

أَسْمَاءُ اللَّهِ الْحُسْنَى

THE MOST BEAUTIFUL NAMES OF ALLAH

All praises are due to Allah and by His favor we have compiled the Most Beautiful Names of Allah. We ask Allah to write us among those who fulfilled the above hadith. May Allah accept from everyone, grant everyone the best and make us from the grateful ones. Anything good is from Allah and any mistakes are ours. May Allah forgive us.

References:

1. فقه الأسماء الحسنی - عبد الرزاق البدر
2. الجامع أسماء الله الحسنی - ماهر مقدم

COMPILED
POSTERS
OF THE
NAMES OF
ALLAH

IN THE QUR'AN

لَهُ الْأَسْمَاءُ الْحُسْنَى

"To Him belongs
the Most Beautiful
Names."

[Surah Al-Hashr [59:24]]

IN THE SUNNAH

The Messenger of
Allah (ﷺ) said:

"Allah has ninety-
nine Names, i.e.,
one hundred minus
one, and whoever
believes in their
meanings and acts
accordingly, will
enter Paradise."

[Sahih al-Bukhari 2736]

IMPORTANCE OF KNOWLEDGE OF THE NAMES OF ALLAH

- Deep understanding of the names of Allah is an honorable branch of knowledge, it is the greatest understanding. As the Prophet (صلى الله عليه وسلم) said, "whomever Allah wants good for him then he will make him comprehend the religion." [Sahih al-Bukhari 71]
- For every building there is a foundation and the foundation of the religion is belief in:
 1. Allah
 2. His Names
 3. His Attributes
- When the foundation is firm then the building can be strong and safe from falling.
- Ibn Al Qayyim said: "Whoever wants to build his building then he should ensure the soundness of his foundation. The deeds are levels and the foundation is faith."
- The one who has knowledge will make his concern to correct his foundation which is faith, and this is through the Names of Allah. The ignorant person is the one who builds his building without a foundation.
- There are two matters to this foundation:
 1. Correct and sound knowledge of Allah, His Commands, Names and Attributes.
 2. Purification of submitting only to Allah and His Messenger (صلى الله عليه وسلم).
- Knowledge of His names, attributes and action is the foundation of the religion. It is the foundation of the "haneefiah" and the way of Ibrahim (عليه السلام). It is the religion which all messengers are upon and the central point of their message.
- Thus to be occupied with knowing Allah's names and attributes is to be truly occupied with what we are created. While leaving it and losing it shows lack of concern for what a person is created for. It is not for a slave to be ignorant of his Lord while He has granted him blessings. A person has not lived if he did not know Allah.

IMPORTANCE OF KNOWLEDGE OF THE NAMES OF ALLAH

منزلة العلم بأسماء الله تعالى وصفاته

BENEFITS OF KNOWLEDGE OF THE NAMES OF ALLAH

• Knowledge of Allah's names and attributes is a blessed knowledge with much benefits, fruits and impacts. There are many benefits, among them:

1. The knowledge of Allah's names and attributes is the most virtuous, highest ranking and most honorable knowledge because the One being learned about is The Most Honorable.
2. Knowing Allah calls to His love, magnifying Him, fearing Him, being humble to Him, hoping from Him and being sincere in deeds to Him. The stronger the knowledge about Allah, the greater one's submission and surrendering to His commands and legislations. When we know Allah then our hearts will move and we will submit to Him.
3. Allah loves His names and attributes and loves the impacts of His names to be apparent on the creation. Allah is The Most Forgiving and loves those who forgive. He is the Most Beautiful and loves beauty. He is All-Knowing and loves the knowledgeable ones, He is the Most Generous and loves those who are generous. He is the Most Strong and loves the strong believer more than the weak one, He is the Most Modest and loves those who are modest, He is The Acceptor of Repentance and loves those who repent, He is merciful to those who show mercy. He is just and loves those who are just. He rewards His slaves according to how much the slave is affected by His names and attributes.
4. Allah created the creation and made them to exist while they were nothing, and He subjected what is in the heavens and the earth to know Him and worship Him. Allah nurtures us to know He is Ar Rabb. Allah provides us to know He is Ar Razaq. Allah says: "It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge." [Surah At Talaq: 12].

BENEFITS OF KNOWLEDGE OF THE NAMES OF ALLAH

فضل العلم بأسماء الله تعالى وصفاته

BENEFITS OF KNOWLEDGE OF THE NAMES OF ALLAH

5. One of the six pillars of faith is "Belief in Allah" and it is not faith to only say "I believe in Allah" while not knowing Him. The reality of faith is to know Allah which is the One Whom we need to believe in. A person continues to know Allah until he reaches the level of certainty. And according to how much a person knows about Allah is how much his faith will increase and the opposite is true. The less he knows about Allah, the weaker his faith will be. The one who does not know Allah, does not know himself. Whoever forgets Allah then Allah will cause Him to forget the benefit of himself.
6. Knowledge about Allah's Names is the origin of all things. A person will understand the reality of everything, and he will understand His attributes, actions and what He legislates from commands and prohibitions. Allah does not do anything except that it is linked to His names and attributes. And this makes us to always think good of Allah because all of His Names and Actions are the peak in goodness.
7. Knowledge of Allah's Names is a winning trade. And from its profits are tranquility of the self, soundness of the heart, expansion of the heart, residing in Firadous Al 'Ala on the Day of Judgement, seeing the Noble Face of Allah, attaining His pleasure and being saved from His wrath. We ask Allah of His favor. When the heart is at rest that is Allah is One, and He is his Rabb, his Ilah, the One Worshipped, and the One Whom we return to, then it will cause the person to do his best, and seek His love and pleasure.
8. Eighth: Knowledge about Allah's Names is protection from deviation, a door of hope, a support for being patient, and keeping one away from laziness. It also makes one keen to perform worships and draw closer to Allah to stay away from sins, a refuge in times of calamities and pain, protection from the shaitan, and a way to attain Allah's love.

Taken from: فقه الأسماء الحسنى - الشيخ عبد الرزاق البدر

KNOWLEDGE

THIS IS A GREAT NAME from the Beautiful Names of Allah and it is the Name which has been most mentioned in the Qur'an; it is mentioned over 2200 times. The name "ALLAH" is the origin of all of Allah's Beautiful Names and all other Names are included in its meaning.

The origin of "Allah" is (الله) which means:

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

WHO IS ALLAH?

- Allah is the Owner of divinity and worship over all His creation.
- Allah is the One Who encompasses all qualities of perfection, majesty and grandeur.
- Allah is the One Who is free from any shortcomings, faults, defects or having anyone similar to Him or partner with Him.
- Allah is the One Whom the hearts make Him divine out of love, magnification, hope and obedience.
- Allah is the One Who is loved a great love.
- Allah is the true Ilah, the One worthy of being worshipped and attached to out of love and magnification because to His perfection.

IMPACTS

- Freedom: you are not chained to anything imperfect, but attached to Allah – perfect in every way.
- Ask Him for anything, going to One and not many is easy. He can give you faith, guidance, health, wealth, strength and feelings of love and joy.
- Pure love with no pain because He is perfect.

(1)

الله

ALLAH

IN THE QUR'AN

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

"And (all) the Most Beautiful Names belong to Allah, so call on Him by them."
[Surah Al-A'raf [7:180]]

IN THE SUNNAH

The Messenger of Allah (ﷺ) heard a man saying: "O Allah, I ask You, I bear witness that there is no god but You, the One, The Self-Sufficient Master, nothing is born from Him, and He is born to no one, and to Whom no one is equal." He said: You have supplicated Allah using His Greatest Name, when asked with this name He gives, and when supplicated by this name He answers.
[Abu Dawud 1493]

KNOWLEDGE

THIS GREAT NAME of Allah has been mentioned over 500 times in the Qur'an.

WHO IS AR RABB?

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

He nurtures everyone from a state of shortcomings to a state of completion through His blessings and decrees so that we may be suitable for paradise, if we accept His nurturing.

TYPES OF NURTURING

GENERAL NURTURING: This includes all the creation the believer and non-believer by granting them worldly blessings to exist and survive in this life.

SPECIAL NURTURING: This is for the believers. He takes them out from darkness to light. He guides them to belief and do good deeds, He opens beneficial knowledge for them to know Him and turn to Him.

IMPACTS

- Accept and be pleased with Allah's nurturing because He wants to make you a better person. Blaming others only makes the nurturing longer.
- Do not place anything above Allah because nurturing will take place to bring it down.
- Invoke Allah by His Name "Ar Rabb" as this was the way of the prophets to receive His special nurturing.

(2)

الرَّبُّ

AR RABB

THE LORD
THE NURTURER

IN THE QUR'AN

الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

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

[Surah Al-Fatihah [1:2]]

IN THE SUNNAH

The Messenger of Allah (ﷺ) said: "He has found the taste of faith (Iman) whoever is content with Allah as his Lord, with Islam as his religion (code of life) and with Muhammad (peace and blessings of Allah be upon him) as his Prophet.

[Sahih Muslim 34]

KNOWLEDGE

WHO IS AR RAHMAN AR-RAHEEM?

AR-RAHMAN is the Owner of All-Encompassing mercy One Whose mercy reaches all the creation from humans, angels, jinn and animals. It is mercy related to things such as the body, food, drink, clothes and shelter. This type of mercy is called "**GENERAL MERCY**".

AR-RAHEEM is the One Whose mercy reaches His believing slaves; therefore, this is a special mercy related to faith, religion, and the Hereafter. This mercy is manifested by guiding the slave to obedience, making the way of goodness easy for him, keeping him firm on faith and guidance upon the Straight Path. This type of mercy is called "**SPECIAL MERCY**".

Mercy is to attain all good and to push away all harm.

- By His mercy He sent messengers to us, brought down His books, protected us from ignorance and guided us to be away from misguidance.
- By His mercy He made us know His names, attributes and actions. He taught us what we did not know, and guided us to all that is good for our religion and worldly life.
- By His mercy, the slaves encounter hardships of the worldly life so they do not incline to it nor find satisfaction in it. Thus they hope for the eternal delights in Paradise. They are afflicted and tested, He withholds to give them, and He afflicts to grant them well-being, and causes them to die to bring them back to life.

IMPACTS

- Be pleased with all that happens in your life because it is filled with mercy.
- Show mercy to others and the One in the Heavens will show mercy to you. The more a person shows mercy to others, the more Allah will show them mercy.
- Listening, reciting, pondering and acting on the Qur'an are all means to attain Allah's mercy.

(3) – (4)

الرحمن الرحيم

AR-RAHMAN
AR-RAHEEM

THE MOST
MERCIFUL
THE
ESPECIALLY
MERCIFUL

IN THE QUR'AN

وَالْهُكُمُ إِلَهُ وَاحِدٌ ۚ لَا إِلَهَ إِلَّا هُوَ
الرَّحْمَنُ الرَّحِيمُ

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

IN THE SUNNAH

The Messenger of Allah (ﷺ) said: "There are one hundred (parts of) mercy for Allah and He has sent down out of these, one part of mercy upon the Jinn and human beings and the animals and insects. And it is because of this (one part) that they love one another, show kindness to one another; even the beast treats its young one with affection. And Allah has reserved ninety-nine parts of mercy with which He will treat His servants on the Day of Resurrection."
[Sahih Muslim 2752]

KNOWLEDGE

Allah IS AL HAYY, THE EVER-LIVING WHO NEVER DIES.

He has the perfect life which is neither preceded with non-existence nor followed by extinction.

WHO IS AL-HAYY?

Allah Al-Hayy has the perfect life:

- He is perfect in hearing, perfect in seeing, perfect in knowledge, perfect in ability and all His attributes.
- No sleep, drowsiness or fatigue overtakes Him. No weakness or disability holds Him back. No forgetfulness or heedlessness affects Him. And no death touches Him.

Allah Al-Hayy gives life to others:

- He gives a unique life to the angels, humans, jinn, animals, plants and objects.
- He gives life to our bodies and hearts. A person can be physically alive, but the heart is spiritually dead.
- He gives life to the hearts through beneficial knowledge, faith and guidance.

Perfect life in Paradise:

- For the believers, their life will be complete in body and soul. There will be no sadness, grief, sickness, worries or fatigue. There will be no discharge or odor from their bodies. They will be in a perfect form. And they will live forever with no death.

IMPACTS

- Allah promises a good life in this worldly life and the hereafter for those who believe in Him and do good deeds. A good life in this worldly life is a life of clarity, ease, truthfulness, purity, peace and security.
- Invoke Allah by His Name "Al-Hayy" to be granted a good life.

(5)

الحي

AL-HAYY

THE

EVER-LIVING

IN THE QUR'AN

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

"And rely upon the Ever-Living who does not die."

[Surah Al-Furqan [25:58]]

IN THE SUNNAH

The Messenger of Allah (ﷺ) said: "O Allah, it is unto You that I surrender myself. I affirm my faith in You and place my trust in You and turn to You in repentance and with Your help fought my adversaries. O Allah, I seek refuge in You with Your Power; there is no god but You, lest You lead me astray. You are The Ever-living that does not die, while the Jinn and mankind die."

[Sahih Muslim 2717]

KNOWLEDGE

ALLAH AL-QAYOOM is The Self-Sustaining and The Sustainer of All. No one is independent or self-sufficient on their own except Him.

WHO IS AL-QAYOOM?

Allah Al-Qayoom is Self-Sustaining:

- He is perfect in His richness and is in no need of a partner, support, child, food, drink, sleep or praise. Unlike ourselves who are poor to food, sleep, drink and oxygen. He is in no need of our worship, but we are in need to worship Him because it is good for us in this life and the next.
- He is never absent, never asleep, never forgetful, never tired and never dies because He is taking charge of everything.

Allah Al-Qayoom is the Sustainer of All:

- He is taking charge of the creation by providing them, protecting them, guiding them, reforming them and keeping them upright according to what they each need. For example, the needs of a baby are different from the needs of an adult. Allah Al-Qayoom is taking care of all.
- The entire universe is under His control. All the decrees that happen are just and true. From His perfect ability, all that He commands happens. He just says "Be" and it is.

IMPACTS

- If we want anything in our life to be established and taken care of, then we should ask Allah Al-Qayoom. He can take care of our faith, families, children, health, wealth, friendships and feelings.
- Depend on Allah Al-Qayoom and not ourselves, plans or experience. Sometimes we think we can fix something, but we end up ruining another area in our life. Al-Qayoom takes care of all parts of our life.

(6)

القيوم

AL-QAYOOM

THE SELF-SUSTAINING,
THE SUSTAINER
OF ALL

IN THE QUR'AN

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

"Allah, none has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists."

[Surah Al-Baqarah [2:255]]

IN THE SUNNAH

The Messenger of Allah (ﷺ) said: "O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye."

[Sahih Aj Jami'e 5820, Authenticated by Al Albani as Hasan]

KNOWLEDGE

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

AL-'ALIY: HE IS THE MOST HIGH HIMSELF, He rose over the Throne, above the seven heavens, in a manner that suits His Majesty. He is above all creation and is not everywhere. He is with us by His seeing, hearing, knowledge, care and support.

AL-'ALA: HE IS THE MOST HIGH IN HIS POSITION, AND ALL HIS ATTRIBUTES ARE HIGH AND GREAT. No attribute of any person can resemble them or come close to them. It is not possible for His slaves to encompass even one attribute. He is The Most High in His Love, Knowledge, Mercy, Generosity, Power, Ability and Might.

AL-MUTA'AL: THE ONE WHO HAS UTMOST AND PERFECT HIGHNESS AND DOMINANCE. The forelocks of all the creation are in His Hands, so no one moves and no one remains still except by His permission. No one can resist Him or defeat Him.

IMPACTS

- Have high hopes and think the best and highest with Allah. If feeling low, ask Allah The Most High to bring you up.
- When we are humble to Allah by obeying Him then He will elevate us. And the opposite is true, when we are arrogant and think we can bring ourselves up, then we will be brought down and humiliated.
- Ask Allah for Firdaous Al 'Ala – the highest level in paradise.

(7) – (8) – (9)

العلي الأعلى

المتعال

AL-'ALIY,

AL-'ALA,

AL-MUTA'AL

THE HIGH,
THE MOST
HIGH, THE
EVER-HIGH

IN THE QUR'AN

وَهُوَ الْعَلِيُّ الْعَظِيمُ

"And He is the Most High, the Most Great."

[Surah Al-Baqarah [2:255]]

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

"Glorify the Name of your Lord, the Most High."

[Surah Al-'Ala [87:1]]

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ

"All-Knower of the unseen and the seen, the Most Great, the Most High."

[Surah Ar-Ra'ad [13:9]]

IN THE SUNNAH

When the Messenger of Allah (ﷺ)

prostrated in the prayer: He would say "Subhana Rabbial-'Ala (Glory be to my Lord Most High)."

[Sunan an-Nasa'i 1046]

KNOWLEDGE

THE NAME OF ALLAH, AL-KAREEM

is mentioned in three places in the Qur'an.

THE NAME OF ALLAH, AL-AKRAM

is mentioned once in the Qur'an.

WHO IS AL-KAREEM, AL-AKRAM?

- From His Generosity, He is always giving, granting blessings and favors. No one is more generous than Him. In His Hands are the keys to the heavens and earth and the treasures of everything.
- From His Generosity, He gives without being asked and without wanting anything in return.
- From His Generosity, He overlooks and forgives our sins. There is no sin too great which He cannot forgive.
- From His Generosity, He replaces the sins to good deeds and is happy when the slave repents and returns back to Him.
- From His Generosity, He is shy to return the hands of the slave empty-handed when He is asked.
- From His Generosity, He gives those who need and do not need, those who believe and those who do not.
- From His Generosity, He does not forsake the one who turns to Him.

IMPACTS

- Ask Allah for all your needs because He is the Most Generous. People are limited and have needs themselves.
- Be generous to others and Allah will be generous to you. Being generous includes pardoning others, overlooking their mistakes, giving more than is expected, and not belittling what others give.
- The most honorable with Allah, is the one with most taqwa which is to choose Allah's pleasure over your desires.

(10) – (11)

الكريم
الأكرم

AL-KAREEM
AL-AKRAM

THE GENEROUS
THE MOST
GENEROUS

IN THE QUR'AN

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ
الْكَرِيمِ

"O man! What has made you careless concerning your Lord, the Most Generous?"
[Surah Al-Infitaar [82:6]]

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

"Read! And your Lord is the Most Generous."
[Surah Al-'Alaq [96:3]]

IN THE SUNNAH

The Messenger of Allah (ﷺ) said: "Your Lord is Kind and Most Generous, and is too kind to let His slave, if he raises his hands to Him, bring them back empty."

[Sunan Ibn Majah 3865]

KNOWLEDGE

THE NAME OF ALLAH, AL-WADOOD is mentioned twice in the Qur'an.

WHO IS AL-WADOOD?

THE ONE WHO IS LOVED AND THE ONE WHO EXPRESSES HIS LOVE

- Al-Wadood is the One Who makes Himself beloved to His creation by His beautiful Attributes, vast favors, and subtle gentleness. He is the One Who loves and is loved.

FOR THE BELIEVERS:

- He loves His believing, obedient slaves and they love Him. From His special love to them is to make them go through different decrees so their heart is filled with His Love. He places His love in their hearts, and when they love Him, He loves them more as a reward for their love for Him.

FOR THE SINNERS:

- He will love them despite the sins they have committed and this to make them return back to Him so they may be saved. He will introduce His love to them by placing the seeds of repentance in their heart so they have feelings of guilt. Then they repent to Him and He accepts their repentance and showers them with love so they do not feel left out.

IMPACTS

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

(12)

الودود

AL-WADOOD

THE MOST
LOVING

IN THE QUR'AN

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا
إِلَيْهِ ۚ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

"And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving"
[Surah Hud [11:90]]

وَهُوَ الْغَفُورُ الْودُودُ

"And He is Oft-Forgiving, Full of Love."
[Surah Al-Burooj [85:14]]

KNOWLEDGE

THE NAME OF ALLAH, AL-AZIZ has been mentioned almost a hundred times in the Qur'an.

WHO IS AL-AZIZ?

HE IS THE ONE WHOM ALL MEANINGS OF HONOR AND MIGHT BELONG TO HIM

1. THE MIGHT OF POWER

- This is a great Attribute of Allah, which the power of the creation cannot match, no matter how strong they may be. All honor belongs to Him.

2. THE MIGHT OF RESISTANCE

- Allah is the Most Rich and is in need of no one. No one can harm or benefit Him. He is The Giver and The Withholder. He is above from being defeated or overcome by anyone; no one can go past Him. He cannot be resisted and the need for Him always increases.

3. THE MIGHT OF SUBJUGATION AND DOMINATION

- All creation is subdued before Allah, surrendering to His grandness, submitting to His want. All the forelocks are in His Hands.
- There is no movement that takes place and no disposing of affairs except by His might and power.

IMPACTS

- By Allah's might, anything can happen. It goes against all human calculations, expectations and logic. For example, Firaoun (Pharaoh) killed the baby boys because of a dream and the very boy who would take him down lived in his house without him knowing. This is Allah's might.
- If we seek honor, then we should seek it from Allah. Honor is not sought by wealth, position, beauty or intelligence, but by how much we magnify and submit to Allah.

(13)

العزیز

AL-AZIZ

THE
ALL-MIGHTY

IN THE QUR'AN

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

"They have not estimated Allah His Rightful Estimate. Verily, Allah is All-Strong, All-Mighty"
[Surah Al-Hajj [22:74]]

IN THE SUNNAH

A Bedouin came to the Messenger of Allah (ﷺ) and said to him: "Teach me the words which I should (often) utter. He said: Utter," There is no god but Allah, the One, having no partner with Him. Allah is the Greatest of the great and all praise is due to Him. Glory be to Allah, the Lord of the worlds, there is no Might and Power but that of Allah, the All-Mighty and the All-Wise."
[Sahih Muslim 2696]

KNOWLEDGE

THE NAME OF ALLAH, AL-GHAFOOR, AL GHAFAR, AL

GHA FIR have been mentioned almost a hundred times in the Qur'an.

WHO IS AL-GHAFOOR, AL-GHAFAR, AL-GHA FIR?

AL-GHAFOOR The One Who forgives grave and heavy sins, no matter how great they may be such as shirk, disbelief and hypocrisy.

AL-GHAFAR The One Who forgives many sins, no matter how times they may be.

AL-GHA FIR The One Who forgives.

- Out of Allah's forgiveness, He conceals our sins unless we expose ourselves.
- Out of Allah's forgiveness, He protects us from the evil consequences of our sins. As each sin has an effect on us.
- Out of Allah's forgiveness, He exchanges our sins to good deeds and exchanges our bad actions, utterances and lifestyle to good actions, utterances and lifestyle.
- Out of Allah's forgiveness, He is not quick to punish us when we commit a sin, but gives us time so we may return back to Him.

IMPACTS

- We should never despair from Allah's forgiveness. As long as we are alive, we can always return back to Him.
- The more we forgive others, the more Allah will forgive us.
- We should not disappoint others who sin, but tell them of Allah's vast forgiveness.
- We should not expose the sins of others. Those who expose the faults of others will be exposed by Allah.

(14) - (15) - (16)

الغفور الغفار الغافر

AL-GHAFOOR
AL-GHAFAR
AL-GHA FIR

THE MOST
FORGIVING
THE ALL-
FORGIVING
THE FORGIVING

IN THE QUR'AN

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى
أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

"Say: 'O My slaves who have transgressed against themselves! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Off-Forgiving, Most Merciful"

[Surah Az-Zumar [39:53]]

IN THE SUNNAH

The Messenger of Allah (ﷺ) said: "Allah, the Exalted, said: 'O son of Adam, I forgive you as long as you pray to Me and hope for My forgiveness, whatever sins you have committed. O son of 'Adam, I do not care if your sins reach the height of the heaven, then you ask for my forgiveness, I would forgive you. O son of 'Adam, if you come to Me with an earth load of sins, and meet Me associating nothing to Me, I would match it with an earth load of forgiveness.'"
[At Tirmidhi 3540]

KNOWLEDGE

THE NAME OF ALLAH, AL-JAMEEL is affirmed in the Prophetic Sunnah.

WHO IS AL-JAMEEL?

1. ALLAH'S NAMES ARE THE MOST BEAUTIFUL

- All of Allah's Names are "husna" (حسنى) which are the maximum in beauty and perfection. Allah loves that we call on Him by His most beautiful names. We should not make up names for Allah which He did not call Himself.

2. ALLAH'S ACTIONS ARE THE MOST BEAUTIFUL

- His actions are between favor and justice. He deals with favor towards the good-doers and justice towards the evil-doers. He is never unjust to anyone, regardless of how evil they may be. He is praised for all His actions.

3. ALLAH'S ATTRIBUTES ARE THE MOST BEAUTIFUL

- Allah's attributes of mercy, kindness, generosity are the most beautiful, while we are limited in our attributes.

4. ALLAH HIMSELF IS THE MOST BEAUTIFUL

- Allah's Face is The Most Beautiful which He has covered with a Veil of Light. Only those who saw, felt and believed in the beauty of Allah's names, actions and attributes will have the honor of seeing Him in paradise.

5. ALLAH IS THE BESTOWER OF BEAUTY

- All that is beautiful in the universe is from the impacts of Allah Al Jameel. He beautifies the believers with faith so they see everything with beauty.

IMPACTS

- We should beautify our hearts with sincerity, love, repentance, and trust. And beautify our tongues with truthfulness and kind words and our limbs with obedience and good actions.
- If we want anything to be beautiful in our life, whether our faith, character, words, families, homes, even our face, we should ask Allah Al Jameel to beautify it.
- We should show the impact of Allah's blessings on us as it is a sign of gratitude to Allah Al Jameel Who gave us.

(17)

الجميل

AL-JAMEEL

THE MOST
BEAUTIFUL

IN THE SUNNAH

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

[Sahih Muslim 171]

KNOWLEDGE

THE NAME OF ALLAH, AL-QADIR

AL- QADEER AL- MUQTADIR are all found in the Qur'an. The Name Al-Qadeer is mentioned most, then Al-Qadir, then Al-Muqtadir.

WHO IS AL-QADIR AL- QADEER AL- MUQTADIR?

AL-QADIR – THE ABLE

- Al-Qadir is the One Who measures and decrees everything.

AL-QADEER – THE MOST ABLE

- Al-Qadeer is the One Who has complete ability, it is not shrouded with any disability from any aspect.

AL-MUQTADIR – THE EVER-ABLE

- Al-Muqtadir has absolute power so nothing can stop Him.

ALLAH'S ABILITY AND POWER

- By His power, He brought the creation into existence, and by His power He manages them, and by His power He perfected them, and by His power He gives life and causes death and will resurrect them for recompense.
- By His power, He turns the hearts, and by His power He teaches them. His power is free from fatigue, tiredness, or incapability to do what He wills.
- Due to His absolute power, everything obeys His command and is under His disposal. Whatever He wills, will be, and whatever He does not will, will never be.

IMPACTS

- Belief in the decree because it is the Power of Allah; whoever denies the decree, denies the power of Allah.
- To be hopeful and strengthen our trust in Allah because He is able to do all things. We just need to turn our hearts to Him.
- To have a sound heart free from jealousy and hatred. When we know Allah decrees provision to the people then should ask Him if we do not have something instead of filling our heart with ill-feelings.

(18) – (19) – (20)

القادر القدير المقتدر

AL-QADIR
AL- QADEER
AL- MUQTADIR

THE ABLE
THE MOST ABLE
THE EVER-ABLE

IN THE QUR'AN

قُلْ هُوَ الْقَادِرُ

"Say: He is The Able."
[Surah Al An'am [6:65]]

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"And to Allah belongs
the dominion of the
heavens and the earth,
and Allah has power
over all things."
[Surah Aal Imran [3:189]]

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ
"In a seat of honor near
an Omnipotent King,
Perfect in Ability."
[Surah Al Qamar [54:55]]

IN THE SUNNAH

The Messenger of Allah
(ﷺ) said: "The best of
supplication is of the Day
of `Arafah. And the best
of what I and the
Prophets before me
have said is: None has
the right to be
worshipped but Allah,
Alone, without partner,
to Him belongs the
kingdom, and to Him
belongs the Praise, and
He is able to do all
things."
[Sahih At Targheeb 1536]

KNOWLEDGE

THE NAME OF ALLAH, AL-'AFUW is mentioned five times in the Qur'an.

WHO IS AL-'AFUW?

- He is the One Who erases sins and overlooks disobedience. It is similar to Al-Ghafoor; however, it has a greater meaning since forgiveness is to cover up, while pardoning is to erase.
- Sins require forgiveness while pardoning is when we are not doing our good deeds in the best way. Pardoning is to make our standard and quality of good deeds higher. Surely there are shortcomings in our prayer and gratitude.

TYPES OF PARDONING

1. GENERAL PARDONING

- Allah pardons the sinners by averting the punishment because of their sins. He could easily cut-off all supplies and blessings from them, but out of His pardoning, He provides them despite insulting and disbelieving in Him.

2. SPECIAL PARDONING

- This is for those who repent, seek forgiveness, supplicate, worship Allah and hope for the reward from Him. Whoever repents to Allah with a sincere repentance, then Allah will forgive the doer regardless of the sin committed.
- He removes all traces of the sin from the people's hearts, minds and book of records, and He will replace that sin with good deeds.
- He will not ask the doer of his sin on the Day of Judgement.

IMPACTS

- We should love to pardon others because Allah loves to pardon. The more we pardon, the more we will be elevated and honored.
- Always ask Allah for pardoning and well-being. Well-being is not only in our body and health, but in our faith, mind and families.

(21)

العفو

AL-'AFUW

THE ALL-PARDONING

IN THE QUR'AN

فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

"For these there is hope that Allah will forgive them, and Allah is Ever Oft Pardoning, Oft-Forgiving."

[Surah An Nisa'a [4:99]]

IN THE SUNNAH

Aishah (may Allah be pleased with her) asked the Messenger of Allah (ﷺ) said:

"What do you think I should say in my supplication, if I come upon Laylatul-Qadr?"

He said: "Say:

'Allahumma innaka 'afuwwun tuhibbul-'afwa, fa'fu 'anni (O Allah, You are All-Pardoning, You love to pardon, so pardon me."

[Sunan Ibn Majah 3850]

KNOWLEDGE

THE NAME OF ALLAH, AL-WAHID is mentioned six times in the Qur'an. It is mentioned in the context of affirming Tawheed (pure monotheism) and denouncing the joining of partners or rivals with Him.

THE NAME OF ALLAH, AL-AHAD is mentioned only once in the Qur'an, in Surah Al-Ikhlās (The Chapter of Sincerity).

WHO IS AL-WAHID AL-AHAD?

- These two Names are indicative of the Oneness of Allah. Meaning, Allah is singled out with Attributes of magnificence, majesty, greatness, and beauty.
- He is One in His Noble Self; He is not parts nor is He separated.
- He is One in His Attributes and there is no one like Him.
- He is One in His Actions and He has no partners or helpers.
- He is One in His Divinity and there is no one who can rival Him for His love, magnification, humility and submission.
- Thus only He is worthy of being made One and only He overpowers all because He is distinct and unique.

IMPACTS

- Be one for One on one. This means be "one" and sincere for "One" (Allah), on "one" way (The Straight Path - Islam).
- To be sincere and pure for Allah alone because He is unique and this His Right (Tawheed). No one can care for us, love us or provide for us in the way He does. It is unfair to leave the One and Only and to turn to the many. Shirk is being unfair; we do not accept if someone is under contract and works for another. So how can we do this with Allah?
- Ask Al Wahid Al Ahad to give you anything unique for you. He can make a way out, a solution, a support that is distinct and unique for you. Just as when He made the sea part only once to be salvation for Musa (peace be upon him).

(22) – (23)

الواحد
الأحد

AL-WAHID
AL-AHAD

THE ONE
THE ONE &
ONLY ONE

IN THE QUR'AN

وَالْهُكُمُ لِلَّهِ وَاحِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ
الرَّحْمَنُ الرَّحِيمُ

"And your God is One God (Allah), there is none who has the right to be worshipped but He, the Most Merciful, the Especially Merciful."
[Surah Al-Baqarah [2:163]]

قُلْ هُوَ اللَّهُ أَحَدٌ

"Say: 'He is Allah, (the) One and Only One.'
[Surah Al-Ikhlās [112:1]]

IN THE SUNNAH

The Messenger of Allah (ﷺ) said: "Allah said: 'The son of Adam insults and denies Me and he has no right to do so. His insulting Me is his saying Allah has begotten children, while I am Allah, The One and Only One, The Most Solid, Whom all creatures need, Who begets not nor was He begotten, and there is none like Me. His denying Me is saying I will not recreate him as I created him for the first time; the initial creation is no easier for Me than remaking him.'"
[Sahih Al Bukhari, Book 65, Hadith 4974]

KNOWLEDGE

THE NAME OF ALLAH, AL-QAREEB

is mentioned three times in the Qur'an.

WHO IS AL-QAREEB?

- The nearness of Allah is subtle and full of love, mercy, benefit and protection. It is not a forced nearness.
- The nearness of Allah is perfect and free from faults. In life, if something is too close to us, it can make us disturbed or annoyed. And sometimes we want something to be close to us, but it disappoints us.
- There is no appointment or difficulty to draw near to Allah, but with people we cannot come near to everyone and not everyone can come near to us.

TYPES OF NEARNESS OF ALLAH

1. GENERAL NEARNESS

- Allah is near to all – the believer and disbeliever. He is not near in place because He is above the seven heavens, but is near by His knowledge.
- He knows the consequences of everything we do and is watchful of everyone.

2. SPECIAL NEARNESS

- This nearness is for His believing and pious slaves by hearing their supplications, responding to their calls, and granting them what they request.
- This special nearness is felt by the impacts of His kindness, guidance, and care for them. He brings all good and drives away evil from them.

IMPACTS

- The more we obey and follow Allah's commands, the more He will draw closer to us. Whoever comes to Allah walking, He will come to him running.
- When we know Allah is The Most Near, we should not purposely make ourselves unavailable or ignore the ones who have the most rights over us such as our parents and family.
- Ask Allah Al Qareeb to make you near to Him and to bring near anything that's far, whether it's a loved one, good health or any feelings we long for such as sweetness of faith or happiness.

(24)

القريب

AL-QAREEB

THE MOST
NEAR

IN THE QUR'AN

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۚ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يُرْشَدُونَ

"And when My servants ask you, concerning Me - indeed I am near [by My Knowledge]. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided."

[Surah Al-Baqarah [2:186]]

قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۚ
وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي ۚ إِنَّهُ
سَمِيعٌ قَرِيبٌ

"Say: 'If I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Inspiration of my Lord to me. Truly, He is All-Hearer, Ever Near.'"

[Surah Saba' [34:50]]

KNOWLEDGE

THE NAME OF ALLAH, AL-MUJEEB

is mentioned once in the Qur'an.

WHO IS AL-MUJEEB?

- He responds to the supplications of those who supplicate, answers the requests of those who ask, and does not disappoint a believer who calls on Him. In return, He promises to answer them no matter how great the request, how plenty the amount, or how diverse the wants.

ALLAH'S RESPONSE COMES IN DIFFERENT FORMS

1. Sometimes a person immediately gets what he wants.
2. Other times it is delayed for a wisdom.
3. Other times the response comes in a different form because Allah knows there was no benefit in what he asked. So Allah gives him something greater in benefit.
4. Finally, it could be delayed until the Day of Judgement as a reward for the person.

TYPES OF RESPONSE

1. GENERAL RESPONSE

- He responds to whomever calls on Him sincerely, believer or disbeliever. He will not respond to the one associating with Him. Even if the disbeliever is unaware of Allah, he turns to The One above the heavens.

2. SPECIAL RESPONSE

- This is for the believers who willingly submit and respond to Allah's commands. Surely Allah will respond to them in a special way, even if they do not ask Him.

IMPACTS

- Belief in Allah Al Mujeeb strengthens our certainty in Him, our hope in Him and it removes the sickness of despairing of Allah's mercy.
- Allah never disappoints us when He responds to us, but people disappoint us because Allah wants to show us they are humans and imperfect.
- This name teaches us to respond to others, but not only in times of problems, but to respond with feelings of love, gratitude and care towards others.

(25)

المجيب

AL-MUJEEB

THE ALL-RESPONDING

IN THE QUR'AN

وَإِلَىٰ تُمُودَ أَخَاهُمْ صَالِحًا ۖ قَالَ
يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهِ
غَيْرُهُ ۚ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ
وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ
تَوْبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ
مُّجِيبٌ

"And to Thamud
(people, We sent) their
brother Salih. He said:
'O my people! Worship
Allah, you have no
other God but Him. He
brought you forth from
the earth and settled
you therein. Then ask
forgiveness of Him and
turn to Him in
repentance. Certainly,
my Lord is Near (to all
by His Knowledge),
Responsive."

[Surah Hud [11:61]]

KNOWLEDGE

THE NAMES OF ALLAH, AL-MALIK, AL-MAALIK, AL-MALEEK are together mentioned eight times in the Qur'an. The name of Al-Malik is mentioned the most, then Al-Maalik, then Al-Maleek.

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

AL-MALIK is The True King and there is no falsehood in His Kingship.

AL-MAALIK is The Real Owner. Everything belongs to Him and we will all return to Him.

AL-MALEEK shows absolute kingship and ownership of Allah. He did not inherit kingship from anyone, nor will anyone take away His kingship.

- The attributes of Kingship are for Him alone. He has perfect power, might, ability, all-encompassing knowledge, mercy and vast wisdom.
- All the creation is owned by Him and are poor to Him. They are in desperate need of Him for all their affairs. No one can escape His kingdom and no one is sufficient to make himself exist, or bring blessings to himself, or benefit or protect himself.
- He has complete disposal of affairs to make things happen. He ordains whatever He wills in His kingdom. He rules as He wants; no one can reject His command and nothing can come after His judgement.

THE KINGSHIP OF ALLAH

- The kingship of Allah cannot be encompassed.
- The kingship of Allah cannot perish nor will it perish.
- The kingship of Allah cannot be decreased no matter how much He gives.
- The kingship of Allah cannot be opposed or taken away by anyone.

IMPACTS

- We become free when we know everything is owned by the King. We do not need to go to a slave like us when we are in need.
- Ask Allah for great things because you are dealing with the King of kings. This shows your magnification of Him.

(26) – (27) – (28)

الملك

المالك

المليك

AL-MALIK
AL-MAALIK
AL-MALEEK

THE KING
THE OWNER
THE OMNIPOTENT
KING

IN THE QUR'AN

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ

"So Exalted be Allah, the True King."
[Surah Al-Mu'minoon [23:116]]

مَالِكِ يَوْمِ الدِّينِ

"Owner of the Day of Recompense."
[Surah Al-Fatihah [1:4]]

فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ

"Verily, The pious, will be in the midst of Gardens and Rivers (Paradise). In a seat of truth (i.e. Paradise), near the Omnipotent King."
[Surah Al-Qamar [54:54-55]]

IN THE SUNNAH

The Messenger of Allah (ﷺ) said: Allah will fold the heavens on the Day of Resurrection, then seize them in His right hand and say: I am The King. Where are the mighty men? Where are the proud men? He will then fold the earths and take them in His other hand, and say: I am the King. Where are the mighty men? Where are the proud men?
[Sahih Aj Jami'e 8101]

KNOWLEDGE

THE NAME OF ALLAH, AS-SAMAD is mentioned only once in the Qur'an in Surah Al-Ikhlās (The Chapter of Sincerity).

WHO IS AS-SAMAD?

- This Name has many meanings. As-Samad is the Master Who is perfect in His mastership. He is the One Whom the hearts resort to and turn to out of hope and fear because of His praiseworthy attributes. There is no Lord except Him, nor is there a goal for them to direct themselves to besides Him.
- As-Samad is the One Who is not hollow, but He is solid and does not eat or drink. Nothing goes into Him and nothing comes out from Him. He is not born to anyone nor is anyone born from Him. He is the One Who remains and does not perish.
- Due to His solidness, He is able to handle all the requests of everyone at the same time. Nothing shakes Him and nothing affects Him, there is no request too big or too small for Him.
- Allah As Samad has affirmed qualities which no one and nothing can affect.

1. He is perfect in His dominion
2. He is perfect in His knowledge
3. He is perfect in His beauty
4. He is perfect in His greatness and majesty
5. He is perfect in His highness
6. He is perfect in His seeing and hearing
7. He is perfect in His pardoning and forgiving

IMPACTS

- Sincerity and purity to Allah alone and to go to Him for all our needs.
- Ask Allah As-Samad for stability and firmness at all times.
- It is a good quality to be available for others by taking on their requests and being at their service.
- Love of Surah Al Ikhlās as it is a surah pure from mentioning any matters of this worldly life or the hereafter, but is purely about Allah.

(29)

الصمد

AS-SAMAD

THE ALL-SOLID

IN THE QUR'AN

اللَّهُ الصَّمَدُ

"Allah-us-Samad [Allah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]."
[Surah Al-Ikhlās [112:2]]

IN THE SUNNAH

The Messenger of Allah (ﷺ) heard a man supplicating: 'O Allah, indeed, I ask you by my testifying that You are Allah, there is none worthy of worship except You, the One, As-Samad, the one who does not beget, nor was begotten, and there is none who is like Him.' The Messenger of Allah (ﷺ) said: 'By the One in Whose Hand is my soul, he has asked Allah by His Greatest Name, the one which if He is called upon by it, He responds, and when He is asked by it, He gives'.
[At Tirmidhi 3475]

KNOWLEDGE

THE NAME OF ALLAH, AL-HAMEED

is mentioned seventeen times in the Qur'an.

WHO IS AL-HAMEED?

- The One to whom all praises belong. He is praiseworthy in His Being, Names, Attributes and Actions.

PRAISING ALLAH IS OF TWO TYPES

1. TO PRAISE ALLAH FOR HIS GOODNESS TO HIS SLAVES

- Blessings obligate one to praise the One Who bestowed them, and all blessings are from Allah. This type of praise is witnessed upon all of creation; the good doer and evil doer, the believer and disbeliever. It is witnessed in His plentiful gifts, vast giving and mercy, goodness and gentleness, responding to the invocation, removing the distress, and initiating the giving of blessings before being asked purely out of His favor and generosity
- He guides His believing slaves to the path which leads to Paradise, defends them in the best way, protects them from falling into sin, adorns faith in their hearts and makes disbelief and disobedience hated to them. He opens the doors of guidance for them and brings the means to His pleasure and away from His wrath.
- Thus, to Allah belongs all praise out of gratitude, and to Him belongs all praise for His favors. All praise is due to Allah for Islam, for faith and for the Qur'an. To Him belongs praise for family, wealth, well-being and all the blessings He has bestowed on us in the past, present, secretly and openly, specific and general.

2. TO PRAISE ALLAH FOR HIS NAMES AND ATTRIBUTES

- Allah praises Himself in His Book for His Lordship over everything that exists. He praises Himself for being singled out as the only One True God. He praises Himself for not being described with that which does not suit Him, such as taking a son or partner or an associate from His creation out of need. He praises Himself for His great and magnificent Names, Actions and Attributes.

IMPACTS

- Praising Allah is the best supplication.
- Ask Allah Al Hameed to make you praiseworthy in your words, actions and manners.
- Praise Allah for any decree that befalls you.

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الحميد

AL-HAMEED

THE MOST
PRAISEWORTHY

IN THE QUR'AN

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ
وَٱللَّهُ هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ

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

[Surah Al-Fatir [35:15]]

IN THE SUNNAH

O Messenger of Allah (ﷺ) how should we send salah upon you?' He said: 'Say: O Allah, send salah upon Muhammad and upon the family of Muhammad, as You sent salah upon Ibrahim and the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibrahim the family of Ibrahim. You are indeed Worthy of praise, Full of majesty'. [Sahih An Nasa'i 1289]

KNOWLEDGE

THE NAME OF ALLAH, AL-MAJEED

is mentioned twice in the Qur'an.

WHO IS AL-MAJEED?

- Al-Majeed refers to the One Who is vast in great Attributes and has many noble Attributes. Al-Majeed signifies the greatness of His Attributes, their abundance and vastness, and the greatness of His dominion and authority. He is greater and more magnificent and majestic than everything, and to Him belongs magnification in the hearts of His believing slaves. Their hearts are filled with magnifying Him, exalting Him, submitting to Him, and surrendering to His greatness. There is no majesty except His majesty, and no greatness except His greatness, and no beauty except His beauty. All His Names, Attributes, Actions, and Statements are majestic. No one can reach Him to defeat Him, overcome Him or encompass His majesty.
- Of the ways in which one declares his Lord majestic is by praising Him (Tahmeed), declaring Him great (Takbeer), sanctifying Him from all imperfections (Tasbeeh), and declaring Him to be One (Tahleel). Whoever remains steadfast upon this will be happy, without misery and he will win the good of both this world and the next.
- This name is also very exclusive to Mohammed (صلى الله عليه وسلم) and Ibrahim (عليه السلام) when we send blessings upon them and their household. Both of them are Khalil Allah (close companions of Allah). And both of them were granted majestic blessings. Ibrahim (عليه السلام) was not only granted one knowledgeable son, but a continuous line of knowledgeable sons who were prophets. Allah gave Mohammed (صلى الله عليه وسلم) not only the best followers but a continuous line of followers until the Last Day.

IMPACTS

- Send blessings upon the Prophet (صلى الله عليه وسلم) and Allah will praise you ten times.
- Ask Al Hameed Al Majeed to grant you abundant, continuous blessings that will benefit your household.

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المجيد

AL-MAJEED

THE MOST
MAJESTIC

IN THE QUR'AN

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

"They said: "Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be on you, O the family [of Ibrahim] Surely, He (Allah) is All-Praiseworthy, Most Majestic."
[Surah Hud [11:73]]

IN THE SUNNAH

The Messenger of Allah (ﷺ) said: "Send salah upon me and strive hard in supplication, say: (O Allah, send salah upon Muhammad and the family of Muhammad and send blessings upon Muhammad and the family of Muhammad as You sent blessings upon Ibrahim and the family of Ibrahim. You are indeed Worthy of praise, Most Majestic)."
[Sahih Sahih Aj Jam'ie 3783, Authenticated by Al Albani as Sahih]

KNOWLEDGE

THE NAME OF ALLAH, AL-GHANIY

is mentioned eighteen times in the Qur'an.

WHO IS AL-GHANIY?

ALLAH IS THE MOST RICH HIMSELF

- He has absolute richness due to His perfect Names, Attributes and Actions.
- From the perfection of His richness, He does not benefit from the obedience of the obedient, nor is harmed by the disobedience of the disobedient. If all the inhabitants of the earth were to believe, it would not increase anything of His dominion, and if all of them were to disbelieve, it would not diminish anything from His dominion.
- From the perfection of His richness, He is free from having partners or rivals. How can something made of dust be equal to the Lord of the lords? How can the one who is poor, weak, incapable and needy, be equal to the One Who is Rich, Able, Powerful and Self-Sufficient?
- From the perfection of His richness, if all the inhabitants of the heavens and the earth, the first of them and the last of them, were to gather on A plain and ask Him for all they want at the same time, and He were to give them all their requests, it would not diminish anything from His richness.

ALLAH IS THE ENRICHER

- **GENERAL ENRICHMENT** for all the creation in order to survive in this worldly life.
- **SPECIAL ENRICHMENT** for His believing slaves by flooding their hearts with divine understandings and faith. The more one believes, the more Allah enriches Him.

IMPACTS

- Whoever knows his Lord with this great Attribute will know himself. Whoever knows his Lord has absolute richness, knows he has absolute poverty. Whoever knows his Lord has complete ability, knows he has complete inability. The poorer we are to Allah, the more He will enrich us, and He knows best what will enrich us.
- Ask Allah for all types of enrichment. Enrichment is not only material, but richness and satisfaction of the heart.

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الغني

AL-GHANIY

THE MOST RICH

IN THE QUR'AN

وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنْ نَفْسِهِ
 ۚ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۚ
 وَإِنْ تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ
 ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

"And whoever is niggardly, it is only at the expense of his ownself. But Allah is Rich (Free of all wants), and you (mankind) are poor. And if you turn away (from Islam and the obedience of Allah), He will exchange you for some other people, and they will not be your likes."
 [Surah Muhammad [47:38]]

وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ
 وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

"And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is Rich (Free of all wants), Bountiful."
 [Surah An-Naml [27:40]]

KNOWLEDGE

THE NAMES OF ALLAH, AL-HAKEEM, AL-HAAKIM are mentioned almost a hundred times in the Qur'an.

WHO IS AL-HAKEEM, AL-HAAKIM, AL-HAKEM?

These great names affirm perfect judgement and wisdom to Allah Who places everything in its right position.

- Allah's laws are comprised of goodness. His news fills the heart with knowledge and correct belief. All His commandments are beneficial and bring forth beautiful manners, noble qualities, righteous deeds, purified obedience and perfect guidance. All His prohibitions are in harmony with the correct mind and sound natural disposition. He does not prohibit anything except what is harmful for people in their minds, manners, chastity, bodies, and wealth.
- He executes what He wills; no one can repel His decision, and no one can push back His decrees. There is none who reviews the judgements of Allah and only the One Who has perfect seeing, hearing, knowledge and ability can judge perfectly.
- As for wisdom in His commandments and rulings, He is the One Who legislated the laws. He sent down the Books and sent Messengers in order for His slaves to know and worship Him.
- As for wisdom in creation, He created the creation in truth. He did not create them carelessly, nor did He bring them into existence in vain. On the contrary, He created them for the most complete and noble purpose.
- Knowing Allah and worshipping Him Alone without any partners is the purpose of our creation and the greatest blessing of Allah upon His slaves. It is the sole means of attaining eternal happiness and everlasting success.

IMPACTS

- When we know Allah is The Most Wise, then we know nothing is by coincidence, random, chance or luck. Everything happens according to His perfect wisdom.
- We should ask Allah to grant us wisdom and judgement and to seek it from the Qur'an and Sunnah.

(33) – (34)

الحكيم
الحاكم

AL-HAKEEM
AL-HAAKIM

THE MOST WISE
THE RULER

IN THE QUR'AN

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ
فَلَا مُمْسِكَ لَهَا ۖ وَمَا
يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ
بَعْدِهِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ

"Whatever of mercy, Allah may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise."
[Surah Fatir [35:2]]

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

"Is not Allah the Best of judges?"
[Surah At-Teen [95:8]]

KNOWLEDGE

THE NAME OF ALLAH AL-'ADHEEM

is mentioned six times in the Qur'an.

WHO IS AL-'ADHEEM?

1. ALLAH IS THE MOST MAGNIFIED HIMSELF

- All of Allah's Names, Attributes and Actions are magnificent and great. Allah's mercy, ability, gifts, beauty and highness are all grand. People are not born great, but adopt the quality, though Allah is The Most Magnificent Himself.
- From the greatness of Allah, the heavens and the earth are smaller than a mustard seed in the Hands of Allah. The size of heavens and the earth compared to the Kursi of Allah are like a ring in a barren desert, and the size of Kursi of Allah compared to the Throne of Allah is like a ring compared to a barren desert, so how great is the One Who rose over The Throne?
- How awful is the injustice of the one who gives the right of Allah to other than Him or associates partners with Him. Whoever associates partners with Allah has not estimated Allah with His due estimate, and has not exalted Him with His due exaltation.

2. ALLAH MAGNIFIES WHATEVER HE WILLS

- Allah magnifies places such as Makkah, Medina, and the mosques. Allah magnifies times such as Ramadan, the sacred months and the last third of the night. Allah magnifies the provision and reward for good deeds.

MAGNIFICATION OF ALLAH INCLUDES

- To obey Him and not disobey Him. To remember Him and not forget Him. To be grateful to Him and not ungrateful. To submit to His commands, laws and rulings and not object His legislation. To magnify what He magnifies from times, places, people and deeds.

IMPACTS

- To always hope for great things from Allah Al 'Adheem.
- To magnify and love Allah because this is the definition of attachment and devotion to Allah.
- To be humble and not make ourselves great.
- To respect and not mock the symbols of Islam such as the hijab, adhaan and hajj.

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العظيم

AL-'ADHEEM

THE
MAGNIFICENT

IN THE QUR'AN

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

"To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great."

[Surah Ash Shura [42:4]]

IN THE SUNNAH

The Messenger of Allah (ﷺ) said:

"He who visits a sick person who is not on the point of death and supplicates seven times: I beseech Allah the Most Great, the Lord of the Great Throne, to cure you, Allah will certainly cure him from that sickness."

[Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 7, Hadith 906]

KNOWLEDGE

THE NAME OF ALLAH AL-QAWIY is mentioned numerous times in the Qur'an.

WHO IS AL-QAWIY?

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

FROM THE DISPLAYS OF ALLAH'S POWER

1. Granting victory to His Prophets and supporting His believing slaves.
2. Destroying the wrongdoers and punishing the criminals with different types of punishments.
3. Maintaining the heavens and earth by His command and protecting them and what is in them by His power; nothing renders Him incapable.
4. Provision is in His Hands; He grants it to whomever He wills.
5. There is no fleeing except to Him and there is no refuge nor escape for the slave except with Him.
6. He does whatever He wills. Nothing in this universe takes place whether it is movement or stillness, elevation or debasement, honor or dishonor, giving or preventing, except that it occurs by His permission.

THERE IS NO CHANGE OR MIGHT EXCEPT BY ALLAH (لا حول ولا قوة الا بالله): is a word of submission, surrendering and freeing oneself from all might and power except by Allah. The slave does not own anything and does not have the ability to avert harm or bring goodness except by the permission of Allah. He cannot go from disobedience to obedience, from sickness to health, or from weakness to power except by Allah.

IMPACTS

- Increase in saying **THERE IS NO CHANGE OR MIGHT EXCEPT BY ALLAH** (لا حول ولا قوة الا بالله) as it is a tree in paradise, treasure of paradise and door of paradise.
- Ask Al Qawiy to give you strength in your faith, mental strength, physical strength and emotional strength.

(36)

القوي

AL-QAWIY

THE ALL-POWERFUL

IN THE QUR'AN

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

"They have not estimated Allah His Rightful Estimate. Verily, Allah is All-Strong, All-Mighty."
[Surah Al-Hajj [22:74]]

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

"Allah has decreed: 'Verily! It is I and My Messengers who shall be the victorious.' Verily, Allah is All-Powerful, All-Mighty."
[Surah Al-Mujadilah [58:21]]

وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

"Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty."
[Surah Al-Hajj [22:40]]

KNOWLEDGE

THE NAME OF ALLAH AL-MATEEN

is mentioned once in the Qur'an and in conjunction with the Attribute of Allah – The Owner of Power.

WHO IS AL-MATEEN?

- He is the Most Strong, intense and ultimate in power and ability. All types of power, strength and ability are included in this Name. He is never exhausted nor is He burdened by His actions.
- Al Mateen is The Most Strong and there is no discontinuity to His strength. There is no instance where fatigue, tiredness, laziness or boredom touches Him.
- The Name of Allah Al-Mateen appears in the context of provision, thus we should be assured our provision will reach us.
- Allah Al Mateen causes our provision to flow and to always come with ease as long as we fulfill the purpose of our creation which is worship Him alone.
- Allah mentions twice in the Qur'an that His plan is firm and strong. No matter how much the plotters attempt to disguise themselves or change their plots, Allah's plan against them is always ahead of theirs. No one can escape Allah, and no one can stop Him or prevent Him.

IMPACTS

- To be at rest because our provision will never be discontinued.
- To focus on worshipping Allah alone, then our provision will be the best.
- Ask Allah Al Mateen to grant you constant power, energy and ability. We do not want to be full of energy one day and then lazy the next day.
- Also ask Him to be granted constant firmness in faith, constant love in relationships and constant health and well-being.
- Discontinue from attaching to other than Allah because no one else is constant. People change so that we turn to the One Who is constant ability and strength.
- Do not fear the plot of the plotters because Allah is Al Mateen.

(37)

المتين

AL-MATEEN

THE MOST
STRONG

IN THE QUR'AN

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا
لِيَعْبُدُونِ

"And I (Allah)
created not the
jinn and mankind
except that they
should worship Me
(Alone)."

مَا أُرِيدُ مِنْهُمْ مِّن رِّزْقٍ وَمَا أُرِيدُ
أَنْ يُطْعَمُونِ

"I seek not any
provision from
them (i.e. provision
for themselves or
for My creatures)
nor do I ask that
they should feed
Me."

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ
الْمَتِينِ

"Verily, Allah is the
All-Provider, Owner
of Power, the Most-
Strong."

[Surah Adh-Dhariyat
[51:56 to 58]]

KNOWLEDGE

THE NAME OF ALLAH AS-SAMEE' is mentioned almost fifty times in the Qur'an.
WHO IS AS-SAMEE'?

1. ALLAH HEARS ALL SOUNDS AND KNOWS ALL MEANINGS

- As-Samee' is the One Who hears all sounds despite them being spoken in different languages and for diverse needs. Speech is the same to Allah whether it is spoken out loud or in secret. His hearing is perfect and it encompasses all sounds; they neither sound different to Him, nor are they mixed up.
- No sound occupies Him from hearing another sound, nor does His hearing mistake the various requests, nor do the plentiful slaves who ask, tire Him.
- If all of mankind and the jinn asked Allah at the same time, each having a different request in a different tongue and dialect, He would hear them all without mixing up a sound with another sound, nor a language with another language, nor a need with another need.

2. ALLAH RESPONDS AND ACCEPTS

- Hearing that is attributed to Allah As Samee' includes responding; He responds to those who invoke Him.
- When we say in the prayer (سمع الله لمن حمده) **"ALLAH RESPONDS TO THOSE WHO PRAISE HIM"**; this means He not only hears, but also responds.

IMPACTS

- Speak good and truthful words and guard the tongue from saying anything displeasing to Allah As Samee'.
- Invoke Allah by the Name As Samee' because He responds to the invocations.
- Do not invoke the dead or idols because they cannot hear. Thus one should not commit shirk by attributing to them qualities of hearing and responding.
- Be a good listener; hear and obey as that is the quality of a believer.
- The more we believe and draw closer to Allah through the obligations and voluntaries, the more He will become our hearing which means we will hear what is pleasing to Him, and will be protected from hearing anything displeasing to Him.

(38)

السميع

AS-SAMEE'

THE ALL-
HEARING

IN THE QUR'AN

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ
فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ

"And if an evil whisper comes to you from Shaitan (Satan), then seek refuge with Allah. Verily, He is All-Hearer, All-Knower."

[Surah Al-'Araaf [7:200]]

IN THE SUNNAH

The Messenger of Allah (ﷺ) said: "He who recites three times every morning and evening: 'In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing),' nothing will harm him."

[Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 16, Hadith 1457]

KNOWLEDGE

THE NAME OF ALLAH AL-BASEER is mentioned more than forty times in the Qur'an.

WHO IS AL-BASEER?

1. ALLAH AL-BASEER SEES ALL THINGS

- Al-Baseer is the One Who has perfect vision. It is obligatory for us to believe that Allah sees with two Eyes that befit His Majesty and Perfection.
- He sees all visions; He sees everything no matter how fine and small it may be. He sees all that is under the seven earths just as He sees all that is above the seven heavens. He sees all that exists and does not exist, He sees the seen and unseen, and He sees all that is apparent and hidden. He sees the black ant, crawling on a hidden rock in the darkness of the night. He sees the food passing through its body and He sees the blood flowing through its veins.

2. ALLAH AL-BASEER IS THE OWNER OF INSIGHT AND IS AWARE OF ALL THINGS

- Allah sees the conditions of His slaves and He is All-Aware of them. He sees the turning of the hearts and what they conceal, and He sees the betrayal of the eyes. None of the acts of the slave are hidden from Him; He encompasses all deeds, stores them and guards them. The secrets are open for Him and the unseen is seen for Him.

IMPACTS

- Worship Allah with Ihsan (highest level of Islam) which is to worship Him as if you see Him, and if you do not achieve this state of devotion, then He sees you.
- Observe, reflect, see the lessons behind matters and look at Allah's ayat in order to increase in faith.
- Lower the gaze from looking at what is unlawful then the eyes of the heart will be able to see. The eyes of the heart are insight which is to be able to see Allah's actions, names and His ayat through decrees and situations.
- Invoke Al-Baseer to look after you with care and support (إِنَّكَ كُنْتَ بِنَا بَصِيرًا) (Verily You are Ever a Well-Seer of us).

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البصير

AL-BASEER

THE ALL-SEEING

IN THE QUR'AN

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ
وَهُوَ السَّمِيعُ الْبَصِيرُ

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

[Surah Ash-Shura [42:11]]

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ
فِتْنَةً أَتَصْبِرُونَ ۖ وَكَانَ
رَبُّكَ بِصِيرًا

"And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything)."

[Surah Al-Furqan [25:20]]

KNOWLEDGE

THE NAMES OF ALLAH AL-QAHIR, AL-QAHAAR are together mentioned eight times in the Qur'an (Al-Qahaar is mentioned six times and Al-Qahir is mentioned twice).

WHO IS AL-QAHIR AL-QAHAAR?

ALLAH AL-QAHIR

- He is the One Who overcomes all and puts everything in its place. Some people dominate but there is no wisdom and they put things in the wrong place.

ALLAH AL-QAHAAR

- Al-Qahaar is a hyperbolic form of Al-Qahir and they both mean the One Who subdues all the creation.
- Allah Al-Qahaar has been mentioned six times in the Qur'an and it is joined with "Al-Wahid" (The One).
- Shaikh As-Saa'dy (may Allah have mercy on him) said in his Tafsir: "You do not find oneness and dominance belonging to anyone except Allah. Every creature has a creature dominating them and above each dominator is a dominator higher than him, until the domination ends with Al-Wahid, Al-Qahaar."
- There can never be two who are equal in their level of subdual. The One Who subdues all, is thus the One Who has no equal. He is the One Who deserves to be worshipped Alone just as He Alone subdues everything. This negates associating partners with Allah and falsifies taking rivals with Him. How can a creature subdued by Allah be equal to Allah Al-Wahid, Al-Qahaar? Exalted is Allah from what they associate with Him and Sanctified is He from what they ascribe to Him.

IMPACTS

- Worship Allah alone and stay away from shirk.
- Submit and surrender to Allah because we cannot overpower Him in any way, not with our minds or bodies.
- Ask Al-Qahir Al-Qahaar to subdue any type of wiswas, disease, sickness, fear, depression and any recurring negative thoughts.
- Do not force or bully anyone. There is no compulsion in the religion, so what about anything else?

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القاهر
القهار

AL-QAHIR
AL-QAHAAR

THE SUBDUER
THE IRRESISTIBLE

IN THE QUR'AN

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ
الْحَكِيمُ الْخَبِيرُ

"And He is the Irresistible, above His slaves, and He is the All-Wise, Well-Acquainted with all things."

[Surah Al-An'am [6:18]]

يَوْمَ هُمْ بَارِزُونَ ۚ لَا يَخْفَىٰ عَلَى اللَّهِ
مِنْهُمْ شَيْءٌ ۚ لَّمَّا لَمِنَ الْمَلَكُ الْيَوْمَ ۚ لِلَّهِ
الْوَحْدِ الْقَهَّارِ

"The Day when they will (all) come out, nothing of them will be hidden from Allah. Whose is the kingdom this Day? (Allah Himself will reply to His question): 'It is Allah's, the One, the Irresistible!'"

[Surah Ghafir [40:16]]

IN THE SUNNAH

When the Messenger of Allah (ﷺ) would turn at night, he would say: "There is no god but Allah, the One, the Irresistible, Lord of the heavens, the earth and everything in between them, the all Mighty, the Ever forgiving."

[Sahih Aj Jam'ie 4693, Authenticated by Al Albani]

KNOWLEDGE

THE NAME OF ALLAH AL-WAHAAB,

is mentioned three times in the Qur'an.

WHO IS AL-WAHAAB?

- Al-Wahaab is the One Who constantly bestows many gifts, favors and blessings upon us. In His Hands are the treasures of all that is in the heavens and the earth, and He deals with His kingdom as He wills.
- In the Qur'an, Allah mentions the different types of gifts He bestows, as well as mentioning His Messengers and the righteous from amongst His slaves who are seeking to attain these gifts.

AMONG THE GIFTS OF ALLAH AL WAHAAB

- Firmness on the faith.
- Mercy from Allah, which leads to happiness in this life and the next.
- Wisdom and Kingship
- To be granted a righteous spouse and offspring, which are the coolness of one's eyes. Meaning, those who ask Allah to bring forth from their loins offspring who will obey Him, worship Him and not associate with Him.
- Children are granted according to Allah's wisdom and will. Some couples are granted only females, others only males, some are granted both and others, none at all.
- If a person's life is based upon faith and Taqwa (piety/fear), then this is the most honorable gift. And if Allah takes his life away upon this state, then he has attained multitudes of gifts beyond what he has seen in this worldly life. He will have attained what no eye has seen, no ear has heard and what has not crossed the hearts or minds of anyone.

IMPACTS

- Invoke Allah Al Wahaab for righteous spouses, offspring companions and to remain firm on the religion.
- Do not be afraid that someone will take away your gifts.
- Return and repent back to Allah and then you will feel and see Allah's gifts. Just as Suleiman (عليه السلام) repented to Allah and was then granted kingdom.
- Give gifts to one another and you will love one another.

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الوهاب

AL-WAHAAB

THE BESTOWER

IN THE QUR'AN

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

"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 Aal-'Imran [3:8]]

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ
الْعَزِيزِ الْوَهَّابِ

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

[Surah Saad [38:9]]

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

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

[Surah Saad [38:35]]

KNOWLEDGE

THE NAME OF ALLAH AL-MUTAKABBIR, is mentioned once in the Qur'an.
WHO IS AL-MUTAKABBIR?

- Al-Mutakabbir is a Name which denotes greatness and supremacy. This is an exclusive name and attribute for Allah alone. It is a dispraised quality for humans to show supremacy and arrogance. What causes someone to be arrogant? They think they are intelligent, exclusive, no one is like them and everyone else is below them. They think they are above the truth.
- Allah is Al-Mutakabbir, supreme and above every evil, injustice, oppression and shortcomings. This entails affirming His Perfect Names, Attributes, and Actions.
- Supremacy befits none except Him because He Alone is the Owner while everything besides Him is owned. He Alone is the Nurturer while everything besides Him is nurtured. He Alone is the Creator while everything besides Him is created. He Alone is singled out with perfection, beauty, grandeur, while everything besides Him is imperfect, flawed and perishes.
- If the slave is arrogant, especially regarding the purpose he was created to fulfill (which is the worship of Allah Alone), Allah will disgrace him in this life and the next.
- Allah is Supreme in His divinity and does not accept for something else to be worshipped but Him. He is exalted from having a wife, partner, father or child, or any of these types of relations.

IMPACTS

- Magnifying and exalting Allah because He is Supreme.
- This name removes shirk and arrogance from the heart because one atom of arrogance prevents a person from entering paradise.
- This name gives us security because no one is supreme but Allah.
- Do not humiliate or put down others.
- Do not think "no one is like me, no one can understand me, I don't need anyone". Such a person will only listen to his voice and fall into the trap of the shaitan by becoming arrogant and above others.

(43)

المتكبر

AL-
MUTAKABBIR

THE SUPREME

IN THE QUR'AN

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

"He is Allah, Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him."

[Surah Al-Hashr [59:23]]

KNOWLEDGE

THE NAME OF ALLAH AL-MU'MIN,

is mentioned once in the Qur'an.

WHO IS AL-MU'MIN?

- Al-Mu'min means Al-Musaddiq (المصّدّق), The One Who confirms the truth.
- The greatest matter which Allah confirms and bears witness to is His Oneness. There is no greater and nobler witness than Allah, the Lord of all that exists, for the greatest matter that is witnessed which is Tawheed (Oneness) of Allah.
- He confirms the truth of His Messengers and Prophets in what they convey from Him, and testifies they are truthful with evidences which prove their truthfulness.
- He confirms the truthfulness of a believer. He will show the people they are on the Straight Path in order to make others believe in Allah.
- Allah confirms all that He promises, if we give charity then He will increase us, if we have taqwa, He will make a way out for us. If we do ihsan, we will be shown ihsan.
- Allah informed that His slaves will surely see signs in the universe and in themselves which prove to them the revelation is the truth.
- Another meaning of Al-Mu'min is the One Who grants security to the one in fear. Al-Mu'min is the One Who keeps His creation safe from being unjust to them.
- We will be safe and secure when we believe in Allah because faith is connected to security. The safest state is to be a believer.
- He gives security to His believing slaves from His torment and punishment and admits them into the Gardens of Delight as He has promised them.

IMPACTS

- Be a true believer and not someone who spreads doubts or rumors to others. Do not be a cause to terrify or scare the people.
- Speak with faith, confirmation and evidence and not out of desire.
- When in fear, ask Allah Al Mu'min to grant you security.
- When accused of lying, ask Allah Al Mu'min to prove your truthfulness.

(44)

المؤمن

AL-MU'MIN

THE VERIFIER
OF TRUTH AND
GRANTOR OF
SECURITY

IN THE QUR'AN

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

"He is Allah, Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him."

[Surah Al-Hashr [59:23]]

KNOWLEDGE

THE NAME OF ALLAH AL-BARR, is mentioned once in the Qur'an.

WHO IS AL-BARR?

- Al-Barr is the One Who encompasses all His creation with His kindness, favors and generosity. There is no measure to His giving, kindness, vastness and generosity.

GENERAL BIRR (KINDNESS)

- This includes all the creation. There is no person except Allah's favors have been extended to him and His goodness has poured over him.
- This honor includes creating the human in a beautiful form, stature, and image. Allah granted him hearing, sight and a heart. He made him walk upright on two feet, eating with his hands, unlike other animals who walk on four and eat with their mouths.

SPECIAL BIRR (KINDNESS)

- From His Birr towards His believing slaves is wanting ease for them and not wanting hardship. He accepts the little of their good deeds and rewards them abundantly for it. He recompenses the good deed with ten of its like and multiplies it for whomsoever He wills. He does not recompense the evil deed except with one of its like.
- From His Birr towards them is pardoning them, concealing their sins, and overlooking their mistakes. A person will not know Allah's Birr until he recognizes Allah concealed him at the time he was sinning, although He had perfect sight of him. Had He willed, He could have easily exposed him in front of His creation.
- Al-Barr loves the people of Birr (piety, righteousness and obedience); therefore, He brings their hearts closer to Him in accordance to how much they do of Birr. He loves these actions and rewards them with guidance, success, and elevation in this world and the next.

IMPACTS

- Ask Allah to be among the Abrar whose hearts are boiling and flowing to do good deeds. They give truthfully, vastly and with compassion.
- Be open-hearted and broad-minded as Allah is Al Barr.
- Show birr to others, especially the parents. We should do the most good to them while they are alive and after they die by supplicating for them, giving charity on their behalf and to treat their friends with kindness.

(45)

البر

AL-BARR

THE MOST KIND

IN THE QUR'AN

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ
يَتَسَاءَلُونَ

"And some of them draw near to others, questioning."

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا
مُشْفِقِينَ

"Saying: "Aforetime, we were afraid (of the punishment of Allah) in the midst of our families."

فَمَنْ لِّلَّ عَلَيْنَا وَوَقَّانَا عَذَابَ
السَّعِيرِ

""So Allah has been gracious to us, and has saved us from the torment of the Fire."

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۚ إِنَّهُ هُوَ
الْبَرُّ الرَّحِيمُ

""Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."

[Surah At-Tur [52:25-28]]

KNOWLEDGE

THE NAMES OF ALLAH AL-WALI AL-MOWLA are each mentioned twelve times in the Qur'an.

WHO IS AL-WALI AL-MOWLA?

- The two Names have common meanings though Al-Wali is the Loving Companion while Al-Mowla is the One taking charge of all affairs.

GENERAL GUARDIANSHIP AND ALLEGIANCE

- This is Allah's managing of affairs for all His creation. All His slaves are subject to His commands and decrees. There is no escape for any one of them from the authority of His will and the expanse of His ability.
- The allegiance which is negated here is the allegiance of love, success, victory, and support. This is exclusively for the believer and the disbeliever has no share in it.

SPECIAL GUARDIANSHIP AND ALLEGIANCE

- The special allegiance of Allah cannot be attained except with truthful belief and Taqwa (piety/fear) of Allah in both secret and open, and striving to draw closer to Allah through performing the obligations of Islam and recommended acts in the religion.
- It is a companionship full of feelings, love and nearness to Allah. Allah Al-Wali takes care of them in a special way and they are priority.
- He takes them out from darkness to light, and grants them support and victory. He shows His care to them by guiding them to faith and opening righteous deeds. He keeps them away from harm, and if they make a mistake, He is quick to reform them so they may remain near to Him, and is quick to expiate and forgive their sins. He will declare war against anyone who wants to harm them.

IMPACTS

- Believe and have taqwa to attain Allah's special guardianship and be among His awliya.
- No one knows who are awliya Allah thus we cannot take righteous people as mediators because that is shirk.
- If we are in charge of others, then we should make matters easy for them.
- When feeling alone, Allah Al Wali is The Loving Companion Who never leaves us.

(46) – (47)

الولي
المولى

AL-WALI
AL-MOWLA

THE LOVING
COMPANION

IN THE QUR'AN

أَنْتَ وَلِيُّنَا فَاعْفِرْ لَنَا وَارْحَمْنَا
وَأَنْتَ خَيْرُ الْغَافِرِينَ

"You are our Waliy (Protector), so forgive us and have Mercy on us, for You are the Best of those who forgive."
[Surah Al-A'raf [7:155]]

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ

"You are our Mawla (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people"
[Surah Al-Baqarah [2:286]]

KNOWLEDGE

THE NAME OF ALLAH AL-JABBAAR

is mentioned once in the Qur'an.

WHO IS AL- JABBAAR?

FIRST: THE COMPELLER, THE DOMINATOR

- Al-Jabbaar is the One Who overpowers everything. Everything is subdued and humbled before Him. The upper and lower worlds and all they comprise are submissive to Him in their movement and stillness. They do not have a say in any of the affairs, nor in the judgements and rulings. There is no judge except Him, no Lord except Him, and no God besides Him.

SECOND: THE MENDER

- He is the One Who mends the broken, enriches the poor, and makes the difficult easy. He mends those who are sick and afflicted by granting them patience and well-being along with compensating them with a great reward in return for their affliction. He especially mends those whose hearts are humble before His greatness and majesty with a special mending. He mends the hearts that love Him with more knowledge about Him. And for those who hope for His favors by flooding their hearts with divine love, insight, direction, and guidance.
- He will mend all that is broken without impacting something else negatively. Unlike people who try to fix one area in their life, but end up hurting another.

THIRD: THE MOST HIGH

- He is The Most High over all things and to Him belongs all the meanings of highness: He Himself is High, He is High in His status, and He is High in his dominance.
- Dominance is for Allah Alone and whoever is a tyrant from among the creation has earned the wrath of Allah and deserves His punishment. Allah promises whoever is like that will be met with severe torment.

IMPACTS

- Ask Allah Al-Jabbaar to fix anything broken in your life. He can mend broken hearts, relationships, jobs, health, homes, families and children.
- To depend on Allah Al-Jabbaar to fix anything that is broken and not wait for others to fix things for us.
- For anyone oppressed and being dominated, know Allah is Al-Jabbaar Who dominates all.

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الْجَبَّارُ

AL-
JABBAAR

THE MENDER

IN THE QUR'AN

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

"He is Allah, Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him."

[Surah Al-Hashr [59:23]]

IN THE SUNNAH

The Messenger of Allah (ﷺ) said: The Compeller (Al-Jabbar) will seize His heavens and His earths in His Hand then He will say: "I am the Compeller, I am the King. Where are the tyrants? Where are the arrogant?"

[Sunan Ibn Majah Book 37, Hadith 4416]

KNOWLEDGE

THE NAME OF ALLAH AR-RAOUF is mentioned ten times in the Qur'an.

WHO IS AR-RAOUF?

- Allah Ar Raouf is the One Who shows compassionate mercy without painful nurturing. Sometimes mercy (رحمة) can come in the form of something painful to attain a good result, but (رأفة) is mercy without pain.
- Out of Allah's compassion, He will protect the true faith of the believers from loss and waste. Just as He initiated their guidance to faith, He will protect it and perfect it for them, out of His compassion, mercy, and favor upon them.
- Out of Allah's compassion, He warns the creation so they may not go through the pain of sins.
- Out of Allah's Compassion, He will open good deeds for them to keep them away from falling into sins.
- Out of Allah's Compassion, He makes the His ayat clear so they may learn with ease. Some people learn the hard way through painful experiences and some people learn the easy way through Allah's ayat.
- Out of Allah's Compassion, He does not hasten the punishment for those who sin. On the contrary, He gives them time, grants them well-being, and provides for them, whilst they harm themselves and His special believing slaves.
- Out of Allah's Compassion, He subjects the earth and all that is in it from the seas, animals, plants and objects.
- Out of Allah's Compassion to His believing slaves, He joins them through faith, religion, and Taqwa (piety/fear) and makes the latter of them love the former of them, thus invoking for them for every good.

IMPACTS

- Ask Ar-Raouf to be dealt with compassion and no pain.
- Be compassionate to yourself and others, and do not bring pain to yourself or others. Do not make others suffer or feel bad.
- The Prophet (صلى الله عليه وسلم) was the most compassionate person and following his Sunnah brings ease for us and protects us from pain. Thus following his Sunnah will grant us a painless life.

(49)

الرؤوف

AR- RAOUF

THE MOST
COMPASSIONATE

IN THE QUR'AN

هُوَ الَّذِي يُنْزِلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ
لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ
اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ

"It is He Who sends down manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave [Muhammad (peace and blessings of Allah be upon him)] that He may bring you out from darkness into light. And verily, Allah is to you Full of Kindness, Most Merciful."

[Surah Al-Hadid [57:9]]

وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ
لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا
تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ
رَءُوفٌ رَّحِيمٌ

"And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful."

[Surah Al-Hashr [59:10]]

KNOWLEDGE

THE NAME OF ALLAH AT-TAWWAAB

is mentioned eleven times in the Qur'an.

WHO IS AT-TAWWAAB?

- At-Tawwab is the One Who guides whomsoever He wills from His slaves to repent by initiating the feelings of repentance in them, and then He accepts the repentance of those who repent truthfully. Allah is happy when His slave repents and returns back to Him.
- Allah stretches His Hands to the sinner of the morning so he may repent and He stretches His Hands to the sinner of the evening so he may repent.
- He will stretch His Hands to the sinner and inspire his heart to feel guilty, and then He will teach him how to repent. Then the person feels guilty and is determined to not return to the sin because he hates it.
- Allah will return to Him by opening good deeds for him and He will exchange his sins with good deeds.
- The doors of repentance are always open until the soul has reached the throat at the time of death and until the sun rises from the west.

THE CONDITIONS FOR REPENTANCE ARE:

- To be sincere in repenting for Allah's sake alone
- To quit the sin
- To feel ashamed and regret for committing the wrong
- To resolve to not repeat the sin again
- To return the rights to the people: if the sin involves the rights of another person such as money or property then one should return it. If it involves slandering a person, then one should seek forgiveness from the person. If one is unable to do so, then supplicate for the person in goodness.

IMPACTS

- To always want to return to Allah. Repenting is not only for our sins, but for the shortcomings in our worship.
- To never despair from the mercy of Allah. No matter how great the sin may be, Allah always stretches His Hands to the sinner so he may repent.
- To accept the mistakes of others and to take the initiative to make others return back to Allah.

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التَّوَّابُ

AT-TAWWAAB

THE INITIATOR
AND ACCEPTOR
OF REPENTANCE

IN THE QUR'AN

ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۚ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

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

[Surah At-Tawbah [9:118]]

IN THE SUNNAH

We counted the Messenger of Allah (صلى الله عليه وسلم) would say a hundred times during a seating: "My Lord, forgive me and accept my repentance, verily You are The Acceptor of Repentance, The Especially Merciful."

[Sahih Abu Dawud 1516, Authenticated by Al Albani as Sahih]

KNOWLEDGE

THE NAME OF ALLAH AL-HALEEM is mentioned eleven times in the Qur'an.

WHO IS AL-HALEEM?

- Al-Haleem is the One Who does not hasten upon His slaves, the punishment for their sins and disobedience. He sees His slaves while they are disbelieving in Him and disobeying Him, yet He is forbearing with them. He postpones and does not hasten punishment and continues to bestow blessings upon them despite their many sins and slips. He grants them respite so they will perhaps repent. Allah's Forbearance towards those who disbelieve in Him and disobey Him is out of His Knowledge, Power, and Ability, and not out of incapability.
- In life we go through many sins and every sin has an impact, pain and evil consequence linked to it. The greater the sin, the greater the impact and pain. How many sins do we commit yet we do not feel it? This is because Allah is Al Haleem – The Most Forbearing.
- He showers the slaves with apparent and hidden blessings despite the sins they have committed and have not repented from. This is from His forbearance to give them time to realize their mistakes and to not take them to account on the spot.
- Allah is forbearing towards the believer who could be doing better and He is forbearing towards the disbelievers despite associating partners with Him, doing acts which earn His wrath, strive in opposing Him and His Religion, and showing enmity towards His believing slaves. He shows forbearance to them and grants them well-being. He still invites them to Paradise, accepts their repentance if they repent to Him, and exchanges their sins to good deeds.

IMPACTS

- Supplicate to Allah Al Haleem for removal of distress as that is one of the names for the supplication of distress.
- We should not seek revenge, judge others or be quick to react. Rather we should control our anger, take things with ease, reform with patience and not rush.
- Do not account people or children on the spot. The more we are forbearing to others, the more Allah Al Haleem will deal with us with forbearance.

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الحليم

AL-HALEEM

THE MOST
FORBEARING

IN THE QUR'AN

إِنَّ اللَّهَ يُنْزِلُ السَّمَاءَاتِ وَالْأَرْضِ
أَنْ تَزُولَا ۖ وَلَئِنْ زَالَتْ إِنْ أَمْسَكْتَهُمَا
مِنْ أَحَدٍ مِّنْ بَعْدِهِ ۖ إِنَّهُ كَانَ حَلِيمًا
غَفُورًا

"Verily! Allah grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving."

[Surah Fatir [35:41]]

IN THE SUNNAH

The Messenger of Allah (ﷺ) used to supplicate

in times of distress:
"There is no god but Allah, the Great, the Forbearing, there is no god but Allah, the Lord of the Magnificent Throne. There is no god but Allah, the Lord of the Heaven and the Earth, the Lord of the Honorable Throne."

[Sahih Muslim 2730]

KNOWLEDGE

THE NAME OF ALLAH ASH-SHAHEED

is mentioned nineteen times in the Qur'an.

WHO IS ASH-SHAHEED?

1. ALLAH IS ALWAYS PRESENT

- Ash-Shaheed is the One Who is always present and never absent from any scene. He sees everything, there is nothing hidden from Him. He hears all sounds, whether hidden or loud. He sees all things, whether fine or great, small or big. His knowledge encompasses everything and He is a Witness for or against His slaves, depending on their actions.

2. ALLAH DISCLOSES THE TESTIMONY WITH EVIDENCE

- Allah bears witness Himself to the greatest testimony (لا اله الا الله) – there is no one worthy of worship except Him.
- He will disclose the truthfulness of the believers. He will disclose the oppression of those oppressed, and the innocence of those who are wrongly accused.

3. THE JUDGEMENT

- Allah witnesses everything and He will judge who is the believer and who is the disbeliever, who is the obedient and who is the disobedient and who is truthful and who is the liar.
- Allah chooses whomever He wills to witness matters. When something is witnessed it brings out the truthfulness or dishonesty of a person. Thus the person will either increase in faith or disbelief.

IMPACTS

- Allah causes us to witness scenes in the duniya which are glimpses of the scenes of the hereafter, thus the unseen becomes seen. For example, when we are greeted as we enter a place, we remember "how will it be to be greeted by the angels in paradise?" So we ask Allah to admit us to paradise. When we get burnt while cooking, we remember the burning of the fire in the hereafter so we seek refuge with Allah from it.
- Ask Allah Ash Shaheed to end all open cases and finalize any disputes. He witnesses everything and can bring evidence for a final judgement.
- If wrongly accused or oppressed, Allah witnesses everything to bring evidence and judgement.

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الشهيد

ASH-SHAHEED

THE ALL-WITNESS

IN THE QUR'AN

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۚ قُلِ اللَّهُ ۚ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۚ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ ۚ أَنتُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ ۚ قُلْ لَا أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

"Say): "What is the most great in witness?" Say: "Allah (the Most Great!) is Witness between me and you; this Quran has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allah there are other gods?" Say "I bear no (such) witness!" Say: "But in truth He (Allah) is the only one God. And truly I am innocent of what you join in worship with Him."

[Surah Al An'am [6:19]]

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

"Say: "Sufficient is Allah for a witness between me and you. Verily! He is the All-Knower, the All-Seer of His slaves."

[Surah Al Israa [17:96]]

KNOWLEDGE

THE NAMES OF ALLAH AR-RAZIQ AR-RAZAAQ

are mentioned together six times in the Qur'an. Ar-Raziq is mentioned five times as (خير الرازقين) – "The Best of Providers" and Ar-Razaaq is mentioned once.

WHO IS AR-RAZIQ AR-RAZAAQ?

- Allah is Ar-Raziq the One Who has taken responsibility upon Himself for the provision of His slaves. Allah Ar Razaaq denotes the One Who is constantly and excessively providing to all the creation, at all times.

ALLAH'S PROVISION FOR HIS SLAVES IS TWO TYPES

1. GENERAL PROVISION

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

2. SPECIAL PROVISION

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

IMPACTS

- Ask Allah to be provided with no limit.
- The more taqwa a person has (not following his desires), the more Allah will provide him from where he cannot imagine.
- To not be miserly. For the one who gives, Allah will provide him better than what he has given.
- Do not be proud if you get something and do not be jealous of others if they have something. Ask Allah Ar Raziq Ar Razaaq to provide you.

(53) – (54)

الرازق
الرزاق

AR-RAZIQ

AR-RAZAAQ

THE PROVIDER
THE EVER-
PROVIDER

IN THE QUR'AN

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"Verily, Allah is the All-Provider, Owner of Power, the Most Strong."

[Surah Adh-Dhariyat [51:58]]

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ

"Say: 'Truly, my Lord enlarges the provision for whom He wills of His slaves, and restricts (it) for him, and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers."

[Surah Saba [34:39]]

IN THE SUNNAH

The people said:

"Messenger of Allah (ﷺ), prices have shot up, so fix prices for us." The Messenger of Allah (ﷺ) said: "Allah is the One Who fixes prices, Who withholds and stretches, Who provides, and I hope that when I meet Allah, none of you will have any claim on me for an injustice regarding blood or property."

[Sunan Abi Dawud 3451]

KNOWLEDGE

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

WHO IS AL-QUDDOOS?

- Sanctification of Allah is the purest tawheed. Sanctifying Allah entails ascribing all purity to Him and exalting Him because He has no partners. We purify ourselves by repenting and asking for forgiveness for Him, then we seek blessings from Him.
- Blessings from Allah cannot be attained without purifying ourselves and sanctifying Allah from any associates or partners.
- Allah loves purity and cleanliness, and anything related to religion needs to be clean and pure. Going to places where the name of Allah is exalted needs to be clean and the ones entering it need to be clean. Just as Allah informed Musa (peace be upon him) to remove his sandals as he entered the sacred valley to speak to Him. If we want blessings in our knowledge, worship and faith then we need to be clean inwardly and outwardly.
- Allah called "Jibreel" – Ruh Al Qudus – The Holy Spirit – because anyone delivering the words of Allah and anyone receiving it needs to be pure as well.

1. HE IS THE PURE

- Al Quddoos is pure from any faults, imperfections or from anyone being equal to Him. He is free from any dispraise which people attribute to Him.

2. HE IS THE MAGNIFIED

- Al Quddoos is the One Who is magnified and respected. We should not exalt ourselves or anyone else because no one is sanctified but Allah.

3. HE IS THE BLESSED ONE

- Al Quddoos is blessed Himself and He blesses whomever and whatever He wills.

IMPACTS

- To purify ourselves and not ascribe purity to ourselves.
- To clean our bodies, hair, face, rooms and homes.
- To seek blessings from Allah alone and not by touching items. The more a person purifies himself from shirk and sins, the more Allah will bless him, his life, time, wealth, health, family, home, knowledge and faith.

(55)

القدوس

AL-
QUDDOOS

THE MOST HOLY
THE BLESSED

IN THE QUR'AN

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

"He is Allah, Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him."

[Surah Al-Hashr [59:23]]

IN THE SUNNAH

The Messenger of Allah (ﷺ) used to say when bowing and prostrating, "All-Glorious, All-Holy, Lord of the angels and Spirit (Jibreel)."

[Sahih Abi Dawud 872, Authenticated by Al Albani as Sahih]

KNOWLEDGE

THE NAMES OF ALLAH AL-KHALIQ, AL-KHALLAAQ are together mentioned eight times in the Qur'an. Al-Khaliq is mentioned six times and Al-Khallaq is mentioned twice.

WHO IS AL-KHALIQ AL-KHALLAAQ?

- Al Khaliq is the One Who causes something to exist from nothing. Al Khallaq is the One Who excessively creates and it is always joined with the name of Allah Al 'Aleem – The All-Knowing.
- This means He is singled out with creating all the creation, bringing all creatures into existence in accordance to His wisdom and fashioning them with perfection. He guided them to what benefits them and gave every one of His creatures that which is suitable for him. Then He guided every creature to that for which it was created.
- The creation of all these creatures is not in vain or for play. Far above that is our Lord and glorified is He from that. On the contrary, He created them to worship Him and single Him out in worship.

CREATION REFERS TO TWO MATTERS:

1. To bring something into existence and initiate it without any previous example.
2. To predetermine.

Allah created some creation by:

1. His Hand: such as Adam (peace be upon him)
2. His Word: He says "Be" and it is such as Eisa (peace be upon him)
3. His will: He wills then He creates

IMPACTS

- To fulfil the purpose of our creation which is to know Allah and worship Him alone.
- Ask Allah to create anything missing in your life or to recreate something existing. Allah can create the best actions, best manners, best relationships and best situations for us. He can create ideas, talents and skills for us. He can create a secret deed between us and Him which He loves and is pleased.

(56) – (57)

الخالق الخلاّق

AL-KHAALIQ
AL-KHALLAAQ

THE CREATOR
THE EVER-CREATOR

IN THE QUR'AN

ذُلِكُمُ اللَّهُ رَبُّكُمْ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

"Such is Allah, your Lord! None has the right to be worshipped but He, the Creator of all things. So worship Him (Alone), and He is the Wakil (Trustee) over all things."
[Surah Al-An'am 6:102]

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ

"Is not He Who created the heavens and the earth able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator."
[Surah Ya-Seen 36:81]

IN THE SUNNAH

The Messenger of Allah (ﷺ) used to say when prostrating, "O Allah, to You I have prostrated and in You I have believed and to You I have submitted, and You are my Lord. My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight. Blessed be Allah the best of Creators.)"

[Sunan an-Nasa'i 1127]

KNOWLEDGE

THE NAME OF ALLAH AL-BAARI' is mentioned three times in the Qur'an.

WHO IS AL-BAARI'?

- Allah Al Baari' is free from any evils, faults, shortcomings or accusations. Nothing impure can touch Him, but we can be touched with impurity. Thus we need Allah Al Baari' to purify us and make us live an innocent and pure life.
- Our relation with Allah needs to be pure from association and disobedience. When the impurity goes away then we will fulfill the purpose of our creation.
- The basic component of our creation is pure. We are made of clay and water. We are born pure on the natural disposition of Islam, free of any sin.
- Allah Al Baari' filters between good and bad people depending on their inner intentions, goals and motives. Allah will continue to make separation to show where we belong. When there is purity and no outer influences then we can truly see who we are.
- Allah is the One to prove the innocence of the falsely accused and oppressed. And He will reveal the guilt of the criminals and those who claim innocence.
- When combined with Name of Allah Al-Khaaliq (The Creator), He predetermines it by His knowledge and wisdom, then brings it into existence in accordance to the form He wills and wants.
- Allah Al Baari' removes any types of desires, doubts and innovations which can tarnish our faith. Desires cause us to disobey Allah, doubts cause us to not believe in what He has told us, and innovations cause us to not follow the Prophet's Sunnah.

IMPACTS

- Ask Allah Al Baari' to bring back purity in your life, relationships and body. He can purify our bodies from any sicknesses, He can purify our relationships from any disturbances, and He can purify our life from any disobediences.
- If falsely accused, then ask Allah Al Baari' to show your innocence.
- To free ourselves from anyone or anything that causes us to be impure.

(58)

الْبَارِئُ

AL-BAARI'

THE PURIFIER
OF THE CREATION

IN THE QUR'AN

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۚ لَهُ
الْأَسْمَاءُ الْحُسْنَى ۚ يُسَبِّحُ لَهُ مَا فِي
السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ
الْحَكِيمُ

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

[Surah Al-Hashr [59:24]]

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ
أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ
بَارِيكُمْ فَاقْتُلُوا أَنفُسَكُمْ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ
عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ هُوَ
التَّوَّابُ الرَّحِيمُ

"And (remember) when Musa (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Lord." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful."

[Surah Al-Baqarah [2:54]]

KNOWLEDGE

THE NAME OF ALLAH AL-MUSSAWIR is mentioned once in the Qur'an.

WHO IS AL-MUSSAWIR?

- Al-Mussawir is the One Who fashions the creation as He wills. He angles and captures moments for us in order to see the truth.
- Allah fashions all the creation with fine details. He gives an image to everything without any previous example.
- Sometimes we see things from a certain angle and others see it from another angle, and this shows the vastness of Allah's ability to fashion many forms and perspectives.
- Allah Al-Mussawir gives a tangible image to concepts such as faith, shirk and disbelief through the parables in the Qur'an. For example, the one who has much knowledge but leaves it is like a dog, the capacity of hearts to receive knowledge are like valleys that get filled water and shirk is like a spider web.
- Allah Al-Mussawir causes us to submit because He is above the likeness of any of the creation. No one can imagine or put an image for Allah.

IMPACTS

- To ask Allah Al-Mussawir to make us see the truth from the right perspective and follow it.
- To ask Allah Al-Mussawir to grant us the best image in the way pleasing to Him.
- We should always have good expectations and good images in our mind, and not think of the worst.
- We should not judge others because each sees a perspective according to their responsibility. Someone who is in charge sees more than someone who is not. A mother sees things differently from her child.
- To avoid drawing or hanging pictures with souls (such as humans and animals) because the angels will not enter the house where there are images hanging.
- We should not place images of the unseen such as messengers, prophets or angels as this impacts our belief in the unseen.

(59)

المصور

AL-
MUSSAWIR

THE FASHIONER
OF FORMS

IN THE QUR'AN

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي
السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ

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

[Surah Al-Hashr [59:24]]

KNOWLEDGE

THE NAME OF ALLAH AS-SALAAM is mentioned once in the Qur'an.

WHO IS AS-SALAAM?

- Allah As-Salaam is the One Who is sound of all faults and imperfections due to the perfection in His Being, Attributes, and Actions. He is Salaam in His Being from every flaw and deficiency imaginable. He is Salaam in His Attributes from every fault and shortcoming, and He is Salaam in His Actions from every flaw, deficiency, evil and injustice and from any action occurring without wisdom. He is Salaam from having a wife and a child, and He is Salaam from having a rival, an equal or a partner.
 - Ibn Al-Qayyim (may Allah have mercy on him) said: "If you look at each individual Attribute of His perfection, you will find that every Attribute is Salaam from what contradicts its perfection."
4. His Life is Salaam from death, drowsiness, and sleep.
 5. His Qayoomiyah (Sustaining) and Ability is Salaam from tiredness and fatigue.
 6. His Knowledge is Salaam from anything escaping it, from forgetfulness, from being reminded or having to think.
 7. His Will is Salaam from being independent of wisdom and benefit.
 8. His Words are Salaam from lies and injustice. On the contrary, His words are complete in truth and justice.
 9. His Richness is Salaam from need of others. Rather everything besides Him is in need of Him, while He is free of need.
 10. His Kingdom is Salaam from having an opponent, a rival, a helper, a supporter, or an intercessor with Him without His permission.
 11. His Divinity is Salaam from having to share it with someone. Rather, He is Allah, the only One deserving to be worshipped.
 12. His Forbearance, Pardoning and Forgiveness are Salaam from being done out of need or humility, or expecting to receive something in return, as is the case with other than Him. On the contrary, it is done purely out of His generosity, goodness, and benevolence.

(60)

السلام

AS-SALAAM

THE BESTOWER OF
PEACE

IN THE QUR'AN

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

"He is Allah beside Whom none has the right to be worshipped but He, the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him."

[Surah Al-Hashr [59:23]]

13. His Punishment, Retribution, and the severity of His seizing and quickness of punishment are Salaam from oppression, gratification, strictness and harshness. On the contrary, these accountings are executed purely out of His wisdom and justice and putting matters in its correct places. He deserves to be praised for them just as He deserves to be praised for His benevolence, reward, and blessings. If He had placed reward in the position of punishment, that would be contrary to His wisdom and might. Therefore, putting punishment in its place is out of His praise, wisdom and power. He is Salaam from what His enemies and the ignorant falsely imagine of Him.
14. His Decrees and Estimation are Salaam from play, oppression, and the thought that its occurrence is contradictory to perfect wisdom.
15. His Laws and Religion are Salaam from contradiction, inconsistency and disarray. Rather, His legislation is entirely wise, merciful, beneficial and just to His slaves.
16. His Giving is Salaam from being given as compensation or out of need; on the contrary, His Giving is pure benevolence. His Preventing is Salaam from stinginess or fear of poverty.
17. His Rising and Highness above His Throne in a manner that suits His Majesty is Salaam from needing it. Rather, the Throne and its bearers are in need of Him. He is Rich irrespective of the Throne, its bearers and everything besides Him. Thus, His rising and highness are not blemished with confinement nor being in need of the Throne or anything besides it.
18. His Descending every night to the sky of this world in a manner that suits His Majesty is Salaam from what contradicts His highness, richness and perfection. He is Salaam from all those who misinterpret and make resemblances. He is Salaam from being underneath anything or constricted to anything. Exalted be our Lord from everything that contradicts His perfection and richness.
19. His Hearing and Sight are Salaam from all those who make resemblances to Him and all those who misinterpret it.
20. His Allegiance is Salaam from lacking humility, as is the case with the creation when they make allegiances to one another. On the contrary, it is an allegiance of mercy, goodness, and benevolence.
21. His Love of His allies and those whom He loves is Salaam from (different than) the love of creation for one another, such as love with need, flattery, or benefit by nearness.
22. Likewise, what He has attributed to Himself of Hands and Face are Salaam from what the resemblers imagine and what the misinterpreters say.

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

- Allah As-Salaam is the Owner of Salaam, the One Who sends Salaam upon His slaves. He sends peace upon His Messengers and Prophets (may the peace and blessings of Allah be upon them) because of their faith, perfect worship, and their conveying of the Message eloquently and clearly.
- Allah made His Paradise the abode of Salaam with peace and security from death, sickness, sadness, afflictions, worries, anxiety and grief.
- He made spreading this Name in this world a means of entrance into the Abode of Salaam in the Hereafter.
- Allah As-Salaam will grant peace to the believers in the times of transitions in their life. At the time of death, He will assign angels to give them glad tidings. At the time of resurrection, they will assure them there will be no fear or sadness for them. And when they enter paradise, they will be greeted by the angels. They will have a peaceful exit from this life and a peaceful entry to the next life.

IMPACTS

- Anyone who submits to Allah and follows His guidance will be granted peace in this life and the next. They will have of peace of mind because they have a purpose.
- There will be peace on the Night of Decree until the arrival of the dawn. Ask Allah to grant you success to reach that night and be among those who are pardoned.
- Ask Allah As Salaam for peace and soundness for any transitions in your life – from being single to married, from being childless to having a child, from being married to divorced, from being unemployed to employed.
- Ask Allah As Salaam for internal and external peace and soundness. External soundness from any diseases and sicknesses. And internal soundness from disbelief, hypocrisy and sins.
- Ask Allah As Salaam to return to Him with a sound heart (قلب سليم).
- Spread peace among others and say the greeting of salaam with feeling because it is a supplication for peace and soundness where we ask Allah to keep the person safe and sound from any evil or harm in his religion, worldly life, in himself, his family, his home and wealth.

السلام

AS-SALAAM

THE BESTOWER OF
PEACE

IN THE SUNNAH

When the Messenger of Allah (ﷺ) concluded his prayer, he would seek forgiveness from Allah thrice and then would recite: "Allahumma Antas-Salamu, wa minkas-salamu, tabarakta ya Dhal-Jalali wal-Ikram (O Allah, You are the Bestower of Peace, and peace comes from You. Blessed are You, O Owner of Majesty and Honor.)"

[Riyadh As Saliheen, Muslim, Book 16, Hadith 1415]

KNOWLEDGE

THE NAME OF ALLAH AL-WAASI' is mentioned eight times in the Qur'an.

WHO IS AL-WAASI'?

1. ALLAH IS THE MOST VAST HIMSELF

- Allah Al-Waasi' is the One Who is vast in His Names, Actions and Attributes and what pertains to them. He is vast in His greatness, dominion, kingdom, bounty and goodness, and He is great in His giving and generosity.
- He has absolute vastness which no one can restrict Him in any way.
- He is the Most Vast in His Knowledge and Mercy. Some people can show less mercy when they know too much.
- He is the Most Vast in His provision. Nothing is depleted from His treasures when He gives.
- He is the Most Vast in His forgiveness. No matter how many sins we have committed, His forgiveness is vaster.
- He is vast with His slaves in their religion, so He does not burden them beyond their scope. He wants ease for them and not hardship.

2. ALLAH CAN EXPAND WHATEVER HE WILLS

- Allah Al-Waasi' expands from His favor to whomever He wills according to His perfect knowledge and wisdom.
- He multiplies the reward for whomever He wills. Some people will be rewarded ten times for one good deed, some will be rewarded 700 times, and some will be rewarded without a limit for one good deed.
- He can expand from this worldly life and the hereafter for whomever He wills.

IMPACTS

- To think vastly and be broad-minded.
- Be flexible and accommodating, not stubborn or asking unnecessary questions because leads to restriction, similar to the Story of the Cow.
- Belief elevates us, expands our chest and makes us vaster in our hope and goals, while disbelief restricts us and makes us feel tighter.
- Ask Al-Waasi' to expand your heart, mind, knowledge, wealth and even home.
- Allah will bless and expand our provision when we are content and pleased with what we have.

(61)

الواسع

AL-WAASI'

THE MOST VAST

IN THE QUR'AN

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ
مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي
اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ
أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى
الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ
اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ
أُولَئِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

"O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, struggling in the Way of Allah, and never fear the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is Most Vast, All-Knower."

[Surah Al-Maeda 5:54]

KNOWLEDGE

THE NAME OF ALLAH AL-LATEEF is mentioned seven times in the Qur'an.

WHO IS AL-LATEEF?

AL-LATEEF HAS TWO MEANINGS

23. His knowledge is so fine and subtle that it comprehends all secrets, intentions and hidden matters.

24. By His Lutf (subtleness) and Ihsan (excellence), He sends to His believing slaves what benefits them through ways they could never perceive.

- When Allah shows Lutf to His slaves, He brings them under His special guardianship to rectify their outer and inner conditions.
- From His Lutf, He makes the affairs of His slaves easy, He opens the way of goodness for them and supports them on that path.
- From His Lutf, He takes them out from the darkness of ignorance, disbelief, innovation and sins, to the light of knowledge, belief, following the sunnah and obedience.
- His Lutf protects them from obeying their own desires. He turns evil and indecency away from them despite the plentiful means of Fitnah (trials) and the attractiveness of the sins. So they leave the sin whilst their souls are at rest with leaving it.
- From His Lutf, He decrees different types of calamities and trials to drive them to their perfection and the perfection of their blessings.
- From His Lutf, He makes the provision of His slave Halal (lawful) with ease and contentment so that the slave can focus on the purpose of his creation.
- From His Lutf is He subjects righteous companions who help him upon goodness. If he is raised under righteous parents, pious relatives and a good community, then

IMPACTS

- To always think good of Allah and trust Him because He encompasses everything by His knowledge.
- Ask Al-Lateef to bring things smoothly and gently to you.
- To be gentle in our dealing, advising and teaching, especially towards our parents, the elderly and children.
- To be patient when nurturing children because everything takes time to reach fruition.

(62)

اللطيف

AL-LATEEF

THE MOST SUBTLE

IN THE QUR'AN

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ
الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

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

[Surah Al-An'am [6:103]]

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ
اللَّطِيفُ الْخَبِيرُ

"Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything)."

[Surah Al-Mulk [67:14]]

KNOWLEDGE

THE NAME OF ALLAH AL-KABEER is mentioned six times in the Qur'an.

WHO IS AL-KABEER?

- Allah Al-Kabeer is the One Whom all attributes of magnificence and greatness belong to Him. He is greater than any fault or imperfection. No one can overpower Him and no one can affect Him; nothing can belittle Him or debase Him.
- If the Muslim believes Allah is greater than everything and that everything, regardless of how big it may be in size, is in fact small in comparison to the grandeur and magnificence of Allah, then he will know with full certainty that Allah's magnificence and grandeur cannot be grasped by the mind.
- When people do not magnify or exalt Allah then incidents in their life will become exaggerated, but our issues will be solved when we proclaim His greatness.
- Takbeer (proclaiming the Greatness of Allah) accompanies the Muslim in different acts of worship. The Muslim exalts Allah when he completes the period of fasting, and in different rituals of the Hajj. We also proclaim the Greatness of Allah in the prayer as we transition, and this shows as we transition in life, we have to proclaim His greatness.
- The intent of the Takbeer (proclaiming the Greatness of Allah) is to make Allah greater than everything and there is nothing greater than Him.
- Therefore, how awful is the injustice of the one who gives the right of Allah to other than Him, or associates partners with Him. Whoever associates partners with Allah has not estimated Allah with His due estimate, and has not exalted Him with His due exaltation.

IMPACTS

- If we fear any person, problem or sickness, we need to remember Allah is Greater. And if we over-desire anything we need to remember Allah is Greater.
- To proclaim Allah's greatness when going up and to proclaim His greatness when hearing or seeing something great.
- To know Allah is Greater when we have authority and the ability to command.

(63)

الكبير

AL-KABEER

THE MOST GREAT

IN THE QUR'AN

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا
يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ
هُوَ الْعَلِيُّ الْكَبِيرُ

"That is because Allah He is the Truth, and what they invoke besides Him, it is falsehood. And verily, Allah He is the Most High, the Most Great."

[Surah Al-Hajj [22:62]]

IN THE SUNNAH

"Whoever says: 'There is no one worthy of worship but Allah and Allah is the Greatest, There is no one worthy of worship but Allah alone, There is no one worthy of worship but Allah and He has no partner, There is no one worthy of worship but Allah and to Him belongs the Kingdom and Praise, There is no one worthy of worship but Allah and there is no change or power except with Allah.' This is to be said counting with his five fingers. If a person says this during the day or night, or in the month and then dies that day, night or month, then his sins will be forgiven.

[Sahih At Targheeb 3481]

KNOWLEDGE

THE NAMES OF ALLAH ASH-SHAKIR

ASH-SHAKOOR are mentioned six times in the Qur'an. Ash-Shakir is mentioned twice and Ash-Shakoor is mentioned four times

WHO IS ASH-SHAKIR ASH-SHAKOOR?

- Ash-Shakir, Ash-Shakoor is the One Who appreciates the little we do, accepts it and rewards us for it, praises us for it, showers us with blessings and forgives us.
- Ibn Al-Qayyim (may Allah have mercy on him) said: "As for the appreciation of the Lord, it is another matter altogether. He is foremost with the quality of appreciation (more) than every grateful one.
- He gives the slave and guides him to do what He appreciates from him.
- He appreciates the smallest of deeds; He does not deem it too small to be appreciated.
- He appreciates the good deed by rewarding it with ten of its like, to multiplication without limit.
- He appreciates the action of the slave, so if he leaves something for Allah, He gives him what is better than that. If He does something for His sake, He returns it in multitude, although He is the One Who guided Him to leave and struggle for His sake." (عدة الصابرين)
- He recompenses the disbelievers for what they do of good in this life, but there is no reward in the hereafter.
- From His appreciation, He removes the slave from the Hell-Fire because of an atom of faith, and does not cause this amount to be lost.
- He appreciates it when a slave stands in a position seeking His pleasure at the cost of the people's pleasure.

IMPACTS

- When you feel no one appreciates what you are doing, complain to Ash-Shakir Ash-Shakoor. He will appreciate you, reward you and make your heart at rest.
- To be grateful is to admit the blessing is from Allah, to speak of the blessing, and to show it.
- The more we are grateful, the more Allah will increase us, keep the blessing for us, and not deprive us.
- Whoever is not grateful to the people, is not grateful to Allah.

(64) – (65)

الشاكِر الشكُور

ASH-SHAKIR
ASH-SHAKOOR
THE
APPRECIATIVE
THE ALL-
APPRECIATIVE

IN THE QUR'AN

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ
شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ
شَاكِرًا عَلِيمًا

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

[Surah An-Nisaa [4:147]]

لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم
مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

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

[Surah Fatir [35:30]]

KNOWLEDGE

THE NAME OF ALLAH AL-'ALEEM is mentioned 152 times in the Qur'an.

WHO IS AL-'ALEEM?

- Al-'Aleem is the One Whose knowledge encompasses the apparent and hidden matters, the open and the secret.
- Allah is the All-Knower without being taught of what will happen or what has happened. He is the Knower of the Unseen which no one else knows.
- He knows all that is in the upper and lower worlds and He knows the past, present and future. He knows all that has happened and what will happen, as well as what will not happen, and how it would be if it happened. Nothing is hidden from Him.
- Allah is the All-Knower of all that is hidden in the hearts of the creation, from belief and disbelief, truth and falsehood, and good and evil. He is the All-Knower of the secrets and hidden matters which the knowledge of the creation cannot grasp.
- There are many virtues to seeking knowledge as it is an honorable deed with Allah. Among them the angels will lower their wings out of appreciation to those who seek knowledge. And the one who takes the path to seek knowledge, Allah will make his path to paradise easy.
- The Prophet (صلى الله عليه وسلم) did not ask for any increment in his life except to be increased in knowledge.
- Life with knowledge is a life of enlightenment, and life without knowledge is a life of darkness. The more we have taqwa (to choose Allah's pleasure over our desires), the more Allah will teach us.

IMPACTS

- Knowledge about Allah is the most exalted knowledge because there is no subject greater than Him.
- To purify our feelings, thoughts, heart and limbs because Allah knows.
- To respect the scholars, places and books of knowledge.
- To share the knowledge we learn and hope for the reward.
- When we want to know or learn something, we ask Allah Al 'Aleem to teach us.

(66)

العليم

AL-'ALEEM

THE ALL-KNOWER

IN THE QUR'AN

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا
مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ
الْحَكِيمُ

"They said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

[Surah Al-Baqarah [2:32]]

"When Allah's Messenger stood for Salat during the night, he would say the Takbir then say: Glory be to You, O Allah, all praises are to You, blessed is Your name and exalted is Your majesty, and none has the right to be worshipped but You' Then he would say: 'Allah is undoubtedly the greatest.' Then he would say: 'I seek refuge in Allah the All-Hearer, the All-Knower, from the cursed Shaitan, from his evil suggestion, his puffing up, and his spitting.'"

[Sunan Abi Dawud 775]

KNOWLEDGE

THE NAMES OF ALLAH AL-HAAFIDH AL-HAFEEDH are mentioned four times in the Qur'an. Al-Haafidh is mentioned once and Al-Hafeedh three times.

WHO IS AL-HAAFIDH AL-HAFEEDH?

- **AL-HAFEEDH** preserves all information by His knowledge. Forgetfulness is negated from Him. Nothing is absent and nothing is hidden from Him.
- He preserves the deeds of His creation, enumerates their utterances, and knows their intentions. He has written everything in the Preserved Tablet. In addition, He has entrusted angels as noble scribes to preserve the deeds of His slaves.
- **AL-HAAFIDH** protects all His creation in the heavens and earth so they may remain for the period of their existence. He protects the sky from falling on the earth.
- His protection encompasses the responsibility He has taken for preserving His Mighty Book. There are no additions or deletions from it, and anyone who attempts to distort the Qur'an will be immediately exposed.
- **GENERAL PROTECTION:** He protects His creation by facilitating food, drink and air. This protection includes both good and evil-doers, as well as animals. He has entrusted angels to protect humans by His command.
- **SPECIAL PROTECTION:** This protection is for the believers. Allah protects their faith from doubts, trials and temptations. He protects them from their enemies of Jinn and mankind and by repelling the plots of their enemies.
- Allah's defense of the slave is according to the state of his belief. Guard Allah's commands and He will guard you. This means to guard His commandments by acting upon them, His prohibitions by abstaining from them and the limits He has set by not transgressing them. If one does this, Allah will protect him, his religion, wealth, children and all that He has granted them of His bounty.

IMPACTS

- To guard our tawheed from doubts and shirk. To guard our wudhu (a believer maintains his wudhu). To guard the prayers and especially the 'asr. To guard our eyes, limbs, chastity and honor from anything indecent. To guard our promises.
- Ask Allah to protect your faith, heart, mind, body, health, home, family and wealth.

(67) – (68)

الحافظ

الحفيظ

AL-HAAFIDH

AL-HAFEEDH

THE PROTECTOR
THE PRESERVER

IN THE QUR'AN

قَالَ هَلْ آمَنْتُمْ عَلَيْهِ إِلَّا كَمَا
أَمِنْتُمْ عَلَى أَخِيهِ مِنْ قَبْلُ
فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ
الرَّاحِمِينَ

"He said: "Can I entrust him to you except as I entrusted his brother [Yusuf (Joseph)] to you aforetime? But Allah is the Best to guard, and He is the Most Merciful of those who show mercy."

[Surah Yusuf [12:64]]

وَمَا كَانَ لَهُ عَلَيْهِمْ مِّنْ سُلْطَانٍ
إِلَّا لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ
مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرُبُّكَ
عَلَى كُلِّ شَيْءٍ حَفِيزٌ

"And he (Iblis - Satan) had no authority over them, except that We might test him who believes in the Hereafter who is in doubt about it. And your Lord is Preserver over everything."

[Surah Saba [34:21]]

KNOWLEDGE

THE NAME OF ALLAH AL-AWWAL is

joined together with the name of Allah Al-Akhir, The Last. These names together are mentioned once in the Qur'an.

WHO IS AL-AWWAL?

- Allah is the First and precedes everything in being first and He is the Last and remains after everything. Therefore, there is nothing that is first except Allah comes before it and there is nothing that is last except Allah comes after it, and this is encompassment by time.
- He is The Most Merciful before anyone is merciful, He is the Most Generous before anyone is generous. He precedes all in His attributes and actions.
- When we know Allah is the First, we will single Him out with humility. We will turn to Him Alone and not turn to or rely on anyone besides Him. We will free ourselves from attachment to the means because Allah's grace precedes all means.
- The concept of being first is very appealing to humans, but it is important to remember Allah is Al Awwal – He is The First from all aspects. He is the One Who should be our first priority, the first we think of, the first we speak to, the first we turn to; His right is first before anyone else.
- The first House of Allah (masjid) on this earth is Bait Allah Al Haram in Makkah.
- The Prophet (صلى الله عليه وسلم) is the first to enter paradise and his Ummah are the first to enter paradise.
- The Prophet (صلى الله عليه وسلم) is the first to intercede with his Lord on the Day of Judgement.
- Ibrahim (عليه السلام) is the first to be dressed on the Day of Judgement and He is the first to call us "Muslims".
- The first matter we will be asked about on the Day of Judgment is our prayer.

IMPACTS

- To believe in Allah first when He tells us something. For example, He told us "honey is cure for the people" so we should believe in Him first and not believe after a scientist proves it.
- When we make Allah first in our life, then all the next steps we take will be in place.
- When we are uncertain of what has more priority, we ask Allah Al Awwal to show us.

(69)

الأول

AL-AWWAL

THE FIRST

IN THE QUR'AN

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ
وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

"He is the First and the Last, the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything."
[Surah Al Hadid [57:3]]

IN THE SUNNAH

"The Messenger of Allah (ﷺ) used to order that when one of us went to sleep, he should say: 'O Allah, Lord of the heavens and Lord of the earths, and our Lord, and the Lord of everything, splitter of the seed-grain and date-stone, and Revealer of the Tawrah and the Injil and the Qur'an. I seek refuge in You from the evil of every evil that You are holding by the forelock. You are the First, there is nothing before You, You are the Last, there is nothing after You, You are The Apparent, there is nothing above You, and You are The Hidden, there is nothing below You. Relieve me of my debt, and enrich me from poverty.'
[Sahih Muslim 27131]

KNOWLEDGE

THE NAME OF ALLAH AL-AKHIR is joined together with the name of Allah Al-Awwal, The First, Adh-Dhahir, The Apparent and Al-Batin, The Hidden. All four names are mentioned once in the Qur'an and together they indicate encompassment of time and place.

WHO IS AL-AKHIR?

- Allah is The Last and there is nothing after Him, while every existence has an end.
- The one who knows Allah is the Last will make Him his utmost goal because to Him belongs the end. He will not place his trust in the means since he knows the means will end, whilst Allah will remain. He will attach himself to the Ever-Living Who never dies, the One Who remains and does not perish.
- We need this name in our life because we have many issues in our life which have not been decided, are not resolved or just hanging. If we do not make Allah Al The Last, then the pain will continue to recur. Sometimes we find a problem is always reappearing, why? Because we did not return to the One Who will settle and judge the matter. We went to the means and not to Allah Al-Akhir.
- All the creation, all judgements and all decisions return back to Him. In order for the means to be effective, it all returns back to Him. Problems and solutions return back to Him, and the intercession returns back to Him.
- When Allah Al-Akhir resolves an issue, it will not come back again because we returned back to the Words of Allah and the Sunnah; no decision will come after it.
- After everything is settled on the Day of Judgment, the people of the hellfire, the people of paradise and the angels will all say "all praises are due to Allah, Lord of the Worlds."

IMPACTS

- To ask Allah Al-Akhir for a good end when we close off any matters and a good end at the time of death.
- When we make up our mind regarding something, then we perform istikhara and return the matter back to Him.
- To make our goal Allah and the hereafter.
- When there is any calamity, we say (إنا لله وإنا إليه راجعون) (Verily we belong to Allah and verily we will return back to Him) – because everything returns back to Him.

(70)

الآخر

AL-AKHIR

THE LAST

IN THE QUR'AN

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ
وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

"He is the First and the Last, the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything."
[Surah Al Hadid [57:3]]

IN THE SUNNAH

"The Messenger of Allah (ﷺ) used to order that when one of us went to sleep, he should say: 'O Allah, Lord of the heavens and Lord of the earths, and our Lord, and the Lord of everything, splitter of the seed-grain and date-stone, and Revealer of the Tawrah and the Injil and the Qur'an. I seek refuge in You from the evil of every evil that You are holding by the forelock. You are the First, there is nothing before You, You are the Last, there is nothing after You, You are The Apparent, there is nothing above You, and You are The Hidden, there is nothing below You. Relieve me of my debt, and enrich me from poverty.'
[Sahih Muslim 2713]

KNOWLEDGE

THE NAME OF ALLAH ADH-DHAHIR is grouped together with the names of Allah Al-Awwal, The First, Al-Akhir, The Last and Al-Batin, The Hidden. All four names are mentioned once in the Qur'an. The meanings of these four Names revolve around Allah's encompassment of His creation with two types of encompassment – Time and Place.

WHO IS ADH-DHAHIR?

- Allah is The Most Apparent and Visible though we cannot see Him. Nothing can be above Him. He is the One Who gives support, Who gives help, is Irresistible, and The Most High. He is in the highest place, above the seven heavens, He rose over the Throne in a manner that suits His Majesty, and He is the Most High in all His names and attributes.
- He encompasses all that is above and all that is below. There is nothing high and apparent except Allah is higher and there is nothing hidden except Allah is closer to it, and this is encompassment by place.
- He is The Most Apparent by showing His signs, commands and legislations.
- He should be the most apparent in our life. We should not make anything else besides Him to appear more in our life. We should not forget Him, especially when He is The Most Apparent.
- He will make things appear for a purpose, to show the truth and to grant victory and support. He will always make His religion and the truth the most apparent, even if people try to put it out. o He will make apparent who are the truthful ones and who are the liars.
- The heart of the one who does not believe Allah is above all things is lost and scattered and does not have a direction to turn to.

IMPACTS

- Do not ignore or deal with Allah as if He is not there.
- When uncertain, confused or in doubt, ask Allah Adh-Dhahir to make the truth apparent to you.
- Sometimes a past sin is made apparent to us so that we may repent from it.
- When there is something that has not been made apparent to us, then we should not try to "lift the cover" because we will not be able to handle what we see.

(71)

الظاهر

ADH-DHAHIR

THE APPARENT

IN THE QUR'AN

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ
وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

"He is the First and the Last, the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything."
[Surah Al Hadid [57:3]]

IN THE SUNNAH

Abu Zumayl said: "I asked Ibn 'Abbas (may Allah be pleased with them), saying: 'What is that I find in my breast?' He asked: 'What is it?' I replied: 'I swear by Allah, I cannot speak about it.' He asked me: 'Is it something doubtful?' and he laughed. He then said: 'No one could escape that, until Allah, the Exalted, revealed: 'If you are in doubt as to what We have revealed unto you, and ask those who have been reading the Book from before you.'" He said: "If you find something in your heart, say: 'He is the First and the Last, the Evident and the Immanent (inherent), and He has full knowledge of all things."
[Sunan Abi Dawud 5110]

KNOWLEDGE

THE NAME OF ALLAH AL-BATIN is grouped together with the names of Allah Al-Awwal, The First, Al-Akhir, The Last and Adh-Dhahir, The Apparent. All four names are mentioned once in the Qur'an. The meanings of these four Names revolve around Allah's encompassment of His creation with two types of encompassment – Time and Place.

WHO IS AL-BATIN?

- Allah is Al-Batin; He encompasses all things by being closer to them than they are to themselves. This indicates His perfect watchfulness over what is secret and hidden, and over the minutest of affairs and concealed matters. His Highness does not veil His Nearness; rather what is hidden is apparent to Him, and what is unseen is seen to Him, what is far is near to Him, and what is secret is open to Him. He knows more secrets about us than we know about ourselves, but He will not disclose everything to us. He overlooks our mistakes and does not reform us on the spot.
- When the Muslim knows these great Names and what they indicate of perfection, greatness, and encompassment, it is obligatory for him to deal with each Name with what it necessitates of humility and servitude.
- When the person knows that Allah is the Most Near and that He knows all that is secret and hidden, he will purify his soul, rectify his hidden inner-state, and fortify his heart with faith and Taqwa (piety/fear).
- These four Names are collective of the knowledge of Allah and the servitude to Him. They also dispel the destructive whispers of the shaitan which he casts into the heart of the human in order to destroy him and divert him from faith as mentioned in the hadith.

IMPACTS

- When we deal with people, we deal with what they show us. We should not think, "this is what they meant."
- To not go to fortune-tellers or engage in any matters of divination since that is shirk and no one knows the unseen except Allah.
- When we correct our inner then our outer will be corrected.
- Any deed performed in secret brings more sincerity.

(72)

الباطن

AL-BATIN

THE HIDDEN

IN THE QUR'AN

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ
وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

"He is the First and the Last, the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything."
[Surah Al Hadid [57:3]]

IN THE SUNNAH

Abu Zumayl said: "I asked Ibn 'Abbas (may Allah be pleased with them), saying: 'What is that I find in my breast?' He asked: 'What is it?' I replied: 'I swear by Allah, I cannot speak about it.' He asked me: 'Is it something doubtful?' and he laughed. He then said: 'No one could escape that, until Allah, the Exalted, revealed: 'If you are in doubt as to what We have revealed unto you, and ask those who have been reading the Book from before you.'"
He said: "If you find something in your heart, say: 'He is the First and the Last, the Evident and the Immanent (inherent), and He has full knowledge of all things."
[Sunan Abi Dawud 5110]

KNOWLEDGE

THE NAME OF ALLAH AL-MUHAYMIN

is mentioned once in the Qur'an.

WHO IS AL-MUHAYMIN?

- Al-Muhaymin is the One Who sees the hidden matters and the secrets of the heart, and the One Who encompasses everything with His knowledge. He witnesses the actions of the creation and is watchful over what they produce of utterances and deeds. Nothing they do is absent from Him; not even the weight of an atom in the heavens or the earth escapes Him. He dominates, protects and guards us.
- He is Al-Muhaymin in all His names, actions and attributes. No one can be more dominating in His mercy than Him, no one can be more dominating in His forbearance than Him and so forth.
- Allah Al-Muhaymin will take care of all our issues which can dominate and disable us. When we make Him muhaymin in our life then we will have peace in our life.
- If Allah is not muhaymin in our life then anything else can overpower us. It will only bring sorrow because we are not fulfilling our real purpose of worshipping Him alone.
- To be dominating is a dispraised quality for humans because it is for a bad purpose, but when Allah dominates us, it us for a good purpose to benefit us.
- For the disbeliever, Allah Al-Muhaymin will stop him from his desires, but for the believer, Allah Al-Muhaymin will bring support and open good deeds to elevate him.

IMPACTS

- Make our concern Allah Al-Muhaymin. We should not allow someone to dominate us that we end up losing our identity.
- Ask Allah Al-Muhaymin to overcome anything dominating in your life that is stopping you from your real purpose such as thoughts, feelings, toxic people or being too attached to the phone.
- To make the Qur'an muhyamin, the dominating book in our life.
- We should not be dominating nor forceful towards others. Nor should we have feelings of dominance such as, "I am the one doing everything for everyone."

(73)

المهيمن

AL-
MUHAYMIN
THE DOMINATOR

IN THE QUR'AN

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

"He is Allah beside Whom none has the right to be worshipped but He, the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him."

[Surah Al-Hashr [59:23]]

KNOWLEDGE

THE NAME OF ALLAH AL-HAQQ has been mentioned ten times in the Qur'an.

WHO IS AL-HAQQ?

- Allah Al-Haqq is the One Whom there is no doubt or uncertainty in His Being, Names, Attributes, or Divinity. He is the only One worthy of worship in truth and there is no one who deserves to be worshipped but Him. His Names and Attributes are true, His Actions and Speech are true, His Religion and Legislation are true, His News is all true, His Promises are true, and meeting Him is true.
- Allah is The Truth Himself and He will make the truth real to everyone and He will show the falseness of falsehood. Anything true will remain and anything false will go away.
- He is the Truth, His Promise is the Truth, His Words are the Truth, meeting Him is the Truth, paradise is True, the hellfire is True, the prophets are True and the Hour is True. This will make us love the truth, seek the truth and be inspired by the truth. We do not want anything false in our life and this is the level of the sidiqeen – the truthful ones whose inner is the same as their outer.
- The truth keeps us balanced because it puts everything in its right place while falsehood makes us imbalanced.
- Allah shows the truth to whomever He wills and in whatever way He wills. The truth is shown through legislated signs (Qur'an and Sunnah) and universal signs such as the creation.

IMPACTS

- To love the truth, always seek the truth, speak the truth, act on the truth, stand on the side of truth and befriend the truthful ones.
- Ask Allah Al-Haqq – The Truth – to make you from the sidiqeen – the truthful ones – who are the highest ranking after the prophets and messengers.
- Ask Allah Al-Haqq to be protected from hypocrisy and to be protected from all traits of the hypocrites. The hypocrites are in the lowest level of the hellfire who showed Islam outwardly, but hid disbelief inwardly.
- When uncertain of any matter or when making a decision, ask Allah Al-Haqq to show you the truth and to act on it.

(74)

الحق

AL-HAQQ

THE TRUTH

IN THE QUR'AN

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا
بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى
تُصْرَفُونَ

"Such is Allah, your Lord in truth. So after the truth, what else can there be, except error? How then are you turned away?"
[Surah Yunus [10:32]]

IN THE SUNNAH

Whenever the Prophet (ﷺ) offered the Tahajjud prayer, he used to say, "O Allah! All Praises are for You; You are the Light of the Heavens and the Earth. And all Praises are for You; You are the Keeper of the Heavens and the Earth. All Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell is the Truth and all the prophets are the Truth and the Hour is the Truth."

[Part of longer hadith]
[Sahih al-Bukhari 7499]

KNOWLEDGE

THE NAME OF ALLAH AL-MUBEEN

is mentioned once in the Qur'an.

WHO IS AL-MUBEEN?

- Allah Al-Mubeen is The Most Clear in His Being, Names and Attributes. It is clear He is The Most Rich, it is clear He is The Most Merciful, it is clear He is The Most Strong.
- He is the One Who makes the way to guidance manifest to His slaves. He makes good deeds clear to them by which they will attain reward, and makes sins clear to them which would lead to punishment.
- He is the One Who makes His Oneness clear and manifest, for He is the true, clear God with no partners. And He clarifies to all the creation the purpose of their existence which is to worship Him alone.
- Allah mentioned many types of evidences and proofs in His Book of Him being the only true God without partners, and that the divinity of anything besides Him is falsehood and misguidance.

25. His being singled out with Ruboobiyah (Lordship). He Alone is the Creator, He Alone is the Provider, He Alone is the Grantor of Blessings, He Alone is the One Who manages all the affairs in this universe without having a partner. He is the true Rabb (Lord) who has no partner.

26. His Beautiful Names and Lofty Attributes that show His perfection, majesty, and greatness, and that only He deserves to be worshipped.

27. His numerous blessings and successive favors upon His slaves. His responding to the desperate slaves and removing their distress.

This is in addition to many more evidences and clear proofs which point to Allah being the One True, Clear God and that the divinity of anything else is disbelief, transgression, and misguidance.

IMPACTS

- Ask Allah Al-Mubeen to live a life of clarity. If there is anything unclear in your life, ask Him to clarify it.
- Be clear in intentions and clear to the people; do not show different faces.
- Spread knowledge about Allah in a clear way. When teaching or presenting, ask Allah Al-Mubeen to make it clear for others to understand.

(75)

المبين

AL-MUBEEN

THE MOST CLEAR

IN THE QUR'AN

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ
دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ
أَنَّ اللَّهَ هُوَ الْحَقُّ
الْمُبِينُ

"On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, He is the Manifest Truth"

[Surah An Noor [24:25]]

KNOWLEDGE

THE NAME OF ALLAH AL-FATTAAH

is mentioned once in the Qur'an.

WHO IS AL-FATTAAH?

- He is the One Who opens all doors of goodness for His slaves. He opens for them all that benefits them in their worldly and religious affairs. Another meaning of Al-Fattaah, Allah judges between His slaves by His legislations and by rewarding the obedient and punishing the disobedient in this world and in the Hereafter. On the Day of Judgement, He judges and separates the disbelievers from the believers; and in this life, Allah judges by granting victory to those on the truth and disgraces those upon falsehood.

GENERAL OPENING:

- This is for all slaves, believer and disbeliever among them with regards to worldly openings.
- He opens the doors of provision for His slaves as well as the means to attain it.

SPECIAL OPENING:

- This is for His believing slaves with regards to religious and hereafter openings.
- With gentleness and care, He opens the locks on the hearts of those whom He selects.
- He opens for them divine knowledge and the facts of faith which reform the state of their hearts and He keeps them firm on the Straight Path.
- He opens their hearts to love Him and submit to Him with divine knowledge. He will enlighten their understanding to the truth.
- He sets provision and means in place for the Muttaqeen (pious slaves who fear Allah much) from where they cannot imagine, and He gives those who put their full reliance on Him, more than they request and more than they hope for.

IMPACTS

- Ask Allah Al-Fattaah to open anything closed in your life. This can be our hearts, provision and understanding.
- Ask Him to be a key for good and a lock for evil.
- When we are confused about something then we ask Allah Al-Fattaah to open for us and to make a judgement for us.

(76)

الفتاح

AL-FATTAAH

THE OPENER

IN THE QUR'AN

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا
ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ
وَهُوَ الْفَتَّاحُ الْعَلِيمُ

"Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs."

[Surah Saba [34:26]]

KNOWLEDGE

THE NAME OF ALLAH AL-KHABEER

is mentioned forty-five times in the Qur'an.

WHO IS AL-KHABEER?

- Al-Khabeer is the One Whose knowledge grasps all secrets, the One Who is aware of concealed intentions and Who knows the subtleties of matters and the minutest of details. This Name indicates His knowledge of hidden affairs which have reached a peak of subtlety, smallness and concealment. In addition, He has knowledge of the apparent and clear.
- Allah has ultimate knowledge in encompassing deep mysteries. He knows what motivates us, what changes us, what we are going through and how to resolve it for us. He knows the advantages and disadvantages to everything, the benefits and harms to all matters.
- The actions of Allah Al-Khabeer are so subtle that the minds cannot grasp or understand them. They are based on His deep awareness which is above anyone's understanding. His actions disable the minds and hearts from surrounding or encompassing any of His actions.
- He is aware of all that is happening in His dominion. There is no atom that moves, and no atom that stands still except He is aware of it. And there is no one in distress, and no one who is rest assured except He is aware of it.
- From His perfect expertise, He knows how to nurture each person according to who they are, what they need, what situation they need to go through in order to be reformed and elevated.

IMPACTS

- To be mindful that He is aware of all our hidden intentions, what our hearts conceal and the betrayal of the eyes.
- Ask Allah Al-Khabeer to grant you expertise in your field.
- Ask Allah Al-Khabeer to give you shortcuts and solutions to whatever you need.
- If you want to learn a new skill, ask Allah Al-Khabeer to teach you this skill in the quickest and easiest way.
- Ask Him for an efficient and productive life and to be guided to say and do things without disturbance.
- To lower the gaze because this purifies us.

(77)

الخبير

AL-KHABEER

THE ALL-AWARE

IN THE QUR'AN

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

"Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds)."

[Surah Al 'Adiyaat [110:11]]

IN THE SUNNAH

The Messenger of Allah (ﷺ)

gave a Khutbah to the people on the day of the conquest of Makkah, and he said: "O you people! Verily Allah has removed the slogans of Jahiliyyah from you, and its reverence of its forefathers. So, now there are two types of men: A man who is righteous, has Taqwa and honorable before Allah, and a wicked man, who is miserable and insignificant to Allah. People are children of Adam and Allah created Adam from the dust. Allah said: O you people! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is the one who has most Taqwa. Verily, Allah is All-Knowing, All-Aware [49:13]."

[At Tirmidhi 3270]

KNOWLEDGE

THE NAME OF ALLAH AL-WAKEEL is mentioned thirteen times in the Qur'an.

WHO IS AL-WAKEEL?

- Al-Wakeel is the One in Whom we place our trust. All affairs are entrusted to Him to bring goodness and repel harm. This does not suit anyone except Allah. He warned against taking a Wakeel besides Him because there is no one who causes benefit and harm and no one who suffices except Allah Alone. In Him we trust; He is Sufficient for us and He is the Best of Trustees.

GENERAL TRUSTEESHIP

- The One Who guarantees the provision of all creation and stands in charge of overseeing and managing their affairs.

SPECIAL TRUSTEESHIP

- How excellent is His sufficing for those who resort to Him, and His protection for those who hold firmly onto Him; and this is particularly for His believing slaves who put their trust in Him.
- Allah commanded His slaves to put their trust in Him Alone and He made it a sign of faith. He promised a great reward and good abode for those who put their trust in Him and warned those who put their trust in those besides Him.
- Placing one's reliance in Allah, entrusting one's affairs to Him, and relying on Him to bring blessings and repel harm is a great pillar of this religion and an important obligation which requires sincerity. It is one of the most comprehensive types of worships and most important because of what it produces of good deeds and obedience. If the heart depends on Allah in one's religious and worldly affairs with trust, then the sincerity of the person will be correct, his dealings with Allah will become stronger, his Islam will be good, his certainty will increase, and all his affairs will be rectified.

IMPACTS

- Ask Allah Al-Wakeel to be among the 70,000 who enter paradise with no torment or account. Their core qualities are complete tawheed and trust in Allah.
- Tawwakul in Allah is taking the means, but having zero trust in them and 100% trust in Allah. It is not the extreme of only taking means and no trust in Allah, nor the other extreme of only relying in Allah and not taking the means.

(78)

الوكيل

AL-WAKEEL

THE TRUSTEE

IN THE QUR'AN

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ
النَّاسَ قَدْ جَمَعُوا لَكُمْ
فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا
وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ
الْوَكِيلُ

"Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."
[Surah Aal Imran [3:173]]

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ
وَكِيلًا

"And put your trust in Allah. And Allah is Ever All-Sufficient as a Manager of affairs."
[Surah Al Ahzaab [33:3]]

KNOWLEDGE

THE NAME OF ALLAH AL-MUQEET

is mentioned once in the Qur'an.

WHO IS AL-MUQEET?

- Allah Al-Muqeet is the One Who delivers nourishment to all that exists. He delivers their provision to them and disposes it according to His will, which is based on perfect wisdom and praise. He sends down what nourishes His creation and divides their provision amongst the small and big, the rich and poor and the strong and weak.
- He measured therein what its people need of provision, the places that bring forth plants wherein seeds (i.e. their nourishment) can be sown, and what is suitable for their livelihood of goods, trees, and benefits.
- Allah Al-Muqeet is the One Who surrounds His slaves and their conditions by His knowledge. He encompasses what they need from Him and He encompasses them with His ability, for He is able to do everything. He is in control of their protection, provision and sustenance. He nourishes their bodies with food and provision and nourishes the hearts of those whom He wills with knowledge and faith. He knows the amount, type and how the creation will receive the provision.
- All the creations have different nourishment which Allah Al-Muqeet provides them. The nourishment of the animals, is different from the nourishment of the humans and different from the angels. The nourishment of the angels is "tasbeeh" – glorifying Allah and negating all imperfection from Him.
- Any nourishment that comes to us from Allah Al-Muqeet will keep us levelled and balanced.
- Allah Al-Muqeet knows the right measure of recompense for our good and bad deeds.

IMPACTS

- To be moderate in our life and to ask Allah Al-Muqeet to give us the right portion in food, speech, actions, worships and feelings. We do not want to go through extremes while we are alive; not that we do nothing or we do too much and end up harming ourselves.
- Ask Allah Al-Muqeet for all nourishment needed for you your family.

(79)

المقيت

AL-MUQEET

THE NOURISHER

IN THE QUR'AN

مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً
يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ
يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ
كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَى
كُلِّ شَيْءٍ مُّقِيتًا

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

[Surah An-Nisaa [4:85]

KNOWLEDGE

THE NAME OF ALLAH AL-NASEER is mentioned four times in the Qur'an.

WHO IS AN-NASEER?

- Allah An-Naseer is the One Who is in charge of granting victory to His believing slaves by supporting and defending them. Victory cannot be attained except by Him and His favor. Thus, the victorious are those to whom Allah grants victory.
- In many places in the Qur'an, Allah mentions His favor upon His Messengers and believing slaves; of granting them victory and support. He mentioned they do not seek victory except from Him and they do not resort to anyone to attain it except Him.
- Allah mentions the disbelievers have no supporters. And it is a right upon Allah to give victory to the believers and defend them.
- The believers who establish faith inwardly and outwardly are granted victory and a good end in both this life and the hereafter. For this reason, if the believers do not struggle against themselves to actualize faith and fulfill the prerequisites of victory over their enemies, they will not be supported; rather, their enemies will overpower them because of their sins and shortcomings.
- Therefore, to be victorious over their outer enemies, the slaves should strive against their inner enemies; their own selves who command them to evil and the shaitan. There is no victory for those who cannot be victorious over this enemy.
- When Allah gives support to someone then no one can take it away, and if He does not give support to anyone, then no one can support him.

IMPACTS

- When we want any support, we ask Allah An-Naseer to grant us support with honor and not with humiliation where we have to beg someone.
- To give victory to one another, and victory to the oppressor and oppressed. Giving victory to the oppressor is to stop him from committing injustice.
- To give victory to the religion of Allah by applying it and being a good example.
- Obeying Allah and His Messenger (ﷺ), patience, and humility are means to victory.

(80)

النصير

AN-NASEER

THE VICTOR
THE SUPPORTER

IN THE QUR'AN

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى
بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا

"Allah has full knowledge of your enemies, and Allah is Sufficient as a Wali (Protector), and Allah is Sufficient as a Helper."

[Surah An Nisaa [4:45]]

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ
عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَى
رَبِّكَ هَادِيًّا وَنَصِيرًا

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

[Surah Al Furqan [25:31]]

KNOWLEDGE

THE NAME OF ALLAH AR-RAQEEB is

mentioned three times in the Qur'an.

WHO IS AR-RAQEEB?

- Ar-Raqeeb is the One Who is watchful over what is concealed in the chests (hearts), the One Who recompenses every person in accordance to what it has earned. He is the One Who protects His creation and manages them with the best organization and most perfect management. He is watchful over the slaves with His seeing, hearing and knowledge which encompasses everything.
- The concept of watchfulness and monitoring is used for different reasons. For example, in life there are people and devices who monitor, trace, observe and assess – whether observing to catch a criminal, to monitor the vitals for a sick person, to hire someone to observe why certain numbers have gone down. There are people who observe and monitor for wrong purposes in order to commit a crime. Allah is Ar Raqeeb and there is no one more worthy to observe us and watch us all the time except Him. He watches us to nurture us, protect us, maintain us and judge us.
- Being observant of the watchfulness of Allah is one of the noblest actions of the heart and it is to worship Allah by His Name Ar-Raqeeb. When a person is mindful of his thoughts, utterances and actions, he will reach the level of Ihsan (excellence), which is to worship Allah as if one sees Him and if this cannot be reached, then know verily Allah sees him.
- To be aware of Allah's watchfulness requires presence the heart that is away from heedlessness and is in perpetual remembrance of Allah. This brings forth happiness of the heart, expansion of the chest and coolness of the eyes. This is a hastened delight which the slave receives in this world before the next.

IMPACTS

- To be watchful of our intentions, utterances and actions before, during and after the deed.
- To ask Allah Ar-Raqeeb to monitor and watch our family, children, wealth, health and belongings. Also to maintain any good qualities we have or to maintain our reputation so that we do not spoil it.

(81)

الرقيب

AR-RAQEEB

THE EVER-
WATCHFUL

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

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him He created his wife, and from them both He created many men and women; and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs. Surely, Allah is Ever an All-Watcher over you."
[Surah An Nisaa [4:1]]

IN THE SUNNAH

The Messenger of Allah (ﷺ)

said: Then some of my companions will take to the right and to the left. I will say: 'My companions! It will be said, 'They had been renegades since you left them.' I will then say what the Pious Slave Jesus son of Mary said: 'And I was a witness over them while I dwelt amongst them; when You did take me up, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your slaves, and if you forgive them, You, only You are the All-Mighty the All-Wise.'
[Sahih al-Bukhari 3447]
[Part of a longer hadith]

KNOWLEDGE

THE NAME OF ALLAH AL-WAARITH

is mentioned three times in the Qur'an in the plural form.

WHO IS AL-WAARITH?

- Al-Waarith is the One Who remains after the creation perishes. Everything besides Him will vanish and everything except Him will die, and He is the Ever-Living Who never dies; the One Who remains and does not perish. To Him belongs the return and the end and to Him is the final destination.
- Allah will inherit the earth and what is on it by causing them all to die. None besides Allah will remain alive when that time comes. All will vanish and die, and Allah Alone will remain; the Ever-Living Who never dies.
- On that Day, the covering will be removed from mankind and the delusion of those who attached their hearts to the world will be removed. They think that they and their properties will remain therein and they will not return to Allah. So on that Day, they will be certain that the true Owner is Allah and He is the inheritor of their houses and wealth. It will not benefit them even if their hearts break into pieces and they are filled with regret.
- Paradise is the abode of dignity which He causes whomever He wills from amongst His slaves to inherit.
- The Book of Allah is a Book of guidance, honor and success. Allah causes it to be inherited by those whom He has chosen to be favored out of His generosity.
- Allah is the Owner of the Heavens and Earth and the Owner of everything. The earth belongs to Him and He causes whomever He wills from His slaves to inherit it.
- When a person dies, it is Allah Who inherits before the inheritors and He is the One Who distributes.
- The best inheritance is the inheritance of the prophets and messengers who did not leave behind anything from this worldly life, but left behind the knowledge – this is the inheritance of the prophets.

IMPACTS

- Ask Allah Al-Waarith to inherit the best and not to have anything taken away.
- Ask Allah to be from the muttazeen who inherit in this life and the next.
- Do not be among those who oppress and are unjust in distributing inheritance.

(82)

الوارث

AL-WAARITH

THE INHERITOR

IN THE QUR'AN

وَأَنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ
الْوَارِثُونَ

"And certainly We! We it is Who give life, and cause death, and We are the Inheritors."

[Surah Al Hijr [15:23]]

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي
فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

"And (remember) Zakariyya (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."

[Surah Al-Anbiyaa [21:89]]

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ
مَعِيشَتَهَا فَتِلْكَ مَسَاكِنُهُمْ لَمْ
تُسْكَنْ مِّنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا
نَحْنُ الْوَارِثِينَ

"And how many a town (population) have We destroyed, which was thankless for its means of livelihood (disobeyed Allah, and His Messengers, by doing evil deeds and crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors."

[Surah Al-Qasas [28:58]]

KNOWLEDGE

THE NAME OF ALLAH AL-HASEEB is mentioned three times in the Qur'an.

WHO IS AL-HASEEB?

- Al-Haseeb is the One Who suffices His slaves from all that worries them in their worldly and religious affairs. He is the One Who makes easy all that they need and removes all that they hate.
- Al-Haseeb is the One Who protects all the deeds of His slaves; He enumerates and knows them while they forget them. He distinguishes the righteous deed from the corrupt deed, the good deed from the evil deed, and He knows what they deserve of recompense and the exact amount of reward or punishment.
- The Qur'an indicates that fulfilling servitude to Allah and putting one's trust in Him is a requirement for His believing slaves to attain His special sufficiency. As Allah says, "And whosoever puts his trust in Allah, then He will suffice him." [Surah At-Talaq {65:3}]
- The more a person thinks good of Allah, has great hope in what is with Him, and truthfully relies on Him, Allah will never let down his hopes in Him in the slightest. The slave should not lose hope in Allah's sufficing him if he has taken the means, for indeed, Allah will accomplish his affair at the time He decreed for him.
- The one who puts his trust in Allah should not be hasty and say: "I put my trust and supplicated, I do not see anything, I am not being sufficed". Allah will accomplish his affair at the time He decreed for him. We cannot place our calculation above Allah's, the more we calculate the more we stress. We should put our trust in Allah is Al Haseeb.
- He accounts us and places everyone where they need to be. We need to give Allah His due right because no matter how much we calculate, we cannot get it right.

IMPACTS

- To deal with Allah no account (without limit), then He will deal with us no account.
- To ask Allah for provision and to enter paradise with no account.
- To account ourselves and not the people. Only Allah can account the people since He has access to the hearts and not us.

(83)

الحسيب

AL-HASEEB

THE RECKONER

IN THE QUR'AN

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ
وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا
إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا

"Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner."

[Surah Al-Ahzaab {33:39}]

IN THE SUNNAH

A man praised another man in front of the Prophet. The Prophet (ﷺ) said thrice, "Woe on you! You have cut the neck of your brother!" The Prophet (ﷺ) added, "If it is indispensable for anyone of you to praise a person, then he should say, 'I think that such-and-such person (is so-and-so), and Allah is the one who will take his accounts (as he knows his reality) and none can sanctify anybody before Allah (and that only if he knows well about that person).'"

[Sahih al-Bukhari 6162]

KNOWLEDGE

THE NAMES OF ALLAH AL-QAABIDH AL-BAASIT are mentioned in the Prophetic Sunnah.

WHO IS AL-QAABIDH AL-BAASIT?

- Al-Baasit is the One Who stretches forth provision for whomsoever He wills from among His slaves and Al-Qaabidh is the One Who tightens or deprives whomsoever He wills from His provision, and this is because of what He knows of the benefit therein for them.
- He is the One Who withholds and expands, the One Who brings down and elevates, the One Who gives and prevents, the One Who honors and humiliates, and He has no partner with Him.
- Whomsoever Allah has extended wealth, knowledge, or position should spend what Allah has given him for His sake and be good to the slaves of Allah as Allah has been good to him. For whomever Allah has constrained, should turn to Allah Alone and ask Him for help and expansion in his provision.
- Allah stretches forth wealth, well-being, life, and knowledge to whomever He wills, and He tightens it, as He is The All-Wise, The All-Aware. Allah's constriction is a blessing for the believing slave because it prevents him from transgression, oppression, and wrongdoing.
- Allah restrains and expands provision for whomever He wills according to His perfect wisdom and knowledge. We should not be afraid when there is restraint in provision because then there will be expansion without any type of excessiveness.
- Allah restrains and expands the hearts according to His perfect wisdom. He expands the heart that accepts the truth and guidance.

IMPACTS

- To fear restriction and restraint of anything beneficial due to our ingratitude and denial.
- Ask Allah Al-Qaabidh Al-Baasit to restrain all evil and expand all goodness from you.
- Be someone who restrains harm towards others and expands and shows goodness to others.

(84) – (85)

الْقَابِضُ

الْبَاسِطُ

AL-QAABIDH
AL-BAASIT

THE RESTRAINER
THE EXPANDER

IN THE SUNNAH

Prices became excessive during the time of the Messenger of Allah (ﷺ), so they said: "O Messenger of Allah (ﷺ)! Set prices for us!"

So he said: 'Indeed Allah is Al-Musa'ir, Al-Qabidh, Al-Basit, Ar-Razzaq. And I am hopeful that I meet my Lord and none of you are seeking (recompense from) me for an injustice involving blood or wealth.'

[Sahih At Tirmidhi 1314]

KNOWLEDGE

THE NAMES OF ALLAH AL-MUQADIM

AL-MUAKHIR are mentioned in the Prophetic Sunnah.

WHO IS AL-MUQADIM AL-MUAKHIR?

- These two Names are coupled Names which cannot be mentioned separately because their completion is in them being joined together. Bringing forward and delaying are two Attributes of Allah which indicate His perfect ability and implementation of His will, in addition to His perfect wisdom.
- This bringing forward and delaying can be universal, such as the bringing forward of some creations over others and delaying some creation over others and bringing forward the means before their consequences and the conditions before their results, and the like.
- It can also be religious, such as favoring the Prophets over the rest of creation and favoring some Prophets over others. Allah favored some slaves over others and brought them forward in knowledge, faith, deeds, and manners, and delayed those whom He delayed with some of that. All of this is in accordance to His wisdom; He brings forward those whom He wills of His creation to His mercy by His guidance and favor, and He keeps back those whom He wills from that by His justice.
- These two Names mentioned in the Hadith are in the context of seeking forgiveness for all sins; the past and future, the secret and open, the unintentional and intentional. Sins delay a slave and Allah's forgiveness brings him forward and elevates him.
- All matters belong to Allah and are in His Hands; He debases and elevates, He honors and humiliates, He gives and withholds. For whomever Allah writes honor, elevation and advancement, no one can prevent him from that. And for whomever Allah writes humiliation, disgrace, and delay, no one can rid him of that.

IMPACTS

- Seek constant forgiveness, repentance and pardoning from Allah in order to go forward and not be delayed.
- Be patient and think good of Allah because sometimes things are delayed to put everything in its right place.
- Ask Allah to be among the foremost who are near to Him.

(86) – (87)

المقدم

المؤخر

AL-MUQADIM
AL-MUAKHIR

THE EXPEDITER
THE DELAYER

IN THE SUNNAH

The Messenger of Allah (ﷺ) supplicated: "O Allah forgive my sins, my mistakes, my excessiveness in my affairs, and that which You know better than myself. O Allah grant me forgiveness (for the faults which I committed) in earnest or in jest, and which I committed inadvertently or deliberately; and indeed, all of these (failings) are in me. O Allah forgive me for what has come to pass of my sins and what will come to pass, and those I have committed in secret as well as those I have committed in public, and those which You know better than myself, You are Al-Muqadim (the Expediter) and Al-Muakhir (the Delayer), and You are Able to do all things."

[Sahih Muslim 2719]

KNOWLEDGE

THE NAME OF ALLAH AL-MANAAN is confirmed in the Prophetic Sunnah.

WHO IS AL-MANAAN?

- Al-Manaan is the One Who is abundant in giving, great in gifting, vast in benevolence. He successively grants them blessings out of His generosity. He initiates blessings before being asked and He has favors upon His slaves while they have no favors upon Him, Exalted is He.
- From His great favors is His guidance of His chosen slaves to the path which leads to the Abode of Peace and His defending them with the best defense and protecting them from falling into sins. He made faith beloved to them and beautified it in their hearts and He made disbelief, rebellion, and disobedience hated to them. He made them of the rightly guided and called them Muslims before He created them.
- He remembers them before they remember Him and gives them before they ask Him. He makes Himself known to them by His Names and addresses them with the gentlest address and advises them with the best advice.
- He commands them with the noblest of characteristics and forbids them from the most despicable utterances and actions. He makes the way to knowing Him vast and He opens the doors of guidance for them.
- Allah reminds His slaves of His favor of guiding them to this religion and removing them from the darkness of shirk and disbelief. He mentions His favor of sending the Messenger (ﷺ) and honoring this nation by sending the best of all Messengers.
- He mentions His favor of establishing His Prophets, believing slaves and those who have been oppressed.
- He mentions His favor upon His believing slaves by entering them into paradise and saving them from the hellfire.

IMPACTS

- Ask Allah Al-Manaan from His great favors.
- Reflect on your past and see how Allah has favored you. Then you will be grateful and Allah will increase you.
- Do good to others without reminding them of your favor.
- For those who have been oppressed, never lose hope in Allah Al-Manaan. He will make you inheritors of the land, grant you authority and make you established.

(88)

المنان

AL-MANAAN

THE BESTOWER
OF FAVORS

IN THE SUNNAH

"It was narrated that Anas ibn Maalik (may Allah be pleased with him) said: "I was sitting with the Messenger of Allah (ﷺ) and a man was standing and praying. When he bowed, prostrated and recited the Tashahhud, he supplicated, and in his supplication, he said: "O Allah, indeed I ask You since all praise is due to You, there is none worthy of worship but You, the Bestower, the Creator of the heavens and earth, O Possessor of majesty and honor, O Ever-living, O Eternal, I ask of You." The Prophet (ﷺ) said: 'Do you know what he has supplicated with?' They said: 'Allah and His Messenger (ﷺ) know best.'

He said: 'By the One in Whose Hand is my soul, he called upon Allah by His Greatest Name, which, if He is called by it, He responds, and if He is asked by it, He gives.'" [Sunan An-Nisai' 1300]

KNOWLEDGE

THE NAME OF ALLAH AR-RAFEEQ is confirmed in the Prophetic Sunnah.

WHO IS AR-RAFEEQ?

- This hadith is a clear confirmation of the Name of Allah, Ar-Rafeeq and His Attribute of Ar-Rifq (Gentleness).
- Rifq means gentleness, ease, and deliberation in all matters, and its opposite is harshness and severity. Allah is Rafeeq in His decrees and actions. He is Rafeeq in His commands, rulings, religion, and legislation.
- From the Rifq in His actions is that He created the creation in stages according to His wisdom and gentleness, although He is able to create everything at once in a single moment. This is an indication of Allah's forbearance, wisdom, knowledge and subtleness.
- From Allah's Rifq to His slaves is His gentleness with them in His rulings, commands, and prohibitions. He does not burden His slaves beyond their capacity.
- From Allah's Rifq is that He gives respite to the one who has sinned and does not hasten the punishment upon him in order that he returns to his Lord, repents from his sin, and returns to the rightly guided way.
- Our Lord is Rafeeq and He loves gentleness. Our religion is all gentleness and ease, our Prophet (ﷺ) is the leader and role model for the people of gentleness, and we should adorn ourselves with gentleness in our affairs.
- Gentleness in any matter beautifies it and whoever is deprived of gentleness is deprived of much good.
- Allah Ar-Rafeeq is The Companion Who accompanies us in every station of life by His knowledge, hearing and seeing. This is general gentle companionship to all.
- As for the believers, they will have Allah's special gentle companionship which is complete love, protection, victory and support in all parts of their life.

IMPACTS

- Ask Allah Ar-Rafeeq to bring gentleness in your life and to anything you are facing.
- To not be harsh in talking and dealing with others – to be gentle with our parents, spouses, children, employees, housekeepers, animals and to ourselves.
- To be gentle in all affairs, away from hastiness, recklessness, and acting on impulse.

(89)

الرفيق

AR-RAFEEQ

THE MOST
GENTLE
COMPANION

IN THE SUNNAH

'Abdullah ibn Mughaffal reported the Messenger of Allah (ﷺ) as saying: "Allah is Gentle, likes gentleness, and gives for gentleness what he does not give for harshness."

[Sunan Abu Dawud 4807, Authenticated by Al Albani as Sahih]

KNOWLEDGE

THE NAME OF ALLAH AL-HAYIY is confirmed in two hadiths.

WHO IS AL-HAYIY?

- This noble Name affirms shyness as an Attribute of Allah in a way that befits His majesty. None from among Allah's creation resembles Him in any way. Just as we affirm that Allah's knowledge is not like ours, His seeing is not like ours, His hearing is not like ours, similarly, His modesty and shyness is not like ours.
- Ibn Al-Qayyim (may Allah have mercy on him) said: "As for the shyness of the Lord from His slaves, Exalted is He, that is something which our understanding cannot comprehend, and the mind cannot fathom. For indeed, His shyness is nobility, goodness, generosity, and magnificence." (مدارج السالكين 2/261)
- Allah loves His Names and Attributes and He loves to see the effects of these on His creation. He is Al-Hayiy and He loves the modest, Al-Kareem and He loves the generous, Ash-Shakoor and He loves the grateful, Al-Muhsin and He loves the good-doers.
- From Allah's modesty is He will not return the slave empty-handed when he asks Him. He will not expose the sins of the people nor cut-off their provision due to His modesty, despite His ability to do so.
- From His modesty, He does not use indecent language nor does He act improperly. The expressions used in the Qur'an are proper such that a child can read it.
- Allah is not shy from the truth. He has informed us of His news, commands and legislations which are all truth.
- Modesty is one of the branches of faith and is comprised of all good. Modesty and shyness in a slave are beautiful qualities to have. It results in the avoidance of all despicable matters and prevents a person from falling into shortcomings in giving each right its due right. The greatest shyness required from us is shyness of Allah.

IMPACTS

- Modesty is not limited to clothing, but is also an attitude where a person is modest in speech, actions and dealing with others.
- Do not embarrass or put others on the spot.
- Avoid vulgar, indecent or suggestive language.
- Do not be shy from going forward to do good deeds.

(90)

الحيي

AL-HAYIY

THE MODEST
ONE

IN THE SUNNAH

Salman Al-Farsi (may Allah be pleased with him) narrated that the Prophet (ﷺ) said:

"Indeed, Allah is Hayiy, Generous. When a man raises his hands to Him, He feels shy to return them to him empty and rejected."

[Jami' At Tirmidhi 3556, Authenticated by Al Albani as Sahih]

The Messenger of Allah (ﷺ) saw a man washing in a public place without a lower garment. So he mounted the pulpit, praised and extolled Allah and said: "Allah is Al-Hayiy and As-Sitmeer (characterized by modesty and concealment). So when any of you washes, he should conceal himself."

[Sunan Abi Dawud 4012, Authenticated by Al Albani as Sahih]

KNOWLEDGE

THE NAME OF ALLAH AD-DAYYAAN

is mentioned once in the Prophetic Sunnah.

WHO IS AD-DAYYAAN?

- Ad-Dayyaan is the One Who recompenses and accounts. Allah will gather the first and last of the people on the Day of Judgement. They will be naked, barefoot, and uncircumcised, having nothing with them from this world, and they will be accounted and recompensed for what they brought of deeds in this life; if it is good, they will be rewarded with good, and if it is evil, they will be rewarded with evil.
- When the intelligent person knows that His Lord is Ad-Dayyaan, and the Day of Judgement is a Day of recompense and accounting, and that He will definitely meet Allah on that Day and see all his deeds displayed before him, both the good and evil, then he should take himself into account for that Day and prepare for it.
- 'Umar ibn Al-Khattab (may Allah be pleased with him) said: "Account yourselves before you are accounted, and weigh your deeds before you will be weighed. The accounts will be easier for you tomorrow if you take yourself into account today. Adorn yourself for the great display; on that Day you will be presented and nothing will be hidden from you." [ابن أبي الدنيا 'محاسبة النفس']
- Allah will take the good deeds of the oppressor for the oppressed, and if he does not have any good deeds, Allah will take from the bad deeds of the oppressed and they will be entered into his (the oppressor's) account and he will be admitted into the hellfire.
- Therefore, O slave, reflect over that Day and remember Allah is Ad-Dayyaan, and that all the rights will be returned to their people on that Day, when neither wealth nor children will benefit, except for the one who comes to Allah with a pure heart.

IMPACTS

- To account ourselves and not oppress anything, even animals.
- To focus on the rights which we owe others.
- Ask Allah to enter paradise with no account or torment. We do not want to be delayed at the station of Qantara (before paradise) when all scores will be settled.

(91)

الدَّيَّان

AD-DAYYAAN

THE
RECOMPENSER

IN THE SUNNAH

"I heard the Prophet (ﷺ) say: 'Allah will gather His slaves naked, uncircumcised, without anything.' We asked: 'What is meant by 'without anything'?' The Prophet (ﷺ) said: 'They will have nothing with them.' 'They will be called by a voice that is heard from afar (and I think that he said, 'as if it was from close at hand'), saying: 'I am the King. I am The One Who Recompenses. None of the people of the Garden will enter the Garden while any of the people of the Fire are seeking him for some injustice he did to him. None of the people of the Fire will enter the Fire while any of the people of the Garden are seeking him for an injustice he did to him.'" I asked: 'How is this? We come to Allah naked and without any worldly goods?' He said: 'This applies to good actions and evil actions.'"

[Al Adab Al Mufrad 970, Part of longer hadith]

KNOWLEDGE

THE NAME OF ALLAH AL-MUHSIN is

confirmed in the Prophetic Sunnah.

WHO IS AL-MUHSIN?

- The Name of Allah Al-Muhsin refers to favors, blessings, giving, generosity, and benevolence. Al-Ihsan (excellence) is an Attribute that is essential to Allah; nothing that exists is void of His Ihsan (excellence) even for a blink of an eye, by His bringing them into existence, bestowing favors upon them, and providing for them.
- The greatest Ihsan is guidance to this religion, expansion of the chest to the obedience of Allah, and being kept firm on the truth and guidance until death. And to be led to entering Paradise on the Day of Judgement and seeing the Face of Allah. We ask Allah of His favor.
- Allah loves for His slaves to seek nearness to Him through what His Names entail of meaning; so He is Al-Muhsin and loves the Muhsineen.
- The Ihsan of the slave is the highest level of the religion as is mentioned in the famous Jibreel Hadith, Ihsan is described as: "Worshipping Allah as if you see Him, for verily if you do not see Him, He sees you." This is Ihsan (excellence) in the worship of Allah.
- There is also another type of Ihsan (excellence) with regards to dealing with the slaves of Allah, such as dutifulness to parents, maintaining relations between kith and kin, fulfilling the rights of others, helping those in need, preventing harm from reaching people and striving hard to bring goodness to them. Allah promises a great reward in return.
- Ibn Al-Qayyim (may Allah have mercy on him) said about means to expansion of the chest: "And of them is Ihsan to the creation and benefitting them through what one has of wealth, position, and physical strength. For indeed the generous good-doer has the broadest chest, best soul, and most delighted heart, while the miserly person who does not do any Ihsan has the most constricted chest, difficult life, and the greatest of concerns and worries." [Zad al-ma'ad (26-25/2)]

IMPACTS

- To do our best in all that we do in our life.
- To do good to others just as Allah has done good to us.
- To always hope for the best from Allah Al-Muhsin.

(92)

المحسن

AL-MUHSIN

THE MOST
EXCELLENT

IN THE SUNNAH

"The Prophet (ﷺ) said: "If you judge, then be just and if you kill, then do it with excellence, for verily Allah is Muhsin and loves the Muhsineen."

[Sahih Aj-Jami'e 494,
Authenticated by Al-Albani
as Hasan]

KNOWLEDGE

THE NAME OF ALLAH AS-SITTEER is confirmed in the Prophetic Sunnah.

WHO IS AS-SITTEER?

- Allah As-Sitteer is the One Who conceals His slaves much and does not expose them. He loves that His slaves conceal themselves from what exposes and humiliates them. And this is from Allah's mercy, forbearance and generosity.
- Along with Allah's complete richness from His creation, and from their worship and obedience, He honors and conceals His slave and brings forth the means of concealment of their sins. He guides them to feel remorse so they repent, and He pardons and forgives them. This is out of Allah's gentleness and mercy with His creation.
- Allah hates for His slave to announce to others if he falls into a sin. Rather, Allah invites him to repent to Him. Of the most hated slaves to Allah are the ones who sin at night whilst Allah conceals them, and they wake up in the morning and lift Allah's concealment upon them.
- If he happens to commit a sin, he should conceal himself, hasten to repent to Allah, and increase in performing good deeds. If Allah conceals a slave in this world, He will not expose him in the Hereafter. And anyone who conceals the faults a person, Allah will conceal him on the Day of Judgement.
- In the supplication: اللَّهُمَّ اسْتُرْ عَوْرَاتِي "O Allah, conceal my faults" is seeking concealment from Allah and the 'Awraat are the faults of man, his shortcomings, and anything that he hates to be exposed to others. Also included in this concealment are the bodily 'Awraat, which, for the man is from his navel to his knees and for the woman is her entire body. It is especially important for the Muslim woman to take heed of this supplication and conceal herself with the legislated Islamic covering.

Reference: فقہ الأسماء الحسنی - عبد الرزاق البدر

IMPACTS

- To not expose ourselves or others. If we have repented from a sin, we do not need to expose it to others.
- To ask Allah As-Sitteer to conceal us in this life, at the time of death and when we are resurrected.

(93)

الستير

AS-SITTEER

THE CONCEALER

IN THE SUNNAH

"The Messenger of Allah (ﷺ) saw a man washing in a public place without a lower garment. So he mounted the pulpit, praised and exalted Allah and said: "Allah is Al-Hayy and As-Sitteer (characterized by modesty and concealment). So when any of you washes, he should conceal himself."

[Sunan Abu Dawud 4012, Authenticated by Al Albani as Sahih]

KNOWLEDGE

THE NAME OF ALLAH AS-SAYYID is

confirmed in the Prophetic Sunnah.

WHO IS AS-SAYYID?

- Allah As Sayyid is the Master Who is complete and perfect in His Mastership. He is the Owner, the Patron, the Rabb, the Nurturer. All of the creation are slaves to Him; owned and subdued by Him. They need Him in all their affairs and are poor to Him for all their needs. There is no one who is sufficient from Him for a blink of an eye. All matters belong to Him alone.
- He gives and withholds, humiliates and elevates, honors and disgraces, gives life and causes death, commands and prohibits, constricts and extends, guides and misguides, causes to laugh and causes to cry, enriches and impoverishes.
- The command is His command, the dominion is His dominion, and the slaves are His slaves. Just as He is the Master Who manages the affairs of the creation without partners, He is the Master Who should be worshipped alone without partners. How can a weak, created being rival the Great Master, the Majestic Creator, The All-Able Lord? Exalted is He from all they associate with Him.
- People take masters besides Allah, whether they are living or dead, thinking they can bring them benefit or avert harm. They attach their needs and requests to them and direct their invocations to them. Yet how can they be made equal to the Lord of the lords? How can a slave be equal to the Owner of the slaves?
- Knowing this Name guards the Tawheed of a person from being corrupted or weakened by any form of Shirk and the means which lead to it. It protects the heart from being diverted towards any type of attachment to the creation, from submission to them, or being broken before them, which should only be directed to Allah, Al-Waahid Al-Qahhaar – The One The Irresistible.

Reference: **فقه الأسماء الحسنى - عبد الرزاق البدر**

IMPACTS

- To believe only Allah is The Master controlling the universe and not a force, maestro or mastermind.
- To submit and surrender to Allah, and not question where He places us or directs us.
- To be beneficial to others and not command or dictate.

(94)

السيد

AS-SAYYID

THE MASTER

IN THE SUNNAH

"Narrated Muttarif that his father said: I went with a deputation of Banu Amir to the Messenger of Allah (peace and blessings of Allah be upon him), and we said: "You are our master (Sayyid)." To this he replied: "The Master is Allah, the Blessed and Exalted." Then we said: "...and the one of us most endowed with excellence and superiority." To this he replied: "Say what you have to say, or part of what you have to say, and do not let the devil make you his agents."

[Sunan Abu Dawud 4806, Authenticated by Al Albani as Sahih]

KNOWLEDGE

THE NAME OF ALLAH ASH-SHAAFEE is confirmed in the Prophetic Sunnah.

WHO IS ASH-SHAAFEE?

- Allah Ash-Shaafee is singled out with curing and no one else. It is incumbent to believe with firm belief there is no cure except Allah's cure and no curer except Him.
- He cures the hearts from doubts, envy, hatred and desires. He cures the minds from depression, wiswas and anxiety. And He cures the bodies from sicknesses. When He cures there are no side-effects and no post ailments.
- The greatest way to seek His cure from sicknesses is to implore Him by singling Him out and that cure is in His Hands alone; there is no cure for anyone except by His permission. What He wills happens and what He does not will does not happen, and there is no ability or might to move from one state to another except with Him.
- The belief of the slave that cure is in Allah's Hands should not prevent him from taking beneficial means such as medication and seeking treatment. There are beneficial remedies which do not negate reliance in Allah or the belief that the cure is in His Hands. For example, repelling hunger and thirst with eating and drinking does not negate faith. Similarly, repelling sicknesses with beneficial treatments and medication does not negate belief.
- It is incumbent for the slave to know three matters regarding the means:
 1. To only take means which are confirmed in the Islamic law or are universally tested and known.
 2. To not depend on the means but to depend on the One Who created the means.
 3. To know that no matter how great and strong the means may be, they are tied to the decree of Allah. This is in order for the slave to not depend on them and to know the perfection of Allah's Ability.

Reference: **فقه الأسماء الحسنی - عبد الرزاق البدر**

IMPACTS

- To worship Allah with tawheed and not give power to the means.
- To ask Allah Ash-Shaafee to cure you from any sickness of the body, mind and heart.
- To believe there is a cure for every sickness.

(95)

الشافعي

ASH-SHAAFEE

THE CURER

IN THE SUNNAH

"Aishah (may Allah be pleased with her) narrated that the Prophet (peace and blessings of Allah be upon him) used to treat some of his wives by passing his right hand over the place of ailment and saying: "O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment."

[Sahih Al-Bukhari 5743]

KNOWLEDGE

THE NAME OF ALLAH AL-MU'TEE is confirmed in the Prophetic Sunnah and His action of giving is mentioned numerous times in the Noble Qur'an.

WHO IS AL-MU'TEE?

- Al-Mu'tee is the One singled out with true giving. None can prevent what He gives and none can give what He prevents. His giving is by a word and His prevention is by a word and His command if He wills a matter is to say "Be" and it is. Everything that the slaves have of blessings is from His favor and bestowal, and His giving extends to all His slaves in this world; the believer and the disbeliever, the good-doer and the evil-doer. However, on the Day of Judgement, it is exclusively for His special believing slaves.

GENERAL GIVING

IN THIS LIFE

- Allah gives provision, gifts and goodness according to what suits the person, whether believer or non-believer, good-doer or evil-doer. He gives to reform their affairs in this life. He gives every creation its image which is suitable for them so they be reformed and fulfill their task.

SPECIAL GIVING

IN THIS LIFE

- This is for the believers and He gives them in order to reach to fulfill their role in life and to reach paradise.
- The best giving is faith, other givings are lawful provision, righteous offspring and to be granted gentleness.

IN THE HEREAFTER

- To be given paradise and the greatest giving is the pleasure of Allah. We ask Him of His favor. Ameen.

Reference: الجامع أسماء الله الحسنى - ماهر مقدم \ فقه الأسماء الحسنى - عبد الرزاق البدر

IMPACTS

- Ask Allah Al-Mu'tee to be given the best in this life and the next.
- To not fear giving from what Allah has given you, whether it is wealth, knowledge, strength and the like.
- Do not be upset if someone gets something and not you because Allah is The Giver, not the people.

(96)

المعطي

AL-MU'TEE

THE GIVER

IN THE SUNNAH

"Mu'awiyah (may Allah be pleased with him) narrated that Allah's Messenger (peace and blessings of Allah be upon him) said: "If Allah wants to do good for somebody, he makes him comprehend the Religion (i.e. Islam). Allah is the Giver and I am Al-Qasim (i.e. the distributor), and this (Muslim) nation will remain victorious over their opponents till Allah's Order comes and they will still be victorious."

[Sahih Al-Bukhari 3116]

KNOWLEDGE

THE NAME OF ALLAH AT-TAYYIB is confirmed in the Prophetic Sunnah.

WHO IS AT-TAYYIB?

- Allah At-Tayyib is the One Who is Pure and Free from all shortcomings and faults. Allah does not cease to be perfect in His Noble Self, His Attributes, His Actions and His Speech. He says and does what His perfection and greatness necessitate, and He does not say or do what opposes that.
- We affirm this meaning and what it indicates of the Name At-Tayyib in the first Tashahhud of prayer when we say "الطيبات" (At-Tayyibaat).
- Ibn Al-Qayyim (may Allah have mercy on him) said: "At-Tayyibaat (good and pure) in speech, actions, attributes, and names belong to Allah Alone, for He is Tayyib, His Actions are Tayyib, His Attributes are the best, and His Names are the best. Nothing comes from Him except good, nothing is raised to Him except good, and nothing comes near to Him except good. His speech is good, and all good speech is raised to Him. His actions are good and only good actions ascend to Him. Goodness in its entirety belongs to Him, it is connected to Him, sourced from Him, and ends with Him. Only the good and pure can be in His vicinity in Paradise. Nothing becomes good except by the goodness of Allah, for the goodness of everything besides Him is from the impact of His goodness, and this good salutation is not suitable for anyone except Him." [كتاب الصلاة وحكم تاركها لابن القيم ص 182-183]
- Allah does not accept any deeds or words except those that are good. Therefore, the believer does not do except good and he does not say except good and he does not earn except good and he does not spend except from what is good. Deeds, words, and convictions can thus be described as Tayyib and they are divided into Tayyib (good and pure) or Khabeeth (evil and impure).
- The monotheistic Religion is entirely good and pure in its beliefs, rulings, and manners. Its beliefs go back to belief in Allah, His Angels, His Books, His Messengers, the Last Day, and the Pre-Ordained Decree; both good and bad. Its beliefs give rest to the hearts, purify the souls, and take the one who believes and holds fast to it to the noblest goal.

(97)

الطيب

AT-TAYYIB

THE GOOD
AND PURE

IN THE SUNNAH

"Abu Hurairah (may Allah be pleased with him) reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: "O people, Allah is Good and He therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying: 'O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do'. And He said: 'O those who believe, eat of the good things that We gave you'..."

[Sahih Muslim 1015, Part of longer hadith]

KNOWLEDGE (continued)

WHO IS AT-TAYYIB?

- The believer is all good in his heart, his tongue, and his body because of what resides in his heart of faith, which is made apparent on his tongue by remembrance of Allah and on his limbs by good deeds.
- When the believer becomes good and pure in this abode in terms of his belief, actions, and words, Allah honors him in the next life by entering Him into the Abode of the Pure which no one enters except the pure.

THE ABODES ON THE DAY OF JUDGEMENT ARE THREE:

1. The abode of the purely good, and it is the abode of those who come with good which is not tainted with evil; these are the complete believers.
 2. The abode of the purely evil, and it is the abode of those who come with evil without any good; these are the disbelievers.
 3. The abode of those who have both evil and good, and these are the disobedient amongst the monotheists. When they enter the hellfire they will not remain forever therein; rather, they will be punished in accordance to their deeds, then they will leave and enter Paradise.
- After that, there will not remain except two abodes: the abode of the purely good and the abode of the purely evil.
 - O Allah, make us of Your good and pure slaves to whom it will be said on the Day of Judgement: "Enter Paradise, no fear shall be on you, nor shall you grieve." [Surah Al-A'raf [7:49]]

Reference: **فقه الأسماء الحسنی - عبد الرزاق البدر**

الطَّيِّب

AT-TAYYIB

THE GOOD
AND PURE

IN THE SUNNAH (continued)

"... He (peace and blessings of Allah be upon him) then made a mention of a person who travels widely, his hair disheveled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): 'O Lord, O Lord,' whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful, and his nourishment is unlawful. How then can his supplication be accepted?"

[Sahih Muslim 1015]

IMPAIRS

- Purify the self from any shirk and association and worship Allah with Tawheed. The good word is (لا إله إلا الله) it is like a good tree which is firmly rooted with tall branches and gives fruits by the permission of its Lord. Similarly is the believer.
- When our inner is pure then our outer from speech and actions will be pure.
- To eat what is pure, drink what is, look at what is pure, hear what is pure and go to what is pure.

KNOWLEDGE

THE NAME OF ALLAH AL-MUSA'IR

is confirmed in the Prophetic Sunnah.

WHO IS AL-MUSA'IR?

- The Name of Allah Al-Musa'ir consists of two meanings:

1. THE SETTER OF PRICES

- Allah is the One Who sets the price to everything and He makes it higher or lower according to His perfect wisdom.
- Allah is the One Who enriches and impoverishes and He is the One Who makes something valuable and not valuable.
- People might assume others are setting prices, but knowing Allah Al Musa'ir removes the shirk of thinking someone has control over prices.
- Prices play a great role in our life and the impact of Allah Al Musa'ir can be seen in finance, economics, trading and investment.

2. THE KINDLER OF THE FIRE

- Allah kindles the hellfire for those who deserve torment. One of the names of the hellfire is (سعيد).
- Notice the same root word (سعر) is related to both price and fire. Prices can put the hearts of people on "fire".
- Engaging in interest and usury causes
- We should not give power to anyone assuming they can set prices; this is a trial for the people rather we should be cautious of the torment of the hellfire.

Reference: الجامع أسماء الله الحسنى - ماهر مقدم

IMPACTS

- To have taqwa and not follow our desires, especially when buying and selling.
- To not cheat or deceive the people.
- When we see certain markets or sectors going up or down, then we know it is Allah Al Musa'ir Who sets prices.
- To not complain or be upset if prices go up because it is Allah Who sets the prices and He provides.

(98)

المسعر

AL-MUSA'IR

THE SETTER OF
PRICES
THE KINDLER OF
THE FIRE

IN THE SUNNAH

The people said:
"Messenger of Allah
(peace and blessings
of Allah be upon him),
prices have shot up, so
fix prices for us.
Thereupon the
Messenger of Allah
(peace and blessings
of Allah be upon him)
said: "Allah is the One
Who fixes prices, Who
withholds, Who
expands, Who
provides and I hope
that when I meet
Allah, none of you will
have any claim on me
for an injustice
regarding blood or
property."

[Sunan Abi Dawud 3451,
Authenticated by Al Albani
as Sahih]

KNOWLEDGE

THE NAME OF ALLAH AS-SUBBOOH is confirmed in the Prophetic Sunnah.

WHO IS AS-SUBBOOH?

- As-Subbooh is the One Whom all imperfection and defects are negated from Him. He is free from everything that negates His perfection. To Him belongs the highest degree of every perfect attribute. He is ascribed with perfect knowledge and ability. He is free from incapability, exhaustion, and fatigue. He is ascribed with perfect life, thus free from what opposes it from death, drowsiness, and sleep. He is ascribed with complete justice and richness, thus free from injustice and having need for any person. He is ascribed with perfect wisdom and mercy; thus, free from what is contrary to that of play or jesting.
- He is free from resembling any of His creation or having a rival in any way. No matter how great and noble the creation may be, and no matter how much they reach of greatness and perfection, there is none among them that can come close to or resemble the Maker. Rather, all their attributes are annihilated when compared to the attributes of their Creator and Maker. Everything their attributes entail of meanings, descriptions, and perfection are given to them by Allah. He is the One Who created their minds, hearing, sight, outer and inner strength. He is the One Who taught and inspired them. He is the One Who made them grow inwardly and outwardly and He is the One Who perfected them.
- Therefore, He is free from what negates His attributes of Majesty, Greatness and Perfection, and He is free from having an opponent, rival, or anything similar to Him. Glorifying Allah entails freeing Him from all evil and flaws, while at the same time affirming all praise and perfection to Him.

Reference: **فقه الأسماء الحسنى - عبد الرزاق البدر**

IMPACTS

- When facing any difficult decree or command, glorify Allah (tasbeeh) and do not think bad of Him.
- The more we glorify Allah, the more we will be efficient and less disturbed because we are pushing away all negativity.
- Glorify Allah especially in the beginning and end of the day.

(99)

السبوح

AS-SUBBOOH

THE MOST
GLORIFIED

IN THE SUNNAH

'Aishah (may Allah be pleased with her) reported that the Messenger of Allah (peace and blessings of Allah be upon him) used to pronounce while bowing and prostrating himself: Subboohun Quddoos, Rabbul-Malaa'ikati war-rooḥ "Glorified and Holy (He is), Lord of the angels and the Rooh (i.e. Jibreel)."

[Sahih Muslim 487]

KNOWLEDGE

THE NAME OF ALLAH AL-HAKAM is confirmed in the Prophetic Sunnah.

WHO IS AL-HAKAM?

- The name of Allah Al Hakam affirms perfect judgement to Allah alone and He judges as He wills.
- He judges to put everything in its right place and returns the rights to its rightful owners. There is no injustice, oppression, faults, shortcomings or mistakes in the judgement of Allah.
- He executes what He wills; no one can repel His decision, and no one can put back His decrees. There is no one who reviews the judgements of Allah, unlike people who review one another in their judgements.
- Affirming judgement to Allah entails the affirmation of all His Names and Attributes because no one can be a judge except if he hears, sees, knows, is well-acquainted, speaks, manages affairs, and so forth. Thus, the One to Whom these attributes belong is the One worthy of legislating and making matters lawful and unlawful, just as He Alone deserves to be singled out with humility and submission.
- Allah's laws are comprised of all goodness. His news fills the heart with knowledge and correct belief by which it is made upright and away from deviation. All His commandments are beneficial and bring forth beautiful manners, noble qualities, righteous deeds, purified obedience and perfect guidance. All His prohibitions are in harmony with the correct mind and sound natural disposition. He does not prohibit anything except what is harmful for people in their minds, manners, chastity, bodies, and wealth.
- From Allah's judgement and wisdom is that He recompenses the good-doer with goodness and the evil-doer with evil.

Reference: **فقه الأسماء الحسنى - عبد الرزاق البدر**

IMPACTS

- Judgement belongs to Allah alone so we should not judge others.
- Ask Allah Al Hakam to judge and decide for matters we are uncertain of what is most pleasing to Allah.
- Return the rights to the people. Ask Allah to be granted good judgement.

(100)

الحكم

AL-HAKAM

THE JUDGE

IN THE SUNNAH

The Messenger of Allah (ﷺ) said:

إِنَّ اللَّهَ هُوَ الْحَكَمُ
وَأِلَيْهِ الْحُكْمُ

Allah is the Judge,
and to Him
judgment belongs.

[Sunan Abi Dawud 4955,
Authenticated by Al Albani
as Sahih]

KNOWLEDGE

THE NAME OF ALLAH AL-JAWAAD

is confirmed in the Prophetic Sunnah.

WHO IS AL-JAWAAD?

- Al-Jawaad is the One Who gives in abundance. His giving extends to all creatures and He fills them with His favor, generosity, and various types of blessings. The creation is not void of His benevolence for a blink of an eye.
- He is Al-Jawaad in His Being, thus there is no absolute giver except Him, and the giving of every giver is a result of His giving. His love for giving, benevolence, goodness, and bestowing blessings and favors is beyond what crosses the mind of the creation and encircles their imagination. Pardoning is more beloved to Him than revenge, showing mercy is more beloved to Him than punishment, dealing with His favor is more beloved to Him than dealing with justice, and giving is more beloved to Him than prevention.
- He loves to give His slaves and expand His favors upon them. He immerses them in benevolence and giving, completes His blessings upon them, and multiplies His favors for them. He makes Himself known to them by His Names and Attributes and makes Himself beloved to them by His favors and blessings.
- Ibn Al-Qayyim (may Allah have mercy on him) said: "And He, far from imperfection is He, loves from His slaves to have hope in Him and ask Him of His favors, for He is The True King, The Most Giving. He is The Most Giving of those ask and the Most Vast of those who give, and the most beloved matter to Al-Jawaad is to have hope in Him and ask Him. [مدارج السالكين (50/2)]

Reference: **فقه الأسماء الحسنى - عبد الرزاق البدر**

IMPACTS

- Ask Allah Al-Jawaad to be granted the best and highest quality from manners, characters, relationships, skills and life in this life and the next.
- To be inspired to do everything with the highest quality.
- To be generous and to show our best quality to the people.
- Ask Allah Al-Jawaad to be granted both quality and quantity, as He gives in abundance and the best.

(101)

الجواد

AL-JAWAAD

THE MOST
GIVING

IN THE SUNNAH

The Messenger of Allah (ﷺ) said:
"Verily Allah is The Most Generous and loves those who are generous, The Most Giving and loves giving, He loves lofty characters and manners and hates lowly ones (characters and manners)."

[Sahih Aj Jami'e 1744,
Authenticated by Al Albani
as Sahih]

KNOWLEDGE

THE NAME OF ALLAH AL-WITR is

confirmed in the Prophetic Sunnah.

WHO IS AL-WITR?

- Al-Witr is the One with no partners or counterparts. This Name is indicative of the Oneness of Allah and His being singled out with perfect attributes. Belief in Allah Al-Witr entails the negation of associating partners with Him in any way; whether in His Noble Self, His Attributes, or His Actions. It affirms His being singled out with greatness, perfection, majesty, grandeur and honor. It affirms His being singled out with creating all the creation, bringing them into existence, and managing their affairs as He wills; for there is no rival, no comparable, no counterpart and no co-equal to Him.
- There are many verses in the Qur'an which affirm that Allah is singled out with providing, owning, managing affairs, causing life and death, guiding, and so forth. This affirmation necessitates that we single Him out with humility, love, hope, trust, and all types of worship.
- The true believer is the one who takes Allah Alone as his Rabb, loves Him, hopes from Him, fears Him, draws closer to Him alone, all while seeking His pleasure and staying away from His wrath. For him is the praiseworthy end, and happiness and success in this world and the next.
- Al-Witr also includes Allah's love for every odd-numbered deed and act of worship that He ordained in His legislation. For example, the five daily prayers, the Witr at night, shrouding the dead an odd number of times, and so forth.
- Our Prophet (ﷺ) would incorporate odd numbers in his affairs as well. For example, he would eat seven dates in the morning, drink water with three breaths, seek forgiveness three times after every obligatory prayer, and many of the supplications are recited one, three, or seven times.

Reference: **فقه الأسماء الحسنى - عبد الرزاق البدر**

IMPACTS

- Tawheed: to worship Allah alone with no partners.
- To ask Allah to grant us spouses, partners and offspring who are coolness to our eyes. We cannot be alone because we are made in pairs.
- To not be arrogant and think "I want no one".

(102)

الوتر

AL-WITR

THE ODD
(THE ONE)

IN THE SUNNAH

Abu Hurairah (may Allah be pleased with Him) narrated: "Allah has ninety-nine Names, one hundred minus one, no one preserves (i.e. believes in their meanings and acts accordingly) them but will enter Paradise. And Allah is Witr (one) and loves the Witr (i.e. odd numbers)."

[Sahih Al-Bukhari 6410]

KNOWLEDGE

THE NAME OF ALLAH AL-ILAAH is mentioned in the Qur'an around thirty times.

WHO IS AL-ILAAH?

- He is the One worthy of being worshipped due to His perfect names, attributes and actions.
- One does not become "Ilah" unless He is worshipped, and the One worshipped is the One Who creates, provides, disposes the affairs and is able to do all things.
- It also means the creation attaches to Him out of love and magnification for their needs, and they jump to Him for all they desire, just as a child runs to his mother.
- Divinity is an attribute for Allah alone. Only He is worthy of being worshipped because He has all the perfect names, attributes and all great praises. The human being is in need of divinity which fills the heart with belief, attachment and devotion. There is no one who has the best qualities than Allah and only He is worthy of attachment.
- For this reason, Ibn 'Abbas may Allah have mercy on him said: "Allah is the Owner of Divinity and Worship over all His creation."
- As for divinity, this is when the heart jumps to Allah, finds rest with Him, and goes to Him because of his strong love for Him. He is also poor and in need of Him, and this is the utmost goal, desire and want.
- When a person sees the greatness and majesty of Allah and all His great actions, then his heart turns away from the people and only turns to Allah. We want to fill our heart with knowing Allah Al-Ilaah because we do not want anyone or anything to take over this position.
- Allah is The Most Beloved Himself (المحبوب) because of His perfect and divine qualities. At the same time, He is The One Being submitted to with maximum submission and humility (المخضوع) due to His perfect and divine qualities.

Reference: الجامع أسماء الله الحسنى - ماهر مقدم \ فقه الأسماء الحسنى - عبد الرزاق البدر

IMPACTS

- To attach to Allah out of love and magnification and worship Him due to His perfection.
- To see the perfection of Allah in His names, attributes and actions.
- To love what Allah loves and hate what Allah hates.

(103)

الإله

AL-ILAAH

THE ONE
WORTHY OF

IN THE QUR'AN

وَالْهُكُمُ إِلَهُ وَاحِدٌ لَا
إِلَهَ إِلَّا هُوَ الرَّحْمَنُ
الرَّحِيمُ

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

[Surah Al-Baqarah [2:163]]

KNOWLEDGE

THE NAME OF ALLAH AL-KAAFI is mentioned once in the Qur'an.

WHO IS AL-KAAFI?

- Al-Kaafi is the One in Whose Hands is the sufficiency for creation of all that concerns them. The slave cannot be sufficient without his Lord even for a blink of an eye. He needs Allah to protect him, suffice him, keep him upright, and guide him. His sufficing them is divided into both general and special sufficiency.

GENERAL SUFFICIENCY

- Allah has sufficed all of creation and has brought them into existence. He provides for them and prepares them for what they are created for. He prepares all the means which suffice, satisfy, and provide food and drink for His slaves.

SPECIAL SUFFICIENCY

- Allah's special sufficing is for those who put their trust in Him and rectify their affairs. This means that Allah will suffice him in all his worldly and religious affairs. If the slave trusts His Lord by completely and strongly putting his heart's reliance on his Lord to attain all that is good for him and repel all that is harmful, and his trust and good expectations of His Lord become strong, he will attain complete sufficiency. Allah will perfect all his states and make his words and actions upright. He will suffice him from his worries and remove his distress. This is a great favor and bounty from Allah, and the Muslim should always remember to praise his Lord for sufficing him and show gratefulness for His favors and blessings.
- Some of the righteous predecessors said: "Allah made for every action, a recompense of its same nature, and He made the reward for putting one's trust in Him, that He will suffice him."
- The slave should not lose hope in Allah's sufficing him if he has taken the means, for indeed, Allah will accomplish his affair at the time He decreed for him. The one who puts his trust in Allah should not be hasty and say: 'I put my trust and supplicated, and I do not see anything, I am not being sufficed', for Allah will accomplish his affair at the time He decreed for him.

(104)

الكافي

AL-KAAFI

THE MOST
SUFFICIENT

IN THE QUR'AN

أَلَيْسَ اللَّهُ بِكَافٍ
عَبْدَهُ ۖ وَيُخَوِّفُونَكَ
بِالَّذِينَ مِنْ دُونِهِ ۚ وَمَنْ
يُضِلِلِ اللَّهُ فَمَا لَهُ
مِنْ هَادٍ

Is not Allah
Sufficient for His
slave? Yet they try
to frighten you
with those (whom
they worship)
besides Him! And
whom Allah sends
astray, for him
there will be no
guide.

[Surah Az-Zumar [39:36]]

KNOWLEDGE (CONT)

- In situations like this, there are those who are impatient and lower themselves by submitting themselves to the creation, show humility to them, and break down before them, in order to attain some of their needs or wants, without caring that is at the expense of their religion and the pleasure of Allah. Thus, they lose out on the sufficiency of Allah for His believing slaves.
- The more a person thinks good of Allah, has great hope in what is with Him, and truthfully relies on Him, Allah will never let down his hopes in Him in the slightest.
- Whoever is occupied with Allah over himself, Allah will suffice all his needs. Whoever is occupied with Allah over the people, Allah will suffice all his needs related to people. Whoever is occupied with himself over Allah, Allah will entrust him to himself. Whoever is occupied with the people over Allah, Allah will entrust him to the people.
- Ibn 'Aun said: "When the people of goodness would meet, they would advise each other with three matters, and when they were absent, they would write to each other these three matters:
 1. Whoever works for his Hereafter, Allah will suffice him in his worldly life.
 2. Whoever rectifies what is between him and Allah, Allah will suffice him from the people.
 3. Whoever rectifies his inner state, Allah will rectify his outer state." [(38/26) (Tahdheeb Al-Kamaal) تهذيب الكمال]

Reference: **فقه الأسماء الحسنی - عبد الرزاق البدر**

IMPACTS

- Think good of Allah and have complete trust in Him that He will suffice you because that is His promise to suffice the One Who puts his trust in Him.
- Do not be hasty and do not worry because Allah is Sufficient.
- Say the supplications before sleep and when leaving the house because Allah will suffice us from all harm.

الكافي

AL-KAAFI

THE MOST
SUFFICIENT

IN THE SUNNAH (ACTION OF ALLAH)

'Ali (May Allah be pleased with him) reported: A slave who had made a contract with his master to pay for his freedom, came to me and said: "I am unable to fulfill my obligation, so help me." He said to him: "Shall I not teach you a supplication which the Messenger of Allah (ﷺ) taught me? It will surely prove so effective that if you have a debt as large as a huge mountain, Allah will surely pay it for you. Say: 'Allahumm-akfini bihalalika 'an haramika, wa aghnini bifadlika 'amman siwaka (O Allah! Grant me enough of what You make lawful so that I may dispense with what You make unlawful, and enable me by Your Grace to dispense with all but You)."

[Riyadh As Saliheen, At Tirmidhi Book 16, Hadith 1486]

KNOWLEDGE

THE NAME OF ALLAH AL-HAADI is mentioned twice in the Qur'an.

WHO IS AL-HAADI?

- Al-Haadi is the One Who guides His slaves; directs and leads them to their happiness in this life and the next. It is by His guidance the believing slaves are guided to His obedience and pleasure. The types of guidance are:

1. GENERAL GUIDANCE

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

2. GUIDANCE OF CLARIFYING THE TRUTH TO ALL

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

3. GUIDANCE OF OPENING ONE'S HEART TO SUCCESSFULLY ACCEPT THE TRUTH AND BE PLEASED WITH IT

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

4. GUIDANCE TO PARADISE ON THE DAY OF JUDGEMENT

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

IMPACTS

- The most beneficial and comprehensive of supplications is "Guide us to the Straight Path" (اهدنا الصراط المستقيم).
- Ask Allah Al-Haadi to guide you to the best in your worldly and hereafter affairs. Even if we are driving, shopping or eating, we ask Allah to guide us to the best and reach our destination in the easier way.
- Constantly ask Allah for guidance from bad to good and from better to best.

(105)

الهادي

AL-HAADI

THE ONE WHO GUIDES

IN THE QUR'AN

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ
أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا
بِهِ فَتُخَيِّتَ لَهُ قُلُوبُهُمْ وَإِنَّ
اللَّهَ لَهَادٍ الَّذِينَ آمَنُوا إِلَى
صِرَاطٍ مُسْتَقِيمٍ

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

[Surah Al-Hajj [22:54]]

KNOWLEDGE

THE NAME OF ALLAH AN-NOOR is mentioned once in the Qur'an.

WHO IS AN-NOOR?

- We learn that this Name has been mentioned in four contexts: (1) As a Name of Allah (2) A description attributed to Him (3) The linkage of His Light to the Heavens and Earth (4) The mentioning of His veil as Light
- An-Noor is one of His attributes and it is of two types:

1. TANGIBLE LIGHT This is what He has been attributed with of great light. His veil is light, and if He were to remove it from His Face, the glory of His Face and the light of His Magnificence would burn everything of His creation as far as His gaze reaches. All the lights in the upper heavens are from His light. The light of Paradise is from His light and the light of the Throne and Footstool are from His light, in addition to the light of the sun, moon, and stars.

2. INTANGIBLE LIGHT This is the light which enlightens the hearts of His prophets, special believing slaves, and angels. It is the light of knowing Him and loving Him. Each one of His attributes affects their hearts, for the knowledge of Allah is the greatest and noblest knowledge.

- The meanings of magnificence, grandeur and majesty fill the hearts with the light of reverential fear and greatness. The meanings of beauty, goodness, and generosity fill the hearts with the light of love and longing. The meanings of mercy, compassion, and gentleness fill the hearts with the light of goodness, gratitude and praise. The meanings of divinity fill the hearts with the light of servitude and drawing near. It fills the hearts with the freedom of being totally attached to Allah out of hope and fear.
- When the heart is filled with this type of light, it overflows to the face and lights it up. The limbs surrender to His obedience and Allah will perfect this light for them on the Day of Judgement.

Reference: فقه الأسماء الحسنى - عبد الرزاق البدر

IMPACTS

- Increase in belief in Allah and His Messenger (ﷺ).
- Ask Allah to be granted in this life and the next.
- Those who love each other for the sake of Allah will be on platforms of light on the Day of Judgement.

(106)

النور

AN-NOOR

THE LIGHT

IN THE QUR'AN

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ
كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي
زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّي يُوقَدُ
مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا
غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ
تَمْسَسْهُ نَارٌ نُّورٌ عَلَى نُورٍ يَهْدِي اللَّهُ
لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ
لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything.

[Surah An-Noor [24:35]]

KNOWLEDGE

THE NAME OF ALLAH AL-MUHEET

is mentioned eight times in the Qur'an.

WHO IS AL-MUHEET?

- The Name of Allah Al-Muheet is indicative of Allah's encompassment of everything by His knowledge, ability and dominance.
- Allah encompasses all His creation by His knowledge; therefore, not even an atoms weight from His creation escapes Him. He encompasses everything by His ability; therefore, nothing in the heavens or the earth can render Him incapable. He encompasses everything by His dominance; therefore, nothing has the ability to escape or flee from Him.
- Whatever Allah does and decrees is encompassed by His vast and perfect knowledge and His perfect ability, thus no one can escape His decree.
- No matter how much the enemies plot and plan, Allah Al-Muheet encompasses all they do and by His encompassing knowledge, ability and dominance, He will expose them and render their plots useless.

Reference: فقه الأسماء الحسنى - عبد الرزاق البدر

IMPACTS

- To attach to Allah out of love and magnification because we cannot grasp or encompass Him.
- To not judge, bring news or reject something without encompassing the matter.
- If we are facing something we cannot understand then we ask Allah Al Muheet to make us surround it and understand it.
- Admitting that we cannot encompass everything will keep us humble.
- To not fear the enemies because Allah is All-Encompassing of their plots and actions.
- Seeking knowledge requires patience.

(107)

المحيط

AL-MUHEET

THE ALL-
ENCOMPASSING

IN THE QUR'AN

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
مُّحِيطًا

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

[Surah An-Nisaa' [4:126]]

إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ
وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا
وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ
كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا
يَعْمَلُونَ مُحِيطٌ

If a good befalls you, it
grieves them, but if some
evil overtakes you, they
rejoice at it. But if you
remain patient and
become Al-Muttaqun
[the pious], not the least
harm will their cunning
do to you. Surely, Allah
surrounds all that they
do.

[Surah Aal-Imraan [3:120]]

KNOWLEDGE

THE NAME OF ALLAH AL-KAFEEL is mentioned once in the Qur'an.

WHO IS AL-KAFEEL?

- Al-Kafeel is the One Who is in charge of the affairs of the creation. He is the One Who guarantees their nourishment and provision. All of the creation needs the sponsorship of Allah and only He can sponsor everyone unlike the people who are limited. The Sponsorship of Allah is based on three pillars.

1. WITNESS A sponsor needs to witness what he sponsors and Allah is the All-Witness of everything because He sees what is happening.

2. PROTECTOR Allah is the One Who guards what He sponsors.

3. GUARANTOR Allah guarantees He will sponsor us and there is nothing that can disturb what with all that we entrust Him with.

TYPES OF SPONSORSHIP OF ALLAH

1. GENERAL SPONSORSHIP

- He is in charge of providing the creation, disposing their affairs, guiding them and protecting them.

2. SPECIAL SPONSORSHIP

- The one who approaches and asks Allah for His sponsorship then he will be granted a customized sponsorship suitable only for him.
- Whoever is truthful with Allah and is pleased with Allah as his Kafeel, Allah will help him in fulfilling his duties and make his affairs easy in ways he could never imagine. Reference: *فقہ الأسماء الحسنی - عبد الرزاق البدر*

IMPACTS

- Tawwakul and trust in Allah.
- Entrust our faith, health, thoughts, mind, children, home and knowledge to Allah Al-Kafeel and He will take care of it in the best way.
- Ask Allah for His special sponsorship.
- Depend on Allah Al-Kafeel to fulfill our contracts and responsibilities we have.
- If there is anyone under our sponsorship, then know it is Allah Who is the True Sponsor so that we do not commit shirk with ourselves.
- If we have lost our job or no longer have a sponsor, then ask Allah Al-Kafeel Who is the True Sponsor.

(108)

الكفيل

AL-KAFEEL

THE SPONSOR

IN THE QUR'AN

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

And fulfil the Covenant of Allah when you have covenanted, and break not the oaths after you have confirmed them - and indeed you have appointed Allah your surety. Verily! Allah knows what you do.

[Surah An-Nahl [16:91]]

IN THE SUNNAH

The Prophet (ﷺ) said: "A man from Banu Israel asked another man from Banu Israel to lend him one thousand dinars. The second man required witnesses. The former replied: 'Allah is sufficient as a witness.' The second said: 'I want a surety.' The former replied: 'Allah is sufficient as a surety.' The second said: 'You are right,' and lent him the money for a certain period..."

[Part of a longer hadith]

[Sahih Al-Bukhari 2291]

KNOWLEDGE

THE NAME OF ALLAH AL-GHAALIB

is mentioned once in the Qur'an in Surah Yusuf.

WHO IS AL-GHAALIB?

- Allah Al-Ghaalib is the One Who does whatever He wills; nothing can defeat Him, none can reject His judgement, and none can push away or prevent what He decrees.
- Allah Al Ghaalib is The Most Powerful, The All-Mighty, The Most Irresistible. If there is no power then there is no winning, if there is no might then there is no overcoming, and if there is no irresistibility and domination then there is no defeat.
- It is incumbent to know that Allah is Al-Ghaalib without restriction. Therefore, whoever holds onto Him is victorious even if everything on the earth is against him.
- Whoever turns away from Allah and holds on to other than Him, then he is defeated and is within the stronghold of the shaitan.
- The name of Allah Al Ghaalib will make us overcome our weaknesses, desires, challenges, and plots of the shaitan and people.
- Patience, faith, attachment to Allah alone, reliance in Allah and Companionship of Allah are needed so that one may defeat his weaknesses, desires, negative thoughts and plots of the shaitan and people.
- While disbelief, ingratitude, shirk and stopping others on the way to Allah will lead to being defeated.

Reference: **فقه الأسماء الحسنى - عبد الرزاق البدر**

IMPACTS

- Ask Allah Al Ghaalib to defeat your inner and outer challenges.
- The Words of Allah defeat the words of anyone else. Turning to the Words of Allah give console and are a cure to the hearts.
- Negativity is defeated with tasbeeh (negating all imperfection from Allah and affirming all perfection to Him) and freeing oneself from shirk. We should not think we can defeat our weaknesses on our own.
- Always return and repent to Allah because our desires and plots will not change what Allah wills.

(109)

الغالب

AL-GHAALIB

THE DEFEATER

IN THE QUR'AN

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ
لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى
أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا
وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي
الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ
الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى
أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ

And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yusuf (Joseph) in the land, that We might teach him the interpretation of events. And Allah has full power and control over His Affairs, but most of men know not.

[Surah Yusuf [12:21]]

KNOWLEDGE

THE NAME OF ALLAH AS-SAADIQ is mentioned once in the Qur'an in Surah Al An'am.

WHO IS AS-SAADIQ?

- He is The Truthful Himself and He is truthful in His names, attributes, actions, promises, commands, warnings and everything He informs us. Shaikhul-Islam Ibn Taymiyah (may Allah have mercy on him) said: "There is no doubt Allah promised to reward the obedient and respond to those who ask Him; He is As-Saadiq, the One Who never breaks His promises."
- Allah is As-Saadiq in His promises and most of His promises are about the Last Day when we will be resurrected, accounted, recompensed and will live an eternal life either in paradise or the hellfire.
- Allah As-Saadiq confirms the truthfulness of the Qur'an and the Messengers. All that we go through is already mentioned in the Qur'an and when we hold on fast to the Qur'an then we see the truth because all it contains is the truth.
- Allah As-Saadiq reveals who is truthful and who is not and this revealed through the trials we face.
- From the impacts of belief in this Name is that the good-doer will not fear injustice, deprivation, decrease or being burdened, nor will a deed the weight of an atom be lost because Allah promised, and He is As-Saadiq. He will pay all the workers their wages in full. Even if it is the weight of an atom, Allah will recompense them for it and He will not squander it. On the contrary, He will multiply it for whomever He wills and give them a great reward from Himself. As for the sinner, Allah will recompense him with a bad deed of its like or expiate it for him through repentance, regret, sorrow, good deeds or calamities.

Reference: **فقه الأسماء الحسنى - عبد الرزاق البدر**

IMPACTS

- Believe in Allah As Saadiq before any actions.
- For the one who has been accused, believe in Allah As-Saadiq to prove your truthfulness.
- Believe in Allah and His Messengers to be among the siddiqueen (those who are constantly truthful and the best ranking after the prophets and messengers).
- Accompany the truthful and hold on tight to the Qur'an.

(110)

الصادق

AS-SAADIQ

THE TRUTHFUL

IN THE QUR'AN

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

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

[Surah Al An'am [6:146]]

KNOWLEDGE

THE NAME OF ALLAH DHUL JALAALI WAL IKRAAM

is mentioned twice in the Qur'an in Surah Ar Rahman.

WHO IS DHUL JALAALI WAL IKRAAM?

- Allah Alone is worthy of being magnified and honored, therefore one should not deny or disbelieve in Him.
- Majesty, Honor, Highness and Mercy are all Attributes of Allah, which are exclusive to Him and indicate His greatness and perfection.
- Ibn Al-Qayyim (may Allah have mercy on him) said: "Allah is the Owner of Majesty and Honor, and this is the meaning of the slave's statement: لا اله الا الله (There is no one who deserves to be worshipped except Allah) and الله أكبر (Allah is the Greatest). لا اله الا الله is indicative of His being singled out with divinity which necessitates complete love for Him, and الله أكبر is indicative of His majesty and greatness which necessitate magnification and exaltation of Him." [(217-216) (Jalaa' Al 'Afhaam) جلاء الأفهام]
- Majesty comes from magnification and honor comes from love and praise. The slaves cannot enumerate the praises of Allah; He is as He praises Himself. He deserves to be magnified and honored.
- The name Dhul Jalaali wal Ikraam entails remaining and purity. Any worships, feelings, deeds and steps taken for Allah will remain, be stable and ongoing, and the opposite is true. Similarly, all our deeds for Him should be pure.
- He is the Owner of Honor and He honors whomever He wills according to His perfect wisdom and knowledge.

Reference: فقه الأسماء الحسنى - عبد الرزاق البدر

IMPACTS

- Be firm and increase in saying "Dhul-Jalaali wal-Ikraam" in your supplications.
- Magnification and love of Allah.
- Perform deeds for the sake of Allah so they may remain.
- Anything done for Allah should be pure.
- Those who love for the sake of the Majesty of Allah will be on pulpits of light.

(111)

ذو الجلال

والإكرام

DHUL JALAALI

WAL IKRAAM

OWNER OF MAJESTY
AND HONOR

IN THE QUR'AN

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ

وَالْإِكْرَامِ

"And the Face of your Lord full of Majesty and Honor will abide forever."

[Surah Ar-Rahman [55:27]]

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ

وَالْإِكْرَامِ

"Blessed be the Name of your Lord (Allah), the Owner of Majesty and Honor."

[Surah Ar-Rahman [55:78]]

IN THE SUNNAH

Anas (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: "Be constant with: 'O Possessor of Majesty and Honor (Yaa Dhul-Jalaali wal-Ikraam).'"

[Jami' At-Tirmidhi 3525]

THE NAMES OF ALLAH ARE NOT RESTRICTED

- It is important to know a rule with regards to the Names of Allah that His names are (غير محصورة) – the names of Allah are not restricted to only 99. We cannot put a boundary or limit to the Names of Allah, and what is the evidence?

WE CANNOT ENUMERATE THE PRAISES OF ALLAH

اللهم إني أعوذ برضاك من سخطك، وبمعافاتك من عقوبتك، وأعوذ بك منك، لا أحصي ثناء عليك "أنت كما أثنت على نفسك"

O Allah! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against Your chastisement, I am not capable of enumerating praise of You. You are as You have lauded Yourself.

[Riyadh As Saliheen, Muslim, Book 15, Hadith 1430]

- We cannot enumerate the praises of Allah and this shows we cannot encompass Allah.

INTERCESSION OF THE PROPHET (صلى الله عليه وسلم) ON THE DAY OF JUDGEMENT

فَيَأْتُونِي فَأَقُولُ أَنَا لَهَا. فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي وَيُلْهِمُنِي مَحَامِدَ أَحْمَدُهُ بِهَا لَا تَخْصُرُنِي الْآنَ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ وَأَخْبِرُهُ سَاجِدًا فَيَقَالَ يَا مُحَمَّدُ ارْأِفْ رَأْسَكَ، وَقُلْ يُسْمَعُ لَكَ، وَسَلْ تُغْطَ، وَاشْفَعْ تُشَفَّعَ. فَأَقُولُ يَا رَبِّ أُمَّتِي أُمَّتِي.

They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!

[Part of longer hadith, Sahih al-Bukhari 7510]

- Allah will open for the Prophet (صلى الله عليه وسلم) praises which he never knew before and this means He will open for him names which he did not know. And this shows His names are more than 99.
- Ibn Al Qayyim (may Allah have mercy on him) said there are Names of Allah which are:
 1. Disclosed to the angels and messengers
 2. Disclosed in the Book
 3. Are not disclosed to anyone
- Ninety-nine names are enough to take us to paradise, but there are more than 99 names.

Reference: **فقه الأسماء الحسنی - عبد الرزاق البدر**

THE NAMES OF ALLAH ARE NOT RESTRICTED

أَسْمَاءُ اللَّهِ غَيْرُ مَحْصُورَةٍ

A FINAL NOTE

Our Lord, to You belongs all praise, an abundant beautiful blessed praise. How far from imperfections You are, O Allah, and we praise You. We bear witness that none has the right to be worshipped except You. We seek Your forgiveness and turn to You in repentance.

الحمد لله الذي بنعمته تتم الصالحات

All praises are due to Allah by Whose grace good deeds are completed



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