the tendency of driving a wedge between the religious and secular spheres of life. For some three and a half thousand years ago the nation of Shu'ayb was as emphatically insistent on bifurcating life into two water-tight compartments - the secular and the religious - as Westerners and their Eastern disciples of our time are wont to do. There seems little justification, therefore, to characterize the attitude of the present-day secularists as something altogether novel, as an attitude that has emerged in modern times as a result of the cumulative intellectual progress of mankind. Far from it, the new-fangled ideology which is being played up everywhere for its freshness and newness is, in fact, the same stale, old-fashioned obscurantism which characterized Jahiliyah several thousand years ago. Likewise, the Islamic defiance of, and opposition to, Jahiliyah is also a perennial reality of human history.

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا
غَرَبَتْ تَقْرَبُهمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ
آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضَلِّ لَنْ تَجِدَ لَهُ وَلِيًّا
مُرْشِدًا (18:17)

They wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah: **He Whom Allah Guides Is Rightly Guided; But He Whom Allah Leaves To Stray; For Him Wilt Thou Find No Protector To Lead Him To The Right Way.** [Surah Al-Kahf, v.18:17]

100. As-Soaburu

The Patient



It also written as al-sabur, al-saboor, as-sabur, as-saboor, The Most Patient
Ya-Soabur, Ya-Soabooru

As-Sabûru:

The Patiently- Enduring, The Most Restrained, The Long-Suffering

As-Saboor: The Patient, The One who does not quickly punish the sinners.
The One who is most patient, steadfast, and enduring. The One who is not moved
by haste to carry out any action before it's proper time.

The Patient One: He who is characterized by infinite patience.

The One who patiently endures and does everything in its proper time and proper
manner, no matter how long that may take.

The One who patiently accomplishes each thing in its proper time, in the way it
needs to be and according to what it requires.

From the root *s-b-r* which has the following classical Arabic connotations:

- (i) to be patient, to be enduring
- (ii) to endure trial or affliction with good manner
- (iii) to be contented in trial or affliction without show of complaint
- (iv) to make no distinction between comfort and affliction
- (v) to bear calmly, to persevere cheerfully

(vi) to be steadfast, constant

(vii) to restrain, confine, restrain, withhold from something

The name Sabûr is not specifically used as a Beautiful Name in the Qur'ân. Mankind's share of this attribute is the bountiful reward bestowed upon those who patiently persevere in overcoming the trials, lusts and errors of this world.

Sheikh Tosun Bayrak writes of al-Sabûr:

The meaning of Islam is submission; to forego one's appetites, desires and will in the favor of the will of Allâh. To be able to submit, one has to be patient. In Islam, patience is a sign of faith...

Related names:

HalÔm is the patience that arises from a sense of deep serenity, lenience, calm deliberation.

Sabûr is the patience that arises by self-restraint, enduring something without complaint.

وَأَطِيعُوا اللَّهَ - وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ - رِيحُكُمْ -
وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (8:46)

(8:46) And obey Allah and His Messenger, and do not quarrel with one another lest you should lose courage and your power departs. Be steadfast, surely Allah is with those who remain steadfast. *37 [Surah Al-Anfal, v.8:46]

*37. The believers were asked to exercise self-restraint. They were required to refrain from haste, panic, consternation, creed and uncalled-for enthusiasm. They were counseled to proceed cool-headedly and to take well-considered decisions. They were also asked not to relent an inch even in the face of craves dangers: refrain from acting rashly under provocation; to desist from taking hasty action out of impatience. They were also asked to exercise control over themselves lest they were tempted by worldly gains. All these instructions are implicit in the Qur'anic directive of patience given to the Muslims. God extends all help and support to those who exercise 'patience' (sabr) in the above sense.

NOTE:

I found many different versions of the 99 names. The above 99 are on a poster I have. Another list includes **Al-Mu'tiy** - The Bestower, The Giver and does not have **Al-Ahad** - The One. Another list did not have **Al-Razzaq** -The Sustainer, The Provider but did have **Al-Maajid** The Noble, The One who is Majid.

Allah (subhanahu wa ta'ala)'s names are not limited to 99, which is a common misconception. There are a couple of evidences, one is the du'aa where one calls upon Allah by the names He (subhanahu wa ta'ala) has kept to Himself (obviously not taking these names since Allah has not revealed them to us); another is the fact that in the narrations of the famous ninety nine names hadith that do contain 99 names, the names are not consistent between narrations (for example, imam al-bayhaqi reports two versions of this hadith, with different 99 names in each). It is suggested by one commentator that the names were not explicitly stated by the rasul (sallallahu `alayhi wa sallam).

Song of Asma ul Husna

There are 99 names of Allah, Asma'ullah ulhusnaa
They are mentioned in the Holy Qur'an, La ilaha Illa huwar Rahman

Ar Rahman, Ar Raheem, Al Malikul, Quddoos
As Salaamul, Muminul, Muhaiminul, 'Azeez
Al Jabbarul, Mutakabbirul, Khaliq
Al Bariul, Musawwirul, Gaffarul, Qahhar

There are 99 names of Allah, Asma'ullah ulhusnaa
They are mentioned in the Holy Qur'an, La ilaha Illa huwar Rahman

Al Wahhabur, Razzaq, Al 'Aleemul, Fattah
As Samee'ul, Baseer, Al Lateeful, Khabeer
Al Gafoorul, Haleem, Ash Shakoorul, 'Azeem
Al 'Aliyyul, Kabeerul, Hafeezul, Kareem

There are 99 names of Allah, Asma'ullah ulhusnaa
They are mentioned in the Holy Qur'an, La ilaha Illa huwar Rahman

Al Muqteetul, Haseeb, Ar Raqeebul, Qareeb
Al Wasi'ul, Hakeemul, Wadoodul, Mujeeb
Al Wakeelush, Shaheed, Al Haqqul, Majeed
Al Qawiyul, Mateenul, Waliyul, Hameed

There are 99 names of Allah, Asma'ullah ulhusnaa
They are mentioned in the Holy Qur'an, La ilaha Illa huwar Rahman

Al Hayyul, Qayoom, Al Wahiduz, Zahir
Al Ahadus, Samadul, Awwalul, Akhir
Al Batinul, Walee, Al Muta'alee
Al Jami'ul , Ganniyun, Noorul, Hadee

There are 99 names of Allah, Asma'ullah ulhusnaa
They are mentioned in the Holy Qur'an, La ilaha Illa huwar Rahman

Al Afuwwur, Ra'oof, Al Akramush, Shakir
Al Barrut, Tawwabul, Muqtadirul, Qadir
Ar Rabbul, Badee' Al Mubeenul, Qadeer
Al Kafeelul, Hafizul, Maleekun, Naseer

There are 99 names of Allah, Asma'ullah ulhusnaa
They are mentioned in the Holy Qur'an, La ilaha Illa huwar Rahman

Al Khallaqul, Mawla, Al 'Allamul, Ilah
Al Muheetul, Mannan, Al Hafiiyyul, Musta'an
A Qahir, Al Gafir
Al Jaleel, A'la, Al Fatir
Ar Rafee'ul, Muhyee, Galibul, Kafee
Al Warisul, Mumeetul, Ba'isul, Baqee

There are 99 names of Allah, Asma'ullah ulhusnaa
They are mentioned in the Holy Qur'an, La ilaha Illa huwar Rahman



Questions and Answers On Islamic Monotheism

By Abdul Malik Mujahid

<http://www.al-sunnah.com/50q.htm>

Q1 Who is your Rubb? (the Lord,the Creator etc).

A. My Rubb is Allah Who has created me and all that exists. He nourishes me and all creatures by His Bounties.

Q.2. What is your religion?

A. My religion is Islam, which is submission and obedience to the Order of Allah and His Messenger with love, hope and fear.

Q.3. How did you know Allah?

I know Him by His signs and creation like the day and night; the sun and the moon; the heaven and the earth, and all that is there in and between them.

Q.4. Where is Allah?

A. Allah is above the heavens raised over the Throne and separated from His creatures.

Q.5. Is Allah with us (in person)?

A. Allah is settled over His Mighty Throne, but He is with us by His Knowledge, hearing, seeing and other attributes. As He said: "Fear not verily! I am with you both hearing and seeing (V,20. :46)

Q.6. Who are the friends of Allah?

A. Those people are the friends of Allah who are pious and righteous, fear Him much abstain from all kinds of sins and perform all kinds of goods, and holdfast to the Qur`an and Sunnah.

Q. 7. How do you worship Allah?

A. I worship Allah in a manner in which all my ibadah is dedicated to Him Alone. I do not ascribe anyone with Him in worship.

Q-8. Why did Allah send Messengers?

A. Allah has sent Messengers so that they call the people to worship Him Alone, not ascribing any partner with Him, and in order that mankind should have no plea against Allah.

Q-9 What is the meaning of Islam ?

A. Islam means i.e. submission to Allah with Tawhid .

Q-10 What are the pillars of Istam?

- A. 1. Testimony of Faith (There is no true God except Allah and Muhammad is the Messenger of Allah)
2. To establish Salat (prayers).
3. To pay Zakat.
4. To observe Saum (fasting) in Ramadan.
5. Hajj (pilgrimage to the Sacred House) if one can afford the journey.

Q-11 What is Iman?

A. Iman (Faith) means to believe in the heart, to confess by the tongue and to act with the parts of the body.

Q-12 Can there be any variation in Iman?

A. By some words and deeds it may increase and by some words and deeds it may decrease.

Q-13 What do you mean by increase and decrease in Iman?

A- Iman (Faith) increases by obedience to Allah and good deeds while it decreases by sins and evil acts.

Q-14 What are the pillars of Iman (Faith)

- A. The pillars of Iman are six i.e. to believe in:
1. Allah.
 2. His Angels.
 3. His Messengers.

4. His Books.
5. The Last Day.
6. Divine Preordainments good or bad.

Q-15 What is Belief in Allah?

A. The Belief in Allahi is that you should believe that Allah is the Sole Creator Sustainer Provider and the One in Whose Hand is the disposal of all affairs. Everything stands in need of Him, but He stands in need of none. He is the Only One Who is worthy of being worshipped. He has the Best Names and Perfect Attributes.

Q-16 Who are the angels?

A. The angels are creatures of light. They are Allah's obedient slaves, they do that which they are commanded and are incapable of disobedience.

Q-17 What do you mean by Belief in the Book and the Messengers?

A. It means that Allah sent the Messengers like Moses, Jesus, Abraham, Noah etc. and sent down the books like the Torah, Injeel, Zaboor (Psalms) etc. to call the people to worship Allah Alone, associating nothing with Him. He sealed (finalized) the Messengers with Prophet Muhammed ﷺ and abrogated all previous books with the Qur'an. Therefore the worship should be done according to the Qur'an and the Sunnah of the Prophet ﷺ.

Q-18 What is meant by Belief in the Last Day?

A. The Belief in the Last Day means to believe that Allah has ordained a fixed term for everything, and a term for this world. He will assuredly raise the dead from their graves and will account for everyone their deeds in this world. On that Day of Resurrection, rewards and punishments will be assigned. Every one will be justly rewarded or punished.

Q-19 What is meant by Belief Preordainment (Qadar)?

A. The Belief in Preordainment (Qadar) means to believe that everything — good or bad — happens or takes place according to what Allah has ordained for it. He has created everything in due proportion.

Q-20 What is the meaning of "There is no God but Allah"?

A. It means there is no true deity except Allah Alone, Negating all false gods and affirming that Allah is the only true God.

Q-21 What is the meaning of "Muhammad is the Messenger of Allah"?

A. It means total submission to him in whatever he ordered, and avoiding what he forbade and believing in all those matters he informed us about.

Q-22 What are the conditions of the testimony of Faith?

- A. There are seven conditions of the testimony of Faith:
- 1- Knowledge which negates ignorance.
 - 2- Certainty which negates doubt.
 - 3- Sincerity and purity of intent which negates Shirk.

- 4- Truthfulness which negates hypocrisy.
- 5- Love and devotion which negates disdain of Allah's religion.
- 6- Submission which negates disobedience.
- 7- Acceptance which negates rejection or denial.

Q-23 What is the greatest thing that Allah has enjoined?

A. The greatest thing Allah has enjoined is Tauhid (Monotheism).

Q-24 What is Tauhid (Islamic Monotheism)?

A. Tauhid means declaring Allah to be the only God who deserves to be worshipped in truth and confirming all attributes with which He has qualified Himself or that are attributed to Him by His Messenger ﷺ.

Q-25 What are the aspects of Tauhid?

A. There are three aspects of Tauhid:

- 1- Tauhid-ar-Rububiyah.
- 2- Tauhid-al-Uluhiyah.
- 3- Tauhid-al-Asma was-Sifat.

Q- 26 What is Tauhid-ar-Rububiyah?

A. It is declaring Allah to be One and Unique in His work, like creation, sustenance, bringing to life and causing death etc.

Q-27 What is Tauhid-al-Uluhiyah?

A. It is declaring Allah as the Only God to whom all acts of worship must be dedicated such as salat (prayers), Zakat, Sawm (fasting), supplications, vows etc.

Q-28 What is Tauhid-al-Asma was-Sifat?

A. It is an affirmation of all the Divine Names and Attributes of Allah in a manner that

suits His Majesty, as mentioned in the Qur'an and the Sunnah.

Q-29 How would you describe Ibadah?

A. It is a comprehensive word comprising deeds and words that Allah loves and is pleased with whether manifested or hidden,

Q-30 What are the conditions of Ibadah?

A. There are two conditions of Ibadah:

1. Sincerity to Allah.
2. Submission to Allah's Messenger ﷺ i.e. to act according to his Sunnah.

Q-31 Write some types of Ibadah.

A. Some types of Ibadah are the prayers, the obligatory charity, fasting, the pilgrimage, fear of Allah, hope in His Mercy, Seeking His aid. and other acts of worship which Allah has commanded and enjoined.

Q-32 What is the greatest thing Allah has forbidden?

A. The greatest thing Allah has forbidden is Shirk (polytheism).

Q-33 What is polytheism?

A. It means to believe that there is one who shares Allah in His acts i.e. ascribing partners or setting up rivals to Allah in His rights.

Q-34 What are the types of polytheism?

A. There are three types of polytheism:

1. The greater polytheism (Shirk Akbar).
2. The lesser polytheism (Shirk Asghar).
3. The inconspicuous polytheism (Shirk Khafi).

Q-35 What is greater polytheism?

A. The greater polytheism is to devote any form of worship to other than Allah Allah will never forgive one who dies upon Shirk, nor accept his good deeds, and he would be cast out from the folds of Islam.

Q-36 What are the types of greater polytheism?

A. There are four types of greater polytheism:

- 1- The polytheism in invocation i.e. involving supplications to other than Allah.
2. The polytheism in intentions i.e. purpose and intentions not for the sake of Allah but directed towards other deities.
- 3, The polytheism in obedience i.e. rendering obedience to any authority against the Order of Allah.
4. The polytheism in love i.e showing love to others which is due to Allah Alone.

Q-37 What is lesser polytheism?

A. The lesser polytheism is Ar-Riya, that means the acts of worship done to gain praise or fame rather than to please Allah, this type of polytheism, however, does not cast the person committing it out of the fold of Islam.

Q-38 What is inconspicuous polytheism?

A. The inconspicuous polytheism implies being dissatisfied with the conditions ordained by Allah.

Q-39 What is the proof of the inconspicuous polytheism?

A. The proof of the above Shirk is the saying of the Prophet ﷺ "The inconspicuous polytheism is more hidden among this nation than the track of a black ant over a black stone on a dark night" (Musnad Ahmad)

Q-40 What are the types of Kufr (disbelief)?

A. There are two types of Kufr :

1. The major Kufr which cast its people out of Islam,
2. The lesser or minor Kufr which does not cast the one who commits it out of Islam. It is Kufr of ungratefulness.

Q-41 What are the types of major Kufr?

A. There are five types of major Kufr :

1. The Kufr of denial.
2. The Kufr of arrogance associated with recognition of the truth.
3. The Kufr of doubt.

- 4- The Kufr of disregard,
5. The Kufr of hypocrisy.

Q-42 What are the categories of hypocrisy ?

A. There are two categories of hypocrisy:

1. Hypocrisy in Belief.
2. Hypocrisy in deeds and actions.

Q-43 What is the hypocrisy in Belief?

A. Hypocrisy in Belief is of six types:

1. Denial of the Messenger ﷺ.
2. Denial of the thing with which the Messenger is sent.
3. Hating the Messenger ﷺ.
4. Hating the thing with which the Messenger is sent.
5. Rejoicing at the disgrace of Islam.
6. Disliking the prevalence of Islam.

Q-44 What is the hypocrisy in deeds and actions?

A. The hypocrisy in deeds and actions is of five types:

- 1- When he speaks, he lies.
- 2- When he promises., he breaks it.
3. When he is entrusted, he betrays.
4. When he disputes, he acts immorally.
5. When he makes a pact, he makes acts treacherously.

Q-45 Are good deeds accepted (by Allah) with the polytheism?

A. Never! None of the deeds are accepted when mixed with polytheism.

Allah says: " If they had joined in worship others with Allah all that they used to do would have been of no benefit to them" (V.6: 88)

"Verily! Allah forgives not setting up partners in worship with Him, but He forgives whom He pleases sins other than that" '(V.4:116)

Q-46 What are the nullifiers of Islam?

A. The nullifiers of Islam are ten:

1. Polytheism of worship.
2. He who does not believe that the polytheists are disbelievers, or doubts their infidelity or holds their belief to be valid.
3. He who sets up intermediaries between one's self and Allah, supplicating them, trusting them and asking them to intercede on his behalf.
4. He who believes that the guidance of others is more perfect than the Prophet ﷺ.
5. He who hates anything that the Prophet ﷺ was sent with.
6. He who denies the religion of the Prophet ﷺ or ridicules its reward or punishment.
7. Sorcery.
8. Supporting the polytheists against the Muslims.

9. He who believes that some people are exempted from abiding by the Shari`ah as Khidr was exempted by the laws of Musa.

10. Turning away from the religion of Allah by neither learning nor applying it.

Q- 47 What are the three fundamentals that every Muslim must learn?

A. The three fundamentals are:

1. Knowing Your Rubb (the Lord, the Creator, the Sustainer, and the One in Whose Hand is the disposal of all affairs).

2. Knowing your religion (Islam).

3. Knowing your Prophet Muhammad ﷺ

Q-48 What is Taghut?

A. Everything that is worshipped. or followed or obeyed other than Allah is Taghut.

Q-49 How many Taghut are there and who are their leaders?

A. They are many but their leaders are Five:

Q. 50-Who are the leaders of Taghut ?

A. They are:

1. Satan, may Allah curse him,

2. Anyone who is worshipped with his consent.

3. A person who calls the people to be worshipped instead of Allah.

4. A person who claims the knowledge of Ghaib (unseen, hidden, invisible, absent etc).

5. The ruler who rules by laws other than the law sent down by Allah.

END

The 99 Beautiful Divine Names of Allah

And Allah's are the best Names, therefore call on Him thereby, and leave alone those who violate the sanctity of His Names; they shall be recompensed for what they did / God's alone are the attributes of perfection; invoke Him, then, by these, and stand aloof from all who distort the meaning of His attributes. Quran Al A'Raf 7:180

Say: "Call upon Allah or call upon the Beneficent God; whichever you call upon, He has the Best names." / Say: "Invoke God, or invoke the Most Gracious: by whichever name you invoke Him, He is always the One -- for His are all the attributes of perfection." Quran Al Isra 17:110

Allah is He, other than Whom there is no other god; Who knows both what is hidden and what can be witnessed; He is the Most Compassionate and Merciful. Allah is He, other than Whom there is no other god; the Sovereign, the One, the Source of Peace, the Guardian of Faith, the Preserver of Security, the Exalted, the Compelling, the Supreme. Glory be to God, beyond any associations. He is Allah, the Creator, the Evolver, the Bestower of Form. To Him belong the Most Beautiful Names: Whatever exists in heaven and earth declares His Praise and Glory. And He is Exalted in Power, the Wise. Quran Al Hashr 59:22-24

He is the First and the Last and the Ascendant (over all) and the knower of hidden things, and He is Cognizant of all things. / He is The First (Al-Awaal) and The Last (Al-Aakhir), The Outward (As-Zhahir) and The Inward (Al-Batin); He is The Knower of All Things. Quran Al-Hadid 57:3

The Divine Names

As humanity evolved along the path of spirituality, various aspects and attributes of divinity were sensed. Climbing higher on the scale of the holy path, Man discovered more facets of Allah, or whatever one may call the Absolute. Gradually, the hidden Isis unveiled, and is still unveiling her beauty--her naked Truth. This revelation is an on-going process, for humanity will not cease to struggle for enlightenment being unsatiated with the crumbs or the milk of the Word.

Discovering himself, man discovered God; and the more he grew in self-awareness, the more he discovered the treasures, the various divine elements unawakened within his essence. This was how the various names of God came into existence. Primitive cultures might have referred to the unseen Intelligence with a single appellation, but as they grew in maturity, in awareness, wisdom and understanding, as they unfolded their own innate divinity, more attributes were realized and names were assigned to the God they worshipped, for man inherently felt that the awakened virtues he had are possessed in full perfection by the Source of All. The amount of God-names expands as man develops his Spirit-awareness.

What man formally understood broadly, he now began to apperceive the details, the minor rays of the One Light; and these details, he may subsequently discover, further differentiate themselves ad infinitum. These divine rays or virtues of Allah were personified by the ancients ushering man from the animistic stage to the polytheistic phase. Almost all of the ancient cultures had their pantheons of gods and goddesses, representing externally the inherent, and somewhat dormant

spectrum of divine virtues lying hidden within man. Though man be made in God's image, possessing the seeds of divinity, he still reflects poorly the divine attributes and aspects of his Progenitor; thus humanity still needs to grow into God's image and attain its own beautification, acquiring the state of perfection, the evolutionary stage called "Insan Kamil," or "Perfect Human Being."

Polytheism is not merely a concept or untrue. Human beings do evolve into perfection and attain god status as exclaimed by the prophets, "ye are (intrinsically) gods!" An adept on the spiritual path might make a divine virtue a predominant part of its expression that the embodiment of the attribute causes the adept to be universally and celestially recognized as a god of the divine ray itself. Thus, we have Venus, the goddess of Love, Kwan Yin, the goddess of Mercy, Thoth, the god of Wisdom, etc. The gods are embodiments of the ideal and various esoteric practice revolves around the assumption of the forms and characteristics of the gods and goddesses in order to quicken the magician's own divinity and to produce occult effects. The gods, however, do bow in reverence to Allah, the One Essence recognizing and understanding more than what is known to mortal minds.

In Islam, and in al-Hikmah, in general, human figures are not permitted to represent Allah or the divine attributes, as they are considered sacrilegious. Even the portrait of the Prophet was not saved for posterity. This was to avoid making a cult around the personality of the Messenger as was unfortunately done with the Piscean Master.

One of the teachings of Islam is that angels do not descend into houses filled with dogs and images. Though fundamentalists may adhere to the rule of the letter, esoterically, this refers to the unrestrained desires and the idols of the mind. The Divine Ray of the Holy Spirit has trouble entering man through the crown chakra blocked with psychic toxins generated by the impure mind and emotions. This is the esoteric interpretation of Christ knocking at the door and waiting for entry. He who would not purify himself causes the portal to remain barred.

There is an interesting account about images: during the early days of the promulgation of Islam by the walis or saints in Indonesia, the Islamic leaders encountered a problem as the indigenous people of Java were fond of the shadow-puppet theatrical plays. These puppets were in the shape of human figures. In keeping with the Islamic law that human icons were not allowed to be portrayed, they sought to ban this traditional entertainment but feared causing an uproar as a consequence. One of the Walis known as Sunan Kalijaga, intervened, however. His keen mind saw the potential of the plays as a media in conveying the moral

teachings of Islam and suggested to the council of the "9 Saints" to allow the continuance of the practice. To comply with the teachings of Islam, he proposed that the human figures of the puppets be caricaturized. Thus deformed images of the shadow-puppets came into being. Samples of these may be found all over our website.

The Divine Names in Islam that have traditionally been passed on to us are 99 in number; the word "Allah" rounds the number to 100. The "Beautiful Divine Names" is probably the development of the 72 divine names of the Schemhamphoras, the 10 God-Names of the Qaballistic Tree of Life, and the other numerous appellations of God to be found in Jewish scriptures. Scholars of Islam may debate as to the legitimacy of the 99 names as a whole, whether they are a revelation from God and a true teaching of the Prophet, or whether they are simply concocted by man; but as occultists, this is of no import. The names are archetypal and may be experienced as realities within the recesses of one's psyche.

Each letter of the Arabic alphabet has a numerological value and is said to be associated with khodams, or angelic servants. The letters are embodiments or are representative of cosmic energies. The combined letters forming the Divine Names are in turn associated with other spirit khodams or classes of the angelic hierarchy. Having numerical values, the combined letters of the Divine Names represent metaphysical structures mathematically-based that possesses esoteric significances. Practitioners normally chant the Names the number of times in accord with its total value. The numerical value of a Name resonates with the power that it represents. Thus chanting the value of a Name or one of its expression mathematically derived therefrom, invokes the power, grace and virtues of the Name into the magician's consciousness. The figures in the table below, extracted from old manuscripts, is the result of just one numerological method of calculating the value of the Names. The Arabic letters, not the Latin, have been used as a basis for this calculation; the various methods of acquiring the value of a Name will not be given here as they are related to initiatic transmissions.

The khodam familiars assigned to the Divine Names may actually represent an angelic class rather than to specific individual spirits judging from the vague statements of certain Islamic authors. Various lists assign different angels to the Divine Names, however, most of these are probably due to the variations in pronunciation/spelling of the angelic names. According to our compilation of the list below, some angels are associated with more than one Divine Name; thus for instance we have 'Athfayail as the guardian of Al-Lathif and Ash Shakur. As to the

accuracy of the list, we leave that to the practitioner to discover through direct experience.

Practical Usage

Above we intimated that the angels of the Divine Names may be known through direct experience. In the occult practices of Ilmu Hikmah, the beautiful appellations of Allah are recited for thousands of times per day, sometimes for consecutive months in order to evoke the khodams to "material" appearance. The purpose of the evocation are varied. The angelic servers may be called upon to assist the practitioner in solving the varied problems of life; to provide familiars, to acquire occult powers and abilities, mystical objects, general information and magickal knowledge; to assist in magickal operations, etc.

In Islamic occultism, the interaction with angelic spirits are preferred to the socializing with jinns or the trafficking with demons. Jinns are unpredictable and deceptive while demons are malicious. Orthodox Islam as a rule, does not condone the practice of conjuration as it presents too many dangers for the evolving soul. Al-Hikmah, however, teaches the subject but with the stipulation that the novice be fully guided in the process and apply the strenuous disciplines that refines the soul, awakens the heart and will, and uplifts the intelligence so as to offer protection against the temptations, illusions, deceptions, glamor and maya along the way. Conjurations in al-Hikmah are confined to angels and jinns, and in rare cases to human spirits. "Demons" are not sought for except by the strayers of the path.

Methods of conjuration are numerous. They may be done through the methods of the magickal schools of the Western Tradition (the Golden Dawn, etc), the shamanic process, or the simple zikir in Tasawuf, or Islamic mysticism; though the latter, viewing from a spiritual perspective, does not consider conjuration as of any importance or even as causing obstacles along the path. Al-Hikmah, being eclectic, combines many methods, depending upon various factors. Different methods are also used by different schools of the al-Hikmah tradition. These occult lodges guard their methods with secrecy--or sad to say, with a price.

So far we have mentioned the lower goals and effects of the recitation of the Divine Name. This comes under the province of thaumaturgy. We would like to point out that the chanting of the Divine Names has a more lofty purpose and this is theurgical in nature. Islam refers to the chanting of Divine Names as "zikr." It is widely practiced in the tarikat aspect of Islam. Zikr means "remember." It is the remembrance of Allah, done through contemplation of the name and not mere

mechanical chanting. Practitioners of Tasawuf recognize the psychic effects of zikir but stand aloof from them. Their purpose is to unite with Allah, the "unio mystica," through his Divine Names. Zikr somewhat plays the same role as the occult practice of the assumption of godforms.

In the teachings of the Asma ul-Husna or the "Divine Names" of Islamic mysticism, the first step is to know and memorize the names intellectually. Then one contemplates upon the Names, striving to express the divine attributes in daily life. Concomitant to this, one would chant the Names in one's daily practice until overshadowed by them. Knowing all of the Divine Names, not merely intellectually, but experientially is part of the gnostic stage of Islam. Termed "marifat," the gnosis offers the practitioner a greater awareness of the Spiritual Source. Zikr of the Divine Names is just one method of attaining the gnostic state. It leads to the Inner Light and Sound emanating from the Divine Throne.

Divination

The Divine Names, like the Urim and Thurim of Judaism, long vanished, may be used as a divinatory system approximating the spiritual consultation system of the I Ching. Chips with the Names inscribed thereon may be constructed and consecrated with the associated Name. These are placed in a talismanic pouch. Inquiries may be made and the chip/s drawn to answer the questions. We will not over-dwell on the mechanics and process of this, leaving it to the ingenuity of the practitioner to develop his/her own methods and reading style. We would just like to add that our many inquirers were amazed at the accuracy of the system as we presented it to them.

Spiritual Discipline

Before engaging in any magickal practice, one should undergo a strenuous period of purification, sensitivity training, the unfoldment of the heart and will, the spiritual culture of one's character, the accumulation and comprehension of essential knowledge, the practice of goodwill, and the development of intuition. These would greatly protect and shield the practitioner from assorted problems presented by astral glamor and the illusions on the mental plane.

Such a period of discipline ought to be supervised by a spiritual adept or his representative. This is essential for various reasons; one being that the novice may not know the appropriate standard or criteria with which to evaluate his

advancement. Lacking the overseership of an adept might cause the novice to be filled with illusions of personal grandeur, pride, vanity, etc. The pitfalls are indeed numerous. Being predominantly a magician or a mystic causes problems. The way of the heart and the head/will should be in equilibrium. It is the magi that balances both qualities to perfection.

How to Invoke

Prior to commencing a rite of invocation of one of the Divine Names, undergo an ablution--a holy wash. Then sit in a quiet room and do some rhythmic breathing. If you are conducting your obligatory prayers at the same time, then begin the chanting of the Divine Names after the prayers; if not, offer a general prayer of worship to Allah prior to the zikr. If you know the Al-Fatihah verse, commence with this.

Carefully choose a Divine Name in accord with your need, or you may pick one from your divination pouch as explained earlier. Then recite the name for the amount of times equal to its value; or you may multiply the value with the sacred numbers 19 or 11 to be found structurally in the Quran and chant the resultant amount.

Another method is to chant the Name until you feel that you have reached an inner response. In some specific rites you may be asked to chant for a certain number of times unrelated to the value of the Names. This is permissible so long as there is ground for this. There is much leeway in the practice of the Divine Names. We might also point out that Allah loves odd numbers.

To count the number of chants, a tasbeeh (rosary) may be used. Use one tasbeeh for one Divine Name, Mantra or Prayer, as this would charge the rosary with a specific energy and not fill it with cross vibes derived from charging with too many different Names. They may cancel each other out. Stick to this rule--one mantra or Name--one rosary. This would transform the counter into a powerful talisman as the energy of the Name accumulates. Practitioners have found that rosaries are the best counting device, as mechanical counters and watches tend to dysfunction because of the influence of the energy build-up.

When reciting do not phrase the Names with the prefix Al but begin with Ya; and add the suffix "u" to it. Thus for instance, "Al Jabbar" is invoked as "Ya Jabbaru." "Ar Rahim" as "Ya Rahimu."

Begin the recitation with a voice volume-level neither loud nor soft. You may then shift to whispers or to a mental recitation; and back and forth--for variations. Avoid monotony. Recite with full focus, mentally and emotionally, on that attribute of God of the Name in question. Let your consciousness absorb the power of the Names. Do not chant mechanically, but do it with feelings of awe, respect, love, and admiration for the Divine Attribute. Visualize yourself as being filled with rays of light from the celestial realms. Contemplate the names. Chant with a sense of devotion and faith expecting no rewards. Conduct the chanting rite for no other purpose other than to approach closer to the Throne.

After completing the zikr close the session with a brief prayer of thanks.

Other Effects of the Names

Regular chanting of the Divine Names affects one psychologically. The practitioner tends to express strongly in his everyday life the Name that he regularly recites in his spiritual disciplines. This is one of the great benefits of the Divine Name recitation. Transforming one's character and evolving the soul should take precedence over the acquisition of earthly possessions. The practice of the chanting also have its effects in the improvement of mundane affairs or unfolding the dormant psychic faculties. This should be considered as blessings and not as the main purpose of the discipline.

Evoke the Angel, "Qanyail"

Chanting the Divine Names as mentioned before may be done for thaumaturgical or theurgical purposes. Physical needs should be met so that greater time, energy and resources are available for spiritual works. So long as there is a realization that the goals of mundane life do not represent life's purpose, they may be temporarily attended to by any harmless means at one's disposal. Magicians resort to magick.

Below we present an example of a rite of evocation in al-Hikmah of an angel:

If you are interested in evoking the angel Qanyail to assist you with your needs, recite daily after the 5 obligatory prayers the Divine Name "Al-'Aziim" (Recite "Ya Aziimu") 1020 times. Do this in a clean room and wearing clean clothings. Repeat this rite daily for two months (perhaps more) on a vegetarian diet until the angel appears. When the spirit manifests, state your need. At each session after reciting the Divine Name for the stated amount of times say the following prayer once :

"Bismilaahirrahmaanirrahim. Allaahumma Antal 'Azhiimul A'zhamu Laa Ka'azhamatil Ajsaadil Ardhiyyati Walaaa Ka'azhamil Arwaahis Samaawiyyati Fa-Inna Waahidan Min Haadzaini Lahuu Masaahatun Qadriyyatun Wa-Audhaa'un 'Adadiyyatun Wabassa-Ithu Jusmaaniyyatun Wa-Ajsaamun Thabii'iyatun Mahduudatun Tarkiibiyyatun Wa-Ammaa 'Azhamatu Ka Yaa Ilaahal 'Aalamiina Yaa Rabbal Awwaliina Wal-Aakhiriina Fahiya 'Azhamatu Jalaalin Wabahaa-In Wakamaalin Wa Sulthaanin Quwwatuka Ilaahiyyatun Wasyamuulu Qudratirru Buubiyyati Wa'uluwwu 'Azhamati Aya'ni Qahril Wahdaaniyyati As-Aluka Yaa Man Huwa Qaadirun Antaj'ala Qalbii Mulaahizhan Li'azhamatika Liyaduumalil Khudhu'ubaina Yadai Haibatika Allaahumma Antal Ghafuurul Haliimusyakuuru Albis Dzaatii Min Azhamatika Maa Yakdhha'u Lii Kullu Jabbaarin 'Aniidin Wayaqhar 'Anni Syarrahu Wayadfa'u 'Anni Makrahuu Yaa Allah Yaa 'Aziimu."

It is written in Hadith that Prophet Muhammad (saws) said: "There are 99 Beautiful Names of ALLAH through whose mediation we have been commanded to make dua. Whoever learns them and recites them will surely enter Jannah." (In one riwayat it is mentioned:) "Whoever commits them to memory and recites them constantly will surely enter Jannah." InshaAllah.

Tradition says that memorizing the 99 most beautiful names of Allah almost assures a person of Paradise:

"Abu Huraira reported that Allah's Messenger said: 'There are ninety-nine names of Allah; he who commits them to memory will get into Paradise. Truly, Allah is Odd (he is One) and He loves odd numbers.' [Hadith Muslim: Book of Remembrance of All (Kitab Al-Dhikr) 6475, quoted by Kerry Brown and Martin Palmer, ed.; The Essential Teachings of Islam, Arrow Books, 1990, P.9. See also [Sahih Bukhari 3.894](#)]

However, the Qur'an knows actually many more than 99 names or titles for God. This is evidenced in the following excerpt of a book review by Dr. Christine Schirmacher of a German work by the author Djafari:

Hamid Molla Djafari. Gott hat die schönsten Namen ... Islamische Gottesnamen, ihre Bedeutung, Verwendung und Probleme ihrer Übersetzung [God has the most beautiful names. God's names in Islam, their meaning, use, and problems with their translation]. Peter Lang: Frankfurt 2001, 357 pages

In the Koran we read: "The most beautiful names belong to Allah. So call on him by them" (surah 7:180). "The most beautiful names" are understood by Muslim theologians as names and attributes of God which are used during prayer, Sufi-meditation or while saying the rosary. God's names are important as God has not revealed himself in Islam, as Muslim theologians hold, but has only sent down his Holy Book, the Koran. In the Koran, we read about his attributes and how he dealt with mankind in history. In folk Islam, people believe that God has 99 names, whereas the 100th name is hidden to the believer. In the Koran, we find more than 99 names; therefore, Muslim theologians have composed long lists of God's attributes differing from each other. For this reason, Molla-Djafari can give **a list of about 200 names**. He analyses them linguistically, describes when they are used and interprets their meanings in order to correct former "wrong" translations, as he emphasizes. By and then, Molla-Djafari leaves his scientific approach aside ... Nevertheless, the book is worth reading as it lists the "most beautiful names of God" like the "Merciful", the "Gracious", the "Forgiver", the "Pardoner" beside names for Allah like "the Humiliator", "the Tormentor", "the Torturer", and "the best of Planners and Plotters" (ChSch). (Source: Islam und Christlicher Glaube (1/2002),

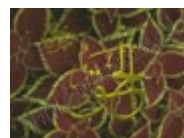
<p>السَّلَامُ</p> <p>5. AS-SALAM The Source Of Peace</p>	<p>الْقُدُّوسُ</p> <p>4. AL-QUDDUS The Holy</p>	<p>الْمَلِكُ</p> <p>3. AL-MALIK The Sovereign Lord</p>	<p>الرَّحِيمُ</p> <p>2. AR-RAHIM The Mercifull</p>	<p>الرَّحْمَنُ</p> <p>1. AR-RAHMAN The Beneficent</p>
<p>الْمُتَكَبِّرُ</p> <p>10. AL-MUTAKABBIR The Majestic</p>	<p>الْجَبَّارُ</p> <p>9. AL-JABBAR The Compeller</p>	<p>الْعَزِيزُ</p> <p>8. AL-AZIZ The Mighty</p>	<p>الْمُهَيِّمِنُ</p> <p>7. AL-MUHAYMIN The Protector</p>	<p>الْمُؤْمِنُ</p> <p>6. AL-MU'MIN The guardian of faith</p>
<p>الْقَهَّارُ</p> <p>15. AL-QAHHAR The Subdue</p>	<p>الْغَفَّارُ</p> <p>14. AL-GHAFFAR The Forgiver</p>	<p>الْمُصَوِّرُ</p> <p>13. AL-MUSAWW The Fashioner</p>	<p>الْبَارِي</p> <p>12. AL-BARI The Evolver</p>	<p>الْخَالِقُ</p> <p>11. AL-KHALIQ The Creator</p>
<p>الْقَابِضُ</p> <p>20. AL-QABIZ The Constrictor</p>	<p>الْعَلِيمُ</p> <p>19. AL-ALIM The All Knowing</p>	<p>الْفَتَّاحُ</p> <p>18. AL-FATTAH The Opner</p>	<p>الرَّزَّاقُ</p> <p>17. AR-RAZZAQ The Provider</p>	<p>الْوَهَّابُ</p> <p>16. AL-WAHHAB The Bestover</p>
<p>الْمُذِلُّ</p> <p>25. AL-MUZILL The Dishonourer</p>	<p>الْمُعِزُّ</p> <p>24. AL-MUIZZ The Honourer</p>	<p>الرَّافِعُ</p> <p>23. AR-RAFI The Exalter</p>	<p>الْخَافِضُ</p> <p>22. AL-KHAFIZ The Abasser</p>	<p>الْبَاسِطُ</p> <p>21. AL-BASIT The Expende</p>
<p>اللَّطِيفُ</p> <p>30. AL-LATIF The Subtle One</p>	<p>الْعَدْلُ</p> <p>29. AL-ADL The Just</p>	<p>الْحَكَمُ</p> <p>28. AL-HAKAM The Judge</p>	<p>الْبَصِيرُ</p> <p>27. AL-BASIR The All Seeing</p>	<p>السَّمِيعُ</p> <p>26. AS-SAMI The All Hearing</p>
<p>الشَّكُورُ</p> <p>35. ASH-SHAKUR The Appreciativ</p>	<p>الْغَفُورُ</p> <p>34. AL-GHAFUR The All-Forgivin</p>	<p>الْعَظِيمُ</p> <p>33. AL-ATIM The Grand</p>	<p>الْحَلِيمُ</p> <p>32. AL-HALIM The Forbearing o</p>	<p>الْخَبِيرُ</p> <p>31. AL-KHABIR The Aware</p>
<p>حَسِيبُ</p>	<p>لَمُقِيتُ</p>	<p>لِحَفِيزُ</p>	<p>الْكَبِيرُ</p>	<p>الْعَلِيُّ</p>



Asma ul Husna
Belief on The Excellent Attributes of Allah 557



Asma ul Husna
Belief on The Excellent Attributes of Allah 558



Asma ul Husna
Belief on The Excellent Attributes of Allah 559

