

Allah,

His Good Names,

Who Is He?

What Does He Want for Humans?

As He Described Himself in the Holy Quran

By Hassan Ali El-Najjar

1445 / 2023

With the Arabic texts of the Quran verses and 'Hadeeths

b Allah, His Good Names: Who Is He? What Does He Want for Humans? By Hassan Ali El-Najjar

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اللَّهُ ، سُبْحَانَهُ وَتَعَالَى ، وَأَسْمَاؤُهُ الْحُسْنَى: مَنْ هُوَ؟ وَمَاذَا يُرِيدُ لِلْبَشَرِيَّةِ؟ كَمَا وَصَفَ نَفْسَهُ فِي الْقُرْآنِ الْكَرِيمِ

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Allah

I seek refuge with Allah from the stoned Shayṭān
In the Name of Allah, the Beneficent, the Merciful

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْأَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ (غَافِرٌ ، 40: 65)

He is the Eternally Living; there is no deity except Him. So, call upon Him, (being) sincere to Him in religion. (All) praise is (due) to Allah, Lord of the Worlds (Ghafir, 40: 65).

Allah, the Beneficent, the Merciful, the King, the Holy, the Peace, the Believer, the Predominant, the Exalted in Might, the Compeller, the Superior, the Creator, the Maker, the Originator of the Heavens and the Earth, the First Creator of the Heavens and the Earth, the Forgiver of Sin, the Subduer, the Bestower, the Provider, the Opener, the Knowing, the Surrounding, the Hearer, the Seer, the Wise Judge, the Subtle, the Acquainted, the Forbearer, the Thankful, the High, the Grand, the Great, the Preserver, the Sustainer, the Reckoner, the Generous, the Watchful, the Nearby, the Responder, the Loving, the Praised, the Glorious, the Witness, the Truth, the Manifester, the Clear, the Disposer of Affairs, the Sufficient, the Powerful, the Strong, the Sought for Help, the Caretaker, the Supporter, the Best of Planners, the Best of Deciders, the Guide to the Truth, the Eternally Living, the Reviver of the Dead, the Bringer of the Dead from the Living, the Sustainer of the Universe, the One God, the Eternal, the Predominant over His Affairs, the Doer of What He Wants, the Able, the Best of the Capable, the Best of Preparers, the First, the Last, the Manifest, the Latent, the Good, the Kind, the Acceptant of Repentance, the Pardoner, the Kind, the Rich Who is Free of Need, the Light of the Heavens and the Earth, the Inheritor, the Best of the Accommodators, the Cleaver of the Daybreak, the Cleaver of the Grains and Seeds, the Utmost in Powers, the Severe in Punishment, the Severe in Torment, the One with Revenge, the Source of Righteousness, the One with Favors, the One with Abundance, the One with Ascents, the One with Majesty and Honor, the Highest in Ranks, the Lord of the Throne, the Lord of the Might, the Lord of Sirius, the Lord of the Heavens and the Earth, the Lord of the Sunrises and the Sunsets, the Lord of the Daybreak, the Lord of Everything, the Lord of the People, and the **Lord of the Worlds**.

الله

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ"
(عَافِرٌ ، 40:36)

الله ، الرَّحْمَنُ ، الرَّحِيمُ ، الْمَلِكُ ، الْقُدُّسُ ، السَّلَامُ ، الْمُؤْمِنُ ، الْمُهَيِّمُنُ ، الْعَزِيزُ ، الْجَبَّارُ ، الْمُتَكَبِّرُ ، الْخَالِقُ ، الْبَارِئُ ، الْمُصَوِّرُ ، بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ، فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ، الْعَافِرُ ، الْقَاهِرُ ، الْوَهَّابُ ، الرَّزَّاقُ ، الْفَتَّاحُ ، الْعَلِيمُ ، الْمُحِيطُ ، السَّمِيعُ ، الْبَصِيرُ ، الْحَكِيمُ ، اللَّطِيفُ ، الْخَبِيرُ ، الْحَلِيمُ ، الشَّكُورُ ، الْعَلِيُّ ، الْكَبِيرُ ، الْعَظِيمُ ، الْحَفِيفُ ، الْمُقِيتُ ، الْحَسِيبُ ، الْكَرِيمُ ، الرَّقِيبُ ، الْقَرِيبُ ، الْمُجِيبُ ، الْوَدُودُ ، الْحَمِيدُ ، الْمَجِيدُ ، الشَّهِيدُ ، الْحَقُّ ، الْمُبِينُ ، الْوَكِيلُ ، الْكَافِي ، الْقَوِيُّ ، الْمَتِينُ ، الْمُسْتَعَانُ ، الْوَلِيُّ ، النَّصِيرُ ، خَيْرُ الْمَاكِرِينَ ، خَيْرُ الْفَاصِلِينَ ، الْهَادِي ، الْحَيُّ ، مُحِيبُ الْمَوْتَى ، مُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ، الْقَيُّومُ ، الْأَحَدُ ، الصَّمَدُ ، غَالِبُ عَلَى أَمْرِهِ ، فَعَالٌ لِمَا يَرِيدُ ، الْقَدِيرُ ، نِعَمَ الْقَادِرُونَ ، نِعَمَ الْمَاهِدُونَ ، الْأَوَّلُ ، الْآخِرُ ، الظَّاهِرُ ، الْبَاطِنُ ، الْبَرُّ ، النَّوَّابُ ، الْعَفُوُّ ، الرَّؤُوفُ ، الْعَنِيُّ ، نُورُ السَّمَاوَاتِ وَالْأَرْضِ ، الْوَارِثُ ، خَيْرُ الْمُنْزَلِينَ ، قَالِقُ الْإِصْبَاحِ ، قَالِقُ الْحَبِّ وَالنَّوَى ، شَدِيدُ الْمِحَالِ ، شَدِيدُ الْعِقَابِ ، شَدِيدُ الْعَذَابِ ، ذُو انتِقَامٍ ، أَهْلُ النَّقْوَى ، ذُو الْفَضْلِ ، ذُو الطُّولِ ، ذُو الْمَعَارِجِ ، ذُو الْجَلَالِ وَالْإِكْرَامِ ، رَفِيعُ الدَّرَجَاتِ ، رَبُّ الْعَرْشِ ، رَبُّ الْعَرْزَةِ ، رَبُّ الشَّعْرَى ، رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ، رَبُّ الْمَشَارِقِ وَالْمَغَارِبِ ، رَبُّ كُلِّ شَيْءٍ ، رَبُّ النَّاسِ ، رَبُّ الْعَالَمِينَ .

About the author:

The author of this book was born in Ghazza (Gaza), Palestine, in 1369 Hijriya (1950 AD). He received the first eleven years of education in Gaza Strip and his high school diploma from Raghadan School, in Amman, Jordan, in 1968. He had his bachelor's degree in English Education from Ain Shams University, Cairo, Egypt, in 1972. He worked as a teacher in Libya and the United Arab Emirates before immigrating with his family to the United States, in 1986. He had his master's degree in Cultural Anthropology, from the University of Georgia, in 1988, and his Ph.D. in Sociology also from the University of Georgia, in 1993. From 1991 until the publication of this book, in 2020, he was a teacher at Dalton State College.

The author's full name is Hassan Ali Hassan Ahmed Mu'hammed Abdul Hadi (El-Najjar) Mu'hammed Joudah Al-Harooni. His greatest grandfather, Joudah, emigrated from the town of Arab Wadi Fatima, near Makkah (now in Saudi Arabia), in the seventeenth century and settled in Isdood (Ashdod), Palestine. The author's fourth grandfather (Abdul Hadi) was also known as El-Najjar (The Carpenter), which became his descendants' last name.

Atlanta, Georgia, USA, 8th day of Rabee' Al-Thani, 1445, October 23, 2023.

The Author's Related Books About Islam

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (النحل ، 26 : 125).

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ (فصلت ، 41 : 33).

وقال رسول الله ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : "بَلِّغُوا عَنِّي وَلَوْ آيَةً" (التِّرْمِذِيُّ: 2669 ، البُخَارِيُّ: 3461).

I seek refuge with God from the Stoned Shaytan (Satan)
In the Name of Allah, the Beneficent, the Merciful

Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is (rightly) guided (Al-Na'hl, 16: 125).

And who is better in speech than one who invites to Allah, and does righteousness, and says, "Indeed, I am of the Muslims" (Fussilat, 41: 33).

The Messenger of Allah, pbuh, said: "Teach on my behalf, even one verse (of the Holy Quran) (Al-Tirmidhi: 2669, Al-Bukhari: 3461).

This book is a scientific view of Islam, introducing it to average readers, researchers, and policy makers. In addition to providing basic information about this religion, it attempts to answer some of the fundamental questions about the human existence and its purpose. Moreover, it is intended to be a main source of knowledge about this great religion, which is followed by about 1.7 billion people worldwide.

Verses from the Holy Quran are the main source of information for the topics discussed in this book, and other books written by this author about Islam, followed by 'Hadeeths (sayings) of the Prophet, peace and blessings of Allah be upon him (pbuh). Then, interpretations of the Quran verses by the most renowned Muslim scholars, , particularly Al-Tabari, Al-Qurtubi, and Ibn Katheer, are used as a background for understanding the meanings of verses.. Their interpretations are valued for including 'Hadeeths of the Prophet, pbuh, as well as opinions and applications of his Companions, may Allah be pleased with them (mAbpwt). Finally, verses of the Holy Quran, mentioned in the discussed topics, are explained in relation to our contemporary knowledge from the social and natural sciences, particularly anthropology, sociology, biology, and cosmology. The objective is to show that the Holy Quran is the Word of Allah (the God), praise

to Him, as it contains so many scientific facts, which have been discovered only in the past few centuries. Consequently, it is an assurance to believers and an invitation to others, to believe in the Lord of the Worlds, and His Message to humanity.

This author has divided his work about Islam into **seven related books** (parts). The **first book** (Islam: A Scientific View of God's Message to Humanity) includes ten chapters. It starts with a brief introduction about the Holy Quran, the Sunna, and Islamic research, as the main sources of knowledge about Islam. Then, there is an introduction to the three levels of faith: Islam (performing the five duties), Ieman (faith), and I'hsan (righteousness). This is followed by a discussion about of the scientific evidence for God's existence and for the Holy Quran as His message to humanity. An exploration is conducted, after that, about the issue of creation and evolution, from an Islamic perspective, including how life started on Earth, how it evolved, and the divine intervention. God's decision to honor humans as worthy of ruling over Earth is also addressed, with particular attention to Adam's winning of the contest with the angels and getting out of Paradise. Then, there is an investigation of the issue of whether humans are free in their choice to believe in God or not. This is followed by an examination of some relationships of special importance in explaining the tenets of Islam. The first is the relationship between the spiritual and physical aspects of Islamic teachings. The second is the relationship between the concepts of the mind, self, soul, spirit, and happiness. The third is the relationship between the heart and the mind. With God's will, this book has been completed and published on [amazon.com](https://www.amazon.com), to enable readers to get it as a paper copy. In addition, it is available to readers for free reading and downloading on the author's two websites: ccun.org and aljazeera.info.

The **second book** (The Five Pillars of Islam: A Scientific View of the Two Proclamations of Faith, Prayer, Charity, Fasting, and Pilgrimage) includes five chapters, providing basic information about the first level of faith (Islam), as manifested in the five pillars of the faith structure. These are the Islamic proclamation of faith, performing prayers, giving Zakat (charity), fasting the month of Ramadhan, and making the Haj (pilgrimage) to the House of Allah in Makkah, once in a person's lifetime, if possible. Each one of these mandated ways of worship is explained in terms of rationale, rules, and practices, directly from the verses of the Holy Quran, 'Hadeeths explaining them, and interpretations of Islamic scholars. In addition, contemporary scientific research is used to show the benefits of performing them, to the individual and to society. This book has also been completed and published, together with the first book, in one volume, on [amazon.com](https://www.amazon.com), to enable readers to get it as a paper copy. In addition, it is available to readers for free reading and downloading on the author's two websites, mentioned above.

The following three remaining books address the second level of faith (Ieman), namely, the belief in Allah (the God) and in His angels, messengers, messages, the Last Day, as well as in His precise measurement and His just decrees. Thus, the **third book** (Allah, His Good Names: Who Is He? What Does He Want for Humans?) aims at knowing about Allah, praise to Him, through His names and His adjectives, which He mentioned in the Holy Quran. It also contains His rationale for the creation of humans on the Earth. This book has also been completed and published on [amazon.com](https://www.amazon.com), to enable readers to get it as a paper copy. In addition, it is available to readers for free reading and downloading on the author's two websites, mentioned above.

The **fourth book** (Messengers of Allah to His Intelligent Creations) contains seven chapters, about the Messengers of Allah, praise to Him, to humans and jinn. It starts with a chapter about angels, who are the honored worshippers and messengers of Allah to His creations. Then, there are five chapters about the five human messengers, known for their determination and for the miracles they were provided with. These are Noo'h, Ibraheem, Moosa, 'Eisa, and Mu'hammed (Noah, Abraham, Moses, Jesus, and Mu'hammed), peace and blessings of Allah be upon them. The seventh chapter is about the Night Journey and Ascent to

heavens (Al-Isra Wal Mi'raj), which was a miracle, honoring the final Prophet of Allah. It was also a glad tiding to humans, that they can fly over the regions of the Earth, and through space to heavens, with permission of Allah. This book has not been published as a paper copy yet. However, its English version is available to readers for free reading and downloading on the author's two websites, mentioned above.

The **fifth book** (God's Precise Measurement, His Just Decrees, and the Last Day) addresses the remaining articles of the second level of faith (Iman). It contains three chapters, about signs of the Hour, the Last Day, as well as God's Precise Measurement and His Just Decrees (Al-Qadar wal Qadha). This book has not been published as a paper copy yet. However, the English versions of its second and third chapters are available to readers for free reading and downloading on the author's two websites, mentioned above.

Concerning the third level of faith (Ihsan), it will be addressed, God willing, in two books. The **sixth book** (An Introduction to Islamic Shari'a: Commands of Prohibition and Admonition in the Holy Quran") is available, as an initial draft version, to readers for free reading and downloading on the author's two websites, mentioned above. The **seventh book** is a continuation of the "Introduction to Islamic Shari'a," but it contains "God's commands of Justice and Righteousness." It has not been completed yet.

Table of Contents

Introduction	001
Chapter 1: God's Physical Features	002
Chapter 2: Why Did Allah Create Humans on Earth?	006
Chapter 3: Methodological Background	010
Chapter 4: The Longer List of the Good Names of Allah	017
Chapter 5: Verbal Names, Unique Qualities Denied to Others, and Deducted Traits	281
Table 1: The Arabic Longer List of 151 Good Names of Allah in Arabic	297
Table 2: English Translation of the Longer List of 151 Good Names of Allah	298
Table 3: The Arabic Shortened List of 99 Good Names of Allah in Arabic	299
Table 4: The English Shortened List of 99 Good Names of Allah in English	300
Documentation and Elaboration Notes	301-388

The list of 151 Good Names of Allah, as numbered in this book:

1. اللهُ Allah (The God)	018
2. إلهُ God	020
3. إلهُ النَّاسِ God of the People	021
4. الرَّحْمَنُ The Beneficent	023
5. الرَّحِيمُ The Merciful	027
6. أَرْحَمُ الرَّاحِمِينَ The Most Merciful	029
7. خَيْرُ الرَّاحِمِينَ The Best of the Merciful	030

8. ذُو الرَّحْمَةِ	The One with (Possessor of) Mercy	033
9. الْمَلِكُ	The King, The Sovereign	034
10. الْمَلِكُ	The Great King, The Great Sovereign	036
11. مَالِكُ يَوْمِ الدِّينِ	Owner of the Day of Accountability	037
12. مَالِكُ الْمُلْكِ	Owner of the Dominion	038
13. الْقُدُّوسُ	The Holy	040
14. السَّلَامُ	The Peace	042
15. الْمُؤْمِنُ	The Believer in His Godhood, The safeguard of Believers	044
16. الْمُهَيْمِنُ	The Predominant	046
17. الْعَزِيزُ	The Exalted in His Rare Might	047
18. الْجَبَّارُ	The Compeller	050
19. الْمُتَكَبِّرُ	The Superior	051
20. الْخَالِقُ	The Creator	052
21. الْخَالِقُ	The Creative and Constant Creator	054
22. أَحْسَنُ الْخَالِقِينَ	The Best of Creators	055
23. الْبَارِئُ	The Maker, The Inventor, the Curer	057
24. الْبَدِيعُ	Originator of the Heavens and the Earth	059
25. الْفَاعِلُ	First Creator of the Heavens and the Earth	060
26. الْمُصَوِّرُ	The Fashioner, The Shaper	062
27. غَافِرُ الذَّنْبِ	Forgiver of Sin	064
28. الْغَفُورُ	The Perpetual Forgiver	066
29. الْعَفَّارُ	The Most Forgiving	068

30. خَيْرُ الْعَافِرِينَ	The Best of Forgivers	069
31. ذُو الْمَغْفِرَةِ	The One with (Possessor of) Forgiveness	070
32. وَاسِعُ الْمَغْفِرَةِ	The Vast in Forgiveness	071
33. أَهْلُ الْمَغْفِرَةِ	The Source of Forgiveness	073
34. أَهْلُ التَّقْوَى	The Source of Righteousness	074
35. الْقَاهِرُ	The Subduer	077
36. الْفَهَّارُ	The Prevailing Subduer	078
37. الْوَهَّابُ	The Bestower	080
38. الرَّزَّاقُ	The Provider, The Sustainer	081
39. خَيْرُ الرَّازِقِينَ	The Best of Providers, The Best of Sustainers	083
40. الْفَتَّاحُ	The Opener, The Judge	085
41. خَيْرُ الْفَاتِحِينَ	The Best of Openers, The Best of Judges	086
42. الْعَلِيمُ	The Knowing, The Knowledgeable, The Omniscient	087
43. عَالِمُ الْعَيْبِ	Knower of the Unknown	090
44. عَالِمُ الْعَيْبِ وَالشَّهَادَةِ	Knower of the Unknown and the Known	091
45. عَلَّامُ الْغُيُوبِ	Knower of the Unknowns	093
46. وَاسِعٌ عَلِيمٌ	Vast (Encompassing), Knowing	094
47. الْمُحِيطُ	The Surrounding and Encompassing (in His Knowledge and Power)	096
48. السَّمِيعُ	The Hearer, The All-Hearing	098
49. الْبَصِيرُ	The Seer, The All-Seeing	101
50. الْحَكِيمُ	The Wise, The Judge, The Perfect	103
51. خَيْرُ الْحَاكِمِينَ	The Best of Judges	105

52. أَحْكَمُ الْحَاكِمِينَ	The Wisest of Judges	107
53. وَاسِعٌ حَكِيمٌ	Vast, Encompassing in His Wise Judgment	108
54. اللَّطِيفُ	The Subtle, The Gentle, The Gracious to His Creations	109
55. الْخَبِيرُ	The Expert, The Acquainted	112
56. الْحَلِيمُ	The Forbearer	115
57. الشَّاكِرُ	The Thankful, The Appreciative	117
58. الشُّكُورُ	The Most Thankful, The Most Appreciative	118
59. الْعَلِيُّ	The High	119
60. الْمُتَعَالُ	The Higher than His Creations	121
61. الْأَعْلَى	The Highest	122
62. الْكَبِيرُ	The Grand	124
63. الْعَظِيمُ	The Great	126
64. الْحَافِظُ	The Preserver, The Guardian, The Protector, The Watcher	129
65. الْحَفِيزُ	The Strong Preserver, Guardian, Protector, Watcher	130
66. الْمُقِيْتُ	The Sustainer, The Provider of Sustenance	131
67. الْحَسِيبُ	The Reckoner, The Accountant, The Calculator	132
68. سَرِيعُ الْحِسَابِ	The Fast in Reckoning, Accounting, and Calculation	134
69. أَسْرَعُ الْحَاسِبِينَ	The Fastest of Accountants, Calculators, and Reckoners	136
70. الْكَرِيمُ	The Generous	136
71. الْأَكْرَمُ	The Most Generous	138
72. الرَّقِيبُ	The Watchful, The Observer	140
73. الْقَرِيبُ	The Nearby, The Close	140

74. الْمُجِيبُ	The Responder, The Responsive	141
75. نِعَمَ الْمُجِيبُونَ	Praised is the Best of the Responders	144
76. الْوَدُودُ	The Loving, The Affectionate	145
77. الْحَمِيدُ	The Praised, The Praiseworthy	147
78. الْمَجِيدُ	The Glorious	149
79. الشَّهِيدُ	The Witness	151
80. الْحَقُّ	The Truth, The Right	152
81. الْمُبِينُ	The Manifester	155
82. الْوَكِيلُ	The Disposer of Affairs	156
83. نِعَمَ الْوَكِيلِ	Praised is the Best Disposer of Affairs	159
84. الْكَافِي	The Sufficient	160
85. الْقَوِيُّ	The Powerful	161
86. ذُو الْقُوَّةِ	Possessor of the Power	164
87. الْمَتِينُ	The Strong	165
88. الْمُسْتَعَانُ	The One Sought for Help	166
89. الْوَلِيُّ	The General Caretaker	167
90. الْمَوْلَى	The Special Caretaker	168
91. نِعَمَ الْمَوْلَى	Praised is the Best Special Caretaker	171
92. النَّصِيرُ	The Supporter	172
93. نِعَمَ النَّصِيرِ	Praised is the Best Supporter	172
94. خَيْرُ النَّاصِرِينَ	The Best of Supporters	173
95. خَيْرُ الْمَاكِرِينَ	The Best of Planners	174

96. خَيْرُ الْفَاصِلِينَ	The Best of Deciders	176
97. الْهَادِي	The Guide to the Right Path	177
98. الْحَيُّ	The Eternally Living	178
99. مُحْيِي الْمَوْتَى	Reviver of the Dead	183
100. مُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ	Bringer of the Dead from the Living	184
101. الْقَيُّومُ	The Sustainer of the Universe	185
102. الْوَاحِدُ	The One (God)	186
103. الْأَحَدُ	The Uniquely One (God)	188
104. الصَّمَدُ	The Eternal, Self-Sufficient, and the Absolute	189
105. غَالِبٌ عَلَى أَمْرِهِ	The Predominant Over His Affairs	190
106. فَعَالٌ لِّمَا يُرِيدُ	Doer of What He Wants	191
107. الْقَادِرُ	The Able	193
108. الْقَدِيرُ	The Capable	195
109. الْمُقْتَدِرُ	The Perfect in Ability	197
110. نِعَمَ الْقَادِرُونَ	Praised is the Best of the Capable	198
111. نِعَمَ الْمَاهِدُونَ	Praised is the Best of the Preparers	200
112. الْأَوَّلُ	The First	201
113. الْآخِرُ	The Last	202
114. الظَّاهِرُ	The Manifest	203
115. الْبَاطِنُ	The Latent	205
116. الْبَرُّ	The Good, The Kind	206
117. التَّوَّابُ	The Acceptant of Repentance	208

118. قَابِلُ التَّوْبِ	The Acceptor of Repentance	209
119. الْعَفُوّ	The Pardoner	212
120. الرَّؤُوفُ	The Kind	214
121. الْغَنِيُّ	The Rich, The Free of Need, The Self-Sufficient,	216
122. نُورُ السَّمَاوَاتِ وَالْأَرْضِ	Light of the Heavens and the Earth	221
123. الْوَارِثُ	The Inheritor	226
124. خَيْرُ الْوَارِثِينَ	The Best of Inheritors	228
125. خَيْرُ الْمُنْزِلِينَ	The Best of Accommodators, the Best of Descenders	230
126. فَالِقُ الْإِصْبَاحِ	Cleaver (Splitter) of the Day Break	232
127. فَالِقُ الْحَبِّ وَالنَّوَى	Cleaver (Splitter) of grain and seeds	233
128. شَدِيدُ الْمِحَالِ	The Severe (Utmost) in Powers and Capabilities	236
129. شَدِيدُ الْعِقَابِ	The Severe in Punishment	237
130. شَدِيدُ الْعَذَابِ	The Severe in Torment	238
131. ذُو عِقَابٍ أَلِيمٍ	The One with the Painful Punishment	241
132. ذُو انتِقَامٍ	The One with Revenge	241
133. ذُو الْفَضْلِ	The One with (Possessor of) Favors	243
134. ذُو الطَّوْلِ	The One with (Possessor of) Abundance	246
135. ذُو الْمَعَارِجِ	The One with the Ascents	247
136. ذُو الْعَرْشِ	The One with the Throne	248
137. ذُو الْجَلَالِ وَالْإِكْرَامِ	One with the Majesty and Honor	251
138. رَفِيعُ الدَّرَجَاتِ	The Highest in Ranks	252
139. الرَّبُّ	Lord	254

140. رَبُّ الْعَرْشِ	The Lord of the Throne	257
141. رَبُّ الْعِزَّةِ	Lord of the Might	258
142. رَبُّ الشِّعْرَى	Lord of Sirius (the known star)	260
143. رَبُّ السَّمَاوَاتِ وَالْأَرْضِ	Lord of the Heavens and the Earth	262
144. رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا	Lord of the Heavens, the Earth, and What is Between them	264
145. رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ	Lord of the Sunrise and the Sunset	267
146. رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ	Lord of the Two Sunrises and the Two Sunsets	268
147. رَبُّ الْمَشَارِقِ وَالْمَغَارِبِ	Lord of the Sunrises and the Sunsets	270
148. رَبُّ الْفَلَقِ	Lord of the Daybreak	273
149. رَبُّ كُلِّ شَيْءٍ	Lord of Everything	274
150. رَبُّ النَّاسِ	Lord of the People	275
151. رَبُّ الْعَالَمِينَ	Lord of the Worlds	277

Introduction

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with Allah from the stoned Shaytan
In the Name of Allah, the Beneficent, the Merciful

Allah, praise to Him, in His Highness (Sub'hanahu wa Ta'ala) has instructed Muslims to "seek refuge with Him from the Stoned Shaytan (Cursed and expelled Satan)," whenever they start reciting the Holy Book Al-Na'hl, 16: 98). This also applies to prayers, before starting the recitation of the first Chapter of the Holy Quran, and at the start of any action, to be shielded against the evil of the Shaytan whispering. In addition, the description of the Shaytan (Satan) as "Stoned" is a reference to the story of Ibraheem (Abraham), peace be upon him, who threw stones at the Shaytan, when he tried to dissuade him away from obedience to Allah, as we learn from the 'Hadith. ¹

So, I seek refuge with Allah from the stoned Shaytan, in the Name of Allah, the Beneficent, the Merciful, and peace and blessing be upon His final Messenger, Mu'hammed, his family, his Companions, and those who follow his guidance, until the Day of Recompense.

This Book is About Allah, Praise to Him, as He has described Himself in the Holy Quran. It attempts to provide information about Who He is and what He wants for us, humans.

It is divided into five chapters and a section containing the book notes, which includes the documentation and referencing of the Holy Quran verses and 'Hadiths, mentioned in various chapters. It also addresses some topics with more details than mentioned in the book chapters.

The first chapter addresses the topic of God's physical features, which He has mentioned in the Holy Quran. The second chapter attempts to explain why Allah has created humans, on Earth, and what He wants for them. The third chapter is about the methodological background of writing about the Good Names of Allah. The fourth chapter is the largest in this book. It contains a list of the Good Names of Allah, which represent His traits and capabilities, as mentioned literally and directly in Holy Quran, with verse references and explanation of each Name, and how its meanings can be applied to our everyday life. The fifth chapter includes three categories of the attributes of Allah, which have not been included in the long list of the Good Names of Allah. These are verbal names, qualities of Allah which are denied to others, and traits deduced by other authors. The fifth chapter also provides a table containing the **151** listed Good Names of Allah, which are mentioned in the fourth chapter. Finally, the fifth chapter provides another table, which contains the **99** Good Names of Allah, as selected by this author, in response to the call of the Prophet, pbuh, to Muslims. This list is selected from the larger list mentioned in the fourth chapter and first table, after the exclusion of other Names, which are derivatives of the same root verb.

This author is solely responsible for the translation of the verses and the 'Hadeeths mentioned in this book. This applies to both the specific translation of meanings and the summary translation of verse interpretations, which are attributed to the cited Islamic scholars. ²

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Allah,
His Good Names,
Who Is He?
What Does He Want for Humans?
As He Described Himself in the Holy Quran

Chapter 1

God's Physical Features

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with Allah from the stoned Shaytan
In the Name of Allah, the Beneficent, the Merciful

Allah, Praise to Him in His Highness (Subhanahu wa Ta'ala) is the One, the Eternal, "Whom none has ever been equal to," as stated in Surat Al-Ikhlās (112: 1-4). "There is nothing like Him," as stated in Surat Al-Shoora (42: 11).

With that stated, several verses of the Holy Quran mention some physical features of Allah. Al-Tabari mentioned that the tradition of early Muslim scholars is to mention these physical features of God, as described in the Holy Quran and the 'Hadith, without trying to equate them with the physical features of humans.³

Here are few examples of the physical features of Allah, praise to Him, from the Holy Quran, which mention that He sat on the Throne, He hears and sees, and He has a face and two hands.

1. Allah, Praise to Him in His Highness, has a Face, which illuminates (gives light to) the Throne, as interpreted by scholars, in Ayatul Kursi (The Verse of the Chair) above. Believers direct their prayers and good deeds to the **Face of Allah**, as in verses 2: 115, 2: 272, 30: 38, 30: 39, and 76: 9 of the Holy Quran.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (البَقَرَةُ ، 2: 115).

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (البقرة، 2: 272).

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (الرؤم، 30: 38).

وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ (الرؤم، 30: 39).

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا (الإنسان، 9: 76).

To Allah belong (the directions of) the sunrise and the sunset. Whichever (direction) you turn to, there is the **Face of Allah**. Indeed, Allah is Vast (and) Knowledgeable (Al-Baqara, 2: 115).

Whatever good you spend is for yourselves, (provided that) you give it seeking the **Face of Allah**. And whatever good you spend shall be repaid to you (in full), you shall not be treated unjustly (Al-Baqara, 2: 272).

And give to the kinsman his due, and to the needy, and to the destitute traveler. That is best for those who want the **Face of Allah**, and those are the winners (Al-Room, 30: 38).

That which you give in Zakat (charity), wanting the **Face of Allah**, those (amounts) will be multiplied many times (for you in rewards) (Al-Room, 30: 39)

'We feed you for the **Face of Allah**, we neither want a reward from you nor gratitude (Al-Insan, 76: 9).

2. Some verses of the Holy Quran mention that Allah, Praise to Him in His Highness, has **a Throne to sit on**, as follows:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ (الأعراف، 7: 54).

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكَمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ (يونس، 10: 3).

Surely your Lord is Allah, who created the Heavens and the Earth in six days, **then sat on the Throne** (Al-A'araf, 7: 54).

Surely your Lord is Allah, who created the Heavens and the Earth in six days, **then sat on the Throne**, governing (His creation). There is no intercessor except by His permission. That is Allah, your Lord, so worship Him. Will you not remember? (Yunus, 10: 3).

3. The Verse of the Chair (2: 255), mentioned in the Good Name of Allah, Al-'Hayyu (the Eternally Living), tells us that Allah, praise to Him in His Highness, has **a Chair to put His Feet on**, as mentioned in the authentic (Sa'hi'h) 'Hadith. ⁴

4. The following verses tell us that Allah, praise to Him, **has Hands**, extending them with provision for His creations and with support for those who believe in Him. With His Hands, He gives or denies that which He wills for whom He wills. He has power over all things.

إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (آلِ عِمْرَانَ ، 3: 73).

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلَعْنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ (المائدة ، 5: 64).

وَمَنْ يُرْسِلِ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ (النَّمْلُ ، 27: 63).

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

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ **بِيَدِكَ الْخَيْرُ** إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (آلِ عِمْرَانَ ، 3: 26).

The bounty is in the **Hand of Allah**, He gives it to whomsoever He wills. Allah is Vast, Knowledgeable (Al-'Imran, 3: 73).

The Jews said: "The **Hand of Allah** is chained." It is their hands, which are chained, and they were cursed for what they said. Rather, **His both Hands** are extended (with provision), He spends as He wills (Al-Maeda, 5: 64).

And Who sends the winds bearing glad tidings between **Both Hands** of His Mercy (Al-Naml, 27: 63).

Blessed be He in **whose Hand** is the Kingdom, He is powerful over all things (Al-Mulk, 67: 1).

Say: 'O Allah, Owner of the Sovereignty (Power). You give the governance to whom You will and take the governance away from whom You will. You exalt whom You will and debase whom You will. **In Your Hand is good**. You have power over all things (Al-'Imran, 3: 26).

The three renowned Muslim scholars related three interpretations for Verse 3: 26, which mentioned the hand of Allah, praise to Him, as follows:

The **first** interpretation focused on stating that the good, power, and exaltedness are in the **Hand of Allah**. He gives or denies them to that which He wills. He took them out of the Children of Israel because they rejected God's message, which was delivered to them by Jesus Christ, peace be upon him. Instead, He exalted His Prophet Muhammed, pbuh, by giving him the final and complete Message of God to Humanity.

The **second** interpretation mentioned that the verse was about the Christians of Najran, in southern Arabia, who worshipped Jesus Christ as God, just because he showed miracles to the Children of Israel, to persuade them to believe in him as a Messenger of God. In this Verse, Allah, Praise to Him in His Highness, is telling worshippers of Jesus that **only God** can exalt somebody like Jesus to perform such miracles, as He is powerful over all things.

The **third** interpretation was that the verse was revealed in response to a call by **Prophet Muhammed**, pbuh, who asked Allah, praise to Him, to support Muslims in conquering the Persian and Roman empires. The **call was answered** when the entire Persian empire was conquered by Muslims and the Persian Nation became a Muslim nation contributing to the spread of Islam in Asia. In addition, most of the Roman empire was conquered by Muslims, particularly eastern (Levant), western (Spain), and southern (North African) Mediterranean coasts. Only the northern Mediterranean coasts stayed under the Roman rule until the rise of the Ottoman empire, when Greece and major parts of eastern Europe became under the Muslim Ottoman rule.

5. Many verses of the Holy Quran state that Allah, Praise to Him in His Highness, **hears** and **sees**. He is also described as **Hearer** and **Seer**, as well as **The Hearer** and **The Seer**.

There are 47 verses in the Holy Quran, in which Allah is described as Samee' (**Hearer**). There are 20 verses which describe Him as Al-Samee'a (**The Hearer**).

There are 42 verses in the Holy Quran, in which Allah is described as "Baseer," (**Seer**). There are three verses which describe Him as Al-Baseer (**The Seer**). These are Al-Isra (17 :1), Al-Shoora (42: 11), and Ghafir (40: 20).

In the following three verses, Allah, praise to Him in His Highness, states that **He hears and sees**:

قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ **أَسْمَعُ وَأَرَى** (طه ، 20 :46).

لَقَدْ **سَمِعَ اللَّهُ** قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ (آلِ عَمْرَانَ ، 3 :181).

قَدْ **سَمِعَ اللَّهُ** قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ **وَاللَّهُ يَسْمَعُ** تَحَاوَرَكُمَا إِنَّ اللَّهَ **سَمِيعٌ بَصِيرٌ** (الْمُجَادِلَةُ ، 58 :1).

(Allah) said: Do not fear (the Pharaoh), I am with you: **I hear and see** (everything) (Ta Ha, 20: 46).

Allah has heard the taunt of those who said: "Allah is poor and we are rich!" We shall write (record) what they said and (write) their killing of the prophets without a right (to do so), and We shall say (to them): "Taste the torture of the (Scorching) Fire (Al-Imran, 3: 181).

Allah has heard the saying (statement) of (the woman) who argues with you about her husband; and she complains (in prayer) to Allah; and **Allah hears** your dialogue. Indeed, **Allah is Hearer and Seer** (Al-Mujadalah, 58: 1).

6. The human being has a face, eyes, ears, hands, and feet as his/her Creator has His own, which do not necessarily look like those of humans. Thus, Allah, praise to Him, created humans in **the best image**, as stated in Verse 95: 4.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي **أَحْسَنِ تَقْوِيمٍ** (التَّيْنُ ، 95 :4).

Al-Tabari and Ibn Katheer interpreted the last word of the verse, "Taqweem," as "Soorah," the accurate translation of which is "image." Al-Qurtubi also interpreted it as image but added that Allah, Praise to Him in His Highness, created human beings on **His Image, the Best Image**. They have face, eyes, ears, hands, and feet, as He has. They also have some of His traits, which are blown into them from His Spirit, such as justice, mercy, and compassion. He distinguished them from His other creations on Earth by enabling them of walking upright, speaking, knowing right and wrong, and having the capability to choose between them. The same meaning came in verse 64: 3, as follows:

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ **وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ** وَإِلَيْهِ الْمَصِيرُ (التَّعَابُثُ ، 64 :3).

He created the heavens and the Earth in truth and **made your images in the best of images**, and to Him is the (final) destination (Al-Taghabun, 64: 3).

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Allah,
His Good Names,
Who Is He?
What Does He Want for Humans?
As He Described Himself in the Holy Quran

Chapter 2

Why Did Allah Create Humans on Earth?

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with Allah from the stoned Shayṭan
In the Name of Allah, the Beneficent, the Merciful

In this section, there is an attempt to explain why Allah, praise to Him, has created humans, in their lower life on Earth, and what He wants for them.

1. We learn from the Holy Quran that **Allah has created the Jinn and humans for the sole purpose of worshipping Him** (51: 56). He also told us that we worship Him by performing the five mandatory ways of worship (the proclamation of faith, prayers, charity, fasting, and pilgrimage) and by practicing righteousness (doing good deeds). Thus, worshipping Allah aims at benefiting the worshipper first, then his/her family, community, society, and humanity, in this lower life and in the hereafter, as was discussed in the second part of this book. ⁵

He mentioned that He did not create us in vain (23: 115), or playfully. Rather, the creation of the heavens, the Earth, and those in between was a serious endeavor (44: 38-39). In return, He wants His intelligent creations, jinn and humans, to worship Him by observing His commands, which benefits them, as we read in the Holy Quran verses and the Prophet's 'Hadiths. ⁶

Allah, praise to Him, explained **righteousness (doing good deeds)** in three terms: Bir, Taqwa, and I'hsan. **Bir (Righteousness)** is (practiced by the) one who believes in Allah, the Last Day, the angels, the Book,

and the prophets, and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask (for help), and for freeing slaves; (and who) establishes prayer and gives zakat; (those who) fulfill their promise when they promise; and (those who) are patient in poverty, hardship, and during battle. Those are the ones who have been true, and it is those who are the **Muttaqoon (righteous)** (Al-Baqara, 2: 177).

Thus, it is noteworthy that in verse 2: 177, the term of **Bir** includes all articles of Iman (faith), two articles (requirements) of Islam (prayer and giving zakat), and some aspects of I'hsan (keeping promises, patience, and truthfulness.). Another observation is that those who do these "Bir" deeds are also Muttaqoon (righteous). This means that the Bir good deeds are also the same Taqwa good deeds but performed from two different perspectives. Bir is doing good deeds in obedience to Allah, praise to Him, for the love of doing them, and for knowing of their benefits for the individual, family, and society. Taqwa is also doing the same good deeds, in obedience to Allah, praise to Him, but to avoid His punishment.

There are many verses in the Holy Quran, which mention this meaning for the term of Taqwa. It refers to God's anger and His punishment (5: 2), avoidance of punishment in the Fire (3: 131), and avoidance of trials or ordeal (8: 25).⁷

The third Quran term for doing good deeds (righteousness) is **I'hsan**, which is a derivative of the Arabic verb a'hsana (to do things better). As such, it means saying and doing as best as a person can, which is possible by following God's commands, avoiding His prohibitions, and calling for His sake.

The Holy Quran tells us that Allah commands I'hsan (16: 90), in words and deeds (41: 33), commands good treatment of parents (17: 23), praises those who practice I'hsan by declaring His love for them (2: 195), assures them that they should not be afraid or sad (2: 112), and promises them with great rewards in His Paradise (5: 85).⁸

Many verses of the Holy Quran tell us that I'hsan is represented by spending in the way of Allah and by not committing self-inflicted harm (2: 195), restraint and forgiveness (3: 134), by not corrupting the Earth and by calling on Allah, looking for His rewards and for avoidance of His punishment (7: 56), by being sincere in following God's commands and teachings of His Messenger (9: 91), by patience (11: 115), by practicing Taqwa (22: 37), and by fighting for His sake ((29: 69).⁹

The Prophet, pbuh, provided us with examples on the practical application of the three terms. In one 'Hadith, he said that **I'hsan** "is to worship Allah as if you are seeing him, and while you do not see Him, He truly sees you." Thus, I'hsan is saying and doing only that which pleases Allah and conforms to His commands. This is the level of righteousness, perfection, as well as doing and saying the ultimate good for the sake of goodness and righteousness, to the person's best knowledge and ability.

In another 'Hadith, he said that he was sent to complete (teach people) "the best of manners." In a third 'Hadith, he defined **Taqwa**, as truth of the tongue, purity of the heart from sinning, transgression, or envy. It is good manners and love of the latter life more than this lower life. In a fourth 'Hadith, he said: "Do not envy, desert (avoid), hate, plot against each other, or do ill outbidding. Be worshippers of Allah and brothers. A Muslim is a brother to a Muslim, he does not transgress on him, let him down, or despise him. Taqwa is here (pointing to his chest). Despising a Muslim brother is an evil act. It is prohibited to violate a Muslim's blood, wealth, and honor (women)."¹⁰

2. If we think about effects of performing the mandatory ways of worship ('Ibadat) and doing good deeds (Bir, Taqwa, and I'hsan) on people, it becomes clear that these are ways **to train humans** to be good beings during their lower life on Earth, **to prepare them** to be better beings in the latter life. Thus, they become qualified to inhabit God's universe and lead an everlasting life in His Paradise, which is as wide as heavens and Earth, ready to house the righteous ones.

The Holy Quran tells us that Allah has created heavens and Earth as well as death and life, to try people and see who is the best in deeds? (11: 7, 67: 1-2). He made heavens and Earth, day and night, as well as the sun, the moon, and the stars for the benefit of humans (35: 13, 16: 12). Further, He encouraged jinn and humans to travel in space and attempt to enter regions of heavens (55: 33). He declared that He prepared Paradise, which is as wide as heavens and Earth, for the righteous ones, those who practice Taqwa (3: 133). We are also told that those who believe and do good deeds will enter gardens (of Paradise), leading an everlasting life therein (4: 57). Those are the best of humans (58: 7-8). However, those who disbelieve in God's verses (4: 56), and disobey Allah and His Messenger, will be doomed in the Hellfire, forever (72: 22-23). ¹¹

The Messenger of Allah, pbuh, gave us examples about the categories of people who are going to end up in Paradise or the Fire. He said that while the weak and the needy will gain the mercy of Allah and enter His Paradise, the tyrants and the arrogant ones will gain His discontent and enter the Fire. In another 'Hadith, the Messenger of Allah, pbuh, said that when believers are cleared from the Fire, they get out to a bridge between the Fire and Paradise, where they are held accountable for the injustices they commit against each other, during their lower life. After their refinement and purification over there, they will be permitted to enter Paradise. In a third 'Hadith, the Messenger of Allah, pbuh, said that ultimately people will enter Paradise from any of its eight gates, if they proclaim that there is no other god but Allah, and Muhammed is the worshipper of Allah and His Messenger, as well as 'Eissa (Jesus) is the worshipper of Allah, His Messenger, His Word He threw to Maryam, and a Spirit of Him. ¹²

3. Thus, by commanding humans to perform the mandatory ways of worship and doing good deeds, Allah, praise to Him, wants their good in their lower life and in the hereafter. While **He is in no need for their worship** (35: 15), He rejoices their righteousness (22: 37), which is based on their free will (76: 3, 90: 10). He has known that many humans are going to be good, in words and deeds, as He told His skeptical angels: "I know that which you do not know" (2: 30).

Moreover, Allah, praise to Him, does not like to punish people if they are grateful and believe in Him (4: 147). He may not even pay attention to them if they do not call on Him (25: 77). If He holds people accountable for their wrongdoing during their lower life, He will destroy them, but He is delaying their punishment (16: 61). If people disbelieve, after their belief in Allah, He will replace them with other people who love Him, and He loves them (5: 54). ¹³

The Messenger of Allah, pbuh, told us about some categories of believers, whom He loves because they have some of His characteristics. He is generous and giver. He likes high manners and hates low behaviors. In another 'Hadith, he said that Allah likes it for a person to do his/her good deed as perfect as possible. In

a third 'Hadith, he said that the true good (rewards for a person's work) is that of the hereafter (not that which one receives in the lower life).¹⁴

4. In conclusion, the human **caliphate** (mandate to rule over Earth) is an **honor** bestowed on humans by their Creator, praise to Him (17: 70). It is also a piece of evidence that He **trusts** them to be responsible and successful in the test of their lower life (33: 72-73, 11: 61). Such **success leads many of them to become good beings by choice**, which qualifies them to be able to **inhabit God's Paradise, in His vast universe**, in the hereafter (7: 43).¹⁵

To encourage Muslims to be successful in their lower life test, the Messenger of Allah, pbuh, advised them to lead a life of a stranger or a traveler. He also advised them to do the best of deeds, which would benefit them most in the hereafter. These are a continuing charity, such as an endowment, knowledge which benefits people, and leaving behind good children, who supplicate to Allah to make them of the people of Paradise. The Messenger of Allah, pbuh, also gave believers the glad tiding that their Lord has prepared for them that which no eye has ever seen, no ear has ever heard, and no human has ever been able to imagine about the pleasures of their life in His Paradise.¹⁶

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Allah,
His Good Names,
Who Is He?
What Does He Want for Humans?
As He Described Himself in the Holy Quran

Chapter 3

Methodological Background
of Writing About the Good Names of Allah

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with Allah from the stoned Shaytan
In the Name of Allah, the Beneficent, the Merciful

Introduction

This Chapter contains a list of the Good Names of Allah, which were identified literally and directly from the Holy Quran. Each name is referenced by citing some of the verses in which it is mentioned. Then, it is explained according to the meanings understood from the verses, including the interpretations of the three renowned Muslim scholars, Al-Tabari, Al-Qurtubi, and Ibn Katheer, may Allah reward them for their great works, particularly the 'Hadiths included in their interpretations. Moreover, further explanations of the meanings of the Names were sought from the books of two earlier scholars, Al-Ghazali and Al-Qurtubi, as well as from three contemporary scholars, Al-Sha'rawi, Al-Qaradhawi, and Al-Najdi, may Allah reward them for their valuable works on this subject. Finally, a list of the Good Names of Allah is reached, on the basis of literal description of Allah, praise to Him, of Himself. ¹⁷

Some translators translated the "**Good Names of Allah**" also as the "**Most Beautiful Names of Allah**."

There are many websites in Arabic, English, and other languages, which mention, list, or translate the Good Names of Allah. Some Arabic websites provide citations for the verses which mention them, as well as

interpretations and explanations of their meanings. Others just mention one-word translation for each name without interpretations or explanations. Almost all of these websites use the disputed list, which was attached to the 'Hadith recorded by Al-Tirmidhi and narrated by Abu Hurayrah, mAbpwh. That list combines some of the Good Names of Allah (which are stated clearly in the Holy Quran) with God's Attributes, which are deducted, understood, or concluded as a result of mentioning verbs or adjectives related to Him.

This author is providing readers with the following list of **151 Good Names of Allah**, which is different from the above-mentioned lists, in that it only includes the Names that are mentioned as descriptions of Allah of Himself, clearly and directly in the Holy Quran, with citations for some of the verses they are mentioned in.

The list also includes Names, which are variants, based on the same root verb, but they are all authentic and directly mentioned in the Holy Quran. Most of them are presented as a singular- word Name, but the list also includes compound Names composed of several words. Thus, this list includes more of the Good Names of Allah than the traditional lists.

This is followed by a presentation of **a shortened list of 99 Good Names of Allah**, in response to the 'Hadith of Prophet Muhammed, pbuh, in which he encouraged us to search for and study them. The list includes 81 one-word Names and 18 Names composed of several or compound words, as mentioned in the Holy Quran.

This short list is selected by this author from the larger list mentioned in the fourth Chapter of this book, after the exclusion of other Names, which are derivatives of the same verb. For example, Al-Ra'heem (the Merciful) was selected to represent other Names, which are derived from the same root verb (Ar'ham Al-Ra'himeen, Khayr Al-Ra'himeen, and Dthu Al-Ra'hma). Al-Khaliq (the Creator) was selected to represent Al-Khallaq and A'hsan Al-Khaliqeen. Al-Ghafoor (the Perpetual in Forgiveness) was selected to represent Ghafir Al-Dthanb, Al-Ghaffar, Khayr Al-Ghafireen, Dthu Al-Maghfirah, Wasi'u Al-Maghfirah, and Ahlul Magfirah. Al-Qahhar (the Constantly Subduer) was selected to represent Al-Qahir. Al-Rab (the Lord) was selected to represent the other ten Names, at the end of the list, which are derived from the same root verb.

However, this author does not claim that his list is exclusive. Actually, he encourages other researchers to study this list and to continue the work of finding and studying more of the Good Names of Allah.

Allah, praise to Him, mentions His Good Names and invites us in using them on calling upon Him, as in the following four verses:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ (الأعراف ، 7: 180).

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ (الإسراء ، 17: 110).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ (طه ، 20: 8).

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ (الحشر ، 59: 24).

To Allah belong **the Good Names**, so call upon Him by them, and keep away from those who distort His names. They will be punished for what they do (Al-A'araf, 7: 180).

Say: "Call upon Allah or call upon Al-Ra'hman (The Beneficent), whatever (name) you call upon Him, to Him belong **the Good Names** (Al-Isra, 17: 110).

Allah! There is no (other) God but He. To Him belong **the Good Names** (Taha, 20: 8).

He is Allah, the Creator, the Evolver, the Fashioner. To Him belong **the Good Names** (Al-'Hashr, 59: 24).

Likewise, Prophet Muhammed, peace and blessings of Allah be upon him (pbuh) told us to use the Good Names of Allah, in calling upon Him. He added that we only know some of these Names, which are revealed in the Holy Quran. However, there are others, which have not been revealed to us.

فَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "اللَّهُمَّ ... أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ ، سَمَّيْتَهُ بِهِ نَفْسَكَ ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي ، وَنُورَ صَدْرِي ، وَجِلَاءَ حُزْنِي ، وَدَهَابَ هَمِّي ."

Companion 'Abdullah Bin Mas'aud, mAbpwh, said that the Messenger of Allah, pbuh, said: "O Allah ... I'm asking you with every one of your Names, that with which you called Yourself, or You revealed in Your Book, or You taught one of Your Creations, or that which is unknown to us because You kept to Yourself. I'm asking you to make the Quran the spring (pleasure) of my heart, the light of my chest, the end of my sadness, and the going of my negative thinking about the future."¹⁸

In another 'Hadith, the Prophet, pbuh, urged Muslims to account for (search for, list, study, and observe) ninety-nine Good Names of Allah, encouraging them to know their Lord, to win His contentment, and consequently His everlasting Paradise. In that 'Hadith, the Prophet's Companion Abu Hurayrah, mAbpwh, said that the Prophet, pbuh, said:

"إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا ، مِائَةٌ غَيْرَ وَاحِدٍ ، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ."

To Allah, there are ninety-nine names, one hundred minus one. Whoever accounts for (search for, list, study, and observe) them will enter Paradise. Allah is One. He likes this with characteristic (The with is an odd number, such as ninety-nine - Author's explanation).¹⁹

Early Islamic scholars, like Al-Ghazali, Al-Qurtubi, and Ibn Taymiyah, as well as contemporary ones, like Al-Sha'rawi, Al-Qaradhawi, and Al-Qa'hṭani, may Allah reward all of them for their great efforts, provided a useful explanation for this 'Hadith. They said that **it does not mean that Allah has only ninety-nine Good Names**. Rather, the Prophet, pbuh, wanted to encourage Muslims to search for the Names of Allah, learning about them, and observing the teachings learned from them. Further, they mentioned that the 'Hadith narrated by Abu Hurayrah, mAbpwh, to which there was an attached list of ninety-nine claimed Good Names, was not a Sa'hi'h (correct) 'Hadith. The eminent 'Hadith scholar, Al-Albani, supported this statement by concluding that it is a weak 'Hadith, when the list is attached to it, but it is a Sa'hi'h 'Hadith without it.²⁰

There are four apparent pieces of evidence, which explain the weakness in the authentication of the 'Hadith attributed to Companion Abu Hurayrah, mAbpwh. The first is that there is inconsistency in the narration of the two versions of the 'Hadith, which are different from each other in changing some names and in the alternatives given to the changed ones.

Al-Qurtubi followed Al-Ghazali in mentioning opinions of the 'Hadith scholars preceding them about the likelihood that the claimed list was gathered by the narrator of the 'Hadith, not the saying of the Prophet, pbuh. In addition, the authors of the two Sa'hi'h Sunna books, Al-Bukhari and Muslim, did not include the list of names with the Abu Hurayra 'Hadith. Ibn Taymiya added his explanatory opinion that "the ninety-nine names were not mentioned in a Sa'hi'h (correct, authenticated) 'Hadith, attributed to the Prophet, pbuh.

The most commonly known among people is the ‘Hadith recorded by Al-Tirmidhi, as narrated by Al-Waleed Bin Muslim, who narrated it from Shu’ayb, who narrated it from Abu ‘Hamza. The ‘Hadith keepers (scholars) say that this addition (the list of names) is what Al-Waleed Bin Muslim gathered from his teachers (‘Hadith scholars). The other version of the ‘Hadith, which was recorded by Ibn Maja is weaker than this one” (which was recorded by Al-Tirmidhi).

The second piece of evidence, which explains the weakness of the ‘Hadith, is that there are Good Names of Allah, which are mentioned in the Holy Quran but not included in the claimed list. Examples of such names are Al-Mawla (the Protector), Al-Naseer (the Supporter), Al-Ghalib (the Predominant), Al-Qareeb (the Nearby), Al-Rab, Al-Nassir (the Strong Supporter), Shadeed Al-‘iqab (the Severe in Penalty), Qabil Al-twab (the Acceptant of Repentance), Ghafir Al-Dthanb (the Forgiver of Sin), and Mukhrij Al-Mayyit mina Al-Hayy (Bringer of the Dead from the Living).

The third piece of evidence, which explains the weakness of the ‘Hadith, is that the claimed list of names attached to it contains **25 of names**, which **are not mentioned literally in the Holy Quran**. These are Al-Qabidh (the Gripper), Al-Basit (the Even-handed), Al-Khafidh (the Bringer of Some People Down), Al-Rafi’ (the Raiser of Some People Up), Al-Mu’iz (the Bestower of Might), Al-Mudhil (the Humiliator), Al-‘Hakam (the Judge), Al-‘Adl (the Just), Al-Jaleel (the Majestic), Al-Ba’ith (the Resurrector), Al-Mubdi (the Beginner), Al-Mu’eed (the Repeater of His Creation), Al-Mumeet (the One Who causes people to die), Al-Wajid (the Finder), Al-Majid (the Glorious), Al-Muqaddim (the One Who causes things to happen early), Al-Mu-akhir (the One Who causes things to be delayed), Al-Waali (the Overseeing Ruler), Al-Muqsit (the One Who treats people fairly), Al-Mughni (the One Who enables some people to become rich), Al-Mani’ (the One Who can deny something to somebody), Al-Dhaar (the One Who can cause harm to somebody), Al-Naafi’ (the One Who can cause benefit to somebody), Al-Rasheed (the Good Guide), and Al-Saboor (the Patient).

The fourth piece of evidence, which explains the weakness of the ‘Hadith, is that including a list of Names in the ‘Hadith contradicts with the advice of the Prophet, pbuh, to Muslims, in the same ‘Hadith, to account for (search for, list, study, and observe) ninety-nine of them, as he would have already provided such names. ²¹

Search Criteria for the Good Names of Allah

Allah, praise to Him, told to us that He has Good Names, mentioned in many verses of the Holy Quran, and He advised us to call on Him with such Names (Al-A’araf, 7: 180; Al-Isra, 17: 110; Ta-Ha, 20: 8). He also listed **eighteen** of them directly in verses 59: 22-24, as follows:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾ (الْحَشْرُ ، 59: 22-24).

He is Allah, there is no other god than He, Knower of the Unknown and the Known. He is the Beneficent, the Merciful. (22) He is Allah, there is no other god than He, the Sovereign, the Holy, the Peace, the Believer in His Godhood, the Predominant, the Rare in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him. (23) He is Allah, the Creator, the Inventor, the Fashioner; to Him belong

the Good Names. Whatever is in the heavens and the Earth is exalting Him. And He is the Exalted in Might, the Wise. (24) (Al-'Hashr, 59: 22-24).

The Names which Allah, praise to Him, willed to mention to us in His Holy Book, are the ones which we can understand and comprehend. However, He did not mention His other Names, because we may not be able to understand them. In particular, this applies to His Names which may describe His knowledge, His planning, and His will in other parts of His vast dominion, which includes the seven heavens, the seven earth-like planets, the Chair, and the Throne, as well as whoever inhabits them. In addition, His knowledge is absolute, about what was, what is, and what will be, while the knowledge of His creations is limited in quantity, quality, time, place, and condition.

It follows that we should keep His Names as mentioned in the Holy Quran and the Sa'hi'h 'Hadiths. We should not make any changes to them, in observance to the command of Allah in verse 7: 180, mentioned above, to avoid what the polytheists did centuries after Ibrahim and Isma'il, peace be upon them. They called their idols Al-Lat, Al-'Uzza, and Manat, which are deviated changes from His true Names of Allah, Al-'Azeez, and Al-Mannan.

Some researchers who wrote about this subject did not pay attention to this command of Allah, as they would be focused on accounting for the largest number of His Names in the Holy Quran and the Sunna. An example of these researchers was Ibn Al-Wazeer (died in 822 Hijriya, 1419 AD), may Allah reward him for his good-intentioned work on the subject. He compiled a list of 155 names, which he claimed to include clearly and literally mentioned names of Allah in the Holy Quran, except one. This was "Al-A'az" (the Rarest in Might), which he deducted from verse 8 of Surat Al-Munafiqoon (Chapter 63) of the Holy Quran. The truth is that his list includes **21 names** which have not been mentioned clearly and literally as texts in the Holy Quran.²²

Other researchers who wrote about the subject had difficulty in classifying the Names of Allah, as adjectives or Names. The difficulty is due to the fact that these are traits of Allah, which classifies them as adjectives, according to the Arabic grammatical rules. So, such researchers would wonder, why would Allah, praise to Him, refer to them as His Names when these are His traits, which are grammatically known as adjectives?

It is amazing that these researchers missed noticing that the Holy Quran descended in the Arabic language, known to Arabs at the time of revelation, including their various tribal dialects. However, the science of Arabic grammar started after the death of the Prophet, pbbuh, in response to the necessity of teaching Arabic to new Muslims everywhere, to be able to understand the Book of Allah and the Sunna of His Messenger.

So, it was the Arab grammarians who divided speech into nouns, verbs, and prepositions. Then, they divided nouns into common names, adjectival names, and verbal names. Their work started with Abu Al-Aswad Al-Du-ali, and Al-Khalil Bin A'hmed, climaxed with Sibawayh, Al-Mazini, and Ibn Al-Sakeet, and was refined by other grammarians after them, until the sixth Hijri Century.²³

Thus, when Allah, praise to Him, referred to His traits as His Names, instead of describing them as His adjectival names, that was in harmony with how Arabs knew and understood their language, at the time of revelation. This means that the Holy Quran and the 'Hadith were two original sources of knowledge about the Arabic language, which preceded the science of Arabic grammar. Consequently, the work of Arab

grammarians should have been dominated by these two sources, not the other way around, including the grammatical rules, which were reached to teach Arabic to Muslims everywhere.

It follows that even the Name “Allah” is an adjectival name. It means an “Ilah” (God). When it is preceded by the definite article (Al), it becomes “Al-Ilah” (The God), then a contracted form of the word is produced, which is “Allah. However, Allah, praise to Him, has distinguished this Name, by referring to Himself with it, using the pronoun “Ana” (I),” saying “Ana Allah” (I’m Allah), in verses 20: 14, 27: 9, and 28: 30.

He also distinguished four other Names, by referring to Himself with them, using the pronoun “Ana” (I), saying that He is an “Ilah” (God), in verse 16: 2, “Al-Ghafoor (the Forgiving), Al-Ra’heem” (the Merciful), in verse 15: 49, and “Rab” (Lord), in verses 20: 12, 21: 92, and 23: 52. ²⁴

Arab grammarians have agreed that a word can be understood by two factors. The first is identified in relation to how it is pronounced, which leads to the classification of words to nouns, verbs, and prepositions. The second factor is described in relation to the meaning of a word, which is realized in the mind. Then, the meaning determines how the word is written and pronounced. However, there were several disagreements among them, such as the disagreement about the right root of derivation. While the Basra scholars argued that the noun is the right root of derivation, the Kufa scholars argued that the verb is the right root from which nouns are derived. ²⁵

Further, they divided the three branches of the pronunciation factor into other sub-branches. Thus, they considered adjectives as a branch of nouns, mentioning that an adjective maybe a single word, or a verbal sentence, or a noun sentence (without a verb), or a phrase.

They added that it is possible to produce a group of words from one original linguistic source. For example, from the verb root (infinitive) “dharaba” (to beat), we can produce the subject, or the verbal noun “dharib” (beater), and another form of the subject, which amplifies its characteristic, such as “midhrab” (known as a beater, or a frequent beater).

In addition, they devised six tone scales, from which various verbal noun amplifying forms can be produced from the same root verb. So, from the root verb “fa’ala” (to do), they devised the tone scales of fa’il, fa’eel, fa’ool, fa’al, and mif’al.

Consequently, the Good Names of Allah are adjectival names or verbal names, whether expressed as one word or more. These Names can also be expressed as matching the most commonly expressed tone scale, fa’il, such as Malik, Qahir, Ghafir, and Shakir. These can also be expressed as matching the amplifying characteristic of the original verbal name, such as Ra’heem of Ra’hman; Maleek of Malik; Khallaq of Khaliq; Qah-har of Qahir; ‘Allam and ‘Aleem of ‘Alim; Ghafoor of Ghafir; and Shakoor of Shakir (See the list below, for the meanings of these Names).

Al-Sha’rawi called for the importance of observing the Arabic spelling of the Good Names of Allah, strictly as mentioned in the Holy Quran, whether these are adjectival names or verbal names. He emphasized that there should be no deduction of new names for Allah, praise to Him, from His mentioned actions, such as “Al-Mubtaly” (the Tester) and “Al-Maakir” (the Planner against disbelievers), out of the two verbs “ibtala” (to test) and “makara” (planned against). He added that these adjectival names are related actions of Allah during this life, but there will be no testing or planning in the hereafter. This means that the Good Names of Allah should have the characteristic of applying to both this life and the hereafter, as His traits, praise to

Him, are eternal and everlasting. Further, he argued against choosing one word to be a Name of Allah from a compound name or a phrase mentioned in the Holy Quran. Examples of such changed Names of Allah are Al-Shadeed (the Severe), Al-Qabil (the Acceptant), and Al-Ghafir (the Forgiver), which are reductions from Shadeed Al-'Iqab (Severe in Penalty), Qabil Al-Tawb (Acceptant of Repentance), and Ghafir Al-Dthanb (Forgiver of Sin). In other words, the compound or phrasal Names of Allah should stay as mentioned in the Holy Quran, not to be changed or reduced to one word.

Thus, the Good Names of Allah, which have been accounted for in this book, have been mentioned literally in the Holy Quran as direct texts, and have been written in the longer list of **151** Names as they are in the Book of Allah, without any changes. The list does not contain other names, which may be attributed to Allah, praise to Him, such as verbal names, unique qualities denied to others, and deducted traits. Examples of these three categories of names are presented at the end of the longer list.

The shorter list of **99** Good Names of Allah was produced from the longer list by the selection of one Name of a group of Names which have the same root verb. For example, Al-Ghafoor (the Perpetual Forgiving) was selected to represent the other six names, which are derivatives of the same root verb “ghafara” (to forgive).

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Allah,
His Good Names,
Who Is He?
What Does He Want for Humans?
As He Described Himself in the Holy Quran

Chapter 4

The Longer List of the Good Names of Allah

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with Allah from the stoned Shayṭan
In the Name of Allah, the Beneficent, the Merciful

Introduction

The following is a list of the Good Names of Allah, which includes **151** Names, representing His traits and capabilities this author has identified in the Holy Quran. However, there is no claim by this author that this is an exhaustive list. Other researchers are encouraged to continue the task of finding more of God's Names in the Holy Quran and their meanings, as their predecessors did before them.

In this list, each Name was documented by providing some of the verses it was mentioned in. Then, an explanation of the Name meaning was given on the basis of its meaning in the verse context. This was followed by explanations provided by the three renowned interpreters. Finally, explanations were also provided from the formerly referred to books, which explain the Good Names of Allah and His Attributes.

It is noteworthy that knowledge about the Good Names of Allah can be applied to our everyday life. One way is calling on Allah by them, another way is being guided in our behaviors by the meanings of each Name and a third way is including them in the names given to Muslim boys.

The word ('abd) is used as a prefix with one of the Good Names of Allah. It means "worshipper," as explained in Chapter 7. "[Worshippers By Choice Or Forced Slaves?](#) Thus, "Abdullah" means "Worshipper of Allah," and "Abdul Ra'hman" means "Worshipper of The Beneficent" and so on. However, nobody should

be named with any Good Name of Allah, with the definite article (Al), or without it, as His Names represent His unique traits, which are not found in any other being. ²⁶

1. Allah: Allah (The God) **الله**

"Allah" is the adjectival name which God, the Great Creator, has chosen for Himself. All of His other Good Names are also adjectival names. Linguistically, the Name "Allah" is composed of two syllables. The first is the definite article "Al" (the) and the second is "ilah" (God). Thus, it is Al-Ilah (the God), but it is contracted, by deleting the letter i from ilah, to become "Allah" (the God). This Name was also known to the other Messengers of Allah, who came before His last Messenger, Mu'hammed, peace and blessings be upon them all.

Taking the side of the Kufa grammarians, who argued that nouns are derived from verbs, not the other way around, this Name is derived from the verb "aliha," which means to take a deity as a god to worship him. It is also derived from the verb "ta-allaha," which means (for a deity) to declare himself as a god, to be worshipped by his creations.

This Greatest Good Name of God was **mentioned**, in various forms in the Holy Quran, **2,669 times**. The Name of "Allah," alone was mentioned 2,247 times in the verses and 113 times in the Basmalas, at the beginning of the Suras, with the exception of Al-Tawba, which has no Basmala. It was also mentioned 309 times in other forms, as Allahumma: O Allah (5 times), Lillah: To Allah (143 times), Tallah: By Allah (9), Fallah: And Allah (6), Billah: By Allah (139), Falillah: And to Allah (6), and Abillah: Of Allah (1). ²⁷

Here are three verses, which mention the Name of "Allah" (1: 1), "Allahumma" (3: 26), and Lillah (57: 1), as examples:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (الْفَاتِحَةُ ، 1 : 1).

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ (آلِ عِمْرَانَ ، 3 : 26).

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ (الْحَدِيدُ ، 57 : 1).

In the name of **Allah**, the Beneficent, the Merciful (Al-Fati'ha, 1: 1).

Say, "O **Allah**, Owner of Sovereignty" (Al-'Imran, 3: 26).

Whatever is in the heavens and Earth exalts **Allah**, and He is the Exalted in Might, the Wise (Al-'Hadeed, 57: 1).

The Great Creator has described Himself, for us, in the Holy Quran, as "Allah" (the God), praise to Him. This means that He is the only deity, the One Who brought the universe, including who and what therein, into existence. It follows that His creations are obligated to worship Him. For humans, they should worship Him by prayers (Ta-Ha, 20: 14), as He is Exalted in Might, and Wise (Al-Naml, 27: 9). He is also the Lord of the Worlds (Al-Qasas, 28: 30), Who cares for, protects, and provides for His creations in all worlds. He is worthy of worship by His creations, as an expression of their gratitude for His countless favors, which He bestows on them. Examples of such favors include life, blessing, and mercy, during their lower life, and the everlasting life in His Paradise for the righteous believers, of the humans, jinn, and angels in the hereafter, as He mentions in His Holy Book:

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

يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ (النمل ، 27 : 9).

يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ (القصص ، 28 : 30).

Indeed, I am Allah. There is no deity (God) except Me. So, worship Me, and establish prayer for My remembrance (Ta-Ha, 20: 14).

O Moosa (Moses), indeed it is I, Allah, the Exalted in Might, the Wise (Al-Naml, 27: 9).

O Moses, indeed, I am Allah, Lord of the worlds (Al-Qasas, 28: 30).

Moreover, our Lord, Allah, praise to Him, mentioned to us that He created the jinn and humans to worship Him, though He is no need for their worship, as He is rich (free of need), while they need Him (Al-Dhariyat, 51: 57; Faṭir, 35: 15; Al-Ḥaj, 22: 37). Rather, He decreed their worship of Him for its benefits for them, as individuals, groups, and societies (Al-Baqara, 2: 184, 271-272; Al-Isra, 17: 7; Al-Ḥaj, 22: 77; Al-Jumu'a, 62: 9).

As a show of love and kindness for His creations, of the jinn and humans, Allah, praise to Him, sent them His Messengers, to guide them in leading a happy life here, and in the hereafter. This should be clear to us, if we think about the consequences of doing good deeds and performing the mandated five ways of worship in Islam (the two proclamations of faith, prayer, zakat (charity), fasting the month of Ramadhan, and the pilgrimage by whoever is capable to make it). These acts of worship lead to tremendous benefits for individuals, families, communities, and societies, as well as for the whole planet of the Earth, which has been given to us, to be God's caliphs on it, as was discussed in Chapter 8 of this Author's book, "Islam: A Scientific View of God's Message to Humanity," titled: "The Relationship Between the Spiritual and the Physical Aspects of Islamic Teachings."

Al-Ghazali mentioned that this is the Greatest among all Names of Allah. Al-Qurtubi agreed but opined that the Greatest Name of Allah could be "Al-Ḥayyu" (the Eternally Living). He said that "Allah" has kept this Name exclusively to Himself and nobody else has been named as such. He added that all of the other Good Names of Allah are attributes (adjectival names). Ibn Katheer agreed with them that "Allah" is the Greatest of the Good Names but opined that it may be "Al-Qayyoom" (the Sustainer of the Universe). Al-Sha'rawi defined it as the Name which contains all of the divine attributes.

How can Muslims benefit from the knowledge about the Good Names of Allah?

Applying knowledge about this Greatest Good Name of Allah is by calling upon Him, saying: "Allahumma, or Ya Allah, or Ilahi (O You the God, or O the God, or My God), as He commanded us to do, saying: "And to Allah belong the Good Names. So, call upon (invoke) Him by them" (Al-A'araf, 7: 180). Then, believers can ask their Lord for good things, or for assistance to themselves, their families, relatives, and whoever they love, as long as what they ask for is for good, and in obedience to their Creator.

Nobody should be named with this Greatest Good Name of Allah, as it represents His uniqueness of being the only deity, Who is worthy of worship, as He is the Creator of everything in existence, the Sustainer of the universe, the Provider for and the Caretaker of His creations. However, a boy can be named as "Abdullah" (worshipper of Allah), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Greatest Good Name of Allah by acknowledging that He, praise to Him, is their God and Creator. It follows that they worship Him, observe His commands, and avoid

His prohibitions, which leads them to happiness here, in this lower life, and everlasting happiness in the hereafter.

2. **Ilah: God** **إِلَهٌ**

"Ilah" (God) is an adjectival name, derived from the verb "aliha," which means to take a deity as a god to worship him. It is also derived from the verb "ta-allaha," which means (for a deity) to declare himself as a god, to be worshipped by his creations.

It follows that whenever people believe in their God, they depend on Him, praise Him at good times, and invoke Him for assistance at difficult times. Thus doing, they acknowledge their obligation to worship Him and observe His command, in which He said:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ (الأنبياء ، 21: 25).

And We sent not before you any messenger except that We revealed to him that, "There is no God (**Ilah**) except Me. So, **worship Me**" (Al-Anbiya, 21: 25).

As a Good Name of Allah, "Ilah" (God) came in the Holy Quran with the reference to Him as the Creator (Al-Muminoon, 23: 91), the Lord (Al-Saffat, 37: 4-5), the Provider (Al-Naml, 27: 64), and the Giver of life on the Earth, through the alteration of day and night on it (Al-Qasas, 28: 71-72). He is One God (Al-Saffat, 37: 4), and He is "the Lord of the Sunrise and the Sunset, there is no deity except Him" (Al-Muzzammil, 73: 9).

The word "Ilah" (God) was mentioned **97 times**, in the Holy Quran, in the singular form. In 17 times, it is mentioned neutrally, as a reference to a god, or a false god. It was also mentioned in 80 times, as a direct reference to Allah, or in relation to Him, as follows: ²⁸

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ (الرُّحُفُ ، 43: 84).

And it is Allah who is God (**Ilah**) in the heaven, and on the Earth (He is) God (**Ilah**). And He is the Wise, the Knowing (Al-Zukhruf, 43: 84).

Moreover, it was mentioned 11 times as "Ilahukum" (your God, for plural addressees), once as "Ilahuna" (our God), and once as "Ilahaka" (your God, for a singular addressee), as follows:

قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُهَا وَاجِدًا وَنَحْنُ لَهُ مُسْلِمُونَ (البقرة ، 2: 133).

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (البقرة ، 2: 163).

وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ (العنكبوت ، 29: 46).

(Children of Ya'coop) said, "We will worship your God (**Ilahaka**) and the God (**Ilah**) of your fathers, Ibrahim (Abraham), and Isma'il (Ishmael), and Is'haq (Isaac) - One God (**Ilah**). And we are Muslims (in submission) to Him" (Al-Baqara, 2: 133).

And your God (**Ilahukum**) is One God (**Ilah**). There is no (other) God (**Ilah**) except Him, the Beneficent, the Merciful (Al-Baqara, 2: 163).

And our God (**Ilahuna**) and your God (**Ilahukum**) is One; and we are Muslims (in submission) to Him (Al-Ankaboot, 29: 46).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: “Ya Ilahi” (O, My God), and asking Him to extend His blessings, mercy, and favors to the caller, his/her family, relatives, loved ones, and believers, in this life and the hereafter.

Nobody should be named with this Good Name of Allah, as it represents His uniqueness of being the only deity, Who is worthy of worship, as He is the Creator of everything in existence, the Sustainer of the universe, the Provider for and the Caretaker of His creations. However, a boy can be named “Abdul Ilah” (worshipper of the God), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah, by acknowledging that He, praise to Him, is their God and Creator. As such, they are obligated to worship Him, observe His commands, and avoid His prohibitions, which leads them to happiness here, in this lower life, and everlasting happiness in the hereafter.

3. **Ilah Al-Nas** (pronounced as illahunnas): **God of the People** **إِلَهُ النَّاسِ**

"Ilah Al-Nas" (God of the People) is an adjectival compound name, composed of two words. The first word "ilah" (God) is an adjectival name, derived from the verb "aliha," which means to take a deity as a god to worship him. It is also derived from the verb "ta-allaha," which means (for a deity) to declare himself as a god, to be worshipped by his creations. It follows that whenever people believe in their God, they depend on Him, praise Him at good times, and invoke Him for assistance at difficult times.

The second word, "Al-Nas" (the people) is a noun in the plural form. Its singular form, "insan" (a human being), is derived from the verb "nasiya," which means "to forget knowledge of something." This meaning is present in many verses in the Holy Quran, as in the following examples:

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلِ **فَنَسِيَ** وَلَمْ نَجِدْ لَهُ عَزْمًا (طه ، 20: 115).

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا **نَسِيًا** حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا (الْكَهْفُ ، 18: 61).

And We covenanted with Adam before, but he **forgot**, and We found in him no resolve (Ta-Ha, 20: 115).

But when they reached the junction between them (the two seas), they **forgot** their fish, and it took its course into the sea, slipping away (Al-Kahf, 18: 61).

The word, "Al-Nas" (the people) is also derived from the verb "anisa," which means "to love the company of others, get used to it, and be assured of it. One derivatives of this verb came in the plural present tense, "tastanisoo," which means to "get assured of company of others" (Al-Noor, 24: 27). Another derivative came in the plural adjectival noun form, "mustaniseen," which means "enjoying the company of others" (Al-A'hzab, 33: 53). In both examples, the human being is described as having love and joy for the company of other people and for the interaction with them.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ **تَسْتَأْنِسُوا** وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (النُّورُ ، 24: 27).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَاطِرِينَ ۖ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا **مُسْتَأْنِسِينَ** لِحَدِيثِ (الأَحْزَابُ ، 33: 53).

O you who have believed, do not enter houses other than your own houses, until **you are assured** (of their welcome), and (until) you greet their inhabitants. That is better for you. So, (this command is for you that), you may be reminded (Al-Noor, 24: 27).

O you who have believed, do not enter the houses of the Prophet, except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without **enjoying (the stay for)** a conversation (Al-A'hzab, 33: 53).

There is a third meaning for the word "Al-Nas" (the people) in the Holy Quran. It refers to both humans and jinn, as the two intelligent categories of creatures, who are obligated to worship Allah, their Creator (Al-Nas, 114: 5-6). Thus, as a Good Name of Allah, "Ilah Al-Nass" (God of the People), which was **mentioned once** in the Holy Quran, means that Allah, praise to Him, is the only God, Who is worshipped by His intelligent creations. These are angels in the heavens, humans on the Earth (Al-Zukhruf, 43: 84), and jinn in between the heavens and the Earth (Al-Shu'ara, 26; 23-24).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾ (النَّاسُ ، 114 : 1-6).

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ ۗ وَهُوَ الْحَكِيمُ الْعَلِيمُ (الرُّحْرُفُ ، 43 : 84).

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ إِنَّكُمْ مُوقِنِينَ ﴿٢٤﴾ (الشُّعْرَاءُ ، 26 : 23-24).

In the name of Allah, the Beneficent, the Merciful

Say: "I seek refuge with the Lord of the people, (1) The Sovereign of the people. (2) **God of the people**, (3) From the evil of the retreating whisperer - (4) Who whispers (evil) into the chests of the people - (5) From among the jinn and the (human) people." (6) (Al-Nas, 114: 1-6).

And it is He, Who is God in the **heaven** and on the **Earth**. And He is the Wise, the Knowing (Al-Zukhruf, 43: 84).

Said Pharaoh: "And what is the Lord of the worlds?" (23) (Moussa, Moses) said: "The Lord of the heavens and the Earth, and that (which is) **between them**, if you should be convinced." (24) (Al-Shu'ara, 26: 23-24).

Seeking refuge with the Lord of the people, their God, cancels (does away with) the evil whispers of the Shaytan (Satan). This is because Allah, praise to Him, has promised that the Shaytan has no real power over the believers, who worship their Lord, Allah, and rely on Him, as stated in verses 17: 65 and 16: 99.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۖ وَكَفَىٰ بِرَبِّكَ وَكِيلًا (الْإِسْرَاءُ ، 17 : 65).

لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ (النُّحُلُ ، 16 : 99).

Indeed, over My (believing) worshippers, there is for you (Shaytan) no authority. And sufficient is your Lord as Disposer of Affairs (Al-Isra, 17: 65).

Indeed, there is for him (Shaytan) no authority over those who have believed and rely upon their Lord (Al-Na'hl, 16: 99).

Seeking refuge with Allah (God) is implemented by saying: “أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ” (I seek refuge with Allah from the stoned Shaytan) and by reciting Surat Al-Nas (Chapter 114) of the Holy Quran. This is in observance to God’s command in the first verse (114: 1) and in verse 7: 200, which states:

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ (الأعراف ، 7 : 200).

And if an evil whispering comes to you from the Shaytan (Satan), then **seek refuge with Allah**. Indeed, He is Hearing and Knowing (Al-A'araf, 7: 200).

Finally, part of God’s mercy on His worshippers is that He forgives them if they think about a Shaytan’s whispering, as long as they do not speak to others about it or act on it, as the Messenger of Allah, pbuh, told us. ²⁹

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: “Ya Ilah Innas” (O, God of the People): You are the only God, there is no other deity except You. I am asking You to have mercy on me, my family, and the Community of believers. Shield us from the bad deeds of other people.

This compound Good Name of Allah should not be divided or changed, as discussed earlier in the “Methods of Research” section. Thus, nobody should be named as “Ilah” (God), or “Ilah Al-Nas” (God of the People), as this Good Name of Allah represents His uniqueness of being the only deity, Who is worthy of worship by His intelligent creations. However, a boy can be named “Abdul Ilah” (worshipper of the God), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah, by acknowledging that He, praise to Him, is their God and Creator. As such, they are obligated to worship Him, observe His commands, and avoid His prohibitions, which leads them to happiness here, in this lower life, and to everlasting happiness in the hereafter.

4. **Al-Ra'hman (pronounced ar-ra'hman):**

The Beneficent, the Merciful to All of His Creations الرَّحْمَنُ

“Al-Ra'hman” (The Beneficent, the Merciful to All of His Creations) is an adjectival name, derived from the verb “ra'hima,” which means to have mercy on others, without any conditions. This includes providing them with unconditional benefits, being close and kind to them, and sympathizing with them, as well as giving them the help and the means they need to survive in their environments. “Al-Ra'hman” shares the same root verb with four other Good Names Allah. These are Al-Ra'heem (the Merciful), Ar'ham Al-Ra'himeen (the Most Merciful), Khayr Al-Ra'himeen (the Best of the Merciful), and Dthu Al-Ra'hma (the One with mercy).

Because the mercy of Allah, praise to Him, is reflected in providing all of His creations with His tremendous benefits, irrelevant to their beliefs or actions, the right translation, for the meaning of the Name “Al-Ra'hman,” is “the Beneficent.”

The first verse of the Holy Quran, Al-Basmala, includes the Name, “Allah,” praise to Him, and two other Good Names of His: “Al-Ra'hman” and “Al-Ra'heem,” in a clear linkage between His Greatest Name and His confirmed mercy to His creations.

The renowned Islamic scholars, Al-Qurtubi and Ibn Katheer, related explanations of these two Good Names of Allah from Abu Ali Al-Farisi and Al-'Arzami, may Allah be pleased with them, who said that “**Al-Ra'hman**” (the Beneficent) is a reference to God's mercy to all of His creations, as expressed in providing them with what they need and enabling them to enjoy His provisions. ³⁰

This explanation of “Al-Ra'hman” is based on verses of the Holy Quran, in which Allah, praise to Him, declared that “He wrote (decreed) on Himself mercy” (Al-An'am, 6: 12), and He is the One “Whose mercy encompasses everything” (Al-A'araf, 7: 156). The Holy Quran also provides an explanation of “Al-Ra'heem,” as the One Who is especially Merciful to believers (Al-A'hzab, 33: 43).

قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ (الأنعام ، 6 : 12).

وَكَتُبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ ۗ قَالَ عَدَايَ أُصِيبُ بِهِ مَنْ أَشَاءُ ۗ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۗ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ (الأعراف ، 7 : 156).

هُوَ الَّذِي يُصَلِّيٰ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا (الأحزاب ، 33 : 43).

Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allah." **He has decreed upon Himself mercy.** He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose themselves [that Day] do not believe (Al-An'am, 6: 12).

And decree for us in this life which is] good and (also) in the Hereafter. Indeed, we have turned back to You. (Allah) said: "My punishment, I afflict with it whom I will, but **My mercy encompasses everything.**" So, I will decree it (especially) for those who are righteous, and give zakat, and those who believe in Our verses (Al-A'araf, 7: 156).

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

In explaining the Name “Al-Ra'hman,” Al-Tabari mentioned that Allah, “the Beneficent,” extended His mercy to humans by descending His Holy Quran to guide them to success and happiness in this life and to help them avoid His punishment in the hereafter.

Al-Ghazali mentioned that the mercy of Allah is total in nature, meaning that He has willed to provide His creations with what they need, and He did that. It is also general, in the sense that it is covering those who deserve and those who don't. Al-Sha'rawi explained “Al-Ra'hman” as the One Who is Vast in His mercy to His creations, by providing for them in this life, whether they believe in him or not.

Ibn Katheer interpreted the first four verses of Surat Al-Rahman (55:1- 4), as a statement from Allah, “Al-Ra'hman,” (the Beneficent), Praise to Him in His Highness, that He descended the Holy Quran to His worshipper Muhammed, pbuh, and made it easy to memorize and understand by believers. He also mentioned interpretations of other scholars, such as Al-Dha'hak and Qutada, may Allah be pleased with them, who said that Allah, praise to Him, made the Holy Quran easy to be taught to believers so that they use it in telling the truth, enjoining the good, and preaching against the wrongdoing. Al-Hassan, mAbpwh, interpreted it as enabling believers to pronounce its letters correctly, so that they can recite it in the best and most beautiful ways.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾ (الرَّحْمَنِ ، 55: 1-4).

I seek refuge with Allah from the stoned Shaytan
In the Name of Allah, the Beneficent, the Merciful

The Beneficent, (1) has taught the Quran, (2) created the human (being), (3) taught him speech (Al-Rahman, 55: 1-4).

Al-Qurtubi mentioned the interpretations of Sa'id Bin Jubair and 'Aamir Al-Sha'bi, who said the letters of the name of Allah, "Al-Rahman," are the opening letters of thirteen Sooras (Chapters) of the Holy Quran. These are "A, L, R" (the opening letters of Chapters 10-15), "H, M" (the opening letters of Chapters 40-46), and "N" (the opening letter of Soorat Al-Qalam, Chapter 68). Together, these letters form the word, "ALRHMN," which is Al-Ra'hman, as Arabic words may include only consonants and long vowels in the basic writing. While short vowels are added over or under of a letter (known as tashkeel) in the Holy Quran, these are not usually added in common writings, such as in books and in written media. ³¹

Thus, these first four verses of Surat Al-Rahman (55:1- 4) tell humans of four blessings bestowed upon them by Allah, praise to Him in His Highness. The first verse tells them that Allah, the Beneficent, has mercy to all of them. The second verse tells them of His second blessing, which is descending the Holy Quran to humanity also as mercy and guidance for them to be happy in this life, as well as in the hereafter. The third verse is a reminder to them that Allah, the Beneficent, created them in the best image, fashion, and proportions. The fourth verse is a reference to the blessing of enabling humans how to speak by creating the physiological features necessary for speech, in the mouth, larynx, and the brain, and by blessing them with the suitable environment, as explained in Chapter 4, "[Creation and Evolution in the Holy Quran](#)."

This Good Name of Allah, "Al-Ra'hman" (the Beneficent) was mentioned **170 times** in the Holy Quran, with the definite article (Al). It came in the Basmala (In the Name of Allah, the Beneficent, the Merciful), the verse mentioned at the beginning of **113** Sooras (Chapters) of the Holy Quran. While Soorat Al-Tawba (Chapter 9) does not have a Basmala, one Soora (Chapter) has another Basmala (Al-Naml, 27: 30). Thus, this Good Name of Allah was mentioned **114 times** in the Basmalas of the Holy Quran.

In addition to the Basmalas, this Good Name of Allah, "Al-Ra'hman" (the Beneficent), was mentioned **five more times** together with "Al-Ra'heem" (the Merciful), in verses 1: 1, 1: 3, 2: 163, 41: 2, and 59: 22, as a confirmation of the mercy of Allah to His creations.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (الْفَاتِحَةُ ، 1: 1).

الرَّحْمَنُ الرَّحِيمِ (الْفَاتِحَةُ ، 1: 3).

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمِ (الْبَقَرَةُ ، 2: 163).

تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ (فُصِّلَتْ ، 41: 2).

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمِ (الْحَشْرُ ، 59: 22).

In the Name of Allah, **the Beneficent, the Merciful** (Al-Fati'ha, 1: 1).

The Beneficent, the Merciful (Al-Fati'ha, 1: 1).

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

(This Holy Quran is) a revelation from **the Beneficent, the Merciful** (Fussilat, 41: 2).

He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is **the Beneficent, the Merciful** (Al-Hashr, 59: 22).

This Good Name of Allah, "Al-Ra'hman" (the Beneficent), came **47 times** in the Holy Quran, with mentioning the greatness of Allah, Who created the heavens and the Earth (Al-Furqan, 25: 59), with His promise of Paradise to believers (Maryam19: 61), with mentioning how the Spirit (Jibril) and the angels will be standing in a row, in front of Him, on the Day of Judgment (Al-Naba, 78: 38), with mentioning that those who believe and do good deeds will have love and affection in the hearts of believers (Maryam, 19: 96), and with mentioning those who disbelieve in Him, despite His Message of guidance to them (Al-Ra'd, 13: 30). It also came **9 times** as "**Li Al-Ra'hman**," six of which were mentioned in Soorat Maryam (Chapter 19) and two of them in Soorat Al-Zukhruf (Chapter 43) of the Holy Quran. ³²

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ الرَّحْمَنُ ۗ فَاسْأَلْ بِهِ خَبِيرًا (الْفُرْقَانُ ، 25 : 59).

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ۗ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا (مَرْيَمَ ، 19 : 61).

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۗ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَدِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا (النَّبَأُ ، 78 : 38).

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

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِنَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ **بِالرَّحْمَنِ** ۗ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ (الرَّعْدُ ، 13 : 30).

He who created the heavens and the Earth and what is between them in six days and then established Himself above the Throne, **the Beneficent**, so ask about Him one well informed (Al-Furqan, 25: 59).

(Therein are) gardens of perpetual residence which **the Beneficent** has promised His worshippers in the unknown. Indeed, His promise has ever been coming (Maryam, 19: 61).

The Day that the Spirit (Jibril) and the angels will stand in a row, they will not speak, except for one whom **the Beneficent** permits, and he will say what is correct (Al-Naba, 78: 38).

Indeed, those who have believed and done good deeds, **the Beneficent** will appoint for them affection (Maryam, 19: 96).

Thus, We have sent you to a community before which (other) communities have passed on. So, you might recite to them that which We revealed to you, while they disbelieve in **the Beneficent**. Say: "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is (my) return" (Al-Ra'd, 13: 30).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: “Ya Ra’hman” (O, Beneficent), to all of Your creations: I am asking You to have mercy on me, my family, and the Community of believers. Shield us from any harm and provide us with Your sympathy, kindness, livelihood, and care.

Nobody should be named as “Al-Ra’hman” or “Ra’hman,” with the definite article (Al), or without it, as this Good Name of Allah represents His uniqueness of being Beneficent to all of His creations, irrelevant to who they are. However, a boy can be named “Abdul Ra’hman” (worshipper of the Beneficent), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah, by being thankful and grateful to “the Beneficent,” for His countless favors, which He provides for all of His creations. They should also give assistance, advice, and guidance to whoever is in need, including those who are playful and disobedient, to help them return to “Al-Ra’hman,” so He may extend His mercy to them.

5. Al-Ra'heem (pronounced as ar-ra'heem): The Merciful الرَّحِيمُ

"Al-Ra'heem" (The Merciful) is an adjectival name, derived from the verb “ra’hima,” which means to have mercy on others, without any conditions. This includes providing them with unconditional benefits, being close and kind to them, and sympathizing with them, as well as giving them the help and the means they need to survive in their environments.

Thus, as a Good Name of Allah, the Name “Al-Ra'heem” shares the general meaning of the word “mercy” with the Name “Al-Ra’hman.” This means that, Allah, praise to Him, is the One Who is Merciful to all of His creations, whether they believe in Him or not. This is because He wrote (decreed) on Himself to be Merciful (Al-An’am, 6: 12), and He is the One Whose mercy encompasses everything (Al-A’araf, 7: 156).

However, the meaning of the Name “Al-Ra'heem” is different from the meaning of the Name “Al-Ra’hman” in that it adds more mercy for believers, in this life and in the hereafter, as a reward for their belief in Allah and for worshipping Him. This additional mercy for believers is represented by God’s promise to be Forgiving, Acceptant of Repentance, Kind, Good, and Loving to them, and Mighty in their support.

This meaning of “Al-Ra'heem” was agreed upon by the three renowned Islamic scholars, Al-Tabari, Al-Qurtubi, and Ibn Katheer, and was summarized by Al-Sha’rawi, who said that “Al-Ra'heem” is the giver of rewards which are many times more than the good deeds.

Realizing that Allah, praise to Him, is “Al-Ra'heem” (The Merciful), Muslims constantly ask Him for His Mercy on themselves, and on their loved ones, whether they live with them, or they are deceased. Thus doing, they are encouraged by the Holy Quran statement about that attribute, which is mentioned in verse 33: 43.

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

It is He who prays (confers blessing) upon you, and His Angels pray (to Him for you), that He may bring you out from (various degrees of) darkness into the light. And He is, to the believers, **Merciful** (Al-A’hzab, 33: 43).

This Good Name of Allah was mentioned **227 times** in the Holy Quran, with the definite article and without it, including Al-Basmala at the beginning of each Sura (Chapter). Without the Basmalas, “Al-Ra'heem” was mentioned 114 times in the Book of Allah (as Surat Al-Tawba has no Basmala).

The Name of “Al-Ra’heem” (The Merciful) is mentioned alone three times only, in verses 4: 29, 17: 66, and 33: 43. Otherwise, it is mentioned together with another Good Name of Allah in each verse, which helps us understand His mercy to the believers. Thus, the Name of “Al-Ra’heem” (The Merciful) was mentioned together with “Al-Ra’hman” (The Beneficent) in each Basmala, which precedes every Sura (Chapter) of the Holy Quran, as a confirmation of God’s mercy for His creations. This is conveying to them that the Holy Quran, which was descended on the Final Messenger, Muhammed, pbuh, is God’s Message and Mercy to the Worlds, as stated in verses 21: 107 and 2: 163.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الأنبياء ، 21 :107).

وَالهُكْمُ إِلَهُهِ وَاجِدٌ لَّا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (البقرة ، 2 :163).

And We have not sent you, (O Muhammad), except as a **mercy** to the worlds (Al-Anbiya, 21: 107).

And your god is one God. There is no other god except Him, the Beneficent, **the Merciful** (Al-Baqara, 2: 163).

The Name of “Al-Ra’heem” (The Merciful) was also mentioned together with “Al-Ghafoor” (The Forgiving), in verse 15: 49, to convey the meaning of forgiving sins of believers, as an expression of mercy to them. Moreover, it came together with “Al-Tawwab” (The Acceptant of Repentance), in verse 2: 160. It was mentioned with “Al-Ra-oof” (The Kind) in verse 57: 9, with “Al-‘Aziz” (The Exalted in Might) in verse 30: 5, with “Al-Barr” (The Source of Goodness) in verse 52: 28, and with “Al-Wadood” (The Affectionate, The Loving) in verse 11: 90, as follows:

نَبِيُّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ (الحجر ، 15 :49).

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ (البقرة ، 2 :160).

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

يَوْمَ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَن رَّحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾ (الدخان ، 44 :42).

إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ (الطور ، 52 :28).

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ (هود ، 11 :90).

(O Muhammed), inform My worshippers that I am **the Forgiving, the Merciful** (Al-Hijr, 15: 49).

Except for those who repent, and correct themselves, and make evident (what they concealed). Those, I will accept their repentance, and I am **the Acceptant of Repentance, the Merciful** (Al-Baqara, 2: 160).

It is He, who sends down upon His worshipper (Muhammad) verses of clear evidence, that He may bring you out from (the degrees of) darkness into the light. And indeed, Allah is to you **Kind, Merciful** (Al-‘Hadeed, 57: 9).

Except those [believers] on whom Allah has mercy. Indeed, He is **the Exalted in Might, the Merciful** (Al-Dukhan, 44: 42).

Indeed, we used to supplicate to Him before. Indeed, it is He who is **the Source of Goodness and Kindness, the Merciful**" (Al-Toor, 52: 28).

And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is **Merciful and Affectionate (Loving)** (Hood, 11: 90).

Applying knowledge about this Good Name of Allah is by calling upon Allah, with this Name, addressing him: "Ya Ra'heem" (O You, the Merciful), asking Him to extend His mercy, love, kindness, care, and provision to the caller, and others close to him/her.

Nobody should be named as "Al-Ra'heem" or "Ra'heem," with the definite article (Al) or without it, as this Good Name of Allah represents His uniqueness of being the Beneficent to all of His creations, and the Merciful to believers. However, a boy can be named as "Abdul-Ra'heem" (Worshipper of the Merciful), as a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah, by being thankful and grateful to Him, "the Merciful," for His countless favors, which He provides for all of His creations, and for His additional mercy to them. In addition, believers should provide advice and guidance to those who are playful and disobedient, to help them return to the "Ra'heem," so He would extend His mercy to them. They should also treat the creations of Allah, whether humans or animals, with mercy, kindness, care, and help, as much as they can, particularly those who are weak, helpless, and in need.

6. **Ar'hamu Al-Ra'himeen (pronounced as ar'hamur ra'himeen): The Most Merciful** **أَرْحَمُ الرَّاحِمِينَ**

"Ar'hamu Al-Ra'himeen" (the Most Merciful) is an adjectival compound name, composed of two words. The first is "Ar'ham," which means more Merciful than anybody else, or the Most Merciful. It is a comparative adjective, derived from the verb "ra'hima," which was explained before, in the two Names of "Al-Ra'hman" and "Al-Ra'heem. The second word, "Al-Ra'himeen," means the merciful, in the plural form. It is also derived from the same root verb, "ra'hima," explained above.

As a Good Name of Allah, "Ar'hamu Al-Ra'himeen" means that Allah, praise to Him, is more Merciful to His creations generally, and to His believing worshippers in particular, than anyone of them. Thus, He is the Most Merciful.

This Name was mentioned **four times** in the Holy Quran. This was in the context of a supplication by Moussa (Moses), peace be upon him (pbuh), to Allah, to admit him and his brother into His Mercy, and to forgive them. This happened when Moussa returned to find his people worshipping the calf. He was afraid of God's anger and punishment. Therefore, he supplicated to Him, using His Good Name of "Ar'hamu Al-Ra'himeen" (the Most Merciful Among the Merciful), to maximize the chances of Allah accepting His call (Al-A'araf, 7: 151).

In addition, Ya'coob (Jacob), pbuh, invoked this Good Name of Allah, also to get the maximum mercy and protection for his son, Binyameen. He was distrustful of his sons, who did not protect their brother, Yousuf (Joseph) before (Yousuf, 12: 64).

It was also mentioned by Yousuf (Joseph), pbuh, in his supplication to Allah, to forgive his brothers, for that which they did to him, as He is "the Most Merciful" (Yousuf, 12: 64). Likewise, Ayoob (Job), pbuh, mentioned it when he supplicated to the "the Most Merciful," to heal him of his disease (Al-Anbiya, 21: 83).

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ (الأعراف ، 7 : 151).

قَالَ هَلْ أَمْنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمْنُكُمْ عَلَىٰ أَحِيهِ مِنْ قَبْلُ ۗ فَاللَّهُ خَيْرٌ حَافِظًا ۗ وَهُوَ أَرْحَمُ الرَّاحِمِينَ (يُوسُفُ ، 12: 64).

قَالَ لَا تَتْرِبْ عَلَيْكُمُ الْيَوْمَ ۗ يَعْفُرُ اللَّهُ لَكُمْ ۗ وَهُوَ أَرْحَمُ الرَّاحِمِينَ (يُوسُفُ ، 12: 92).

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَتَىٰ مَسْنَىٰ الصَّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ (الْأَنْبِيَاءُ ، 21: 83).

(Moussa, Moses) said, "My Lord, forgive me and my brother and admit us into Your mercy, for You are **the Most Merciful**" (Al-A'araf, 7: 151).

He said, "Should I entrust you with him except [under coercion] as I entrusted you with his brother before? But Allah is the best guardian, and He is **the Most Merciful**" (Yousuf, 12: 64).

He said, "No blame will there be upon you today. Allah will forgive you; and He is **the Most Merciful**" (Yousuf, 12: 92).

And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are **the Most Merciful**" (Al-Anbiya, 21: 83).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it: "Ya Ar'hamu Ar-Ra'himeen (O, the Most Merciful), asking Him to extend His mercy on the caller, and his/her loved ones.

Nobody should be named with this Good Name of Allah, as He alone is "the Most Merciful" among those of His creations who have this trait. Further, this compound Good Name of Allah should not be divided, as discussed before. Thus, Allah, praise to Him, should not be referred to as "Ar'ham," or "Al-Ra'himeen," separately. Instead, He should be referred to as "Ar'ham Al-Ra'himeen" (the Most Merciful). However, a boy can be named as "Abdul- Ra'heem" (Worshipper of the Merciful), as a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah, by being merciful towards God's creations: humans and animals alike. This means giving them good treatment, dealing with them with care and compassion, as well as providing them with advice and guidance, and helping them as much as they can. Most importantly, believers should always return to Allah, asking for His mercy. They should never despair of it, as He told them in His Holy Book:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ (الزُّمَرُ ، 39: 53).

Say: "O My worshippers, who have transgressed against themselves (by sinning), do not despair of **the mercy of Allah**. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful" (Al-Zumar, 39: 53).

7. **Khayr Al-Ra'himeen** (pronounced as **khayrur ra'himeen**): The Best of the Merciful **خَيْرُ الرَّاحِمِينَ**

"Khayr Al-Ra'himeen" (The Best of the Merciful) is an adjectival compound name, composed of two words. The first is "**Khayr**," which is a comparative adjective, meaning better and more beneficial than others. It is derived from the verb "**khaara**," which means to prefer, choose, and select. The second word is "Al-Ra'himeen," which is an adjectival name, derived from the verb "ra'hima," meaning to have mercy on others, without any conditions. This includes providing them with unconditional benefits, being close and kind to

them, and sympathizing with them, as well as giving them the help and the means they need to survive in their various environments.

This Name shares its root verb and meaning, as preferred and **Better**, with nine other compound Good Names of Allah. These are Khayr Al-Ghafiireen, Khayr Al-Raziqeen, Khayr Al-Fati'heen, Khayr Al-'Hakimeen, Khayr Al-Nasireen, Khayr Al-Makireen, Khayr Al-Fasileen, Khayr Al-Waritheen, and Khayr Al-Munzileen.

As a Good Name of Allah, "Khayr Al-Ra'himeen" means that He, praise to Him, is better and more beneficial in His mercy to His creations than anyone else. This is because His mercy is an inherent characteristic of Him, which He descends on His creations, irrelevant to their beliefs or deeds. Further, His mercy is continuous and more comprehensive than the mercy He placed in His creations, as expressed in His closeness, compassion, kindness, and provision to them, in their environments.

This compound Good Name of Allah was mentioned **twice** in the Holy Quran, in the same context, where our Lord, Allah, praise to Him, told us about what would happen to two categories of people, on the Last Day (Al-Muminoon, 23: 101-111).

The first category is composed of believers, who worship Him during their lower life, and who call upon Him for His forgiveness and His mercy, addressing him as "Khayr Al-Ra'himeen (The Best of the Merciful). These are the ones whose scales are heavy with good deeds, who will win an everlasting life in His Paradise (Al-Muminoon, 23: 102).

The second category is composed of disbelievers, who ridicule patient believers, and laugh at them, for no other reasons than worshipping their Lord, Allah, praise to Him, and for calling upon Him, to forgive them and have mercy on them, using His Good Name, "Khayr Al-Ra'himeen (The Best of the Merciful). Those disbelievers will be the losers, whose scales are light, and as such will "have lost their souls, (being) in Hell, abiding eternally" (Al-Muminoon, 23: 103).

Then, Allah, praise to Him, concludes Surat Al-Muminoon (Chapter 23 of the Holy Quran) with a confirmation that believers need to call upon Him for forgiveness and mercy, with His Good Name of "Khayr Al-Ra'himeen (The Best Among the Merciful) (Al-Muminoon, 23: 118).

إِنَّهُ كَانَ قَرِيْبٌ مِّنْ عِبَادِي يَقُوْلُونَ رَبَّنَا اَمْنَّا فَاغْفِرْ لَنَا وَاَرْحَمْنَا وَاَنْتَ خَيْرُ الرَّاحِمِيْنَ (المُؤْمِنُوْنَ ، 23 : 109).

وَقُلْ رَبِّ اَغْفِرْ وَاَرْحَمْ وَاَنْتَ خَيْرُ الرَّاحِمِيْنَ (المُؤْمِنُوْنَ ، 23 : 118).

Indeed, there was a party of My worshippers, who used to say: "Our Lord, we have believed. So, forgive us and have mercy upon us, and You are **the Best of the Merciful**" (Al-Muminoon, 23: 109).

And (O Muhammed), say: "My Lord, forgive (us) and have mercy (upon us), and You are **the Best of the Merciful**" (Al-Muminoon, 23: 118).

In addition, Allah, praise to Hi, was referred to as **Better than anybody and anything five times** in the Holy Quran. This reference came in the context of the story of the Egyptian magicians, who announced that they had believed in their Lord, Allah. They described Him as **Better** and More Lasting for them, as He promised believers to forgive their sins and to live an everlasting life in His Paradise. Thus, He is Better and more beneficial to them than Pharaoh, who promised them the things he could have in this limited lower life (Ta-Ha, 20: 73).

It also came in the context of mentioning the story of the man who owned two gardens, but who was ungrateful to Allah, for the favors He bestowed on him. He doubted the return to Allah in the hereafter and

looked down at his friend who had less wealth and less children than him. So, Allah, praise to Him, punished him by destroying his two gardens. At the same time, He comforted the other man, the believer, promising him that He is **Better** for him, by giving him a better reward and a better outcome, in the hereafter (Al-Kahf, 18: 32-44).

إِنَّا آمَنَّا بِرَبِّنَا لِيُغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ (طه ، 20 : 73).
هَذَاكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۗ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا (الكهف ، 18 : 44).

Indeed, we have believed in our Lord that He may forgive for us our sins, and what you compelled us (to do) of magic. And Allah is **Better** and **More Lasting** (Ta-Ha, 20: 73).

There the authority is [completely] for Allah, the Truth. He is **Better in reward** and **Better in outcome** (Al-Kahf, 18: 32-44).

In addition, this Name came in the context of what Ya'coob (Jacob), pbuh, said to his children, when they asked him to allow them to take their brother with them to Egypt. He replied that he would not trust them to guard (protect) him. However, he trusts Allah, Who is a **Better Guardian** (Yoosuf, 12: 64). Finally, it came with mentioning that Allah, praise to Him, is **Better** and more beneficial to His creations than whoever and whatever is falsely claimed as associated with Him (Al-Naml, 27: 59).

قَالَ هَلْ آمَنْتُمْ عَلَيْهِ إِلَّا كَمَا آمَنْتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۗ قَالَ اللَّهُ خَيْرٌ حَافِظًا ۗ وَهُوَ أَرْحَمُ الرَّاحِمِينَ (يُوسُفُ ، 12 : 64).

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ أَمَا يُشْرِكُونَ (النَّمْلُ ، 27 : 59).

He (Ya'coob, Jacob) said, "Should I entrust you with him except (under pressure from you), as I entrusted you with his brother before? But Allah is a **Better Guardian**, and He is the Most Merciful" (Yoosuf, 12: 64).

Say, (O Mu'hammed): "Praise be to Allah, and peace upon His worshippers whom He has chosen. Is **Allah Better**, or that which they associate with Him?" (Al-Naml, 27: 59).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: "Allahumma Anta Khayru Ar-Ra'himeen" (O Allah, You are the Best of the Merciful). You are Better in reward and Better in outcome. I am asking You to protect me from wrongdoers, to write me the best reward for my deeds which I do in obedience to You, and to make Paradise my destination, together with my family, and the believers of all times.

Nobody should be named with this Good Name of Allah, as He alone is the Best of the Merciful. He is better and more beneficial in His mercy than anyone else. Further, this compound Good Name of Allah should not be divided, as discussed before. Thus, Allah, praise to Him, should not be referred to as "Khayr," or "Al-Ra'himeen," separately. Instead, He should be referred to as "Khayr Al-Ra'himeen" (the Best of the Merciful). However, a boy can be named as "Abdul- Ra'heem" (Worshipper of the Merciful), as a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah, by being confident that He, praise to Him, is the Best of the Merciful. So, they should call upon Him for mercy on them and on those they love, without hesitation, at all times. Believers should also be merciful towards God's creations. This means giving them good treatment, dealing with them with care and compassion, as well as providing them with advice and guidance, and helping them as much as they can.

8. **Dthu Al-Ra'hma** (pronounced as **dthul ra'hma**): The One with (Possessor) of Mercy **ذُو الرَّحْمَةِ**

"Dthu Al-Ra'hma" means the Possessor of Mercy, the One Who is the Owner and the Source of Mercy, for all of His creations. It is an adjectival compound name, composed of two words. The first is "Dthu," which means a possessor or an owner of something. It is part of a category of speech, called "the five nouns." As such, it takes three forms, according to the Arabic grammatical rules. These are "dthu," "dthi," and "dtha."

There are ten Good Names of Allah, included in this list, which start with either "dthu," or "dthi."³³

The second word in this compound Good Name of Allah is "Al-Ra'hma" (Mercy). It is derived from the verb "ra'hima," which means to have mercy on others, without any conditions. This includes providing them with unconditional benefits, being close and kind to them, and sympathizing with them, as well as giving them the help and the means they need to survive in their various environments.

As a Good Name of Allah, "Dthu Al-Ra'hma" means that He, praise to Him, is the Possessor, the Owner, and the Source of Mercy, for all of His creations. His mercy is so vast and so comprehensive that, if He wills it, it can cover all of His creations. It is observed in His closeness, compassion, kindness, and provision to them, in their various environments.

This Good Name of Allah was mentioned in the Holy Quran **twice, with** definite article (Al), and **once without** it. This happened in the context of mentioning that Allah, praise to Him, is in no need of His creations to believe and worship Him. However, because He is the Possessor (Owner, Source) of Mercy, He has not caused the disobedient and wrongdoing humans to disappear from the face of the Earth, while He is capable of doing that and of replacing them with others (Al-An'am, 6: 133).

This Good Name of Allah also came in the context of mentioning that due to God's forgiveness and mercy, He has not hastened punishment for the obstinate, who refuse the signs of their Lord, in this life. Rather, He has willed to delay their punishment till the Day of Reckoning, giving them the opportunity to believe in Him and to ask for His forgiveness, during this life (Al-Kahf, 18: 58).

In addition, this Name, "Dthu Al-Ra'hma," came in the context of God's comfort (consolation) to His Messenger, pbuh, when his people disbelieved him. He told him that he should not let himself perish in regret for their disbelief (Fatir, 35: 8), as his job is to tell the Message (Al-Na'hl, 16: 82), not to force people to believe (Younus, 10: 99).³⁴

Thus, in response to their disbelief, Allah, praise to Him, told His Messenger to say to the disbelievers that the mercy of Allah is vast, waiting for them if they believe and ask for it. However, if they insist on their disbelief, they will be inevitably punished, in the hereafter " (Al-An'am, 6: 147).

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۗ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ (الأنعام ، 6 : 133).

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ۗ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابَ ۗ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا (الكَهْفُ ، 18 : 58).

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ (الأنعام ، 6 : 147).

And your Lord is the Free of need, **the One with (Possessor) of Mercy**. If He wills, he can do away with you and give succession after you to whomever He wills, just as He produced you from the descendants of another people (Al-An'am, 6: 133).

And your Lord is the Forgiving, **the One with (Possessor) of Mercy**. If He were to impose blame upon them for what they earned, He would have hastened for them the punishment. Rather, for them is an appointment from which they will never find an escape (Al-Kahf, 18: 58).

So, if they disbelieve you, (O Muhammad), say, "Your Lord is **the One with (Possessor) of Vast Mercy**; but His punishment cannot be repelled from the people who are criminals" (Al-An'am, 6: 147).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: "Ya Allah Anta **Dthu Al-Ra'hma**" (O, Allah, You are the Possessor, Owner, and Source of Mercy), I am asking You to extend Your mercy on me, and on the ones dear to me, the living among them and the dead.

Nobody should be named with this Good Name of Allah, as only He is the Possessor, Owner, and Source of Mercy. However, a boy can be named as "Abdul-Ra'heem" (Worshipper of the Merciful), in recognition of his worship to his Creator. Further, this compound Good Name of Allah should not be divided, as discussed before. Thus, Allah, praise to Him, should not be referred to as "**Dthu**," or "**Al-Ra'hma**," separately. Instead, He should be referred to as "**Dthu Al-Ra'hma**," as one whole Name.

Believers can benefit from the meanings of this Good Name of Allah, by being confident that He, praise to Him, is the Possessor, Owner, and Source of the vast mercy, which is enough to be showered on all of His creations, if He wills. So, they should call upon Him for mercy on them and on those they love, without hesitation, at all times. Believers should also be merciful towards God's creations. This means giving them good treatment, dealing with them with care and compassion, as well as providing them with advice and guidance, and helping them as much as they can.

9. **Al-Malik: The King, The Sovereign** **الْمَلِكُ**

"Al-Malik" (The King, The Sovereign) is an adjectival name, derived from the verb "malaka," which means to capture something, own it, be in control of it, be capable of subduing it, and can deal with it in anyway. It also means to conquer, prevail, and rule over. This Name shares derivation from the same root verb with three other Good Names of Allah, following it. These are Al-Maleek (the Greet King, the Great Sovereign), Malik Yawm Al-Deen (the Owner of the Day of Accountability), and Malik Al-Mulk (the Owner of the Dominion).

As a Good Name of Allah, "Al-Malik" means the King (the Sovereign), Who is the absolute ruler over His Kingdom (Al-Mulk, 67: 1), which includes the Throne, the Chair, the Heavens, the Earth, what is in between them, and the creations living within them. He is the King of this life and the King of the Hereafter. When His creations stand subdued in front of Him, for reckoning, He asks them a rhetorical question: "To whom belongs the Dominion (the Sovereignty), this Day?" However, nobody dares to answer Him. So, He gives the answer, saying: "To Allah, the One, the Subduer" (Ghafir, 40: 16). In one of his 'Hadiths, the Messenger of Allah, pbuh, said that it belongs to the Mighty, the King (the Sovereign).³⁵

تَبَارَكَ الَّذِي بِيَدِهِ **الْمُلْكُ** وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (الْمُلْكُ ، 67 : 1).

يَوْمَ هُمْ بَارِزُونَ لَّا يَحْفَىٰ عَلَىٰ اللَّهِ مِنْهُمْ شَيْءٌ لِّمَن **الْمُلْكُ** الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ (غَافِرٌ ، 40 : 16).

Blessed is He in Whose Hand is the **Dominion (sovereignty)** of the Universe), and Who is Capable of (doing) everything (Al-Mulk, 67: 1).

The Day they come forth nothing concerning them will be concealed from Allah. To whom belongs the **Dominion (the Sovereignty)** this Day? To Allah, the One, the Subduer (Ghafir, 40: 16).

This Good Name of Allah (The King, The Sovereign) was mentioned **four times** in the Holy Quran, together with another Good Name of His, "Al-'Haq" (the Truth, the Right), to mean that He is truly the King (the Sovereign) of the heavens, the Earth, and whoever lives therein. He rules over His creations with justice (Ta-Ha, 20: 114). He is also the True King, the Lord of the Throne (Al-Muminoon, 23: 59), and the angels who are constantly exalting Him, around it.

This Good Name of Allah was also mentioned in the Holy Quran, together with other Good Names of His, which add more meanings to it. These are the Holy, the Peace, the Bestower of Faith, the Dominant, the Exalted in Might, the Compeller, and the Superior (Al-'Hashr, 59: 23). It further came together with the Names: the Holy, the Exalted in Might, and the Wise (Al-Jumu'a, 62: 1), as follows:

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

فَتَعَالَى اللَّهُ **الْمَلِكُ** الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (الْمُؤْمِنُونَ ، 23: 59).

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ **الْمَلِكُ** الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (الْحَشْرُ ، 59: 23).

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ **الْمَلِكُ** الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ (الْجُمُعَةُ ، 62: 1).

So high (above all) is Allah, the **King (Sovereign)**, the Truth. And (O Muhammad), do not hasten with (the recitation of) the Quran before its revelation is completed to you, and say, "My Lord, increase me in knowledge" (Ta-Ha, 20: 114).

So exalted is Allah, the **King (Sovereign)**, the Truth. There is no deity except Him, Lord of the Throne, the Noble (Al-Muminoon, 23: 59).

He is Allah, other than whom there is no deity, the **King (Sovereign)**, the Holy, the Peace, the Bestower of Faith, the Dominant, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him (Al-'Hashr, 59: 23).

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

In addition, this Good Name of Allah "**Al-Malik**" (The King, the Sovereign) was mentioned as the first Name of Allah in verse 23 of Surat Al-'Hashr (Chapter 59), which is the Sura that includes 19 of the Good Names of Allah in its three last verses, as follows:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾ (الْحَشْرُ ، 59: 22-24).

He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Beneficent, the Merciful. (22) He is Allah, other than whom there is no deity, the King (Sovereign), the Holy, the Peace, the Believer, the Dominant, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him. (23) He is Allah, the Creator, the Inventor, the Fashioner; to Him

belong the best names. Whatever is in the heavens and the Earth is exalting Him. And He is the Exalted in Might, the Wise. (24) (Al-'Hashr, 59: 22-24).

Al-Ghazali, may Allah have mercy on his soul, succinctly summarized an application of the meaning of this Good Name of Allah to people. He said that worshippers of Allah can achieve sovereignty in this sense if they do not allow anything else to control their behaviors, other than Allah. They should not allow their lust, anger, or any desires to possess them. In addition, they should be in control of the various organs of their body, particularly their tongues (to speak rightly), eyes (to see what's allowed), and hands (to use them in doing good deeds). Only then, they may possess the rank of sovereignty in their lower life, which gets them closer to Allah, praise to Him, in the hereafter.

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Ya Malik Al-Milook, wa Sa'hib Al-Malakoot" (O, King of kings and Sovereign over the Dominion), and asking Him to extend His protection to the caller and others related to him/her.

Nobody should be named as "Al-Malik" (the Sovereign), or "Malik" (Sovereign), neither with the definite article (Al), nor without it, as this is a name and a trait of Allah, Who is the true and only King (Sovereign) of His Dominion. However, a boy can be named as "Abdul-Malik" (Worshipper of Allah, the King of this life and the hereafter), as a recognition of worship to his Creator.

Living up to the meanings of this Good Name of Allah means treating subjects or subordinates with kindness and care, as well as ruling over people and between them according to the commands of Allah, praise to Him. It also means controlling the self and its desires, to be sought only within the realm of God's commands and His straight path.

10. Al-Maleek: The Great King, the Great Sovereign **الْمَلِكُ**

"Al-Maleek" (the Great King, the Great Sovereign) is an adjectival name, derived from the root verb "malaka," which means to capture something, own it, be in control of it, be capable of subduing it, and can deal with it in anyway. It also means to conquer, prevail, and rule over. It is also an amplified form of the adjectival name "Malik," with which it shares the same root verb.

So, this Good Name of Allah means that He, praise to Him, is the King, the Sovereign, Who owns His Dominion, and has sovereignty over it. This Name also means that He rules over all of His creations, and that He is capable of doing anything He wills.

This Good Name of Allah was mentioned **once** in the Holy Quran, without the definite article (Al). It came in the context of mentioning that the righteous will be rewarded in the hereafter, by living in the gardens of Paradise, with rivers flowing therein, which is their true destination, near the Great King (the Great Sovereign), Who is Perfect in His Ability to provide them with such a reward (Al-Qamar, 54: 54-55).

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾ (الْقَمَرُ ، ٥٤ : 54-55).

Indeed, the righteous will be (living) in gardens and (beside) rivers, (54) In a seat of truth, near **a Great King (a Great Sovereign)**, Perfect in Ability. (55) (Al-Qamar, 54: 54-55).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Ya Maleek Al-Mulk" (O, Great King and Great Sovereign over Your Dominion): I am asking You to extend Your protection to me, my family, my relatives, and the believers everywhere.

Nobody should be named as "Al-Maleek" (the Great Sovereign), or "Maleek" (Sovereign), neither with the definite article (Al), nor without it, as this is a name and a trait of Allah, Who is the true and only King

(Sovereign) of His Dominion. However, a boy can be named as “Abdul-Maleek” (Worshipper of Allah, the Great Sovereign of this life and the hereafter), as a recognition of worship to his Creator.

Living up to the meanings of this Good Name of Allah means treating subjects or subordinates with kindness and care, as well as ruling over people and between them according to the commands of Allah, praise to Him. It also means controlling the self and its desires, to be sought only within the realm of God’s commands and His straight path.

11. **Maalik Yawm Al-Deen** (pronounced as maaliku yawmud deen): Owner of the Day of Accountability **مَالِكِ يَوْمِ الدِّينِ**

“Maalik Yawm Al-Deen” (Owner of the Day of Accountability) is an adjectival name, composed of three words. The first is “Maalik,” which is an adjectival name, derived from the verb “malaka.” As mentioned in the Name “Al-Malik,” above, it means to capture something, own it, be in control of it, be capable of subduing it, and can deal with it in anyway. It also means to conquer, prevail, and rule over.

The two other words, “Yawm Al-Deen,” mean the Day of Accountability, which is the Day of Reckoning, in the hereafter, on which Allah, the Owner of that Day, judges among His creations, concerning what they owe to each other.

This Good Name of Allah was mentioned **once** in the Holy Quran. It came in the fourth verse of Surat Al-Fati’ha (Chapter 1), which opens the Book of Allah, with telling His creations about Who He is, through a sequence of five Good Names of His. These are Allah (The God), Al-Ra’hman (the Beneficent), Al-Ra’heem (the Merciful), and Rab Al-‘Alameen (the Lord of the Worlds), and “Maalik Yawm Al-Deen” (Owner of the Day of Accountability).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنُ الرَّحِيمِ ﴿٣﴾ **مَالِكِ يَوْمِ الدِّينِ** ﴿٤﴾ (الْفَاتِحَةُ ، 1: 4).

In the name of Allah, the Beneficent, the Merciful. (1) Praise is (due) to Allah, Lord of the Worlds, (2) The Beneficent, the Merciful, (3) Owner (Sovereign) of the Day of Accountability. (4) (Al-Fati’ha, 1: 1-4).

As a Good Name of Allah, “Maalik Yawm Al-Deen” means that He alone is the Owner of His vast dominium on the Day of Accountability. His creations may possess different forms of ownership during their lower life, including property, wealth, influence, and power. However, they come on the Day of Accountability helpless, powerless, and without any form of ownership they used to have, except their deeds. If their deeds are good, then they will be rewarded with an everlasting life in Paradise, as the Owner of the Day of Accountability has promised them. But, if they disbelieve in Allah and His signs during their lower life, then they will face a humiliating punishment in the Hell Fire (Al-Haj, 22: 56).

الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ ۖ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَاُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾ (الْحَجُّ ، 22: 56-57).

Ownership (Sovereignty) on that Day is for Allah; He will judge between them. So, those who have believed and done good deeds, will be in the gardens of luxury (in Paradise). (56) And for those who have disbelieved and denied Our signs, there will be a humiliating punishment. (57) (Al-Haj, 22: 56).

“Yawm Al-Deen” is also the Day of Judgment among humans (Al-Zumar, 39: 75), among jinn (Hood, 11: 119), and among angels (Al-Zumar, 39: 75), about that which they dispute with each other, during the lower life. On that day, the Spirit (Jibril, Gabriel) and the angels will stand in rows before their Lord, Who will

judge among them rightly. They will not be able to speak until they are permitted to do so by the "Beneficent." Even then, they will only say that which is correct (Al-Naba, 78: 38).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (الْحَجُّ ، 22 : 17).

... وَتَمَّتْ كَلِمَةُ رَبِّكَ لِأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (هُودُ ، 11 : 119).

وَتَرَى الْمَلَائِكَةَ حَاقِّبِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (الزُّمَرُ ، 39 : 75).

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

On the Day of Rising, Allah will certainly **judge among those** who believe, and those who became Jews, and Sabians, and Christians, and Magians, and those who associate others with Allah (in His Divinity). Surely, Allah watches over everything (Al-Zumar, 39: 75).

... and the word of your Lord is to be fulfilled that, "I will surely fill Hell with **jinn and humans** all together" (Hood, 11: 119).

And you will see the angels surrounding the Throne, exalting their Lord with praise. And **it will be judged among them** in truth, and it will be said, "Praise to Allah, Lord of the Worlds." (75) (Al-Zumar, 39: 75).

The Day that the Spirit (Jibril) and the angels will stand in rows, **they will not speak**, except for one whom the Beneficent permits, and he will say (that which is) correct (Al-Naba, 78: 38).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: "Ya Maalik Yawm Al-Deen" (O, Owner of the Day of Accountability), asking Him to extend His mercy, kindness, and forgiveness on the caller, and others, on that Day.

Nobody should be called as "Maalik Yawm Al-Deen," as Allah alone is the Owner of the Day of Accountability. Further, this compound Good Name of Allah should not be divided. So, Allah, praise to Him, should not be referred to as "Malik" alone. However, a boy can be named "Abdul-Maalik" (Worshipper of the Owner of the Day of Accountability), in recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by controlling the self and its desires, which should be sought only within the realm of God's commands and His straight path. They should also treat their subjects or subordinates with kindness and care and rule over people and between them according to the commands of Allah, praise to Him. As the Messenger of Allah, pbuh, said: "You are all shepherds (protectors, care givers), and you are all responsible for your subjects (subordinates)." ³⁶

12. **Maalik Al-Mulk: Owner of the Dominion** مَالِكُ الْمُلْكِ

"Maalik Al-Mulk" (The Owner of the Dominion) is an adjectival compound name, composed of two words, both of which are derived from the verb "malaka," which is also the root verb for the Name "Al-Malik" (The King, the Sovereign), listed above.

Thus, this Good Name of Allah, "Maalik Al-Mulk," means that He, praise to Him, is the One Who owns, rules over, and controls His Dominion. He is also Capable of doing anything He wills to it.

The three interpreters mentioned that "Maalik Al-Mulk (Owner of the Dominion), descended His last Message, the Holy Quran, to humanity through His final Messenger, Mu'hammed, pbuh. Thus, He gave this greatest honor to him and to Arabs, while denying it to the Children of Israeli, who used to have Messages of Allah sent through Messengers and Prophets from among them. This was because of their disobedience, killing of Prophets, and rejection of the Messenger of Allah, 'Eissa (Jesus), peace be upon him.

Al-Qurtubi mentioned the definitions of Mujahid and Al-Zajaj of the word "Al-Mulk" (the Dominion). They mentioned that it is a reference to the Prophethood, dominance, wealth, people, and their possessions, in this lower life, and in the hereafter. He added that it is a reference to giving the territories of the Persian and Roman empires to Muslims, to rule them by God's commands.

This Good Name of Allah, "Maalik Al-Mulk," was mentioned **once** in the Holy Quran, in the context of mentioning that He, praise to Him, is the Owner of all forms of possessions. As such, He gives some of them to whoever He wills and takes others from whoever He wills. He honors whom He wills, and He humiliates whom He wills, and He is Capable over everything (Aal-'Imran, 3: 26).

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (آلِ عِمْرَانَ ، 3: 26).

Say: "O Allah, **Owner of the Dominion**, You give sovereignty (or parts of it) to whom You will and You take sovereignty (on parts of it) away from whom You will. You honor whom You will, and You humiliate whom You will. In Your hand is (all) good. Indeed, You are Capable over everything (Al-i-'Imran, 3: 26).

The word "**Al-Mulk**" (the Dominion) was mentioned **twenty times** in the Holy Quran, **with** the definite article (Al). In **eleven times** of them, it was mentioned in relation to God's ownership of His vast Dominion, during the lower life of His creations and in the hereafter (Al-i-'Imran, 3: 26). It was also mentioned in reference to God's ownership of the Dominion when the Trumpet is blown (Al-An'am, 6: 73). It came also with mentioning that Allah has no partner in the ownership of the Dominion (Al-Isra, 17: 111), that He will judge among His creations (Al-Haj, 22: 56), that to Him alone belongs the ownership of the heavens and the Earth, as He has neither had a son nor a partner (Al-Furqan, 25: 2), that the Dominion on the Last Day will belong to Him, the Beneficent (Al-Furqan, 25: 26), that the Dominion will be to Allah, the Lord (Fatir, 35: 13; Al-Zumar, 39: 6), that the Dominion on that Day will belong to the One, the Subduer (Ghafir, 40: 16), that to Him belong the Dominion and the praise, and He is Capable over everything (Al-Taghabun, 64: 1), and that "Blessed is He in Whose hand is the Dominion, and He is over all things competent" (Al-Mulk, 67: 1).

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ وَيَوْمَ يَقُولُ ۖ كُنْ فَيَكُونُ ۗ قَوْلُهُ الْحَقُّ ۗ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ ۗ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۗ وَهُوَ الْحَكِيمُ الْخَبِيرُ (الْأَنْعَامُ ، 6: 73).

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ ۗ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِنَ الدُّلِّ ۗ وَكَبِّرُهُ تَكْبِيرًا (الْإِسْرَاءُ ، 17: 111).

And it is He who created the heavens and Earth in truth (rightly). And the day He says, "Be," and it is, His word is the truth. And His is **the Dominion** (on) the Day the Horn is blown. (He is the) Knower of the unknown and the known, and He is the Wise, the Acquainted (Al-An'am, 6: 73).

And say: "Praise to Allah, who has not taken a son, and has had no partner in (His) Dominion, and he has no caretaker (protector), out of weakness; and glorify Him with (great) glorification" (A-Isra, 17: 111).

The word "**Al-Mulk**" (the Dominion) was also mentioned **twenty-eight times** in the Holy Quran, **without** the definite article (Al). In **nineteen times** of them, it was mentioned in relation to God's ownership of the

heavens and the Earth (Al-i-'Imran, 3: 189), to His ownership of the heavens, the Earth, and whatever is between them (Al-Ma-ida, 5: 17), to believers, who will see a luxurious destination (Paradise), and a vast Dominion (Al-Insan, 76: 20), and in mentioning that Allah gives part of His Dominion to whom He wills (Al-Baqara, 2: 247).

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (آلِ عِمْرَانَ ، 3: 189).

... وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ يَخْلُقُ مَا يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (الْمَائِدَةُ ، 5: 17).

And to Allah belongs **Dominion** of the heavens and the Earth, and Allah is Capable over everything (Al-i-'Imran, 3: 189).

... And to Allah belongs **Dominion** of the heavens and the Earth, and whatever is between them. He creates what He wills, and Allah is Capable over everything (Al-Ma-ida, 5: 17).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, "Ya Maalik Al-Mulk" (O, the Owner of the Dominion), then asking for His blessing in what the caller is attempting to get from this life's temporary property. More important is learning a lesson from seeing ownership being exchanged among people, as it is being taken from some of them and given to others.

Nobody should be named as "Maalik Al-Mulk," as this is a unique name and trait of Allah, Owner of the Dominion. However, a boy can be named as "Abdul-Maalik" (Worshipper of Allah, Owner of the Dominion), in recognition of his worship to his Creator. Further, this compound Good Name of Allah should not be divided. So, Allah, praise to Him, should not be referred to as "Malik" alone.

Believers can benefit from the meanings of this Good Name of Allah, by constantly remembering that He is the Owner of the heavens and the Earth. So, they should always remember that their ownership of wealth and property in this lower life is temporary, and that they will lose it when they die. However, their faith and good deeds are everlasting, in their records, and in the rewards waiting for them in the everlasting Paradise, which is owned by "Maalik Al-Mulk" (Owner of the Dominion), praise to Him.

13. **Al-Quddoos: The Holy** **الْقُدُّوسُ**

"Al-Quddoos" (The Holy) is an adjectival name, derived from the verb "qaddasa," which means to pray to Allah, as well as to glorify, praise, and exalt Him as the only deity worthy of worship.

This Good Name of Allah was mentioned twice in the Holy Quran, with the definite article (Al). It came directly after the Name "Al-Malik" (the King, the Sovereign), in the two verses, which contain ten Good Names of Allah. These are: Allah, the King (Sovereign), **the Holy**, the Peace, the Believer, the Predominant, the Exalted in Might, the Compeller, the Superior (Al-'Hashr, 59: 23), and the Wise (Al-Jumu'a, 62: 1).

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

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ (الْجُمُعَةُ ، 62: 1).

He is Allah, other than whom there is no deity, the King (Sovereign), **the Holy**, the Peace, the Believer, the Predominant, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him (Al-'Hashr, 59: 23).

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

"Al-Quddoos" (The Holy) is the absolute in His perfection, beauty, and majesty. He is impeccable, in the sense that He is the One Who is unattainable by any description, and He is not realized by senses, or imagination, or conscience, or thought, as defined by Al-Ghazali. The three renowned interpreters of the Holy Quran agreed that "Al-Quddoos" (the Holy) also means the Blessed, the Pure in Cleanliness and Perfection, and the One Who is exalted, praised, and glorified by the angels.

In his book, "Al-Asna," Al-Qurtubi, explained that "Al-Quddoos" (the Holy) means the Pure and the Blessed, based on God's description of the Holy Land, as the Blessed Land. He mentioned the Holy Land in Al-Ma-ida (2: 15). Then, He described it as the Blessed Land, in Al-Anbiya (21: 81), as follows:

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتُدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ (الْمَائِدَةُ ، 5 : 21).
وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا^٢ وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ (الْأَنْبِيَاءُ ، 21 : 81).

"O my people, enter **the Holy Land**, which Allah has written for you (to enter), and do not turn back, and (thus) become losers" (Al-Ma-ida, 5: 21).

And to Sulayman (Solomon), (We subjected) the wind, blowing forcefully, proceeding by his command toward **the Land which We had blessed**. And We are ever, of everything, Knowing (Al-Anbiya, 21: 81).

Moreover, "Al-Quddoos" (the Holy) is the One Who is exalted, praised, and glorified by the angels, as an acknowledgement of Him as their God and Lord, and the God and Lord of all creations in His vast Dominion (Al-Baqara, 2: 30, and Al-Jumu'a, 62: 1, mentioned above).

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ^٣ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (الْبَقَرَةُ ، 2 : 30).

And (mention, O Mu'hammed), when your Lord said to the angels: "Indeed, I will make upon the Earth a caliph (successive authority)." They said: "Will You make (place) upon it one who causes corruption therein and sheds blood, while **we declare Your praise and sanctify** (pray to, glorify, praise, and exalt) **You?**" Allah said, "Indeed, I know that which you do not know" (Al-Baqara, 2: 30).

"**Al-Qudus**" is another related derivative of the verb "qaddasa. It is mentioned in the Holy Quran, in reference to the Senior Angel, Jibril, peace be upon him. He is described as "Rou'h Al-Qudus," which means the Spirit of the Holy (Al-Na'hl, 16: 102), and again as "Rou'hana," which means "Our Spirit" (Maryam (19: 17).

قُلْ نَزَّلَهُ رُوحُ الْقُدُّسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ (النَّحْلُ ، 16 : 102).
فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا (مَرْيَمُ ، 19 : 17).

Say, (O Mu'hammed): "**The Spirit of the Holy**" has brought it (the Holy Quran) down from your Lord, in truth, to make firm those who have believed, and as guidance, and good tidings to the Muslims (Al-Na'hl, 16: 102).

And she (Maryam, Mary) took, in seclusion from them, a screen. Then, We sent to her **Our Spirit** (Jibril), and he represented himself to her as a well-proportioned man (Maryam, 19: 17).

Thus, Allah, praise to Him, is "Al-Quddoos" (the Holy), the absolute in His perfection, beauty, and majesty. He is pure, blessed, and worthy of worship, exaltation, praise, and glorification by all of His intelligent creations, including the angels, humans, and jinn, as an acknowledgement of His Godhood, countless bounties, and favors to them.

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: "Ya Quddoos" (O, Holy), and asking Him to extend His blessings and favors on the caller and other believers, in this world and in the hereafter. The Prophet, pbuh, used to say in his rukou' and sujood (kneeling and prostration), after tasbeeh: "Subboo'h, Quddoos, rabbu Al-Mala-ikati wal rou'h" (You are exalted and sanctified, You are the Lord of the angels and the Spirit).³⁷

Nobody should be named as "Al-Quddoos" (the Holy) or "Quddoos" (Holy), with the definite article or without it, as this is a unique name and trait of Allah, praise to Him. He is the only One Who is praised and glorified by heavens and the Earth, and by those therein (Isra, 17: 44), and He is the only One Who is exalted by birds and mountains (Al-Anbiya, 21: 79). However, a boy can be named as "Abdul-Quddoos" (Worshipper of the Holy), in recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah, by doing their best to make their deeds as perfect, beautiful, dignified, and well-done as possible. They should satisfy their needs within what their Lord, Allah, has allowed. They also need to be thinking all the time about their Creator, His Dominion, and what He has prepared for His creations in the hereafter. They should perform their responsibilities at home, at work, and in society with most seriousness, avoiding distraction by entertainment, as well as by other time-wasting and aimless activities. Thus doing, they will be following the teachings of the Messenger of Allah, pbuh, who said: "Indeed, Allah, praise to Him, is beautiful and He loves beauty. He (also) loves high manners and hates low behaviors."³⁸

14. **Al-Salam** (pronounced as **as-salam**): The Peace **السَّلَام**

"Al-Salam" (The Peace) is an adjectival name, derived from the verb "salima," which means to survive from danger, be safe in blood and treasure, and be without defects, diseases, and harm.

As a Good Name of Allah, "Al-Salam," means that He, praise to Him, is the sources of peace to His creations. His Message of Peace (Islam) has been conveyed to humanity through His Messengers, peace be upon them. Following His commands helps His creations to live in peace and safety during their lower life and to get to His ultimate House of Peace (Paradise) in the hereafter.

Moreover, "Al-Salam" means that Allah, praise to Him, is safe from any shortcomings or defects, which warrants His glorification by His creations in the heavens and the Earth (Al-Isra, 17: 44). It also means that He has promised His creations not to do injustice to them (Younus, 10: 44). Further, it refers to His greeting for believers in His Paradise, with the word of "Peace" (Al-A'hzab, 33: 44).³⁹

This Good Name of Allah, "Al-Salam" (the Peace), was mentioned **once** in the Holy Quran, **with** the definite article (Al), directly after mentioning of the Name "Al-Quddoos" (the Holy), in the verse which mentions nine of the Good Names of Allah. These are: Allah, the King (Sovereign), the Holy, **the Peace**, the Believer, the Predominant, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him (Al-Hashr, 59: 23).

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ **السَّلَامُ** الْمُؤْمِنُ الْمُهَيَّمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (الْحَشْرُ ، 59: 23).

He is Allah, other than whom there is no deity, the King (Sovereign), **the Holy**, the Peace, the Believer, the Predominant, the Exalted in Might, the Compeller, and the Superior (Al-'Hashr, 59: 23).

The word "**Al-Salam**" (Peace) is also mentioned **six more times** in the Holy Quran, in reference **to other than Allah**, praise to Him, showing different aspects of its meaning. Thus, it came to mean greeting people (Al-Nissa, 4; 94), guidance by the Holy Quran (Al-Ma-ida, 5: 16), Paradise (Al-An'am, 6: 127; Yunus, 10: 25), the blessing Allah made in 'Eissa (Jesus), peace be upon him (Maryam, 19: 33), and the glad tiding of contentment to the followers of God's guidance, which they will have in their lower life and in the hereafter (Ta-Ha, 20; 47).

وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ **السَّلَامَ** لَسْتَ مُؤْمِنًا (النِّسَاءُ ، 4: 94).

(وَكِتَابٌ مُبِينٌ) يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ **سُبُلَ السَّلَامِ** وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ (المَائِدَةُ ، 5: 16).

لَهُمْ **دَارُ السَّلَامِ** عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ (الْأَنْعَامُ ، 6: 127).

وَاللَّهُ يَدْعُو إِلَى **دَارِ السَّلَامِ** وَيَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (يُونُسُ ، 10: 25).

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (مَرْيَمُ ، 19: 33).

وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ الْهُدَى (طه ، 20: 47).

... and do not say to (the one) who **gives** you (a greeting of) **peace**: "You are not a believer" (Al-Nisa, 4: 94).

(A clear Book) By which Allah guides those who pursue His pleasure to the **ways of peace**, and brings them out from the (degrees of) darkness into the light, by His permission, and guides them to a straight path (Al-Ma-ida, 5: 16).

For them will be the **House of Peace** (Paradise) with their Lord. And He will be their protective friend because of what they used to do (Al-An'am, 6: 127).

And Allah invites to the **House of Peace** and guides whom He wills to a straight path (Yunus, 10: 25).

('Eissa, Jesus said) And **peace** be upon me the day I was born, and the day I die, and the day I am resurrected alive (Maryam, 19: 33).

And **peace** will be upon (the one) who follows the guidance (Ta-Ha, 20: 33).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: "Ya Allah, Anta As-Salam wa Minka As-Salam" (O Allah, You are the Peace, and from You comes the peace), and asking Him to descend His peace on the caller, and others, in this life and the hereafter. This was how the Prophet, pbuh, used to do, in praising and exalting his Lord. ⁴⁰

Only Allah, praise to Him, is "Al-Salam" (The Peace). So, nobody should be called with this Name, except Him. However, a boy can be named as "Abdul- Salam" (Worshipper of the Peace), in recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah, by struggling to be in internal peace within the "self" and in external peace with others. The internal peace develops when the two components of the "self" reconcile towards solutions which reflect goodness and contentment. It also develops as the "self" is in a continuous process of purification, which is attained by getting rid of negative feelings towards innocent people. ⁴¹

The external peace with others is reached by a tendency of not harming them, by tongue or hand, and by not transgressing on their blood and wealth, as we learn from the 'Hadith. The Messenger of Allah, pbpuh, also told us that good deeds help people enter Paradise, "the House of Peace." These include greeting people with "peace," feeding the needy, keeping good relations with relatives, and standing in prayers at night. ⁴²

15. **Al-Mu.min:** The Believer in His Godhood, the Safeguard of Believers **الْمُؤْمِنُ**

"Al-Mu.min" (pronounced with a glottal stop between the vowel u and the consonant m) is an adjectival name, derived from the Arabic verb "aamana," which means to believe in and follow. It is also a derivative of the verb "ammaana," which means to safeguard, shield, and secure.

As a Good Name of Allah, "Al-Mu.min" means that He, praise to Him, is "the Believer" in His Godhood, as He stated in the Holy Quran, saying that there is no other god but Him. He witnessed (proclaimed) that clearly, so did the angels and those of knowledge (Al-i Imran, 3: 18).

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَانِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (آلِ عِمْرَانَ ، 3: 18).

Allah has witnessed that there is no deity except Him, and (so have done) the angels and those of knowledge, (that He is) maintaining (His creations) in justice. There is no deity except Him, the Exalted in Might, the Wise (Al-i Imran, 3: 18).

This Good Name of Allah, "Al-Mu.min" (the Believer" in His Godhood), was mentioned **once** in the Holy Quran, **with** the definite article (Al), directly after mentioning of the Name "Al-Salam" (the Peace), in the verse which mentions nine of the Good Names of Allah. These are: Allah, the King (Sovereign), the Holy, the Peace, **the Believer**, the Predominant, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him (Al-'Hashr, 59: 23).

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

He is Allah, there is no other god than He, the King (Sovereign), the Holy, the Peace, **the Believer in His Godhood**, the Predominant, the Rare in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him (Al-'Hashr, 59: 23).

Al-Tabari mentioned that "Al-Mu.min" (The Believer), as one of the Good Names of Allah, means the One Who has believed that He is the Truth (Al-i Imran, 3: 18). Ibn Katheer added that He guaranteed for people that He does not do injustice to them, at all (Younus, 10: 44).

Al-Qurtubi pointed to the Arabic verb “ammaana,” from which the noun “mu.min” came, meaning “shielded,” or “safe-guarded,” or “made safe.” Thus, Allah, praise to Him, is the One Who **shields** and **safeguards** believers from doing injustice to them or from causing them to be frightened (Quraysh, 106: 3-4).

The verb “ammaana” also means “secured” or “prepared” something for somebody. So, Allah, praise to Him, has **secured (prepared)** Paradise for believers, as He promised them (Al-Nisa, 4: 122), and prepared the Hellfire for disbelievers, as He warned them (Al-Tawba, 9: 68).

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ (يُونُسُ ، 10 : 44).

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾ الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ ﴿٤﴾ (قُرَيْشُ ، 106 : 3-4).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا (التَّسَاءُ ، 4 : 122).

وَعَدَّ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَّ اللَّهُ لَهُمْ عَذَابٌ مُّقِيمٌ (التَّوْبَةُ ، 9 : 68).

Indeed, Allah **does not do injustice** to the people at all, but it is the people who do injustice to themselves (Younus, 10: 44).

Let them worship the Lord of this House, (3) Who has fed them, (saving them) from hunger and **made them safe**, (saving them) from fear (Quraysh, 106: 3-4).

But **the ones who believe** and do righteous deeds - We will admit them to **gardens** beneath which rivers flow, wherein they will abide forever. (It is) the promise of Allah, (which is) truth, and who is more truthful than Allah in statement (Al-Nisa, 4: 122).

Allah has promised the hypocrite men and hypocrite women and the **disbelievers** the fire of **Hell**, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment (Al-Tawba, 9: 68).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it. Saying: "Allahumma, Anta Al-Mu.min" (O Allah, You are the Believer) that there is no other God but You, and You are the Safeguard of the Believers. Then, the caller asks Allah to accept his/her faith and good deeds, as well as to be safeguarded from the evils of this lower life, and from the punishment in the hereafter.

Nobody should be called "Al-Mu.min" (the Believer in His Godhood, the Safeguard of the Believers), except Allah, as only He, praise to Him, is the One Who is capable of safeguarding believers, and of caring for them in this life and in the hereafter. However, a boy can be named "Abdul-Mu.min" (Worshipper of the Believer, the Safeguard of Believers), in recognition of his worship to his Creator.

Living up to the meanings of this Name means the belief in Allah and His Messenger, as well as avoiding any harm to the believers, and caring about their safety.

Believers can benefit from the meanings of this Good Name of Allah, by constantly proclaiming that there is no other God except Allah, as He, His angels, and those of knowledge have proclaimed. They should also be constantly protective of other believers, particularly safeguarding their blood and treasure, as the Messenger of Allah, pbuh, said. ⁴³

16. Al-Muhaymin: The Predominant **الْمُهَيِّمِ**

"Al-Muhaymin" ((The Predominant) is an adjectival name, derived from the verb "haymana," which means to dominate, rule over, and conquer. As a Good Name of Allah, it means that He, praise to Him, is dominant over all of His creations, including His Throne, Chair, heavens, Earth-like planets, as well as the angels, jinn, and humans, living therein. In addition, He is the Judge over His creations, who will be held accountable before Him, for their behaviors, in the hereafter (Ghafir, 40: 48). He watches over and knows their secret and public deeds and words, which are recorded in a record that does not leave any behavior out, be it small or big (Al-Kahf, 18: 49), and He is "predominant over His affair" (Yoosuf, 12: 21).

"Al-Muhaymin," as Good Name of Allah, was mentioned **once** in the Holy Quran, **with** the definite article (Al), directly after the Name "Al-Mu.min" (the Believer in His Godhood), together with eight other Good Names of Allah, as mentioned before (Al-Hashr, 59: 23) .

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ **الْمُهَيِّمُ** الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (الْحَشْرُ ، 59 :23).

He is Allah, other than whom there is no deity, the King (Sovereign), the Holy, the Peace, the Believer (in His Godhood), **the Predominant**, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him (Al-Hashr, 59: 23).

The same word "muhaymin" (predominant) was also mentioned once, as an adjective, in verse 5: 48. It came as a description of the Holy Quran, in its relationship with the preceding Scripture. Thus, just like Allah, praise to Him, is dominant over all of His creations, His Last Message to humanity, the Holy Quran, is dominant over the preceding Scriptures.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ **وَمُهَيِّمًا عَلَيْهِ** فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ (الْمَائِدَةُ ، 5 :48).

And We have revealed to you, (O Muhammad), the Book in truth, confirming that which preceded it of the Scripture and **predominant over it**. So, judge between them by what Allah has revealed and do not follow their inclinations, away from what has come to you of the truth (Al-Ma-ida, 5: 48).

Al-Tabari provided several interpretations, from his predecessors, for the word "muhaymin" (predominant), mentioned in verse 5: 48. He wrote that the Holy Quran confirmed the Books which came before it, provided a testimony that these were from Allah, and it was a judge on the content of these Books, as stated by Ibn 'Abbas.

Al-Qurtubi provided similar interpretations, but he was clearer in that the word "muhaymin" (predominant) means "above and higher than them." Ibn Katheer agreed with them, saying that the Holy Quran judges the content of the Books preceding it. So, the content of these Books is considered to be true, as long as it is in an agreement with the Holy Quran. However, any disagreement in these Books with the Holy Quran is a falsehood.

The main reason for the Holy Quran dominance over the Books of Allah, which preceded it, is that Allah has pledged in verse 15: 9 that He is going to preserve it, guarding it against any corruption. Thus, the Holy Quran is different from the preceding Books of Allah, some of which were written hundreds of years after the death of the Messenger, such as those of the Old Testament, particularly the Torah. Likewise, the Books of the New Testament went through successive translations, which affected their content. 'Eissa (Jesus), peace to him, spoke Aramaic. However, his Disciples wrote the Books of the New Testament in Greek. Then, these Books were translated to other old languages, and finally to various modern languages. ⁴⁴

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الْحَجْرُ 15: 9).

Indeed, it is We who sent down the Quran, and indeed, We will be its preservers (guarding it against any corruption) (Al-'Hijr, 15: 9).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: "Allahumma, Ya Muhaymin" (O Allah, You are the Predominant over all of Your creations). Protect us from the arrogance of power, which may be exacted by the tyrants and oppressors of the world.

Only Allah, praise to Him, is "Al-Muhaymin" (The Predominant, the Watchful, Who rules) over all of His creations, in this life and in the hereafter. So, nobody should be called as such, with or without the definite article (Al), except Him. However, this Good Name of Allah can be included in a name given to boys, "Abdul-Muhaymin" (Worshipper of the Predominant), in recognition for the worship of Allah, praise to Him.

Living up to the meanings of this Name means that those who assume positions of dominance over others, should not oppress them. Instead, they should rule over them and between them according to the commands of Allah, the Dominant, Lord of the Worlds.

17. Al-'Azeez: The Exalted in His Rare Might **الْعَزِيزُ**

The apostrophe before the letter "A" in "Al-'Azeez" refers to a glottal sound, known as the fifteenth letter of the Arabic alphabet, 'ayn.

"Al-'Azeez" (The Exalted in His Rare Might) is an adjectival name, derived from the verb "azza," which means to become mighty, powerful, rare, high in rank and position, and free of any deficiencies. As a Good Name of Allah, it means that He, praise to Him is the mighty, powerful, invincible, highest, higher in rank and position than all of His creations, and He is free of any deficiencies. As a noun derived from the same verb, Al-'Izza, means power, glory, and dominance, as defined in dictionaries and understood from the following verses:

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (آلِ عِمْرَانَ ، 3: 26).

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَلَيْسَتْ لَهُمْ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا (النِّسَاءُ ، 4: 139).

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ (الْمُنَافِقُونَ ، 63: 8)

Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. **You empower whom You will, and You humiliate whom You will.** In Your hand is (all) good. Indeed, You are Capable (of doing) everything (Al-i-'Imran, 3: 26).

Those who take disbelievers as allies instead of the believers. Do they seek with them **power**? But indeed, (all) **power (might)** belongs to Allah entirely (Al-Nisa, 4: 139).

And to Allah belongs (all) **power (might)**, and to His Messenger, and to the believers (Al-Munafiqoon, 63: 8).

Ibn Katheer agreed with Al-Tabari on that "Al-'Azeez" is the Mighty (Powerful), Who is capable of doing anything He wants. Al-Qurtubi added that "Al-'Azeez" is the Victorious Who cannot be defeated, and nobody is like Him. He is the Noble, Majestic, Empowering, and rare in His existence but He is capable of doing

what He wants, unlike other rare things, which are helpless. Al-Ghazali expressed the same meaning by defining "Al-'Azeez" as the dangerous who is rare in existence, who is mostly needed, and who is unreachable.

So, "Al-'Azeez" is the Mighty, Who is the source of ultimate power, protection, perfection, and elevation. Whoever is seeking these traits from anybody else other than Allah, he/she will go astray. However, those who seek these traits from Allah, they are on His right path, as He is the source of all honorable power, as mentioned in verse 35: 10.

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا " (فَاطِرُ ، 35 :10).

Whoever desires honorable power, then to Allah belongs all **honorable power** (Faṭir, 35: 10).

This Good Name of Allah was mentioned **60 times** in the Holy Quran, **with** the definite article (Al), together with one or more of the Good Names of Allah, which helps in its definition and clarification.

As such, it came together with "Al-Hakeem" (the Wise) **29** times, with "Al-Ra'heem" (the Merciful) **13** times, with "Al-'Aleem" (the Knower) **6** times, with "Al-Hameed" (the Praised) **3** times, with "Al-Ghaffar" (the Forgiving) **3** times, with "Al-Qawiyy" (the Powerful) **twice**, with "Al-Wahhab" (the Bestower) **once**, and "Al-Ghafoor" (the Perpetual Forgiving) **once**. In addition, it came **twice** in verses 23 and 24 of Surat Al-Hashr (Chapter 53 of the Holy Quran), which include 18 of the Good Names of Allah. Thus, His exaltedness in might, praise to Him, is related to His wisdom, mercy, knowledge, forgiveness, power, generosity, and favors bestowed on His worshippers, which warrant their praise and thanks to Him, as pointed in the following verses: ⁴⁵

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَعْفُرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (الْمَائِدَةُ ، 5 :118).

يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَنْ رَجَعَ إِلَى اللَّهِ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾ (الدُّخَانُ ، 44 :42).

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ (الرُّحُوفُ ، 43 :9).

الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ (إِبْرَاهِيمُ ، 14 :1).

تَدْعُونِي لِأَكْفُرَ بِاللَّهِ وَأَشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ (غَافِرُ ، 40 :42).

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ (ص ، 38 :9).

('Eissa, Jesus said): If You should punish them, indeed they are Your worshippers, but if You forgive them, indeed it is You who is **the Exalted in Might, the Wise** (Al-Ma-ida, 5: 118).

The Day when no relative will provide anything (protection) to a relative, nor will they be helped - (41) Except those (believers) on whom Allah has mercy. Indeed, He is **the Exalted in Might, the Merciful**. (42) (Al-Dukhan, 44: 42).

And if you should ask them (those who took partners with Allah): "Who has created the heavens and the Earth?" They would surely say: "They were created by **the Exalted in Might, the Knowing**" (Al-Zukhruf, 43: 9).

A, L, R (Alif, Lam, Ra), (This is) a Book which We have revealed to you, (O Muhammad), that you might bring people (humankind) out of the darknesses (levels of darkness) into the light, with permission of their Lord, to the path of **the Exalted in Might, the Praiseworthy** (Ibrahim, 14: 1).

(A believer who is a relative to Pharaoh said): You invite me to disbelieve in Allah and associate with Him that of which I have no knowledge, and I invite you to **the Exalted in Might, the Forgiving** (Ghafir, 40: 42).

Or do they (the disbelievers) have the depositories of the mercy of your Lord, **the Exalted in Might, the Bestower**? (Sad, 38; 9).

This good Name of Allah was also mentioned **20 times** in the Holy Quran, **without** the definite article (Al), "Azeez," together with another Good Name of His, which helps in its definition and clarification. It came with "Hakeem" (Wise) **8 times**, with "Qawiyy" (Powerful) **5 times**, with "Dthu Intiqam" (Vengeful) **5 times**, with "Ghafoor" (Forgiving) **once**, and with "Muqtadir" (Competent) **once**. Thus, the exaltedness in might of Allah is related to His wisdom, power, ability to exact vengeance, capabilities, and forgiveness, as pointed in the following verses:

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (النِّسَاءُ ، 4 : 158).

كَتَبَ اللَّهُ لأَغْلِبَنَّ أَنَا وَرُسُلِي ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (المُجَادِلَةُ ، 58 : 21).

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَحْذًا عَزِيزٍ مُّقْتَدِرٍ (القَمَرُ ، 54 : 42).

وَمِنَ النَّاسِ وَالدَّوَابِّ وَأَلْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ (فَاطِرٌ ، 35 : 28).

Rather, Allah raised him ('Eissa, Jesus) to Himself. And ever is Allah **Exalted in Might, Wise** (Al-Nisa, 4: 158).

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

They (Pharaoh and his inner circle) denied Our signs, all of them. So, We seized them with a seizure of one **Exalted in Might, Capable** (Al-Qamar, 54: 42).

And among people, and moving creatures, and livestock are in various colors. From among His worshippers, the ones with knowledge fear Allah (most). Indeed, Allah is **Exalted in Might, Forgiving** (Fatir, 35: 28).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: "Allahumma Anta Al-'Aziz" (O Allah, You are the Rare in Your Honorable Might): Empower us to stay on Your right path in this life, to be rewarded with Your ultimate prize, life in Your Paradise forever, in the hereafter.

Only Allah, praise to Him, is "Al-'Azeez" (The Rare in Might), Who is dominant, more powerful, and more capable than all of His creations. So, nobody should be called as such, with the definite article (Al), or without it, except Him. However, this Good Name of Allah can be included in a name given to boys: "Abdul-'Azeez" (Worshipper of the Rare in Might), in recognition of their worship to their Creator.

Believers can benefit from the meanings of this Good Name of Allah by using the power, capability, and dominance, they are enabled to possess during their lower life on Earth, in a way that pleases Allah, "Al-'Azeez," the Source and Bestower of any rare and honorable might.

18. Al-Jabbar: The Compeller **الْجَبَّارُ**

"Al-Jabbar" is an adjectival name, derived from the Arabic verb "jabara," which means to "compel" broken bones to be straightened up and healed. It also means to "compel" (force) somebody to do something. In algebra, it means to substitute a number with a letter or a symbol.

Thus, "Al-Jabbar" means "The Compeller," who compels (forces) parts of His dominion to follow His rules. He is also the straightener (the reformer) of His creations, through His Messages, which He sent to humanity, and the punisher of the tyrants and the disobedient among them in the hereafter.

This Name, "Al-Jabbar" (the Compeller), was mentioned **once** in the Holy Quran, **with** the definite article (Al), together with eight other Good Names of Allah, in verse 23 of Surat Al-'Hashr (59), as mentioned before.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ **الْجَبَّارُ** الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (الْحَشْرُ ، 59 :23).

He is Allah, other than whom there is no deity, the King (Sovereign), the Holy, the Peace, the Believer, the Dominant, the Exalted in Might, **the Compeller**, the Superior. Exalted is Allah above whatever they associate with Him (Al-'Hashr, 59: 23).

The word "jabbar," in its singular and plural forms, is mentioned 9 times in the Holy Quran, **without** the definite article (Al), to mean strong, compeller, or tyrant. It was a description of ancient Palestinians (in Ma-ida, 5: 22), of Aad, the people of Hood, pbuh, who followed their obstinate tyrant leaders (in Hood, 11: 59), of obstinate tyrants in general (in Ibrahim, 14: 15), Prophet Ya'hya (John the Baptist), pbuh, who was not a disobedient tyrant (in Maryam, 19: 14), the Messiah, Jesus, pbuh, who was not a wretched tyrant (in Maryam, 19: 32), Aad, the people of Hood, pbuh, who used to kill people without the right to do so (in Al-Shu'ara, 26: 130), a reminder by an Egyptian man to Moussa (Moses), pbuh, to be a reformer, not a corruptor on the land (in Al-Qaṣaṣ, 28: 19), the one who disputed signs of Allah is an arrogant tyrant (in Ghafir, 40: 35), and a reminder from Allah, praise to Him, to His Messenger, pbbuh, that his job is to teach people with the Holy Quran, not to compel (force) them to believe, as they have the choice, then they will be held accountable to their choices in the hereafter (in Qaf, 50: 45).

Rather, "Al-Jabbar" (the Compeller) is Allah alone, Who "compels everyone but nobody compels Him," as Al-Ghazali put it. He is capable of forcing all of His creations to stand before Him for reckoning, on the Last Day, including His Messengers, like 'Eissa (Jesus) and the closest angels, as we read in verse 4: 172.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ **عَبْدًا لِلَّهِ** وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۚ وَمَنْ يَسْتَنْكِفْ عَنْ **عِبَادَتِهِ** وَيَسْتَكْبِرْ فَسَيَحْشُرْهُمْ إِلَيْهِ جَمِيعًا (النساء ، 4 :172).

The Messiah does not disdain to be a **worshipper of Allah**, nor do the closest angels (to Allah). Whoever disdains **His worship** and is too arrogant (to worship Allah), He will gather all of them to Him (Al-Nissa, 4: 172).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it: "Allahumma, Ya Jabbar" (O, Allah, You are the Compeller), You are the Exacter of Revenge on the tyrants and the oppressors, on the Day of Reckoning. Shield us of their evils and plots and guide us to Your right path.

Only Allah, praise to Him, is "Al-Jabbar" (The Compeller). So, nobody other than Him should be called as such, with the definite article (Al). No Muslim should also be named as "Jabbar," without the definite article (Al), because it is a description of the obstinate, disobedient, and tyrants. However, a boy can be named: "Abdul-Jabbar" (Worshipper of the Compeller), in recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by not becoming obstinate, disobedient, or tyrants, oppressing people. Instead, they should be kind and merciful, not only towards family members and relatives, but also towards people in general. In all what they say and do, believers should struggle to please Allah, "Al-Jabbar" (the Compeller), Who will compel His creations to stand for reckoning before Him, on the Day when He will be the only Compeller.

19. Al-Mutakabbir: The Superior **الْمُتَكَبِّرُ**

"Al-Mutakabbir" (The Superior) is an adjectival name, derived from the Arabic verb "kabura, which means to become greater and higher. Thus, when applying it to Allah, praise to Him, it means He is "the Superior," Who is Greater and Higher in position and capabilities than His creations, no matter how great or high they become. So, He deserves to be worshipped by them, with praise and thanks, due to their creation and the countless favors He bestows on them.

In his interpretation of the meaning of this Good Name of Allah, Al-Tabari and Ibn Katheer mentioned that "Al-Mutakabbir" is the One Who is greater than everything. Al-Qurtubi elaborated saying that He is the Great, the High, Who became Greater by His Lordship (as a God). So, nothing is like Him. He is also the Elevated above all bad qualities (which people may have).

This Name, "Al-Mutakabbir," was mentioned **once** in the Holy Quran, **with** the definite article (Al), together with eight other Good Names of Allah, in verse 23 of Surat Al-Hashr (23), as mentioned before.

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

He is Allah, other than whom there is no deity, the King (Sovereign), the Holy, the Peace, the Believer, the Dominant, the Exalted in Might, the Compeller, **the Superior**. Exalted is Allah above whatever they associate with Him (Al-Hashr, 59: 23).

The word "**Mutakabbir**," was mentioned in the Holy Quran, as a singular and an indefinite adjective, in reference to people. It refers to "**an arrogant person**," who does not believe in the Day of Reckoning (Ghafir, 40: 27), and the one who disputes the signs of Allah without knowledge about them (Ghafir, 40: 35). The word "**Al-Mutakabbireen**," was mentioned in the Holy Quran, as a plural, definite adjective, to refer to the "**arrogant persons**," who disbelieve in Allah (Ghafir, 40: 72), who do injustice to themselves (Al-Na'hl, 16: 29), who disbelieve in the signs of Allah (Al-Zumar, 39: 60), and who disbelieve in His Messengers (Al-Zumar, 39: 72). Such categories of people will be punished in the hereafter, for their arrogance during their lower life. The Prophet, pbuh, also told us that such arrogant categories of people will not enter Paradise. ⁴⁶

As a conclusion, Allah, praise to Him is "The Superior" (Al-Mutakabbir) because He is Greater and Higher than anything and anyone, due to being the Creator and the Lord of His dominion, as well as the Beneficent, who benefits all of His creations.

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: "Allahumma, Ya Mutakabbir" (O, Allah, You are the Superior)! You are greater and higher than any of Your Creations, in status, rank, and capability. I praise and thank You for Your countless favors, particularly enabling me to

be humble before You and with your believing worshippers. I ask you to shield me from the ill intentions of the arrogant ones in this life.

Nobody should be named as "Al-Mutakabbir," with the definite article (Al), out of respect to the Superiority of Allah, praise to him, over all of His creations. Likewise, nobody should be named as "Mutakabbir," without the definite article (Al), because it is a description of the arrogant disbelievers, who will be punished in the hereafter for their arrogance. However, a boy can be named as "Abdul-Mutakabbir" (Worshipper of the Superior), in recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by not being arrogant, despising people and boasting that they are better than them in body features, genealogy, or wealth. They should not do that because we are all God's creations, descendants of Adam (homo sapiens sapiens), and our possession of wealth is for a very short time, which ends after death. Instead, a believer needs to be a humble person, realizing and acknowledging that the only One Who is truly "Mutakabbir" (Superior) is Allah, for who He is, as the God of His creations, praise to Him.

20. **Al-Khaliq: The Creator** **الْخَالِقُ**

This Good Name of Allah contains two sounds, which have no equivalence in the English alphabet. The underlined letters "kh" refer to the seventh letter of the Arabic alphabet. The letter "q" is the closest translation of the twentieth letter of the Arabic alphabet.

"Al-Khaliq" (The Creator) is an adjectival name, derived from the Arabic verb "khalaqa," which means to bring something out, from non-existence to existence. This meaning does not apply to anybody else except Allah, praise to Him, Who creates something out of nothing (Al-Tour, 52: 35), Who is the Creator of everything (Al-An'am, 6: 102), including the creation of the heavens and the Earth (52: 36).

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ (الطُّورُ ، 52: 35).

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ **خَالِقُ** كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (الأنعام ، 6: 102).

أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ (الطُّورُ ، 52: 36).

Or **were they created** by nothing, or were they the creators (of themselves)? (Al-Tour, 52: 35).

That is Allah, your Lord; there is no deity except Him, the **Creator** of everything, so worship Him. And He is a Patron of everything (Al-An'am, 6: 102).

Or **did they create** the heavens and the earth? Rather, they are not certain (Al-Toor, 52: 36).

In his interpretation of verse 59: 24 and other verses about creation, which mention determination (Al-Furqan, 25: 2), decreeing (Al-Baqara, 2: 117), the will and the being (Ya-Seen, 36: 82), Al-Tabari mentioned that "the Creator" is the only deity Who is worthy of worship.

... **وَخَلَقَ** كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا (الْفُرْقَانُ ، 25: 2).

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا **قَضَىٰ** أَمْرًا فَإِنَّمَا يَقُولُ لَهُ **كُنْ** فَيَكُونُ (البقرة ، 2: 117).

أُولَئِكَ الَّذِينَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾ (يس ، 36 : 81-82).

(He) has **created** each thing by determining it with (precise and measured) determination (Al-Furqan, 25: 2).

Originator of the heavens and the Earth. When He **decrees** a matter, He says to it, "**Be,**" and it is (Al-Baqara, 2: 117).

Is (it) not, (that He) Who **created** the heavens and the Earth able to create the likes of them? Yes, (it is so), and He is the Constant Creator, the Knowing. (81) His command is only when He wants a thing that He says to it, "**Be,**" and it is. (82) (Ya-Seen, 38: 81-82).

Al-Qurṭubi said that the Creator is the determinator. He was followed by Ibn Katheer, who said that creation is determination. They both agreed with Al-Ṭabari on that creation passes through three stages, starting with the determination, followed by decreeing (with the word "Be"), and existence (it is).

Al-Ṭabari interpreted the verb "qadhā," in verse 117 of Surat Al-Baqara (Chapter 2) of the Holy Quran, to mean "decreed" (or ruled), and the verb "kun" (be), as an imperative, commanding a non-existent thing to exist. This means that Allah, praise to Him, is knowledgeable of every existent thing before its existence. In other words, He commands things to come out from the state of non-existence to the state of existence, as a result of His knowledge of it in its state of non-existence.

Al-Qurṭubi interpreted the verb "qadhā," to mean "created," in verse 41: 12, which states: "And He decreed them as seven heavens within two days and inspired in each heaven its command" (Fussilat, 41: 12). This means that He "created" them in two days.

As Such, "**Al-Khaliq**" is **one of the five Good Names** of Allah, which are related to the concept of **creation**, as in the example of creating the heavens and the Earth. Thus, Allah, praise to Him, is **Al-Khaliq** (the Creator), Who decided to create them and He determined their characteristics. He is **Al-Fatir** (the First Creator), Who was the First to begin inventing them. He is **Al-Bari'** (the Maker, the Inventor), Who carried out His decision, by bringing them out to existence. He is **Al-Badee'u** (the Originator), Who did that without following a previous example. He is **Al-Musawwir** (the Fashioner, the Shaper), Who fashioned them in a way which enables them to perform the functions, they were created to perform.

As a Good Name of Allah, "**Al-Khaliq**" (The Creator) was mentioned **once** in the Holy Quran, **with** the definite article (Al), in verse 59: 24, together with two other Good Names of His, which are related to the act of creation. These are "Al-Bari'" (the Inventor) and "Al-Musawwir" (the Fashioner).

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۗ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ (الْحَشْرُ ، 59 : 24).

He is Allah, **the Creator**, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise (Al-Hashr, 59: 24).

This Good Name of Allah was also mentioned **four times** in the Holy Quran, as "**Khaliq**" (Creator), **without** the definite article (Al). It came in the context of mentioning that Allah, praise to Him, is "**Creator of everything**" and He is a Patron of everything (Al-An'am, 6: 102; Al-Zumar, 39: 62). He "is Creator of everything, and He is the One, the Ultimate Subduer" (Al-Ra'd, 13: 16). He is "Creator of everything. There is no deity except Him" (Ghafir, 40: 62).

Furthermore, this Good Name of Allah was mentioned within the context of **two rhetorical questions**, which Allah, praise to Him, posed to people. In the first one, He says: "Have you seen the semen which you emit? (58) Is it you who creates it, or are We **the Creators**?" (59) (Al-Waqi'a, 56: 58-59). In the second rhetorical question, He says: "O People (humankind), remember the favor of Allah upon you. Is there any **creator** other than Allah who provides for you from the heaven and earth? There is no deity except Him. So, how are you deluded?" (Fatir, 35: 3).

In addition, the Name "Khaliq" came twice as a verbal name, in reference to the act of creating human beings. The first was when Allah, praise to Him, said: "And (mention, O Mu'hammed), when your Lord said to the angels: "I am **creating (going to create)** a human being out of clay, from an altered black mud" (Al-Hijr, 15: 28). The second was when He said: "(So, mention) when your Lord said to the angels: "Indeed, I am creating **(going to create)** a human being from clay" (Sad, 38: 71).

It is noteworthy that there are six other Good Names of Allah, which will be addressed directly after this Name "Al-Khaliq" (the Creator). Two of these Names share the same root verb with it. These are "Al-Khallaq" (the Creative and Constant Creator) and "A'hsan Al-Khaliqeen" (the Best of Creators). The other four Names are also related to it, in expressing different stages of creation. These are "Al-Bari" (the Maker), "Al-Fatir" (the First Creator), "Al-Badee" (the Originator), and "Al-Musawwir" (the Fashioner).

Applying knowledge about this Good Name of Allah is by calling upon Him with it, saying: "Allahumma, Ya Khaliq" (O, Allah, You are the Creator of everything). We praise and thank You for creating us and for giving us life. We ask You to make these two favors as blessings for us, by guiding us to your right path of worship and good deeds in this life, so we can gain Your contentment and Your Paradise, in the hereafter.

No person, whether it is an angel, a jinni, or a human being, should be named as "Al-Khaliq" (the Creator), as only Allah, praise to Him, is the only One Who brings out non-existent things to existence, like He did to the heavens, the Earth, and those who exist in and between them. However, a boy can be named as "Abdul-Khaliq" (Worshipper of the Creator), which is an appreciation for this great and exclusive capability of Allah and a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by being certain that Allah alone is the Great Creator, Who brings His creations out of non-existence to existence, if He wills. Other creators, from among His creations, bring their created things out of other things which He created before. It follows that His creations should believe in Him, worship Him, take no partners with Him, and return to Him. They should also be compassionate and merciful towards His creations and should not be arrogant towards them.

21. **Al-Khallaq: The Creative and Constant Creator** **الْخَالِقُ**

"Al-Khallaq" (The Creative and Constant Creator) is an adjectival name and an amplified form of the Name "Al-Khaliq." It shares the same root verb "khalaqa," with it, as discussed above in that Name.

This Good Name of Allah was mentioned **twice** in the Holy Quran **with** the definite article (Al), together with the Name "Al-'Aleem, the Knowing" (Al-'Hijr, 15: 86), Who knows what was, concerning His creations, what is happening to them, and what their future will be. When He wants a thing to happen, He just says to it: "Be," and it is (82) (Ya-Seen, 36: 81-82).

إِنَّ رَبَّكَ هُوَ **الْخَالِقُ الْعَلِيمُ** (الْحَجْرُ ، 15 : 86).

أُولَئِكَ الَّذِينَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۗ بَلَىٰ وَهُوَ **الْخَالِقُ الْعَلِيمُ** ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾ (يس ، 36 : 81).

Indeed, your Lord is **the Creative Creator**, the Knowing (Al-'Hijr, 15: 86).

Is not He who created the heavens and the Earth able to create the likes of them? Yes, ([it is so), and He is **the Creative Creator**, the Knowing. (81) His command is only when He wants a thing that He says to it: "Be," and it is (82) (Ya-Seen, 36: 81-82).

Linguistically, "Al-Khallaq" means the creative and the inventor. Al-Tabari mentioned that it means the One Who creates whatever He wills and the doer of whatever He wants.

Al-Qurtubi said that it is an intensive (magnifying) form of "Al-Khaliq" (the Creator), as He creates one creation after another. It also means that He is the determiner of creation, the One Who does creation.

Ibn Katheer pointed to the same meaning, saying that "Al-Khallaq" is a reference to God's capability to recreate His creation. He is also capable of starting the Hour (the first event of the Last Day). He can create whatever He wills.

Thus, "Al-Khallaq" is a trait of Allah, praise to Him, which refers to His constant (continuous) ability to create new creations and recreate past creations, like the heavens and the Earth as well as those who lived in and on them, whenever and wherever He wants.

And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. (It is) **the work of Allah, who perfected everything** (He made). Indeed, He is Acquainted with that which you do (Al-Najm, 27: 88).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: "Ya Khallaq" (O, You the Creative and Constant Creator), asking Him for anything good to happen to the caller and others close to him/her.

No person, whether it is an angel, a jinni, or a human being, can be named "Al-Khallaq", as only Allah, praise to Him, is the only One Who is capable of constant and creative creation, bringing out non-existent things to existence, like He did to the heavens, the Earth, and those who exist in and between them.

However, a boy can be named as "Abdul-Khallaq" (Worshipper of the Creative and Constant Creator), which is an appreciation for this great and exclusive capability of Allah and a recognition of worshipping Him, as He is the divine Lord over all of His creations.

Believers can benefit from the meanings of this Good Name of Allah by being certain that Allah, praise to Him, alone is the Creative and Constant Creator. They should be certain that He is capable of starting the Hour, the beginning of the Last Day, which includes the reckoning, then reward or punishment. It follows that believers should prepare themselves to be among the winners of that Day, by worshipping their Creator, obeying Him, and attempting to be close to Him through volunteering acts of worship and good deeds.

22. **A'hsan Al-Khaliqeen** (pronounced as **A'hsanul Khaliqeen**): **The Best of Creators**

أَحْسَنُ الْخَالِقِينَ

"A'hsan Al-Khaliqeen" (The Best of Creators) is an adjectival compound name, composed of two words. The first is "A'hsan," which is a comparative adjective, derived from the verb "a'hsana," meaning to do or make something better. The second word, "Al-Khaliqeen" (creators) is an adjectival name, derived from the same root verb "khalaqa," from which the Name "Al-Khaliq," listed above, was also derived.

Thus, as a compound Good Name of Allah, "A'hsan Al-Khaliqeen" means that He, praise to Him, is the Best of Creators. This means that He alone is Capable of bringing something out of non-existence to existence, while other creators may create something out of existing things. He is better than anybody else in the creation of what He creates.

This compound Good Name of Allah was mentioned **twice** in the Holy Quran. It came once in the context of mentioning the creation of humans in the womb, in successive stages, from a zygote to a clinging clot, to a lump (of flesh), and to bones, then covering bones with flesh. "So blessed is Allah, the Best of Creators" (Al-Muminoon, 23: 14). This is an accurate description of the fetus development in the womb, which we only discovered recently, after having the tiny cameras that can show us that development, deep in the womb.

This Name also came in the context of mentioning Prophet Elyas (Elijah, Ilyas), who was preaching to his people to worship Allah, "the Best of Creators," instead of worshipping Ba'l (Al-Saffat, 37: 123-125), who could not benefit them or shield them from any harm.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ
فَتَبَارَكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ (المؤمنون ، 23 : 14).

وَإِنَّ الْإِنْسَانَ لِمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾
(الصافات ، 37 : 125).

Then We made the sperm-drop into a clinging clot, and We made the clot into a lump (of flesh), and We made (from) the lump, bones, and We covered the bones with flesh. Then, We developed him into another creation. So blessed is Allah, **the Best of Creators** (Al-Muminoon, 23: 14).

And indeed, Elyas was from among the Messengers, (123) When he said to his people, "Will you not avoid (God's punishment)? (124) Do you call upon Ba'l and leave **the Best of Creators** - (125) (Al-Saffat, 37: 123-125).

In his interpretation of verse 23: 14, Al-Tabari mentioned Mujahid's explanation that Arabs used to describe makers as creators. So, people make things and Allah makes things, but Allah is the best of the makers, in the way He determines, measures, and executes that which He wants to create.

An example of applying the concept of creation to people is how a carpenter makes a piece of furniture. He may measure the wood, estimating the needed lengths and widths, then He cuts the wood. He may also cut the wood first, as he wishes, then he may modify it as he wishes.

Further, Allah, praise to Him, is the Best of Creators, in comparison with His worshipper, 'Eissa (Jesus), pbuh, who used to design from clay that which is like the form of a bird, then he would breathe into it, and it becomes a bird "by permission of Allah" (Al-i-Imran, 3: 49).

Moreover, in his interpretation of verse 37: 125, Al-Tabari mentioned the story of Prophet Elyas, who advised the Israelites to worship Allah, the Best of Creators, instead of statue of the fake deity, Ba'l, who was neither capable to harm them nor benefit them.

Al-Qurtubi added to that which was mentioned by Al-Tabari, saying that "A'hsanul Khaliqeen" (The Best of Creators) is different from other makers, including 'Eissa (Jesus), pbuh, in that He makes (creates) a thing out of nothing (He brings out a thing from non-existence to existence, while they only make things out of existent things). This Good Name also means that Allah, praise to Him, is the best in perfecting what He makes (creates), as mentioned in verse 27: 88.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ صُنِعَ اللَّهُ الَّذِي أَنْتَقَنَ كُلَّ شَيْءٍ ۚ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ (النجم ، 27 : 88).

And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do (Al-Najm, 27: 88).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: "Ya A'hsanul Khaliqeen" (O, You, the Best of Creators), I am asking You to give me the best of this life and the best of the hereafter.

No person, whether it is an angel, a jinni, or a human being, can be named as "A'hsan Al-Khaliqeen," as only Allah, praise to Him, is the only One Who is the Best Creator, for being capable of bringing out non-existent things to existence, like He did to the heavens, the Earth, and those who exist in and between them. However, a boy can be named "Abdul-Khaliq" (worshipper of the Creator), which is an appreciation for this great and exclusive capability of Allah and a recognition of His worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by being certain that only He, praise to Him, is the Best of Creators, as He created them and imaged them in the best of images (Al-Taghabun, 64: 3). Thus, He is worthy of their worship, obedience, and gratitude. Believers should also make the work they do as best, most beneficial, and most beautiful, as they can.

23. **Al-Bari': The Maker, The Inventor, The Curer** **الْبَارِئُ**

Note: The apostrophe placed after the letter "i" (in this Name), refers to a glottal stop.

"Al-Bari'u" is an adjectival name, derived from the verb "bara-a," which generally means to make or do something. With reference to Allah, praise to Him, it means that He is the One Who does something and brings it out to existence, after creating it, that is after deciding it and determining its qualities, as mentioned by Ibn Katheer.

This Good Name of Allah, "Al-Bari'u" (the Maker, the Inventor) was mentioned **once** in the Holy Quran, **with** the definite article (Al), together with three other Good Names of His, in a clear sequence. Allah, praise to Him, is "Al-Khaliq" (the Creator), Who decides to bring a non-existent thing to existence, and determines its qualities. He is "**Al-Bari'u**" (the Maker, the Inventor), Who makes new creations, after deciding and determining them. He is also "Al-Musawwir" (the Fashioner), Who fashions His creations as He wills, and in a way that enables them to perform the functions they were created for (Al-Hashr, 59: 24).

هُوَ اللَّهُ الْخَالِقُ **الْبَارِئُ** الْمُصَوِّرُ ۗ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ (الْحَشْرُ ، 59 :24).

He is Allah, the Creator, **the Maker**, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise (Al-Hashr, 59: 24).

This Good Name of Allah, "Al-Bari'u" (the Maker, the Inventor) was also mentioned **twice** in one verse, in the Holy Quran, **without** the definite article (Al). That was in the context of mentioning the address of Moosa (Moses), peace be upon him, to his people, who took the calf as a partner with Allah, during his absence. He told them to repent to their "**Bari**" (Maker), and to kill themselves, so Allah may accept their repentance (Al-Baqara, 2: 54).

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلَ فَنُتُوبُوا إِلَىٰ **بَارِئِكُمْ** فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ **بَارِئِكُمْ** فَتَابَ عَلَيْكُمْ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (الْبَقَرَةُ ، 2 :59).

And (recall) when Moosa (Moses) said to his people, "O my people, indeed you have done injustice to yourselves by your taking of the calf (for worship). So, repent to **your Maker** and kill yourselves. That is

better for you with (in the sight of) your **Maker**." Then, He accepted your repentance. Indeed, He is the Accepting of repentance, the Merciful (Al-Baqara, 2: 54).

In his interpretation of verse 59: 24 of the Holy Quran, Al-Tabari mentioned that "Al-Bari'u" (the Maker, the Inventor) is the One Who brought His creations to existence, with His own capability. Ibn Katheer added that He is the One Who implemented and brought to existence that which He determined and decided. He is alone in doing so, because "not everyone who determines a thing is capable of implementing his/her determination and bringing it into existence.

Al-Qurtubi provided a more elaborate explanation, particularly in his book, "Al-Asna," saying that "Al-Bari'u" is the Maker and the Inventor. Nobody, other than Allah, should be named or described as such. So, while Allah is the Maker and the Inventor, His creations are the made and invented.

Moreover, Al-Qurtubi differentiated between the meanings of the four related Good Names of Allah: Al-Bari'u (the Maker), Al-Khaliq (the Creator), Al-Badee'u (the Originator), and Al-Musawwir (the Fashioner).

He pointed that while "Al-Khaliq" (the Creator) decides and determines the creations of things, "Al-Bari'u" (the Maker) carries out that decision, by bringing things into existence. "Al-Musawwir" (the Fashioner) refers to fashioning things after their existence.

Finally, Al-Bari'u (The Maker) is the One Who originated the creation of water, dirt, fire, and air out of nothing. Then, He created other creations out of them. Thus, "Al-Bari'u" (the Maker) is also "Al-Badee'u" (the Originator). However, it is different from "Al-Badee'u" (the Originator) in that Allah was knowledgeable of that which He originated before originating it.

Another meaning of Al-Bari'u is the Healer. Believers call on Allah with this Name when they ask Him to heal them. This meaning is derived from the meaning of the Arabic verbs, which refer to the act of healing performed by 'Eissa (Jesus), pbuh, as mentioned in verses 3: 49 and 5: 110.

وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ (آلِ عِمْرَانَ ، 3 : 49).

وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي (الْمَائِدَةُ ، 5 : 110).

... **I cure** the blind and the leper (Al-i-'Imran, 3: 49).

... and you **cured** the blind and the leper with My permission (Al-Ma-ida, 5: 110).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: "Allahumma, Anta Al-Khaliq, Al-Bari'u, Al-Musawwir" (O Allah, You are the Creator, the Maker, the Fashioner, and the Healer). I am asking for the best in this life and the best in the hereafter. I am also asking You to heal me from the sickness which I have, as You are the true Healer, and the Most Merciful.

Nobody should be named as "Al-Bari'u," or "Bari'u," with the definite article (Al), or without it, as only Allah, praise to Him, is the only One Who is the Maker, the Inventor, and the true Healer of His creations. However, a boy can be named as "Abdul-Bari'," (Worshipper of the Maker, the Inventor, the Healer), which is an appreciation for these great and exclusive capabilities of Allah and a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by making use of what is available to them, for their own benefit, for achieving their goals, and for satisfying their needs, within the realm of obedience to "Al-Bari'u" (the Maker), and while attempting to be close to Him.

24. **Badee'u Al-Samawati wal Ardh**: Originator of the heavens and the Earth **بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ**

"Badee'u Al-Samawati wal Ardh" (Originator of the Heavens and the Earth) is an adjectival compound Good Name of Allah, which is composed of three words. The first word is "Badee'u," which is an adjectival name, derived from the verb "bada-'a," meaning to make something happen, bring it out to existence, and to invent it, in a new way which has not happened before. The other two words "Al-Samawat wa Al-Ardh" mean "the heavens and the Earth," respectively.

As a Good Name of Allah, "Badee'u Al-Samawati wal Ardh" is the Originator of the heavens and the Earth, Who was not preceded in bringing them out into existence by anyone else. He originated them in an unprecedented beauty, accuracy, and functionality. Exalted He is, as the Originator, and as the Best of Creators.

This compound Good Name of Allah was mentioned **twice** in the Holy Quran, in the context of mentioning the creation of the heavens and the Earth, with a command from Allah, the Originator, for them to be, and they were (Al-Baqara, 2: 117). He is alone in the creation of everything, including the heavens and the Earth. He has no wife, and consequently He has no son (Al-An'am, 6: 101). Exalted He is, above their falsehoods.

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (البقرة ، 2 : 117).

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (الأنعام ، 6 : 101).

(He is) **Originator of the heavens and the Earth**. When He decrees a matter, He only says to it, "Be," and it is (Al-Baqara, 2: 117).

(He is) **Originator of the heavens and the Earth**. How could He have a son when He does not have a companion and He created everything? And He is, of all things, Knowing (Al-An'am, 6: 101).

Al-Qurtubi agreed with Al-Tabari on that "Al-Badee'u" of the heavens and the Earth is the One Who originated them, which means the One Who invented them and brought them into existence. Ibn Katheer supported this interpretation, saying that "Al-Badee'u" is the Creator of the heavens and the Earth, in a form that did not exist before, which means that He is the Originator of that which He creates, and nobody did that before Him.

Al-Qurtubi elaborated on the meaning of "Al-Badee'u," mentioning that this Name is a derivative of the Arabic verb "bada-a," which means to originate things. So, "Al-Badee'u" is the One Who **originated** things in the sense that He was the **first** in bringing them out to existence. He is also the One Who creates things as He wills, anew, amazing, and without resemblance to any existent thing before. This meaning is derived a verse in the Holy Quran, which states that Prophet Muhammed, pbuh, was not the first Messenger of Allah: "Say, "I am not something original (the first) among the messengers" (Al-A'haqaf, 46: 9).

Thus, "Al-Badee'u," is the Originator of the heavens and the Earth. Nobody preceded Him in doing so. He originated them in an amazing beauty, perfection, and functionality. Exalted is Allah, the Best of Creators.

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: "Allahumma, Anta Al-Badee'u" (O Allah, You are the Originator of the heavens and the Earth). I am asking You for Your support for the effort which I intend to start, so it can be as best as I can do.

Nobody should be named as "Al-Badee'," with the definite article (Al), or without it, as only Allah, praise to Him, is the Originator of the heavens, the Earth, and what is in and between them. However, a boy can be

named as “Abdul-Badee” (Worshipper of the Originator of the Heavens and the Earth), which is an appreciation for this great and exclusive capability of Allah, and a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to be “originators,” in what they do, which is an encouragement for them to be inventors, leading to more benefits for them, other people, and the environment they live in.

25. **Faṭir Al-Samawat wa Al-Ardh** (pronounced as **faturus samawati wal ardh**):

First Creator of the Heavens and the Earth فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ

“Faṭir Al-Samawat wa Al-Ardh (First Creator of the Heavens and the Earth) is an adjectival compound Good Name of Allah, which is composed of three words. The first is “Faṭir,” which is an adjectival name derived from the verb “faṭara,” meaning to begin or invent something. The other two words “Al-Samawat wa Al-Ardh” mean “the heavens and the Earth,” respectively. This meaning of the first word was mentioned by Al-Qurtubi, based on an explanation by Ibn ‘Abbas, mAbpwh.⁴⁷

As mentioned before, “**Al-Faṭir**” is **one of the five Good Names** of Allah, which are related to the concept of **creation**, as in the example of creating the heavens and the Earth. As such, Allah, praise to Him, is **Al-Khaliq** (the Creator), Who decided to create them and He determined their characteristics. He is **Al-Fatir** (the First Creator), Who was the First to begin inventing them. He is **Al-Bari**’ (the Maker, the Inventor), Who carried out His decision, by bringing them out to existence. He is **Al-Badee’u** (the Originator), Who did that without following a previous example. He is **Al-Musawwir** (the Fashioner, the Shaper), Who fashioned them in a way which enables them to perform the functions, they were created to perform.

This Good Name of Allah was mentioned **six times** in the Holy Quran, **without** the definite article (Al). It came in all of them meaning “the First Creator” of the heavens and the Earth. He feeds His creations, but not fed by them (Al-An’am, 6: 14). He is the General Caretaker of believers in this lower life and in the hereafter (Yoosuf, 12, 101). He invites His creations to believe in Him, to forgive their sins (Ibraheem, 14: 10). He is “Making the angels (as) messengers, with two, or three, or four wings. He increases in the creation what He will” (Fatir, 35: 1). He is “the Knower of the unknown and the known” (Al-Zumar, 39: 46), and He is the “First Creator of the heavens and the Earth. He has made for you from yourselves, mates, and among the cattle, mates. He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing” (Al-Shoora, 42: 11).

قُلْ أَغْيَرَ اللَّهُ وَليًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ (الأنعام ، 6 : 14).

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ ۖ (يُوسُفُ ، 12 : 101).

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى (إِبْرَاهِيمُ ، 14 : 10).

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أجنحةٍ مَّثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (فَاطِرُ ، 35 : 1).

قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ (الرَّؤْمُ ، 39 : 46).

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۗ جَعَلَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۙ يَذُرُّكُمْ فِيهِ ۙ لَّيْسَ كَمِثْلِهِ شَيْءٌ ۗ وَهُوَ السَّمِيعُ الْبَصِيرُ (الشُّورَى ، 42: 11).

Say, "Is it other than Allah I should take as a Caretaker? (He is the) **First Creator of the heavens and the Earth**, (while) He (is the One) who feeds but is not fed?" (Al-An'am, 6: 14).

My Lord, You have given me some sovereignty and taught me of the interpretation of dreams. (You are the) **First Creator of the heavens and the Earth**. You are my Caretaker in this life and in the Hereafter" (Yoosuf, 12: 101).

Their messengers said: "Can there be doubt about Allah, (the) **First Creator of the heavens and the Earth**? He invites you that He may forgive you of your sins, and He delays your death (and reckoning) for a specified term" (Ibraheem, 14: 10).

(All) praise (is due) to Allah, **First Creator of the heavens and the Earth**, (who) made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over everything Capable (Fatir, 35: 1).

Say, "O Allah, (You are the) **First Creator of the heavens and the Earth**, Knower of the Unknown and the Known, You will judge between your worshippers concerning that over which they used to differ" (Al-Zumar, 39: 46).

(He is the) **First Creator of the heavens and the Earth**. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing (Al-Shoora, 42: 11).

The Arabic verb "**faṭara**" (from which the Name "Faṭir" is derived) mentioned in the past tense **8 times** in the Holy Quran. It was mentioned twice in reference to Allah, praise to Him, Who "**faṭara**" (was the First to begin inventing) the heavens and the Earth (Al-An'am, 6: 79; Al-Anbiya, 21: 56), Who "**faṭara**" the Prophet, pbuh (Hood, 11: 510), human beings in their lower life (Al-Isra, 17: 51; Al-Room, 30:30), the Egyptian magicians (Ta-Ha, 20: 72), the believer man who urged his people to follow the Messengers of Allah (Ya-Seen, 36: 20-22), and Ibrahim, peace be upon him (Al-Zukhruf, 43: 27).

The root verb "**faṭara**" (to begin inventing, creating) also came twice in the present tense, once in the future tense, and once as an adjective, in reference to heavens "rupturing" or "cracking" or "breaking apart," as follows:

The **heavens** "rupture" or "crack" for hearing the blasphemous claim that Allah, praise to Him, has a son (in Maryam, 19: 90). The heavens are about to rupture or crack when people take somebody else other than Allah as their patron or guardian (Al-Shoora, 42: 5). On the Last Day, the heaven "will rupture or break apart" (Al-Infitaar, 82: 1). The heaven is cracked or broken apart on the Last Day (Al-Muzzamil, 73: 18). ⁴⁸

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: "Allahumma ya Faṭir es-samawati wal ardh" (O Allah, You are the One Who began the creation of the heavens and the Earth). Exalted You are, I am asking You guidance to Your straight path. Give me and my family the best in this life and the best in the hereafter and protect us from the torment of the Fire.

Nobody should be named as "Al-Faṭir," or "Faṭir," with the definite article (Al), or without it, as only Allah, praise to Him, is the First Creator of the heavens and the Earth and what is in and between them. However, a boy can be named as "Abdul-Faṭir" (Worshipper of the First Creator of the Heavens and the Earth), which is an appreciation for this great and exclusive capability of Allah and a recognition of his worship to his creator.

Believers can benefit from the meanings of this Good Name of Allah by doing their jobs and what is expected from them as soon as possible, without delay or postponement. This also includes acting on any good ideas that they may have, which are expected to bring benefits to them and their societies, as long as these are within the folds of the commands of Allah, asking Him His assistance and His support.

26. Al-Muṣawwir: The Fashioner, The Shaper **الْمُصَوِّرُ**

"Al-Muṣawwir" (the Fashioner, the Shaper) is an adjectival name, derived from the verb "ṣawwara," which means to draw out, fashion, or shape something in a specific design.

As a Good Name of Allah, "Al-Muṣawwir" was mentioned **once** in the Holy Quran, **with** the definite article (Al). It came with two other Good Names of Allah, in relation to creation, and in a clear sequence. As such, Allah, praise to Him, is "Al-Khaliq" (the Creator), Who decides to bring something out from non-existence to existence and determines its characteristics. He is "Al-Bari'" (the Maker), Who does (carries out) what He decides and determines, and He is "Al-Muṣawwir" (the Fashioner, the Shaper), Who fashions His creations as He wills, to suit the functions He created them for (Al-'Hashr, 59: 24).

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ **الْمُصَوِّرُ** لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ (الْحَشْرُ ، 59 : 24).

He is Allah, the Creator, the Maker, **the Fashioner**; to Him belong the Good Names. Whatever is in the heavens and the Earth is exalting Him. And He is the Exalted in Might, the Wise (Al-'Hashr, 59: 24).

In his interpretation of verse 24 of Soorat Al-'Hashr (Chapter 59) of the Holy Quran, Al-Ṭabari mentioned that "Al-Muṣawwir" is the One Who creates His creations as He wills. Al-Qurtūbi defined "Al-Muṣawwir" as the One Who plans the fashions of the images He creates and assembles them in different shapes. Ibn Kathir agreed with him and explained the three Names of Al-Khaliq, Al-Bari', and Al-Muṣawwir, together, mentioning that He is the One Who, if He wills something, He says to it "Be" and it is, on the form He wants it to be, and on the image, He chooses for it.

The fashioning of images represents the fourth stage of the first creation (by creating the first living cell), proportioning, and straightening up of humans (by walking on two legs), as mentioned in verses 7-8 of Soorat Al-Infitar (Chapter 82) of the Holy Quran. It is the stage which preceded the human caliphate (mandate to rule) on the Earth, as reflected in the angels' prostration to Adam (Al-'A'raf, 7: 11).

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾ (الْاِنْفِطَارُ ، 82 : 7-8).

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ **صَوَّرْنَاكُمْ** ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ (الْاَعْرَافُ ، 7 : 11).

It is He Who created you, proportioned you, and straightened you up (7) In whatever **image** He willed, He has assembled you (8) (Al-Infitar, 82: 8).

And We created you, then We **fashioned** you (in the human form). Then, We said to the angels, "Prostrate to Adam." So, they prostrated, except for Iblees (Satan), who was not of those who prostrated (Al-'A'raf, 7: 11).

Fashioning of images is also a reference to the first creation, in which the Creator, praise to Him, made humans on the best of images, in comparison with His other creations (Ghafir, 40: 64; Al-Taghābun, 64: 3). However, during the second creation, in the womb, fashioning points to God's will, in the selection of the

genetic heredity of the fetus from parents and relatives, to form its internal structure and its external image.
49

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً **وَصَوَّرَكُمُ** فَأَحْسَنَ **صُورَتِكُمْ** (غَافِرُ ، 40 : 64).
خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ **وَصَوَّرَكُمُ** فَأَحْسَنَ **صُورَتِكُمْ** وَإِلَيْهِ الْمَصِيرُ (التَّغَايُنُ ، 64 : 3).
هُوَ الَّذِي **يُصَوِّرُكُمْ** فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (آلِ عِمْرَانَ ، 3 : 6).

It is Allah who made for you the Earth a place of settlement, and the sky a (ceiling) structure, and **fashioned** you, and made your **images** the best ... (Ghafir, 40: 64).

He created the heavens and the Earth in truth, and **fashioned** you, and made your **images** the best, and to Him is the (final) destination (Al-Taghabun, 64: 3).

It is He who **fashions** you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise (Al-i-Imran, 3: 6).

In his book, "Al-Asna," Al-Qurtubi mentioned explanations from three interpreters before him, for this Good Name of Allah, "Al-Muṣawwir." Ibn Al-'Arabi's defined it as the One Who made His creations on different images. Al-Khattabi explained differences as a way to enable people to know each other. Ibn Al-'Hassar mentioned that this Name includes all necessary characteristics which are required in the invention and fashioning of images. These are capability, knowledge, selection, wisdom, and expertise. This means that fashioning of images comes after creation, as stated in the Holy Quran: "We created you, then we fashioned you" (Al-A'araf, 7: 11).

Thus, "Al-Muṣawwir," praise to Him, is the One Who fashions His creations as He wills, in wonderful systems, which enables them to function internally in the best way possible, and to look externally in the best of images, whether these are living beings or heavenly formations.

It is noteworthy that in our time (15th Hijri Century / 21st Century AD), the Arabic name "Al-Muṣawwir" has a different meaning from that which has been mentioned above. It refers to the photographer, who uses a camera to produce photographs of people, animals, plants, and natural sceneries.

As such, he/she cannot be called a "Muṣawwir," because he/she does not intervene in making the internal structure and the external images of the objects which he/she photographs, as this Good Name of Allah conveys. Instead, a more accurate name for such a person should be a "recorder of images" or a "reflector," as the camera reflects the images of the photographed objects.

Likewise, the sculptor, who makes statues and sculptures, cannot be called a "Muṣawwir," as thought by Al-Qurtubi. Though he/she mimics the external images of subjects, he/she does not intervene in making their internal structures. In addition, such statues are lifeless, compared with the living creations of Allah, Who shapes their internal structure and external images.

The closest meaning of this Good Name of Allah can be explained by the possible jobs done by various teams of machine makers. Making cars, for example, depends initially on the work of a team of designers, who come up with the ideas which they envision in a future car design. Then, another team may be tasked with the job of finding the right measurements and sizes of the machine components. A third team may write down or/and draw the instructions or design of the machine components, including measurements, sizes, and other details. A fourth team may implement the written instructions or the drawn design, in what

is known as manufacturing of the machine components and assembling them together. Finally, a fifth team tests the machine performance and functionality, to make sure that it does what it is supposed to be doing.

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: “Allahumma, anta Al-Muṣawwir” (O, Allah, You are the Fashioner, the Shaper), praise to You, there is no other god but You. I am asking you to grant me healthy offspring, with the best of images, so they can worship You in the best way they can and do the best of deeds.

Nobody should be named as “Al- Muṣawwir,” with the definite article (Al), or without it, as only Allah, praise to Him, is the Fashioner (Shaper) of His creations, including humans, whom He made in the best of proportions and images. However, a boy can be named as “Abdul-Muṣawwir” (Worshipper of the Fashioner), which is an appreciation for this great and exclusive capability of Allah and a recognition of his worship to His Creator.

Believers can benefit from the meanings of this Good Name of Allah by preparing well before starting any work they want to do. This means that they should have a clear vision about both of its content and its form. The internal content should show that its components are in harmony and function properly, and the external form should be pleasant to see and suitable to the environment it will be performing in.

27. **Ghafir Al-Dthanb** (pronounced as **ghafirudth dthanbi**): Forgiver of Sin **غَافِرُ الذَّنْبِ**

This Good Name of Allah includes the underlined English letters “gh,” which represent the twelfth letter of the Arabic alphabet. This letter is pronounced the same way Parisians in France pronounce the letter -r-).

There are seven Good Names of Allah, which are derived from the same root verb, “ghafara” (to forgive). These are “Ghafir Al-Dthanb” (Forgiver of Sin), “Al-Ghafoor” (the Perpetual Forgiver), “Al-Ghaffar” (the Most Forgiving), “Khayr Al-Ghafireen” (the Best of Forgivers), Dthu Al-Maghfirah (the One with Forgiveness), “Wasi’ul Maghfirah” (the Vast in Forgiveness), and “Ahlul Maghfirah” (the Source of Forgiveness).

The root verb “ghafara” means to forgive and to pardon, while shielding a wrongdoing from becoming known publicly. Ibn Katheer explained that when Allah forgives people, He pardons them without making their wrongdoing known to others. Al-Qurtubi elaborated, mentioning that forgiveness is a promise that Allah, praise to Him, made to the believers who proclaim that there is no other god but Him. He further differentiated between the meanings of the first three Good Names of Allah. “Ghafir Al-Dthanb (Forgiver of Sin) is the One Who waives sins and shields shortcomings of sinners. “Al-Ghaffar” (the Abundantly Forgiving) is the One Who goes too far in forgiving people and hiding their shortcomings. “Al-Ghafoor” (the Forgiving) is the One Who does forgiveness countless times, while shielding the wrongdoing and shortcomings of His worshippers.

The first of these seven Good Names of Allah, “Ghafir Al-Dthanb” (the Forgiver of Sin), was mentioned **once** in the Holy Quran, together with three other compound Good Names of Allah. Three of these names refer to His forgiveness and generosity towards His worshipper, as well as to acceptance of their repentance. However, the fourth Name refers to the severity of His punishment towards the disbelievers, on the Day of Reckoning, which they are destined to have (Ghafir, 40: 3).

غَافِرُ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطُّوْلِ ^طلَا إِلَهَ إِلَّا هُوَ ^طإِلَيْهِ الْمَصِيرُ (غَافِرُ ، 40: 3).

The **Forgiver of Sin**, Acceptor of Repentance, Severe in Punishment, Owner of Abundance: There is no deity except Him; to Him is the destination (Ghafir, 40: 3).

Allah, praise to Him, tells us that He forgives all sins, for whoever He wills, except polytheism (associating others as gods with Him), which is an abject fabrication, a tremendous sin (Al-Nisa, 4: 48), and going far astray (Al-Nisa, 4: 116).

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا (النِّسَاءُ ، 4: 48).

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ ضَلَّ ضَلَالًا بَعِيدًا (النِّسَاءُ ، 4: 116).

Indeed, Allah **does not forgive** association with Him, but **He forgives** what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin (Al-Nisa, 4: 48).

Indeed, Allah **does not forgive** association with Him, but **He forgives** what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray (Al-Nisa, 4: 116).

The rationale for the principle of forgiveness is straightening up the life of individuals and society at large. Otherwise, people may continue committing sins and wrongdoing, which may corrupt society and lead to the downfall of the human civilization on Earth. Instead, the promise of forgiveness gives the disobedient sinners the hope of pardoning them, which may lead them to stop committing sins and return back to their Lord, Who promised them forgiveness if they repent and call upon Him, asking for forgiveness. They have been promised that their sins will be forgiven, as long as they do not associate other gods with Allah, praise to Him, as we learn from the two verses mentioned above and from the Qudsi 'Hadith of the Prophet, pbuh, in which Allah was mentioned to have said: "O child of Adam, whenever you call on Me and ask Me (for forgiveness), I forgive you, and I don't mind."⁵⁰

In addition, God's promise of forgiveness encourages people to perform the ways of worship and the good deeds, which result in great benefits to the performing individuals and their societies. This was mentioned in the 'Hadith, in which the Messenger of Allah, pbuh, said: "Whoever fasts (the month of) Ramadhan, out of faith and anticipation (for reward in the hereafter), his previous sins will be forgiven."⁵¹

Further, the Prophet, pbuh, gave glad tidings to the sinners, that Allah, praise to Him, will forgive them if they repent, by purifying themselves (taking a shower), performing prayers, and asking Him for forgiveness, directly after committing a sin. He said: "If a man commits a sin, then (realizing his wrongdoing) he purifies himself (by taking a shower), then he prays, then he asks Allah for forgiveness, Allah will forgive him." We learn this from the 'Hadith narrated by Abu Bakr Al-Siddiq, mAbpwh, which ended with verse 135 of Soorat Ali-i-'Imran (Chapter 3) of the Holy Quran:⁵²

وَالَّذِينَ إِذَا فَعَلُوا فَاجِرَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ اللَّهُ إِلَّاهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (آلِ عِمْرَانَ ، 3: 135).

And those who, when they commit an immorality or wrong themselves (by transgression), remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and (who) do not persist in what they have done while they know (Al-i-'Imran, 3: 135).

The root verb "ghafara" (to forgive) was mentioned 4 times in the Holy Quran. The first was in reference to God's **forgiveness** to Moussa (Moses), pbuh, who oppressed (wronged) himself by committing the sin of killing an Egyptian man, then he called on Allah, praise to Him, for forgiveness (Al-Qasas, 28: 16). It was also used in mentioning God's **forgiveness** to Dawood (David), pbuh, after he realized that he passed a

hasty ruling, then called on Allah for forgiveness (Sad, 38: 25). In a third verse, it was used in praising believers who stay patient and **forgive** those who wrong them, as this shows their determination (Al-Shoora, 42: 43). Finally, it referred to the **forgiveness** of a good man's sins, entering him to Paradise, and making him among the honored, for advising his people to follow God's Messengers (Ya-Seen, 36: 27).⁵³

Various derivatives of the root verb "ghafara" (to forgive) were mentioned 132 times in 121 verses in the Holy Quran. Examples of the usage of such derivatives include the fact that Allah, praise to Him, **forgives** whoever He wills to forgive (Al-i-Imran, 3: 129), He commanded His Messenger, pbuh, to ask for **forgiveness** (Al-Nisa, 4: 106), Ibrahim's (Abraham), pbuh, promise to ask his Lord to **forgive** his father (Maryam, 19: 47), Moussa's (Moses), pbuh, calling on Allah to **forgive** him and his brother (Al-A'araf, 7: 151), Shuayb's, pbuh, advice to his people to ask their Lord for **forgiveness** (Hood, 11: 90), God's promise of **forgiveness** for believers (Al-Anfal, 8: 4), and that Allah does not punish people while they are asking Him for **forgiveness** (Al-Anfal, 8: 33).⁵⁴

Applying knowledge about this Good Name of Allah is by calling upon Him, with it: "Allahumma, Anta "Ghafir Al-Dthanb" (O Allah, You are the Forgiver of Sin), praise to You, there is no other god but You. I am asking you as Your Messenger Ibrahim, pbuh, did: "Our Lord, forgive me and my parents and the believers the Day the account is established" (Ibraheem, 14: 41). I am also asking You as Your Messenger Noo'h did: "My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the oppressors (wrongdoers) except in destruction" (Noo'h, 71: 28).

Nobody should be named as "Ghafir Al-Dthanb" (Forgiver of Sin). However, a boy can be named as "Abdul-Ghafir" (Worshipper of the Forgiver), which is an appreciation for this great and exclusive capability of Allah and a recognition of His divinity and Lordship over all of His creations, as He is the only One Who is capable of forgiveness on the Day of Reckoning. In addition, this compound Good Name of Allah should be kept as it is mentioned in the Holy Quran, without dividing it, as discussed in the section of research methods above.

Believers can benefit from the meanings of this Good Name of Allah by being kind and merciful, even towards those who wrong them. They should not hesitate to forgive a wrongdoer, particularly if the latter asks him for pardoning and forgiveness. In doing so, they would be following God's way of dealing with the wrongdoers when they ask Him for forgiveness, praise to Him.

28. Al-Ghafour: The Perpetual Forgiver الغفور

"Al-Ghafour" (the Perpetual Forgiver) is an adjectival name, derived from the root verb "ghafara" (to forgive, pardon, and hide shortcomings). It is one of the seven Good Names of Allah, which are derivatives of the same root verb. It is also an amplified form of the adjectival name "ghafir."

Thus, "Al-Ghafour" is the One, Who forgives His repentant worshippers, again and again, to an infinite number of acts of forgiveness and pardons. So, He is truly the Perpetual Forgiver.

This Good Name of Allah was mentioned **91 times** in the Holy Quran. In **11 times**, it was mentioned **with** the definite article (Al), as in verse 49 of Soorat Al-Hijr (15). It was also mentioned **without** it in the remaining **80 times**.

Further, it was mentioned **alone once**, in verse 25 of Soorat Al-Isra (17), but **with another** Good Name of Allah in the remaining **90 times**. By adding it to these Names, it has become associated with other meanings, such as mercy, forbearance, pardoning, Lordship, appreciation, and love, as follows:⁵⁵

نَبِيُّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ (الْحَجُرُ ، 15: 49).

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ **غَفُورًا** (الإِسْرَاءُ ، 17 : 25).

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبُكُمْ ۗ وَاللَّهُ **غَفُورٌ حَلِيمٌ** (البَقَرَةُ ، 2 : 225).

فَأُولَئِكَ عَسَى اللَّهُ أَن يَعْفُوَ عَنْهُمْ ۗ وَكَانَ اللَّهُ **عَفُورًا غَفُورًا** (النِّسَاءُ ، 4 : 99).

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ (الْكَهْفُ ، 18 : 58).

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

لِيُؤْفِقَهُمْ أَجْرَهُمْ وَيَزِيدَهُمْ مِّن فَضْلِهِ ۗ إِنَّهُ **غَفُورٌ شَكُورٌ** (فَاطِرٌ ، 35 : 30).

وَهُوَ **الْغَفُورُ الْوَدُودُ** (البُرُوجُ ، 85 : 14).

Your Lord is most knowing of what is within yourselves. If you are righteous, then indeed He is ever, to (those who are) returning (to Him), **Perpetually Forgiving** (Al-Issra, 17: 25).

(O Mu'hammed), inform My worshippers that, indeed, I am **the Perpetual Forgiver, the Merciful** (Al-Hijr, 15: 49).

Allah does not blame you for what is unintentional in your oaths, but He blames you for what your hearts have earned. And Allah is **Perpetually Forgiving and Forbearing** (Al-Baqara, 2: 225).

For those it is expected that Allah will pardon them, and Allah is ever **Pardoning and Forgiving** (Al-Nisa, 4: 99).

And **your Lord** is the **Perpetual Forgiver, Possessor of Mercy** (Al-Kahf, 18: 58).

(He) who created death and life, to test you, which of you is best in (his) deed, and He is the **Exalted in Might, the Perpetual Forgiver** (Al-Mulk, 67: 2).

That He may give them in full their rewards and increase for them of His bounty. Indeed, **He is Perpetually Forgiving and Most Thankful (Appreciative)** (Fatir, 35: 30).

And He is **the Perpetual Forger, the Loving (Affectionate)** (Al-Burooj, 85: 14).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it: "Allahumma, Anta "Al-Ghafoor Al-Ra'heem" (O Allah, You are the Perpetual Forgiver, the Merciful), praise to You, there is no other god but You. I am asking you as Your Messenger Ibraheem, pbuh, did: "Our Lord, forgive me and my parents and the believers the Day the account is established" (Ibraheem, 14: 41), and as Your Messenger Noo'h, pbuh, did: "My Lord, forgive me and my parents, and whoever enters my house a believer, and the believing men and believing women. And do not increase the wrongdoers except in destruction" (Noo'h, 71: 28).

Nobody should be named as "Al-Ghafoor" (the Perpetual Forgiving), whether these are angels, jinn, or humans, as only Allah is the Most Forgiving. However, a boy can be named as "Abdul-Ghafoor" (Worshipper of the Perpetual Forgiver), which is an appreciation for this great and exclusive capability of Allah and a recognition of His divinity and Lordship over all of His creations, as He is the only One Who is capable of forgiveness, again and again, to an infinite number of acts of forgiving and pardons.

Believers can benefit from the meanings of this Good Name of Allah by being as forgiving and as merciful as possible, even towards those who wrong him, particularly if he/she is asked to do so.

29. **Al-Ghaffar: The Most Forgiving** **الْغَفَّارُ**

"Al-Ghaffar" (the Most Forgiving) is an adjectival name, derived from the root verb "ghafara" (to forgive, pardon, and hide shortcomings). It is one of the seven Good Names of Allah, which are derivatives of the same root verb. It is also an amplified form of the adjectival name "ghafir."

Thus, "Al-Ghaffar" means "the Most Forgiving," Whose forgiveness is so abundant that it extends to all kinds of sins and wrongdoing, and it is granted to seekers who do not associate other gods with Allah. So, this Name is more expressive of the meaning of forgiveness than other Names, followed by Al-Ghaffoor, then Al-Ghafir.

This Good Name of Allah was mentioned **5 times** in the Holy Quran. In **3 times**, in verses 38: 66, 39: 5, and 40: 42, it was mentioned **with** the definite article (Al). In these verses, it was mentioned with another Good Name of Allah, "**Al-'Aziz**" (the Exalted in Might), which means that Allah, praise to Him, forgives His worshippers, who seek for His forgiveness, from a position of might, power, and capability.

Further, this Good Name of Allah was mentioned **twice** in the Holy Quran, **without** the definite article (Al), in verses 20: 82 and 71: 10. In these verses, Allah, praise to Him, promised granting His forgiveness to the believers who do good deeds, if they repent and ask for His forgiveness, as follows:

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا **الْعَزِيزُ الْغَفَّارُ** (ص ، 38: 66).

... وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ **الْعَزِيزُ الْغَفَّارُ** (الزُّمَرُ ، 39: 5).

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأَشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى **الْعَزِيزِ الْغَفَّارِ** (غَافِرُ ، 40: 42).

وَإِنِّي **لَغَفَّارٌ** لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ (طه ، 20: 82).

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ **غَفَّارًا** (نُوحُ ، 71: 10).

Lord of the heavens and the Earth, and whatever is between them, **the Exalted in Might, the Most Forgiving** (Sad, 38: 66).

... and He has subjected the sun and the moon, each running (its course) for a specified term. Unquestionably, He is **the Exalted in Might, the Most Forgiving** (Al-Zumar, 39: 5).

You invite me to disbelieve in Allah and associate with Him that of which I have no knowledge, and I invite you to **the Exalted in Might, the Most Forgiving** (Ghafir, 40: 42).

And indeed, I am **Most Forgiving** of whoever repents, and believes, and does good (deeds), and then continues in guidance (Ta-Ha, 20: 82).

And (Noo'h) said, 'Ask forgiveness of your Lord. Indeed, He is **Most Forgiving** (Noo'h, 71: 10).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it: "Allahumma, Anta Al-'Aziz Al-Ghaffar" (O Allah, You are the Exalted in Might, the Most Forgiving), praise to You, there is no other

god but You. I am asking you as Your Messenger Ibrahim, pbuh, did: "Our Lord, forgive me and my parents and the believers the Day the account is established" (Ibraheem, 14: 41).

Nobody should be named as "Al-Ghaffar" (the Most Forgiving), whether these are angels, jinn, or humans, as only Allah is the Most Forgiving. However, a boy can be named as "Abdul-Ghaffar," which is an appreciation for this great and exclusive capability of Allah, and a recognition of His divinity and Lordship over all of His creations, as He is the only One Who is more capable of forgiveness than anyone else among His creations.

Living up to the meanings of this Good Name of Allah means that a believer should try to be as forgiving and merciful as possible, even towards those who wrong him, particularly if he/she is asked to do so.

30. **Khayr Al-Ghaffireen** (pronounced as **khayrul ghaffireen**): The Best of the Forgivers **خَيْرُ الْغَافِرِينَ**

"Khayr Al-Ghaffireen" (The Best of the Forgivers) is an adjectival compound name, composed of two words. The first is "Khayr," which is a comparative adjective, meaning better and more beneficial than others. It is derived from the verb "khaara," which means to prefer, choose, and select. The second word is "Al-Ghaffireen" (the Forgivers), which is a noun, derived from the verb "ghafara," meaning to forgive, pardon, and hide shortcomings.

As a Good Name of Allah, "Khayr Al-Ghaffireen" means that Allah, praise to Him, is "the Best of the Forgivers," particularly towards His repenting worshippers, who ask for His forgiveness, which encompasses all types of wrongdoing and sins, as long as the seekers of forgiveness do not take partners with Him.

This Good Name of Allah was mentioned **once**, in the Holy Quran, in the context of the story of the Children of Israel, who obtained anger from their Lord for their worship of the golden calf (Al-A'raf, 7L 152-154). Moosa (Moses), pbuh, chose seventy of them to go with him for an appointment with Allah, to plead with Him, announce their repentance, and ask for His forgiveness. Allah, praise to Him, forgave them because He is the Best of the Forgivers, the Merciful (Al-A'raf, 7L 155).

وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلِ وَإِيَّايَ أَتَهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الْغَافِرِينَ (الأعراف، 7: 155).

And Moussa (Moses) chose from his people seventy men for Our appointment. Then, when the trembling (earthquake) seized them, he said, "My Lord, if You had willed, You could have destroyed them before and me (as well). Would You destroy us for what the foolish among us have done? This is not but Your trial by which You send astray whom You will and guide whom You will. You are our Protector. So, forgive us and have mercy upon us; and You are **the Best of the Forgivers** (Al-A'araf, 7: 155).

Further, our Lord, praise to Him, has mentioned to us that His mercy has encompassed everything, and he has written (decreed) it for the believers who watch Him in their words and deeds, give charity (zakat), and believe in His Last Messenger, Muhammed, pbuh, whom He mentioned before in the Torah and the Ingeel (Gospel). This has been an invitation for Jews and Christians to accept Islam, to be among the successful in this lower life and in the hereafter (Al-A'raf, 7: 156-157).

وَكَتُبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ قَالِ عَدَابِي أُصِيبُ بِهِ مَن أَشَاءُ **وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ** فَسَاكُنْهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُجِلُّ لَهُمُ الطَّيِّبَاتِ

وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ
وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾ (الأعراف ، 7 : 156-157).

And write (decree) for us (to lead a good life) in this lower life and in the Hereafter. Indeed, we have turned back to You. (Allah) said, "My punishment, I afflict with it whom I will, but **My mercy encompasses everything.**" So, I will write (decree) it for those who watch Me (in their words and deeds) and give the zakat, and those who believe in Our verses - (156)

Those who follow the Messenger, the illiterate Prophet, whom they find written in what they have of the Torah and the Ingeel (Gospel). (He) enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil, and relieves them of their burden and the shackles, which were upon them. So, those who have believed in him, honored him, supported him, and followed the light (the Holy Quran), which was descended with him, those are the successful (157) (Al-A'raf, 7: 156-157).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it: "Allahumma, Anta "Khayr Al-Ghafireen" (O Allah, You are the Best of Forgivers), praise to You, there is no other god but You. I am asking you to forgive me, and my parents, and the believers, the Day the account is established" (Ibraheem, 14: 41).

Nobody should be named as "Khayr Al-Ghafireen," as Allah is certainly the Best of Forgivers. However, a boy can be named as "Abdul Ghafir," or "Abdul-Ghaffar," or "Abdul Ghafour," which is an appreciation for this great trait of Allah, and a recognition of his worship to his Creator. In addition, this compound Good Name of Allah should be kept as it is, without being divided into "Khayr" or "Al-Ghafireen," separately, as was discussed earlier.

Believers can benefit from the meanings of this Good Name of Allah by trying to be as forgiving and as merciful as possible, even towards those who wrong them, particularly if they are asked to do so. Thus doing, they follow the example of Allah, praise to Him, and the teachings of His Messenger, pbuh, who said: "It is not allowed for a Muslim to shun his (Muslim) brother for more than three nights. (So), when they meet, they try to avoid each other, (but) the best of them is the one who starts with (greeting) his brother (saying: peace be upon you)." ⁵⁶

31. **Dthu Al-Maghfira** (pronounced as **dhul maghfira**): The One with (Possessor) of Forgiveness ذُو الْمَغْفِرَةِ

"Dthu Al-Maghfira" (Possessor of Forgiveness) is an adjectival compound name, composed of two words. The first is "Dthu," which means possessor, owner, and the one who has, with, or source of something, as explained in the Name "Dthu Al-Ra'hma" (the One with Mercy, the Possessor of Mercy) before. The second word "Al-Maghfira" (the Forgiveness), which is a noun, derived from the verb "ghafara," meaning to forgive, pardon, and hide shortcomings.

As a Good Name of Allah, "Dthu Al-Maghfira" means that Allah, praise to Him, is "the Source and Possessor of Forgiveness," Who has promised it to His worshippers, if they repent and return to Him, as we are told by the 'Hadiths mentioned above in the Name of "Ghafir Al-Dthanb" (Forgiver of Sin).

This Good Name of Allah was mentioned **twice** in the Holy Quran. it came announcing God's forgiveness to people, despite their wrongdoing to themselves and to each-other, while He is going to be Severe in Penalty towards the obstinate tyrants, who insist on their disobedience (Al-Ra'd, 13: 6). It also came with the description of our lord, Allah, praise to Him, as the Possessor of Forgiveness to His worshippers, who ask Him for it. Yet, He is severe in His punishment to the disbelievers (Fussilat, 41: 43). His forgiveness to

His repentant worshippers is a favor He bestows on them, as He is the One with Great Favors to all of His creations Great (Al-'Hadeed, 57: 21).

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ (الرَّعْدُ ، 13 : 6).

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ (فُصِّلَتْ ، 43 : 41).

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (الْحَدِيدُ ، 57 : 21).

They impatiently urge you to bring about punishment (in this life) before good (rewards in the hereafter), while there has already occurred before them similar (punishments). And indeed, your Lord is **Possessor of Forgiveness** for the people, despite their wrongdoing, and indeed, your Lord is Severe in Penalty (Al-Ra'd, 13: 6).

Nothing is said to you, (O Muhammad), except what was already said to the Messengers before you. Indeed, your Lord is a **Possessor of Forgiveness** and a Possessor of Painful Penalty (Fussilat, 41: 43).

Race toward **forgiveness** from your Lord and a Garden (Paradise), whose width is like the width of the heavens and the Earth, prepared for those who believed in Allah and His Messengers. That is a **favor** from Allah, which He gives to whom He wills, and Allah is the **Possessor of Favors**, the Great (Al-'Hadeed, 57: 21).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it: "Allahumma, Anta "Dhu Al-Maghfira" (O Allah, You are the Possessor of Forgiveness), praise to You, there is no other god but You. I am asking you to "forgive me, and my parents, and the believers, the Day the account is established" (Ibraheem, 14: 41).

Nobody should be named as "Dthu Al-Maghfira," as Allah is certainly the Possessor of Forgiveness. However, a boy can be named as "Abdul Ghafir," or "Abdul-Ghaffar," or "Abdul Ghafour," which is a recognition of his worship to his Creator. In addition, this compound Good Name of Allah should be kept as it is, without being divided into "Dthu" or "Al-Maghfira," separately, as was discussed earlier.

Believers can benefit from the meanings of this Good Name of Allah by trying to be as forgiving and as merciful as possible, even towards those who wrong them, particularly if they are asked to do so. Thus doing, they follow the example of Allah, praise to Him, and the teachings of His Messenger, pbuh, as mentioned in the Name of "Khayr Al-Ghafireen" (The Best of the Forgivers).

32. **Wasi'u Al-Maghfirah** (pronounced as **Wasi'ul Maghfirah**): **"The Vast in Forgiveness** **وَاسِعُ الْمَغْفِرَةِ**

"Wasi'u Al-Maghfirah" (the Vast in Forgiveness) is an adjectival name, composed of two words. The first word is "Wasi'u," which is an adjectival name, meaning "Vast." It is derived from the verb "wasi'a," which means to be vast, to be much, and to encompass something. The second word is "Al-Maghfira" (the Forgiveness), which is a noun, derived from the verb "ghafara," meaning to forgive, pardon, and hide shortcomings.

As a Good Name of Allah, "Wasi'u Al-Maghfirah" means that the forgiveness of Allah, praise to Him, is vast, much, and encompassing of His worshippers, when they return to Him, with repentance. He forgives all sins for whoever He wills of them, as long as they do not take partners with Him (Al-Zumar, 39: 53; Al-Nisa, 4: 48; Al-Ta'hreem, 66: 8).

This compound Good Name of Allah was mentioned **once** in the Holy Quran, in the context of mentioning that the vast forgiveness of Allah is extended to all of His intelligent, mandated, and responsible creations, in the heavens and the Earth. This includes angels, jinn, and humans (Al-Najm, 53: 31). However, His forgiveness is conditional to the avoidance of the major sins (Al-Najm, 53: 32), such as taking (worshipping) other partners with Allah (shirk), and immoralities, such as adultery, theft, and drinking alcoholic beverages.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣١﴾
الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۗ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۗ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۗ فَلَا تُزَكُّوا أَنْفُسَكُمْ ۗ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾ (النَّجْمُ ، 53 : 32).

And to Allah belongs whatever is in the heavens and whatever is in the Earth - that He may recompense those who do evil (sins) with (the penalty of) what they have done and recompense those who do good with the best (reward) - (31) (Al-Najm, 53: 31).

Those who avoid the major sins and immoralities, only (committing) slight ones. Indeed, your Lord is **Vast in Forgiveness**. He is most knowing of you, as He produced you from the earth, and as you were fetuses in the wombs of your mothers. So, do not claim yourselves to be pure; He is most knowing of who righteous (32) (Al-Najm, 53: 32).

The three renowned scholars summarized interpretations of their predecessors for the word “lamam” (slight sins), mentioned in verse 23 of Soorat Al-Najm (53). They showed that if sinners quit committing sins, repent, and ask their Lord, Allah, for forgiveness, then these are “lamam” (slight sins).

Another interpretation is given about the difference between committing a sin and that which leads to it. Adultery, for example, is defined by the sexual intercourse, which is a major sin, involving the body sexual organs. However, other body organs may commit adultery too. Thus, “the eyes, the hands, and the self-desires” may commit adultery too, as we learn from the ‘Hadith of the Prophet, pbuh, but these are “lamam” (slight sins), which can be forgiven by repentance and asking for forgiveness. ⁵⁷

Moreover, our Lord, Allah, praise to Him, told us that He is the Perpetual Forgiver, the Merciful. This means that His trait as a Forgiver is accompanied by His trait as a Merciful (Al-‘Hijr, 15: 49; Al-Kahf, 18: 58). In addition, He told us that while He is Vast in Mercy, His punishment to those who disbelieve in His Messengers cannot be stopped (Al-An‘am, 6: 147). Further, His mercy encompasses everything (Al-A‘araf, 7: 156; Ghafir, 40: 7).

Thus, He, praise to Him, is Forgiving and Merciful for His creations because these are His traits, particularly if His worshippers obey Him, avoid that which He prohibited, repent, and ask for forgiveness if they sin, to gain the mercy and forgiveness, which He promised them.

نَبِيُّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ (الْحَجُرُ ، 15 : 49).

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ۗ (الْكَهْفُ ، 18 : 58).

فَإِنْ كَذَّبْتُمْ فَقَدْ رَّبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ (الْأَنْعَامُ ، 6 : 147).

وَكَتُبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ ۗ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۗ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۗ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ (الْأَعْرَافُ ، 7 : 156).

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ (غَافِرُ ، 40 :7).

O Mu'hammed), inform My worshippers that, indeed, I am **the Perpetual Forgiver, the Merciful** (Al-'Hijr, 15: 49).

And **your Lord** is the **Perpetual Forgiver, Possessor of Mercy** (Al-Kahf, 18: 58).

So, if they belie you, (O Muhammad), say, "Your Lord is **the Possessor of Vast Mercy**; but His might (punishment) cannot be repelled from the people (who are) criminals" (Al-An'am, 6: 147).

And Moussa (Moses) chose from his people seventy men for Our appointment. Then, when the trembling (earthquake) seized them, he said, "My Lord, if You had willed, You could have destroyed them before and me (as well). Would You destroy us for what the foolish among us have done? This is not but Your trial by which You send astray whom You will and guide whom You will. You are our Protector, so **forgive us and have mercy upon us**; and You are the Best of Forgivers (Al-A'araf, 7: 152-155).

And write (decree) for us (to lead) a good lower life and (a good life) in the Hereafter. Indeed, we have turned back to You. (Allah) said, "My punishment, I afflict with it whom I will, but **My mercy encompasses everything**." So, I will write (decree) it for those who watch Me (in their words and deeds) and give the zakat, and those who believe in Our verses (Al-A'araf, 7: 156).

Those (angels) who carry the Throne and those around it exalt (Allah) with praise of their Lord, and believe in Him, and ask forgiveness for those who have believed, (saying): "Our Lord, **You have encompassed everything in (Your) mercy and knowledge**. So, forgive those who have repented and followed Your way, and protect them from the punishment of the Hellfire (Ghafir, 40: 7).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: "Allahumma, Anta "Wasi'ul Maghfira" (O Allah, You are the Vast in Forgiveness), praise to You. "You are our Caretaker. So, forgive us and have mercy upon us; and You are the Best of Forgivers" (Al-A'araf, 7: 155).

Nobody should be named as "Wasi'u Al-Maghfira," as Allah is certainly the One Who is Vast in Forgiveness. However, a boy can be named as "Abdul Ghafir," or "Abdul-Ghaffar," or "Abdul Ghafour," which is a recognition of his worship to his Creator. In addition, this compound Good Name of Allah should be kept as it is, without being divided into "Wasi'u" or "Al-Maghfira," separately, as was discussed earlier.

Believers can benefit from the meanings of this Good Name of Allah by trying to be as forgiving and as merciful as possible, even towards those who wrong them, particularly if they are asked to do so. Thus doing, they follow the example of Allah, praise to Him, and the teachings of His Messenger, pbuh, as mentioned in the Name of "Wasi'u Al-Maghfirah" (the Vast in Forgiveness).

33. **Ahlu Al-Maghfirah** (pronounced as **Ahlul Maghfirah**): **The Source of Forgiveness** أَهْلُ الْمَغْفِرَةِ

"Ahlu Al-Maghfirah" (the Source of Forgiveness) is an adjectival name, composed of two words. The first is "Ahlu," which is an adjectival noun, meaning family, relatives, and caretakers. It is derived from the verb "ahala," which means to populate, and to become a caretaker of one's family members and relatives.

The second word is "Al-Maghfira" (the Forgiveness), which is a noun, derived from the verb "ghafara," meaning to forgive, pardon, and hide shortcomings. Thus, as a Good Name of Allah, " Ahlu Al-Maghfirah" means that He, praise to Him, is the Source of Forgiveness for His worshippers. He forgives them, pardons many of their sins, and takes care of them, as we take care of our family members and relatives.

This Good Name of Allah was mentioned **once** in the Holy Quran, in the context of mentioning that He , praise to Him, is the Source of Forgiveness, particularly for his righteous worshippers, who are in constant remembrance and obedience to Him (Al-Muddath-thir, 74: 56).

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ (الْمَدَّثِرُ ، 74 :56).

But they will not remember, except that Allah wills. He is the Source of Piety (Righteousness), and **the Source of Forgiveness** (Al-Muddath-thir, 74: 56).

Al-Tabari explained the meaning of "Ahlu Maghfirah," saying that Allah, praise to Him, has willed that His forgiveness is a right for His repentant worshippers, who ask for it, obey Him, study His Book, and observe that which is written in it. Al-Qurtubi added an explanation provided by Muhammed Bin Nasr, that Allah expects His worshippers to avoid disobeying Him. But if they do not do that, then He will forgive them and have mercy on them, anyway, because He is the Forgiver, the Merciful. Likewise, Ibn Katheer provided Qatada's explanation that Allah expects His worshippers to fear Him. However, He is going to forgive the sins of those who repent and turn back to Him.

Applying knowledge about this Good Name of Allah is by calling upon Him, with it: "Allahumma, Anta "Ahlu Al-Maghfira" (O Allah, You are the Source of Forgiveness), You are the Source of Piety (Righteousness), and the Source of Forgiveness, "You are our Caretaker. So, forgive us and have mercy upon us; and You are the Best of Forgivers" (Al-A'araf, 7: 155).

Nobody should be named as "Ahlu Al-Maghfira," as Allah is certainly the One Who is Source of Forgiveness. However, a boy can be named as "Abdul Ghafir," or "Abdul-Ghaffar," or "Abdul Ghafour," which is a recognition of his worship to his Creator. In addition, this compound Good Name of Allah should be kept as it is, without being divided into "Ahlu" or "Al-Maghfira," separately, as was discussed in the section of research methods.

Believers can benefit from the meanings of this Good Name of Allah by trying to be as forgiving and as merciful as possible, even towards those who wrong them, particularly if they are asked to do so. Thus doing, they follow the example of Allah, praise to Him, and the teachings of His Messenger, pbuh, as mentioned in the Name of "Wasi'u Al-Maghfirah" (the Vast in Forgiveness).

34. Ahlu Al-Taqwa (pronounced as Ahlut Taqwa): The Source of Righteousness **أَهْلُ التَّقْوَىٰ**

"Ahlu Al-Taqwa" (The Source of Righteousness) is an adjectival compound name, composed of two words. The first is "Ahlu," which is an adjectival noun, meaning family, relatives, and caretakers. It is derived from the verb "ahala," which means to populate, and to become a caretaker of one's family members and relatives. The second word is "Al-Taqwa" (the Righteousness), which is a noun, derived from the verb "ittaq," meaning to avoid, be watchful about, shield, and protect somebody from something.

Thus, as a Good Name of Allah, "Al-Taqwa" (righteousness) means avoiding, shielding, and protecting the human self from punishment in the Hereafter, by observing God's commands, avoiding that which He has prohibited, and by doing good deeds, no matter how small these are, following the teachings of the Prophet, pbuh, who said: "Avoid (punishment in) the Fire, by (giving away even) a half of a date (fruit)." ⁵⁸

This compound Good Name of Allah, "Ahlu Al-Taqwa" (The Source of Righteousness), was mentioned **once** in the Holy Quran, in the context of mentioning that Allah, praise to Him, is the Source of Righteousness, particularly to His worshippers, who constantly think about and obey Him, until they reach the rank of righteousness, which qualifies them to receive His forgiveness (Al-Muddath-thir, 74: 56). The Prophet, pbuh, also told us that Allah, praise to Him, does not honor or rank people according to their descent or skin color. Rather, he said: "The most honored by Allah among you is the most righteous". ⁵⁹

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَعْرِفَةِ (المدثر ، 74 : 56).

But they will not remember, except that Allah wills. He is **the Source of Piety (Righteousness)**, and the Source of Forgiveness (Al-Muddath-thir, 74: 56).

Moreover, Allah, praise to Him, told us that “Al-Taqwa” (righteousness) is a rank reached by a believing worshipper by doing good deeds, which lead to the rank of Al-Bir, which is rewarded by God’s contentment and His Paradise (Al-Baqara, 2: 177). He said:

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ (البقرة ، 2 : 177).

Al-Bir (Piety, Goodness) is not that you turn your faces toward the east or the west, but **Al-Bir (Piety, Goodness)** is (that which is represented by the) one who believes in Allah, the Last Day, the angels, the Book, and the prophets; and (the one who) gives wealth, in spite of love for it, to relatives, orphans, the needy, the (needy) traveler, those who ask (for help), and for freeing slaves; (and it is represented by the one who) establishes prayer and gives zakat; (and those who) fulfill their promise when they promise; and (those who) are patient in poverty, and hardship, and during battle. Those are the ones who have been true, and it is those who are **Al-Muttaqoon (the righteous)** (Al-Baqara, 2: 177).

Al-Tabari mentioned that “Ahlut Taqwa,” as one of the Good Name of Allah, means that Allah, praise to Him, has a right on His worshippers to avoid His punishment in the Hereafter, by obedience to Him during their lower life, by studying His Book and following its teachings, by repentance, and by asking for forgiveness for their sins. Al-Qurtubi added an explanation provided by Muhammed Bin Nasr, that Allah expects His worshippers to avoid disobeying Him. But even if they do not do that, then He will forgive them and have mercy on them, anyway, because He is the Forgiver, the Merciful. Likewise, Ibn Katheer leaned towards Qatada’s explanation that Allah expects His worshippers to fear Him. However, He is going to forgive the sins of those who repent and turn back to Him.

The word “**Al-Taqwa**” (**righteousness**) was mentioned 15 times in the Holy Quran, as **obedience to Allah**. It came together with avoiding arguments, not committing disobedience, and abstaining from sexual intercourse during the ‘Haj (pilgrimage) period (Al-Baqara, 2: 197), with pardoning (Al-Baqara, 2: 237), with cooperation in doing good deeds (Al-Ma-ida, 5: 2), justice (Al-Ma-ida, 5: 8), covering the private parts (Al-A’araf, 7: 26), establishing deeds on good intentions (Al-Tawba, 9: 109), commanding family members to perform prayers (Ta Ha, 20: 132), glorification for the ‘Haj rituals (Al-‘Haj, 22: 32), descent of God’s calmness (assurance) on the Prophet and the believers (Al-Fat’h, 48: 26), lowering voices in the presence of the Prophet (Al-‘Hujur, 49: 3), confidential conversations about good, not about sin and aggression (Al-Mujadila, 58: 9), studying the Holy Quran and following its teachings (Al-Muddath-thir, 74: 56), and with the purified self (Al-Shams, 91: 8-9).

In addition to the **description of the righteous** worshippers in verse 2: 177, mentioned above, other verses added more of their good deeds. In their wills, the righteous allocate money to their parents and relatives (Al-Baqara, 180), they do not transgress on others (Al-Baqara, 2: 194), give divorced women their rights (Al-Baqara, 2: 241), keep their promises (Al-i-‘Imran, 3: 76), do good deeds (Al-i-‘Imran, 3: 115), make their deeds purely for Allah (Al-Tawba, 9: 194), fulfill their promises (Al-Tawba, 9: 4, 7), observe the sanctity of the sacred months (Al-Tawba, 9: 36), and fight for the sake of Allah with their money and with their selves (Al-Tawba, 9: 44, 123).

Allah, praise to Him, **has promised great rewards to “Al-Muttaqeen” (the righteous ones)**, as mentioned in 16 verses of the Holy Quran. They have been promised good life in this lower life and better

in the Hereafter (Al-Na'hl, 16: 30), were given the Holy Quran as glad tidings to them (Al-i-'Imran, 3: 97), Allah has considered them as the best of the believers (Sad, 38: 28), Allah is their Protector (Al-Jathiya, 45: 19), on the Day of Gathering, they come to their Creator as an honored delegation ((Maryam, 19: 85), on that Day, other humans wish if they were among them (Al-Zumar, 93: 57), when the Hour comes, starting the Last Day, they do not have to fear it or be sad about what is going to happen (Al-Zukhruf, 43: 67), on the Day of Judgment, they will be in a safe position (Al-Dukhan, 44: 51), their ultimate reward in the Hereafter will be living in gardens, with rivers flowing bellow them (Al-Na'hl, 16: 31), for them are chambers, above them chambers built, beneath which rivers flow (Al-Zumar, 39: 20), in gardens with springs (Al-Hijr, 15: 45; Al-Dharyyat, 51: 15), in gardens and in bliss (Al-Toor, 52: 17), in gardens with rivers (Al-Qamar, 54: 54), in shades with springs (Al-Mursalat, 77: 41).

Allah, praise to Him, **commanded His worshippers** to “**avoid**” His anger, punishment, and torture in the Hellfire, on the Last Day, by using the imperative plural verb “ittaqoo” (avoid harm, shield, and protect yourselves), 81 times, in 77 verses of the Holy Quran. He said: “**avoid** the Fire, whose fuel is people and stones, prepared for the disbelievers” (Al-Baqara, 2: 24), “avoid the Fire, prepared for the disbelievers” (Al-i-'Imran, 3: 131), “And **avoid** (the punishment on) a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided” (Al-Baqara, 2: 48), “And **avoid** (the punishment on) a Day when you will be returned to Allah. Then, every self will be compensated for what it earned, and they will not be treated unjustly (Al-Baqara, 2: 281), “O humankind, **avoid** (the punishment of) your Lord, and fear a Day when no father will avail his son, nor will a son avail his father at all (Luqman, 31: 33), “when it is said to them: **Avoid** (the punishment for) that which is between your hands and that which is behind you (your current and past sins), so you may have (God’s) mercy (Ya-Seen, 36: 45).

Allah, praise to Him, pointed **that avoiding His anger is by belief in Him and in the last of His Prophets and Messengers**. He said: “O you who have believed, avoid (the punishment of) Allah and believe in His Messenger” (Al-Hadeed, 57: 28), obey Allah and His Messengers (Al-i-'Imran, 3: 50; Al-Ma-ida, 5: 112; Al-Anfal, 8: 1; Al-Shu'ara, 26: 108, 110, 126, 131, 132, 144, 150, 163, 179, 184; Al-Zukhruf, 43: 63; Al-Hujurat, 49: 1), “And whatever the Messenger has given you, take it; and what he has forbidden you about, refrain from it (Al-Hashr, 59: 7), O you who have believed, do not put (your opinions before the teachings of) Allah and His Messenger (Al-Hujurat, 49: 1), follow the Book of Allah (Al-An'am, 6: 155), do not disbelieve in Allah (Al-Nisa, 4: 131), and “do not die except as Muslims” (Al-i-'Imran, 3: 102).

Allah, praise to Him, pointed **that avoiding His anger is also by doing good deeds and avoiding wrongdoing**. So, He said: “And it is not righteousness to enter houses from the back, but righteousness is (represented by the) one who avoids (the punishment of) Allah. And enter the houses from their doors” (Al-Baqara, 2: 189), “Whoever commits aggression against you, retaliate against him in the same measure as he has committed against you” (Do not exceed) (Al-Baqara, 2: 194), Carry out the 'Haj and Umrah rituals, as prescribed by Allah to you (Al-Baqara, 2: 196),” Your wives are a plowing field for you. So, come to your plowing field whenever you wish, and put forth introductions for yourselves” (Al-Baqara, 2: 223), treat your divorced women fairly and nicely (Al-Baqara, 2: 231, 233, Al-Talaq: 65: 1) “do not consume usury, doubled and multiplied” (Al-Baqara, 2: 278; Al-i-'Imran, 3: 130), “if you contract a debt for a specified term, write it down” (Al-Baqara, 2: 282), thank Allah for His support (Al-i-'Imran, 3: 123), Be patient, and advocate patience, and remain stationed (in your positions) (Al-i-'Imran, 3: 200), maintain good treatment to relatives, whether (these are related to you) through wombs, spouses, or humanity (Al-Nisa, 4: 1), “cooperate in (doing) “Bir” (good deeds, piety), but do not cooperate in (committing) sin and aggression” (Al-Ma-ida, 5: 2), eat from the good foods allowed to you (Al-Ma-ida, 5: 4, 88, 96; Al-Anfal, 8: 69), and mention the favor of Allah bestowed on you (Al-Ma-ida, 5: 7).

Allah, praise to Him, has also ordered His **righteous worshippers**, to be witnesses in justice and be just, with enemies and friends alike (Al-Ma-ida, 5: 8, 108), to depend on Him (Al-Ma-ida, 5: 11), seek the means of nearness to Him (Al-Ma-ida, 5: 35), do not take those who have taken your religion in ridicule and amusement as allies (Al-Ma-ida, 5: 57), avoid evil manifestations, even if they are impressive (Al-Ma-ida, 5: 100), if a thought of from Al-Shaytan (Satan) assaults you, remember Allah (Al-An'am, 7: 201), avoid a tumult (sedition), which strikes both the victims and the transgressors (Al-Anfal, 8: 25), stand with the truthful

ones (Al-Tawba, 9: 119), do not do that which the people of Loot (Lot) did (Hood, 11: 78; Al-'Hijr, 15: 69), travel throughout the Earth and see what was the end of those before you (Yousuf, 12: 109), speak with true words (Al-A'hzab, 33: 70), make peace and reconciliation between believers (Al-'Hujur, 49: 10), avoid baseless suspicion, spying, and back biting (Al-'Hujur, 49: 12), do not converse secretly with sin, aggression, and disobedience to the Messenger, but converse with goodness and righteousness (Al-Mujadila, 58: 9), let every self (the accountable part of the soul) look to what it has put forth for tomorrow (the Day of Accountability) (Al-'Hashr, 59: 18), be just in determining compensations (Al-Mumta'hina, 60: 11), and listen and obey (to Allah and His Messenger), and spend for the sake of Allah (Al-Taghabun, 64: 16).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it: "Allahumma, Anta "Ahlu Al-Taqwa" (O Allah, You are the Source of Righteousness), praise to You, there is no other god but You. I am asking you to help me be among Your righteous worshippers, and to shower me with Your mercy. Then, the supplicant can ask for other favors, and for other people.

Nobody should be named as "Ahlu Al-Taqwa," as this is a compound name, which is referring to Allah as the One Who is the Source of Righteousness. In addition, This Good Name of Allah should be kept as it is, and not to be divided into "Ahlu" or "Al-Taqwa."

Believers can benefit from the meanings of this Good Name of Allah by struggling to be righteous, in what they say and do. Thus, their behaviors become a reflection of their obedience to the commands of Allah, and their struggle to be as close to Him as they can.

35. Al-Qahir: The Subduer **الْقَاهِرُ**

"Al-Qahir" (the Subduer) is an adjectival name, derived from the verb "qahara" (to subdue), which means to dominate, prevail, defeat, and force. As a Good Name of Allah, "Al-Qahir" (the Subduer) means that He, praise to Him, prevails over His creations, whether they believe in Him or not. In His messages to them, He has shown them evidence of His Godhood, reminded them of their limited life spans and capabilities, and warned them of the Day they will be standing helplessly before Him for reckoning, in the hereafter.

"Al-Qahir" (The Subduer) is one of the Good Names of Allah, which was mentioned **twice** in the Holy Quran, with the definite article (Al). It came together with two other Good Names of Allah: "Al-'Hakeem" (the Wise) and "Al-Khabeer" (the Acquainted, the Expert). This means that Allah is the Subduer over His creations, for a wisdom known to Him, as well as for an acquaintance and expertise about them, and about what is good for them (Al-An'am, 6: 18). It also came together with the ultimate proof of His subdual (subduing) of His creations, which is their ultimate death, towards the avoidance of which they have no power (Al-An'am, 6: 61).

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۗ وَهُوَ الْحَكِيمُ الْخَبِيرُ (الأنعام ، 6 : 18).

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۗ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ (الأنعام ، 6 : 61).

And He is the **Subduer** over His worshippers. And He is the Wise, the Acquainted (of all things) (Al-An'am, 6: 18).

And He is the **Subduer** over His worshippers, and He sends over you guardian (angels) until, when death comes to one of you, Our messengers take complete his record, and they do not fail (in their duties) (Al-An'am, 6: 61).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it: "Allahumma, Anta "Al-Qahir" (the Subduer), praise to You, help me to subdue my desires, enable me to avoid being subdued by human and jinni shaytans (satans), and not to be one of the wretched tyrants, who subdue Your good worshippers.

Nobody should be named as "Al-Qahir" (the Subduer), with the definite article (Al), as this is a Good Name of Allah, which refers to His unique capability to subdue all of His creations. Further, no boy should be called "Qahir" (Subduer), without the definite article either, in avoidance of self-praise, which Allah, praise to Him, has discouraged, saying: "Do not self-praise. He knows better who is righteous" (Al-Najm, 53: 32). However, a boy can be named as "Abdul Qahir" (Worshipper of the Subduer), which is a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by struggling to follow the commands of Allah, in their words and their deeds, towards better life for them, their families, their societies, and humanity as a whole.

In this sense, Al-Ghazali mentioned that a "Qahir" (as an adjective, not a name) worshipper of Allah is a believer who subdues his/her human and jinni satan enemies by subduing his/her desires first. Al-Qaradhawi added that, in addition to subduing the self, believers should struggle against the human shaytans (satans), who corrupt societies and distort religious teachings, whether these are the rulers or the ruled.

Moreover, a believer should work for the good of humanity, as a whole, by telling the truth, being guided by it, spreading it among people, and rebutting (uncovering) falsehoods, wherever these come from, locally or globally. This has become available to everyone, as a result of the information and communication revolutions, which we evidence today.

36. Al-Qahhar: The Prevailing Subduer القَهَّارُ

"Al-Qahhar" (the Prevailing Subduer) is an adjectival name, derived from the root verb "qahara" (to subdue), which means to dominate and to prevail over. It is also an amplified form of the adjectival name "Qahir," which shares the same root verb.

As a Good Name of Allah, "Al-Qahhar" means that He, praise to Him, is the Prevailing Subduer over His creations, with His power and ability, whether they believe in Him, or not. He subdues His creations by death in their lower life and by resurrecting them for accountability before Him, in the hereafter.

This Good Name of Allah was mentioned **six times** in the Holy Quran, associated with another Good Name of His, **the One**, to mean that He is the only One God, the Prevailing Subduer of His creations, wherever they exist in His vast dominion, in this life and in the hereafter.

So, Allah is the One God, Who is the Prevailing Subduer. Thus, it is a falsehood for people to believe in multiple gods (polytheism), as was the case in Egypt when Prophet Yousuf, pbuh, was thrown into prison (Yousuf, 12: 39). Allah is the Creator of everything, meaning that He is capable of subduing everything He has created (Al-Ra'd, 13: 16). He is the Prevailing Subduer, Who forces His creations, the Day of Rising, to rise helplessly from the earth, for accountability before him (Ibraheem, 14: 48).

He is the One, the Prevailing Subduer, Who has sent the last of His Messengers, pbuh, to warn the tyrants and the disbelievers among His creations (Sad, 38: 65). If He, praise to Him, wanted to have a son, He could have chosen from what He created whoever He willed, for that purpose. However, He did not want that, because He does not need anyone of His creations, as He is the One God, the Prevailing Subduer (Al-Zumar, 39: 4).

He is the One before Whom people rise for reckoning, on the Day of Judgment, without being able to hide anything they did from Him. On that Day, He asks rhetorically: "To whom belongs sovereignty Today?" However, none of His creations will be able to speak, in answering Him, including the angels. Then, He answers Himself: "To Allah, the One, the Prevailing Subduer" (Ghafir, 40: 16).

يَا صَاحِبِي السِّجْنِ أَلْزَبَابُ مُتَفَرِّقُونَ حَيْرٌ أَمْ اللَّهُ **الْوَاحِدُ الْقَهَّارُ** (يُوسُفُ ، 12 : 39).

... اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ **الْوَاحِدُ الْقَهَّارُ** (الرَّعْدُ ، 13 : 16).

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ **الْوَاحِدِ الْقَهَّارِ** (إِبْرَاهِيمُ ، 14 : 48).

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ **الْوَاحِدُ الْقَهَّارُ** (ص ، 38 : 65).

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۗ هُوَ اللَّهُ **الْوَاحِدُ الْقَهَّارُ** (الرُّمُّ ، 39 : 4).

يَوْمَ هُمْ بَارِزُونَ ۚ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۗ لِمَنِ الْمُلْكُ الْيَوْمَ ۗ لِلَّهِ **الْوَاحِدِ الْقَهَّارِ** (غَافِرُ ، 40 : 16).

O (my) two companions of prison, are separate lords better or Allah, the One, **the Prevailing Subduer**? (Yousuf, 12: 39).

Say, (O Mu'hammed): "Allah is the Creator of everything, and He is the One, **the Prevailing Subduer**" (Al-Ra'd, 13: 16).

(It will be) on the Day the Earth will be replaced by another Earth, and the heavens (as well), and all (creatures) will come out before Allah, the One, **the Prevailing Subduer** (Ibrahim, 14: 48).

Say, (O Mu'hammed): "I am only a warner, and there is not any deity except Allah, the One **the Prevailing Subduer**" (Sad, 38: 65).

If Allah had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; He is Allah, the One, **the Prevailing Subduer** (Al-Zumar, 39: 4).

The Day they come forth nothing concerning them will be concealed from Allah. To whom belongs sovereignty this Day? To Allah, the One, **the Prevailing Subduer** (Ghafir, 40: 16).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it, saying: "Allahumma, Anta "Al-Qahhar" (O Allah, You are the Prevailing Subduer) over your creations, praise to You, help me to subdue my desires, enable me to avoid being subdued by human and jinni shaytans (satans), and not to be one of the wretched tyrants, who subdue Your good worshippers.

Nobody should be named as "Al-Qahhar" (the Prevailing Subduer), with the definite article (Al), as this is a Good Name of Allah, which refers to His unique capability to subdue all of His creations. In addition, no boy should be called "Qahir" (Subduer), without the definite article either, in avoidance of self-praise, which Allah, praise to Him, has discouraged, saying: "Do not self-praise. He knows better who is righteous" (Al-Najm, 53: 32). However, a boy can be named as "Abdul Qahhar" (Worshipper of the Prevailing Subduer), in recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by struggling to follow the commands of Allah, in their words and their deeds, towards better life for them, their families, their societies, and humanity as a whole. They should struggle to subdue their desires first, struggle against the whispering of

the Shaytan (Satan), and against human shaytans (satans), who corrupt societies and distort religious teachings, whether these are the rulers or the ruled.

Moreover, believers should work for the good of humanity, as a whole, by telling the truth, being guided by it, spreading it among people, and rebutting (uncovering) falsehoods, wherever these come from, locally or globally. This has become available to everyone, as a result of the information and communication revolutions, which we evidence today.

37. **Al-Wahhab: The Bestower** **الْوَهَّابُ**

"Al-Wahhab" (the Bestower), is an adjectival name, derived from the root verb "wahaba" (to bestow), which means to give away, grant, and provide, without looking for a return. It is also an amplified form of the adjectival name "Wahib," which shares the same root verb.

As a Good Name of Allah, "Al-Wahhab" (the Bestower) means that He, praise to Him, is the Bestower of provision, favors, bounties, power, mercy, offspring, spouses, and family to whoever He wills, of His creations, whether they ask for it, or not, without looking for a return from them.

This Good Name of Allah was mentioned **three times** in the Holy Quran. It was mentioned by those firm in knowledge (Al-i-'Imran, 3: 7), who thanked their Lord, Allah, for His guidance, asked for His mercy, and acknowledged His favors on them, saying: "You are the Bestower" (Al-i-'Imran, 3: 8). It also came as a description of Allah, praise to Him, by Himself, as "the Exalted in Might, the Bestower," in reference to His great mercy, which He bestows on His creations (Sad, 38: 9). Further, it came as a description of Allah, praise to Him, by Sulayman (Solomon), pbuh, in the context of asking his Lord, Allah, to bestow on him a unique kingdom, which nobody should have after him (Sad, 38: 35).

Thus, these verses provide us with the basic meaning of the Name of our Lord, "Al-Wahhab" (the Bestower), which means that He is the One, Who bestows on His creations that which nobody else can. He alone is the source of limitless mercy, and He alone is the One, Who is capable of giving a unique kingdom to one of His worshippers, in which his obedient subjects are composed of humans, jinn, and birds.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ أَنْتَ الْوَهَّابُ (آلِ عِمْرَانَ ، 3 : 8).

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ (ص ، 38 : 9).

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي ۗ إِنَّكَ أَنْتَ الْوَهَّابُ (ص ، 38 : 35).

(Those firm in knowledge say): "Our Lord, let not our hearts deviate after You have guided us, and bestow on us from Yourself mercy. Indeed, You are **the Bestower**" (Al-i-'Imran, 3: 8).

Or do (the disbelievers) have the treasuries of the mercy of your Lord, the Exalted in Might, **the Bestower**? (Sad, 38: 9).

(Sulayman, Solomon) said, "My Lord, forgive me and bestow on (grant) me a kingdom, which nobody should have after me. Indeed, You are **the Bestower**" (Sad, 38: 35).

The trait of Allah, praise to Him, as the One Who bestows on His creations, was mentioned **16 times** in the Holy Quran. It came **twice** in the imperative form, "**hab**" (bestow, grant), in the context of believers asking Him to bestow His mercy on them (Al-i-'Imran, 3: 8), and in Sulayman's (Solomon's) request to his Lord to bestow on him a kingdom which nobody else should have after him (Sad, 38: 35). It also came **twice** more

in the present tense form “**yahabu**” (He bestows), in which Allah, praise to Him, states that He bestows, on whoever He wills, female or male offspring (Al-Shoora, 42: 49).

The remaining **12 verses** contained the past tense verb “**wahaba**” (bestowed on), in reference to that which Allah, praise to Him, bestowed on His Messengers and Prophets, pbbht all. Six of these verses mentioned that Allah, praise to Him, bestowed on Ibrahim his two sons: Isma-il and Is’haq, as well as his grandson Ya’coob (Al-An’am, 6: 84; Ibrahim, 14: 39; Maryam, 19: 49; Maryam, 19: 50; Al-Anbiya, 21: 72; Al-Ankaboot, 29: 27).

The other six verses mentioned that our Lord, praise to Him, bestowed on Moussa (Moses) wisdom and made him of His Messengers (Al-Shu’ara, 26: 21), and out of His mercy, He bestowed on him his brother, Haroon (Aaron), as a Prophet (Maryam, 19: 53). He bestowed on Ayoob (Job) the return of his family and others to him (Sad, 38: 43), bestowed on Dawood (David) his son Sulayman (Sad, 38: 30), bestowed on Zakariya his son Ya’hya (John) (Al-Anbiya, 21: 90), and allowed His final Messenger, Muhammed, to marry a woman believer if she bestows herself to him (Al-A’hzab, 33: 50).

Applying knowledge about this Good Name of Allah is by calling upon Him, with it: “Allahumma, Anta "Al-Wahhab" (O Allah, You are the Bestower), bestow on me good offspring, and make me among those who will dwell Your Paradise, and guide me to be close to You, through doing good deeds, You are the Most Merciful.

Al-Ghazali, may Allah have mercy on his soul, opined that it would be unimaginable that a human being can reach the rank of “bestowing.” This is because a human can be a bestower if he/she “offers away all of his/her possessions, including his soul, for the sake of Allah, only. This act should not aim at anything else, including doing it “to reach the luxury of Paradise, or to avoid the Fire torment, or to gain anything humans aspire for.”

Thus, nobody should be named as "Al-Wahhab" (the Bestower), with the definite article (Al), as this is a Good Name of Allah, which refers to His uniqueness in giving away that which nobody else can, without looking for anything in return. Further, no boy should be called “Wahhab” (Bestower), without the definite article either, in avoidance of self-praise, which is discouraged, as explained earlier in the Name of “Al-Qahhar” (the Prevailing Subduer). However, a boy can be named as “Abdul Wahhab” (Worshipper of the Bestower), which is a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by striving to give away purely for the sake of Allah, praise to Him, not for gaining praise from recipients or for avoiding envy and hatred from others, in this lower life.

38. Al-Razzaq (pronounced as ar-razzaq): The Provider, the Sustainer الرَّزَّاقُ

"Al-Razzaq" (the Provider, the Sustainer) is an adjectival name, derived from the root verb “razaqa,” which means to provide and to sustain, by giving away freely. It is also an amplified form of the adjectival name “Raziq,” which shares the same root verb.

As a Good Name of Allah, "Al-Razzaq" is the One Who has created provision and made it available to His creations, including humans, jinn, animals, insects and plants. He is generous in His sustenance to His creations, whether they ask Him or not, without looking for a return from them.

This Good Name of Allah was mentioned **once** in the Holy Quran (51: 58). It means that He, praise to Him, is the Provider and the Sustainer of all of His creations, including the jinn, humans, animals, insects, and plants.

Verses 51: 56-58 mention that Allah, praise to Him, has created the jinn and humans for the sole purpose of worshipping Him. He does not need them to provide for or feed Him. Rather, He provides them with the provision which satisfies their needs, including food, drinks, clothing, sheltering, and transportation.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ
ذُو الْقُوَّةِ الْمَتِينِ ﴿٥٨﴾ (الدَّارِيَّاتُ ، 51: 58).

And I have not created the jinn and the humans except to worship Me. (56) I do not want from them any provision (sustenance), nor do I want them to feed Me. (57) Indeed, it is Allah who is **the Provider (the Sustainer)**, the Possessor of Power, the Strong (58) (Al-Dharyyat, 51: 56-58).

The root verb “**razaqa**” (to provide, to sustain) is mentioned in its various forms and derivatives **122 times**, in the Holy Quran. It was mentioned **37 times** in the past tense, as in Al-Ma-ida, 5: 88; **15 times** in the present tense, as in Al-Baqara, 2: 212; **3 times** in the future tense, as in Al-Haj, 22: 58, **5 times** in the imperative form, as in Al-Ma-ida, 5: 114.

وَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ (الْمَائِدَةُ ، 5: 88).

وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ (الْبَقَرَةُ ، 2: 212).

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا **لَيَرْزُقَنَّهُمُ** اللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ (الْحَجُّ ، 58: 22).

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۗ **وَارْزُقْنَا**
وَأَنْتَ خَيْرُ الرَّازِقِينَ (الْمَائِدَةُ ، 5: 114).

And eat of what Allah has **provided** for you, (which is) lawful and good. And avoid (punishment of) Allah, in whom you are believers (Al-Ma-ida, 5: 88).

And Allah **provides** for whom He wills, without account (generously) (Al-Baqara, 2: 212).

And those who emigrated for the cause of Allah, then they were killed or died, Allah **will provide** for them a good provision. And indeed, it is Allah who is the Best of Providers (Al-Haj, 22: 58).

Said 'Eissa (Jesus), the son of Mary: "O Allah, our Lord, send down to us a table (spread with food) from the heaven, to be for us a festival, for the first of us and the last of us, and a sign from You. And **provide for us**, and You are the Best of Providers (Al-Ma-ida, 5: 114).

In addition, there are **55 nouns** mentioned in the Holy Quran, which are derived from the root verb “razaqa” (to provide, to sustain), such as in verse, 51: 22. Other derivatives were “raziqeen” (providers, sustainers), which was mentioned **once**, as a plural adjective, in verse 15: 20; "Al-Razzaq" (the Provider, the Sustainer)," which was mentioned **once**, as this Good Name of Allah, in verse 51: 58, and “**Khayr Al-Raziqeen**” (the Best of Providers, the Best of Sustainers), which was mentioned **5 times**, as the following Good Name of Allah.

وَفِي السَّمَاءِ **رِزْقَكُمْ** وَمَا تُوعَدُونَ (الدَّارِيَّاتُ ، 51: 22).

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ (الْحَجْرُ ، 15 : 20).

And in the heaven is your **provision** and whatever you are promised (Al-Dhariat, 51: 22).

And We have made for you therein means of living and (for) those for whom you are not **providers** (Al-Hijr, 15: 20).

Al-Ghazali pointed to two types of provision. The visible provision includes food, which is necessary to the body. The invisible provision includes knowledge and inspiration, for the minds and the hearts, which is the more noble type, as its fruits extend forever while the fruits of the visible type strengthen the body for a short period of time. Allah, praise to Him, is the Creator and the Giver of both types of provision, but He "extends provision for whom He wills and is capable (of doing that)" (Al-Ra'd, 13: 26).

Consequently, applying knowledge about this Good Name of Allah is by calling upon Him, to get both types of provision, saying: "Allahumma, Anta "Al-Razzaq" (O Allah, You are the Provider, the Sustainer), provide for me and my family from your vast provision, of food, drinks, clothing, shelter, and whatever else my body needs. "Allahumma, Anta "Al-Razzaq," provide me with useful wisdom and knowledge, guide me to the right path in that which I say or do, and make me the means to help spread your provisions to your creations, "ya Razzaq, ya Kareem" (O Provider, O Generous).

Nobody should be named as "Al-Razzaq" (the Provider, the Sustainer), with the definite article (Al), as this is a Good Name of Allah, which refers to His uniqueness in providing both types of provision for all of His creations, without looking for anything in return. Nobody else can do that. Further, no boy should be called "Razzaq" (Provider), without the definite article either, in avoidance of self-praise, which is discouraged, as explained earlier. However, a boy can be named as "Abdul Razzaq" (Worshipper of the Provider), which is a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by helping others to get provision, through teaching and advising them, as well as helping them getting and keeping their jobs. Believers should also do their best to earn and spend their wealth through the rightful means ('halal), which Allah, praise to Him, allowed. They will be held accountable for that, on the Day of Reckoning, as mentioned in the 'Hadith of the Messenger of Allah, pbuh. ⁶⁰

39. **Khayr Al-Raziqeen** (pronounced as **khairur raziqeen**): The Best of Providers, The Best of Sustainers **خَيْرُ الرَّازِقِينَ**

"Khayr Al-Raziqeen" (the Best of Providers, the Best of Sustainers) is an adjectival combined name, composed of two words. The first is "Khayr," which is a comparative adjective, meaning better and more beneficial than others. It is derived from the verb "khaara," which means to prefer, choose, and select. The second word is "Al-Raziqeen" (the Providers, the Sustainers), which is a noun, derived from the verb "razaqa" (to provide, to sustain).

As a Good Name of Allah, "Khayr Al-Raziqeen" means that He, praise to Him, is the ultimate Provider and the Sustainer of all of His creations, including the jinn, humans, animals, insects, and plants. In particular, He is the Best of Providers, in comparison to other providers, such as parents who provide for their children and governments which provide for their needy populations.

This Good Name of Allah was mentioned **five times** in the Holy Quran, reminding believers that He is the Best of Providers. It was mentioned in the context of descending the food table on 'Eissa (Jesus), peace to him, and his disciples (Al-Ma-ida, 5:114); rewarding those, who are killed or die for the sake of Allah (Al-

'Haj, 22: 58); assuring the last Messenger, pbuh, that his reward is going to be by the Best of the Providers, not by the people (Al-Muminoon, 23: 72); encouraging believers to spend in the sake of Allah (Saba, 34: 39); and discouraging believers from leaving the Prophet alone and going to diversion and trading (Al-Jumu'a, 62: 11).

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ (المائدة، 5: 114).

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ (الحج، 58: 22).

أَمْ تَسْأَلُهُمْ خَرْجًا فَقَرَاجُ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ (المؤمنون، 23: 72).

قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ (سبأ، 34: 39).

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا وَتَرَكَوْكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ (الجمعة، 62: 11).

Said Jesus, the son of Mary, "O Allah, our Lord, send down to us a table (spread with food) from the heaven to be for us a festival, for the first of us and the last of us, and a sign from You. And provide for us, and You are **the Best of Providers**" (Al-Ma-ida, 5: 114).

And those who emigrated for the cause of Allah and then were killed or died - Allah will surely provide for them a good provision. And indeed, it is Allah who is **the Best of Providers** (Al-'Haj, 22: 58).

Or do you, (O Muhammad), ask them for payment? But the reward of your Lord is best, and He **the Best of Providers** (Al-Muminoon, 23: 72).

Say, "Indeed, my Lord extends the provision for whom He wills of His worshippers, and He is capable of (restricting it). And whatever thing you spend (in His cause), He will compensate it; and He is **the Best of Providers**" (Saba, 34: 39).

But when they saw a (trading) transaction or a diversion, (O Muhammad), they rushed to it and left you standing. Say, "What is with Allah is better than diversion and trading (business transactions), and Allah is **the Best of Providers**" (Al-Jumu'a, 62: 11).

Applying knowledge about this Good Name of Allah is by calling upon Him, to get both types of provision, saying: "Allahumma, Anta Khayrur Raziqeen" (O Allah, You are the Best of Providers, the Best of Sustainers), provide for me and my family from your vast provision, of food, drinks, clothing, shelter, and whatever else my body needs.

"Allahumma, Anta Khayrur Raziqeen," provide me with the useful wisdom and knowledge, guide me to the right path in what I say or do, and make me the means to help spread your provisions to your creations, ya Razzaq, ya "Khayrur Raziqeen."

Nobody should be named as "Khayrur Raziqeen," as this is a compound Good Name of Allah, which refers to His uniqueness in providing both types of provision for all of His creations, without looking for anything

in return. Nobody else can do that. However, a boy can be named as “Abdul Razzaq,” or “Abdul Raziq” (Worshipper of the Provider), which is a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to provide for themselves and their families. They should also help others to get provision, through teaching and advising them, as well as helping them getting and keeping their jobs.

40. **Al-Fatta’h**: The Opener, The Judge **الْفَاتِحُ**

“Al-Fatta’h” (The Opener, the Judge) is an adjectival name, derived from the root verb “fata’ha” (to open, to judge, to guide through revelation, to separate two things, and to support a party against another). It is also an amplified form of the adjectival name “Fati’h,” which shares the same root verb.

Thus, “Al-Fatta’h” (the Opener, the Judge) is one of the Good Names of Allah, which means that He is the One Who opens the doors of mercy to humanity through His revealed guidance. He is also the One Who rules between people with justice on the Day of Judgment, opening a clear path or distinction between right and wrong. Moreover, He opens doors of provision, knowledge, and power for His worshippers, doors of mercy for those who repent, and He supports believers in their struggle against tyrants.

This Good Name of Allah was mentioned **once** in the Holy Quran, in verse 34: 26, in which our Lord, Allah, praise to Him, tells His Messenger, Muhammed, pbuh, to say to the polytheists, who rejected his call to them, that Allah will bring them together with His Messenger, on the Day of Judgment, to give them the right judgment they deserve.

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَاتِحُ الْعَلِيمُ (سَبَأٌ ، 34 : 26).

Say: "Our Lord will bring us together; then He will judge between us in truth (rightly), as He is the Judge, the Knowing" (Saba, 34: 26).

The root verb “fata’ha” (to open, to judge) was mentioned in its various forms and derivatives **33** times, in the Holy Quran. It was mentioned **10** times in the noun form, as in verse 4: 141, in which it came to mean victory. It was also mentioned **14** times in the past tense, as in verse 2: 78, to mean opening doors of provision; **6** times in the present tense, as in verse 35: 2, to mean sending down the mercy of Allah on people; **twice** in the imperative form, as in verse 7: 89, to mean judging among people; and **once** in the adjectival form, as in verse 38: 50, to describe Paradise with its opened doors.

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ (النِّسَاءُ ، 4 : 141).

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِندَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ (البَقَرَةُ ، 2 : 76).

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَعَثَةٌ فَإِذَا هُمْ مُبْلِسُونَ (الْأَنْعَامُ ، 6 : 44).

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِن بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (قَاطِرٌ ، 35 : 2).

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ (الْأَعْرَافُ ، 7 : 89).

جَنَّاتِ عَدْنٍ مَّفْتَحَةٌ لَهُمُ الْأَبْوَابُ (ص ، 38: 50).

Those who watch you (with bad intentions). Then if you gain a **victory** from Allah, they say, "Were we not with you?" (Al-Nisa, 4: 141).

And when they meet those who believe, they say, "We have believed"; but when they are alone with one another, they say, "Do you talk to them about what Allah has **revealed** to you so they can argue with you about it before your Lord?" Do you not reason? (Al-Baqara, 2: 76).

So, when they forgot that by which they had been reminded, We **opened** to them the **doors** of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were (then) in despair (Al-An'am, 6: 44).

Whatever Allah **sends down** to people of **mercy**, none can withhold it; and whatever He withholds, none can release it thereafter. And He is the Exalted in Might, the Wise (Fatir, 35: 2).

Our Lord, **judge** between us and our people in truth, and You are the Best of Judges (Al-A'araf, 7: 89).

Gardens of Eden (perpetual residence), whose **doors** are **opened** to them (Sad, 38: 50).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Al-Fatta'h" (O Allah, You are the Opener, the Judge), open for me, my parents, and my family the doors of Your mercy and the doors of Your everlasting Paradise. Open for me the love of your Book, to learn it, and to teach it to people. Be my supporter against those who do injustice to me, in this life, and rule between us with truth, on the Day of Reckoning, Praise to You, You are "Al-Fatta'h, Al-'Aleem" (the Judge, the Knowing).

Nobody should be named as "Al-Fatta'h" (the Opener, the Judge), with the definite article (Al), as this is a Good Name of Allah, which refers to His uniqueness as the One Who opens the doors of mercy and Paradise, and the One Who is the only Judge, on the Day of Reckoning.

Further, no boy should be called "Fatta'h" (Opener, Judge), without the definite article either, in avoidance of self-praise, which is discouraged, as explained earlier. However, a boy can be named as "Abdul Fatta'h" (Worshipper of the Opener, the Judge), which is a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to learn and teach the Book of Allah, the Holy Quran, to people, to be merciful in dealing with them, and to judge among them with the truth, whether these are members of their families, their relatives, or members of their society, or any other human beings wherever they are.

41. **Khayr Al-Fati'heen** (pronounced as **Khayrul Fati'heen**): The Best of Openers, The Best of Judges خَيْرُ الْفَاتِحِينَ

"**Khayrul Fati'heen**" (The Best of Opener, the Best of Judges) is an adjectival compound name, composed of two words. The first is "**Khayr**," which is a comparative adjective, meaning better and more beneficial than others. It is derived from the verb "**khaara**," which means to prefer, choose, and select.

The second word is "**Al-Fati'heen**" (The Best of Opener, the Best of Judges), which is a noun, derived from the root verb "**fata'ha**," meaning to open, to judge, to guide through revelation, to separate two things, and to support a party against another.

As a Good Name of Allah, "Khayrul Fati'heen" means that He, praise to Him, is the Best of Openers and the Best of Judges, if compared with anyone of His creations, because of His uniqueness in opening the doors of mercy to humanity through His revealed guidance. He is also the One Who rules between people with justice on the Day of Judgment, opening a clear path or distinction between right and wrong. Moreover, He opens doors of provision, knowledge, and power for His worshippers, doors of mercy for those who repent, and He supports believers in their struggle against tyrants.

This Good Name of Allah was mentioned **once** in the Holy Quran, in verse 7: 89, which told us about the verbal exchange between Prophet Shu'ayb, peace be to him, and the arrogant disbelievers among his people, who threatened to drive him and other believers out of their village if they do not stop believing in Allah (7:88). He answered them that he would not do that. Then, he supplicated to Allah, to rule between the believers and the disbelievers with the truth, as He, praise to Him, is the Best of Judges (7: 88).

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لُنْخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ (الأعراف ، 7 :88).

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا افْتَحَ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ (الأعراف ، 7 :89).

Said the eminent ones who were arrogant among his people, "We will surely evict you, O Shu'ayb, and those who have believed with you from our village, or you return to our religion." He said, "Even if we were unwilling?" (Al-A'araf, 7: 88).

We would have invented against Allah a lie if we returned to your religion after Allah had saved us from it. And it is not for us to return to it, unless Allah, our Lord, wills (for us to do that). Our Lord has encompassed everything in knowledge. Upon Allah we have relied. Our Lord, judge (rule, decide) between us and our people in truth, and You are **the Best of Judges**." (Al-A'araf, 7: 89).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Khayrul Fati'heen" (O Allah, You are the Best of Openers, the Best of Judges), open for me, my parents, and my family the doors of Your mercy and the doors of Your everlasting Paradise. Open for me the love of your Book, to learn it, and to teach it to people. Be my supporter against those who do injustice to me, in this life, and rule between us with truth, on the Day of Reckoning, Praise to You, You are "Khayrul Fati'heen"

Nobody should be named as "Khayrul Fati'heen" (the Best of Openers, the Best of Judges), as this is a compound Good Name of Allah, which refers to His uniqueness as the One Who opens the doors of mercy and Paradise, and the One Who is the only Judge, on the Day of Reckoning. However, a boy can be named as "Abdul Fatta'h" (Worshipper of the Opener, the Judge), which is a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to learn and teach the Book of Allah, the Holy Quran, to people, to be merciful in dealing with them, and to judge among them with the truth, whether these are members of their families, their relatives, or members of their society, or any other human beings wherever they are.

42. **Al-'Aleem** (pronounced in many cases as **Al-'Aleemu**): The Knowing, The Knowledgeable, The Omniscient **الْعَلِيمُ**

"Al-'Aleem" (The Knowing, the Knowledgeable, the Omniscient) is an adjectival name, derived from the root verb "alima" (to know, get acquainted with, realize, feel, ascertain). It is also an amplified form of "Aalim"

and shares the same root verb with three other adjectival names. These are 'Aalimu Al-Ghaybi (the Knower of the Unknown), 'Aalimu Al-Ghaybi wa Al-Shahada (Knower of the Unknown and the Known), and 'Allam Al-Ghiyob (Knower of the Unknowns).

As one of the Good Names of Allah, "Al-'Aleem" (The Knowing, the Knowledgeable) means that Allah, praise to Him, Knows everything. While the knowledge of His most intelligent creations (angels, jinn, and humans) is limited, His knowledge is limitless. He knows the past, present, future, and that which has not been, as mentioned in the Holy Quran and the 'Hadiths of the Prophet, pbuh. ⁶¹

This Good Name of Allah, "Al-'Aleem" was mentioned **32 times** in the Holy Quran, with the definite article (Al), together with another Good Name of His, in each verse. It came **15 times** with "Al-Samee'u" (the Hearer), **6 times** with "Al-'Hakeem" (the Wise), **6 more times** with "Al-'Azeez" (the Exalted in Might), **twice** with "Al-Khallaq" (the Creative Creator), **once** with **each** of "Al-Fattah" (the Opener, the Judge), "Al-Qadeer" (the Inherently Capable), and "Al-Khabeer" (the Expert), as in the following examples:

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (المائدة ، 5 : 76).

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (البقرة ، 2 : 32).

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (الأنعام ، 6 : 96).

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأَتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾ (الحجر ، 15 : 85-86).

قُلْ لَا تُسْأَلُونَ عَمَّا أُجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾ (سبأ ، 34 : 25-26).

اللَّهُ الَّذِي خَلَقَكُمْ مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِّن بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ (الرؤم ، 30 : 54).

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَرْوَاحِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَن بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ (التحریم ، 66 : 3).

Say: "Do you worship, besides Allah, what has no (power to) harm or benefit you?" But Allah is **the Hearer, the Knower** (Al-Ma-ida, 5: 76).

(The angels) said: "Exalted are You, we have no knowledge except what You have taught us. Indeed, You are **the Knowing, the Wise**" (Al-Baqara, 2: 32).

(Allah is) the cleaver of the daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of **the Exalted in Might, the Knowing** (Al-An'am, 6: 96).

And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming. So, forgive with gracious forgiveness. (85) Indeed, your Lord - He is **the Creative and Constant Creator, the Knowing** (86) (Al-'Hijr, 15: 85-86).

Say: "You will not be asked about what we committed, and we will not be asked about what you do." (25)
 Say: "Our Lord will bring us together; then He will judge between us in truth. And He is **the Judge, the Knowing**" (26) (Saba, 34: 25-26).

Allah is the One Who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is **the Knowing, the Inherently Capable** (Al-Room, 30: 54).

And (remember) when the Prophet confided to one of his wives a statement; and when she informed (another) of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said: "Who told you this?" He said: "**the Knowing, the Expert** informed me" (Al-Ta'hreem, 66: 3).

By looking at the above verses, in which the Name of "Al-'Aleem" came with the definite article (Al), we learn many meanings related to it. Allah, praise to Him, is the Knowing, Who knows everything, because He is the God, Who created everything, including the heavens, the Earth, that which is between them, and those who inhabit them. He knows that humans are created weak in the womb, then they become strong after birth, and they return back to their weakness before death. He knows the sins people commit as well as their good deeds, that which they say, and that which they talk secretly to each other. He knows who among people sleeps and taught angels that which angels knew. With His knowledge, He is capable of granting children even to infertile women. He is knowledgeable of the movement of the sun and the moon, and the benefits humans get from that movement. He knows the Book, which He descended as His guidance to humanity, and the parts of the Scriptures on which Children of Israel disputed among each other. He hears and knows the supplications of His worshippers and that which He answers them with. He knows the circumstances of each of His creations. So, He showers them with His mercy, wise decrees, and provision. ⁶²

This Good Name of Allah, "Al-'Aleem" (the Knowing, the Knowledgeable) was also mentioned in the Holy Quran, without the definite article (Al), and sometimes together another Good Name of His. Thus, Allah, praise to Him, is Knowing (Knowledgeable) of everything. He knows what is in people's hearts, of what they say and do. He is Vast in His knowledge, which encompasses His vast dominion. He is Knowing of the grateful among His worshippers, Hearer of what they say, Forbearing of them. He is also Knowing, as reflected in His great wisdom, expertise, and precision decrees of what was, is, will be, and what has not been. ⁶³

More meanings can be learned about this Good Name of Allah, "Al-'Aleem," from the contexts of verses, which contain the past-tense verb "**'alima**" (**knew**) and the present-tense verb "**ya'lamu**" (**knows**). Thus, Allah, praise to Him, knows that which people hide, show, disguise, keep in their decision-making part of the mind (self), and their whispering about it. He knows what is in their hearts, their secrets, announcements, and what their cheating eyes hide. He knows people's deeds and actions, as well as their indecisions and decisions. He knows what they did not and do not know, the corrupt and the good among them, that which they spend, pledge to spend, and that which they earned rightly or wrongly.

He knows the ultimate destination of every stepping creature. He has the keys of the unknown, which His creations do know about. He knows that which is on the land and in the sea, every falling leaf, or underground seed, the soft and the solid, all recorded in a clear Book. He knows His enemies and enemies of the believers. He knows that some people are liars, so are the hypocrites among them. He knows that which females carry, and how the wombs expand and contract. He has the knowledge about the Hour (the beginning of the Last Day). He knows what each person will earn in the future, and where he/she will die. He knows that which goes in earth, comes out of it, descends from the sky, and flies up, limping (ya'ruj), in

it. He knows the early generations of people and the last ones as well as that which is in the heavens and the Earth, and He is the only One Who knows His soldiers.

Further, Allah, praise to Him, knows that which angels did and do, while they do not know anything of His knowledge except that which He allows them. He taught His Messengers and Prophets, peace be upon them all, that which they did not know. He taught Yousuf (Joseph) how to interpret dreams; Al-Khadir: knowledge unknown to other people; Dawood (David): how to make shields; Sulayman: the meaning of bird utterances; the Messiah Jesus: The Book, wisdom, Torah, and Engeel (New Testament); and Muhammed: The Holy Quran, his night prayer, and that which he did not know. He is the only One Who knows the ultimate interpretation of the Holy Quran. He taught humans how to speak and how to write, as well as that which they did not know. He knows that some humans may not be able to perform prayers at night, because of sickness, or hard work during the day, or as a result of fighting for the sake of Allah. Therefore, recitation of what they can from the Holy Quran is acceptable from them. ⁶⁴

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-'Aleem" (O Allah, You are the Knowing, the Knowledgeable), of me and of all of Your creations. Have mercy on me, my family, and your worshippers, and guide us to the right path. I ask You to increase my useful knowledge, with which I get closer to You, through using it in what I say, do, and teach it to people. "... My Lord, expand for me my chest (put my heart at peace) (25) And ease for me my task (26) And untie the knot from my tongue (27) So, they can understand my speech (28) (Ta-Ha, 20: 25-28). You are the Knowing, the Knowledgeable of Your creations, praise to You.

Nobody should be named as "Al-'Aleem" (the Knowing, the Knowledgeable), with the definite article (Al), as this is a Good Name of Allah, which refers to His uniqueness as the One Whose ultimate knowledge encompasses His vast dominion, and Whose creations are incapable of knowing it.

Further, no boy should be called " 'Aleem" (Knowing, Knowledgeable), without the definite article either, in avoidance of self-praise, which is discouraged, as explained earlier. However, a boy can be named as "Abdul 'Aleem" (Worshipper of the Knowing, the Knowledgeable), which is a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to learn that which is beneficial and good, particularly the Book of Allah, the Holy Quran, and the Sunna of His Final Messenger, Muhammed, pbuh. They should teach them to people, starting with those close to him/her, to help them know their Creator, praise to Him, Who wants the best for them, in this life and in the hereafter.

43. 'Aalimu Al-Ghaybi (pronounced as 'aalimul ghaybi): Knower of the Unknown **عَالِمُ الْغَيْبِ**

" 'Aalimu Al-Ghaybi" (Knower of the Unknown) is an adjectival compound name, composed of two words. The first is " 'Aalimu," which is an adjectival name, derived from the verb root verb " 'alima," meaning to know, get acquainted with, realize, feel, ascertain. The second word is "Al-Ghayb," which is a noun, derived from the verb "ghaba," meaning to hide and shield from realization and senses, particularly eyes and sights.

Thus, as a Good Name of Allah, " 'Aalimu Al-Ghaybi" means that He, praise to Him, knows that which is unknown to His creations, including what has been hidden and shielded from their realization, and from what their senses can reach. He knows what is in the heavens and the Earth, as well as, what people think about, say, and do secretly. Nobody can know that except Him. He knows everything. While the knowledge of His most intelligent creations (angels, jinn, and humans) is limited, His knowledge is limitless. He knows the past, present, future, and that which has not been, as mentioned before in the Name of "Al-'Aleem."

This compound Good Name of Allah was mentioned **three times** in the Holy Quran. It came in verse 34: 3 in the reference to the knowledge of Allah, praise to Him, of the unknown. This came in the context of His reply to the disbelievers who questioned the coming of the Hour (which ushers the Last Day). He confirmed

its coming, adding that He knows everything in the heavens and the Earth, no matter how much small it is, as this is recorded in a Clear Book.

It also came in verse 35: 38, which mentioned His knowledge of what is in people's hearts. In verse 72: 26, we learn that Allah, praise to Him, does not allow His knowledge of the unknown to be known to anyone else, except for whoever He approves of His messengers. Even these, He sends observers before and after them, to record their deeds and what comes out as a result.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ **عَالِمِ الْغَيْبِ** ۗ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ (سَبَأٌ ، 34: 3).

إِنَّ اللَّهَ **عَالِمِ الْغَيْبِ** السَّمَاوَاتِ وَالْأَرْضِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (فَاطِرٌ ، 35: 38).

عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَن ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْأَلُكُم مِّن بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ رَاصِدًا ﴿٢٧﴾ لِّيَعْلَمَ أُن قَدْ أبلغوا رسالاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾ (الْجِنُّ ، 72: 26).

But those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you. (Allah is) Knower of the unseen." Not absent from Him is an atom's weight within the heavens or within the earth, or (what is) smaller than that or greater, (all are recorded) in a clear register (Saba, 34: 3).

Indeed, Allah is Knower of the unknown of the heavens and Earth. Indeed, He is Knowing of that within the chests (hearts) (Faṭīr, 35: 38).

(He is) Knower of the unknown, and He does not disclose His (knowledge of the) unknown to anyone (26), except whom He has approved of messengers, He sends before each messenger and behind him observers (27), so he may know that they have conveyed the messages of their Lord, and He has encompassed whatever is with them, and has enumerated all things in number (28) (Al-Jinn, 72: 26).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta " 'Aalimu Al-Ghaybi" (O Allah, You are Knower of the Unknown), You know of me and of all of Your creations. Have mercy on me, my family, and your worshippers, and guide us to the right path.

Nobody should be named with this compound Good Name of Allah, as it refers to His uniqueness in knowing that which His creations do not know and are incapable of knowing. However, a boy can be named as "Abdul 'Aleem" (Worshipper of the Knowing, the Knowledgeable), which is a recognition of his worship to his Creator. This compound Good Name of Allah should not be divided into " 'Alim" or "Al-Ghayb," separately. Rather, it should be kept whole, as " 'Aalimu Al-Ghaybi," in referring to Allah, praise to Him.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to be guided by the Book of Allah, the Holy Quran, and the Sunna of His Final Messenger, Muhammed, pbuh, in what they say and do. They should not worry about the unknown future, as only Allah, praise to Him, is 'Aalimu Al-Ghaybi" (Knower of the Unknown), and Lord of the Worlds.

44. 'Aalimu Al-Ghaybi wa Al-Shahada (pronounced as 'aalimul ghaybi wash shahada):

Knower of the Unknown and the Known **عَالِمِ الْغَيْبِ وَالشَّهَادَةِ**

" 'Aalimu Al-Ghaybi wa Al-Shahada" (Knower of the Unknown and the Known) is an adjectival name, composed of three words. The first is " 'Aalimu," which is an adjectival name, derived from the verb root verb " 'alima," meaning to know, get acquainted with, realize, feel, ascertain. The second word is "Al-Ghayb," which is a noun, derived from the verb "ghaba," meaning to hide and shield from realization and

senses, particularly eyes and sights. The third word is "Al-Shahada," which is a noun, derived from the verb "shahida," meaning to know or reach, through senses or tools, and as a result to realize, ascertain, and judge. It also means acknowledgement and giving a testimony of what is known.

Thus, as a Good Name of Allah, " 'Aalimu Al-Ghaybi wa Al-Shahada" means that He, praise to Him, knows that which is unknown and known to His creations, including what has been hidden and shielded from their realization, and from what their senses can reach. He knows what is in the heavens and the Earth, as well as, what people think about, say and do secretly, or openly. Nobody can know that except Him. He knows everything. While the knowledge of His most intelligent creations (angels, jinn, and humans) is limited, His knowledge is limitless. He knows the past, present, future, and that which has not been, as mentioned before in the Name of "Al-'Aleem." Moreover, Allah, praise to Him, knows that which is known to His creations, including what they see, realize, know, think about, do secretly or openly, and what they can and cannot do.

This Good Name of Allah was mentioned **ten times** in the Holy Quran. It came in the reference to the timing of the blowing of the trumpet and its resulting horrors (Al-An'am, 6: 73); to His knowledge of those who were apologetic of not going out with the Messenger, pbuh (Al-Tawba, 9: 94); of people's deeds (Al-Tawba, 9: 105); of how everything is proportioned, what every female carries, and whether wombs will add fetuses or not (Al-Ra'd, 13: 9-8).

Moreover, "He arranges (each) matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which (people on Earth) count" (Al-Sajda, 32: 5-6). He is the Originator of the heavens and the Earth, the Judge among His creations, on the Day of Reckoning (Al-Zumar, 39: 46). He knows what His creations know and do not know (Al-'Hashr, 59: 22). He will tell them what they used to do during their lower life (Al-Jumu'a, 62: 8); and He is the Exalted in Might, the Wise (Al-Taghabun, 64: 18). He "has not taken any son, nor has there ever been with Him any deity. (If there had been), then each deity would have taken what it created, and some of them would have sought to overcome others" (Al-Muminoon, 23: 91-92).

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۗ قَوْلُهُ الْحَقُّ ۗ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ ۗ
عَالِمِ الْغَيْبِ وَالشَّهَادَةِ ۗ وَهُوَ الْحَكِيمُ الْحَبِيرُ (الأنعام ، 6: 73).

وَقُلْ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ۗ وَسَتُرَدُّونَ إِلَىٰ **عَالِمِ الْغَيْبِ وَالشَّهَادَةِ** فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (التَّوْبَةُ ، 9: 105).

قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ **عَالِمِ الْغَيْبِ وَالشَّهَادَةِ** أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ (الرَّؤْمِ
، 39: 46).

And it is He who created the heavens and earth in truth. And the day He says, "Be," and it is. His word is the truth. And His is the dominion (on) the Day the Horn is blown. (He is) **Knower of the unknown and the known**; and He is the Wise, the Acquainted (Al-An'am, 6: 73).

And say, "Do (as you will), for Allah will see your deeds, and (so, will) His Messenger and the believers. And you will be returned to the **Knower of the unknown and the known**, and He will inform you of what you used to do" (Al-Tawba, 9: 105).

Say, "O Allah, First Creator of the heavens and the Earth, **Knower of the unknown and the known**, You will judge between your worshippers over which they used to differ" (Al-Zumar, 39: 46).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta " 'Aalimu Al-Ghaybi wa Al-Shahada" (O Allah, You are Knower of the Unknown and the Known), You know

of me and of all of Your creations. Have mercy on me, my family, and your worshippers, and guide us to the right path.

Nobody should be named with this compound Good Name of Allah, as it refers to His uniqueness in knowing that which His creations do not know and are incapable of knowing. However, a boy can be named as "Abdul 'Aleem" (Worshipper of the Knowing, the Knowledgeable), which is a recognition of his worship to his Creator. Furthermore, this is a compound Name, which should not be divided, such as referring to Allah, praise to Him, as " 'Alim" only. Rather, it should be kept whole, as " 'Aalimu Al-Ghaybi wa Al-Shahada."

Believers can benefit from the meanings of this Good Name of Allah by doing their best to be guided by the Book of Allah, the Holy Quran, and the Sunna of His Final Messenger, Muhammed, pbuh, in what they say and do. They should not worry about the unknown future, as Allah, praise to Him, alone is 'Aalimu Al-Ghaybi wa Al-Shahada" (Knower of the Unknown and the Known), and Lord of the Worlds.

45. 'Allam Al-Ghuyooob (pronounced as 'allamul ghuyooob): Knower of the Unknowns **عَلَّامُ الْغُيُوبِ**

" 'Allam Al-Ghuyooob" (Knower of the Unknowns) is an adjectival name, composed of two words. The first is "Allam" (Knower), which is derived from the root verb " 'alima," meaning to know, get acquainted with, realize, feel, and ascertain. The second word, "Al-Ghuyooob" (the Unknowns), is a noun, which is derived from the verb "ghaba," meaning to disappear, go away, and to be shielded from senses and realizations.

This Good Name of Allah means that He, praise to Him, is the Lord of the Worlds, who knows the unknowns of His vast dominion, including what happened, is happening, and will happen in it. He knows that which is encompassed in the worlds of heavens, Earth, other Earth-like planets, the Chair, and the Throne, as well as what and who are in there. While He knows what is shielded from the senses and realizations of His creations, they may not know, except what He made them capable of knowing or reaching, in their own worlds.

This Good Name of Allah was mentioned **four times** in the Holy Quran. It came in the reference to His knowledge of what His messengers could not know during their lower life and what happened after their death (Al-Ma-ida, 5: 109); of what 'Eissa (Jesus), peace be upon him, thought about, and what he said to people before being lifted to heavens (Al-Ma-ida, 5: 116); of people's secrets and their private conversations, as well as of the hypocrites who break their promises to Allah (Al-Tawba, 9: 75-78); and of those who disbelieve in the truth revealed to the final Prophet and Messenger of Allah (Saba, 34: 47-48).

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّا كُنَّا نَعْلَمُ مَا نُنَادِيكَ بِكَ (المائدة ، 5 : 109).

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِن دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ۚ إِن كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعَلَّمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (المائدة ، 5 : 116).

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهُ لَئِن آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٥﴾ فَلَمَّا آتَاهُمْ مِّن فَضْلِهِ بَخُلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾ فَأَعَقَبَهُمُ نِقَاحًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٨﴾ (التوبة ، 9 : 75-78).

قُلْ مَا سَأَلْتُكُمْ مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۚ إِن أَجْرِي إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٧﴾ قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَّامُ الْغُيُوبِ ﴿٤٨﴾ (سبأ ، 34 : 47-48).

(Be warned of) the Day when Allah will assemble the messengers and say: "What was the response you received?" They will say, "We have no knowledge. Indeed, it is You who is **Knower of the Unknown**" (Al-Ma-ida, 5: 109).

And when Allah said: "O 'Eissa (Jesus), Son of Maryam, did you say to the people: 'Take me and my mother as deities instead of Allah?'" He said: "Exalted are You! It was not for me to say that, to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the Unknown (Al-Ma-ida, 5: 116).

And among the (hypocrites) are those who made a covenant with Allah, (saying): "If He gives us from His bounty, we will surely give away charity, and we will surely be among the righteous." (75) But when He gave them from His bounty, they became stingy with it, and turned away in refusal. (76) So, He penalized them with hypocrisy in their hearts until the Day they will meet Him, because they did not deliver to Allah what they promised Him, and because they used to lie. (77) Did they not know that Allah knows their secrets and their private conversations, and that Allah is the **Knower of the Unknown**? (78) (Al-Tawba, 9: 75-78).

Say: "Whatever payment I might have asked of you, it is yours. My payment is only from Allah, and He is, over all things, Witness." (47) Say: "Indeed, my Lord projects the truth, **Knower of the Unknown**." (48) (Saba, 34: 47-48).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta " 'Allam Al-Ghuyooob (O Allah, You are Knower of the Unknowns), You know of me and of all of Your creations. Have mercy on me, my family, and your worshippers, and guide us to the right path.

Nobody should be named with this compound Good Name of Allah, as it refers to His uniqueness in knowing that which His creations do not know and are incapable of knowing, in His vast dominion. However, a boy can be named as "Abdul 'Aleem" (Worshipper of the Knowing, the Knowledgeable), which is a recognition of his worship to his Creator. Furthermore, it is a compound Name, which should not be divided, such as referring to Allah, praise to Him, as "Allam" only. Rather, it should be kept whole, as "Allam Al-Ghuyooob."

Believers can benefit from the meanings of this Good Name of Allah by doing their best to be guided by the Book of Allah, the Holy Quran, and the Sunna of His Final Messenger, Muhammed, pbuh, in what they say and do. They should not worry about the unknown future, as Allah, praise to Him, alone is 'Allam Al-Ghuyooob (Knower of the Unknowns), and Lord of the Worlds.

46. **Wasi'un 'Aleem: Vast (Encompassing), Knowing** **وَاسِعٌ عَلِيمٌ**

"Wasi'un 'Aleem" is an adjectival compound name, composed of two words. The first is "Wasi'u" (Wasi'un), which is an adjectival name, meaning "Vast" (Encompassing). It is derived from the verb "wasi'a," which means to be vast, to be much, and to encompass something. The second word is "'Aleem" ('Aleemun), which is also an adjectival name, derived from the verb "alima," meaning to know, get acquainted with, realize, feel, and ascertain.

Thus, as a Good Name of Allah, "Wasi'un 'Aleem" means that the knowledge of Allah, praise to Him, is so great that it encompasses His vast dominion. This includes

the heavens, the Earth-like planets, His Chair, His Throne, as well as whatever and whoever are therein (Al-Baqara, 2: 255).

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

Allah! There is no (other) God but He, the Eternally Living, the Maintainer (in charge of all things). Neither slumber nor sleep seizes Him. His is whatsoever in the Heavens and the Earth. Who is that who intercedes in His presence except by His permission? (Nobody does). **He knows** what is between their hands and what is behind them. And they do not surround a thing of His knowledge except whatever He wills. **His Chair encompasses** the heavens and the Earth, and it does not fatigue Him to preserve both of them (the Heavens and the Earth), and He is the High, the Great (Al-Baqara, 2: 255).

This compound Good Name of Allah, “Wasi’un ‘Aleem” (Vast, Encompassing, Knowing), was mentioned **seven times** in the Holy Quran. It came in reference to the vastness of God’s knowledge, which encompasses the east and the west (Al-Baqara, 2: 115); to His knowledge of the capabilities of His creations, in reference to His choice of Taloot (Saul) to be a king (Al-Baqara, 2: 247); His knowledge of the multiplying effects of good deeds, and His encouragement for doing such deeds, by promising His worshippers with multiple rewards (Al-Baqara, 2: 261); His knowledge that Al-Shaytan (Satan) scares people of poverty if they spend in the sake of Allah. However, Allah encourages them to spend in His sake, promising that He will give them of His bounty (grace) if they do so (Al-Baqara, 2: 268); His knowledge that His Book guides believers and helps them in their arguments with disbelievers (Al-i-Imran, 3: 73); His knowledge that some of the believers may revert from their religion, but when this happens, He will replace them with other believers, whom He loves, and who love Him (Al-Ma-ida, 5: 54); and of His command of marriage as a general rule, whether people are poor or rich, as marriage has great benefits to individuals and societies alike (Al-Noor, 24: 32).

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَنَمَّ وَجْهَ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (البقرة ، 2: 115).

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ بِالْمَلِكِ مِنْهُ وَلَمْ يُوتَ سَعَةً مِّنَ الْمَالِ ۚ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۗ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ (البقرة ، 2: 247).

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ (البقرة ، 2: 261).

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ (البقرة ، 2: 268).

وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ ۗ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ (آل عمران ، 3: 73).

يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ (المائدة ، 5: 54).

وَأَنْكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مَن عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ (النور ، 24: 32).

And to Allah belongs the sunrise (east) and the sunset (west). So, wherever you (may) turn, there is the Face of Allah. Indeed, Allah is **Vast (Encompassing), Knowing** (Al-Baqara, 2: 115).

And their prophet said to them, "Indeed, Allah has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is **Vast (Encompassing), Knowing** " (Al-Baqara, 2: 247).

The example of those who spend their wealth in the way of Allah is like a seed (of grain), which grows seven spikes, in each spike is a hundred grains. And Allah multiplies (His reward) for whom He wills. And Allah is **Vast (Encompassing), Knowing** (Al-Baqara, 2: 261).

The Shaytan (Satan) threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty (favors). And Allah is **Vast (Encompassing), Knowing** (Al-Baqara, 2: 268).

And do not trust except those who follow your religion." Say: "Indeed, the (true) guidance is the guidance of Allah. (Do you fear) lest someone be given (knowledge) like you were given or that they would (thereby) argue with you before your Lord?" Say: "Indeed, (all) bounty (favors) is in the hand of Allah, He grants it to whom He wills. And Allah is **Vast (Encompassing), Knowing** " (Al-i-'Imran, 3: 73).

O you who have believed, whoever of you should revert from his religion, Allah will bring forth (in their place) a people He will love and who will love Him, (who are) humble toward the believers, powerful against the disbelievers. They strive in the cause of Allah and do not fear the blame of a blamer (critic). That is the bounty (favor) of Allah; He bestows it upon whom He wills. And Allah is **Vast (Encompassing), Knowing** (Al-Ma-ida, 5: 54).

And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty (favors), and Allah is **Vast (Encompassing), Knowing** (Al-Noor, 24: 32).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Wasi'un 'Aleem." (O, Allah, You are Vast in Knowledge and favors to Your creations). I am asking You to give me of Your Vast bounty, and to enable me to increase my knowledge about You.

Nobody should be named with this compound Good Name of Allah, as it refers to His uniqueness in His ultimate knowledge and limitless bounty. However, a boy can be named as "Abdul 'Aleem" (Worshipper of the Knowing, the Knowledgeable), as it represents a recognition of his worship to his Creator. Furthermore, it is a compound Name, which should not be divided, such as referring to Allah, praise to Him, as "Wasi'u" (Wasi'un) only. Rather, it should be kept whole, as "Wasi'un 'Aleem."

Believers can benefit from the meanings of this Good Name of Allah by doing their best to gain as much as they can of the useful knowledge, and to be guided by the Book of Allah, the Holy Quran, and the Sunna of His Final Messenger, Muhammed, pbuh, in what they say and do. They should also be as merciful and forgiving as they can, in dealing with people, for knowing their weaknesses and the limitations of their capabilities.

47. **Al-Mu'heet**: The Surrounding and Encompassing, in His Knowledge and Power **المُحِيطُ**

"Al-Mu'heet" (The Surrounding and Encompassing, in His Knowledge and Power) is an adjectival name, derived from the verb "a'haṭa" (to notice, know, realize, and comprehend something totally, from all of its aspects). It also means "to surround and encompass something physically."

As a Good Name of Allah, “Al-Mu’heet” means that Allah, praise to Him, has noticed, known, realized, and totally comprehended everything, because He is the Creator of all things. He knows what was, is, and will be. Nothing can hide from His knowledge and reach, as He is over all of His creations, including His Throne, Chair, heavens, and Earth-like planets. ⁶⁵

This Good Name of Allah was mentioned **8 times** in the Holy Quran, without the definite article (Al). It came in verse 19 of Surat A-Baqara (Chapter 2), meaning that disbelievers cannot escape God’s punishment, which surrounds them. In the remaining 7 times, it came to refer to God’s total knowledge of what disbelievers say and do.

He knows what pleases and upsets disbelievers, and what they plot against believers (Al-i-Imran, 3: 120). He knows what those who betray themselves say at night, in disobedience to Allah, while they say something different in front of people (Al-Nisa, 4: 108). He totally comprehends what is in heavens and in Earth (Al-Nisa, 4: 126). He certainly knew that disbelievers came out of Makkah to fight Muslims in Badr, as a show-off, and with the intent to avert people from the path of Allah (Al-Anfal, 8: 47). He totally knew what the people of Prophet Shu’ayb, peace be upon him, used to do, including their corruption and cheating in business transactions (Hood, 11: 92). He is encompassing in His knowledge that disbelievers are in doubt of meeting their Lord (Fussilat, 41: 54), and that they disbelieve of the hereafter (Al-Burooj, 85: 19-20).

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ **مُحِيطٌ بِالْكَافِرِينَ** (البقرة ، 2 : 19).

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ۗ وَإِن تَصِيرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ **بِمَا يَعْمَلُونَ مُحِيطٌ** (آل عمران ، 3 : 120).

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ ۗ وَكَانَ اللَّهُ **بِمَا يَعْمَلُونَ مُحِيطًا** (التيساء ، 4 : 108).

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَانَ اللَّهُ **بِكُلِّ شَيْءٍ مُحِيطًا** (التيساء ، 4 : 126).

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن دِيَارِهِم بِطَرَا وَرِثَاءِ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ ۗ وَاللَّهُ **بِمَا يَعْمَلُونَ مُحِيطٌ** (الأنفال ، 8 : 47).

قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُم مِّنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا ۗ إِنَّ رَبِّي **بِمَا تَعْمَلُونَ مُحِيطٌ** (هود ، 11 : 92).

أَلَا إِنَّهُمْ فِي مَرِيَةٍ مِّن لِّقَاءِ رَبِّهِمْ ۗ أَلَا إِنَّهُ **بِكُلِّ شَيْءٍ مُحِيطٌ** (فصلت ، 41 : 54).

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩٦﴾ وَاللَّهُ **مِن وَرَائِهِمْ مُحِيطٌ** ﴿٢٠٠﴾ (البزوج ، 85 : 19-20).

Or (it is, like a rainstorm from the sky within which is darkness, thunder, and lightning. They put their fingers in their ears (so, they may not hear) the thunderclaps, in dread of death, but Allah is **Surrounding (Encompassing) of the disbelievers** (Al-Baqara, 2: 19).

If something good happens to you, it upsets them; but if something bad befalls you, they rejoice at it. But if you persevere and maintain righteousness, their ill wishes will not harm you at all. Allah, of what they do, is **Encompassing in His Knowledge** (Al-i-'Imran, 3: 120).

They conceal (their evil intentions and deeds) from the people, but they cannot conceal (them) from Allah, and He is with them (in His knowledge)] when they spend the night in (saying) that which He does not accept of speech. And ever is Allah, of what they do, **Encompassing in His Knowledge** (Al-Nisa, 4: 108).

And to Allah belongs whatever is in the heavens and whatever is on the Earth. And ever is Allah, of **everything, Encompassing in His Knowledge** (Al-Nisa, 4: 126).

And do not be like those who came forth from their homes insolently and to be seen by people and (intending to) avert (them) from the way of Allah. And Allah, of what they do, is **Encompassing in His Knowledge** (Al-Anfal, 8: 47).

(Shu'ayb) said, "O my people, is my family more respected for power by you than Allah? And you put Him behind your backs (in neglect). Indeed, my Lord is, of what you do, **Encompassing in His Knowledge** (Hood, 11: 92).

Unquestionably, they are in doubt about the meeting with their Lord. Unquestionably He is, of everything, **Encompassing in His Knowledge** (Fussilat, 41: 54).

In fact, those who disbelieve are in denial. (19) And Allah is, from behind them, **Encompassing** (20) (Al-Burooj, 85: 19-20).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-"Mu'heet" (O, Allah, You are the Encompassing in Knowledge) of all that you created. Save me, my family, and your worshippers from falling into any wrongdoing, and guide us to the right path.

Nobody should be named with this Good Name of Allah, as it refers to His uniqueness in His Encompassing knowledge, which includes all of His creations. However, a boy can be named as "Abdul Mu'heet" (Worshipper of the Encompassing in His Knowledgeable), as this name represents a recognition of his worship to his Creator.

Believers can live up to the meanings of this Good Name of Allah by doing their best to gain as much as they can of the useful knowledge, which benefits them during this life and in the hereafter. Nevertheless, they need to be humble, as no matter how much knowledge they may gain, it is so minuscule in comparison with the encompassing knowledge of Allah, praise to Him.

48. **Al-Samee'u** (pronounced as **as-samee'u**): The Hearer, The All-Hearing **السَّمِيعُ**

"Al-Samee'u" (the All-Hearing, the Hearer) is an adjectival name, derived from the verb "sami'a" (to hear, listen, know, and comprehend through sound). As a Good Name of Allah, it means the One who Hears all things, everywhere in His vast dominion, including what people say, whether it was whispering or spoken loudly, and whether it is a supplication by a believer, or a disobedience uttered by a disbeliever.

This Good Name of Allah was mentioned **19 times** in the Holy Quran, **with** the definite article (Al). In **15 times** of them, it was mentioned with another Good Name of Allah, "**Al-'Aleem**" (the Knowing) which means that Allah, praise to Him, knows what happens to His creations by listening to them. In the remaining **4 times**, it came with a third Good Name of Allah, "**Al-Baseer**," (the Seer) which means that Allah knows what happens to His creations by listening to them, and by seeing them.

وَأَذِ يَرْفَعُ إِبْرَاهِيمَ الْفَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلَ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (البقرة ، 2 : 127).

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (الإسراء ، 1 : 17).

And (mention) when Ibrahim (Abraham) was raising the foundations of the House, and (with him) Isma-il (Ishmael), (saying): "Our Lord, accept (this) from us. Indeed, You are **the Hearing, the Knowing** (Al-Baqara, 2: 127).

Exalted is He, who took His worshipper by night, from Al-Masjid Al-'Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is **the Hearing, the Seeing** (Al-Isra, 17: 1).

The Good Name of Allah, "**Al-Samee'u**" was mentioned together with another Good Name of Allah, "Al-'Aleem," in the context of the supplication uttered by Ibrahim (Abraham) and his son, Isma-il (Ishmael), peace be upon them, while they were rebuilding Al-Ka'ba. It was also mentioned with what people say, whether they are believers or disbelievers; with what the wife of 'Imran said about her daughter, Maryam; with the claim that Allah is a third of three, by those who worship 'Essa (Jesus), peace be upon him, while he is not capable of benefiting or harming them; with mentioning God's creations, in their movements and their pauses; with the completion of His Word to humanity, which nobody can change; with His command to believers to incline towards peace if their enemies incline towards it; with assuring His Messenger, peace and blessings be upon him, not to be sad of what the disbelievers say; with answering Yousuf's (Joseph's), peace be upon him, supplication to shield him of the Court women's plotting against him; with the knowledge of Allah of what is said in the heavens and the Earth; with what the Prophet, pbuh, says while standing and prostrating, in his prayers; with the glad tidings to believers, who look for meeting their Lord, that they will have great rewards; with His provision, praise to Him, to people and other living beings; with turning to Allah for protection from the whispering of the Shaytan; and with descending the Holy Quran, at the Night of Decree (Laylatul Qadr), as a mercy to the worlds.

The Good Name of Allah, "Al-Samee'u" was also mentioned together with a third Good Name of Allah, "Al-Baseer," in the context of taking His Messenger, pbuh, in a night journey, from Al-Masjid Al-'Haram in Makkah, to Al-Masjid Al-Aqsa in Baytul Maqdis; with mentioning that Allah, praise to Him: "judges with truth, while those, they (the disbelievers) invoke besides Him, do not judge with anything"; with seeking refuge with Allah, when hearing "those who dispute the signs of Allah without (any) authority having come to them"; and with mentioning that Allah, praise to Him, is the "Creator of the heavens and the Earth, Who has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing." ⁶⁶

This Good Name of Allah was mentioned **26 times** in the Holy Quran, **without** the definite article (Al). In **17 times** of them, it was mentioned with another Good Name of Allah, "Aleem" (Knowing, Knowledgeable). This means that Allah, praise to Him, knows what happens to His creations by hearing them. In **6 times**, it came with a third Good Name of Allah, "Baseer" (Seer, All-Seeing), which means that He knows what happens to His creations by hearing and seeing them. Further, it came **once** with a fourth Good Name of Allah, "Qareeb" (Near, Close), which means that He is close to His creations, and consequently capable of hearing them, even if they whisper. Moreover, it came **twice** as a description of Allah, praise to Him, as "Hearer of Supplication," to encourage His worshippers to call on Him.

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (البقرة ، 2 : 181).

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (النساء ، 4 : 58).

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ (سَبَأٌ ، 34: 50).

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ (آلِ عِمْرَانَ ، 3: 38).

Then, whoever alters the bequest after he has heard it, the sin is only upon those who have altered it. Indeed, Allah is **Hearing and Knowing** (Al-Baqara, 2: 181).

Indeed, Allah commands you to render trusts to whom they are due; and when you judge between people, to judge with justice. Excellent is that which Allah preaches you with. Indeed, Allah is ever **Hearing and Seeing** (Al-Nisa, 4: 58).

Say, "If I went astray (err), I would only go astray (err) against myself. But if I am guided, it is by what my Lord reveals to me. Indeed, He is **Hearing and Near**" (Saba, 34: 50).

At that (moment), Zakariya (Zechariah) called upon his Lord. He said: "My Lord, grant me from Yourself a good offspring. Indeed, You are **Hearing of supplication**" (Al-i-'Imran, 3: 38).

Allah, praise to Him, was mentioned as "**Hearing, Knowing**" in the context of mentioning Him as Hearing of what a person says as his/her will, at the moments of death. He knows whether those who heard it observe the will or change it. These two Good Names of Allah were also mentioned together with the command of Allah to believers to be righteous, to do good deeds, and to mediate for reconciliation among people; with divorce proceedings; with fighting for the sake of Allah; with the rule that there is no compulsion in religion; with mentioning that members of the family of 'Imran were descendants of the family of Ibrahim (Abraham), and both of them were descendants of the family of Noo'h (Noah) and Adam, peace be upon all of them; with mentioning preparations for the battle of U'hud by the Prophet, pbuh, and the believers; with the statement that "Allah does not like the public mention of evil, except by one who has been wronged."

Further, these two Good Names of Allah were mentioned with taking refuge with Allah, at the whispering of the Shaytan; with mentioning that Allah supported believers in their fighting against disbelievers in the battle of Badr; with mentioning the positions of the believers and disbelievers before the battle; with mentioning that "Allah would not change a favor, which He had bestowed upon a people, until they change what is within themselves" ; with mentioning that among the Bedouins were some who considered what they spent as a loss, and were waiting for misfortunes to befall on believers; with mentioning that giving charity purifies believers and prayer gives them peace and assurance; with the warning for believers not to follow footsteps of the Shaytan; with the relaxation of clothes rules for elderly women, who are no longer candidates for marriage; and with advising believers not to put their opinions before the commands of Allah and the teachings of His Messenger.⁶⁷

Mentioning Allah, praise to Him, as "**Hearing, Seer**" came with His command to believers to "render trusts to whom they are due and ... to judge with justice" ; with mentioning that Allah has the rewards of this life and in the hereafter; that He "causes the night to enter the day and causes the day to enter the night" ; that He "chooses from the angels messengers and from the people" ; that the creation and resurrection of humans is easy on Allah, just like doing that to a single soul ; with His saying: "Allah has heard the speech of the one who argues with you, (O Muhammad), concerning her husband and directs her complaint to Allah. And Allah hears your dialogue" ; with His saying: "Say: If I should err, I would only err against myself. But if I am guided, it is by what my Lord reveals to me." Allah, praise to Him, was also mentioned as "Hearer of Supplication," when "Zakariya (Zechariah) called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring" ; and with Ibrahim (Abraham), peace be to him, saying: "Praise to Allah, who has granted to me in old age Isma'il (Ishmael) and Is'haq (Isaac)."⁶⁸

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Al-Samee'u" (O, Allah, You are the Hearer) of all of Your creations, the "Seer" of their conditions, the "Near"

to them, in answering their calls. Protect me, my family, and your worshippers from any harm, and guide us to the right path, in what we say and do.

Nobody should be named with this Good Name of Allah, with the definite article or without it, as it refers to the uniqueness of Allah, in His absolute ability to hear everything in His dominion. However, a boy can be named as “Abdul Samee’” (Worshipper of the Hearer), as this name represents a recognition of his worship to his Creator.

Believers can live up to the meanings of this Good Name of Allah by doing their best to listen carefully and attentively to those who speak to them. So, they may be able to give them useful replies and effective interaction. Thus doing, their attentive listening may lead to strengthening human ties and to more happiness among people.

49. **Al-Baṣeer:** The Seer, The All-Seeing **الْبَصِيرُ**

"Al-Baṣeer" (The All-Seeing, the Seer) is an adjectival name, derived from the verb “baṣura” (to understand and comprehend through seeing). As a Good Name of Allah, it means the One Who sees all things, everywhere in His dominion, and understands their existence and activities, whether seen by His creations or unseen by them. As Al-Ṭabari put it: He is the Seer, who sees the believers and their good deeds, which will be rewarded and He sees the disbelievers and their wrongdoing, which will cause them to be punished.

‘Umar Bin Al-Khattab, mAbpwh, narrated a ‘Hadith, in which the Messenger of Allah, pbuh, answered a question asked by Jibril, peace be upon him, about l’hsan. He said: “It is to worship Allah as if you are seeing him, and while you do not see Him, He truly sees you.” ⁶⁹

This Good Name of Allah was mentioned **4 times** in the Holy Quran, **with** the definite article (Al), together with another Good Name of Allah, "**Al-Samee’u**," in the context of mentioning the Night Journey (Al-Isra wal Mi’raj) of the Messenger of Allah, pbuh, from the ‘Haram Masjid in Makkah to Al-Aqsa Mosque, in Al-Quds (Al-Isra, 17: 1). It also came with mentioning that Allah, praise to Him, “judges with truth, while those they invoke besides Him do not judge with anything” (Ghafir, 40: 20). In addition, it was mentioned with a command to Muslims to seek refuge in Allah if they hear “those who dispute concerning the signs of Allah, without (any) authority having come to them” (Ghafir, 40: 56). Finally, it came with mentioning the favor of Allah to humans, by making for them from themselves mates (Al-Shoora, 42: 11).

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (الْإِسْرَاءُ ، 17: 1).

وَاللَّهُ يَفْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَفْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ (غَافِرٌ ، 40: 20).

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (غَافِرٌ ، 40: 56).

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ (الشُّورَى ، 42: 11).

Exalted is He, who took His worshipper by night, from Al-Masjid Al-‘Haram (in Makkah) to Al-Masjid Al-Aqsa (in Jerusalem), whose surroundings We have blessed, to show him of Our signs. Indeed, He is **the Hearing, the Seeing** (Al-Isra, 17: 1).

And Allah judges with truth, while those they invoke besides Him do not judge with anything. Indeed, Allah is **the Hearing, the Seeing** (Ghafir, 40: 20).

Indeed, those who dispute concerning the signs of Allah, without (any) authority having come to them, there is not, within their chests, except pride, (the extent of) which they cannot reach. So, seek refuge in Allah. Indeed, it is He who is **the Hearing, the Seeing** (Ghafir, 40: 56).

(He is) Creator of the heavens and the Earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is **the Hearing, the Seeing** (Al-Shoora, 42: 11).

This Good Name of Allah was also mentioned **38 times** in the Holy Quran, **without** the definite article (Al). It was mentioned **5 times**, together with another Good Name of Allah, "Samee'u" (All-Hearing), **5 times** with a third Name, "Khabeer" (Acquainted), **5 times** with the word " 'ibad" (worshippers), **4 times** alone, as "Baṣeer" (All-Seeing), and **19 times** with people's deeds, as in the following examples:

إِنَّ اللَّهَ بِأَمْرِكُمْ أَنْ تُوَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ **سَمِيعًا بَصِيرًا** (البقرة ، 2: 58).

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ **خَبِيرًا بَصِيرًا** (الإسراء ، 17: 30).

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَىٰ ظَهْرهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۗ فَإِذَا جَاءَ أَجْلُهُمْ قَانَ اللَّهُ كَانَ **بِعِبَادِهِ بَصِيرًا** (فاطر ، 35: 45).

مَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ۗ أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ **بَصِيرًا** (الفرقان ، 25: 20).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۗ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ **بَصِيرٌ** (البقرة ، 2: 110).

Indeed, Allah commands you to render trusts to whom they are due, and when you judge between people to judge with justice. Excellent is that which Allah preaches (instructs) you. Indeed, Allah is ever **Hearing, Seeing** (Al-Baqara, 2: 58).

And how many have We destroyed from the generations after Noo'h (Noah). And sufficient is your Lord, concerning the sins of His worshippers, as **Acquainted, Seeing** (Al-Isra, 17: 17).

And if Allah were to impose blame on the people for what they have earned, He would not leave upon it (the Earth) any stepper (creature). But He defers them for a specified term. And when their time comes, then indeed Allah has ever been, **of His worshippers, Seeing** (Fatir, 35: 45).

And We did not send before you, (O Muhammad), any of the messengers, except that they ate food and walked in the markets. And We have made some of you (people) as trial for each other: Will you have patience? And ever is your Lord, **Seeing** (Al-Furqan, 25: 20).

And establish prayer, and give charity (zakat), and whatever good you put forward for yourselves, you will find it with Allah. Indeed, Allah **of what you do, is Seeing** (Al-Baqara, 2: 110).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Al-Baseer" (O, Allah, You are the Seer) of all of Your creations, the Hearer of them, and the Acquainted with their conditions. Protect me, my family, and your worshippers from any harm, and guide us to the right path, in what we say and do.

Nobody should be named with this Good Name of Allah, with the definite article or without it, as it refers to the uniqueness of Allah, in His absolute ability to see, understand, and comprehend everything in His dominion. However, a boy can be named as "Abdul Baseer" (Worshipper of the Seer), as this name represents a recognition of his worship to his Creator.

Believers can live up to the meanings of this Good Name of Allah by remembering always that Allah sees them, in their secret and open deeds. They should do their best to observe the commands of Allah and avoid disobedience to Him. Further, they should try to understand and comprehend the meanings of what they see around them, and of what they can see in the vast dominion of Allah, praise to Him.

50. Al-'Hakeem: The Wise Judge, The Perfect **الْحَكِيمُ**

"Al-'Hakeem" (The Wise Judge) is an adjectival name, derived from the verb "hakama" (to judge, pass a ruling, and to come up with a sound opinion). It shares the same root verb with three other compound adjectival names. These are "Khairu Al-'Hakimeen" (The Best of Judges), "A'hkamu Al-'Hakimeen" (The Wisest of Judges), and Wasi'un 'Hakeem (Vast, Encompassing, in His Wisdom).

As one of the Good Names of Allah, "Al-'Hakeem" means that He, praise to Him, is the just Judge, Who rules among His creations with absolute justice. He is right, truthful, and sound, in what He says, because of His total knowledge of His dominion, which He created, with what and who live in it. He is in total perfection in all of what He says and does, Exalted above any deficiency, because He knows what was, is, will be, and what had not been, as pointed before in His Good Name of "Al-'Aleem."

This Good Name of Allah was mentioned **33 times** in the Holy Quran, **with** the definite article (Al). It came **6 times** with another Good Name of Allah, "**Al-'Aleem**" (the Knowing), **3 times** with a second Name, "**Al-Khabeer**" (the Acquainted), **24 times** with a third Name, "**Al-'Azeez**" (The Exalted in Might). Thus, His wisdom came in association with His vast knowledge, acquaintance with His creations, and His exalted might, as mentioned in the following verses:

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (البقرة، 2: 32).

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ (الأنعام، 6: 73).

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (البقرة، 129).

They (the angels) said, "Exalted are You, we have no knowledge, except what You have taught us. Indeed, it is You who is **the Knowing, the Wise**" (Al-Baqara, 2: 32).

And it is He, who created the heavens and the Earth in truth. And the day He says, "Be," and it is. His word is the truth. And His is the dominion (on) the Day the Horn is blown. (He is) Knower of the unknown and the known; and He is **the Wise, the Acquainted** (Al-An'am, 6: 73).

Our Lord, and send among them a messenger from themselves, who will recite to them Your verses, and teach them the Book and wisdom, and purify them. Indeed, You are **the Exalted in Might, the Wise**" (Al-Baqara, 2: 129).

This Good Name of Allah was also mentioned **59 times** in the Holy Quran, **without** the definite article (Al). It came once with the following **four** other Good Names of Allah: "**Hameed**" (praiseworthy), "**Tawwab**" (Acceptant of Repentance), "**Wasi'u**" (Vast), and "**Khabeer**" (Acquainted).

Moreover, it came **twice** with a fifth Name, "**Aliy**" (High), **23** times with a sixth Name, "**Azeez**" (Exalted in Might), **30** times with a seventh Name, "**Aleem**" (Knowing). Thus, His wisdom, praise to Him, came in association with His might, Highness, acquaintance with His creations, vast knowledge, and being praiseworthy by His worshippers, for His mercy on them, and His promise to accept their repentance, as mentioned in the following verses:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ (فُصِّلَتْ ، 41 : 42).

وَأُولَٰئِكَ فَضَّلْنَا اللَّهُ عَلَيْهِمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ (النُّور ، 24 : 10).

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا (النِّسَاء ، 4 : 130).

الرَّ كِتَابٌ أَحْكَمْتُ آيَاتِهِ ثُمَّ فَصَّلْتُ مِنْ لَّدُنِّي حَكِيمٍ خَبِيرٍ (هُودٌ ، 11 : 1).

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۗ إِنَّهُ عَلِيمٌ حَكِيمٌ (الشُّورَى ، 42 : 51).

رُسُلًا مُّبْتَلِينَ وَمُنذِرِينَ لِّئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ وَكَانَ اللَّهُ عَزِيمًا حَكِيمًا (النِّسَاء ، 4 : 165).

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (النِّسَاء ، 4 : 17).

Falsehood cannot approach it (the Holy Quran) from before it or from behind it; (it is) a revelation from a (Lord who is) **Wise and Praiseworthy** (Fussilat, 41: 42).

And if not for the favor of Allah upon you and His mercy, and (because) Allah is **Acceptant of Repentance, Wise** (Al-Noor, 24: 10).

But if they separate (by divorce), Allah will enrich each (of them) from His abundance. And ever is Allah **Encompassing, Wise** (Al-Nisa, 4: 130).

Alif, Lam, Ra, (is) a Book whose verses have been perfected and then presented in detail from (One Who is) **Wise, Acquainted** (Hood, 11: 1).

And it is not for any human being that Allah should speak to him except by revelation, or from behind a partition (barrier), or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is **Most High, Wise** (Al-Shoora, 42: 51).

The repentance accepted by Allah is for those who do wrong in ignorance, then repent soon after. It is those whom Allah accepts their repentance, and Allah is ever **Knowing, Wise** (Al-Nisa, 4: 17).

(We sent) messengers as bringers of good tidings and warners, so that mankind will have no argument against Allah after the messengers. And ever is Allah **Exalted in Might, Wise** (Al-Nisa, 4: 165).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta “Al-‘Hakeem” (O, Allah, You are the Wise Judge). You rule over Your creations with justice. Your words are right, true, and sound. You know Your dominion, which You created, with what and who in it. You are in total perfection of all what you say and do. You are exalted above any deficiency. Protect me, my family, and your worshippers from any harm, and guide us to the right path, in what we say and do.

Nobody should be named with this Good Name of Allah, with the definite article, or without it, as it refers to His uniqueness, in His absolute justice, His total perfection in His words and actions, and His exaltation above any deficiency. However, a boy can be named as “Abdul ‘Hakeem” (Worshipper of the Wise Judge), as this name represents a recognition of his worship to his Creator.

Believers can live up to the meanings of this Good Name of Allah by trying as much as they can to be wise in what they say and do. This requires them to persist in gaining as much knowledge as they can, while training themselves to be patient, restrained, listening to both sides in any dispute, and consulting with the experts about the disputed issues. These traits will help them to be more capable of administering wise justice among people, starting with their family members and relatives, then with others they interact with in society, particularly their subordinates, or the ones they can rule over, as a result of their institutional positions.

51. **Khayr Al-'Hakimeen** (pronounced as **khayrul 'hakimeen**): The Best of Judges **خَيْرُ الْحَاكِمِينَ**

"**Khayr Al-'Hakimeen**" (The Best of Judges), is an adjectival compound name, composed of two words. The first is "**Khayr**," which is a comparative adjective, meaning better and more beneficial than others. It is derived from the verb "**khaara**," which means to prefer, choose, and select. The second word is "**Al-'Hakimeen**," which is an adjectival name, derived from the verb "‘hakama" (to judge, pass a ruling, to come up with a sound opinion).

As one of the Good Names of Allah, "**Khayr Al-'Hakimeen**" means that He, praise to Him, is the Best of Just and Wise Judges, because He alone is the One Who judges among all of His creations, with absolute justice. All other judges cannot do what He does because of their limitations in time, place, capability, and knowledge.

He is right, truthful, and sound, in what He says, because of His total knowledge of His dominion, which He created, including what and who live in it. He is in total perfection in all of what He says and does, Exalted above any deficiency, because He knows what was, is, and will be, as well as what had not been, as pointed before in His Good Name of "Al-'Aleem."

This compound Good Name of Allah was mentioned **three times** in the Holy Quran. It came in the context of Shu'ayb's advice, peace be upon him, to the believers, to be patient, until Allah judges over those who did not believe (Al-A'araf, 7: 87). It also came with the command of Allah, praise to Him, to His Messenger, pbuh, to follow what is revealed to him, and be patient, until Allah judges between the guided believers and the misguided disbelievers, who refused his call to them (Yoonus, 10: 109). Further, it came as a quote from Yousuf's (Joseph's) eldest brother, that he would not leave Egypt until Allah judges for him to do so (Yoosuf, 12: 80).

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا ۗ وَهُوَ خَيْرُ الْحَاكِمِينَ (الأعراف ، 7 :87).

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۗ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾ (يُونُسُ ، 10: 109).

فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا ۗ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ ۗ فَلَنْ أُبْرَحَ الْأَرْضَ حَتَّىٰ يَأْتِيَ لِي أَمْرٌ أَوْ يَحْكُمَ اللَّهُ لِي ۗ وَهُوَ خَيْرُ الْحَاكِمِينَ (يُوسُفُ ، 80: 12).

(Shu'ayb said): And if there is a group among you who has believed in that with which I have been sent, and a group that has not believed, then be patient until Allah judges between us. And He is **the Best of Judges**." (Al-A'araf, 7: 87).

Say (O, Muhammed): "O people (humankind), the truth has come to you from your Lord. So, whoever is guided is only guided for (the benefit of) his soul, and whoever goes astray, he only goes astray against it. And I am not over you a patron." (108) And follow what is revealed to you, and be patient, until Allah will judge. And He is **the Best of Judges**. (109) (Yoonus, 10: 109).

So, when they (Yousuf's brothers) had despaired of him, they secluded themselves in private consultation. The eldest of them said, "Do you not know that your father has taken upon you an oath by Allah, and before (that) you failed in (your duty to) Yousuf (Joseph)? So, I will never leave (this) land until my father permits me, or Allah judges (decides) for me, and He is **the Best of Judges** (Yoosuf, 12: 80).

The verb "hakama" (to judge, to pass a ruling) and its derivatives were mentioned **31 times** in the Holy Quran, in relation to the judgment of Allah, praise to Him. It came **once** in the form of a request by the Prophet, pbuh, to Allah to judge between him and the disbelievers (Al-Anbiya, 21: 102). It also came **once** in the future tense form, in the saying of Allah that He will judge between followers of 'Eissa (Jesus) and those who disbelieved in him (Al-i-'Imran, 3: 55). Further, it came **once** in the past tense form, when the arrogant disbelievers will say, on the Day of Reckoning, that Allah judged among His creations (Ghafir, 40: 48). Moreover, it came **11 times** in the present tense form, which indicates future, in the reference to the Day of Reckoning, when Allah judges among His worshippers (creations), concerning what they used to dispute about, during their lower life (Al-Baqara, 2: 113). In addition, it came **17 times** as a noun derived from it, in reference to the "judgment" of Allah, praise to Him, among His worshippers (creations), on the Day of Reckoning (Al-An'am, 6: 62), as in the following verses:

قَالَ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ (الْأَنْبِيَاءُ ، 21: 102).

إِذْ قَالَ اللَّهُ يَا عِيسَىٰ ابْنُ مَرْيَمَ إِنِّي فَخَرْتُكِ بِالْحَقِّ ۗ فَاخْكُمِ بَيْنَهُمْ فِي مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (آلِ عِمْرَانَ ، 3: 55).

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ (غَافِرُ ، 40: 48).

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۗ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۗ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ (الْبَقَرَةُ ، 2: 113).

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ ۗ لَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاكِمِينَ (الْأَنْعَامُ ، 6: 62).

(The Prophet) said: "My Lord, **judge** (between us) rightly (in truth). And our Lord is the Beneficent, the One Whose help is sought against that which you describe" (Al-Anbiya, 21: 102).

(Mention) when Allah said: "O 'Eissa (Jesus), indeed, I will end your record (of living on Earth), and raise you to Myself, and purify you from those who disbelieve, and make those who follow you superior to those who disbelieve, until the Day of Rising (Resurrection). Then, to Me is your return, and I (**will**) **judge** between you, concerning that in which you used to dispute (Al-i-'Imran, 3: 55).

Those who had been arrogant will say: "Indeed, all (of us) are in it. Indeed, Allah has **judged** between the worshippers" (Ghafir, 40: 48).

The Jews said: "The Christians have nothing (true to stand on)", and the Christians said: "The Jews have nothing (true to stand on)", although they (both) recite the Scripture. Thus, the ones who do not know (the polytheists) said the same as their words. But Allah (**will**) **judge** between them on the Day of Rising (Resurrection), concerning that over which they used to dispute (Al-Baqara, 2: 113).

Then, they (His worshippers) are returned to Allah, their true Lord. Unquestionably, His is **the judgment**, and He is the Swiftest of Accountants (Al-An'am, 6: 62).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta **Khayrul 'Hakimeen**" (O, Allah, You are the Best of Wise Judges). You rule over all of Your creations with absolute justice. Nobody else can do that, because of their limitations in time, place, capability, and knowledge. Protect me, my family, and your worshippers from any harm, and guide us to the right path, in what we say and do.

Nobody should be named with this Good Name of Allah, as it refers to His uniqueness, in His absolute justice among all of His creations. He is in total perfection in His words and actions, and He is exalted above any deficiency. However, a boy can be named as "Abdul 'Hakeem" (Worshipper of the Wise Judge), as this name represents a recognition of his worship to his Creator. Furthermore, this compound Good Name of Allah should not be divided, such as referring to Allah, praise to Him, as "**Khayr**" only, or "Al-'Hakimeen." Rather, it should be kept whole, as "**Khayr Al-'Hakimeen**."

Believers can benefit from the meanings of this Good Name of Allah by trying as much as they can to be wise in what they say and do. This requires them to persist in gaining as much knowledge as they can, while training themselves to be patient, restrained, listening to both sides in any dispute, and consulting with the experts about the disputed issues. These traits will help them to be more capable of administering wise justice among people, starting with their family members and relatives, then with others they interact with in society, particularly their subordinates, or the ones they can rule over, as a result of their institutional positions.

52. **A'hkam Al-'Hakimeen** (pronounced as **a'hkamul 'hakimeen**):

The Wisest of Judges أَحْكَمُ الْحَاكِمِينَ

"A'hkam Al-'Hakimeen" (The Wisest of Judges), is an adjectival compound name, composed of two words. The first is "A'hkam," which is a superlative adjective, meaning the wisest. The second word is "Al-'Hakimeen," which is an adjectival name, derived from the verb "hakama" (to judge, pass a ruling, to come up with a sound opinion).

As one of the Good Names of Allah, "A'hkamu Al-'Hakimeen" means that He, praise to Him, is the Wisest of Just and Wise Judges, because nobody else is equal to Him in His justice, truth, and soundness of ruling. He alone Who judges among all of His creations with absolute justice. No other judges can do that because of their limitations in time, place, capability, and knowledge.

He is the Wisest of Judges because of His total knowledge of His dominion, which He created, including what and who live in it. He is in total perfection in all of what He says and does, Exalted above any deficiency, because He knows what was, is, and will be, as well as what had not been, as pointed before in His Good Name of "Al-'Aleem."

This compound Good Name of Allah was mentioned **twice** in the Holy Quran. It came in the context of Noo'h's (Noah's) call on his Lord to save his son from drowning, acknowledging that He is the Wisest of Judges (Hood, 11: 45). It also came with the statement that Allah, praise to Him, is the Wisest of Judges in His judgement over those who deny His religion, warning them that they will be punished among the lowest of the low, in the Hellfire (Al-Teen, 95: 4-8).

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ (هُودٌ ، 11 : 45).

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾ فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ ﴿٧﴾ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾ (التَّيْنُ ، 96 : 4-8).

And Noo'h (Noah) called to his Lord, and said: "My Lord, indeed, my son is of my family, and indeed, Your promise is right (true), and You are **the Wisest of Judges**" (Hood, 11: 45).

We have certainly created the human (being) in the best of stature. (4) Then, We return him to the lowest of the low, (5) Except for those who have believed and done good (righteous) deeds, for they will have a reward uninterrupted. (6) So, what yet causes you (the human being) to deny religion (the Message of Allah, and the Day of Recompense)? (7) Is not Allah **the Wisest of Judges**? (8) (Al-Teen, 95: 4-8).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta 'A'hkamul 'Hakimeen" (O, Allah, You are the Wisest of Judges), nobody is equal to You in Your just, truthful, and sound justice, as You alone rule over all of Your creations, with absolute justice. Nobody else can do that, because of their limitations in time, place, capability, and knowledge. Protect me, my family, and your worshippers from any harm, and guide us to the right path, in what we say and do.

Nobody should be named with this Good Name of Allah, as it refers to His uniqueness, in His absolute justice among all of His creations. He is in total perfection in His words and actions, and He is exalted above any deficiency. However, a boy can be named as "Abdul 'Hakeem" (Worshipper of the Wise Judge), as this Name represents a recognition of his worship to his Creator. Believers can benefit from the meanings of this Good Name of Allah by following what was mentioned in the Name of "Al-'Hakeem."

53. Wasi'un 'Hakeem: Vast, Encompassing in His Wise Judgment **وَاسِعٌ حَكِيمٌ**

"Wasi'un 'Hakeem" (Vast, Encompassing in His Wise Judgment) is an adjectival compound name, composed of two words. The first is "Wasi'un," which is an adjectival name, derived from the verb "wasi'a," meaning to be vast, to be much, and to encompass something. The second word is "'Hakeem" (Wise Judge), which is also an adjectival name, derived from the verb "'hakama," meaning to judge, pass a ruling, and to come up with a sound opinion.

Thus, as a Good Name of Allah, "Wasi'un 'Hakeem" means that He, praise to Him, is the Wise Judge, Who rules among His creations with absolute justice. The provision He provides for them is so much and so vast that it encompasses all of them, wherever they are and how much they need. He is Wise in giving it to whoever He wants, with the precise proportions, as "everything with Him is by due measure" (Al-Ra'd, 13: 8).

This Good Name of Allah, "Wasi'un 'Hakeem," was mentioned **once** in the Holy Quran, in the context of addressing the divorce issue. Allah, praise to Him, has commanded that husbands and wives try to resolve

their differences, and to allow relatives from both sides to arbitrate between them (Al-Nisa, 4: 128). However, if they still want a divorce, then He has promised to give each of them from His abundance, as He is Vast in His Wise Judgment (Al-Nisa, 4: 128).

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (النِّسَاءُ ، 4 : 35).

وَأِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا (النِّسَاءُ ، 4 : 130).

And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted (Al-Nisa, 4: 35).

But if they separate (by divorce), Allah will enrich each (of them) from **His abundance**. And ever is Allah **Vast (Encompassing, Abundant), Wise** (Al-Nisa, 4: 128).

In his interpretation of this verse (Al-Nisa, 4: 128), Al-Tabari mentioned that Allah, praise to Him, provides for the divorced men and women, so they become independent of each other. They may get new spouses, who are better than the former ones, so they may maintain their chastity. Allah, praise to Him, is Vast in His provision to His creations, and He is Wise in allowing the irreconcilable couples to divorce.

Al-Qurtubi followed Al-Tabari, saying that if they do not reconcile and insist on divorce, they still need to keep their faith in Allah, Who may enable a divorced man to marry another woman, who may make him happier. Likewise, He may enable a divorced woman to marry a more generous man, who is better off than the former one.

Ibn Katheer reiterated that if they divorce, then Allah, praise to Him, will make them independent of each other. They may be compensated by a better replacement of spouses, as He is Vast in His provision, great in His giving, and Wise in His will, decrees and commands.

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta “Wasi’un ‘Hakeem” (O, Allah, You are Vast, Encompassing in Your Wise Judgment). Nobody is equal to You in Your just, truthful, and sound justice. Give me from Your vast abundance more provision and more wisdom and guide my spouse to reach reconciliation with me.

Nobody should be named with this Good Name of Allah, as it refers to His uniqueness, in His absolute justice among all of His creations. He is Vast in His provision and compensation for His worshippers. However, a boy can be named as “Abdul ‘Hakeem” (Worshipper of the Wise Judge), as this Name represents a recognition of his worship to his Creator. Believers can benefit from the meanings of this Good Name of Allah by following what was mentioned in the Name of “Al-‘Hakeem.”

54. **Al-Laṭeef: The Subtle, The Gentle, The Gracious to His creations** **اللطيف**

"Al-Laṭeef" (The Subtle, the Gentle, the Gracious to His creations) is an adjectival name, derived from the verb “latafa” (to know and realize subtly, to be kind, gentle, lenient, and giving help). As a Good Name of Allah, it means that He is Subtle as He sees and comprehends His creations, but they cannot see or comprehend Him. Despite His Might, He is still Gracious to His creations, caring for them, and providing them with what they need to survive. It also means that He, praise to Him, knows, realizes, and comprehends even the tiniest of things, including thoughts of His creations, which explains His care, leniency, gentleness, and assistance to them.

This Good Name of Allah was mentioned **seven times** in the Holy Quran. In **five times**, it came together with another Name, “**Al-Khabeer**” (the Expert), which means that His care for His creations comes from His expertise and acquaintance of them, and of His dominion as a whole.

This Name was also mentioned **twice with** the definite article (Al). It was mentioned in a reference to the statement that Allah, praise to Him, is capable of perceiving visions of His creations, while their visions cannot perceive Him (Al-An’am, 6: 103). His subtleness and His grace to His creations are explained as reflections of His expertise and knowledge about them, including their secret and public conversations (Al-Mulk, 67: 13-14).

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

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ (المَلِكُ ، 67 : 13-14).

Visions (of His creations) do not perceive Him, but He perceives visions, and He is **the Subtle, the Expert** (Acquainted)

And conceal your speech or publicize it, indeed, He is Knowing of that within the chests (thoughts). (13) Does He who created not know, while He is **the Subtle, the Expert** (Acquainted)? (14) (Al-Mulk, 67: 13-14).

In addition, this Good Name of Allah was mentioned **five times** in the Holy Quran, **without** the definite article. In **three times**, it came together with another Good Name of Allah “**Khabeer**” (Expert, Acquainted), which means that His subtleness and care for His creations are reflections of His expertise and knowledge of what is happening in His vast dominion, including His creations therein.

Thus, it came in the context of mentioning that His knowledge and expertise of the needs of His creations explains His provision for them. He created the rain cycle, which starts the plant growth cycle, leading to the provision of food for the living beings, including animals and humans (Al-Haj, 22: 63).

It also came in the context of mentioning that the subtleness, grace, and care of Allah towards His creations are reflections of His expertise and knowledge of everything in the heavens and the Earth, even the weight of a mustard seed therein (Luqman, 31: 16).

This Good Name of Allah, “Lateef” is further explained through the preaching from Allah, praise to Him, to the wives of the Prophet, pbuh, to remember the Holy Quran, which is recited in their homes, and the Prophet’s wisdom. He knows, praise to Him, that such remembrance purifies their hearts (Al-A’hzab, 33: 34).

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (الحج ، 22 : 63).

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِنْتَقَالِ حَبَّةً مِنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (لقمان ، 31 : 16).

وَأَذْكُرَنَّ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا (الأحزاب ، 33 : 34).

Do you not see that Allah has sent down rain from the sky, and (as a result), the earth becomes green? Indeed, Allah is **Subtle and Expert** (Acquainted) (Al-Haj, 22: 63).

(And Luqman said): "O my son, indeed, Allah brings forth (into account) even the weight of a mustard seed, within a rock or (anywhere) in the heavens, or in the Earth. Indeed, Allah is **Subtle and Expert** (Acquainted) (Luqman, 31: 16).

(O, Wives of the Prophet): And remember what is recited in your houses of the verses of Allah and the wisdom. Indeed, Allah is ever **Subtle and Expert** (Acquainted) (Al-A'hzab, 33: 34).

Further, this Good Name of Allah, "Lateef," was also mentioned **twice, without** the definite article, but together with other Good Names of His. It came with the two Good Names of Allah, "**Al-Qawiy**" (the Powerful) and "**Al-'Azeez**" (the Exalted in Might), in the context of mentioning His grace and care for His creations, by providing for whomever He wills of them. In doing so, He is Powerful and Exalted in Might (Al-Shoora, 42: 19).

It also came with the two Good Names of Allah, "Al-'Aleem" (the Knowing) and "Al-'Hakeem" (the Wise). This was in the context of mentioning Yousuf, peace be upon him, who was cared for by his Lord, Who made his dream to become true, got him out of prison, and brought his parents and brothers, to live in Egypt with him (Yoosuf, 12: 100).

اللَّهُ **لَطِيفٌ** بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ ۗ وَهُوَ الْقَوِيُّ الْعَزِيزُ (الشُّورَى ، 42 : 19).

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۗ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۗ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۗ إِنَّ رَبِّي **لَطِيفٌ** لِمَا يَشَاءُ ۗ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ (يُوسُفُ ، 12 : 100).

Allah is **Subtle** with His worshippers. He provides for whomever He wills. And He is the Powerful, the Exalted in Might (Al-Shoora, 42: 19).

And he (Yousuf, Joseph) raised his parents upon the throne, and they fell to him in prostration. And he said: "O my father, this is the explanation of my vision (dream) of before. My Lord has made it reality. And He was certainly good to me, as He took me out of prison, and brought you (here) from Bedouin (desert) life, after the Shaytan (Satan) had induced (estrangement) between me and my brothers. Indeed, my Lord is **Subtle** in what He wills. Indeed, it is He, who is the Knowing, the Wise (Yoosuf, 12: 100).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Al-Lateef, Al-Khabeer" (O, Allah, You are the Subtle, the Gentle, and the Gracious to Your creations); You are Al-Qawiy, Al-'Azeez, Al-'Aleem, Al-'Hakeem (the Powerful, the Exalted in Might, the Knowing, and the Wise): Be gentle to me, my family, and your worshippers, and guide us to the right path, in what we say and do.

Nobody should be named with this Good Name of Allah, with the definite article (Al), as it refers to His uniqueness, in His gentleness, care, and provision for His creations, helping them to survive in their environments, wherever they are. However, a boy can be named as "Abdul Lateef" (Worshipper of the Subtle, the Gentle, the Gracious), as this Name represents a recognition of his worship to his Creator.

Believers can live up to the meanings of this Good Name of Allah by trying as much as they can to be gentle, caring, and of assistance to other creations of Allah, including animals and humans. They should also do their best to care for this planet, by keeping its air, water, and soil as clean as possible, as Allah, praise to Him, has trusted in us to do so, by making us His caliphs on Earth.

55. **Al-Khabeer: The Expert, the Acquainted** **الْخَبِيرُ**

"Al-Khabeer" (The Expert, the Acquainted) is an adjectival name, derived from the verb "khabira" or its other variant "khabura" (to know something deeply and thoroughly, through observation, experience, and interaction). As one of the Good Names of Allah, it means that only He, praise to Him, is the only One, who deeply and thoroughly knows His dominion, including those who inhabit it.

This Good Name of Allah was mentioned **six times** in the Holy Quran, **with** the definite article (Al). In **three** times of them, it came together with another Name, "**Al-Hakeem**" (the Wise) which means that His expertise of (acquaintance with) things is related to His absolute **wisdom** in dealing with His creations. As such, it came with mentioning that He is "the Subduer over His worshippers" (Al-An'am, 6: 73) and the Creator of the heavens and Earth (Al-An'am, 6: 73; Saba, 34: 1).

وَهُوَ الْفَاهِرُ فَوْقَ عِبَادِهِ ۗ وَهُوَ الْحَكِيمُ الْخَبِيرُ (الأنعام ، 6 : 18).

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۗ قَوْلُهُ الْحَقُّ ۗ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ ۗ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۗ وَهُوَ الْحَكِيمُ الْخَبِيرُ (الأنعام ، 6 : 73).

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ۗ وَهُوَ الْحَكِيمُ الْخَبِيرُ (سبأ ، 34 : 1).

And He is the subduer over His worshippers. And He is **the Wise, the Expert** (the Acquainted) (Al-An'am, 6: 18).

And it is He, who created the heavens and Earth in truth. And the day He says, "Be," and it is. His word is the truth. And His is the dominion (on) the Day the Trumpet is blown. (He is) Knower of the Unknown and the Known, and He is **the Wise, the Expert** (the Acquainted) (Al-An'am, 6: 73).

(All) praise is (due) to Allah, to whom belongs whatever is in the heavens and whatever is in the Earth, and to Him belongs (all) praise in the Hereafter. And He is **the Wise, the Expert** (the Acquainted) (Saba, 34: 1).

This Good Name of Allah, "**Al-Khabeer**" (the Expert, the Acquainted) came also in **two** other verses, with another Name, "**Al-Lateef**" (the Subtle, the Gentle), both **with** the definite article (Al). This means that the expertise and knowledge of Allah, praise to Him, is related to His subtleness, gentleness, and grace in dealing with His dominion and those who are in it. Thus, this Name came with mentioning His capability to perceive the visions of His creations, while they are incapable of perceiving Him (Al-An'am, 6: 103) and with mentioning His knowledge of people's secret and open conversations (Al-Mulk, 67: 13-14).

Further, this Good Name of Allah, "**Al-Khabeer**," came **once** with a third Name, "**Al-Aleem**" (the Knowing), **with** the definite article (Al). This means that the expertise, which Allah has of things, is related to His knowledge, as in the example mentioned about the secret talk of the Prophet, pbuh, to some of his wives (Al-Ta'hreem, 66: 3).

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

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (الملك ، 67 : 14).

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَرْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ ۗ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا ۗ قَالَ نَبَأَنِي الْعَلِيمُ الْخَبِيرُ (التحریم ، 66 : 3).

Visions (of His creations) do not perceive Him, but He perceives visions, and He is **the Subtle, the Expert** (the Acquainted) (Al-An'am, 6: 103).

Does He who created not know, while He is **the Subtle, the Expert** (the Acquainted)? (14) (Al-Mulk, 67: 13-14).

And (remember) when the Prophet confided to one of his wives a statement; and when she informed (another) of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said: "Who told you this?" He said: "**the Knowing, the Expert** (the Acquainted) informed me" (Al-Ta'hreem, 66: 3).

This Good Name of Allah was also mentioned **39 times** in the Holy Quran, **without** the definite article (Al). It came **alone four times**, in the context of mentioning the expertise of Allah in the sins of His worshippers and in the creation of the heavens and the Earth (Al-Furqan, 25: 58-59), in those who were taken as partners with Him (Fatir, 35: 14), and in what people concealed in their chests (Al-'adiyat, 100: 11).

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۗ وَكَفَىٰ بِهِ بُدُوبَ عِبَادِهِ **خَبِيرًا** ﴿٥٨﴾ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ الرَّحْمَنُ فَاسْأَلْ بِهِ **خَبِيرًا** ﴿٥٩﴾ (الْفُرْقَانُ ، 25: 58-59).

إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۗ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرِكِكُمْ ۗ وَلَا يُنَبِّئُكَ مِثْلُ **خَبِيرٍ** (فَاطِرٌ ، 35: 14).

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ **لَّخَبِيرٌ** (الْعَادِيَاتُ ، 100: 11).

And rely upon the Eternally Living, Who does not die, and exalt Him with His praise. And sufficient is He to be, with the sins of His worshippers, an **Expert** (an Acquainted) (58) He, Who created the heavens and the Earth, and what is between them, in six days. Then, He established Himself above the Throne, the Beneficent. So, ask about Him an **Expert** (an Acquainted) (59) (Al-Furqan, 25: 58-59).

If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Rising (Resurrection), they will deny your association (of them with Allah). And none can inform you like an **Expert** (an Acquainted) (Fatir, 35: 14).

Indeed, their Lord with them, that Day, is an **Expert** (an Acquainted) (Al-'adiyat, 100: 11).

This Good Name of Allah was mentioned **12 times** in the Holy Quran, also **without** the definite article (Al), but **together** with **four** other Good Names of Allah. It came **five times**, together with "**Baseer**" (Seeing, Seer), in the context of mentioning the expertise of Allah, praise to Him, in relation to seeing people. Thus, as He sees His worshippers, He is an expert about their sins (Al-Isra, 17: 17). He is an expert in determining their provisions (Al-Isra, 17: 30). He is an expert about people, as He sees them and as being a witness to what they say (Al-Isra, 17: 96). He is an expert about believers, as He sees them reciting His Book, then following that with performing prayers and giving charity (Fatir, 35: 31). He is an expert about people by seeing their tendency to be wasteful. That is why He determines provision for them as He wills (Al-Shoora, 42: 27).

This Good Name of Allah also came **three times**, **without** the definite article (Al), and together with "**Aleem**" (Knowing), in the context of mentioning the expertise of Allah, praise to Him, in relation to people's thought. Thus, He blesses a disputing couple, to reunite, if He knows that each one is willing to reconcile (Al-Nisa, 4: 35). He is an expert in what happens and will happen to people. He knows the time of the Hour, the rainfall, what's in the wombs, what people will earn, and where they will die (Luqman, 31: 34). He is an

expert about people. So, He elevates a righteous person to the highest levels of honor with Him because He knows that righteousness leads to goodness towards others (Al-Hujurat, 49: 13).

This Good Name of Allah, "**Khabeer**" (Expert) also came **twice**, **without** the definite article (Al), and together with two other Names: "**Hakeem**" (Wise) and "**Lateef**" (Subtle, Gentle, Gracious), in the context of mentioning the expertise of Allah, praise to Him, is related to His wisdom and grace. Thus, He revealed His Book, whose verses are perfected with wisdom (Hood, 11: 1). Through His subtleness, He knows everything in His dominion, no matter how small it is, as small as the weight of a mustard seed, which He is capable of bringing forth whenever He wills (Luqman, 31: 16).

The Name of "**Khabeer**" (Expert) also came **23 times** in the Holy Quran, **without** the definite article (Al), in reference to the expertise of Allah, praise to Him, of what people "**do**" (yaf'aloona, yasna'oon) secretly and openly (Al-Baqara, 2: 271).⁷⁰

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ **خَبِيرًا** **بَصِيرًا** (النِّسَاءُ ، 4 : 35).

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۗ وَمَا تَدْرِي نَفْسٌ مِمَّاذَا تَكْسِبُ غَدًا ۗ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۗ إِنَّ اللَّهَ **عَلِيمٌ خَبِيرٌ** (الْقَمَانُ ، 31 : 34).

الرَّ كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنِّ **حَكِيمٍ خَبِيرٍ** (هُودُ ، 11 : 1).

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِنْتَقَالِ حَبَّةٍ مِنْ حَرْدَلٍ فَنَقُصَّنْ فِي صَحْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۗ إِنَّ اللَّهَ **لَطِيفٌ خَبِيرٌ** (الْقَمَانُ ، 31 : 16).

إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۗ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ ۗ وَيُكَفِّرْ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ **خَبِيرٌ** (الْبَقَرَةُ ، 2 : 271).

And how many have We destroyed from the generations after Nooh (Noah). And sufficient is your Lord, concerning the sins of His worshippers, as an **Expert** (an Acquainted), a **Seeing** (Al-Isra, 17: 17).

Indeed, Allah has knowledge of the Hour, and sends down the rain, and knows what is in the wombs. And no self (part of a soul) perceives what it will earn tomorrow, and no self perceives in what land it will die. Indeed, Allah is **Knowing**, an **Expert** (an Acquainted of that) (Luqman, 31: 34).

A, L, R (Alif, Lam, Ra), a Book whose verses are (perfected) with wisdom, then detailed from (the One Who is) **Wise**, an **Expert** (Acquainted) (Hood, 11: 1).

(And Luqman said): "O my son, indeed, even if it were the weight of a mustard seed, within a rock, or (anywhere) in the heavens or in the Earth, Allah (can) bring it forth. Indeed, Allah is **Subtle**, **Expert** (Acquainted) (Luqman, 31: 16).

If you give charity openly, that is good. But if you keep it secret and give it to the poor (in private), that is better for you. It will remove from you (some) of your misdeeds. And Allah, of what you do, (is) an **Expert** (Acquainted) (Al-Baqara, 2: 271).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "**Al-Khabeer**" (O, Allah, You are the Expert, the Acquainted) of Your dominion and Your creations: Help us, make it easy on us, be gentle to me, to my family, to your worshippers, and guide us to the right path, in what we say and do.

Nobody should be named with this Good Name of Allah, with or without the definite article, as it refers to His uniqueness, in His expertise of all of His creations, in His gentleness, His wisdom, and His knowledge of what they do, as well as when and where they do. However, a boy can be named as “Abdul Khabeer” (Worshipper of the Expert, the Acquainted), as this Name represents a recognition of his worship to his Creator.

Believers can live up to the meanings of this Good Name of Allah by trying, as much as each one of them can, to be an expert in (acquainted with) their areas of work, and in what they need in their life. Such expertise can be gained by seeking knowledge and by making use of their own expertise and experiences, as well as those of others.

56. Al-'Haleem: The Forbearer **الْحَلِيمُ**

"Al-'Haleem" (The Forbearer) is an adjectival name, derived from the verb “haluma,” which means “to be patient, calm, self-controlled, and delaying response when a person is subjected to annoyance, provocation, or facing a tragic situation, while he/she is capable of response.” As a Good Name of Allah, it means that He, praise to Him, is the One Who is capable of punishing the offenders as soon as they commit their sins, but He delays their punishment, willing to forgive them if they repent and ask for forgiveness. Moreover, He does not deny His provision to people, whether they are obedient or disobedient to Him

This Good Name of Allah was mentioned **11 times** in the Holy Quran, all **without** the definite article (Al), and together with **four** other Good **Names** of His. Thus, it came **6 times** with “**Ghafoor**” (**Forgiving**), which means that the forgiveness of Allah to His worshippers is related to His forbearance, as He forgives those who repent after making unintentional oaths (Al-Baqara, 2: 225). He also forgives those who think about things which Allah does not like for them to think about (Al-Baqara, 2: 235). Further, He forgave even those who succumbed to the Shaytan’s (Satan’s) whispering to leave the battlefield during fighting (Al-i-’Imran, 3: 155), and those who asked the Prophet, pbuh, about things Allah hid from them, which would upset them if they knew them (Al-Ma-ida, 5: 101). He is the Forgiving Forbearer, Who does not inflict collective punishment on people, particularly those who praise Him, in response to those who commit the sin of saying that there are other gods, other than Him (Al-Isra, 17: 44), or in response to those who take partners with Him, though He is capable of destroying the heavens and the Earth. Instead, out of His forbearance, He holds them (the heavens and the Earth), so they do not cease to exist or get destroyed (Fajir, 35: 41).

This Good Name of Allah, “Haleem” (Forbearer) came **3 times** more, in the Holy Quran, **without** the definite article (Al), together **with** another Good **Name** of His, “**Aleem**” (**Knowing**). This means that His forbearance for His worshippers is related to His knowledge of their circumstances, including their weaknesses and their helplessness towards the matters which they do not control. An example of His forbearance for His worshippers is that He legislated for them about how to distribute inheritance among heirs, as He knows of the possibility of disputes among them, in the absence of such command (Al-Nisa, 4: 12). Another example is that because of His knowledge of the hardship faced by those who emigrate from their homeland for His sake, He mentioned that He is a Forbearer for them, and that their reward will be on the Day they meet Him, when they will be given the choice to enter His Paradise from an entrance which they will be pleased to enter from (Al-’Haj, 22: 59). A third example is mentioning that He is a Forbearer for His Messenger, pbuh, and his wives, the Mothers of Believers, because of His knowledge of them (Al-A’hzab, 33: 51).

Moreover, this Good Name of Allah came **twice**, in the Holy Quran, **without** the definite article (Al), together **with two** other Good **Names** of His, “**Ghaniy**” (**Free of Need**) and “**Shakoor**” (**Thankful, Appreciative**). This means that His forbearance for His worshippers is independent from their obedience to Him, such as in the case of giving away charity, without reproaching or insulting recipients (Al-Baqara, 2: 263). Actually, He does need the whole worlds (heavens, Earth, and those inhabiting them) (Al-i-’Imran, 3: 97). However, He is Thankful for those who give away charity, for His sake. In response, He will multiply the reward of the givers and forgive their sins. At the same time, He is a Forbearer for those who disobey Him, giving them the opportunity to repent and ask Him for forgiveness (Al-Taghabun, 64: 17).

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبَكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ (البقرة ، 2: 225).

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾
لِيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾ (الحج ، 22: 58-59).

قَوْلٌ مَعْرُوفٌ وَمَغْفُورَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ (البقرة ، 263).

إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ (التغابن ، 64: 17).

Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is a **Forgiver**, a **Forbearer** (Al-Baqara, 2: 225).

And those who emigrated for the cause of Allah and then were killed or died, Allah will surely provide for them a good provision. And indeed, it is Allah Who is the Best of Providers. (58) He will surely cause them to enter an entrance with which they will be pleased, and indeed, Allah is a **Knower**, a **Forbearer** (59) (Al-'Haj, 22: 58-59).

Kind speech and forgiveness are better than charity followed by (verbal) harm. And Allah is **Free of Need**, a **Forbearer** (Al-Baqara, 2: 263).

If you loan Allah a goodly loan, He will multiply it for you, and forgive you. And Allah is a **Most Thankful** (a Most Appreciative), a **Forbearer** (Al-Taghabun, 64: 17).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Al-'Haleem" (O, Allah, You are the Forbearer). You know Your creations, the Forgiver of their sins, and the Thankful for their obedience to You, while You do not Need anything or anyone in Your dominion: Help us, make it easy on us, be gentle to me, to my family, to your worshippers, and guide us to the right path, in what we say and do.

Nobody should be named with this Good Name of Allah, "Al-'Haleem," with the definite article (Al), as it refers to His uniqueness, in His forbearance for all of His creations, as He does not punish them instantly for their sins, while He is capable of doing that, to give them the opportunity to repent to Him before they die. However, a boy can be named as "**Abdul 'Haleem**" (Worshipper of the Forbearer), as this Name represents a recognition of his worship to his Creator.

In addition, a girl can be named as "**Haleema**" and a boy can be named as "**Haleem**," without the definite article (Al), in appreciation of this beautiful trait, which Allah loved in His worshippers and mentioned that in the Holy Quran. As such, He described Ibrahim (Abraham) as "Awah 'Haleem" (a compassionate forbearer) (Al-Tawba, 9: 114), and his son as "Ghulam 'Haleem" (a forbearing boy) (Al-Saffat, 37: 101), peace be upon them both.

Believers can live up to the meanings of this Good Name of Allah by trying, as much they can, to be forbearers towards others they interact with. This requires them to be patient, calm, and not to act swiftly when they are provoked, while they are capable of reacting. It also requires them to give wrong doers the opportunity to correct their wrongdoing, instead of inflicting a quick punishment on them, as a realization of their shortcomings and weaknesses, and as encouragement to them not to go back to their mistakes.

57. Al-Shakir (pronounced as ash-shakir): The Thankful, the Appreciative الشَّاكِر

“Al-Shakir” (The Thankful, the Appreciative) is an adjectival name, derived from the verb “shakara,” which means to acknowledge a good deed, or a favor, or a well-done job, and express that acknowledgement by praise and giving rewards.

As a Good Name of Allah, it means that He thanks His worshippers and appreciates their obedience and good deeds, by rewarding them with the happiness of peace and faith in this life, and the everlasting happiness In Paradise, in the Hereafter.

This Good Name of Allah was mentioned **twice** in the Holy Quran, **without** the definite article (Al), together with another Good Name of His, “**Aleem**” (**Knowing**). This means that Allah, praise to Him, **knows** the benefits of His worshippers’ obedience to Him, which brings back His favors to them, those close to them, and to humanity at large. Thus, He **thinks** them for their faith in Him and their obedience to Him and promises them with the best rewards in the hereafter. An example of that is His thanks to the pilgrims who walk (or run) between the Safa and Marwa points, voluntarily, during their pilgrimage, whether in ‘Haj or ‘Umra, because these are among His sacred symbols (Al-Baqara, 2: 158). In addition, Allah knows those who thank Him, among the believers and the ones who repent sincerely. In return, He **thinks** them and **promises** them that He will give them a great reward, in the hereafter (Al-Nisa, 4: 146-147).

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ (البقرة، 2: 158).

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾ (النساء 4: 146-147).

Indeed, Al-Safa and Al-Marwah are among the rites (performed by pilgrims to) Allah. So, whoever makes the pilgrimage (Hajj) to the House or performs ‘umrah, there is no blame upon him for walking between them. And whoever volunteers good (by doing that) then indeed, Allah is **Thankful (Appreciative)** and Knowing (Al-Baqara, 2: 158).

Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah, for those will be with the believers. And Allah will give the believers a great reward. (146) What would Allah do with your punishment if you have thanked and believed? And ever is Allah **Thankful, Knowing** (147) (Al-Nisa, 4: 146-147).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta “Al-Al-Shakir” (O, Allah, You are the Thankful, the Appreciative). You know Your creations, the Thankful for their obedience to You, I am thankful for Your countless favor which You showered me with: Help us, make it easy on us, be gentle to me, to my family, to your worshippers, and guide us to the right path, in what we say and do.

Nobody should be named with this Good Name of Allah, “Al-Shakir,” with the definite article (Al), as it refers to His uniqueness, in His ability to give the great reward of living everlasting life in Paradise, which He promised to His worshippers, as an expression of His thanks to them for their obedience to Him. However, a boy can be named as “**Abdul Shakir**” (Worshipper of the Thankful), as this Name represents a recognition of his worship to his Creator.

In addition, a girl can be named as “**Shakira**” and a boy can be named as “**Shakir**,” without the definite article (Al), in appreciation of this beautiful trait, which Allah loved in His worshippers and mentioned that in

the Holy Quran. As such, He described Ibrahim (Abraham) as “shakir” (a thankful) (Al-Na’hl, 16: 121), commanded His Messenger Muhammed, pbuh: “Rather, worship Allah and be among the thankful” (Al-Zumar, 39: 66), and said about the human being: “Indeed, We guided him to the way, be he thankful or be he unthankful” (Al-Insan, 76: 3).

Believers can live up to the meanings of this Good Name of Allah by trying, as much they can, to be thankful towards their Creator, for the countless favors he has showered them with. They need to thank Him verbally and implement their gratitude to Him by obedience to His commands and avoidance to the things He prohibited. In addition, they need to thank other human beings for their good deeds, acknowledge their favors, and give them the rewards they deserve.

58. Al-Shakoor (pronounced as ash-shakoor): The Most Thankful, The Most Appreciative الشُّكُور

“Al-Shakoor” (The Most Thankful, the Most Appreciative) is an adjectival name, in an amplified form from “Al-Shakir” (the Thankful, the Appreciative). Both names share the same root verb “shakara,” which means to acknowledge a good deed, or a favor, or a well-done job, and express that acknowledgement by praise and giving rewards.

As a Good Name of Allah, “Al-Shakoor” means that Allah, praise to Him, frequently thanks His worshippers and appreciates their obedience and good deeds, by rewarding them with the happiness of peace and faith in this life, and the everlasting happiness in His Paradise, in the Hereafter.

This Good Name of Allah was mentioned **four times** in the Holy Quran, **without** the definite article (Al). It came together with another Good Name of His, “**Ghafoor**” (Forgiving) **three times**, in verses 35: 30, 35: 34, and 42: 23. It also came with the Name “**Haleem**” (Forbearer) **once**, in verse 64: 17.

This means that Allah, praise to Him, frequently thanks His worshippers for their obedience to Him and for their good deeds, by rewarding them with forgiveness of their sins. He also rewards them by His forbearance towards them, by being patient with them. So, instead of inflicting His punishment on them as soon as they commit sins, He gives them the opportunity to stop committing sins and to repent to Him.

لِيُؤْفِقَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِّنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ (فَاطِرٌ ، 35 : 30).

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ (فَاطِرٌ ، 35 : 34).

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ (الشُّورَى ، 42 : 23).

إِن تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ (التَّعَابُثُ ، 64 : 17).

That He may give them in full their rewards and increase for them of His bounty. Indeed, He is **Forgiving, Most Thankful (Most Appreciative)** (Fatir, 35: 30).

And they will say, "Praise to Allah, who has removed from us (all) sorrow. Indeed, our Lord is **Forgiving, Most Thankful** (Fatir, 35: 34).

It is that of which Allah gives good tidings to His worshippers who believe and do good deeds. Say, (O Muhammad), "I do not ask you for this message any payment (but) only good will through kinship." And whoever commits a good deed, We will increase for him good therein. Indeed, Allah is **Forgiving, Most Thankful** (Al-Shoora, 42: 23).

If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is **Most Thankful, Forbearing** (Al-Taghabun, 64: 17).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta “Al-Shakoor” (O, Allah, You are the Most Thankful, the Most Appreciative). You know Your creations, the Thankful for their obedience to You, I am thankful for Your countless favor which You showered me with: Help us, make it easy on us, be gentle to me, to my family, to your worshippers, and guide us to the right path, in what we say and do.

Nobody should be named with this Good Name of Allah, “Al-Shakoor,” with the definite article (Al), as it refers to His uniqueness, in His ability to give the great reward of living everlasting life in Paradise, which He promised to His worshippers, as an expression of His thanks to them for their obedience to Him. However, a boy can be named as “**Abdul Shakoor**” (Worshipper of the Most Thankful, the Most Appreciative), as this Name represents a recognition of his worship to his Creator.

In addition, a girl can be named as “**Shakoora**” and a boy can be named as “**Shakoor**,” without the definite article (Al), in appreciation of this beautiful trait, which Allah loved in His worshippers and mentioned that in the Holy Quran. As such, He described Noo’h (Noah) as a thankful (shakoor) worshipper (Al-Isra, 17: 3). He also mentioned that thinking about the favors of Allah is a sign of a thankful (shakoor) person (Ibrahim, 14: 5; Luqman, 31: 31).

Believers can live up to the meanings of this Good Name of Allah by trying, as much they can, to be thankful to Him. They should also be thankful to others, in response to their good deeds, favors, and work, and by giving them the rewards they deserve.

More important is that thankful believers are the ones who acknowledge the countless favors which Allah has showered them and their families with. They need to be frequent in thanking Him verbally. They also need to implement their gratitude to Him by obedience to His commands and avoidance to the things He prohibited. Thus doing, believers follow the good example of the Messenger of Allah, pbuh, who stood in prayer one night, until his feet swelled. The Mother of Believer, ‘Aisha, mAbpwh, asked him about why he was doing that when Allah, praise to Him, forgave his past and future sins. He answered: “Shouldn’t I be a thankful worshipper?” ⁷¹

59. Al-'Aliy: The High **الْعَلِيُّ**

“Al-'Aliy” (The High) is an adjectival name, derived from the verb “‘ala,” which means to go higher, elevate, ascend in position, status, and honor. It also means to preside over, prevail, conquer, and subdue. There are two other names, which are also derived from these two verbs. These are “Al-Muta’al” (the Higher) and “Al-A’ala” (the Highest).

As a Good Name of Allah, it means that He, praise to Him, is Higher in position, status, and honor, than all of His creations, including the Throne, the Chair, the heavens, the Earth, all of that therein. He prevails on, conquers, and subdues all of them. He is the High, the Great, the Grand, praise to Him.

This Good Name of Allah was mentioned **6 times** in the Holy Quran, **with** the definite article (Al). It came **twice** with another Good Name of His, “**Al-'Adtheem**” (the Great), referring to His highness over His creations, including the Chair, the heavens, and the Earth (Al-Baqara, 2: 255; Al-Shoora, 42: 4). It also came **four times** with another Good Name of His, “**Al-Kabeer**” (the Grand), referring to His High and Grand position over all of His creations, including those who took partners with Him, as He is the Truth, while others whom they worship are the falsehood (Al-'Haj, 22: 62; Luqman, 31: 30). He is the High, as His words are the truth (Saba, 34: 23) and His judgment is just (Ghafir, 40: 12). In addition, this Good Name of Allah came **without** the definite article, together with another Good Name of His, “**Hakeem**” (Wise), which means that humans are incapable of receiving the words of Allah directly. Therefore, He speaks to them through

revelation, or from behind a barrier, or through a messenger angel, as He is the High, the Wise (Al-Shoora, 42: 51), as pointed by the mentioned verses.

... وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ (البقرة ، 2: 255).

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ (الشورى ، 42: 4).

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (الحج ، 22: 62 ؛ لقمان ، 30: 31).

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۚ حَتَّىٰ إِذَا فُزِعَ عَنِ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقُّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ (سبأ ، 34: 23).

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا ۚ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ (غافر ، 40: 12).

وَمَا كَانَ لِيَشْرَ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلِيُّ حَكِيمٌ (الشورى ، 42: 51).

... His Chair encompasses the heavens and the Earth, and their preservation does not tire Him. And He is **the High, the Great** (Al-Baqara, 2: 255).

To Him belongs whatever is in the heavens and whatever is in the Earth, and He is **the High, the Great** (Al-Shoora, 42: 4).

That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and (because) Allah is **the High, the Grand** (Al-'Haj, 22: 64; Luqman, 31: 30).

And intercession does not benefit with Him, except for one whom He permits. (And those wait) until, when terror is removed from their hearts, they will say (to one another), "What has your Lord said?" They will say, "The truth." And He is **the High, the Grand** (Saba, 34: 23).

(They will be told): "That is because, when Allah is called upon alone, you disbelieve, but if others were associated with Him, you believe. So, the judgement is with Allah, **the High, the Grand**" (Ghafir, 40: 12).

And it is not for any human being that Allah should speak to him, except by revelation, or from behind a barrier (partition), or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is **High, Wise** (Al-Shoora, 42: 51).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta **AI-'Aliy**" (O, Allah, You are the High), the Great, and the Grand, in Your Highness, position, honor, and traits. I am asking for Your Help, to me, my parents, my family, and to your worshippers. Guide us to the right path, in what we say and do (Then, supplicant may ask Allah for whatever they want).

Nobody should be named with this Good Name of Allah, "AI-'Aliy" (the High), with the definite article (Al), as it refers to His uniqueness, in that He alone is higher than all of His creations, in position, status, traits, and honor. However, a boy can be named as **"Abdul 'Aliy"** (Worshipper of the High), as this Name represents a recognition of his worship to his Creator.

In addition, a girl can be named as “**Aliya**” and a boy can be named as “**Aliy**,” without the definite article (Al), in appreciation of this beautiful trait, which Allah loved in His worshippers and mentioned that in the Holy Quran. As such, He mentioned that Ibrahim (Abraham), Is’haq (Isaac), and Ya’coob (Jacob), peace be upon them, had a tongue which was high in truth (Maryam, 19: 49-50). He also mentioned that He raised (lifted) Idrees, peace be upon him, to a high place (Maryam, 19: 57).

A believer can live up to the meanings of this Good Name of Allah by being humble towards other human beings. No matter how high his/her status or position may become, it is still limited in time, place, and quality, in comparison with that of Allah, Al-‘Aliy, Who is Merciful, Forbearer, and Forgiving to His creations. So, a believer should not be arrogant, looking down at other human beings, boasting his/her status, position, or traits.

60. **Al-Muta’al: The Higher (than His Creations) الْمُتَعَالِ**

“Al-Muta’al” (The One Who is Higher than His Creations) is an adjectival name, derived from the verb “ala,” which means to go higher, elevate, ascend in position, status, and honor. It also means to preside over, prevail, conquer, and subdue. There are two other names, which are also derived from these two verbs. These are “Al-‘Aliy” (the High) and “Al-A’ala” (the Highest).

As a Good Name of Allah, “Al-Muta’al” means that He, praise to Him, is Higher in His nature, traits, and actions than everybody and everything. He is Higher in position, status, and honor, than all of His creations, including the Throne, the Chair, the heavens, the Earth, and all of that therein. He prevails on, conquers, and subdues all of them. He is the Higher, the Great, and the Grand, praise to Him.

This Good Name of Allah was mentioned **once** in the Holy Quran, **with** the definite article (Al), in verse 13: 9, together with two other Good Names of His, “**Alimu Al-Ghaybi Wa Al-Shahada**” (Knower of the Unknown and the Known) and “**Al-Kabeer**” (the Grand). Thus, it means that Allah is Higher than all of His creations, as He knows what they know and what they do not know, such as His knowledge of “what every female carries, and what the wombs lose (prematurely) or exceed” (Al-Ra’d, 13: 8), and His knowledge of what people conceal in their speech, or publicize, as well as what they do during the night and the day (Al-Ra’d, 13: 10).

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامَ وَمَا تَزْدَادُ ۖ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿٩﴾ سَوَاءٌ مِّنْ أَسْرَرِ الْقَوْلِ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾ (الرَّعْدُ ، 13 : 8-10).

Allah knows what every female carries, and what the wombs lose (prematurely) or exceed. And everything with Him is by due measure. (8) (He is) **Knower of the Unknown and the Known, the Grand, the Higher.** (9) It is the same (to Him) concerning you whether one conceals (his) speech or one publicizes it, and whether one is hidden by night, or conspicuous (among others) by day. (10) (Al-Ra’d, 13: 8-10).

The meaning of this Name of Allah is more clarified in other verses of the Holy Quran. Allah, praise to Him, is Higher than the falsehoods produced about Him. He is Higher than describing Him as having jinni partners, sons, and daughters (Al-An’am, 6: 100). How can He have partners when He has created the heavens and the Earth in truth and precise proportions? (Al-Na’hl, 16; 3). He is self-sufficient, in no need for a wife or children (Al-Jinn, 72: 3). “Exalted and Higher is He, above what they say, (by) a grand highness” (Al-Isra, 17: 43), as He is Higher, more dignified, more honorable, more majestic, and more perfect than to have partners, wives, sons, or daughters.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَفُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَصِفُونَ (الْأَنْعَامُ ، 6 : 100).

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ تَعَالَىٰ عَمَّا يُشْرِكُونَ (النَّحْلُ ، 16 : 3).

وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا (الْجِنُّ ، 72 : 3).

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُقُولُونَ ۗ عَلُوًّا كَبِيرًا (الْإِسْرَاءُ ، 17 : 43).

But they have attributed to Allah partners, the jinn, while He has created them, and have fabricated for Him sons and daughters! **Exalted and Higher** is He above what they describe (Al-An'am, 6: 100).

He created the heavens and Earth in truth. **Higher is He** above what they associate (with Him) (Al-Na'hl, 16: 3).

And (the Holy Quran teaches) that the Grandeur of our Lord is **Higher** (than their false claims). He has not taken a wife or a son (Al-Jinn, 72: 3).

Exalted and **Higher** is He, above what they say, (by) a grand highness (Al-Isra, 17: 43).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta **Al-Kabeer, Al-Muta'al**" (O, Allah, You are the Grand, the Higher), in Your Highness, position, honor, and traits. I am asking for Your Help, to me, my parents, my family, and to your worshippers. Guide us to the right path, in what we say and do (Then, supplicant may ask Allah for whatever they want).

Nobody should be named with this Good Name of Allah, "Al-Muta'al" (the Higher), with the definite article (Al), as it refers to His uniqueness, in that He alone is higher than all of His creations, in position, status, traits, and honor. In addition, no Muslim boy should be named as "Muta'al," without the definite article (Al), because Allah, praise to Him, discouraged this trait in anybody among His creations. Thus, when Iblis (Satan) disobeyed Him by not prostrating to Adam, He described his disobedience as haughtiness and arrogance (Sad, 38: 75). He also described Pharaoh and his inner circle of advisers as haughty and arrogant (Al-Mu'minoon, 23: 46). However, a boy can be named as "**Abdul Muta'al**" (Worshipper of the Higher), as this Name represents a recognition of his worship to his Creator.

A believer can live up to the meanings of this Good Name of Allah by being humble towards other human beings. No matter how high his/her status or position may become, it is still limited in time, place, and quality, in comparison with that of Allah, Al-Muta'al, Who is Merciful, Forbearer, and Forgiving to His creations. So, a believer should not be haughty and arrogant, looking down at other human beings, boasting his/her status, position, or traits.

61. **Al-A'ala: The Highest** الأَعْلَى

"Al-A'ala" (The Highest) is an adjectival name, derived from the verb "ala," which means to go higher, elevate, ascend in position, status, and honor. It also means to preside over, prevail, conquer, and subdue. There are two other names, which are also derived from these two verbs. These are "Al-'Aliy" (the High) and "Al-Muta'al" (the Higher).

As a Good Name of Allah, "Al-A'ala" means that He, praise to Him, is Higher in His nature, traits, and actions than everybody and everything. He is Higher in position, status, and honor, than all of His creations, including the Throne, the Chair, the heavens, the Earth, and all of that therein. He prevails on, conquers, and subdues all of them. He is the Higher, the Great, and the Grand, praise to Him.

This Good Name of Allah was distinguished by having one of the Holy Quran Sooras (Chapters) named after it (Al-A'ala: 87). The Prophet, pbuh, also used to exalt (glorify) Allah with this Name when making

sujood (prostration), which became a requirement of this part of the Islamic prayer. He used to say: “Exalted is my Lord, the Great,” when making rukoo’ (rukou’: bowing down), and “Exalted is my Lord, the Highest,” when making sujood (prostration).⁷²

This Good Name of Allah was mentioned **twice** in the Holy Quran, **with** the definite article (Al). It came in the first verse of Surat Al-A’ala (Chapter 87). Then, it was explained in the following four verses. Thus, our Lord, “**Al-A’ala**,” praise to Him, is the Highest in His traits and His actions, in comparison with anybody and anything in existence. He created everything and made it in the right proportions. He determined (knew with precision) how His mandated creations (such as the jinn and humans) would end up, as believers in Him, or as disbelievers. He enabled them to have the quality of knowing him, through their inherent capability of distinguishing good from evil, their ability to think about His universe, and about themselves. Further, He sent His Messengers to them, as a direct act of guidance for them to know Him. He is also the Highest because He provided life for the living beings on Earth through fresh water. He also created the plant life cycle, in which the green leaves and stems would ultimately turn into dead stubble, as pointed out in the mentioned verses.

سَبِّحْ اسْمَ رَبِّكَ **الْأَعْلَى** ﴿١﴾ الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾ وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾ وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾ فَجَعَلَهُ غُثَاءً أَحْوَى ﴿٥﴾ (الأعلى ، 87: 5-1).

Exalt the name of your Lord, **the Highest**, (1) Who created and proportioned (2) And who determined and (then) guided (3) And who brought out the pasture (4) And (then) made it black stubble (5) (Al-A’ala, 87: 1).

This Good Name of Allah, “Al-A’ala” (the Highest) also came in verse 20 of Surat Al-Layl (Chapter 92) of the Holy Quran, in the context of a warning from Allah, praise to Him, to people. He warned them to avoid the Hellfire, by not being among the disobedient ones, who belie His Messengers and turn away from them. Then, He gave glad tidings to His righteous worshippers, who give charity (zakat) for the sake of pleasing their Lord alone. Not only they will avoid being in the Hellfire, but they will also be rewarded with what they will be content about, in His everlasting Paradise (Al-Layl, 92: 14-20).

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾ وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ **الْأَعْلَى** ﴿٢٠﴾ وَلَسَوْفَ يَرْضَى ﴿٢١﴾ (اللَّيْلِ ، 92: 14-21).

So, I have warned you of a blazing Fire. (14) None will burn therein except the most wretched one, (15) Who had belied and turned away. (16) But the righteous one will avoid it, (17) (He) who gives (from) his wealth to purify himself. (18) Seeking no favor from anybody in return, (19) except seeking the Face of his Lord, **the Highest**. (20) And he is going to be satisfied. (21) (Al-Layl, 92: 14-20).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta “**Al-A’ala**” (O, Allah, You are the Grand, the Highest), in Your Highness, position, honor, and traits. I am asking for Your Help, to me, my parents, my family, and to your worshippers. Guide us to the right path, in what we say and do (Then, supplicant may ask Allah for whatever they want).

Nobody should be named with this Good Name of Allah, “Al-A’ala” (the Highest), with or without the definite article (Al), as it refers to His uniqueness, in that He alone is higher than all of His creations, in position, status, traits, and honor. However, a boy can be named as “**Abdul A’ala**” (Worshipper of the Highest), as this Name represents a recognition of his worship to his Creator.

Further, nobody should claim that he/she is “Al-A’ala” (the Highest), as Pharaoh did. As a result, Allah punished him in his lower life, by drowning him, and he will be punished more in the hereafter (Al-Nazi’at,

79: 24-26). However, a believer maybe described as “Al-A’ala” (the highest), in comparison with disbelievers, as was the case with Moussa (Moses), peace be upon him, whom Allah described as such, in comparison with the Pharaoh, his inner circle, and his magicians (Ta-Ha, 20: 67-68).⁷³

A believer can live up to the meanings of this Good Name of Allah by being humble towards other human beings. No matter how high his/her status or position may become, it is still limited in time, place, and quality, in comparison with that of Allah, Al-A’ala (the Highest), Who is Merciful, Forbearer, and Forgiving to His creations. So, a believer should not be haughty and arrogant, looking down at other human beings, boasting his/her status, position, or traits.

62. Al-Kabeer: The Grand **الْكَبِيرُ**

“Al-Kabeer” (The Grand) is an adjectival name, derived from the verb “kabira,” which means to grow older, and from the verb “kabura,” which means to grow, increase, and become bigger in size. It also means to elevate above and to preside over.

As a Good Name of Allah, “Al-Kabeer” means that He, praise to Him, is eternal in existence, nothing preceded Him, and He is the First and the Last. He is in control over all of His creations, and He is above all of their traits and deficiencies.

This Good Name of Allah was mentioned **five times** in the Holy Quran, **with** the definite article (Al). It came in the ninth verse of Surat Al-Ra’d (Chapter 13), with two other Good Names of His: “**Aalimu Al-Ghaybi wa Al-Shahada**” (Knower of the Unknown and the Known) and “**Al-Muta’al**” (The One Who is Higher than His Creations). This means that Allah, praise to Him, is more Knowledgeable, Higher, and grander in Himself, in His traits, and in His actions, than all of His creations, individually and collectively. He knows that which they do not know, such as His knowledge of whether a womb increases, by carrying a fetus to term, or decreases, by getting rid of a fetus, a miscarriage (Al-Ra’d, 13: 8), as well as His knowledge of what people say secretly and openly, and what they do, on the day and at night (Al-Ra’d, 13: 10).

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامَ وَمَا تَزْدَادُ ۖ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ
الْكَبِيرِ الْمُتَعَالِ ﴿٩﴾ سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَأَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾
 (الرَّعْدُ ، 13 : 8-10).

Allah knows what every female carries, and what the wombs lose (prematurely) or exceed. And everything with Him is by due measure. (8) (He is) **Knower of the Unknown and the Known, the Grand, the Higher.** (9) It is the same (to Him) concerning you whether one conceals (his) speech or one publicizes it, and whether one is hidden by night, or conspicuous (among others) by day. (10) (Al-Ra’d, 13: 8-10).

This Good Name of Allah, “Al-Kabeer” (The Grand) also came, in the other four verses, with a third Good Name of His, “**Al-’Aliy**” (The High), showing that His grandeur, praise to Him, is related to His highness over all of His creations. He is grander than them, as He is Higher than all of them, including the Throne, the Chair, the heavens, the Earth-like planets, as well as all of what and who are therein. He is inherently grander than them, in Himself, in His traits, and in His actions.

Thus, the two Names of “Al-’Aliy” and “Al-Kabeer” (the High and the Grand) were mentioned together, in the context of the statement that Allah is the Truth, but what they call other than Him is the falsehood (Al-’Haj, 22: 62). He is the Grand, as He bestows His favors to His creations, such as the alteration of the day and the night, which results in enabling them to relax and sleep, then to wake up and work (Al-’Haj, 22: 61). Another favor is causing the rain cycle, leading to the rainfall, which gives life to plants, animals, and humans (Al-’Haj, 22: 63).

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (الْحَجُّ ، 22 : 62).

That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is **the High, the Grand** (Al-'Haj, 22: 62).

He is "Al-'Aliy" and "Al-Kabeer" (the High and the Grand), because He is the Truth, while what they call other than Him is the falsehood (Luqman, 31: 30), because He subjected the Sun and the Moon for the benefit of His creations on Earth, such as giving them warmth, light, plant growth, and the cycle of the water tide and recession (Luqman, 31: 29), and because He drives the winds, which used to help boats sail on the sea, and which are used to generate electric energy these days (Luqman, 31: 31).

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (لُقْمَانَ ، 31 : 30).

That is because Allah is the Truth, and that what they call upon other than Him is falsehood, and because Allah is **the High, the Grand** (Luqman, 31: 30).

He is "Al-'Aliy" and "Al-Kabeer" (the High and the Grand) because His mandated creations, such as jinn and humans, will stand before Him helplessly, waiting for anybody to intercede on their behalf, but none can do that, except those who will have permissions from Him (Saba, 34: 23). On that Day, those who took partners with Allah will not be supported by them, because they will not have an atom weight of ownership (influence) in the heavens and the Earth (Saba, 34: 22). He is also "Al-'Aliy" and "Al-Kabeer" (the High and the Grand) because He provides for His creations from above them (rain from the sky) and from underneath of their feet (plants growing from the earth) (Saba, 34: 24).

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۖ حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقُّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ (سَبَأًا ، 34 : 23).

And intercession does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts, they will say [to one another], "What has your Lord said?" They will say, "The truth." And He is **the High, the Grand** (Saba, 34: 23).

He is "Al-'Aliy" and "Al-Kabeer" (the High and the Grand) because He shows His signs to His mandated creations (jinn and humans), to guide them towards belief in Him (Ghafir, 40: 13). He is the Just Judge, who does not do injustice to any of His creations. Thus, He holds people accountable, on the basis of their faith in Him, disbelief, or taking partners with Him (Ghafir, 40: 12). On that Day, they will acknowledge before Him that He caused them to die twice and gave them life twice (Ghafir, 40: 11).

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكْ بِهِ تُؤْمِنُوا ۚ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ (غَافِرُ ، 40 : 12).

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

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta **Al-Kabeer**" (O, Allah, You are the Grand), in Your Highness, position, honor, and traits. I am asking for Your Help, to me, my parents, my family, and to your worshippers. Guide us to the right path, in what we say and do (Then, supplicants may ask Allah for whatever they want).

Nobody should be named with this Good Name of Allah, "Al-Kabeer" (the Grand), with the definite article (Al), as it refers to His uniqueness, in that He is the First and the Last, nothing was there before Him, and He is eternal in His existence. He is in control of His creations, and He is free of their shortcomings.

However, a boy can be named as “**Abdul Kabeer**” (Worshipper of the Grand), as this Name represents a recognition of his worship to his Creator.

People can struggle to be “Kabeer” (grand) in their qualities, capabilities, and behaviors. However, nobody should be named as “**Kabeer**” (Grand), without the definite article (Al), out of politeness to Allah, and in avoidance of self-praise, which He discouraged us of doing, as mentioned before. However, Al-Qurtubi, may Allah have mercy on his soul, pointed out that it would be OK for a boy to be called as such.

A believer can live up to the meanings of this Good Name of Allah by being obedient to his/her Creator, through worshipping Him, doing good deeds, being patient with people, giving them good treatment, good advice, guiding them to righteousness, as well as elevating himself/herself above people’s shortcomings, disobedience, and low behaviors. A believer should also be constant and frequent in exalting Allah, praise to Him, by making “**takbeer**” (saying “**Allahu Akbar**,” which means that Allah is Grander than anybody and anything), as he/she does during the prayer movements, in obedience to the command of Allah, in verse 17: 111.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلَّةِ وَكَبِّرَهُ تَكْبِيرًا (الإسراء ، 17 : 111).

And say: "Praise to Allah, who has not taken a son, and has had no partner in (His) dominion and has no (need of a) protector out of weakness and exalt Him with great exaltation" (saying: "Allahu Akbar": **Allah is Grander, Greater**) (Al-Isra, 17: 111).

In describing believers who can be “kabeer” (grand), Al-Ghazali, may Allah have mercy on his soul, said: “Al-kabeer (the grand) among the worshippers of Allah is the one who is perfect, but extends his perfection to others interacting with him. A person’s perfection is in his mind, piety, and knowledge. Thus, “Al-kabeer” (the grand) is the knowledgeable and pious worshipper, who guides others (to the right path), and who is fit to be a model, from whom people get light and knowledge.”

63. Al-'Adtheem: The Great **العظيم**

“Al-'Adtheem” (The Great) is an adjectival name, derived from the verb “**asthama**,” which means to become bigger, more majestic, and higher in position. It is also derived from the verb “**adthama**,” which means to praise, glorify, exalt, dignify, respect, and admire.

As a Good Name of Allah, “Al-'Adtheem” means that He, praise to Him, is bigger, more majestic, and higher in position than all of His creations. It also means that He is worthy of praise, glorification, exaltation, dignification, respect, and admiration by them.

This Good Name of Allah was distinguished by being part of the rukoo’ (bowing down) in prayer, as acknowledgement of the greatness of Allah, praise to Him, following the Prophet, pbuh. In a ‘Hadith narrated by Companion ‘Hudhayfa Bin Al-Yaman, mAbpwh, he said that the Prophet, pbuh, used to say: “Exalted is my Lord, the Great,” when making rukoo’ (rukou’: bowing down), and “Exalted is my Lord, the Highest,” when making sujood (prostration).⁷⁴

This Good Name of Allah was mentioned **six times** in the Holy Quran, **with** the definite article (Al), together with other Good Names of His. It came **once** with the Name He called Himself with, **Allah**, in the context of warning people of punishment if they commit the sins of disbelief in Him and not giving charity (zakat), as mentioned in verses 69: 33-37.⁷⁵

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾ وَلَا يَحِضُّ عَلَىٰ طَعَامِ الْمُسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾ (الْحَاقَّةُ ، 69: 33-37).

Indeed, he did not believe in **Allah, the Great**, (33) Nor did he urge (encourage) the feeding of the needy. (34) So, there is not for him here this Day any devoted friend (35) Nor any food except from the discharge of wounds; (36) None will eat it, except the sinners (37) (Al-'Haaqqa, 69: 33).

Moreover, it came **twice** with another Good Name of Allah, "**Al-'Aliy**" (the High. The first was at the end of the Verse of the Chair, which mentioned His greatness and His highness, praise to Him, as His Chair encompasses the heavens and the Earth, the preservation of which does not tire Him, (as He is) the High, the Great (Al-Baqara, 2: 255). The second time came in the context of mentioning that whatever is in the heavens and the Earth belongs to Him, as He is the High, the Great (Al-Shoora, 42: 4).

... وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (البقرة ، 2: 255).

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ (الشورى ، 42: 4).

... His Chair encompasses the heavens and the Earth, and their preservation does not tire Him. And He is **the High, the Great** (Al-Baqara, 2: 255).

To Him belongs whatever is in the heavens and whatever is in the Earth, and He is **the High, the Great** (Al-Shoora, 42: 4).

This Good Name of Allah, "**Al-'Adtheem**" (The Great), came in the remaining **three times** together with the Name, "**Rab**" (Lord). Thus, our Lord, the Great, praise to Him, is worth our exaltation of His Name, as He is the One Who bestowed on us His countless favors. One example of these favors is the fire, which is produced by firewood from trees, which in turn are produced by the rain, which falls down according to how Allah, praise to Him, designed the Earth ecosystem (Al-Waqi'a, 56: 71: 74). Another example of His favors is His justice, in His judgment among people, when they stand before Him on the Day of Reckoning. He will reward believers and punish disbelievers, each as he/she deserves (Al-Waqi'a, 56: 91: 96). A third example of His favors is revealing His Book, the Holy Quran, as guidance to people, a reminder to the righteous and a regret to the disbelievers (Al-'Haaqqa, 89: 48-52).

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ أَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَنَمَآعًا لِلْمُؤْمِنِينَ ﴿٧٣﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾ (الْوَاقِعَةُ ، 56: 71-74).⁷⁶

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنَزَلَ مِنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةٌ جَازِيَةٌ ﴿٩٤﴾ إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾ (الْوَاقِعَةُ ، 56: 91-96).

وَإِنَّهُ لَتَذْكَرَةٌ لِلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾ (الْحَاقَّةُ ، 69: 48-52).

And have you seen the fire that you ignite? (71) Is it you who produced its tree, or are We the producer? (72) We have made it a reminder and provision for the travelers (and other users) (73) So exalt the name of **your Lord, the Great** (74) (Al-Waqi'a, 56: 74).

And if he was of the companions of the right, (90) Then (the angels will say): "Peace for you, (you are) from the companions of the right." (91) But if he was of the deniers, (disbelievers who were) astray, (92) Then

(for him is) accommodation of scalding water (93) And burning in Hellfire (94) Indeed, this is the true certainty, (95) So, exalt the name of **your Lord, the Great** (96) (Al-Waqi'a, 56: 96).

And indeed, it (the Holy Quran) is a reminder for the righteous. (48) And indeed, We know that among you are beliers (disbelievers). (49) And indeed, it will be (a cause of) regret upon the disbelievers. (50) And indeed, it is the truth of certainty. (51) So, exalt the name of **your Lord, the Great** (52) (Al-'Haaqqa, 69: 52).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Al-'Adtheem" (O, Allah, You are the Great), in Your Highness, position, honor, and traits. I am asking for Your Help, to me, my parents, my family, and to your worshippers. Guide us to the right path, in what we say and do (Then, supplicants may ask Allah for whatever they want).

Nobody should be named with this Good Name of Allah, "Al-'Adtheem" (the Grand), with the definite article (Al), as it refers to His uniqueness, in that He is the ultimate in His greatness, while His creations are limited in time, place, and capabilities. He is greater, more majestic, and higher in position and traits than them. He is the Creator of the heavens and the Earth, the Bestower of favors, including provision, on His creations, in their lower life, and He is the One who will hold them accountable for their deeds in the hereafter.

However, a boy can be named as "Abdul 'Adtheem" (Worshipper of the Great), as this Name represents a recognition of his worship to his Creator. In a Qudsi 'Hadith, narrated by Abu Hurayra and Ibn 'Abbas, mAbpwt both, Allah, praise to Him, refers to pride and greatness as His traits alone, which nobody should ascribe them to himself/herself. Those who do that will be thrown into the Fire (in the hereafter).⁷⁷

Believers should try, as much as they can, to be "great," in their traits, capabilities, and behaviors, while realizing their limitations in time, place, and capabilities. However, nobody should be named as "Great," even without the definite article, as a show of politeness toward Allah, the Great, praise to Him, and in avoidance to self-praise, which He admonished us from doing, as He said: "So, do not claim yourselves to be pure (do not praise yourselves). He is most knowing of who is righteous (Al-Najm, 53: 32).

While nobody should be named as "Al-'Adtheem" or "Adtheem" (the Great, or Great), a person maybe described as "great," in comparison to other people, as the Prophet, pbuh, did when he described the Byzantine King, Heracles, as the "Great of the Romans," as we learn from the 'Hadith.

Companion 'Abdullah Bin 'Abbas, mAbpwh, said that the Messenger of Allah, pbuh, sent a message to Heracles, in which he said: "In the name of Allah, the Beneficent, the Merciful. From Mu'hammed, the worshipper and Messenger of Allah, to Heracles, the Great of the Romans: Peace to those who follow the guidance (of Allah). I am calling you with the call of Islam: Accept Islam and you will be safe. Accept Islam and Allah will give you a doubled reward. However, if you turn away, you will be responsible for the sins of the Ariesiyeen (his subjects, the peasants). Then, he ended the message with the following verse, from the Holy Quran:

"Say: "O People of the Scripture, come to a word that is equitable between us and you, that we will not worship except Allah, and not associate anything with Him, and not take one another as lords, instead of Allah." But if they turn away, then say: "Bear witness that we are Muslims (submitting to Him)" (Al-i-'Imran, 3: 64).⁷⁸

Believers can live up to the meanings of this Good Name of Allah by helping other people in getting provision, through their contributions to their education and training. They can also give advice and guidance to others about how to get work and how to grow in their careers. In addition, people should aspire to do "great" good deeds, which benefit God's creations, including humans, animals, and plants. An example of such good deeds is the contribution to cleaning the air, water, and soil of this planet, which Allah has trusted us to be His caliphs (deputies) on it.

64. **Al-'Hafidh**: The Preserver, the Guardian, the Protector, the Watcher **الْحَافِظُ**

"Al-'Hafidh" (The Preserver, the Guardian, the Protector, the Watcher) is an adjectival name, derived from the verb "hafidha," which means to preserve, guard, protect, take care of, and watch.

As a Good Name of Allah, "Al-'Hafidh" means that He, praise to Him, preserves, guards, protects, takes care of, and watches over whatever and whoever He wants of His creations.

This Good Name of Allah was mentioned **once** in the Holy Quran, **without** the definite article (Al), and in the **singular form**. It came in verse 2: 64, in which the Children of Ya'coob (Jacob), peace be to him, asked him to allow them to take their youngest brother with them to Egypt. So, despite his distrust of them, he declared his trust in Allah, praise to Him, as a better Preserver, Guardian, and Protector of his son than they are.

قَالَ هَلْ أَمْنَكُم عَلَيْهِ إِلَّا كَمَا أَمْنَتُكُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ ۖ قَالَ اللَّهُ حَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ (يُوسُفُ ، 12: 64).

He said: "Should I entrust you with him, except as I entrusted you with his brother before? But Allah is the best **Guardian (Preserver, Protector)**, and He is the Most Merciful" (Yousuf, 12: 64).

This Name also came **twice without** the definite article (Al), but in the **plural form**, which magnifies and glorifies Allah, praise to Him, more than the singular form. In the first time, it came to confirm God's preservation of the Holy Quran, which He descended to guide humanity. He is guarding it to stay intact, without any changes, which maybe attempted by the human and jinn devils (Al-'Hijr, 15: 9). In the second time, it came in the context of God's subjection of the jinn devils to serve Sulayman, peace be upon him, which includes watching them doing what they were commanded to do and preventing them from rebellion against him, or causing him any harm (Al-Anbiya, 21: 82).

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الْحَجْرُ ، 15: 9).

وَمِنَ الشَّيَاطِينِ مَن يَغْوَسُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ ۖ وَكُنَّا لَهُمْ حَافِظِينَ (الْأَنْبِيَاءُ ، 21: 82).

Indeed, it is We who sent down the Quran, and indeed, We will be its **Guardians (Preservers, Protectors)** (Al-'Hijr, 15: 9).

And of the devils were those who dived for him and did work other than that. And We were of them a **Guardians (Restrainers)** (Al-Anbiya, 21: 82).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Al-'Hafidh" (O, Allah, You are the Preserver, the Guardian, the Protector). I am asking for Your protection, to me, to my parents, to my family, and to your worshippers. Guide us to the right path, in what we say and do (Then, supplicants may ask Allah for whatever they want, within the fold of His teachings).

Nobody should be named with this Good Name of Allah, "Al-'Hafidh" (the Preserver, the Guardian, the Protector), with or without the definite article (Al), as it refers to His uniqueness, in that He is the only One, Who is capable of preserving, guarding, and protecting anybody in His Dominion. Any other being in existence is limited in these qualities in time, place, and capabilities. However, a boy can be named as "Abdul 'Hafidh" (Worshipper of the Preserver, the Guardian, the Protector), as this Name represents a recognition of his worship to his Creator.

Believers can live up to the meanings of this Good Name of Allah by doing their best to preserve themselves, as much as they can, to be pure and obedient to Allah and His Messenger. They should also do their best to watch for, guard, and protect those who are close to them. This includes family members and relatives, but it extends to subordinates at work, and society as a whole. Moreover, believers should do their best to preserve, guard, and protect the Book of Allah (the Holy Quran), by memorizing as much of it as they can, studying it, implementing its teachings in their daily life, and teaching it to family members, relatives, and whoever they may interact with.

65. Al-'Hafeedh: The Strong Preserver, Guardian, Protector, Watcher **الحَفِيفُ**

"Al-'Hafeedh," (The Strong Preserver, Guardian, Protector, Watcher) is an adjectival name, derived from the verb "hafidhtha," which means to preserve, guard, protect, take care of, and watch.

As a Good Name of Allah, "Al-'Hafeedh," means that He, praise to Him, is strongly preserving, guarding, protecting, taking care of, and watching over whatever and whoever He wants of His creations. This is in accordance with mentioning that He does not tire by preserving the heavens and the Earth (Al-Baqara, 2: 255), and that He has protected the heavens from being penetrated by the jinn devils (Al-'Hijr, 15: 17: Al-Saffaat, 37: 7).

This Good Name of Allah was mentioned **four times** in the Holy Quran, **without** the definite article (Al). It came in the context of the command of Allah to His Messenger, pbuh, to warn those who did not believe of his people. If they insist on their disbelief, He gives succession to a people other than them. He was watching them and keeping a record of what they say and do (Hood, 11: 57).

This Name, "Al-'Hafeedh," also came with mentioning the people of Saba, the majority of whom disbelieved despite the favors of Allah bestowed on them. He watched them and kept a record of what they said and did (Saba, 34: 21). Further, it came in God's announcement to humans as a whole, saying that He completed His Messages to them, with a clear and last Message (Islam), whoever follows it wins, and whoever disbelieve in it will be a loser in the hereafter. He is not going to descend any more messages of guidance after this final Message (Al-An'am, 6: 104). Moreover, this Name came in God's warning to those, who take other guardians than Him: He is not watching over them and He will be keeping a record of what they say and do, for accountability on the Day of Reckoning (Al-Shoora, 42: 6).

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنْ رَّبِّي عَلَىٰ كُلِّ شَيْءٍ **حَفِيفٌ** (هُودٌ ، 11 : 57).

وَمَا كَانَ لَهُ عَلَيْهِمْ مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ **حَفِيفٌ** (سَبَأٌ ، 34 : 21).

قَدْ جَاءَكُمْ بَصَائِرٌ مِّن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ **بِحَفِيفٍ** (الأنعام ، 6 : 104).

وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ اللَّهُ **حَفِيفٌ** عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ (الشُّورَى ، 42 : 6).

But if they turn away, (say to them, O Hood): "I have conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not (be able to) harm Him at all. Indeed, my Lord is, over everything, a **Guardian**" (Hood, 11: 57).

And he (Iblis, Satan) had over them (people of Saba) no authority, except (what we decreed) to know who believes in the Hereafter from who is thereof in doubt. And your Lord is, over everything, a **Guardian** (Saba, 34: 21).

Insights have come to you from your Lord. Whosoever sees clearly, it is for himself, and whosoever is blind, it is against himself. I am not a **Guardian** for you (Al-An'am, 6: 104).

And those who take as guardians other than Him, Allah is **Watching** over them; and you (O Muhammad) are not a disposer of their affairs (Al-Shoora, 42: 6).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Al-'Hafeedth" (O, Allah, You are the Strongly Preserver, Guardian, Protector). I am asking for Your protection, to me, to my parents, to my family, and to your worshippers. Guide us to the right path, in what we say and do (Then, supplicants may ask Allah for whatever they want, within the fold of His teachings).

Nobody should be named with this Good Name of Allah, "Al-'Hafeedth" (the Strongly Preserver, Guardian, Protector), with the definite article (Al), as it refers to His uniqueness, in that He is the only One, Who is capable of preserving, guarding, and protecting anybody in His Dominion. Any other being in existence is limited in these qualities in time, place, and capabilities. However, a boy can be named as "Abdul 'Hafeedth" (Worshipper of the Preserver, the Guardian, the Protector), as this Name represents a recognition of his worship to his Creator.

Nobody should also be named as "Hafeedth," without the definite article either, for the same reasons mentioned above. However, a believer can be described as 'Hafeedth, as Allah, praise to Him, did, when He promised Paradise for every returner to Allah, and to the one who is a "guardian" (preserver) of himself to stay righteous (Qaf, 50: 32), and as Yoosuf (Joseph), peace be upon him, did, when he said to the King of Egypt: "Appoint me over the storehouses of the land, as I am indeed, a knowledgeable guardian" (Yousuf, 12: 55).

Believers can live up to the meanings of this Good Name of Allah by doing their best to preserve themselves, as much as they can, to be pure and obedient to Allah and His Messenger. They should also do their best to watch for, guard, and protect those who are close to them. This includes family members and relatives, but it extends to subordinates at work, and society as a whole. Moreover, believers should do their best to preserve, guard, and protect the Book of Allah (the Holy Quran), by memorizing as much of it as they can, studying it, implementing its teachings in their daily life, and teaching it to family members, relatives, and whoever they may interact with.

66. Al-Muqeet: The Provider of Sustenance **المُقِيْتُ**

"Al-Muqeet" (The Provider of Sustenance) is an adjectival name, derived from the verb "qaata," which means to provide the basic sustenance of food necessary for keeping a person to alive.

As a Good Name of Allah, "Al-Muqeet" means that He, praise to Him, is capable of preserving the life of His creations, through providing them with the sustenance they need to stay alive. He is also watching them, keeping records of their deeds, and will reward or punish them accordingly, in the hereafter. Further, "Al-Muqeet" is the One Who is in control of people's life, through His capability of providing them with the basic provision, which is necessary to sustain their life, as mentioned by the renowned interpreters of the Holy Quran.

This Good Name of Allah was mentioned **once** in the Holy Quran, **without** the definite article (Al). It came in the context of mentioning intercession. Thus, "Al-Muqeet" is the One Who is capable of doing anything He wills, such as preserving the life of His creations through the sustenance they need to stay alive. He is also capable of preserving what they say or do, including their good or bad intercessions, for which they will be accountable before Him, in the hereafter (Al-Nisa, 4: 85).

مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا (النِّسَاء ، 4 : 85).

Whoever intercedes for a good cause will have a reward therefrom; and whoever intercedes for an evil cause will have a burden therefrom. And ever is Allah, over all things, a **Provider of Sustenance** (a Keeper) (Al-Nisa, 4: 85).

The noun “**qoot**” (**sustenance**) was also mentioned **once** in the Holy Quran, in the context of God’s creation of the Earth and making it suitable for life. As such, after making the mountains as anchors to stabilize the Earth, Allah, praise to Him, blessed it, and determined its various kinds of sustenance, to suit different kinds of His creations therein, without distinction between one kind and another (Fussilat, 41: 10).

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ (فُصِّلَتْ ، 41 : 10).

And He placed on it (the Earth) anchors (mountains) over its surface (and deep beneath it), and He blessed it, and determined therein its (various kinds of) **sustenance**, in four days, without distinction, for (various kinds of) the needy (asking creatures) (Fussilat, 41: 10).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta “Al-Muqet,” provide us of Your sustenance and of Your countless blessings.

Nobody should be named with this Good Name of Allah, “Al-Muqet,” with the definite article (Al), or without it, as it refers to His uniqueness, in that He is the only One, Who is capable of providing His creations of the sustenance they need to survive in this life. He is also capable of holding them accountable for their words and actions, in the hereafter. However, a boy can be named as “Abdul Al-Muqet,” (Worshipper of the Sustainer), as this Name represents a recognition of his worship to his Creator.

Believers can live up to the meanings of this Good Name of Allah by doing their best to earn a living, which sustains them and their families. Believers are also expected to help the poor, who struggle to have their own sustenance, and to give charity to those who are in need.

67. Al-'Haseeb: The Reckoner, the Accountant, the Calculator الحَسِيبُ

"Al-'Haseeb" (The Reckoner, the Accountant, the Calculator) is an adjectival name, derived from the verb “hasuba,” which means to descend from a noble ancestry. There is another related verb, “hasiba,” which means to take into consideration and to estimate. A third related verb is “hasaba,” which means to count and calculate, which is the root verb for two other Good Names of Allah, "Saree'u Al-'Hisab" (The Fast in Calculation and Reckoning) and "Asra'u Al-'Hasibeen" (The Fastest of Calculators and Reckoners).

As a Good Name of Allah, "Al-'Haseeb" means that He, praise to Him, possesses the ultimate perfection and Majesty. He is Sufficient as a Witness to people’s behaviors, holding them accountable for their words and actions, in this life. He will judge them, to be rewarded or punished accordingly, on the Day of Reckoning.

This Good Name of Allah was mentioned **three times** in the Holy Quran, **without** the definite article (Al). It came in the context of God’s command for the good treatment of orphans, and of guarding their inherited wealth for them, until they mature to adulthood. Then, their inherited wealth should be given to them in the presence of witnesses. The related verse is concluded by stating that Allah, praise to Him, is Sufficient as a Witness and Accountant (Al-Nisa, 4: 6). This Name came also together with the command of Allah to people, to greet each other back with a better or equal greeting. Then, the command was followed by the statement that He is Sufficient as a Witness and Accountant (Al-Nisa, 4: 86). Further, it came to praise the

Prophet, pbuh, and the believers, who told God's Message to people, and who do not fear anybody other than Him. He is Sufficient as a Witness on what they did (Al-A'hzab, 33: 39).

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا (النِّسَاءُ ، 4 :6).

وَإِذَا حُيِّئْتُمْ بِهِ فَاَحْسِنُوا ۖ وَأَاحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا (النِّسَاءُ ، 4 :86).

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا (الأحزاب ، 33 :39).

Then, when you release their (inherited) wealth to them (orphans), bring witnesses upon them. And sufficient is Allah as **Accountant** (Al-Nisa, 4: 6).

And when you are greeted with a greeting, greet (back) with one better than it, or (at least) return it (in a like manner). Indeed, Allah is ever, over all things, an **Accountant** (Al-Nisa, 4: 86).

(Allah praises) those who convey the messages of Allah, and fear Him, and do not fear anyone but Allah. And sufficient is Allah as **Accountant** (Al-A'hzab, 33: 39).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Al-'Haseeb," the Possessor of Perfection and Majesty, the Sufficient Witness on what we say and do: We ask you to guide us to do the best deeds in this life, and to get the best reward in the hereafter.

Nobody should be named with this Good Name of Allah, "Al-'Haseeb," with the definite article (Al), or without it, as it refers to His uniqueness, in that He is the only One, Who is capable of witnessing people's secret and open deeds, and He is the only One Who is capable of judging them accordingly, on the Day of Reckoning. However, a boy can be named as "Abdul Al-'Haseeb," (Worshipper of the Reckoner, the Accountant, the Calculator), as this Name represents a recognition of his worship to his Creator.

Believers can live up to the meanings of this Good Name of Allah by holding themselves accountable for what they do, through self-reproach and regular self-questioning. They should thank Allah for His guidance to them, in saying and doing what pleases Him. They should repent and ask Him for forgiveness if they commit a sin or a disobedience. Thus doing, they keep themselves pure, which will help them in winning the pleasure of Allah, Who praised those who maintain regular self-reproach (Al-Qiyama, 75: 2).

So, a person can be a "Haseeb" (as a trait, not a name) by holding himself responsible and accountable for what he says or does, while knowing that Allah knows what people think about, whether they keep it secret or make it known, and He holds them accountable for it. He may forgive or punish whoever He wills, and He is Capable of doing everything (Al-Baqara, 2: 284).

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِن تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ ۗ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (البقرة ، 2 :284).

To Allah belongs whatever is in the heavens and whatever is in the Earth. Whether you show what is within yourselves or conceal it, Allah will **bring you to account** for it. Then, He will forgive whom He wills and punish whom He wills, and Allah is over everything Capable (Al-Baqara, 2: 284).

68. Saree'u Al-'Hisab (pronounced as saree'ul 'hisab):**The Fast in Reckoning, Accounting, and Calculation** سَرِيْعُ الْحِسَابِ

"Saree'u Al-'Hisab" (The Fast in Reckoning, Accounting, and Calculation) is an adjectival compound name, composed of two words. The first is "Saree'u" (Fast), which is an adjectival name, derived from the verb "asra'a," meaning to be fast, speed up, or quicken.

The second word is "Al-'Hisab," which is a noun, derived from the verb "hasaba," meaning to reckon with, count, and calculate. This is also the root verb for another Good Name of Allah, "Asra'u Al-'Hasibeen" (Fastest of Accountants, Calculators, and Reckoners).

As a Good Name of Allah, "Saree'u Al-'Hisab" means that He, praise to Him, is capable of bringing all of His creations to a fast reckoning, in the hereafter, which nobody else is capable of. He is also fast in counting all words and deeds of His creations, no matter how small these are, and calculating their effects. Further, He is fast in bringing evidence for everything written in their records, so nobody is dealt with unjustly.

This Good Name of Allah was mentioned **eight times** in the Holy Quran, all of which ended with the statement that Allah, praise to Him, is "Saree'u Al-'Hisab" (Fast in Reckoning). This statement came in the context of giving believers glad tidings that they will be rewarded, for calling on Him to give them the good of this life and the hereafter. He will be Fast in giving them that reward (Al-Baqara, 2: 201-202). He is Fast in Reckoning, with punishment, for the disbelievers and the People of the Book who disputed each other, for no other reasons than animosity and envy (Al-i-'Imran, 3: 19).

Likewise, He is Fast in Reckoning, with reward, for the People of the Book, who believe in Allah, the Scriptures, and the Holy Quran (Al-i-'Imran, 3: 199), for both the obedient and disobedient to His commands, which prescribe what is lawful and unlawful for them (Al-Ma-ida, 5: 4), for those who disbelieve, without a revision for His judgment (Al-Ra'd, 13: 40-41), for every self (the deciding part of the soul), for what it earns in this life (Ibrahim, 14: 51), for the disbelievers, who will find out that their deeds are worthless, because of their disbelief (Al-Noor, 24: 39), and for every self, for what it earns, without any injustice to anybody (Ghafir, 40: 17).⁷⁹

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَاللَّهُ سَرِيْعُ الْحِسَابِ ﴿٢٠٢﴾ (البَقَرَةُ ، 2 : 201-202).

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيْعُ الْحِسَابِ (آلِ عِمْرَانَ ، 3 : 19).

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ إِنَّ اللَّهَ سَرِيْعُ الْحِسَابِ (آلِ عِمْرَانَ ، 3 : 199).

But among them (the believers) is (the one) who says, "Our Lord, give us in this life (that which is) good and in the Hereafter (that which is) good, and shield us from the punishment of the Fire." (201) Those will have a share of what they have earned, and Allah is **Fast in Reckoning** (202) (Al-Baqara, 2: 201-202).

Indeed, the religion in the sight of Allah is Islam (submission to Him). And those who were given the Scripture did not differ except after knowledge had come to them, out of animosity (envy) among them. And whoever disbelieves in the verses of Allah, then indeed, Allah is **Fast in Reckoning** (Al-i-'Imran, 3: 19).

And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, (they are) humbly submissive to Allah. They do not exchange the

verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is **Fast in Reckoning** (Al-i-'Imran, 3: 199).

Our Lord, Allah, praise to Him, told us in many verses of the Holy Quran about His just reckoning for His creations, in the hereafter. He mentioned that every self will be held accountable for what it earns during its lower life, including everything it says and does, as these are included in its book, which does not leave out anything, whether small or big (Al-Kahf, 18: 49), even if that was an atom weight of a good or evil act (Al-Zalzala, 99: 7-8). In addition to the book, written by angels, for every self (Al-Infitar, 82: 10-11; Al-Zukhruf, 43: 80), the soul testifies about the words and actions of people, with sound and vision, through the memories of the mind, self, and body organs, such as hearts, brains, hands, and legs (Ya-Seen, 36: 65), if they deny what is written in their books. This means that God's reckoning of His creations is just. It does not include any injustice (Al-Baqara, 2: 281).⁸⁰

Concerning the speed of God's reckoning, it should be enough to mention the human ability now to send news all over the world, through the satellites orbiting Earth, and through phones, computers, radio sets, and TV sets. Further, governments are now capable of controlling all of these means of communication, at any moment, to send messages to their populations, containing news, or warnings of disasters or dangers. So, if humans are capable of doing that, it should be a given that their Creator is more capable and much faster than His creations.

Another example about the fast speed by which God's commands are implemented is the nature of His angels and their speed. In a Sa'hi'h 'Hadith, we are told that angels were created of light, which enables them to travel in the speed of light and faster, to carry the commands of Allah and implement them (Al-Na'hl, 16: 2). Moreover, they are capable to ascend to Him, above the heavens, in one day, which is estimated as fifty thousand years (Al-Ma'arij, 70: 40).⁸¹

Thus, Allah, praise to Him, has told us some information, which gives us an idea about the speed of carrying out His commands and His will. This may help us imagine how fast His reckoning of His creations maybe, on the Day of Reckoning.

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Saree'u Al-Hisab." You are Fast in Reckoning, Accounting, and Calculation. You are the Possessor of Perfection and Majesty, the Sufficient Witness on what we say and do: We ask you to guide us in doing the best deeds in this life, and to give us the best rewards in the hereafter.

Nobody should be named with this compound Good Name of Allah, "Saree'u Al-Hisab," as it refers to His uniqueness, in that He is the only One, Who is capable of witnessing people's secret and open deeds, and He is the only One Who is capable of judging them accordingly, on the Day of Reckoning, with a speed which nobody else is capable of.

Believers can live up to the meanings of this Good Name of Allah by holding themselves accountable for what they do, through self-reproach and regular self-questioning. They should thank Allah for His guidance to them, in saying and doing what pleases Him. They should repent and ask Him for forgiveness if they commit a sin or a disobedience. Further, they should apologize to those whom they have wronged, ask them for forgiveness, and correct what they committed against them. Thus doing, they keep themselves pure, which will help them in winning the pleasure of Allah, Who praised those who maintain regular self-reproach (Al-Qiyama, 75: 2).

69. **Asra'u Al-'Hasibeen** (pronounced as asra'ul 'hasibeen): The Fastest of Accountants, Calculators, and Reckoners **أَسْرَعُ الْحَاسِبِينَ**

"Asra'u Al-'Hasibeen" (The Fastest of Accountants, Calculators, and Reckoners) is an adjectival compound name, composed of two words. The first is "Asra'u" (faster than, or fastest), which is a comparative adjective, derived from the verb "asra'a," meaning to be fast, speed up, or quicken.

The second word is "Al-'Hisab," which is a noun, derived from the verb "hasaba," meaning to reckon with, count, and calculate. This also is the root verb for another Good Name of Allah, "Saree'u Al-'Hisab" (The Fast in Reckoning, Accounting, and Calculation).

As a Good Name of Allah, "Asra'u Al-'Hasibeen" means that He is faster than any of His creations, and their devices, in counting their deeds, whether these are small or big, done in secret or openly, and holding them accountable for what they do.

This compound Good Name of Allah was mentioned **once** in the Holy Quran, in verse 6: 62, which mentions that people will be returned to their Creator, Allah, to give them His fast judgment, as He is Fastest of Accountants.

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ ۗ لَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ (الأنعام ، 6: 62).

Then they (His worshippers) are returned to Allah, their true Lord. Unquestionably, His is the judgment, and He is the Fastest of Accountants (Al-An'am, 6: 62).

Concerning the application of knowledge about this Good Name of Allah, see what has been mentioned in the above-listed Name, "Saree'u Al-'Hisab" (The Fast in Reckoning, Accounting, and Calculation).

70. **Al-Kareem**: The Generous **الكَرِيمُ**

"Al-Kareem" (The Generous), is an adjectival name, derived from the verb "karuma," which means to give away easily, willingly, and happily, in more than what recipients need. It also means to accord honor, nobility, and positive uniqueness to someone.

As a Good Name of Allah, "Al-Kareem" means that He is the One Who, easily, willingly, and happily, provides His creations with much more sustenance and resources than they need or ask for, in this life. He is also the One Who provides His worshippers with His generosity, through His reward to them in the hereafter. Thus, His generosity to His creations, praise to Him, is a sign of His greatness, mightiness, and wealth.

This Good Name of Allah was mentioned **twice** in the Holy Quran, **with** the definite article (Al), and **once without** it. It came in the context of mentioning that Allah, praise to Him, did not create humans playfully, that we will return to Him for reckoning, and that He is glorified by His five Good Names of Allah, the Sovereign, the Right, the Lord of the Throne, and the Generous, that is the Great (Al-Muminoon, 23: 115-116). It also came in the context of mentioning the favors and generosity of Allah to humans, by mentioning the first four stages of creation: Starting life in the cell, fashioning in the right proportions, walking on two legs, and imaging (Al-Infitar, 82: 6-8). Further, it came in the context of reminding humans that His generosity to His creations is an inherent quality in Him. It is unrelated to their gratitude to Him, or disbelief in Him (Al-Naml, 27: 40).

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۗ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾ (المؤمنون ، 23: 115-116).

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ **الْكَرِيمِ** ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾ (الْإِنْفِطَارُ ، 82 : 6-8).

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ ۖ أَمْ أَكْفُرُ ۚ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ **كَرِيمٌ** (النَّمْلُ ، 27 : 40).

Did you think that We created you uselessly, and that to Us you would not be returned?" (115) Exalted is Allah, the Sovereign, the Truth; there is no (other) deity except Him, Lord of the Throne, **the Generous**. (116) (Al-Muminoon, 23: 115-116).

O human being, what has deceived you concerning your Lord, **the Generous**, (6) Who created you, proportioned you, and balanced you (by walking upright)? (7) In whatever form He willed He assembled you. (8) (Al-Infitar, 82: 6-8).

Said one who had knowledge from the Book: "I will bring it to you before your glance returns to you." And when he (Sulayman, Solomon) saw it placed before him, he said: "This is from the favor of my Lord, to test me whether I thank (Him) or disbelieve (in His signs). And whoever thanks, he thanks for (the benefit of) himself. And whoever disbelieves, then indeed, my Lord is Rich and **Generous**" (Al-Naml, 27: 40).

Al-Ghazali, may Allah reward him for his good works, provided a beautiful description of Allah, praise to Him, through the explanation of this Good Name. He said: The Generous is the One Who pardons while being capable to punish, Who keeps a promise if He gives one, Who gives away more than what the recipient asks for, and He gives away without hesitation about how much and to whom. It does not please Him when His creations ask anybody other than Him. When His creations run away from Him, He approaches them with gentle reproof, not severely. However, takes refuge with Him, will never be lost, and He will be enough for him, to seek other means or interceders. Whoever truly has all of these qualities, He is the absolute Generous One, and that is Allah, praise to Him, only Him." ⁸²

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Kareem" (the Generous). We ask You to extend Your great generosity to us, in this life, and in the hereafter.

Nobody should be named with this Good Name of Allah, "Al-Kareem," with the definite article (Al), as it refers to His uniqueness, in that He is the only One, Who is capable of giving away to all of His creations, easily, and more than what they need or ask for, in this life. He is also the only One Who is going to shower His believing worshippers, with the great reward He promised them, in the hereafter.

However, a boy can be named as "Abdul Al-Kareem," (Worshipper of the Generous), as this Name represents a recognition of his worship to his Creator. In addition, a boy can be named as "Kareem," and a girl can be named as "Kareema," both without the definite article (Al). This is in line with the description of the Messengers of Allah in the Holy Quran, as "Kareem" (noble and honorable). This was the description of Moussa (Moses), pbuh (Al-Naml, 27: 29) and of Mu'hammed, pbuh (Al-Haaqqa, 69: 40). This was also the description of the abundant favors and provisions of Allah to His worshippers in Paradise (Saba, 34: 4), and of the great rewards to believers, in the hereafter (Al-A'hzab, 33: 44).

Believers can live up to the meanings of this Good Name of Allah by being generous givers of what their Lord extended to them, as people's wealth is a trial for them, to show their gratitude and obedience to their Creator, or to be disbelieving and disobedient to Him (Al-Fajr, 89: 15). Moreover, the most honored among people, in the sight of Allah, is the most righteous, that is the most obedient and grateful (Al-Hujurat, 49: 13). Further, the 'Hadith tells us that being generous to one's guest is a sign of the belief in Allah and the Last Day. ⁸³

71. Al-AKram: The Most Generous الأَكْرَمُ

"Al-AKram" (The Most Generous) is an adjectival name, derived from the verb "karuma," which means to give away easily, willingly, and happily, in more than what recipients need. It also means to accord honor, nobility, and positive uniqueness to someone.

As a Good Name of Allah, "Al-Akram" means that He, praise to Him, is the One Who, easily, willingly, and happily, provides His creations with much more sustenance and resources than they need or ask for, and more than any other generous person or entity.

This Good Name of Allah was mentioned **once** in the Holy Quran, **with** the definite article (Al). It came in the context of mentioning the favors of Allah to human beings, which nobody else, other than Him, can provide. He is "Al-AKram" (The Most Generous), as He created humans and other living beings, by starting life on this planet, and by starting it in the womb after that. He is the One Who taught His creations how to read and how to write, which enabled humans to learn. These meanings came in the first five verses of Surat Al-'Alaq, which contain the first word revealed in the Holy Quran, "Iqra" (Read), confirming that teaching humans how to read and write has been among the greatest features of God's generosity to them (Al-'Alaq, 96: 1-5).

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ (العَلَقُ ، 96: 1-5).

Read in the name of your Lord who created - (1) Created the human being from a clinging substance. (2) Read, and your Lord is **the Most Generous** - (3) Who taught by the pen - (4) Taught the human being that which he did not know (5) (Al-'Alaq, 96: 1-5).

Concerning the application of knowledge about this Good Name of Allah, see what has been mentioned in the above-listed Name, "Al-Kareem" (The Generous).

72. Al-Raqeeb (pronounced as ar-raqeeb): The Watchful, the Observer الرَّقِيبُ

"Al-Raqeeb" (The Watchful) is an adjectival name, derived from the verb "raqaba," which means to watch, observe, look at thoughtfully, and surveil. As a Good Name of Allah, it means that He, praise to Him, is the One Who watches everything, everywhere, at all times, including what His creations say and do. He is the Witness to their secretive and open deeds. Nothing escapes His knowledge or hides away from Him.

This Good Name of Allah was mentioned **once** in the Holy Quran, **with** the definite article (Al). It came to mean the Witness, in the context of God's questioning of His Messenger 'Eissa (Jesus), pbuh, after lifting him up to heaven. Allah asked him if he ever said to the people to take him and his mother as deities, instead of Allah. He answered that he did not say anything except what he was commanded to tell people, to worship Allah, his Lord, and their Lord. He added that he was a witness to them as long as he stayed among them. However, after he had been lifted to heaven, Allah was the Watchful over them, as He is Witness over all things (Al-Ma-ida, 5: 116-117).

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ الْهَيْبِينَ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ فُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنْ أَنْتَ عَلَّامُ الْغُيُوبِ (المَائِدَةُ ، 5: 116).

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُمْ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُمْ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۖ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (المائدة ، 5 : 117).

And when Allah said: "O 'Eissa (Jesus), Son of Maryam, did you say to the people: 'Take me and my mother as deities instead of Allah?'" He said: "Exalted are You! It was not for me to say that, to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the Unknown (Al-Ma-ida, 5: 116).

I did not say to them except what You commanded me: Worship Allah, my Lord, and your Lord. And I was a witness over them as long as I was among them; but when You ended my record (by lifting me up), You were **the Watchful** (the Observer) over them, and You are, over all things, a Witness (Al-Ma-ida, 5: 117).

This Name was also mentioned **twice** in the Holy Quran, **without** the definite article (Al). It came in the context of reminding people that Allah created them from a single self (part of a soul), then He created its mate out of it, and many men and women were created after that from them. This should obligate people to acknowledge Him as their Creator, by worshipping Him, being obedient to Him, and maintaining good treatment to their womb relatives, as He is Watchful over them and Witness to their words and actions (Al-Nisa, 4: 1). This Name also came in the context of the revelation about the wives of His Messenger, pbuh (Al-A'hzab, 33: 52).

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** (النساء ، 4 : 1).

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ **رَقِيبًا** (الأحزاب ، 33 : 52).

O People (humans), avoid (the punishment of) your Lord, Who created you from a single self (part of the soul), and created from it its mate, and brought out from both of them many men and women. And avoid (the punishment of) Allah, through Whom you ask one another, and (keep good relations with) the wombs (womb relatives). Indeed, Allah is ever, over you, a **Watcher** (an Observer) (Al-Nisa, 4: 1).

Not lawful to you, (O Mu'hammed), are (any additional) women after (this revelation), nor (is it) for you to exchange them for (other) wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allah, over all things, a **Watcher** (an Observer) (Al-A'hzab, 33: 52).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Raqeeb" (the Watchful, the Observer). We ask You to protect us from any harm.

Nobody should be named with this Good Name of Allah, "Al-Raqeeb," with the definite article (Al), as it refers to His uniqueness, in that He is the only One, Who watches everything, everywhere, at all times, including what His creations say and do. He is the Witness to their secretive and open deeds. Nothing escapes His knowledge or hides away from Him. However, a boy can be named as "Abdul Al-Raqeeb," (Worshipper of the Watchful), as this Name represents a recognition of his worship to his Creator.

Believers can live up to the meanings of this Good Name of Allah by being "watchful" of themselves, of those who are related to them, and of their subordinates, with the purpose of maintaining obedience to their Lord, Allah. The Holy Quran mentions that there is a watchful, ready (angel), who records every utterance a human being may say (Qaf, 50: 18). The Prophet of Allah, Shu'ayb, pbuh, was also described as watchful, while waiting for the punishment of Allah to the disbelievers among his people (Hood, 11: 93).

73. Al-Qareeb: The Nearby, the Close **القَرِيبُ**

"Al-Qareeb" (The Nearby, the Close) is an adjectival name, derived from the verb "qaruba," which means to be nearby, or to get closer to a place or a person. It is the opposite of being faraway. Another derivative of this verb is the noun "qaraaba," which refers to a relationship on the basis of blood, marriage, trait, or mindset.

As a Good Name of Allah, it means that He, praise to Him, is the One Who is nearby (close) to His creations in general, and to His worshippers, who call upon Him, in particular. He is nearby (close) to them, through His ability to hear and see them, and to know what they do secretly and openly, as we learn from His Good Names of the Hearer, the Seer, and the Knowing. He is also nearby (close) to them, through His angels, who are capable of entering their bodies (Qaf, 50: 16; Al-Waqi'atu, 56: 83-85).

This Good Name of Allah was mentioned **three times** in the Holy Quran, **without** the definite article (Al). It came in the context of God's announcement to the believers that He is nearby (close) to them, and of His encouragement to them to call upon Him, promising to answer their calls, and to guide them to the right path (Al-Baqara, 2: 186). It also came in the context of the call of Sali'h, pbuh, to his people, to worship Allah, repent to Him, and ask Him for forgiveness, as He is nearby (close), hearing them. He is a Responder, Who accepts repentance and a granter of forgiveness (Hood, 11: 61). Further, it came in the context of the command of Allah, praise to Him, to His Messenger, Mu'hammed, pbuh, to tell people that Allah is a Hearer (All-Hearing) and nearby (close), Who knows what His Messenger says, and confirms to them that whatever guidance the Messenger brings to them, it is from His Lord (Saba, 34: 50).

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ
(البقرة، 2: 186).

وَالَّذِينَ آمَنُوا مِن بَنِي إِسْرَائِيلَ إِذْ قَالُوا لَنُؤْمِنُ بِكَ يَا رَسُولَ اللَّهِ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۗ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۗ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ (هود، 61: 11).

قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۖ وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي ۗ إِنَّهُ سَمِيعٌ قَرِيبٌ (سبأ، 34: 50).

And when My worshippers ask you, (O Muhammad), about Me - indeed I am **Nearby (Close)**. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be guided (Al-Baqara, 2: 186).

And to Thamood, their brother Sali'h. He said, "O my people, worship God, you have no god other than Him. He initiated you from the Earth and settled you in it. So, seek His forgiveness, and repent to Him. My Lord is **Nearby (Close) and Responsive**" (Hood, 11: 61).

Say, "If I should err, I would only err against myself. But if I am guided, it is by what my Lord reveals to me. Indeed, He is Hearing and **Nearby (Close)**" (Saba, 34: 50).

Concerning how close Allah, praise to Him, to His creations, the Holy Quran verses tell us that He is closer to a human being than his jugular vein. This is through His angels, who are capable of entering the human body, and traveling in its veins with the blood blown by the heart, carrying oxygen and nutrients to various organs. The angels are also capable of traveling through the veins which carry the carbon dioxide and wastes from the body organs to the heart, to be disposed out of the body. An example of these veins is the jugular vein, which functions as a drainage canal. It carries such harmful wastes from the head, including the brain, back to the heart. Without such drainage, harmful wastes accumulate, and the pressure increases in the brain, which affects its ability to function normally, or even threatens its life. The Holy Quran verses also refer to the questioning whispers in the self (part of the mind), which is housed in the brain. Thus, the

verses tell us that Allah, praise to Him, is closer to a person's brain, through His angels, from the jugular vein, which is connected to the mind and the self in it (Qaf, 50: 16). The same meaning is present in mentioning that Allah is closer to the dying person from his family members and relatives, surrounding him, through His angels, who are sent to capture his soul (Al-Waqi'a, 56: 83-85; Al-Sajda, 32: 11).

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلْمَا تَوْسُوسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (ق ، 50: 16).

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾ (الْوَاقِعَةُ ، 56: 83-85).

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (السَّجْدَةُ ، 32: 11).

And We have already created the human being and know what his self (part of the soul) whispers to him, and We are **closer (nearer)** to him than (his) jugular vein (Qaf, 50: 16).

Then why, when the soul at death reaches the throat (83) And you are at that time looking on - (84) And We (through Our angels) are **closer (nearer)** to him than you, but you do not see – (85) (Al-Waqi'a, 56: 85).

Say, "The **angel of death** will take your souls, as he is tasked to do so. Then, you will be returned to your Lord" (Al-Sajda, 32: 11).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Qareeb" (O Allah, You are the Nearby, the Close) to everything, through Your hearing, Your sight, and Your knowledge. I ask You for Your "guidance, righteousness, chastity, and wealth," and I ask You for Your protection from any harm. ⁸⁴

Nobody should be named with this Good Name of Allah, "Al-Qareeb," with the definite article (Al), as it refers to His uniqueness, in that He is the only One, Who is capable of hearing, seeing, and knowing everything, anywhere, at any time, including what His creations say and do. He is the only One Who is capable of answering the calls of His creations, all of them if He wills. However, a boy can be named as "Abdul Al-Qareeb," (Worshipper of the Nearby, the Close), as this Name represents a recognition of his worship to his Creator.

Believers can live up to the meanings of this Good Name of Allah by being close to their Lord, Allah, through obedience to His commands and avoidance of His prohibitions. They can also do that through their continuous contact with Him, through various ways of worship, good deeds, calling upon Him, and giving extra charities. Further, believers should do their best to be close to their family members, relatives, and the people they interact with, by asking them about their circumstances and to provide them with advice and help, as much as they can.

74. **Al-Mujeeb: The Responder, the Responsive** **المُجِيبُ**

"Al-Mujeeb" (The Responder, the Responsive) is an adjectival name, derived from the verb "ajaaba," which means to answer someone, giving information about his/her question. It also means to respond to someone, by giving the caller what he/she asks for. As a Good Name of Allah, it means that He, praise to Him, is the One Who accepts the calls of His worshippers and responds to them, giving them what they ask for, if He wills.

This Good Name of Allah was mentioned **once** in the Holy Quran, **without** the definite article (Al). It came in the context of the call of the Messenger of Allah, Sali'h, to his people, to worship Allah, repent to Him,

and ask Him for forgiveness, as He is Nearby (Close) to His creations. This means that He is capable of hearing their repentance and pleas for forgiveness, and He is Responsive by accepting their repentance and their pleas for forgiveness (Hood, 11: 61).

وَالَّذِي تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۗ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ (هُودٌ ، 61 : 11).

And to Thamood, their brother Sali'h. He said, "O my people, worship God, you have no god other than Him. He initiated you from the Earth and settled you in it. So, seek His forgiveness, and repent to Him. My Lord is Nearby (Close), **Responsive**" (Hood, 11: 61).

Allah, praise to Him, promised His worshippers of responding to their calls on Him and of His guidance to them (Al-Baqara, 2: 186). He said: "Call upon Me, I will respond to you" (Fatir, 40: 60). He also said: "Respond to Allah and to the Messenger, when he calls you to that which gives you (an everlasting) life" (Al-Anfal, 8: 24). Further, He said: "Respond to your Lord before a Day comes, of which there is no repelling from Allah (Al-Shoora, 42: 47). He also mentioned that He is the One Who "answers (responds to) the desperate one, when he calls upon Him, and removes the harm (inflicted) on him (Al-Naml, 27: 62).

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۗ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ (البقرة ، 2 : 186).

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۗ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (فاطر ، 40 : 60).

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۗ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ (الأنفال ، 8 : 24).

اسْتَجِيبُوا لِرَبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۗ مَا لَكُمْ مِّن مَّلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِّن نَّكِيرٍ (الشورى ، 47 : 42).

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ مَعَ اللَّهِ قَلِيلًا مَّا تَدَّكَّرُونَ (النمل ، 62 : 27).

And when My worshippers ask you, (O Muhammad), about Me - indeed I am Nearby (Close). I **respond to the invocation of the supplicant** when he calls upon Me. So let them respond to Me and believe in Me that they may be guided (Al-Baqara, 2: 186).

And your Lord says: "**Call upon Me, I will respond to you.**" Indeed, those who disdain My worship will enter Hell (rendered) contemptible (Fatir, 40: 60).

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

Respond to your Lord before a Day comes, of which there is no repelling from Allah. No refuge will you have that Day, nor will there be any denial (about it) for you (Al-Shoora, 42: 47).

Is He not Who **answers (responds to)** the desperate one, when he calls upon Him, and removes the harm (inflicted) on him, and makes you caliphs of the Earth? Is there a deity with Allah? Little you do remember (Al-Naml, 27: 62).

Concerning how Allah, praise to Him, responds to the supplications (calls) of His worshippers, there is a 'Hadith narrated by Companion 'Ubada Bin Al-Samit, mAbpwh, who said that the Messenger of Allah, pbuh, said: "As long as there is a Muslim on Earth, who calls on Allah, praise to Him, he will be given what he asks for, or he will be shielded of equal harm, except for calls which include sins or disconnection with relatives." Then, a man said (to the Messenger of Allah): So, we do more (calls). The Messenger replied to him, saying: "Allah is more (in His responses)."⁸⁵

Concerning the ability of Allah to respond to the supplications (calls) of His worshippers, there is a 'Hadith narrated by Companion Abu Dhar Al-Ghaffari, mAbpwh, who said that the Messenger of Allah, pbuh, said that Allah, praise to Him, said: "O My worshippers! If your first (generation) and your last (generation), your humankind and your jinn kind, would stand together in one place, and ask me (for whatever they need), and I would give each one of them what he/she asked for, that will not decrease what I have, except for how much a needle takes from the sea (ocean) when it is emersed in it."⁸⁶

Our Lord, Allah, praise to Him, mentioned many **examples about His response to His worshippers**, who call upon Him. He answered (responded to) those who "emigrated, or were evicted from their homes, or were harmed in" His "cause or fought or were killed," that He will surely remove from them (accountability for) their misdeeds, and He will surely admit them to Paradise (Al-i-'Imran, 3: 195). He answered (responded to) the calls of Muslim fighters in the Battle of Badr, by reinforcing them "with a thousand of the angels, following one another" (Al-Anfal, 8:9). He answered (responded to) the calls of Moosa (Moses) and Haroon (Aaron), peace be upon them, to obliterate the wealth of Pharaoh and his establishment, "and harden their hearts, so that they will not believe until they see the painful punishment" (Yunus, 10: 88-89), to the call of Yousuf (Joseph), pbuh, by averting "from him their plot (plan)" (Yousuf, 12: 34), to the call of Noo'h (Noah), pbuh, by saving "him and his family from the great catastrophe (the flood) (Al-Anbiya, 21: 76), to the call of Ayyoob (Job), pbuh, by removing "what afflicted him of harm (disease) (Al-Anbiya, 21: 84), to the call of Yunus (Jonah), pbuh, by saving "him from the distress (of being in the whale's belly) (Al-Anbiya, 21: 88), and the call of Zakariya, pbuh, by giving him Ya'hya (John), and amending for him his wife (Al-Anbiya, 21: 90)."⁸⁷

Our Lord, Allah, praise to Him, also mentioned that believers are characterized by being responsive to the calls of His Messengers, who called people to believe in Him, obey His commands, and avoid His prohibitions. As a result, He promised a great reward, in the hereafter, to those believers "who responded to Allah and the Messenger after injury had struck them" (Al-i-'Imran, 31:72), to those who responded to their Lord" (Al-Ra'd, 13: 18), to those "who have responded to their Lord, established prayer, whose affair is (determined by) consultation among themselves, and from what (Allah) has provided them, they spend" (Al-Shoora, 42: 38), and to those who "believed and did good (righteous) deeds" (Al-Shoora, 42: 26).

By contrast, disbelievers are characterized by not being responsive to the calls of the Messenger and the believers for them to believe in Allah (Fatir, 35: 14). They call on others than Allah, who are not capable of responding to them (Al-A'hqaf, 46: 5), and they respond to the Shaytan (Satan) (Ibrahim, 14: 22). Therefore, He has warned them that "whoever does not respond to the call of Allah will not cause failure (to Him), upon Earth, and he will not have besides Him any protectors. Those (disbelievers) are in manifest misguidance" (Al-A'hqaf, 46: 5). Those disbelievers, who do not respond (to their Lord, Allah), "if they had all that is in the Earth entirely, and the like of it with it, they would ransom themselves thereby. Those will have the worst reckoning, and their refuge is Hell, and wretched is the resting place" (Al-Ra'd, 13: 18).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Mujeeb" (O Allah, You are the Responder, the Responsive) to the calls of Your worshippers. I ask You for Your "guidance, righteousness, chastity, and wealth," and I ask You for Your protection from any harm.⁸⁸

Nobody should be named with this Good Name of Allah, "Al-Mujeeb," with the definite article (Al), as it refers to His uniqueness, in that He is the only One, Who is capable of hearing the calls of all of His

creations, responding to them, and giving them what they ask Him for, if He wills. However, a boy can be named as “Abdul Al-Mujeeb,” (Worshipper of the Responder, the Responsive), as this Name represents a recognition of his worship to his Creator.

Believers can live up to the meanings of this Good Name of Allah by doing their best to respond to their Lord, Allah, through obedience to His commands and avoidance of His prohibitions. They should also maintain their continuous contact with Him, through performing the mandated ways of worship (‘ibadat), voluntary ways of worship (nawafil), calling upon Him, and giving charity for His sake.

Further, believers should do their best to respond to those who ask them lawfully for something they need, for help, and for refuge, whether these are their family members, relatives, people they interact with, or anyone else around the world they can help.

75. Ni'ma Al-Mujeeboon (pronounced as ni'mal mujeeboon): Praised is the Best of the Responders نِعْمَ الْمُجِيبُونَ

"Ni'ma Al-Mujeeboon" (Praised is the Best of the Responders) is a compound adjectival name, composed of two words. The first is “Ni'ma,” which is an adjective in the form of a verb, in the past tense, meaning “praised is the name following it.”

The word “Ni'ma” is part of six Good Names of Allah. These are Ni'ma Al-Mujeeboon (Praised is the Best of Responders), Ni'ma Al-Wakeel (Praised is the Best Disposer of Affairs), Ni'ma Al-Mawla (Praised is the Special Caretaker), Ni'ma Al-Naseer (Praised is the Supporter), and Ni'ma Al-Qadiroon (Praised is the Best of the Capable). Ni'ma Al-Mahidoon (Praised is the Best of the Preparers).

In addition, the word “Ni'ma” came as praise from Allah to his two worshippers, Sulayman (Solomon) and Yunus (Jonah), peace be upon them, as well as to giving charity, good doers, the righteous, and the reward promised to believers. ⁸⁹

The second word, “Al-Mujeeboon,” is an adjectival name, in the majestic plural form, in reference to Allah, the One, the Uniquely One. It is derived from the verb “ajaaba,” which means to answer someone, giving information about his/her question. It also means to respond to someone, by giving the caller what he/she asks for. As a Good Name of Allah, it means that He, praise to Him, is the One Who is more and better than any other responder in His response to the calls of His worshippers, giving them what they ask for and what they need, if He wills.

This **compound** Good Name of Allah was mentioned **once** in the Holy Quran, in verse 75 of Surat Al-Saaffat (37). It came in the context of mentioning what happened to the Messenger of Allah Noo'h (Noah), pbuh, whose people rejected his calls for them to believe in Allah, but they did not believe. Instead, they accused him of lying and of insanity. Then, he complained to his Lord, Allah, that they defeated him, and asked for His support (Al-Qamar54: 9-10). Allah, praise to Him, responded by saving him and the believers with him in the ship, while drowning the disbelievers (Al-Shu'ara, 26: 117-120).

وَلَقَدْ نَادَانَا نُوحٌ فَلْنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾ (الصَّافَّاتُ ، 37: 75-76).

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ﴿٩﴾ فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ ﴿١٠﴾ (الْقَمْرُ ، 54: 9-10).

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾ فَأَفْتَحَ بَنِي وَبَنِيهِمْ فَتَحًا وَنَجَّيْتَنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾ فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١١٩﴾ ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِينَ ﴿١٢٠﴾ (الشُّعْرَاءُ ، 26: 117-120).

And Noo'h (Noah) had called Us, (and we are) **the Best of Responders**. (75) And We saved him and his family from the great calamity (76) (Al-Saaffat, 37: 75-76).

The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was repelled. (9) So, he invoked his Lord, "Indeed, I am overpowered, so help." (10) (Al-Qamar, 54: 9-10).

He said, "My Lord, indeed my people have denied me. (117) Then judge between me and them with decisive judgment and save me and those with me of the believers." (118) So, We saved him and those with him in the laden ship. (119) Then We drowned thereafter the remaining ones. (120) (Al-Shu'ara, 26: 117-120).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Ni'ma Al-Mujeeboon" (O Allah, You are the Praised, Best of Responders), the more and better in the response to the calls of Your worshippers, in giving them what they ask for and what they need. I ask You for Your "guidance, righteousness, chastity, and wealth," and I ask You for Your protection from any harm.

Nobody should be named with this Good Name of Allah, "Ni'ma Al-Mujeeboon," as it refers to His uniqueness, in that He is the only One, Who is more and better than any other responder in His response to the calls of His worshippers and in giving them what they ask for and what they need, if He wills.

However, a boy can be named as "Abdul Al-Mujeeb," (Worshipper of the Responder, the Responsive), as this Name represents a recognition of his worship to his Creator. In addition, a righteous person can be praised by using the word "Ni'ma" (praised), following the example of praising the two Prophets, Sulayman (Solomon) and Ayyoob (Job), peace be upon them, in the Holy Quran. They were described as praised worshippers of Allah (Sad, 38: 30, 44).

As mentioned in the Name "Al-Mujeeb," believers can live up to the meanings of this Good Name of Allah by doing their best to respond to their Lord, Allah, through obedience to His commands and avoidance of His prohibitions. They should also maintain their continuous contact with Him, through performing the mandated ways of worship ('ibadat), voluntary ways of worship (nawafil), calling upon Him, and giving charity for His sake.

Further, believers should do their best to respond to those who ask them lawfully for something they need, for help, and for refuge, whether these are their family members, relatives, people they interact with, or anyone else around the world they can help.

76. **Al-Wadood: The Loving, the Affectionate** **الْوَدُودُ**

"Al-Wadood" (The Loving, the Affectionate) is an adjectival name, derived from the verb "wadda," which means to love, be affectionate, wish to be close to someone, interact with someone to bring love and to express it. It also means to wish for something, and to wish for something to happen to a person or to a group of people.⁹⁰

As a Good Name of Allah, "Al-Wadood" means that He, praise to Him, loves His creations, is kind to them, and is extending His favors to them. In particular, He loves believers, His worshippers, as He announced in His Holy Book. He loves the good doers, the repentant and those who purify themselves of sin, the righteous, the patient, the dependent (relying) on Him, and the just in their rulings. In addition, "Allah loves those who fight in His cause in a row as though they are a (single) structure, joined firmly."⁹¹

The following are examples of verses and 'Hadiths which urge believers to be loving, merciful, and compassionate:

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

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (الرُّومُ ، 30 : 21).

Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them **love (affection)** (Maryam, 19: 96).

And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He made among you **love (affection)** and mercy. Indeed, in that are signs for a people who give thought (Al-Room, 30: 21).

Out of love to believers who do good deeds, Allah, praise to Him, promised to instill their love in the hearts of people, and that He instilled love and mercy between spouses, as He mentioned in the Holy Quran:

Companion Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: "If Allah, praise to Him, loves one of His worshippers, He calls (Angel) Jibril and says: I love (this person). So, love him. Then, Jibril loves him and calls in heaven, saying: Allah loves (this person). So, love him. Then, dwellers of heaven (angels) love him, and liking is placed for him on Earth." ⁹²

This Good Name of Allah was mentioned **once** in the Holy Quran, **with** the definite article (Al). It came in the context of describing Allah, praise to Him, as severe in vengeance towards disbelievers. However, He is Merciful and Loving (Affectionate) towards believers. He is the Glorious One Who originated creation, to Whom the Throne belongs, and Who is a Doer of what He wants (Al-Burooj, 85: 12-12).

It was also mentioned **another time** in the Holy Quran, but **without** the definite article (Al). It came in the context of the Shu'ayb, pbuh, warning to his people that they should stop their cheating business practices (Hood, 11: 84-85). He also told them to ask their Lord for forgiveness, and to repent to Him, promising them that if they do, they will find their Lord as Merciful and Loving (Hood, 11: 90).

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ ﴿١٣﴾ وَهُوَ الْعَفُوُّ الْوَدُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَالٌ لِمَا يُرِيدُ ﴿١٦﴾ (النُّبُوحُ ، 85 : 12-16).

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ (هُودُ ، 11 : 90).

Indeed, the vengeance of your Lord is severe. (12) Indeed, it is He who originates (creation) and repeats. (13) And He is the Forgiving, **the Loving (the Affectionate)**, (14) Owner of the Throne, the Glorious (15) Doer of what He wants (16) (Al-Burooj, 85: 12-12).

And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and **Loving (Affectionate)** (Hood, 11: 90).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Wadood" (O Allah, You are the Loving, the Affectionate), let my family members, relatives, and the believers at large love me. Enable me to continue good relationships with them, in obedience to Your commands, and in seeking Your contentment of me.

Nobody should be named with this Good Name of Allah, "Al-Wadood," with the definite article (Al), as it refers to His uniqueness, in that He is the only One, Who loves His creations, Who is kind to them, and

Who is beneficial to all of them, particularly the believers. However, a boy can be named “Abdul Wadood” (Worshipper of the Loving), as this Name represents a recognition of his worship to his Creator.

Believers can live up to the meanings of this Good Name of Allah by doing their best to show their love to their family members, relatives, and believers, as a whole. In addition, believers should love to other people what they love for themselves, as they are commanded by the Messenger of Allah, pbuh:

Companion Al-Nu'man Bin Basheer, mAbpwh, said that the Messenger of Allah, pbuh, said: “The example of believers, in their love, mercy, and compassion towards each other, is like (one) body. If one of its organs complains, all other organs share (the complaint), with sleeplessness and fever.”

Companion Yazeed Bin Assad, mAbpwh, said that the Messenger of Allah, pbuh, said: “Love for people what you love for yourself.” ⁹³

77. **Al-'Hameed: The Praised, the Praiseworthy** **الْحَمِيدُ**

"Al-'Hameed" (The Praised, the Praiseworthy) is an adjectival name, derived from the verb “hamada,” which means to praise, to thank, and to acknowledge favors of others. As a Good Name of Allah, it means that He, praise to Him, is Praiseworthy by His worshippers for the countless favors He bestowed on them. These include His creation of the heavens, the Earth, and the Earth-like planets. He gave life to those living in them, determined their needs, and provided them with sources of livelihood in this life and in the hereafter. Thus, He is the One Who is worthy of praise, thanks, and gratitude by His creations.

This Good Name of Allah, “**Al-'Hameed**,” was mentioned **ten times** in the Holy Quran, **with** the definite article (Al). It came **alone once**, with mentioning the everlasting luxurious life in the hereafter for those who have believed and done good deeds, in this lower life. He guided them to saying good speech and to His straight path, for which He deserves their praise, thanks, and gratitude (Al-'Haj, 22: 23-24). It came **also once**, with another Good Name of His, “**Al-'Waliy**” (the Protector), in mentioning that He descends rain and spreads His mercy to His worshippers, because He is their Protector, Who is worthy of their praise and thanks (Al-Shoora, 42: 28).

It came **three times**, with a third Good Name of His, “**Al-'Azeez**” (the Exalted in Might), in mentioning that He descended the Holy Quran on His Messenger, Muhammed, pbuh, to get humans out of darkness to His light. For such great favor, He is worthy to be praised and exalted by His worshippers (Ibrahim, 14: 1). In addition, Allah, praise to Him, mentioned that those who are knowledgeable of His previous Books can see that the Holy Quran is the truth from Him, as it guides to the straight path of their Lord, the Exalted in Might, the Praiseworthy (Saba, 34: 6). It was also mentioned with the story of the believers who were burned to death in the trench of fire, for no other reason than their belief in the Exalted in Might, the Praiseworthy (Al-Burooj, 85: 8).

This Good Name of Allah, “Al-'Hameed,” was mentioned **five times** in the Holy Quran, with a fourth Good Name of His, “**Al-'Ghaniy**” (the Rich, the Free of Need). It came in the context of reminding people that their Creator, Allah, is the One Who descends rain from the sky (by design), as mercy to them, not to get anything from them, as He is the Rich, the Free of Need. He created the heavens, the Earth, and whoever lives in them. As a result, He is worthy of their praise, thanks, and acknowledgement (Al-'Haj, 22: 64; Luqman, 31: 26). It also came with reminding people that He is the Rich, while they are the poor, who need Him. Thus, they need to praise and thank Him for the countless favors He gave them (Faṭir, 35: 15). Further, it came with His command to people not to be miserly and not to advise each other of stinginess. However, even if all people become stingy, it does not decrease anything from His dominion, because he is the Rich, the Free of Need, the Praiseworthy (Al-'Hadeed, 57: 19). So, blessed are those who look for the Last Day, on which they will meet with their Lord, Allah. Concerning those who reject the faith in Him, He does not need them, because He is the Rich, the Free of Need, the Praiseworthy (Al-Mumta'hina, 60: 6).

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ **الْحَمِيدِ** (الْحَجُّ ، 22: 24).

وَهُوَ الَّذِي يُنَزِّلُ الْعَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۗ وَهُوَ الْوَلِيُّ الْحَمِيدُ (الشُّورَى ، 42: 28).

الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ **الْعَزِيزِ الْحَمِيدِ** (إِبْرَاهِيمَ ، 14: 1).

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنَّ اللَّهَ لَهُوَ **الْغَنِيُّ الْحَمِيدُ** (الْحَجُّ ، 22: 64).

They were guided to the good of speech. They were guided to the path of **the Praiseworthy** (Al-'Haj, 22: 24).

And it is He who sends down the rain, after they had despaired, and spreads His mercy. And He is **the Protector, the Praiseworthy** (Al-Shoora, 42: 28).

Alif, Lam, Ra (A, L, R): a Book which We have revealed to you (O Muhammed), that you might bring people out of darkneses into the light, by permission of their Lord, to the path of **the Exalted in Might, the Praiseworthy** (Ibrahim, 14: 1).

To Him belongs what is in the heavens and what is on the Earth. And indeed, Allah is **the Rich, the Praiseworthy** (Al-'Haj, 22: 64).

This Good Name of Allah, “**Hameed**,” was also mentioned **seven times** in the Holy Quran, but **without** the definite article (Al). It came **once** with another Good Name of His, “**Majeed**” (Glorious), in mentioning the angels' reply to the question of Ibrahim's (Abraham's) wife, peace be upon them both. She expressed her surprise about how she can get pregnant at that late age of her life. They answered her that she should not be surprised about anything Allah, praise to Him, decides. Instead, she needs to praise and thank Him for that, as He is Praiseworthy, Glorious (Hood, 11: 73). It also came **once** with another Good Name of Allah, “**Hakeem**” (Wise), in mentioning that the Holy Quran is right and truth, to which falsehood was never allowed to enter during revelation and will never be allowed to enter in the future, because it is from Allah, Who is Wise and Praiseworthy (Fussilat, 41: 42).

This Good Name of Allah, “**Hameed**,” was also mentioned **five times** in the Holy Quran, with a third Good Name of His “**Ghaniy**” (Rich, Free of Need). It came in the warning given by Moosa (Moses), pbuh, to his people, that if they, together with all people of the Earth, reject the belief in their Lord, then He still is not in need of them. Instead, it is better for them to praise and thank Him for the favors He bestowed on them (Ibrahim, 14: 8). It also came with the command of Allah to believers, to spend (give away) from the best of what they have, not from the worst or the deficient. However, if they do not obey, then He still does not need them. He is Rich (Free of Need) and Praiseworthy (Al-Baqara, 2: 267). Moreover, this Good Name of Allah, “**Hameed**” came with the advice given to the People of the Book, to be righteous. If they reject the faith in their Lord, He is not in need of them, or of anyone else, because everything in the heavens and the Earth belongs to Him, and He is Rich and Praiseworthy (Al-Nisa, 4: 131). Further, it came with the reference of God's favor to Luqman, as He gave him wisdom, for which he needed to thank Him. So, if people thank and praise their Lord for the favors He gives them, they gain His reward, but if they do not do that, Allah is not in need for their acknowledgement, as He is Free of Need and Praiseworthy (Luqman, 31: 12). Finally, it came as a reminder that Allah, praise to Him, sent His Messengers to guide people, for which He is Praiseworthy. However, many people have rejected His Messages, so they deserve His punishment during this life (if He wills), and in the hereafter (Al-Taghabun, 64: 6).

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ۗ رَحِمْتُ اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ۗ إِنَّهُ **حَمِيدٌ مَجِيدٌ** (هُودُ ، 11: 73).

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ (فُصِّلَتْ ، 41: 42).
 وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَعَنِي حَمِيدٌ (إِبْرَاهِيمُ ، 14: 8).

They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is **Praiseworthy, Glorious** (Hood, 11: 73).

Falsehood cannot approach it from before it or from behind it. (It is) a revelation from a (Lord who is) **Wise, Praiseworthy** (Fussilat, 41: 42).

And Moosa (Moses) said (to his people): "If you should disbelieve, you and whoever is on the Earth entirely, indeed, Allah is **Rich** (Free of need for your belief), **Praiseworthy**" (Ibrahim, 14: 8).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-'Hameed" (O Allah, You are the Praiseworthy). I praise You and thank You for the countless favors you bestowed on me. I ask You for Your guidance in this life and for Your reward in the hereafter. There is no other deity but You, praise to You.

The ultimate Praiseworthy is Allah. All other creatures are somehow deficient and have limitations. So, nobody should be named with this Good Name of Allah, "Al-'Hameed," or "Hameed," with the definite article (Al), or without it. However, a boy can be named "Abdul 'Hameed" (Worshipper of the Praiseworthy), as this Name represents a recognition of his worship to his Creator.

Allah, praise to Him guided believers to praise Him. In reciting Al-Fati'ha, at the beginning of every prayer, they say in Arabic: "praise to Allah, the Lord of the Worlds," directly after the Basmala. When they stand after bowing down, they say: "Allah hears whoever praises Him" and "Our Lord, praise is to You." When Allah hears this praise from one of His worshippers, He says: "My worshipper praised Me," as was narrated in the honored 'Hadith. ⁹⁴

So, believers can live up to the meanings of this Good Name of Allah by praising Him as much as they can, as well as by increasing their good deeds and performing extra ways of worship, following the good example of His Messenger, Muhammed, pbuh, who stood in prayer one night, until his feet swelled. The Mother of the Believers, 'Aisha, mAbpwh, asked him about why he was doing that when Allah, praise to Him, forgave his past and future sins. He answered: "Shouldn't I be a thankful worshipper?" ⁹⁵

78. **Al-Majeed: The Glorious** **الْمَجِيدُ**

"Al-Majeed" (The Glorious) is an adjectival name, derived from the verb "majuda," which means to be noble, honorable, rare in might, and high in rank. It is also a derivative of the verb "majjada," which means to glorify and to praise a person for his traits and deeds.

As a Good Name of Allah, "Al-Majeed" means that He, praise to Him, is the highest in nobility, honor, might, and rank, in His dominion. It also means that He is worthy of praise and glorification for His own inherent traits, His good deeds for His creations, His forgiveness for His worshippers, and His severe punishment to those who reject faith in Him.

This Good Name of Allah was mentioned **once** in the Holy Quran, **with** the definite article (Al), in the context of mentioning that He is severe in punishment to those who reject faith in Him, but He is Forgiving and Loving to believers. He started creation and He will repeat it. He is the Owner of the Throne, **the Glorious**, Who does whatever He wants (Al-Burooj, 85: 12-16).

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ وَهُوَ الْعَفُورُ الْوَدُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَلَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾ (البُرُوجُ ، 85 : 12-16).

Indeed, the vengeance of your Lord is severe. (12) Indeed, it is He who originates (creation) and repeats (it). (13) And He is the Forgiving, the Loving (the Affectionate), (14) Owner of the Throne, **the Glorious** (15) Doer of whatever He wants (Al-Burooj, 85: 12-16).

This Good Name of Allah was also mentioned **another time** in the Holy Quran, but **without** the definite article (Al), with another Good Name of His, "Hameed" (Praiseworthy). It came in the context of mentioning the angel's reply to Ibrahim's (Abraham's) wife, peace be upon them both. They told her that she would become pregnant and give birth to Is'haq (Isaac), pbuh. She expressed her surprise about that glad tidings because she and her husband were old in age. The angels said to her that she should not be surprised about a matter decided by Allah. Instead, she should thank Him for it, as He is worthy of thanks and glorification (Hood, 11: 71-73).

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَيَشْرُئَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٣﴾ (هُودُ ، 11 : 71-73).

And his Wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob. (71) She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!" (72) They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and **Glorious**" (73) (Hood, 11: 71-73).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Majeed" (O Allah, You are the Glorious). I praise and glorify You for Your inherent traits of glory and perfection, for the countless favors You bestowed on me and on Your creations, and for Your forgiveness for believers. I ask You for Your guidance in this life and for Your reward in the hereafter. There is no other deity but You, praise to You.

Nobody should be named with this Good Name of Allah, "Al-Majeed," or "Majeed," with the definite article (Al), or without it. However, a boy can be named "Abdul Majeed" (Worshipper of the Glorious), as this Name represents a recognition of his worship to his Creator.

Believers can live up to the meanings of this Good Name of Allah by glorifying and praising Him, at all times, as they do in every prayer, when they recite Al-Fati'ha. Allah, praise to Him, hears their praise and glorification of Him. Then, He answers their supplications, giving them the guidance and help they ask Him for. Thus, when a worshipper mentions Him, saying in Arabic: "Maliki Yawmid deen" (Owner of the Day of Reckoning), Allah says: "Majjadani Abdee" (My worshipper glorified Me), as mentioned in the honored 'Hadith. ⁹⁶

79. **Al-Shaheed** (pronounced as ash-shaheed): The Witness **الشَّهِيدُ**

"Al-Shaheed" (The Witness) is an adjectival name, in an amplified form from another name, Shahid. It is derived from the root verb "shahida," which means to see, hear, ascertain, realize, and be present.

As a Good Name of Allah, it means that He is the One Who knows everything, known to His creations and unknown to them. He is the One Who can see, hear, ascertain, realize, and be present at the incidence of everything in His dominion. Thus, He is the "Witness" on the deeds and words of His mandated creations:

humans, jinn, and angels. He is also the One Who will give them His testimony about their words and actions, on the Day of Judgment.

This Good Name of Allah was mentioned **twenty times** in the Holy Quran, **without** the definite article (Al). It came in the context of questioning the People of the Book about their rejection of God's verses, which He descended on His Messenger, Muhammed, pbuh. Allah, praise to Him, is a Witness to what they do. He is also a **Witness to** people's observance of the heredity rules He commanded, to sending His Messenger to guide people, to descending the Holy Quran, to what the Messiah, pbuh, said to people, to the obstinance of those who associated others with Allah, in dealing with His Messenger, pbuh, to the disbelievers' rejection to his Message, to the deeds of Jews, Sabeans, Nasserites (Christians), Magians, and those who associate others with Him, to the observance of the rules of dealing with the Mothers of Believers, to the fact that His Messenger did not ask people for rewards in return for his mission to them, to the signs He will show people, in the horizons and within themselves, until it becomes clear to them that His Message is the truth, to the false claim of the disbelievers that His Messenger invented the Message, to the fact that He is the One Who sent His Messenger with guidance and the religion of truth, to make it prevalent over all religion, to what the disbelievers do, and to the revenge of disbelievers, which they inflicted on the People of the Trench, for no other reason than their faith in Allah. ⁹⁷

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (الْمَائِدَةُ ، 5 : 117).

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (فُصِّلَاتٌ ، 41 : 53).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا (الْفَتْحُ ، 48 : 28).

I did not say to them except what You commanded me, to worship Allah, my Lord and your Lord. And I was a **witness** over them as long as I was among them; but when You ended my record (by lifting me up), You were the Observer over them, and You are, over everything, a **Witness** (Al-Ma-ida, 5: 117).

We will show them Our signs in the horizons and within themselves, until it becomes clear to them that it is the truth. Is it not sufficient concerning your Lord that He is, over everything, a **Witness**? (Fussilat, 41: 53).

It is He who sent His Messenger with guidance and the religion of truth, to make it prevalent over all religion. And sufficient is Allah as a **Witness** (Al-Fat'h, 48: 28).

This adjectival name was also mentioned **sixteen times** in the Holy Quran, **without** the definite article (Al), in reference to humans and angels. It came in reference to the Messenger of Allah, pbuh, in his testimony that he told the Message of Allah to Muslims, thus completing the missions of the previous Messengers. It also came in reference to other Messengers of Allah, to two witnesses from among men, to a witness when business deals are struck, to those who drag their feet when other people get out for fighting in the sake of Allah, to the Messiah, pbuh, in witnessing the deeds of the People of the Book, when he was among them, to his testimony on them, on the Day of Reckoning, to the angels, to those who listen to the Word of Allah and testify that He is their Lord and the only deity, to the human being who is ungrateful to his Lord, Allah, and who admits that lack of gratitude in a testimony against himself, and to those who take other partners with Allah, admitting on the Day of Reckoning that none among them is a witness that they are right. ⁹⁸

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Shaheed" (O Allah, You are the Witness) on all what we say and do. I ask You for Your guidance in this life and for Your reward in the hereafter. There is no other deity but You, praise to You.

Nobody should be named with this Good Name of Allah, "Al-Shaheed," or "Shaheed," with the definite article (Al), or without it, as this is a unique trait of Allah. Nobody else is a Knower of everything and is capable of being a Witness to everything. However, a boy can be named "Abdul Shaheed" (Worshipper of the Witness), as this Name represents a recognition of his worship to his Creator. In addition, a man can be referred to, but not named, as "shaheed" (witness) and a woman as "shaheeda" (a female witness), as mentioned in the above examples.

Believers can live up to the meanings of this Good Name of Allah by remembering always that He, praise to Him, is a Witness to what they say and do. Therefore, they should be persistent in worshipping Him, in being obedient to His commands, and in avoiding His prohibitions. Thus, they gain His contentment and peace during their lower life, and a place in His everlasting Paradise, in the hereafter.

Believers should bring to witness those who are just from among them and establish the testimony for (the acceptance of) Allah (Al-Talaq, 65: 2). Further, testimonies should be given whole and complete (Al-Ma-ida, 5: 108), and believers should not conceal the testimony, for whoever conceals it, his heart is indeed sinful (Al-Baqara, 2: 283). ⁹⁹

80. Al-'Haq: The Truth, the Right **الْحَقُّ**

"Al-'Haq" (The Truth, the Right) is an adjectival name, derived from the root verb "haqqa," which means to correct an issue, or to make sure that it is true. It also means that a person owes something, or something is owed to him. Further, it means that a person has earned authority, and he rules justly.

As a Good Name of Allah, "Al-'Haq" means that He, praise to Him, is right, truthful, and correct in whatever He says. He has the authority to rule over His creations, and He is just in His rule. It also means that He is truthful in His existence and His promises. He is the eternal Truth, while the truths of His creations change and may not last long. In addition, His creations owe Him acknowledgement and gratitude for the countless favors He provides them with.

This Good Name of Allah was mentioned **eleven times** in the Holy Quran, **with** the definite article (Al). It came **once** in the statement that Allah, praise to Him, rules in His dominion rightly and truthfully. He does not follow the inclinations of the arrogant decadents. Had He done so, the heavens, the Earth, and whoever is in them would have been corrupted (Al-Muminoon, 23: 71). It also came **three times** together with mentioning that Allah is the True Patron of His creations. He is their Lord, their True God, whether they believed or disbelieved in Him. They will truly see that when they return to Him on the Day of Reckoning (Al-An'am, 6: 62; Yunus, 10: 30; Al-Kahf, 18: 44).

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ
(الْمُؤْمِنُونَ ، 23: 71).

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۗ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ (الْأَنْعَامُ ، 6: 62).

هَذَاكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۗ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۗ وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ (يُونُسُ ، 10: 30).

هَذَاكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۗ هُوَ خَيْرٌ نَّوَابًا وَخَيْرٌ عَقْبًا (الْكَهْفُ ، 18: 44).

If the **Truth** had followed inclinations (of the affluent, the decadents), the heavens, and the Earth, and whoever is in them would have been corrupted (ruined). Rather, We have brought them their message, but they, from their message, are turning away (Al-Muminoon, 23: 71).

Then they will be returned to Allah, their **True Patron** (Master). Unquestionably, His is the judgement, and He is the Swiftest of Accountants (Al-An'am, 6: 62).

There (in the hereafter), every self (part of a soul) will be put to trial for what it did previously, and they will be returned to Allah, their Patron, **the Truth**, and lost from them is whatever they used to claim falsely (Younus, 10: 30).

There (in the hereafter), the patronage (authority) is for Allah, **the Truth**. He is Best in Reward and Best in Outcome (Al-Kahf, 18: 44).

This Good Name of Allah, "Al-'Haq" came **three more times** with His greatest Name, Allah, praise to Him, and other Good Names of His. It came in the statement that He is our True Lord, and that the alternative to the truth is misguidance (Younus, 10: 32). He is the True Sovereign, Who has revealed the Quran to His Messenger, pbuh (Ta-Ha, 20: 114), and Who will judge the disbelievers and those who take partners with Him, on the Day of Reckoning (Al-Muminoon, 23: 116).

فَلَكُمْ **اللَّهُ رَبُّكُمْ الْحَقُّ** ۖ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۗ فَأَنْتَى تُصْرَفُونَ (يُونُسُ ، 10 : 32).

فَتَعَالَى **اللَّهُ الْمَلِكُ الْحَقُّ** ۗ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُفْضَلَ إِلَيْكَ وَخِيَهُ ۗ وَقُلْ رَبِّ زِدْنِي عِلْمًا (طه ، 20 : 114).

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

For that is **Allah, your Lord**, the **Truth**. And what can be beyond the truth except misguidance? So, how are you averted? (Younus, 10: 32).

So, Higher is **Allah** (than anybody else), the **Sovereign**, the **Truth**. And (O Muhammed), do not hasten with (recitation of) the Quran before its revelation is completed to you, and say: "My Lord, increase me in knowledge" (Ta-Ha, 20: 114).

So, Higher is **Allah** (than anybody else), the **Sovereign**, the **Truth**. There is no (other) deity except Him, Lord of the Throne, the Generous (Al-Mu.minoon, 23: 116).

Four other verses of the Holy Quran have confirmed that Allah, praise to Him, is "Al-'Haq" (the Truth, the Right), that He will resurrect the dead on the Last Day, and that He is Capable of doing everything He wills (Al-'Haj, 22: 6). The verses also declare that whichever is called upon, other than Him, is falsehood (Al-'Haj, 22: 62; Luqman, 31: 30), and that He will pay people their deserved recompense, in full, on the Day of Reckoning (Al-Noor, 24: 25).

ذَلِكَ بِأَنَّ **اللَّهَ هُوَ الْحَقُّ** وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (الْحَجُّ ، 22 : 6).

ذَلِكَ بِأَنَّ **اللَّهَ هُوَ الْحَقُّ** وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (الْحَجُّ ، 22 : 62).

ذَلِكَ بِأَنَّ **اللَّهَ هُوَ الْحَقُّ** وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (لُقْمَانَ ، 31 : 30).

يَوْمَئِذٍ يُؤْفِكُهُمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ **اللَّهَ هُوَ الْحَقُّ الْمُبِينُ** (النور ، 24 : 25).

That is because **Allah is the Truth** and (because) He gives life to the dead, and (because) He is over everything Capable (Al-'Haj, 22: 6).

That is because **Allah is the Truth**, and that which they call upon, other than Him, is falsehood; and that Allah is the High, the Grand (Al-'Haj, 22: 62).

That is because **Allah is the Truth**, and that what they call upon, other than Him is falsehood, and that Allah is the High, the Grand (Luqman, 31: 30).

That Day (of Reckoning), Allah will pay them in full their deserved recompense, and they will know that **Allah is the Truth**, the Manifester (Al-Noor, 24: 25).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-'Haq" (O Allah, You are the Truth, the Right). You are truthful in what You say and what You promise. I ask You for Your guidance in this life and for Your reward in the hereafter. There is no other deity but You, praise to You.

Nobody should be named with this Good Name of Allah, "Al-'Haq," or "Haq," with the definite article (Al), or without it, as this is a unique trait of Allah. He alone is absolute in the truthfulness, correctness, and consistency of what He says. He alone has the authority over all of His creations, ruling over them with justice. He is truthful in His existence and His promises. He is the eternal Truth, while the truths of His creations may change. However, a boy can be named "Abdul 'Haq" (Worshipper of the Truth), as this Name represents a recognition of his worship to his Creator.

Believers can live up to the meanings of this Good Name of Allah by doing their best to search for the truth, speak with it, and be guided by it in their actions. They should always remember that Allah, praise to Him, is the Truth, Who is worthy to be worshipped in the best way possible. They should do their best to be truthful in dealing with other worshippers of Allah, by not betraying them, lying to them, and letting them down. Thus, believers should not transgress on other people's women, wealth, and blood, as we are taught by the Messenger of Allah, pbuh. ¹⁰⁰

81. Al-Mubeen: The Manifester **الْمُبِينُ**

"Al-Mubeen" (The Manifester) is an adjectival name, derived from the verb "abana," which means to make something clear, visible, evident, and understood. As a Good Name of Allah, it means that He, praise to Him, made His verses and His commands clear, visible, evident, and understood to people. This was through descending His revelations to His human Messengers, who taught them to people, to guide them to His straight path, and to get them out from their levels of darkness to His light. Then, whoever follows His guidance wins in this lower life test and will win the great and everlasting reward of the hereafter, as we learn from the Holy Quran.

يُرِيدُ اللَّهُ **لِيُبَيِّنَ** لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ (النِّسَاءُ ، 4 : 26).

كَذَلِكَ **يُبَيِّنُ** اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ (البَقَرَةُ ، 2 : 187).

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ **وَيَهْدِيهِمْ** إِلَيْهِ **صِرَاطًا مُسْتَقِيمًا** (النِّسَاءُ ، 4 : 175).

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا **يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ** وَالَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ ^ط أُولَئِكَ أَصْحَابُ النَّارِ ^ط هُمْ فِيهَا خَالِدُونَ (البَقَرَةُ ، 2 : 257).

Allah wants to **make** (the lawful from the unlawful) **clear** to you and guide you to the (good) practices of those before you, and to accept your repentance. And Allah is Knowing and Wise (Al-Nisa, 4; 26).

Thus, Allah **makes** His verses (ordinances) **clear** to the people that they may become righteous (Al-Baqara, 2: 187).

So, those who believe in Allah and hold fast to Him, He will admit them to mercy from Him and bounty and **guide them** to Himself, on a **straight path** (Al-Nisa, 4; 175).

Allah is the Patron of those who believe. He **brings them out from (levels of) darkness into the light**. And those who disbelieve, their allies are taghoot (those who misguide people, away from the path of Allah). They take them out of the light into (levels of) darkness. Those are the companions of the Fire; they will abide eternally therein (Al-Baqara, 2: 257).

This Good Name of Allah was mentioned **once** in the Holy Quran, **with** the definite article (Al), together with another Good Name of His, “Al-’Haq” (the Truth, the Right), in verse 24: 25. It came in the context of God’s warning of punishment to those who slander innocent married believing women. He cursed them during this life and in the hereafter. On the Day of Reckoning, they cannot dispute committing that sin, as their tongues, hands, and legs will testify against them. Then, they will know that Allah is the Truth, in what He says, and the Just in His rulings. He is the Manifester, who has made His verses and His commands clear to them, and He will punish them for their sins (Al-Noor, 24: 23-25).

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْعَافِيَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾ يَوْمَئِذٍ يُوقِفُهُمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾ (النُّورُ ، 24 : 23-25).

Indeed, those who slander (falsely accuse) chaste, unaware, and believing women are cursed in this life and the Hereafter; and they will have a great punishment (23) On a Day when their tongues, their hands, and their legs will testify against them, of what they used to do. (24) (on) that Day (of Reckoning), Allah will pay them in full their deserved recompense, and they will know that **Allah is the Truth, the Manifester** (25) (Al-Noor, 24: 25).

The Holy Quran was also described as “Al-Haq, Al-Mubeen.” This means that it is the true Book of Allah and the manifester of His just commands (Shari’a). It was an assurance to the Messenger of Allah, pbuh that he was on the clear and right path. It is also a guidance and mercy to the believers. For the Children of Israel, it has addressed most of the issues, which they have disputed about (Al-Naml, 27: 76-79).

إِنَّ هَذَا الْقُرْآنَ يَفُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾ وَإِنَّهُ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ يَفْضِي بَيْنَهُم بِحُكْمِهِ ۗ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ ﴿٧٩﴾ (النَّمْلُ ، 27 : 76-79).

Indeed, this Quran relates to the Children of Israel most of that over which they disagree. (76) And indeed, it is guidance and mercy for the believers. (77) Indeed, your Lord will judge between them by His (wise) judgement. And He is the Exalted in Might, the Knowing. (78) So, rely upon Allah. Indeed, you are (guided by the Holy Quran), **the truth, the manifester**. (79) (Al-Naml, 27: 76-79).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta Al-’Haq, Al-Mubeen” (O Allah, You are the Truth, the Manifester). You made the difference between right and wrong clear to people, and You invited them to Your straight path. I ask You for Your guidance in this life and for Your reward in the hereafter. There is no other deity but You, praise to You.

It follows that a boy can be named “Abdul Mubeen” (Worshipper of the Manifester), as this Name represents a recognition of his worship to his Creator. However, nobody should be named with this Good Name of Allah, “Al-Mubeen,” or “Mubeen,” with the definite article (Al), or without it, as this is a unique trait of Allah.

He alone is the One Who made, His verses and His commands, clear to all of His mandated creations: angels, jinn, and humans, through His Messages and His Messengers. Thus, they cannot argue with Him, on the Day of Reckoning, that they did not know about that during this lower life, as we learn from the Holy Quran.

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (النِّسَاءُ ، 4 : 165).

Messengers (were sent) as bringers of good tidings and warners, so that people (humans) will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise (Al-Nisa, 4: 165).

Believers can benefit from the meanings of this Good Name of Allah by doing their best to be “mubeen” (manifest), in trait, not in name. This requires them to be as clear as possible in what they say and do, while dealing with people, at home, in the marketplace, or at work. The objective is to avoid any doubt about their intentions. Thus doing, they follow the example of the Messenger of Allah, Mu’hammed, pbuh, and the Messenger of Allah Noo’h (Noah), peace be to him, each of whom was described in the Holy Quran as “naadtheerun Mubeen” (a warner to the people and a manifest of God’s guidance to them).¹⁰¹

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ (هُودٌ ، 11 : 25).

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ (الْحَجُّ ، 22 : 49).

And We had certainly sent Noo’h (Noah) to his people, (saying to them): "Indeed, I am to you **a warner, manifest** (Hood, 11: 25).

Say (O Mu’hammed): "O people (humankind), I am only to you **a warner, a manifest**" (Al-‘Haj, 22: 49).

82. Al-Wakeel: The Disposer of Affairs **الْوَكِيلُ**

"Al-Wakeel" (the Disposer of Affairs) is an adjectival name, derived from the verb “wakala,” which means to give the disposition of an affair to a person and to depend on him/her in conducting it, on the best way possible. As a Good Name of Allah, "Al-Wakeel" means the Lord, the Sufficient, the Guarantor, the Keeper, the Witness, and the Supporter, upon Whom believers depend, in the disposition of their affairs, particularly when they turn to Him for help.

This Good Name of Allah was mentioned **thirteen times** in the Holy Quran, **without** the definite article (Al). It came in **one verse**, with “**Sufficient is your Lord as a Disposer of affairs,**” in the context of the emphasis on that the Shaytan (Satan) has no authority on God’s worshippers, because their Lord, praise to Him, is their “Wakeel” (Disposer of Affairs), who is Sufficient as a Keeper and Supporter to them against their enemy, the cursed Shaytan (Al-Isra, 17: 65).

It also came in **five other verses**, with “**Sufficient is Allah as a Disposer of affairs (and a Witness),**” which means that He is Sufficient in His support to His worshippers, who depend upon Him, generally, and to His Messenger, pbuh, in particular. He told him to ignore what the disbelievers and the hypocrites say to him (Al-A’hzab, 33: 3, 48). When these are with him, they tell him that they are obedient to him, but they change that when they get out (Al-Nisa, 4: 81). If these insist on their disbelief, Allah is Sufficient as a Witness and a Disposer of affairs for His Messenger and His worshipper, as “whatever is in the heavens and whatever is on the Earth” belongs to Him (Al-Nisa, 4: 132). Likewise, He is a Sufficient Witness and a Disposer of affairs if the People of the Book insist on their untrue claims about ‘Eissa (Jesus), peace be upon him. Allah, praise to Him, does not need a son, as “whatever is in the heavens and whatever is on the Earth” belongs to Him (Al-Nisa, 4: 171).

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۖ وَكَفَىٰ بِرَبِّكَ وَكِيلًا (الإِسْرَاءُ ، 17 : 65).

وَتَوَكَّلْ عَلَى اللَّهِ ۖ وَكَفَىٰ بِاللَّهِ وَكِيلًا (الأَحْزَابُ ، 33 : 3).

وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۖ وَكَفَىٰ بِاللَّهِ وَكِيلًا (الأَحْزَابُ ، 33 : 48).

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ ۗ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ ۗ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۖ وَكَفَىٰ بِاللَّهِ وَكِيلًا (النِّسَاءُ ، 4 : 81).

وَاللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا (النِّسَاءُ ، 4 : 132).

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۗ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أُلْقِيَ إِلَيْ مَرْيَمَ وَرُوحٌ مِّنْهُ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَلَا تَقُولُوا ثَلَاثَةٌ ۗ انتَهُوا خَيْرًا لَّكُمْ ۗ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ۗ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۗ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا (النِّسَاءُ ، 4 : 171).

Indeed, over My worshippers, there is for you no authority. And **Sufficient is your Lord** as a **Disposer of affairs** (Al-Isra, 17: 65).

And (O Mu'hammed): Rely upon Allah; and **Sufficient is Allah** as a **Disposer of affairs** (Al-A'hzab, 33: 3).

And (O Mu'hammed): Do not obey the disbelievers and the hypocrites, and be patient with their harm, and rely upon Allah. And **Sufficient is Allah** as a **Disposer of affairs** (Al-A'hzab, 33: 48).

And they say: "(We pledge) obedience." But when they leave you, a group of them conspire something contrary to what you say. But Allah records what they plan by night. So, avoid them, and rely upon Allah. And **Sufficient is Allah** as (a **Witness** and) a **Disposer of affairs** (Al-Nisa, 4: 81).

And to Allah belongs whatever is in the heavens and whatever is on the Earth. And **Sufficient is Allah** as a **Disposer of affairs** (Al-Nisa, 4: 132).

O People of the Book! Do not commit excess in your religion and do not say about Allah except the truth. The Messiah, 'Eissa (Jesus), the son of Maryam, was but a messenger of Allah, and His word which He directed to Maryam, and a soul (created at a command) from Him. So, believe in Allah and His messengers, and do not say, "Three." Desist, it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the Earth. And **sufficient is Allah** as (a **Witness** and) **Disposer of affairs** (Al-Nisa, 4: 171).

This Good Name of Allah, "Al-Wakeel" (the Disposer of Affairs), came also in **three verses**, with mentioning that Allah, praise to Him, is "**over all things, a Disposer of affairs**." He is the Creator of everything, the Keeper, and the Disposer of affairs for all of His creations. As such, He is worthy of worship from all of them (Al-An'am, 6: 102, Al-Zumar, 39: 62). It also came in the context of God's reminder to His Messenger, pbuh, that he was only a warner to people, and his job was to convey the Message. He should not attempt to leave out what the disbelievers did not want to hear from the Message. Further, he should not feel constrained in telling God's Message, leaving the result to Allah, Who is a Disposer of affairs, over all things (Hood, 11: 12).

ذَلِكُمْ اللَّهُ رَبُّكُمْ ۖ لَا إِلَهَ إِلَّا هُوَ ۗ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (الأنعام ، 6 : 102).

اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (الزُّمَرُ ، 39: 62).

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَن يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كِتَابٌ أَوْ جَاءَ مَعَهُ مَلَكَ تَائِبًا أَنْتَ نَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (هُودٌ ، 11: 12).

That is Allah, your Lord; there is no deity except Him, the Creator of everything. So, worship Him. And **He is, over all things, a Disposer of affairs** (Al-An'am, 6: 102).

Allah is the Creator of everything, and **He is, over all things, a Disposer of affairs** (Al-Zumar, 39: 62).

Then, would you possibly leave (out) some of what is revealed to you, or is your chest (heart) constrained by it because they say: "Why has there not been sent down to him a treasure, or come with him an angel?" But you are only a warner. And **Allah is, over all things, a Disposer of affairs** (Hood, 11: 12).

This Good Name of Allah came also without the definite article (Al) in **two more verses**, meaning a "Witness," in the context of the demand Ya'coob (Jacob), peace be upon him, asked of his sons. He demanded that they take an oath to Allah, promising to bring their youngest brother back with them from Egypt. When they gave him that promise, he said: "**Allah, over what we say, is a "Wakeel"** (a Witness, a Keeper, and a Disposer of affairs" (Yousuf, 12: 66). In addition, it came in the agreement between Moosa (Moses), peace be upon him, and his father-in-law, about the period of his service. Moosa (Moses) concluded the agreement, saying: "**Allah, over what we say, is a Witness**" (Al-Qasas, 28: 28).

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ ۚ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ (يُوسُفُ ، 12: 66).

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ (القصص ، 28: 28).

Ya'coob (Jacob) said: "I will not send him with you until you give me a promise by Allah that you will bring him (back) to me, unless you should be surrounded (by enemies)." And when they had given him their promise, he said: "**Allah, over what we say, is a Witness**" (Yousuf, 12: 66).

Moosa (Moses) said: "That is (established) between me and you. Whichever of the two terms I complete, there is no injustice to me, and **Allah, over what we say, is a Witness**" (Al-Qasas, 28: 28).

In **two more verses**, this Good Name of Allah came in the context of early revelations, in which Allah, praise to Him, told His Messenger, pbuh, that He is the Lord of the East and the West and that there is no other deity but Him. Therefore, he needed to **take Him as a "Wakeel"** (Lord, Keeper, Supporter, and Disposer of his affairs" (Al-Muzzammil, 73: 9). It also came in the context of God's reminder to the Children of Israel that He made the Book which He descended upon Moosa (Moses) a guidance to them. Therefore, they should not take anybody else, other than Him, as their "Wakeel" (Lord, Keeper, Supporter, and Disposer of his affairs" (Al-Isra, 17: 2).

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا (الْمُرْمِلُ ، 73: 9).

وَأَتَيْنَا مُوسَىٰ الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ۖ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا (الْإِسْرَاءُ ، 17: 2).

(Allah is) the Lord of the East and the West; there is no deity except Him. So, **take Him as a Disposer of (your) affairs** (Al-Muzzammil, 73: 9).

And We gave Moosa (Moses) the Scripture and made it a guidance for the Children of Israel, that you do not take other than Me as **a Disposer of (your) affairs** (Al-Isra, 17: 2).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Wakeel" (O Allah, You are the Disposer of Affairs). I have depended on You, in receiving Your guidance in what I do and what I say. O Allah, keep me and my family safe, be our Supporter and Disposer of our affairs. There is no other deity but You, praise to You.

It follows that a boy can be named "Abdul Wakeel" (Worshipper of the Disposer of affairs), as this Name represents a recognition of his worship to his Creator. However, nobody should be named with this Good Name of Allah, "Al-Wakeel," or "Wakeel," with the definite article (Al), or without it, as this is a unique trait of Allah. He alone is the One Who is the Lord of the Worlds, the Sufficient, the Guarantor, the Keeper, the Witness, and the Supporter, upon Whom believers depend, in the disposition of their affairs, particularly when they turn to Him for help.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to be "wokala" (plural of wakeel), in trait, not in name. This requires them to be good keepers, supporters, witnesses, and disposers of the affairs of their family members, subordinates, and those who turn to them for assistance.

83. Ni'ma Al-Wakeel: (pronounced as: ni'mal wakeel): Praised is the Best Disposer of Affairs

نِعْمَ الْوَكِيلُ

"Ni'ma Al-Wakeel" (The Best Disposer of Affairs) is a compound adjectival name, composed of two words. The first is "Ni'ma," which is an adjective in the form of a verb, in the past tense, meaning "praised is the name following it." ¹⁰²

The second word, "Al-Wakeel" (the Disposer of Affairs), is an adjectival name, derived from the verb "wakala," which means to give the disposition of an affair to a person and to depend on him/her in conducting it, on the best way possible.

As a Good Name of Allah, "Ni'ma Al-Wakeel" means that He is worthy of praise, as He is the Lord, the Sufficient, the Guarantor, the Keeper, the Witness, and the Supporter, upon Whom believers depend, in the disposition of their affairs, particularly when they turn to Him for help.

This Good Name of Allah was mentioned **once** in the Holy Quran, **with** the definite article (Al), in the context of describing the believers, as the ones who trust and depend upon Allah, their "Wakeel" (the Disposer of their Affairs). With that said, they do not fear anybody else (Al-i-'Imran, 3: 173).

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (آلِ عِمْرَانَ 3: 173).

Those to whom (some) people said: "Indeed, the people have gathered against you, so fear them." But it increased them in faith, and they said: "Sufficient for us is Allah, and (He is) **the Best Disposer of Affairs**" (Al-i-'Imran, 3: 173).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Ni'ma Al-Wakeel" (O Allah, You are the Best Disposer of Affairs). I have depended on You, in receiving Your guidance in what I do and what I say. O Allah, keep me and my family safe, be our Supporter and Disposer of our affairs. There is no other deity but You, praise to You.

Allah, praise to Him, mentioned in seventeen verses of His Holy Book that neither His Messenger, pbuh, nor anybody else is a "Wakeel" for people. Only He alone is the Disposer of Affairs for all of His creations. Thus, nobody should be named with this Good Name of Allah, "Al-Wakeel," or "Wakeel," with the definite article (Al), or without it, as this is a unique trait of Allah. He alone is the One Who is the Lord of the Worlds, the Sufficient, the Guarantor, the Keeper, the Witness, and the Supporter, upon Whom believers depend, in the disposition of their affairs, particularly when they turn to Him for help. However, a boy can be named "Abdul Wakeel" (Worshipper of the Disposer of affairs), as this Name represents a recognition of his worship to his Creator. ¹⁰³

Believers can benefit from the meanings of this Good Name of Allah by doing their best to be "wokala" (plural of wakeel), in trait, not in name. This requires them to be good keepers, supporters, witnesses, and disposers of the affairs of their family members, subordinates, and those who turn to them for assistance.

84. Al-Kafi: The Sufficient **الْكَافِي**

"Al-Kafi" (the Sufficient) is an adjectival name, derived from the verb "kafa," which means to suffice, be enough, and there is no need for somebody or something else.

As a Good Name of Allah, "Al-Kafi" means that He, praise to Him, was "Sufficient" for His Messenger, pbuh, and the believers, as a Witness, Protector, and Supporter for them against their enemies, that they did not need anybody else. He is also Sufficient as a Reckoner of His creations, Acquainted with them, Seer of their deeds, Knowing of their secret and open actions. He is Sufficient as the Guide to His straight path, the Powerful in what He does, and the Exalted in His Might.

This Good Name of Allah was mentioned **once** in the Holy Quran, **without** the definite article (Al). It came in the context of God's assurance to His Messenger that He is Sufficient in protecting and supporting him. He assured him not to be frightened by the polytheists, who said that if he attempted to destroy their idols, he would be harmed (Al-Zumar, 39: 36).

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (الرُّمُرُ ، 39: 36).

Is not Allah **Sufficient** for His worshipper (Prophet Muhammad)? And they frighten you with those (idols, which they worshipped), other than Him. And whoever Allah leaves astray, for him there is no guide (Al-Zumar, 39: 36).

The reference to Allah, praise to Him, as **Sufficient**, in His protection and support for His Messenger, pbuh, and the believers, came in **twenty-six** verses. It came in the past tense of the verb, in "Indeed, We **were sufficient** for you against the mockers" (Al-Hijr, 15: 95), and the present tense, in "**Is it not sufficient** for you that your Lord should reinforce you with three thousand angels sent down?" (Al-i-Imran, 3: 124), and the future tense, in "and Allah **will be sufficient** for you against them. And He is the Hearing, the Knowing" (Al-Baqara, 2: 137).

The same meaning came in **twenty-three other verses**, with thirteen of the Good Names of **Allah**, confirming that He, praise to Him, **is sufficient in dealing with His creations**, in this life and in the hereafter. He is the **Witness** to what they say and do, the **Disposer** of their affairs, the **Reckoner** on the Day of Judgment, the **Acquainted** with their selves (the self is the decision-making part of their souls), the **Seer** of their deeds, the **Knowing** of their secret and open actions, the **Guide** to His straight path, the **Supporter** of the believers, the **Powerful** in what He does, and the **Exalted in His Might**.

The same meaning came also in eight verses, with the Good Name of Allah, "**Al-Shaheed**" (the **Witness**), meaning that He is **Sufficient as a Witness** to what His creations say and do, as in: "and Sufficient is Allah

as a Witness" (Al-Nisa, 4: 79, 166; Yunus, 10: 29; Al-Ra'd, 13: 43; Al-Isra, 17: 96; Al-'Ankaboot, 29: 52; Al-A'hqaf, 46: 8; Al-Fat'h, 48: 28).

The reference to Allah, praise to Him, as **Sufficient**, further came in one verse, together with the two other Good Names of Allah, "Rab" (Lord) and "Wakeel" (Disposer of affairs), in: "And Sufficient is your **Lord** as **Disposer of affairs**" (Al-Isra, 17: 65), in five verses, together with the two more Names, "Allah" (the God) and "Wakeel" (Disposer of affairs), in: "And Sufficient is **Allah** as **Disposer of affairs**" (Al-Nisa, 4: 81, 132, 171; Al-A'hzab, 33: 3, 48), with the Name of "Al-'Haseeb" (the Reckoner), as in: "And Sufficient is Allah as a **Reckoner**" (Al-Nisa, 4: 6; Al-A'hzab, 33: 39), and with the Name of "Hasibeen" (Allah, the Accountant), in: "And Sufficient are We as **Accountant**" (Al-Anbiya, 21: 47).

In addition, the reference to Allah, praise to Him, as **Sufficient**, came together with the Good Name of Allah: "Al-Khabeer" (the **Acquainted**), in: "And Sufficient is He to be, with the sins of His worshippers, Acquainted" (Al-Furqan, 25: 58), with the two Names of "Al-Khabeer" (the Acquainted) and "Al-Baseer" (the **Seer**), in: "And Sufficient is your Lord, concerning the sins of His worshippers, as Acquainted and Seeing" (Al-Isra, 17: 17), with the Names of "Al-Waliy" (the **Protector**) and "Al-Naseer" (the **Supporter**), in "and Sufficient is Allah as an a Protector, and sufficient is Allah as a Supporter" (Al-Nisa, 4: 45), with the Name of "Al-Aleem" (the **Knowing**), in: "and Sufficient is Allah as a Knower" (Al-Nisa, 4: 70), with the Names of "Al-Hadi" (the **Guide**) and "Al-Naseer" (the Supporter), in "and Sufficient is your Lord as a Guide and a Supporter" (Al-Furqan, 25: 31), and with the Names of "Qawiyy" (**Powerful**) and "Azeez" (**Exalted in Might**), in: "And Sufficient was Allah for the believers in battle, and Allah was Powerful and Exalted in Might" (Al-A'hzab, 25: 58).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Kafi" (O Allah, You are the Sufficient). Be Sufficient for me and my family in what benefits us and protect us from the evils of those who may want to harm us. O Allah, I am calling You to express my gratitude, the same way Your Messenger, pbuh, called upon you with: O Allah, praise and thanks to You for what You arranged for us to have of food, drinks, and shelter, as well as the bountiful blessings You showered us with. ¹⁰⁴

Nobody should be named with this Good Name of Allah, "Al-Kafi," or "Kafi," with the definite article (Al), or without it, as this is a unique trait of Allah. As explained above, He alone is the Sufficient, the Witness, the Protector, the Supporter, the Reckoner, the Acquainted, the Seer, the Knowing, the Guide, the Powerful, and the Exalted in His Might. However, a boy can be named "Abdul Kafi" (Worshipper of the Sufficient), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to be "kafi," in trait, not in name. This requires them to be sufficient in dealing with other people, including their family members, relatives, subordinates, and other members of society. They should give truthful testimonies, be honest disposers of people's affairs, and be just in holding people accountable. They need to acquire as much knowledge and expertise as they can, to be prudent in weighing on issues, to be powerful in supporting the right and the truth, as well as to advise and guide others to the right path.

85. Al-Qawiy: The Powerful **الْقَوِيُّ**

"Al-Qawiy" (The Powerful) is an adjectival name, derived from the verb "qawiya," which means to lack sickness, to be healthy, to have power, severity, and might, to be able to work, and to work. It also means to possess various sources and resources of power, including the economic, social, and military ones. This meaning of "power" is expressed in the Holy Quran, as what armies are ready with:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ (الأنفال ، 8: 60).

And prepare against them whatever you are able of power and of tethers of horses (cavalry) (Al-Anfal, 8: 60).

As a Good Name of Allah, "Al-Qawiy" means the One Who is more powerful than all of His creations, as He possesses the sources and resources of power in His dominion, which He has created. He is also Capable of using these sources and resources wherever, however, on whoever, and for whoever He wills, as He stated in the Holy Quran:

... أَنْ أَلْفُؤَةً لِلَّهِ جَمِيعًا (الْبَقَرَةُ ، 2 : 165).

"... that all power belongs to Allah" (Al-Baqara, 2: 165).

This Good Name of Allah was mentioned **twice** in the Holy Quran, **with** the definite article (Al), together with another Name, "Al-'Azeez" (the Exalted in Might), as a confirmation of His power, praise to Him. It came in the context of mentioning that He saved His Messenger, Sali'h, peace be upon him, and the believers with him, while punishing the disbelievers (Hood, 11: 66). He is the Powerful, the Exalted in Might, in being Kind to His worshipper, and in being Capable of provision for whoever He wills among His creations (Al-Shoora, 42: 19).

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ (هُوْدُ ، 11 : 66).

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ (الشُّوْرَى ، 42 : 19).

So, when Our command came, We saved Sali'h and those who believed with him, by mercy from Us, and (saved them) from the disgrace of that day. Indeed, your Lord is He, (who is) **the Powerful, the Exalted in Might** (Hood, 11: 66).

Allah is Subtle (in His favors) with His worshippers. He gives provisions to whom He wills. And He is **the Powerful, the Exalted in Might** (Al-Soora, 42: 19).

This Good Name of Allah also came **seven times** in the Holy Quran, **without** the definite article (Al), as "**Qawiy**" (**Powerful**). It came in two verses with mentioning that "Allah is Powerful, Severe in Penalty," in the context of mentioning the punishment He inflicted on the People of Pharaoh and other disbelievers before them (Al-Anfal, 8: 52), and with mentioning His warning to the polytheists and the disbelievers, to punish them, as He punished the disbelievers before them (Ghafir, 40: 22).

كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ (الأَنْفَالُ ، 52 : 8).

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ (غَافِرُ ، 40 : 22).

(Theirs is) like the custom of the people of Pharaoh and of those before them. They disbelieved in the signs of Allah. So, Allah seized them for their sins. Indeed, Allah is **Powerful, Severe in Penalty** (Al-Anfal, 8: 52).

That was because their messengers used to come to them with clear proofs, but they disbelieved. So, Allah seized them. Indeed, He is **Powerful, Severe in Penalty** (Ghafir, 40: 22).

This Name came, in the other five verses, with another Good Name of Allah, without the definite article (Al), "Azeez" (Exalted in Might), in the context of mentioning God's support for the believers, who were forced out of their homes, without a right (Al-'Haj, 22: 40), with mentioning the polytheists, who worship false gods, which cannot create flies, and if flies take something from them, they cannot recover it (Al-'Haj, 22: 74), with mentioning the defeat of the factions of disbelievers (Al-A'hzab, 33: 25), with mentioning the sending of Messengers and the descending of iron (Al-'Hadeed, 57: 25), and with mentioning His promise, praise to Him, that He and His Messengers will ultimately prevail (Al-Mujadila, 58: 21).

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدِمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (الْحَجُّ ، 22: 40).

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ ۗ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۗ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ۗ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٣﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾ (الْحَجُّ ، 22: 73-74).

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۗ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ۗ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا (الأحزاب ، 33: 25).

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۗ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (الأحديد ، 57: 25).

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (المجادلة ، 58: 21).

(They are) those who have been forced out of their homes without a right, only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is **Powerful, Exalted in Might** (Al-'Haj, 22:40).

O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create flies, even if they gathered together for that purpose. And if flies should steal away from them a thing, they could not recover it from them. Weak are the pursuer and pursued. (73) They have not appraised Allah with true appraisal. Indeed, Allah is **Powerful, Exalted in Might**. (74) (Al-'Haj, 22: 73-74).

And Allah repelled those who disbelieved, with their frustration, not having obtained any good. And sufficient was Allah to spare the believers from fighting, and ever is Allah **Powerful, Exalted in Might** (Al-A'hzab, 33: 25).

We sent Our messengers with clear (pieces of) evidence and sent down with them the Scripture and the balance, that the people may maintain (their affairs) rightly. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may know those who support Him and His messengers, without seeing Him. Indeed, Allah is **Powerful, Exalted in Might** (Al-'Hadeed, 57: 25).

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

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Qawiy" (O Allah, You are the Powerful). Give me the power to say the truth and act on it righteously, and to be able to obey Your commands and to avoid Your prohibitions.

Nobody should be named with this Good Name of Allah, "Al-Qawiy," or "Qawiy," with the definite article (Al), or without it, as this is a unique trait of Allah. As mentioned above, He is more powerful than all of His creations, as He possesses the sources of power in His dominion, which He has created. He is also Capable of using these sources wherever, however, on whoever, and for whoever He wills. However, a boy can be named "Abdul Qawiy" (Worshipper of the Powerful), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to be "qawiy" (powerful), in trait, not in name. This means that they should attempt to be powerful in soul, by acquiring as much religious and secular knowledge as they can. They should also attempt to keep their body healthy and in good shape, as Allah, praise to Him, created it. This can be attained by moderation in what they eat and drink, by abstaining from eating any harmful foods and drinks, and by regular exercising.

Believers also should be powerful and mighty in their persistence in cause of Allah and in their support for it, by words and actions, as Allah, praise to Him, liked this trait in Jibril, peace be to him. So, He described him as "severe in (his) powers" (Al-Najm, 53: 5). He also mentioned a reference to His Messenger Moosa (Moses), peace be upon him, as "the powerful, the trustworthy" (Al-Qasas, 28: 26).

Allah, praise to Him, described Jibril, peace be upon him, as "**severe in (his) powers** (Al-Najm, 53: 5). He also mentioned that Moosa (Moses), peace be upon him, was described as "**the powerful, the trustworthy**" (Al-Qasas, 28: 26).

In addition, righteous believers should show signs of their powerful souls by restraining their anger, by pardoning other people, and by doing good deeds, as our Lord, Allah, praise to Him, said: "And hasten to forgiveness from your Lord and a garden as wide as the heavens and the Earth, prepared for the righteous (133), who spend (in the cause of Allah) during ease and hardship, and who restrain anger, and who pardon the people; and Allah loves the doers of good; (134) Al-i-Imran, 3: 133).

In a 'Hadith narrated by Abu Hurayrah, mAbpwh, the Messenger of Allah, Mu'hammed, peace and blessings be upon him, urged believers to be powerful. He said: "The powerful believer is better and more beloved by Allah from the weak believer, (though) there is goodness in both. Pursue what benefits you and do not be helpless. If you are overcome by a matter, say: This is God's will and He did what He willed. Never (say) if, as if opens (the door) for the Shahytan's (Satan's) work." ¹⁰⁵

In another 'Hadith narrated by Abu Hurayrah, mAbpwh, the Messenger of Allah, pbuh, urged believers to control their anger. He said: "The severe is not the one who subdues (others with his physical strength). Rather, the severe is the one who seizes (controls) his own self at (the time of) anger" ¹⁰⁶

86. **Dthu Al-Quwwah** (pronounced as **dthul quwwah**): Possessor of the Power **ذُو الْقُوَّةِ**

"Dthu Al-Quwwah" (Possessor of the Power) is a compound Good Name of Allah, composed of two words. The first is "Dthu," which means possessor of something, or something belongs to him.

The first is "Dthu," which means the one with or has, possessor, owner, or a source of something, as explained in the Name "Dthu Al-Ra'hma" (the One with Mercy, the Possessor of Mercy) before.

The second word, "Al-Quwwah" (the Power), which refers to might, resources, and the capability to use them at will, as mentioned in the Name "Al-Qawiy" (the Powerful).

Thus, "Dthu Al-Quwwah" is the Possessor of the Power, through the possession of its sources and resources, and the capability to use them at will. He demonstrated His ownership of power through the creation, preservation, and administration of His dominion, including those who live in it.

This Good Name of Allah was mentioned **once** in the Holy Quran, together with two other Good Names of His: "**Al-Razzaq**" (the Provider) and "**Al-Mateen**" (the Strong). It came in the context of mentioning that Allah, praise to Him, created the jinn and the humans for the sole purpose of worshipping Him, that is to obey Him in what benefits them, individually and collectively. He is in no need of anything from them, simply because He is the One Who provides for them. He is the Possessor of Power, capability, and ultimate strength, with which He created His dominion, including those living in it, and has preserved it (Al-Dthariyat, 51: 56-58).

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِّن رِّزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ (الدَّارِيَاتُ ، 51 : 56-58).

And I did not create the jinn and the humans except to worship Me. (56) I do not want from them any provision, nor do I want them to feed Me. (57) Indeed, it is Allah who is the Provider, **the One with (Possessor) of the Power**, the Strong (58) (Al-Dthariyat, 51: 56-58).

For information about the application of knowledge about this Good Name of Allah and about how to benefit from its meanings, readers are referred to what has been mentioned in the Name of "Al-Qawiy" (the Powerful) above.

87. **Al-Mateen: The Strong** **الْمَتِينُ**

"Al-Mateen" (The Strong) is an adjectival name, derived from the verb "matuna," which means to increase in strength and to become stronger. As a Good Name of Allah, it means that He is the One Who is strong in His power. He is the One Whose capabilities and powers neither weaken nor decrease, and He possesses the strongest forms of power and the ultimate capabilities.

This Good Name of Allah was mentioned **once** in the Holy Quran, together with two other Good Names of His: "Al-Razzaq" and "Dthu Al-Quwwah." It followed the Name "Dthu Al-Quwwah," to refer to the ultimate power and capabilities of Allah, praise to Him. It came in the context of mentioning that Allah, praise to Him, created the jinn and the humans for the sole purpose of worshipping Him, that is to obey Him in what benefits them, individually and collectively. He is in no need of anything from them, simply because He is the One Who provides for them. He is the Possessor of Power, capability, and ultimate strength, with which He created His dominion, including those living in it, and has preserved it (Al-Dthariyat, 51: 56-58).

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِّن رِّزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ (الدَّارِيَاتُ ، 51 : 56-58).

And I did not create the jinn and the humans except to worship Me. (56) I do not want from them any provision, nor do I want them to feed Me. (57) Indeed, it is Allah who is the Provider, **Possessor of the Power**, the Strong (58) (Al-Dthariyat, 51: 56-58).

In addition, the word "**mateen**" (strong) was mentioned **twice** in the Holy Quran, as a description of the planning of Allah against those who belie (deny, reject) His messages. He said that He would gradually lead them to their punishment, giving them some time to stop their obstinance. However, if they do not desist of what they do, He warns them that His planning against them is of ultimate strength (Al-A'araf, 7: 182-183, Al-Qalam, 68: 44-45).

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾ (الأعراف ، 7: 183-182).

فَذَرْنِي وَمَنْ يُكَذِّبْ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾ (القلم ، 68: 45-44).

As for those who belie (deny, reject) Our signs (verses, messages), We will gradually lead them (to punishment) from where they do not know. (182) And I will respite them (give them some time). My plan is **ultimately strong**. (183) (Al-A'araf, 7: 182-183).

Therefore, leave Me with whoever belie this discourse (the Holy Quran). We will gradually lead them (to punishment) from where they do not know. (44) And I will respite them (give them some time). My plan is **ultimately strong**. (45) (Al-Qalam, 68: 44-45).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Al-Mateen" (O Allah, You are the Strong). Give me the power to say the truth and act on it righteously, and to be able to obey Your commands and to avoid Your prohibitions. Guard me and my family from any harm plotted by those who belie (deny, reject) Your Message, and provide for us, You are the Best of Providers.

Nobody should be named with this Good Name of Allah, "Al-Mateen," or "Mateen," with the definite article (Al), or without it, as this is a unique trait of Allah. He is the One Whose power does not weaken and His capabilities do not decrease. However, a boy can be named "Abdul Mateen" (Worshipper of the Strong), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to be "mateen" (strong), in trait, not in name. This means that they should attempt to be strong in soul, by acquiring as much religious and secular knowledge as they can. They should also attempt to keep their body healthy and in good shape, as Allah, praise to Him, created it. This can be attained by moderation in what they eat and drink, by abstaining from eating any harmful foods and drinks, and by regular exercising.

88. Al-Musta'an: The One Sought for Help **المُسْتَعَانُ**

"Al-Musta'an" (The One Sought for Help) is an adjectival name, derived from the verb "ista'ana," which means to seek help, aid, and support. As a Good Name of Allah, it means that He, praise to Him, is the only One Who is Capable of giving help, aid, and support to His worshippers, who seek for that, at any time and any place. However, He is in no need for help, aid, or support from anybody. As an example of His mercy, care, and love for the believers, Allah, praise to Him, told us in His Holy Book to seek for His help, by saying: "It is You (Whom) we worship, and You (Whom) we ask for help" (Al-Fati'ha, 1: 5). His Messenger, pbuh, also taught us, in one 'Hadith, to seek for help from Him, saying: "If you're going to ask for anything, ask for it from Allah, and if you are going to ask for help, ask for it from Allah." ¹⁰⁷

This Good Name of Allah was mentioned twice in the Holy Quran, together with three other Good Names of His: Allah (the God), Al-Rab (the Lord), and Al-Ra'hman (the Beneficent). It was mentioned by Ya'coob, pbuh, in the context of asking Allah, praise to Him, for help against the false claim of his children, who said that their brother Yousuf (Joseph) was eaten by a wolf (Yousuf, 12: 18). It was also mentioned by the Messenger of Allah, Mu'hammed, pbuh, in the context of asking Allah, Al-Ra'hman (**the Beneficent**), praise to Him, against the disbelievers who belied him and rejected his Message, asking his **Lord** to judge (rule) between him and them with justice and truth (Al-Anbiya, 21: 112).

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ۗ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلًا ۗ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ
(يُوسُفُ ، 12: 18).

قَالَ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ (الأنبياء ، 21: 112).

And they brought upon his shirt false blood. (Ya'coob, Jacob) said, "Rather, your souls have enticed you to something. So, patience is most fitting, and Allah is **the One Sought for Help** against that which you describe" (Yousuf, 12: 18).

(The Prophet) said, "My Lord, judge (between him and the disbelievers) in truth. And our Lord is the Beneficent, **the One Sought for Help**, against that which you describe" (Al-Anbiya, 21: 112).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Al-Musta'an" (O Allah, You are the One Who is sought for help). I am asking You of what your Messenger, pbuh, taught us: I ask You to help me to mention You (Your Name), thank You, and worship You in the best way possible." Help me to say the truth and act on it, to obey your commands and avoid your prohibitions, and help me in all of my lawful endeavors, whether small or big. You are the Best Protector, and the Best Supporter. ¹⁰⁸

Nobody should be named with this Good Name of Allah, "Al-Musta'an," or "Musta'an," with the definite article (Al), or without it, as this is a unique trait of Allah. He is the only One Who is Capable of giving help, aid, and support for the believers, whenever and wherever they ask for His help. At the same time, He is in no need for help from anybody. However, a boy can be named "Abdul Musta'an" (Worshipper of the One Who is sought for help), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by giving lawful help, aid, and support for their family members, relatives, subordinates, and those who ask them for help, as much as they can.

89. Al-Waliy: The General Caretaker **الْوَلِيُّ**

"Al-Waliy" (The General Caretaker) is an adjectival name, derived from the verb "waliya," which means to take care of a matter. It also means to love, befriend, ally, and support somebody else. Moreover, it means to obey and follow the caretaker. As a Good Name of Allah, it means that He, praise to Him, is the Caretaker of His creations, in general, as He provides for them, and takes care of matters necessary for their survival. He also gives extra care to the believers, in the form of more love, aid, and support for them in this life, and an everlasting life in His Paradise in the hereafter, for their obedience and good deeds.

This Good Name of Allah was mentioned **twice** in the Holy Quran, **with** the definite article (Al). It came in the context of mentioning that He is "Al-Waliy," Who is Capable of supporting His worshippers. He alone is Capable of doing anything, including bringing the dead to life in the hereafter (Al-Shoora, 42: 9). He also causes the rain cycle, leading to giving life to plants, animals, and humans. Thus, He spreads His mercy to His creations, for which He deserves to be thanked by them (Al-Shoora, 42: 28).

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ قَالَ اللَّهُ هُوَ **الْوَلِيُّ** وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (الشُّورَى ، 42: 9).

وَهُوَ الَّذِي يُنَزِّلُ الْعَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۗ وَهُوَ **الْوَلِيُّ** الْحَمِيدُ (الشُّورَى ، 42: 28).

Or have they taken protectors (or allies) besides him? But Allah - He is the **Caretaker**, and He gives life to the dead, and He is over all things Capable (Al-Shoora, 42: 9).

And it is He, who sends down the rain after they had despaired, and (He) spreads His mercy, and He is the **Caretaker**, the Praiseworthy (Al-Shoora, 42: 28).

This name was mentioned **43 times** in the Holy Quran, without the definite article (Al), in seven different forms. In **13 times** of them, it came in a **direct reference to Allah**, praise to Him. Thus, He is “a Caretaker of those who believe (Al-Baqara, 2: 257), a Caretaker of the believers (Al-i-’Imran, 3: 68), a Caretaker of His Messenger as long as He tells the Message as it is (Al-Ra’d, 13: 37), a Caretaker of the righteous (Al-Jathiyah, 43: 19). “... and Sufficient is Allah as a Protector, and Sufficient is Allah as a Supporter” (Al-Nisa, 4: 45). He is a Caretaker of the oppressed (Al-Nisa, 4: 75). He is the One Whom Moussa (Moses), pbuh, supplicated to, saying: “You are our Caretaker. So, forgive us and have mercy upon us; and You are the Best of Forgivers” (Al-A’araf, 7: 155). He is the One Whom the angels will answer, on the Last Day, saying: “Exalted are You! (O Allah), You are our Caretaker, not them. Rather, they used to worship the jinn; most of them were believers in them” (Saba, 34: 41).

Allah, praise to Him, is also the One Who has given glad tidings to His worshippers, who remember Him, that “for them, will be the Home of Peace (Paradise), with their Lord. And He will be their Caretaker because of what they used to do” (Al-An’am, 6: 127). He is the One Who said about two factions of the believers, on the Day of U’hud: “When two factions among you were about to lose courage, but Allah was their Caretaker; and upon Allah the believers should rely (Al-i-’Imran, 3: 122). He is the One about Whom His Messenger, Mu’hammed, pbuh, said: “Indeed, my Caretaker is Allah, who has sent down the Book; and He takes care of the righteous” (Al-A’araf, 7: 196). He is the One about Whom His Messenger Yousuf, pbuh, said: “My Lord, You have given me (something) of sovereignty and taught me of the interpretation of dreams. (You are the) First Creator of the heavens and the Earth, You are my Caretaker in this (life) and in the Hereafter. Cause me to die a Muslim and join me with the righteous” (Yousuf, 12: 101). ¹⁰⁹

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta “Waliy Al-Mumineen” (O Allah, You are the One Who is the Caretaker of the believers). I am asking You to take care of me and my family, giving us your mercy, blessing, support, and protection. Shower me with Your love, aid, and support in this life, and give me Your greatest reward in the hereafter.

Nobody should be named with this Good Name of Allah, “Al-Waliy,” or “Waliy,” with the definite article (Al), or without it, as this is a unique trait of Allah. He is the Caretaker of His creation, taking care of matters related to their survival and their provision. He is also the One Who provides believers with His special care, including His love, aid, and support for them, in this life, and an everlasting life in the hereafter, as a reward for their obedience and good deeds. However, a boy can be named “Abdul Waliy” (Worshipper of the Caretaker), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by loving Him and His worshippers, as well as by supporting and helping them. Believers are also responsible of taking care of their family members and their subordinates, giving them aid and support, as well as encouraging them and meeting them with a smiling face, as we are taught by the Messenger of Allah, pbuh, who said: “Smiling on the face of your (Muslim) brother (and sister) is (counted for you as) a charity.” ¹¹⁰

90. **Al-Mawla: The Special Caretaker** **المَوْلَى**

“Al-Mawla” (The Special Caretaker of the believers, by protecting, supporting, and sustaining them) is an adjectival name, derived from the verb “awla,” which means to take care, get interested in, be a guardian, do a favor, and provide help to someone else. As a Good Name of Allah, it means that He, praise to Him, is the Caretaker of the believers, in particular, Who takes care of their affairs and provide them with His aid and support.

It is noteworthy to mention that the adjectival name “**mawla**” may refer to other than Allah. In this case, it refers to both the provider and the receiver of help, as mentioned in the Holy Quran: “The Day when no **caretaker** will avail a **taken-care of**, at all, nor will they be helped” (Al-Dukhan, 44: 41).

يَوْمَ لَا يُعْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا وَلَا هُمْ يُنصَرُونَ (الدُّخَانُ ، 44 : 41).

However, while the adjectival name “**Al-Waliy**” comes in a singular form, meaning a caretaker, the ones who are taken care of are referred to in the plural form, as mentioned in the Holy Quran: “Unquestionably, (for) the **ones who are taken care by Allah**, there will be no fear concerning them, nor will they grieve (Younus, 10: 62).

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (يُونُسُ ، 10 : 62).

Thus, while believers are “awliya” (taken care by) Allah, they are not His “mawla” (caretakers). This means that the name “**Al-Mawla**” is a reference to Allah, praise to Him, the Caretaker. However, the name “Al-Waliy” may refer to both the caretaker and the taken care of.

This Name was mentioned **ten times** in the Holy Quran, **without** the definite article (Al), “**Mawla**,” in a direct reference to Allah, praise to Him, and in five different forms. These are Mawla (Caretaker): 1, Mawlah (His Caretaker): 1, Mawlana (our Caretaker): 2, Mawlahum (their Caretaker): 2, and Mawlakum (your Caretaker): 4.

It came confirming that “Allah is the **Mawla (Caretaker)** of those who have believed,” meaning He is their Helper and Supporter, while disbelievers have no helper or supporter (Mu’hammed, 47: 11). It also came to confirm that Allah is the Mawla (Caretaker) of His Messenger, meaning his Helper and Supporter. The angels, including Jibril, peace be upon him, and the righteous believers are also his helpers and supporters against his enemies (Al-Ta’hreem, 66: 4). Moreover, this name came in the supplication of believers, who asked Allah, praise to Him, for His pardoning, forgiveness, mercy, and support, saying: “You are our Mawla (Caretaker), support us against the disbelieving people” (Al-Baqara, 2: 286). Allah is the Caretaker of the believers, who need to rely on Him (Al-Tawba, 9: 51). Further, it came in the context of mentioning that believers will be returned to Allah, their Rightful Caretaker, for trial about what they did in their lower life (Al-An’am, 6: 62). On that Day, those who took partners with Allah will also be returned to Allah for reckoning about the falsehoods, which they used to hold (Younus, 10: 30).

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَىٰ لَهُمْ (مُحَمَّدٌ ، 47 : 11).

إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ (التَّحْرِيمُ ، 66 : 4).

وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (البَقَرَةُ ، 2 : 286).

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (التَّوْبَةُ ، 9 : 51).

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۗ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ (الْأَنْعَامُ ، 6 : 62).

هَذَاكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۗ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۗ وَصَلَّ عَنْهُمْ مَّا كَانُوا يَفْعَرُونَ (يُونُسُ ، 10 : 30).

That is because Allah is a **Caretaker** of those who have believed and (because) the disbelievers have no caretaker (Mu’hammed, 47: 11).

If you two (wives) repent to Allah, (it is best), for your hearts have deviated. But if you collaborate against him, then indeed, Allah is **his Caretaker**, and Jibril, and the righteous of the believers, and the angels, moreover, are (his) backers (Al-Tawba, 9: 51).

And pardon us; and forgive us; and have mercy upon us. You are **our Caretaker**. So, support us (give us victory) over the disbelieving people" (Al-Baqara, 2: 286).

Say, "Never will we be struck except by what Allah has decreed for us; He is **our Caretaker**." And upon Allah let the believers rely (Al-Tawba, 9: 51).

Then, they (His worshippers) are returned to Allah, **their Caretaker**, the Truth. Unquestionably, His is the judgement, and He is the Swiftest of accountants (Al-An'am, 6: 62).

There, (on that Day), every self (the decision-maker part of the soul) will be put to trial for what it did previously, and they will be returned to Allah, **their True Caretaker**, (as opposed to the false idols they used to worship) and lost from them is whatever they used to invent (Yunus, 10: 30).

This Name was also mentioned **four times** in the Holy Quran, **without** the definite article (Al), in a direct reference to Allah, praise to Him, and in one form, "**Mawlakum**" (**your Caretaker**), Who is your Helper and Supporter, and Who is Kind to you and Compassionate about you. Thus, addressing believers. He said: Allah is your Caretaker, and He is the Best of supporters (Al-i-'Imran, 3: 150). It also came in the context of assuring believers that He is their Helper and Supporter against the disbelievers (Al-Anfal, 8: 40).

Further, it came in the statement that Allah is the Caretaker of those who hold fast to Him, helping them and supporting them, as long as they obey His commands and avoid His prohibitions (Al-'Haj, 22: 78). He also addressed His Messenger and the believers, saying: "Allah is your Caretaker, meaning the Kind to you and the Compassionate about you. He has ordained for you that which you should do to dissolve your oaths (Al-Ta'hreem, 66: 2).

بَلِ اللَّهِ مَوْلَانُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ (آلِ عِمْرَانَ ، 3 : 150).

وَإِنْ تَوَلَّوْا فَاَعْلَمُوا أَنَّ اللَّهَ مَوْلَانُمْ ۖ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ (الْأَنْفَالُ ، 8 : 40).

وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَانُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ (الْحَجُّ ، 22 : 78).

فَقَدْ فَرَضَ اللَّهُ لَكُمْ تَحْلَةَ أَيْمَانِكُمْ ۖ وَاللَّهُ مَوْلَانُكُمْ ۖ وَهُوَ الْعَلِيمُ الْحَكِيمُ (التَّحْرِيمُ ، 66 : 2).

But Allah is **your Caretaker**, and He is the Best of Supporters (Al-i-'Imran, 3: 150).

But if they turn away, then know that Allah is **your Caretaker**. Praised is the Caretaker and Praised is the Supporter (Al-Anfal, 8: 40).

... and hold fast to Allah. He is **your Caretaker**; and Praised is the Caretaker and Praised is the Supporter (Al-'Haj, 22: 78).

Allah has already ordained for you (Muslims) the dissolution of your oaths. And Allah is **your Caretaker**, and He is the Knowing, the Wise (Al-Ta'hreem, 66: 2).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Mawlana" (O Allah, You are our Caretaker), and Praised is the Caretaker and Praised is the Supporter. I

am asking You to take care of me and my family, giving us your mercy, blessing, support, and protection. Shower me with Your love, aid, and support in this life, and give me Your greatest reward in the hereafter.

Nobody should be named with this Good Name of Allah, "Al-Mawla," or "Mawla," with the definite article (Al), or without it, as this is a unique trait of Allah. He is the Caretaker of His creation, taking care of matters related to their survival and their provision. He is also the One Who provides believers with His special care, including His love, aid, and support for them, in this life, and an everlasting life in the hereafter, as a reward for their obedience and good deeds. However, a boy can be named "Abdul Mawla" (Worshipper of the Caretaker), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by loving Him and His worshippers, as well as by supporting and helping them. Believers are also responsible of taking care of their family members and their subordinates, giving them aid and support, as well as encouraging them and meeting them with a smiling face.

91. Ni'ma Al-Mawla: Praised is the Special Caretaker **نِعْمَ الْمَوْلَى**

"Ni'ma Al-Mawla" (Praised is the Special Caretaker of the believers) is a compound adjectival name, composed of two words. The first is "Ni'ma," which is an adjective in the form of a verb, in the past tense, meaning "praised is the name following it," as explained in the Names "Ni'ma Al-Mujeeboon" (Praised is the Best of Responders) and "Ni'ma Al-Wakeel" (Praised is the Disposer of Affairs).

The second word, "Al-Mawla" (the Special Caretaker), is an adjectival name, derived from the verb "awla," which means to take care, get interested in, be a guardian, do a favor, and provide help to someone else. Thus, as a Good Name of Allah, "Ni'ma Al-Mawla" means that He, praise to Him, is the Caretaker of the believers, in particular, Who takes care of their affairs and provides them with His aid and support.

This **compound Good Name** of Allah was mentioned **twice** in the Holy Quran. It came in the context of the command of Allah, praise to Him, to His Messenger, pbuh, to tell the disbelievers that if they accept Islam, He will forgive them. However, if they insist on their disbelief and continue their fights against Muslims, He will take care of the believers and support them, as He is their Special Caretaker and Supporter (Al-Anfal, 8: 40).

This Name was also mentioned with the command that Muslims should strive for Allah, hold fast to Him, establish prayers, and give charity. Thus, they become witnesses over other people, as the Messenger, pbuh, was a witness over them. They should not fear anybody else in their strife for Allah, as He is, praise to Him, their Caretaker and Supporter (Al-Haj, 22: 78).

وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ **نِعْمَ الْمَوْلَى** وَنِعْمَ النَّصِيرُ (الأنفالُ ، 8 :40).

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ مَلَأَ أَبْصَارَكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۗ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ **فَنِعْمَ الْمَوْلَى** وَنِعْمَ النَّصِيرُ (الحج ، 22 :78).

But if they turn away (reject Islam), then know that Allah is your Protector. **Praised is the Special Caretaker** (of believers), Praised is the Supporter (of believers) (Al-Anfal, 8: 40).

And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. (It is) the faith (creed) of your father, Ibrahim (Abraham). He named you "Muslims" before. And by this (revelation, it was decreed that), the Messenger be a witness over you and you are

witnesses over the people (humanity). So, establish prayer and give zakat (charity), and hold fast to Allah. He is your Special Caretaker. **Praised is the Special Caretaker**, Praised is the Supporter (Al-'Haj, 22: 78).

Believers can benefit from the meanings and applications of this Good Name of Allah by what has been mentioned in the Name "Al-Mawla" (The Special Caretaker of Believers), praise to Him.

92. **Al-Naseer** (pronounced as **An-Naseer**): The Supporter **النَّصِيرُ**

"Al-Naseer" (The Supporter of believers) is an adjectival name, derived from the verb "naṣara," which means to rescue, save, help, support, aid, and provide the means to prevail. Thus, as a Good Name of Allah, it means that He, praise to Him, is the Supporters of believers, who rescues, saves, helps, and aids them. He also provides them with the means to prevail over their enemies, the disbelievers.

This Good Name of Allah was mentioned **thirteen times** in the Holy Quran, **without** the definite article (Al). In eleven times of them, it came in reference to other than Allah. However, it came **twice in a direct reference to Allah**, praise to Him, in the context of mentioning that He is more knowledgeable of the enemies of believers than believers themselves. Therefore, He is Capable of protecting and supporting them (Al-Nisa, 4: 45). It also came in the context of mentioning the complaint of His Messenger, Muhammed, pbuh, that his people did not believe that the Holy Quran was being revealed to him. Allah, praise to Him, answered him that He knew the disbelievers better. He is also Sufficient in guiding and supporting the believers, as He did with His Prophets before (Al-Furqan, 25: 31). ¹¹¹

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا (النِّسَاءُ ، 4: 45).

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًّا وَنَصِيرًا (الْفُرْقَانُ ، 25: 31).

And Allah is more knowing of your enemies; and sufficient is Allah as a General Caretaker, and sufficient is Allah as a **Supporter** (Al-Nisa, 4: 45).

And thus, We have made for every Prophet an enemy from among the criminals. But sufficient is your Lord as a Guide and a **Supporter** (Al-Furqan, 25: 31).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Al-Naseer" (O Allah, You are the Supporter of the believers): I am asking for Your support, aid, and reinforcement, for me and my family, to help us stay on Your right path. I am asking for your help, rescue, and salvation, and to shield us from the evils of the Shaytan (Satan), and his human and jinn devils.

Nobody should be named with this Good Name of Allah, "Al-Naseer," or "Naseer," with the definite article (Al), or without it, as this is a unique trait of Allah. He is the Supporter of the believers, Who helps, aids, rescues, and saves them, and provides them with the means which enables them to prevail over their disbelieving enemies. However, a boy can be named "Abdul Naseer" (Worshipper of the Supporter of believers), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by providing other believers with the needed support, help, and aid, and by saving them from the evils of their enemies.

93. **Ni'ma Al-Naseer** (pronounced as **Ni'ma An-Naseer**): Praised is the Best Supporter **نِعْمَ النَّصِيرُ**

"Ni'ma Al-Naseer" (Praised is the Supporter), of the believers, is a compound adjectival name, composed of two words. The first is "Ni'ma," which is an adjective in the form of a verb, in the past tense, meaning

“praised is the name following it,” as explained first in the Name “Ni’ma Al-Qadiroon” (Praised is the Best of the Capable).

The second word, “Al-Naseer” (the Supporter), is an adjectival name, derived from the verb “nasara,” which means to help, aid, rescue, save, and provide the means to prevail.

Thus, as a Good Name of Allah, “Ni’ma Al-Naseer” means that He, praise to Him, is the Supporter of the believers, Who helps, aids, rescues, and saves them, and Who provides them with the means to prevail over their disbelieving enemies. As such, He is worthy of their thanks, praise, and worship.

This **compound Good Name** of Allah was mentioned **twice** in the Holy Quran. It came in the context of mentioning the command of Allah, praise to Him, to His Messenger, to tell the disbelievers that Allah will forgive them if they accept Islam. However, if they insist on their disbelief and continue to persecute Muslims, He is the Special Caretaker and the Supporter of His Muslim worshipper. Praised is the Special Caretaker and the Supporter (Al-Anfal, 8: 40).

It also came with the command of Allah to Muslims, to establish prayer, give charity (zakat), hold fast to Him, strive for His sake, and be witnesses over people, as the Messenger was a witness over them. They should not fear anybody else, as Allah is their Special Caretaker and Supporter. Praised is the Special Caretaker and the Supporter (Al-Haj, 22: 78).

وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ (الأَنْفَالُ ، 8 : 40).

... فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ (الْحَجُّ ، 22 : 78).

But if they turn away, then know that Allah is your Praised is the Special Caretaker. Praised is the Special Caretaker and **Praised is the Supporter** (Al-Anfal, 8: 40).

... So, establish prayer and give charity (zakat) and hold fast to Allah. He is your Special Caretaker. Praised is the Special Caretaker and **Praised is the Supporter** (Al-Haj, 22: 78).

Believers can benefit from the meanings and applications of this Good Name of Allah by what has been mentioned in the Name “Al-Naseer” (The Supporter of the Believers), praise to Him.

94. **Khayr Al-Nasireen** (pronounced as **Khayrun-Nasireen**): The Best of Supporters خَيْرُ النَّاصِرِينَ

“**Khayr Al-Nasireen**” (The Best of Supporters) is a compound adjectival name, composed of two words. The first is “**khayr**,” which is derived from the verb “**khaara**,” meaning to choose something as better. Thus, “**khayr**” means “better,” in dual comparisons, and “best” in superlative comparisons. The second word, “**Al-Nasireen**” (the Supporters), is an adjectival name, derived from the verb “nasara,” which means to help, aid, rescue, save, and provide the means to prevail.

As a Good Name of Allah, “**Khayr Al-Nasireen**” means that He, praise to Him, is the Best of Supporters for the believers, Who helps, aids, rescues, and saves them, and Who provides them with the means to prevail over their disbelieving enemies. As such, He is worthy of their thanks, praise, and worship.

This **compound Good Name** of Allah was mentioned **once** in the Holy Quran, with the command of Allah to the believers that they should not obey the disbelievers, who tried to dissuade them away from their faith, after their defeat in the battle of U’hud. The Medina hypocrites told the believers to go back to their Makkan brothers and enter their religion. The Makkan leader Abu Sufyan invited Muslims to seek refuge and safety with the Quraysh polytheists. The People of the Book said to them: If Muhammed was a true Prophet, he would not be defeated by his enemies. So, Allah, praise to Him, commanded the believers not to listen to

these three categories of disbelievers, assuring them that He is their Special Caretaker and the Best of Supporters for them (Al-i-'Imran, 3: 150)..¹¹²

بَلِ اللَّهِ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ (آلِ عِمْرَانَ ، 3: 150).

But Allah is your Special Caretaker, and He is **the Best of Supporters** (Al-i-'Imran, 3: 150).

In addition, the meaning of this verse applies to believers at any time or place, particularly when they face hard challenges, which gives their disbelieving enemies an opportunity to attack Islam and attempt to dissuade Muslims away from it. If they obey the disbeliever, they will be lost after God's guidance. Then, they lose in this lower life and in the hereafter. Therefore, believers should hold fast to their faith in their Lord and rely on Him, no matter what happens to them, because He is their Special Caretaker, and He is the Best of Supporters for them (Al-i-'Imran, 3: 149-150).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾ بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ (آلِ عِمْرَانَ ، 3: 149-150).

O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will (then) become losers. (149) But Allah is your Special Caretaker, and He is **the Best of Supporters**. (150) (Al-i-'Imran, 3: 149-150).

Believers can benefit from the meanings and applications of this Good Name of Allah by what has been mentioned in the Name "Al-Naseer" (The Supporter of the Believers), praise to Him.

95. **Khayr Al-Makireen** (pronounced as **Khayrul-Makireen**): The Best of the Planners **خَيْرُ الْمَاكِرِينَ**

"Khayr Al-Makireen" (The Best of Planners) is a compound adjectival name, composed of two words. The first is "khayr," which is derived from the verb "khaara," meaning to choose something as better, more beneficial, and wiser. Thus, "khayr" means "better" in dual comparisons, and "best" in superlative comparisons. The second word, "Al- Makireen" (the Planners), is an adjectival name, derived from the verb "makara," which means to plan against, plot, and counterplan.

As a Good Name of Allah, "Khayr Al-Makireen" means that He, praise to Him, is the Best, Most Beneficial, and Wisest of the Planners. He counter-plans against the plots of disbelievers, who aim at harming believers. His counter-planning causes their evil plots to fail in this life, and He will punish them for that in the hereafter.

Thus, when the name "makireen" is used in reference to people, it means plotters and planners of evil acts against other people. However, when it is used in reference to Allah, praise to Him, it refers to His counter-planning in protecting believers by causing the plots of disbelievers to fail. It also means that He progressively leads the evil plotters to their destruction, which they do not know where it comes from, as we read in Al-A'araf, 7: 182-183.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأَمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾ (الْأَعْرَافُ ، 7: 182-183).

But those who deny Our signs, We will progressively **lead them (to destruction)**, from where they do not know. (182) And I will give them time. Indeed, **my plan is strong**. (183) (Al-A'araf, 7: 182-183).

This **compound Good Name** of Allah was mentioned **twice** in the Holy Quran, in the context of mentioning the plot of the disbelievers against the life of His Messenger 'Eissa (Jesus), peace be upon him. However, Allah was the Best of the Planners, as He had lifted His Messenger to heavens before they could kill him. In addition, He has enabled the followers of His Messenger to prevail over those who disbelieved in him, until the Day of Rising (Al-i-'Imran, 3: 54-55).

This Name also came with mentioning the plots of the disbelievers of Makkah to restrain, kill, and evict His Messenger Mu'hammed, peace and blessings of Allah be upon him (pbuh). In response to their plots, Allah, praise to Him, countered their evil plots with His protection for His Messenger. So, they could not kill him. He also strengthened his faith and the believers with him. Then, He permitted him to immigrate to Medina, where he and the believers were in a better position to spread Islam among more people. Thus, Allah was (and is) truly the Best of the Planners (Al-Anfal, 8: 30).

وَمَكَرُوا وَمَكَرَ اللَّهُ **وَإِنَّ اللَّهَ خَيْرُ الْمَاكِرِينَ** ﴿٥٤﴾ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ قُمْ فَاذْعَبْ وَاتَّبِعْ أَوَّلِيْنَ أَلَمْ يَكْفُرُ بِاللَّهِ وَرَسُولِهِ آلَمَّا قَالَ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُفْتَلُونَ ﴿٥٥﴾ (آلِ عِمْرَانَ ، 3: 54-55).

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ **وَإِنَّ اللَّهَ خَيْرُ الْمَاكِرِينَ** (الْأَنْفَالُ ، 8: 30).

And they (disbelievers) planned, but Allah planned. And Allah is **the Best of Planners** (Al-i-'Imran, 3: 45).

And (remember, O Muhammad), when those who disbelieved planned against you to restrain you or kill you or evict you (from Makkah). So, they plan but Allah plans, and Allah is **the Best of Planners** (Al-Anfal, 8: 30).

The same meaning comes in another context in the Holy Quran, in which there is a response to the hypocrites, who try to deceive Allah and the believers, by showing signs of faith while they are genuinely disbelievers. If believers are victorious, they tell them that they were with them. However, if disbelievers are victorious, they tell them that they were supportive to them and that they protected them from the believers.

Allah, praise to Him, responds to them, saying that He is knowledgeable of their deception, and as a result, He is going to deceive them, by punishing them in the hereafter. Further, He alerted believers to three signs of the hypocrites, which identify them. First, when the prayer is due, they stand for it lazily. Second, they are not persistent in mentioning the Name of Allah, which means that they do not perform the prayer regularly. Third, when they stand for prayer, they usually do that to show people that they are doing it, which means that they are not genuine in their worship (Al-Nisa, 4: 141-142).

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَّعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾ **إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا** ﴿١٤٢﴾ (النِّسَاءُ ، 4: 141-142).

Those who wait (and watch) you. Then, if you gain a victory from Allah, they say, "Were we not with you?" But if the disbelievers have a success, they say (to them), "Did we not spare you (when we were capable to kill you), and protect you from the believers?" Allah will judge between (all of) you on the Day of Rising, and never will Allah give the disbelievers over the believers a way (to overcome them). (141) Indeed, **the hypocrites (think that they) deceive Allah, but He is deceiving them**. And when they stand for prayer, they stand lazily, showing (themselves to) the people, and not remembering Allah except a little, (142) (Al-Nisa, 4: 141-142).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Khayr Al-Makireen" (O Allah, You are the Best of Planners): I am asking You for Your support, help, and aid, so I stay on Your straight path. I am asking for Your salvation and protection against the evil plots of the Shaytan (Satan) and his human and jinn devil followers.

Nobody should be named with this compound Good Name of Allah, "Khayr Al-Makireen," as this is a unique trait of Allah. He is the One Who is Capable of knowing the evil plots of the Shaytan (Satan) and his followers. He is also Capable of causing such plots to fail in this life and of punishing the evil plotters in the hereafter.

Further, this compound Good Name of Allah should be used as it is, with its two words, and without any changes made to any of them. Thus, Allah, praise to Him, should not be referred to as "Al-Makir," or "Makir," or "Makireen," that is with the definite article (Al), or without it.

Believers can benefit from the meanings of this Good Name of Allah by being better, wiser, and more beneficial in their planning and in the administration of their affairs and the affairs of their subordinates. Believers should also be cautious not to be deceived or fall to the traps and evil plots of their disbelieving enemies. They should not allow themselves to be bitten from the same hole twice, as we have been taught by the Messenger of Allah, pbuh. ¹¹³

96. Khayr Al-Faṣīleen (pronounced as Khayrul-Faṣīleen): The Best of Deciders حَيْرُ الْفَاصِلِينَ

"Khayr Al-Faṣīleen" (The Best of Deciders, the Best of Judges), the One Who separates right from wrong in His Just rulings) is an adjectival compound name, composed of two words. The first is "khayr," which is derived from the verb "khaara," meaning to choose something as better, more beneficial, and wiser. Thus, "khayr" means "better" in dual comparisons, and "best" in superlative comparisons.

The second word, "Al-Faṣīleen" (the Deciders, the Judges), is an adjectival name, derived from the verb "faṣala," which means to judge, pass a ruling, or decide on an issue by separating its parts from one-another.

As a Good Name of Allah, "Khayr Al-Faṣīleen" means that He, praise to Him, is the Best, Most Beneficial, and Wisest of the Judges, in passing His rulings among people (Al-'Haj, 22: 17; Al-Sajda, 32: 25), on the Day of Rising, which He described in His Holy Book, as "Yawm Al-Faṣl" (The Day of Separation), that is the separation of right from wrong (Al-Saffat, 37: 21). ¹¹⁴

This **compound Good Name** of Allah was mentioned **once** in the Holy Quran, in the context of mentioning how the Messenger of Allah should reply to the polytheists of Quraysh. Allah told him to tell them that he was clear about what his Lord revealed to him, despite their sarcastic disbelief. He was also commanded to tell them that the promised punishment for their disbelief is a matter to be decided by Allah, Who tells the truth in His Book of guidance to humanity. He is the Best of Deciders, Who will present them with His just ruling, in which He will separate right from wrong, on the Last Day (Al-An'am, 6: 57).

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ ۚ مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ يَفْصِلُ الْحَقَّ وَالْحَقُّ وَهُوَ حَيْرُ الْفَاصِلِينَ (الأنعام، 6: 57).

Say, "Indeed, I am on clear evidence from my Lord, and you have disbelieved it. I do not have that for which you are impatient. The decision is only for Allah. He relates the truth, and He is **the Best of Deciders**" (Judges) (Al-An'am, 6: 57).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Khayr Al-Fasileen" (O Allah, You are the Best of Deciders): I am asking You for Your support, help, and aid, so I stay on Your straight path. I am asking You to judge between us and those who want to cause us harm. I am asking You to take care of me, my family, and the believer, Praised You are, as the Best Caretaker and the Best Supporter of believers.

Nobody should be named with this compound Good Name of Allah, "Khayr Al-Fasileen," as this is a unique trait of Allah. He is the One Who is Capable of making decisions, separating right from wrong, on the Day of Reckoning.

Further, this compound Good Name of Allah should be used as it is, with its two words, and without any changes made to any of them. Thus, Allah, praise to Him, should not be referred to as "Al-Fasil," or "Fasil," or "Fasileen," that is with the definite article (Al), or without it.

Believers can benefit from the meanings of this Good Name of Allah by being better, wiser, and more beneficial in their opinions, decisions, and rulings in relation to others, as a result of their kinship, status, or responsibility to them.

97. **Al-Hadi: The Guide to the Straight Path** **الْهَادِي**

"Al-Hadi" (The Guide to the Straight Path) is an adjectival name, derived from the verb "hada," which means to guide, facilitate, inform, clarify, and show an issue from different aspects. As a Good Name of Allah, "Al-Hadi" means the One Who guides His worshippers to the good and straight paths, through His inspiration, His Books, and His Messengers, whom He sent to guide humanity. He makes these paths clear and facilitates for His worshippers to know and reach them.

This Good Name of Allah was mentioned **twice** in the Holy Quran, **without** the definite article (Al), in the context of mentioning that each of His Prophets had criminal enemies, who opposed him and tried to prevent the people from following his teachings. However, Allah, praise to Him, was always the Supporter for His Prophets and the Guide for His worshippers to stay on the straight path of believing in Him (Al-Furqan, 25: 31). The scholars of His previous Books know that this Book (the Holy Quran) is the Truth from Allah, which should lead them to believe in it by their minds and their hearts. Indeed, Allah is a Guide to the straight path for those who have believed (Al-'Haj, 22: 54).

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا (الْفُرْقَانُ ، 25 : 31).

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ ۗ وَإِنَّ اللَّهَ لَهَادٍ لِّلَّذِينَ آمَنُوا إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ (الْحَجُّ ، 22 : 54).

And thus, have We made for every Prophet an enemy from among the criminals. But Sufficient is your Lord as a **Guide (to the Straight Path)** and a Supporter (Al-Furqan, 25: 31).

And so those who were given knowledge may know that it is the truth from your Lord, and (therefore) believe in it, and their hearts humbly submit to it. And indeed, Allah is a **Guide** of those who have believed **to a straight path** (Al-'Haj, 22: 54).

Allah, praise to Him, has pointed out, in many verses of His Holy Book, that He would interfere with guidance towards what is good and towards His straight path, after a person had chosen to be a believer in Him, His Books, and His Messengers. He would also interfere with misguidance to those who disbelieve in Him, His Books, and His Messengers. This is in accordance with the core Islamic principle that God's reward and

punishment are based on the human choice between good and evil, which is reflected in the choice between belief or disbelief in Allah, in this life, as has been discussed elsewhere. ¹¹⁵

Thus, Allah, praise to Him, has mentioned that He guides to the straight path, in direct and indirect references to the believers worshipping Him. This means that His intervention of guidance is based on people's belief in Him. He also guides whoever He wills of His creations, without a need to mention the reason to justify His will, as He cannot be asked about what He does, while others are asked about what they do (Al-Anbiya, 21: 23). Moreover, many verses in the Holy Quran tell us that Allah, praise to Him, guides to the straight path several categories of those who believe in Him. These categories of believers include those who follow what He likes for them, those whose faith is not combined with oppression, those who do good deeds, those who return to Him, and those who believe in His verses. He guides to His Light and guides with the Holy Quran whoever He wills, as He guided the martyrs and His Messenger, pbuh. ¹¹⁶

Likewise, our Lord, Allah, praise to Him, stated in the Holy Quran that He does not guide to the straight path those who disbelieve in him, because they attempt to corrupt the Earth with their evil plots against the believers in Him. So, He causes their plots to fail, to save humanity of their evil intentions and bad deeds. He stated these reasons for depriving them from His guidance, so they would not have an argument with Him, on the Day of Reckoning (Al-Nisa, 4: 165). He, praise to Him, does not do any injustice to people. Rather, they do injustice to themselves (Younus, 10: 44). Instead, He commands justice and good deeds (Al-Na'hl, 16: 90). He has mentioned in the Holy Quran that He misguides the disbelievers who think of their bad deeds as good deeds. He does not guide those who do not believe in His verses, those who believe then disbelieve, those who disbelieve and do injustice, the oppressors, the disbelievers, the disobedient, the plots of traitors, the disbelieving liars, the excessive liars, and those who follow only what suits them, away from God's commands. ¹¹⁷

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Hadi" (O Allah, You are the Guide to the Straight Path): I am asking You of what you taught us in Your Holy Book: "Guide us to the straight path" (Al-Fati'ha, 1: 6), and of what Your Messenger, pbuh, asked You: "Oh Allah, I am asking You guidance, righteousness, chastity, and wealth," "O Allah, I am asking You to guide me among those You have guided, and give me good health among those You have given," and "O Allah, the Lord of Jubra-il (Gabriel), Mika-il (Michael), and Israfil, You are the First Creator of the heavens and the Earth, the Knower of the Unknown and the Known. You are the One Who will rule among His creations about what they dispute (in their lower life): Guide me to the truth, (which) they used to dispute about, with Your permission, You are on a straight path." ¹¹⁸

Nobody should be named with this Good Name of Allah, "Al-Hadi," or "Hadi," with the definite article (Al) or without it, as this is a unique trait of Allah. He is the One Who is Capable of guiding whoever He wills and misguiding whoever He wills. However, a boy can be named "Abdul Hadi" (Worshipper of the Guide to the Straight Path), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to guide others to Allah, His Book, the teachings of His Messenger, pbuh, and to the good deeds, which benefit people, starting with family members and relative, and reaching out to society at large, as well.

98. Al-'Hayyu: The Eternally Living الْحَيُّ

This Good Name of Allah maybe pronounced as Al-'Hayyu, Al-'Hayya, or Al-'Hayyi, according to its position in the sentence, based on Arabic grammatical rules.

"Al-'Hayyu" (The Eternally Living) is an adjectival name, derived from the verb "hayiya," which means to live, possess life, grow, and have a soul. It is the opposite of "maata" (to die). As a Good Name of Allah, "Al-'Hayyu" means that He, praise to Him, is the One Who is the Eternally Living. He is the Giver of Life to others, who die, as "everything will be destroyed except His Face (Him) (Al-Qasas, 28: 88). He created death and life to test you, (to see) who among you is the best in (doing good) deed(s). He is the Exalted in Might, the Forgiving (Al-Mulk, 67: 2). He is the First, without anything in existence before him, and He is the Last, Who does not die, while all of His creations die. ¹¹⁹

In explaining the general meaning of "Al-'Hayyu," Al-Ghazali mentioned that he is the one who is aware of himself and his surroundings. He is a doer of what he wants, while the dead is neither aware nor a doer. With regard to Allah, praise to Him, "Al-'Hayyu," means that He is the Eternally Living, while other living beings are limited in time, degree of awareness, and ability of doing. Al-Qurtubi added that Allah, praise to Him, is the Everlasting Living, to Whom neither death nor destruction applies. He is the Only One in existence, Whose life is emanating from Him to Himself.

This Good Name of Allah was mentioned **five times** in the Holy Quran, **with** the definite article (Al). In three times of them, it came together with another Good Name of Allah, "**Al-Qayyoom**" (the Sustainer of His Dominion, the Universe). It came with the reference to Allah, as the only God in existence, which warrants His creations to worship Him. He is the Eternally Living, the Sustainer of His dominion, and the Provider of sustenance to all of His creations, at all times and places, as "neither slumber nor sleep seizes Him" (Al-Baqara, 2: 255). Further, He is the One Who descended the Holy Quran on His Messenger, pbuh, as a guidance to humanity, as He did before when He revealed the Torah and the Ingeel (the Old and New Testaments) (Al-i-'Imran, 3: 2-3). He is the One Whose mandated creations (angels, jinn, and humans) will stand in front of Him for reckoning in the hereafter (Ta-Ha, 20: 111). He is the Eternally Living, Who does not die, the Acquainted with the sins of His worshippers (Al-Furqan, 25: 58). He is the Eternally Living, there is no other God but Him, the Lord of the Worlds, Whose worshippers thank Him for the countless favors He bestows on them, during their lower life, and the rewards He has promised them in the hereafter (Ghafir, 40: 65).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ (البقرة ، 2 : 255).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾ (آلِ عِمْرَانَ ، 3 : 2-3).

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۗ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا (طه ، 20 : 111).

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۗ وَكَفَىٰ بِهِ بُدْثُوبِ عِبَادِهِ خَبِيرًا (الفرقان ، 25 : 58).

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (غافر ، 40 : 65).

Allah, there is no (other) God but He, **the Eternally Living, the Sustainer** of (the Universe). Neither slumber nor sleep seizes Him (Al-Baqara, 2: 255).

Allah, there is no (other) God but He, **the Eternally Living, the Sustainer** of (the Universe). (2) He has sent down upon you, (O Muhammed), the Book in truth, confirming what was before it. And He revealed the Torah and the Ingeel (the Gospel). (3) (Al-i-'Imran, 3: 2-3).

And (all) faces will be humbled before **the Eternally Living, the Sustainer** of (the Universe). And whoever carries injustice (with him on that Day), he will have failed (Ta-Ha, 20: 111).

And rely upon **the Eternally Living**, Who does not die, and exalt (Him) with His praise. And Sufficient is He to be, with the sins of His servants, Acquainted (Al-Furqan, 25: 58).

He is **the Eternally Living**; there is no (other) God but Him. So, call upon Him, (being) sincere to Him in religion. (All) praise is (due) to Allah, Lord of the worlds (Ghafir, 40: 65).

The best explanation for the meaning of this Good Name of Allah, "Al-Hayyu," is what has been mentioned in Verse 255 of Soorat Al-Baqara (Chapter 2) of the Holy Quran, known as the Verse of the Chair (Ayatul Kursi). It came complemented with another Good Name of Allah, "Al-Qayyoom." Thus, Allah, praise to Him, describes Himself, saying:

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

I seek refuge with Allah from the stoned Shaytan
In the Name of Allah, the Beneficent, the Merciful

Allah! There is no (other) God but He, the Eternally Living, the Maintainer (in charge of all things). Neither slumber nor sleep seizes Him. His is whatsoever in the Heavens and the Earth. Who is that who intercedes in His presence except by His permission? (Nobody does). He knows what is between their hands and what is behind them. And they do not surround a thing of His knowledge except whatever He wills. **His Chair** encompasses the heavens and the Earth, and it does not fatigue Him to preserve both of them (the Heavens and the Earth), and He is the High, the Great (Al-Baqara, 2: 255).

Ibn Katheer, may Allah reward him for his great work, mentioned that the Prophet, pbuh, said that the Verse of the Chair (2: 255) is the greatest verse of the Holy Quran, because it includes the Greatest Name of Allah, which is either "Allah" or "**Al-Hayyu**," or "**Al-Qayyoom**." ¹²⁰

In addition to Verse 2: 255, these two greatest Names of Allah are also mentioned together in two other verses of the Holy Quran (Al-Imran, 3: 2 and Taha, 20: 111).

Without relation to specific verses, "Al-Hayyu" means "The Living," and "Al-Qayyoom" means "The Standing." However, within the context of Verse 2: 255, the two Good Names of Allah are complimentary to each-other, meaning the Eternally Living, Who is Standing, in permanent control of and care for His creations.

While the Name of "Allah" and the Name of "Al-Qayyoom" were the only Names mentioned in these three verses, the Name of "Al-Hayyu" alone was mentioned in two other verses: 25: 58 and 40: 65, as presented above.

Al-Qurtubi mentioned that the greatest Name of God could be "Al-Hayyu." However, it is more likely to be either "Allah" or "Al-Qayyoom," because these two Names were included in the meaning of the 'Hadith, in its reference to the three mentioned verses. In addition, "Al-Hayyu" was mentioned alone in two other verses, and Allah knows better.

Further, "Al-Qayyoom" means that He is Eternally Awake and in control of His universal system, including His Throne, Chair, the Seven Heavens, and the Seven Earths. He takes care of His creations living in them, providing them with the needed life requirements and sustenance.

"Al-'Hayyu" means the "Source and Giver of Life." He was the First, before Whom there was nothing and nobody. He is and will be the Last, the Eternally Living, Who does not die, while each one of His creations has its life span, at the end of which he/she dies and his/her record is completed, as discussed in Chapter 9: "Mind, Self, Soul, Spirit, and Happiness from an Islamic Perspective."

Al-Qurtubi mentioned that the Greatest of God's Names is "Al-'Hayyu." However, by looking at the three verses mentioned in the 'Hadith, it is more likely to be "Al-Qayyoom," as "Al-'Hayyu" was mentioned in two more verses, not mentioned in the 'Hadith, and Allah knows better.

The three renowned Islamic scholars (Al-Tabari, Al-Qurtubi, and Ibn Katheer) divided the "Verse of the Chair" into ten distinct Arabic sentences, and interpreted them mainly, as follows:

Allah! There is no (other) God but He, (means that He is the only God for all creations to worship).

The Eternally Living, the Maintainer (in charge and control of all things), which means that He was the First and He will be the Last. While His creations die, He never dies. His creations need Him for sustenance, but He does not need anybody.

Neither slumber nor sleep seizes Him, which means that He is the Maintainer of the Universe and the Sustainer of all His creations. He neither sleeps nor even slumbers for a moment. Thus, He knows everything, and He is in control of the heavens, Earth, and that which is in between, at all times.

Whatsoever in the Heavens and the Earth belongs to Him. This means that He alone, without any partners, owns and controls everything and everyone in the Heavens and on the Earth, all are under His power, and all should worship Him alone.

Who is that who intercedes in His presence, except by His permission? This means that nobody dares to intercede for others, that is, to plead with God on behalf of His creations, who will be waiting in suffering for reckoning, on the Day of Judgment, unless Allah permits him/her to do so.

Al-Qurtubi mentioned that Allah, praise to Him in His Highness, will permit intercession by the Prophets, scholars, those who fight for His sake (Mujahidoon), and angels, as a way to honor them on the Day of Judgment. He will also allow good believers to intercede for other believers, as they prayed and fasted together in this life. A child may also be allowed to intercede for his/her parents.

The greatest intercession will be permitted only to Prophet Muhammed, pbuh. He will make a long Sujood (prostration) until Allah tells him to lift his head and ask, and his call will be answered. The Prophet, pbuh, then asks Allah to quicken reckoning, in order to relieve the believers from suffering under the heat of the sun. The Prophet will be asked to do this job of intercession by all of the Messengers of God who preceded him, as they know that Allah loves him most. [121](#)

He knows what is between their hands and what is behind them. This means that, as an example of God's omniscience and His circumventing (complete) knowledge, He knows what His creations (angels,

humans, and jinn) show and what they hide, what they do at their present and what they did in the past, what happens to them in this life and what will happen to them in the hereafter.

And they do not surround a thing of His knowledge, except that whichever He wills. This means that while Allah has complete knowledge about His creations, they do not know anything about His knowledge, except that which He wills for some of them, such as His messages revealed to humans through His Messengers.

His Chair encompasses the Heavens and the Earth. According to Companion Ibn Abbas, may Allah be pleased with him and his father, the Chair maybe a reference to God's knowledge. However, Abu Malik and other Companions, may Allah be pleased with them, narrated some of the Prophet's 'Hadiths about the size of the Chair. The meaning of the 'Hadiths is that Allah, praise to Him in His Highness, is above the Throne and the Chair located below it. This part of the verse tells us about the size of the Chair, which is so immense that the Heavens and the Earth are encompassed under it (See more verses and 'Hadiths).
[122](#)

And it does not fatigue Him to preserve both of them (the heavens and the Earth). This means that it does not tire or fatigue Him to preserve the systems of Heavens and the Earth, including taking care of their structures, functioning, whoever lives on and between them.

And He is the High, the Great. This means that Allah, praise to Him in His Highness (sub'hanahu wa ta'ala), is higher than all of His creations, including His Throne, His Chair, the systems of Heavens and Earths. He is the Great, in bringing His creations to existence, preserving them, as well as caring and providing sustenance to all who live in them.

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Hayyu Al-Qayyoom" (O Allah, You are the Eternally Living, the Sustainer of Your Dominion): I thank You for the favor of life, which You bestowed on me. Guide me to the best of this life, which is believing in You and doing the good deeds, which You commanded me to do. Guide me to the best of the hereafter, which is entering Your Paradise, together with Your best worshippers, You are the Beneficent, the Merciful. O Allah, I am calling on You with the words Your Messenger, pbuh, called upon You, saying: "O Allah, I have submitted to You, relied on You, repented to You, and fought for You. O Allah, I seek refuge with Your Might, so I do not get misguided. There is no other God but You. You are the Eternally Living, Who does not die, while the jinn and humans die."
[123](#)

Nobody should be named with this Good Name of Allah, "Al-Hayyu," or "Hayyu," with the definite article (Al) or without it, as this is a unique trait of Allah. He is the only One Who is Eternally Living. He is the Giver of life to the living beings, who ultimately die. However, a boy can be named "Abdul Hayyi" (Worshipper of the Eternally Living), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by thanking Him as much as they can, for the favors He bestowed upon them, particularly the favor of life and the favor faith in Him, which enables them to enter His Everlasting Paradise in the hereafter. Believers should also do their best to protect their life and the life of their family members, friends, community members, and people in society at large, as life is a gift from Allah and a test for people, to see who among them is the best in their deeds. Thus, the reward and the punishment in the hereafter will be on the basis of people's faith and good deeds. However, the reward and punishment will be first and foremost due to the mercy of Allah, the Most Merciful.

99. Mu'hyi Al-Mawta: Reviver of the Dead **مُحْيِي الْمَوْتَى**

"Mu'hyi Al-Mawta" (Reviver of the Dead) is an adjectival compound noun, composed of two words. The first is "Mu'hyi" (Reviver), which is derived from the verb "a'hya," meaning to revive, by giving life back. It also means to revive the earth by getting plants out of it. The second word is the plural noun "Al-Mawta" (the dead), which is an adjectival noun, derived from the verb "maata," meaning to die, as a result of an end to life in a body, after the departure of the soul from it.

As a Good Name of Allah, "Mu'hyi Al-Mawta" means that Allah, praise to Him, is the One Who revives His creations for reckoning on the Last Day. He resurrects them, by getting them out of the earth, like plants. He will do that, just like He revives the earth in this life by getting plants out of it, after descending water on it, as mentioned in the Holy Quran. ¹²⁴

In one of his 'Hadiths, the Messenger of Allah, pbuh, told us about how Allah, praise to Him, will resurrect people out of the earth. He said that this will happen after descending water on earth, watering a bone at the end of the backbone, called coccyx, which does not decay. Humans will be cloned from that bone to a full human body, in a process which is like the process of plants when they rise from the earth, after being watered. ¹²⁵

This compound Good Name of Allah was mentioned **twice** in the Holy Quran, in the context of explaining the concept of resurrection, which revives humans after their death. Our Lord, Allah, praise to Him, explained it with giving the example of how plants come out of the earth, after being watered, affirming to us that He is Capable of doing everything He wills to do (Al-Room, 30: 50; Fussilat, 41: 39)>

فَانظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتَىٰ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
(الرُّومُ ، 30 : 50).

وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۗ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَىٰ ۗ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (فُصِّلَتْ ، 41 : 39).

So, observe the effects of the mercy of Allah: How He revives the earth after its death (lifelessness). Indeed, that (same One is) **the Reviver of the Dead**, and He is over everything Capable (Al-Room, 30: 50).

And of His signs is that you see the earth stilled, but when We send down water, upon it, it quivers and grows. Indeed, He who has revived it life **is the Reviver of the Dead**. Indeed, He is over everything Capable.

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Mu'hyi Al-Mawta" (O Allah, You are the Reviver of the Dead): Enable me to live in obedience to Your commands, in this life, and revive me on the Day of Rising with the Prophets, saints, martyrs, and the righteous, as You promised us in Your Holy Book. Revive me with those whom I love, as Your Messenger, pbuh, gave glad tidings to us. ¹²⁶

Nobody should be named with this compound Good Name of Allah, "Mu'hyi Al-Mawta," as this is a unique trait of Allah. He is the only One Who revives the dead, on the Day of Rising. Further, this compound Good Name of Allah should be used in reference to Allah, praise to Him, as it is, with its two words, and without any changes made to any of them.

Believers can benefit from the meanings of this Good Name of Allah by supplicating to Him always, to revive them with the winners of the Last Day. They should also do their best to guide those whom they love in this life, so they may accompany them in the everlasting life in Paradise.

**100. Mukhrij Al-Mayiti Mina Al-'Hayyi (pronounced as mukhrijul Mayiti minal 'Hayyi):
Bringer of the Dead from the Living مُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ**

Mukhrij Al-Mayiti Mina Al-'Hayyi: (Bringer of the Dead from the Living) is an adjectival compound noun, composed of four words. The first is "Mukhrij" (bringer), which is an adjectival noun, derived from the verb "akhraja," meaning to bring something out, and make it visible or apparent. The second word is "Al-Mayiti" (the dead), which is an adjectival noun, derived from the verb "maata," meaning to die, as a result of stopping life in a body, after the soul leaves it. The third word is "Mina" (from), which is a preposition that causes the following word to end in a kasra (the i vowel). The fourth word is "Al-'Hayyi" (the living), which is an adjectival noun, derived from the verb "hayiya," meaning to live, possess life, grow, and have a soul.

As a Good Name of Allah, " Mukhrij Al-Mayiti Mina Al-'Hayyi " means that Allah, praise to Him, is the One Who has created the life cycle, to characterize His living creations during this lower life. Thus, He brings the living out of the dead, and (He is the) Bringer of the Dead from the Living (Al-An'am, 6: 95; Al-Room, 30: 19). For example, He brings the living plant out of the dead seed, and He brings the dead seed out of the living plant. This is explained by the plant stem, which is living, as it grows and develops leaves, flowers, and seeds at the end. These seeds are dead, as they do not grow. However, they become alive if conditions of life become available to them, such as soil, water, air, and light. Likewise, He brings the dead (non-fertilized) egg from the living bird, and He brings the living bird from the dead egg. As such, He will bring living people out of the dead earth, for reckoning, on the Last Day (Noo'h, 71: 17-18).¹²⁷

This compound Good Name of Allah was mentioned **once** in the Holy Quran, in the context of showing people how Allah, praise to Him, will bring them from the dead, on the Day of Rising. This is going to happen just like the life cycle, as He has designed it, which shows that He brings the living out of the dead, and the dead out of the living (Al-An'am, 6: 94-95).

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۗ ذَٰلِكُمْ اللَّهُ فَالِقُ تُوْفِكُونَ (الأنعام ، 95: 6).

Indeed, Allah is the Cleaver of grain and date seeds. He brings the living out of the dead, and (He is the) **Bringer of the Dead from the Living**. That is Allah. So, how are you deluded? (Al-An'am, 6: 95).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Mukhriju Al-Mayiti Mina Al-'Hayyi: (Bringer of the Dead from the Living): I am asking You to enable me to make the beginning and end of each deed, I do in this life, in obedience to You, and on Your straight path. I am asking You for support and for the best outcomes for my deeds, in this life and in the hereafter, as You commanded Your Messenger, pbuh, to supplicate to You."¹²⁸

Nobody should be named with this compound Good Name of Allah, "Mukhriju Al-Mayiti Mina Al-'Hayyi," as this is a unique trait of Allah. He is the only One Who will bring the dead people out of their coccyges (coccyxes), on the Day of Rising. Further, this compound Good Name of Allah should be used in reference to Him, as it is, with its four words, and without any changes made to any of them. Thus, Allah, praise to Him, should not be referred to with one word out of this compound name, such as a "Mukhriju" (Bringer). Instead, this word should be qualified with the other traits mentioned with it, in the Holy Quran, such as mentioning that He is the Bringer of what people conceal (Al-Baqara, 2: 72), and what they are apprehensive about in this life (Al-Tawba, 9: 64).¹²⁹

Believers can benefit from the meanings of this Good Name of Allah by remembering all the time that Allah, praise to Him, will be bringing them out, in body and soul, for reckoning, on the Last Day. So, they should be careful about what they say and do during this lower life, all of which will be brought out on that day, including what they used to conceal and what they were afraid to be known about them.

101. Al-Qayyoom: The Sustainer of the Universe **الْقَيُّومُ**

This Good Name of Allah maybe pronounced as Al- Qayyoomu, Al- Qayyooma, or Al- Qayyoomi, according to its position in the sentence, based on Arabic grammatical rules.

"Al-Qayyoom" (The Sustainer of the Universe) is an adjectival noun, in an amplified form of another name, "qa-im," which is derived from the verb "qama," meaning to stand up right, undertake a matter or a responsibility, dispose the affairs related to others, and care for them.

As a Good Name of Allah, "Al-Qayyoom" means that He, praise to Him, is the One Who is Self-Sufficient in resources and capabilities, to sustain, undertake, and care for the system of the Universe, which He has created. This includes His Throne, Chair, heavens, the Earth, as well as what is and who is in and between them. He is the Disposer of the affairs of His creations, rightly and justly (Al-i-'Imran, 3: 18), and He holds the heavens and the Earth, lest they should cease to exist (Fatir, 35: 41).

The best explanation for the meaning of this Good Name of Allah, "Al-Qayyoom," is what has been mentioned in Verse 255 of Soorat Al-Baqara (Chapter 2) of the Holy Quran, known as the Verse of the Chair (Ayatul Kursi). It came complemented with another Good Name of Allah, "Al-'Hayyu" as presented in that Name.

This Good Name of Allah was mentioned **three** times in the Holy Quran, **with** the definite article (Al), together with the Good Names of God, "Al-'Hayyu" (the Eternally Living). It came with the reference to Allah, as the only God in existence, which warrants His creations to worship Him. He is the Eternally Living, the Sustainer of His dominion, and the Provider of sustenance to all of His creations, at all times and places, as "neither slumber nor sleep seizes Him" (Al-Baqara, 2: 255). Further, He is the One Who descended the Holy Quran on His Messenger, pbuh, as a guidance to humanity, as He did before when He revealed the Torah and the Ingeel (the Old and New Testaments) (Al-i-'Imran, 3: 2-3). He is the One Whose mandated creations (angels, jinn, and humans) will stand in front of Him for reckoning in the hereafter (Ta-Ha, 20: 111).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ (البقرة ، 2: 255).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾ (آلِ عِمْرَانَ ، 3: 2-3).

وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۗ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا (طه ، 20: 111).

Allah, there is no (other) God but He, **the Eternally Living, the Sustainer** of (the Universe). Neither slumber nor sleep seizes Him (Al-Baqara, 2: 255).

Allah, there is no (other) God but He, **the Eternally Living, the Sustainer** of (the Universe). (2) He has sent down upon you, (O Muhammed), the Book in truth, confirming what was before it. And He revealed the Torah and the Ingeel (the Gospel). (3) (Al-i-'Imran, 3: 2-3).

And (all) faces will be humbled before **the Eternally Living, the Sustainer** of (the Universe). And whoever carries injustice (with him on that Day), he will have failed (Ta-Ha, 20: 111).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Hayy Al-Qayyoom" (O Allah, You are the Eternally Living, the Sustainer of the Universe): I am calling on You with Your Greatest Name, to which You respond if called upon, and You give if asked, as Your Messenger, pbuh, said. O Allah, Al-Hayy Al-Qayyoom," extend Your blessing, care, and guidance to me and my family, in this life, and enter us in Your mercy and Paradise, in the hereafter. ¹³⁰

Nobody should be named with this Good Name of Allah, "Al-Qayyoom," or "Qayyoom," with the definite article (Al) or without it, as this is a unique trait of Allah. He is the only One Who is Self-Sufficient by Himself and for Himself. He is in control of the System of His Universe, including whatever and whoever exists in it. However, a boy can be named "Abdul Qayyoom" (Worshipper of the Sustainer of the Universe), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by thanking Him as much as they can, for the favor of life and the favor of faith, which will help them to enter His Paradise, in the hereafter. Believers should also take care of those who are under their control, such as family members and subordinates, and protect them, as much as they can.

102. **Al-Wa'hid: The One (God)** **الْوَّاحِدُ**

"Al-Wa'hid" (The One) is an adjectival noun, derived from the verb "wa'huda," which means to stay as one. As a Good Name of Allah, it means that He, praise to Him, is One God, has no partners, is not dual in nature, or part of a trinity or plurality of Gods. Rather, Allah is One (1), the Eternal. (2). He did not beget (give birth) and He was not begotten (given birth to) (3). And there has never been anyone equal to Him. (4) (Al-Ikhlās, 112: 1 - 4). ¹³¹

The Prophet, pbuh, made it clear that the Oneness of Allah is of great importance in the Islamic teachings. When he sent his Companion, Mu'adh Bin Jabal, mAbpwh, to Yemen, to teach people there about Islam, he told him to start with inviting them to acknowledge the oneness of Allah, praise to Him. ¹³²

This Good Name of Allah was mentioned **six times** in the Holy Quran, **with** the definite article (Al). It came together with another Good Name of His, "**Al-Qahhar**" (the Prevailing Subduer), confirming that the oneness of Allah, as the only God, is not a choice to be made by His creations. Rather, it is an expression of His Godship, as the Great Creator of the Universe, as well as what and Who are in it. Thus, the Oneness of Allah was mentioned by Yousuf (Joseph), peace be upon him, who said to his two co-prisoners that "Allah is the One, the Prevailing Subduer" (Yousuf, 12: 39), meaning that the belief in polytheism in Egypt at that time was false and wrong. It was also mentioned with the command of Allah to His Messenger, pbuh, to tell the disbelievers that He is the "Creator of everything, and He is the One, the Prevailing Subduer" (Al-Ra'd, 13: 16).

Further, this Good Name of Allah came with mentioning that Allah, praise to Him, sent His last Messenger, pbuh, as a warner to the disbelievers (Sad, 38: 65), and that if He, praise to Him, wanted to have a son, He would have chosen from His creations whoever He willed, but He did want that to happen because He is not in need of anyone of His creations, as He is "the One, the Prevailing Subduer" (Al-Zumar, 39: 4).

Moreover, this Good Name of Allah came with mentioning the rising of people from earth, on the Day of Rising, to stand helplessly for reckoning, in front of "the One, the Prevailing Subduer" (Ibrahim, 14: 84). On that Day, they cannot conceal anything of what they did during their lower life. Then, Allah, praise to Him, asks rhetorically: "To whom belongs (all) sovereignty this Day?" The answer comes: "To Allah, the One, the Prevailing Subduer" (Ghafir, 40: 16), Who subdued His creations with death, then resurrection, reckoning, and judgment with reward or punishment.

يَا صَاحِبِي السِّجْنِ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ **الْوَّاحِدُ الْقَهَّارُ** (يُوسُفُ ، 12: 39).

قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ **الْوَّاحِدُ الْقَهَّارُ** (الرَّعْدُ ، 13: 16).

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ **الْوَّاحِدُ الْقَهَّارُ** (ص ، 38: 65).

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۚ هُوَ اللَّهُ **الْوَّاحِدُ الْقَهَّارُ** (الرُّمُّ ، 39: 4).

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ ۖ وَبَرَزُوا لِلَّهِ **الْوَّاحِدِ الْقَهَّارِ** (إِبْرَاهِيمَ ، 14: 48).

يَوْمَ هُمْ بَارِزُونَ ۚ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ **الْوَّاحِدِ الْقَهَّارِ** (غَافِرُ ، 40: 16).

O (my) two companions of prison, are separate lords better or Allah, **the One, the Prevailing Subduer**? (Yousuf, 12: 39).

Say, (O Mu'hammed): "Allah is the Creator of everything, and He is **the One, the Prevailing Subduer**" (Al-Ra'd, 13: 16).

Say, (O Mu'hammed): "I am only a warner, and there is not any deity (god) except Allah, **the One, the Prevailing Subduer**" (Sad, 38: 65).

If Allah had wanted to take a son, He would have chosen from what He creates whatever He willed. Exalted is He. He is Allah, **the One, the Prevailing Subduer** (Al-Zumar, 39: 4).

(It will be) on the Day the Earth will be replaced by another Earth, and the heavens (will be replaced, as well), and all (creatures) will come out before Allah, **the One, the Prevailing Subduer** (Ibrahim, 14: 48).

The Day they come forth, nothing concerning them will be concealed from Allah, (Who asks rhetorically): To whom belongs (all) sovereignty this Day? (Then, the answer comes): To Allah, **the One, the Prevailing Subduer** (Ghafir, 40: 16).

This Good Name of Allah was also mentioned in the Holy Quran **fifteen times, without** the definite article (Al), in the context of the acknowledgement of Children of Ya'coob (Jacob), peace be upon him, that they were Muslims, worshipping One God (Al-Baqara, 2: 163), in the announcement of Allah that He is One God, there is no deity except Him, the Beneficent, the Merciful (Al-Baqara, 2: 163), in responding to the People of the Book that He is "One God, Exalted is He above having a son (Al-Nisa, 4: 171), that He is not a third of three, as they claim (Al-Ma-ida, 5: 73), that "they have taken their scholars and monks as lords besides Allah, and (also) the Messiah, the son of Mary. And they were not commanded except to worship One God; there is no deity except Him. Exalted is He above whatever they associate with Him (Al-Tawba, 9: 31).

This Good Name of Allah was further mentioned in the command of Allah, praise to Him, to His Messenger, pbuh, to be free of what they associate with Him, and to tell them that Allah is One God (Al-An'am, 6: 19), in His announcement that the Holy Quran is "a notification for the people, that they may be warned thereby, and that they may know that He is but One God" (Ibrahim, 14: 52), that this truth is denied by the arrogant ones, who do not believe in the hereafter (Al-Na'hl, 16: 22), that He, praise to Him, is One God, not one of two gods (Al-Na'hl, 16: 51), in His command, praise to Him, to His Messenger, pbuh, to say to the people: "I am a human like you, to whom has been revealed that your god is one God. So, whoever would hope for

the meeting with his Lord, let him do righteous work and not associate in the worship of his Lord anyone" (Al-Kahf, 18: 110), and take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allah (Fussilat, 41: 6).

Moreover, this Good Name of Allah was mentioned in the command of Allah, praise to Him, to His Messenger, pbuh, to invite people to submit to the truth that their God is "One God" (Al-Anbiya, 21: 108; Al-'Haj, 22: 34), with His commands to the believers, not to argue with "the People of the Book except in a way that is best, except for those who commit injustice among them," and to say to them: "We believe in that which has been revealed to us and revealed to you. And our God and your God is One; and we are Muslims (in submission) to Him" (Al-'Ankaboot, 29: 46), and with His address to humanity: "Indeed, your God is One, (4) (He is) Lord of the heavens and the Earth, and that between them, and Lord of the sunrises. (5) (Al-Saffat, 37: 4-5).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Wa'hid, Al-Qahhar" (O Allah, You are the One, the Prevailing Subduer): You have no partners in Your Godhood, nobody is equal to You, there is no other God but You. I am asking for Your contentment, mercy, Paradise, and great reward, which were mentioned by Your Messenger, pbuh, in his advice to Muslims, to say: "There is no other god but Allah, He is the One (God), with no partners. To Him belongs sovereignty and praise, and He is capable of (doing) everything." ¹³³

Nobody should be named with this Good Name of Allah, "Al-Wa'hid," or "Wa'hid," with the definite article (Al) or without it, as this is a unique trait of Allah. He is the only One God, Who is the Prevailing Subduer over all of His creations. However, a boy can be named "Abdul Wa'hid" (Worshipper of the One God), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by thanking Him as much as they can, for the favor of life and the favor of faith, which will help them to enter His Paradise, in the hereafter. Believers should also aspire to be as unique as possible, in becoming distinguished and in excelling in the knowledge they acquire and the good deeds they do, while making all of that in obedience to Allah, praise to Him.

103. Al-A'had: The Uniquely One **أَلْحَدَّ**

"Al-A'had" (The Uniquely One) is an adjectival noun, derived from the verb "wa'huda," which it shares with the noun "Al-Wa'hid" (the One), addressed above. It means to stay as one. As a Good Name of Allah, "Al-A'had" means that He, praise to Him, is the Uniquely One, with nothing and nobody looks like, is similar, or equal to Him. He alone is unique in His nature and traits, and nobody shares His uniqueness. While the Name "Al-Wa'hid" refers to Allah, praise to Him, as the only One God, who is not multiple in His nature and Who has no partners in His Godhood, "Al-A'had" means that there is nothing like (similar to) Him (Al-Shoora, 42: 11), in His traits and capabilities, including His oneness, as the God of His great dominion.

This Good Name of Allah was mentioned **once** in the Holy Quran, **without** the definite article (Al), in Surat Al-Ikhlās (Chapter 112), which provides the best definition and interpretation for its meaning. Thus, Allah, praise to Him is Al-A'had (the One), Al-Samad (the Eternal), Who had nobody else at the beginning, and nobody else shares ownership of His dominion with Him. "He did not beget (give birth) and He was not begotten (given birth to); And there has never been anyone equal to" Him (Al-Ikhlās, 112: 1-4).

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾ (الإخلاص ، 112: 1-4).

I seek refuge with Allah from the stoned Shaytan
In the Name of Allah, the Beneficent, the Merciful

Say: He is Allah, (the) **Uniquely One**; (1) Allah, the Eternal; (2) He did not beget (give birth) and He was not begotten (given birth to); (3) And there has never been anyone equal to Him. (4) (Surat Al-Ikhlās, 112: 1 - 4).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta Al-A’had, Al-Samad” (O Allah, You are the One, the Uniquely One): You have no partners in Your Godhood, nobody is equal to You, and there is no other God but You. I am asking for Your contentment, mercy, great reward, and Paradise, about which Your Messenger, pbuh, gave glad tidings to Your worshippers, who recite Surat Al-Ikhlas, which is equal to one-third of the Holy Quran, in meaning and reward. ¹³⁴

Nobody should be named with this Good Name of Allah, “Al-A’had,” as this is a unique trait of Allah. He is the only One God, Who is unique in His traits and capabilities, and there has never been anyone equal to Him. However, a boy can be named “Abdul A’had” (Worshipper of the Uniquely One God), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by thanking Him as much as they can, for the favor of life and the favor of faith, and by worshipping Him as the only One God, without taking any partners with him. Believers should also aspire to be as unique as possible, in becoming distinguished and in excelling in the knowledge they acquire, the good deeds they do, and the good traits they develop, while making all of that in obedience to Allah, praise to Him.

104. **Al-Samad** (pronounced as as-samad): The Eternal, Self-Sufficient, and Absolute **الصَّمَدُ**

“Al-Samad” (The Eternal, Self-Sufficient, and Absolute), is an adjectival noun, derived from the verb “samada,” which means the one whom people seek for provision, help, and answers. As a Good Name of Allah, “Al-Samad” means that He, praise to Him, is the One whose creations seek for His provision, help, and answers. He is the Eternal, as He is “the First and the Last.” He is the Self-Sufficient, who does not need any wife, any child, or anyone else. He has all traits of perfection, “blessed is His Name, the (One) with the Majesty and Honor.” ¹³⁵

This Good Name of Allah was mentioned **once** in the Holy Quran, **without** the definite article (Al), in Surat Al-Ikhlas (Chapter 112), which provides the best definition and interpretation for its meaning. Thus, Allah, praise to Him is Al-A’had (the One God), Al-Samad (the Eternal), Who had nobody else at the beginning, and nobody else shares ownership of His dominion with Him. “He did not beget (give birth) and He was not begotten (given birth to); And there has never been anyone equal to” Him (Al-Ikhlas, 112: 1-4).

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾ (الإخلاص ، 112 : 1-4).

I seek refuge with Allah from the stoned Shaytan
In the Name of Allah, the Beneficent, the Merciful

Say: He is Allah, (the) Uniquely One; (1) Allah, **the Eternal**; (2) He did not beget (give birth) and He was not begotten (given birth to); (3) And there has never been anyone equal to Him. (4) (Surat Al-Ikhlās, 112: 1 - 4).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta Al-Samad” (O Allah, You are the Eternal, the Absolute): You are the One sought by Your creations for help, answers, and provision, when nobody else can be sought. I am asking for Your help, provision, and answers. You are the Most Merciful.

Nobody should be named with this Good Name of Allah, “Al-Samad,” as this is a unique trait of His. He is the only One, Who is perfect in His traits and capabilities. He is the Self-Sufficient, Who does not need what His creations need. However, a boy can be named “Abdul Samad” (Worshipper of the Eternal, the Absolute), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by being steadfast and perseverant in sticking to their faith in Allah and the teachings of His Messenger, pbuh. This perseverance can be attained by turning to Allah, praise to Him, at the time of need. Believers should also provide other worshippers of Allah with any help they can afford.

105. **Ghalib ‘Ala Amrih: Predominant over His Affair** **غَالِبٌ عَلَىٰ أَمْرِهِ**

“Ghalib ‘Ala Amrih” (Predominant over His Affair) is an adjectival compound noun, composed of three words. The first word is “Ghalib” (Predominant), which is an adjectival noun, having the same tone scale of “fa-‘il,” shared with other Names mentioned earlier, such as Malik, Faṭir, Ghafir, Qahir, ‘Alim, Shakir, and ‘Hafidh. It is derived from the verb “ghalaba,” which means to overcome, prevail, conquer, and be victorious over opponents.

The second word is “Ala” (over, on). It is a preposition, which causes the following singular noun to have a kasra (the vowel i) at its end. The third word of this compound Name is “Amrih,” which is an adjectival noun, derived from the verb “amara,” meaning to give instructions, or to decree, or to command an affair, issue, or matter.

As a compound Good Name of Allah, “Ghalib ‘Ala Amrih” (Predominant over His Affair) means that if Allah, praise to Him, wills, decides, decrees, or commands anything, none of His creations is able to block, oppose, or stop it. This is because His will is enforced by His power and His might, as He mentioned in the Holy Quran: “Allah has written: I will surely overcome, I and My messengers. Indeed, Allah is Powerful and Exalted in Might” (Al-Mujadila, 58: 21). He also mentioned that His party (of believers) and His soldiers would be the prevalent ones (the predominant, the vectors) (Al-Ma-ida, 5: 56; Al-Saffat, 37: 173). So were Moussa and Haroon (Moses and Aaron), peace be upon them, and their followers, who were decreed to prevail over their enemies (Al-Qasas, 28: 35; 37: 116).

This compound Good Name of Allah was mentioned **once** in the Holy Quran, in the context of mentioning the story of Yousuf (Joseph), peace be upon him. After his brothers had dropped him in the water well, Allah, praise to Him, told him through inspiration that he would tell them one day about what they did to him, though they would forget about it by that time (Yousuf, 12: 15). Indeed, God’s will had been fulfilled, when He arranged for him to be raised and cared for by the Egyptian prime minister and his wife. Then, He taught him how to interpret what people see in their dreams. Moreover, He enabled him to become the prime minister of Egypt (Yousuf, 12: 21). So, when his brothers came from Palestine-Can’an to Egypt looking for provisions, he knew them, while they did not recognize him. Finally, he told them about who he was and what they did to him, thus fulfilling what Allah told him when they dropped in the well, as a little boy (Yousuf, 12: 89-90).

فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ^٢ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ (يُوسُفُ ١٥ : ١٢).

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ ۗ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (يوسف ، 12 : 21).

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾ قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ ۚ قَالَ أَنَا يُوسُفُ وَهَٰذَا أَخِي ۗ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۗ إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ (يُوسُفُ ، 12 : 89-90).

So, when they took him (out) and agreed to put him into the bottom of the well, We inspired to him: "You will surely inform them (someday) about this affair of theirs, while they will be unaware (of your identity)" (Yousuf, 12: 15).

And the one from Egypt who bought him said to his wife, "Make his residence comfortable. Perhaps he may benefit us, or we (may) adopt him as a son." And thus, We established Yousuf (Joseph) in the land and We taught him of the interpretation of sayings. And **Allah is Predominant over His Affair**, but most of the people do not know (Yousuf, 12: 21).

He said, "Do you know what you did to Yousuf (Joseph) and his brother when you were ignorant?" (89) They said: "You are indeed Yousuf." He said: "I am Yousuf, and this is my brother. Allah has certainly favored (been gracious to) us. Indeed, he who is righteous and patient, then indeed, Allah does not allow to be lost the reward of those who do good." (90) (Yousuf, 12: 89-90).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Ghalib 'Ala Amrik" (O Allah, You are Predominant over Your Affair). Nobody is capable to block Your will or oppose Your decision. O Allah, I am asking of what Your Prophet, pbuh, taught us to ask for. "I am asking You (to give me) of the good, instantly and on the long run, that which I know and do not know. I seek refuge with You of any evil, instantly and on the long run, that which I know and do not know." ¹³⁶

Nobody should be named with this compound Good Name of Allah, "Ghalib 'Ala Amrik" (Predominant over His Affair), as this is a unique trait of His. If He, praise to Him, wills, decides, or commands anything, none of His creations is able to block, oppose, or stop it. Further, this compound Good Name of Allah should not be divided. Thus, Allah, praise to Him, should not be referred to as "Ghalib." Rather, the Name should be kept whole, with its three words, as mentioned in the Holy Quran.

Believers can benefit from the meanings of this Good Name of Allah by doing their best, as much as they can, to carry out what they decide upon, as long as it is in obedience to Allah, Who likes for His worshippers to carry out what they decide upon, relying on Him for assistance. He said, addressing His Messenger, pbuh: "And (O Mu'hammed), when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him)" (Al-i-'Imran, 3: 159). He also addressed the believers in general, saying: "But if you are patient and righteous, indeed, that is of the matters (which represent) determination" (Al-i-'Imran, 3: 186).

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (آلِ عِمْرَانَ ، 3 : 159) ،

وَإِنْ تَصَبَّرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (آلِ عِمْرَانَ ، 3 : 186).

106. **Fa'aal Lima Yureed: Doer of Whatever He Wants** **فَعَالٌ لِّمَا يُرِيدُ**

"Fatal Lima Yureed" (Doer of Whatever He Wants) is a compound adjectival name, which is composed of three words. The first word is "Fa'al." It is an adjectival name, in an amplified form, from "Fa'il," which is derived from the verb "fa'ala, meaning to do or to make. Thus, while "Fa'il" means a doer or a maker, "Fa'al" means a frequent doer or a frequent maker. In addition, "Fa'aal" has the same tone scale as several other

names addressed earlier, which are amplified forms, such as Jabbar, Khhallaq, Ghaffar, Wahhab, Razzaq, Fatta'h, and 'Allam.

The second word, "Lima," is composed of the preposition "Li" and "ma," which is a reference to something. The third word, "Yureed" is a verb in the present tense, meaning that a person wants, desires, wills, or decrees.

As a Good Name of Allah, "Fa'aal Lima Yureed" means that He, praise to Him, is a constant and a frequent Doer of anything and everything He wants, desires, wills, or decrees. In doing so, He is different from His creations, who may want to do something but may not be able to do it.

This compound Good Name of Allah was mentioned **twice** in the Holy Quran, in the context of mentioning those who will be (found to be) wretched, on the Day of Reckoning. These will be destined to the Fire, "abiding therein, as long as the heavens and the Earth endure," except for what Allah wills, as He is "a Doer of what He wants" (Hood, 11: 106-107).

This compound Name also came in the context of mentioning the ability of Allah, praise to Him, to reward believers and to punish disbelievers. It was preceded by four other Good Names of Allah. These are Al-Ghafoor (the Perpetual Forgiver), Al-Wadood (the Affectionate), Dthul 'Arsh (the One with the Throne), and Al-Majeed (the Glorious) (Al-Burooj, 85: 11-16).

فَأَمَّا الَّذِينَ شَفُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾ (هُودُ ، 11 : 106-107).

وَهُوَ الْعَفُورُ الْوَدُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾ (النُّبُوحُ ، 85 : 14-16).

As for those who were (found to be) wretched, they will be in the Fire. For them therein is exhaling and inhaling. (106) (They will be) abiding therein as long as the heavens and the Earth endure, except what your Lord wills. Indeed, your Lord is a **Doer of whatever He Wants** (107) (Hood, 11: 106-107).

And He is the Forgiving, the Affectionate, (14) Owner of the Throne, the Glorious (15) **Doer of whatever He wants** (16) (Al-Burooj, 85: 16).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Fa'aal Lima Tureed" (O Allah, You are a Doer of Whatever You Want." There is nothing You cannot do in Your great dominion. I am asking You of the good, as You commanded us to say: "O Allah, Owner of the dominion, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is (all) good. Indeed, You are over all things Inherently Capable (Al-i-'Imran, 3: 26).

Nobody should be named with this compound Good Name of Allah, "Fa'al Lima Yureed" (Doer of What He Wants), as this is a unique trait of His. He is the One Who is capable of doing anything and everything He wants. Further, this compound Good Name of Allah should not be divided. Thus, Allah, praise to Him, should not be referred to as "Fa'al." Rather, the Name should be kept whole, with its three words, as mentioned in the Holy Quran.

Believers can benefit from the meanings of this Good Name of Allah by doing their best, as much as they can, to earn their living and doing good deeds, in observance of what Allah, praise to Him, commanded in the Holy Quran: "And say: "Do (work and do good deeds), for Allah will see your deeds, and (so, will) His Messenger and the believers (Al-Tawba, 9: 105).

107. Al-Qadir: The Able الْقَادِرُ

"Al-Qadir" (The Able) is an adjectival name, derived from the verb "qadira," which means to have a tight grip on something or someone and to control it, or prevail over him. It is also a derivative of the verb "qadara," which means to decree an issue, rule over it, and be able to do it.

As a Good Name of Allah, "Al-Qadir" means that He, praise to Him, is the One Who is Able in decreeing whatever matters He wills and in ruling over whatever He wills among His creations. He is Able in doing anything and everything, and He is Competent and Powerful in doing it.

This Good Name of Allah is related in its meanings to three other Good Names of His: Al-Qadeer (the Capable), Al-Muqtadir (the Inherently Capable), and Ni'ma Al-Qadiron (Praised is the Best of the Capable), which will be addressed after it.

In explaining the meaning of "Al-Qadir," Al-Ghazali mentioned that He is the One with the ability, which starts with determination, as expressed from His will and knowledge. He is Allah, praise to Him, Who does if He wills and He does not do if He does not will. He is absolute in His ability, as He invents everything in existence, and He is unique in doing that, without a need for any assistance from anyone else.

Al-Qurtubi defined "Al-Qadir" as the Powerful over anything, He wants to do. Al-Najdi mentioned Al-Zajaj's explanation that "Al-Qadir" is Allah, Who does not lack the ability to do anything, and Al-'Halimi's explanation that He is Able to do anything in ease. His deeds have been apparent, as evidence that He is Able of doing them.

This Good Name of Allah was mentioned **once** in the Holy Quran, **with** the definite article (Al), in the context of mentioning examples of God's ability of doing whatever He wills. He is the One Who is Able to punish the disbelievers among His creations, as He wills. He is Able of doing that as a torment (affliction) **from above them**, such as the shriek (the scream, al-say'ha), by which He punished the people who disbelieved His Messengers: Sali'h, Shu'ayb, and Looṭ (Lot), peace be upon them. He also punished with stones those who disbelieved Looṭ (Lot) and those who attempted to demolish Al-Ka'ba with their elephants. A third example was His punishment with wind of the people of 'Aad, who disbelieved His Messenger Hood, pbuh, and the polytheists, on the Day of Al-A'hzab. A fourth example was the flood, with which He punished those who disbelieved Noo'h (Noah), pbuh, as well as the Pharaoh and his soldiers.

Allah, praise to Him, is also Able to punish the disbelievers **from underneath**, such as with the tremble (earthquake), by which He tormented the people who disbelieved His Messengers: Sali'h and Shu'ayb, pbuh, as well as some followers of Moosa, pbuh. Another example of punishment from underneath the disbelievers was falling inside collapsing earth below them, such as what happened to Qaroon (Karen) and to the people who disbelieved Shu'ayb, pbuh. A third example of punishing them from underneath was drowning those who disbelieved Noo'h (Noah), pbuh, as well as the Pharaoh and his soldiers. Finally, Allah, praise to Him, is Able to torment the disobedient, through the punishment they inflict on each other, so they may understand His ability, believe in Him, and avoid His punishment (Al-An'am, 6: 65). ¹³⁷

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۗ إِنَّظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ (الأنعام ، 6: 65).

Say, "He is **the Able** to send upon you affliction from above you or from beneath your feet, or to confuse you (so you become) sects, and to make you taste the violence of one another." Look how We diversify the signs, that they might understand (Al-An'am, 6: 65).

When this verse was revealed to the Messenger of Allah, pbuh, he supplicated to his Lord, to save his Islamic Community of Faith (Ummah) from His punishment, which He inflicted on former communities. He

asked that the Muslim Ummah be saved of punishment from above or beneath, in this life. He also asked his Lord, praise to Him, not to allow Muslim factional confusion. Allah, praise to Him, granted him the first two favors but denied him the third, as mentioned in the 'Hadith. ¹³⁸

This Good Name of Allah was also mentioned **five times** in the Holy Quran, **without** the definite article (Al), in the context of mentioning that Allah, praise to Him, is Able of sending down a physical sign to the disbelievers, in support of His Messenger, pbuh (Al-An'am, 6: 37). He is also Able of creating other people like them, which is easier for Him than His creation of the heavens and the Earth (Al-Isra, 17: 99; Ya-Seen, 36: 81). Further, Allah, praise to Him, is Able of resurrecting the dead, bringing them back to life, on the Last Day (Al-A'hqaf, 46: 33; Al-Qiyama, 75: 40; Al-Tariq, 86: 8).

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنَزِّلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (الأنعام ، 6: 37).

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ قَابِئِ الظَّالِمُونَ إِلَّا كُفُورًا (الإسراء ، 17: 99).

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ (يس ، 36: 81).

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْزُبْ عَنْهُم مِّنْ شَيْءٍ قَدِيرٌ (الأحقاف ، 46: 33).

أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ (القيامة ، 75: 40).

إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ (الطَّارِقُ ، 86: 8).

And they say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed, Allah is **Able** to send down a sign, but most of them do not know" (Al-An'am, 6: 37).

Do they not see that Allah, who created the heavens and the Earth, is **Able** to create the likes of them? And He has appointed for them a term, about which there is no doubt. But the wrongdoers refuse (anything) except disbelief (Al-Isra, 17: 99).

Is not He who created the heavens and the earth **Able** to create the likes of them? Yes, and He is the Creative Creator, the Knowing (Ya-Seen, 36: 81).

Do they not see that Allah, Who created the heavens and the Earth, and did not tire in their creation, is **Able** to give life to the dead? Yes. Indeed, He is over all things Inherently Capable (Al-A'hqaf, 46: 33).

Is not that (Creator) **Able** to give life to the dead? (Al-Qiyama: 76: 40).

Indeed, Allah, to return him (to life), is **Able** (Al-Tariq, 86: 6).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Qadir" (O Allah, You are the Able) of doing anything You want. I am asking You of what Your Messenger, pbuh, asked You about: "O Allah, I am asking You goodness (in health, wealth, and strength) in this life and in the hereafter. O Allah, I am asking You forgiveness and goodness in my faith and my worldly life, as well as in my family and my possessions. O Allah, (I am asking You to) conceal my shortcomings, and to safeguard me from fear. O Allah, (I am asking You to) protect me from (those who are on) my front, my

back, my right, my left, and from above me. I seek refuge in Your greatness, so I do not get assassinated from (those) beneath me.” 139

Nobody should be named with this Good Name of Allah, “Al-Qadir” (the Able), as this is a unique trait of His. He is the One Who is Able in decreeing whatever matters He wills and in ruling over whatever He wills among His creations. He is Able in doing anything and everything, and He is Competent and Powerful in doing it. However, a boy can be named “Abdul Qadir” (Worshipper of the Able), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by doing their best, as much as they can, to develop and maintain their own spiritual, physical, and knowledge-based capabilities, and to use them in the ways which please Allah, praise to Him, which brings back benefits to them, their families, their societies, and humanity at large.

108. Al-Qadeer: The Capable الْقَدِيرُ

“Al-Qadeer” (The Capable) is an adjectival name, derived from the verb “qadara,” which means to be capable of determining something, doing it, and to judge, or to rule over it. By looking at the context in which it was mentioned in the Holy Quran, this Good Name of Allah means that He, praise to Him, is Capable of doing whatever He wills to do. This capability of His is evidenced in the creation of the heavens and the Earth, and the various mandated creations, such as angels, jinn, and humans, as well as non-mandated creations, such as animals. Allah, “Al-Qadeer,” praise to Him, is also Capable of giving life back to the dead, to be ready for reckoning, on the Last Day, which is easier for Him to do than the creation of the heavens and the Earth.

This Good Name of Allah was mentioned **once** in the Holy Quran, **with** the definite article (Al). It came in the context of mentioning that Allah, praise to Him, is the Capable, Who creates whatever He wills of creations, including the creation of human beings in stages of weakness, strength, and weakness again. It was also mentioned together with another Good Name of His, “the Knowing,” to show that His capability is associated with His absolute knowledge of His dominion, as well as whatever and whoever is in it (Al-Room, 30: 54).

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ (الرُّومُ ، 30 : 54).

Allah is the One Who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates whatever He wills, and He is the Knowing, **the Capable** (Al-Room, 30: 54).

Al-Qurtubi quoted Al-Halimi in that “Al-Qadeer is the One, Who shows His capability by doing what He is Capable of doing.” Al-Najdi quoted Al-Sa’di in that “Al-Qadeer is the One, Who is absolute in His capability, and Who brought all things into existence, fashioning, perfecting, and taming them.” Al-Qurtubi also quoted Al-Zajjaj in that “Al-Qadeer is more emphatic (stronger) in describing the capability (of Allah) than Al-Qadir.”

In addition, this Good Name of Allah was mentioned **forty-four times** in the Holy Quran, **without** the definite article (Al). In **thirty-five times**, it came in the statement that “**Allah is over everything Capable.**” Thus, Allah, praise to Him, is “**Capable**” of taking away the hearing and sight of the disbelievers (Al-Baqara, 2: 20), the abrogation of whatever He wills of verses and bringing forth similar or better than them (Al-Baqara, 2: 106), delivering His command whenever He wills (Al-Baqara, 2: 109), knowing what people show or conceal and holding them accountable for it (Al-Baqara, 2: 284), reviving the dead (Al-Haj, 22: 6), giving sovereignty to whom He wills and taking it away from whom He wills (Al-i-Imran, 3: 26), controlling the heavens, the Earth, and whatever is within them (Al-Ma-ida, 5: 120), punishing whomever He wills and

forgiving whomever He wills (Al-Ma-ida, 5: 40), destruction of everyone on Earth (Al-Ma-ida, 5: 189), removing adversity facing people and touching them with good (Al-An'am, 6: 17), replacing the disobedient with others (Al-Tawba, 9: 39), bringing people back to Him, on the Last Day (Hood, 11: 4), knowing the unknown to His creations, in the heavens and the Earth (Al-Na'hl, 16: 77), creating whatever He wills (Al-Noor, 24: 45), creating the second creation to happen, as He did to the first one (Al-Ankaboot, 29: 20), causing believers to inherit the wealth of disbelievers (Al-A'hzab, 33: 27), admitting believers into gardens, under which rivers are flowing (Al-Ta'hreem, 66: 8), creating different species of angels (Fatir, 35: 1), knowing what people do not know (Al-Fat'h, 48: 21), descending His command among the heavens and the Earth and encompassing everything in knowledge (Al-Talaq, 65: 12), as mentioned in the following verses:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا (الطَّلَاقُ ، 65: 12).

قُلْ إِنْ تُحِبُّوا مَا فِي صُدُورِكُمْ أَوْ تُبْذَرُوهُ يُعَلِّمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (آلِ عِمْرَانَ ، 3: 29).

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۚ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (الْعنْكَبُوتُ ، 29: 20).

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَعْزُبْ عَنْهُم مِّنَ السَّمَاوَاتِ وَالأَرْضِ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ۗ بَلَىٰ ۗ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (الأحْقَافُ ، 46: 33).

It is Allah, Who has created seven heavens and of the Earth, (seven) the like of them. (His) command descends among them, so you may know that Allah is over everything **Capable**, and that Allah has encompassed everything in knowledge (Al-Talaq, 65: 12).

Say: "Whether you conceal what is in your chests or reveal it, Allah knows it. And He knows that which is in the heavens and that which is on (and in) the Earth. And Allah is over everything **Capable** (al-i-'Imran, 3: 29).

Say (O Muhammed): "Travel throughout the Earth and see how He began creation. Then, Allah will produce the other creation. Indeed, Allah is over everything **Capable**" (Al-Ankaboot, 29: 20).

Do they not see that Allah, who created the heavens and the Earth, and did not tire in their creation, is Able to give life to the dead? Yes. Indeed, He is over everything **Capable** (Al-A'hqaf, 46: 33).

Moreover, this Good Name of Allah was mentioned **nine times** in the Holy Quran, also **without** the definite article (Al), in the context of mentioning that Allah, praise to Him, is Capable of creating people, causing them to die, removing them, and replacing them with others if He wills (Al-Nisa, 4: 133, 149; Al-Na'hl, 16: 70). He is Capable of giving victory to His worshippers, particularly the oppressed among them (Al-Haj, 22: 39). He pairs His creations as males and female and renders whomever He wills sterile (Al-Shoora, 42: 50). He is the One Who created the human being out of water (Al-Furqan, 25: 54). Nothing escapes His capability in the heavens and the Earth (Fatir, 35: 44). He is Capable of gathering His creations, if He wills (Al-Shoora, 42: 29), and He is Capable, Forgiving, and Merciful (Al-Mumta'hina, 60: 7).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Qadeer" (O Allah, You are the Capable) of doing everything You want. I am asking You of what Your Messenger Ibrahim, pbuh, asked You about: "I am asking You guidance, provision, healing, and to live and die in submission to You (as a Muslim). I am asking You to forgive my sin, on the Day of Recompense, to

grant me wisdom, to join me with the righteous, to grant me a reputation of honor among the posterity, and to make me among those who will inherit the Garden of Luxury (Paradise).¹⁴⁰

Nobody should be named with this Good Name of Allah, "Al-Qadeer" (the Capable), as it represents His unique capabilities. He is the One Who is Capable of doing everything He wants, He is the Creator of the heavens, the Earth, and whoever and whatever is within them, and He is Capable of bringing the dead back to life, for reckoning, on the Last Day. However, a boy can be named "Abdul Qadeer" (Worshipper of the Capable), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by doing their best, as much as they can, to develop and maintain their own spiritual, physical, and knowledge-based capabilities, and to use them in the ways which please Allah, praise to Him, which brings back benefits to them, their families, their societies, and humanity at large.

109. **Al-Muqtadir: The Perfect in Ability** **المُقْتَدِرُ**

"Al-Muqtadir" (The Perfect in Ability) is an adjectival name, derived from the verb "iqadara," which means to be perfectly capable of determining something, to be perfectly competent in doing it, and to judge, or to rule over it. By looking at the context in which it was mentioned in the Holy Quran, this Good Name of Allah means that He, praise to Him, has the perfect ability of doing whatever He wills to do. It also means that His perfect ability is evidence of His might, which covers His great dominion.

Al-Qurtubi quoted Al-Khattabi in that "Al-Muqtadir" is Allah, praise to Him, Who is Perfect in His Ability, nothing escapes His ability, He is absolute in His ability, and He is in control of all consequences." Al-Qurtubi also quoted Al-Zajaj in that "Al-Qadeer is more emphatic (stronger) in describing the capability (of Allah) than Al-Qadir." He further quoted Ibn Al-Atheer in that "Al-Muqtadir is more emphatic than Al-Qadeer," which means that it is the most emphatic (the strongest) of the three names.

This Good Name of Allah was mentioned **four times** in the Holy Quran, **without** the definite article (Al). It came in the context of mentioning that Allah, praise to Him, is Perfect in Ability over everything, as evidenced by His creation of life on Earth, His ability to end it, and His ability to restart it, in the hereafter (Al-Kahf, 18: 45). He, praise to Him, is the Exalted in Might, Who is perfectly capable of seizing (destroying) tyrants of this Earth. This means that He is Perfect in His Ability to punish them in a way that nobody else can, like He did to the Pharaoh people, when He caused the sea to split, then drowned them in it (Al-Qamar, 45: 42). Likewise, He is Perfect in His Ability to punish the disbelievers, the way He promised to punish them (Al-Zukhruf, 43: 42). At the same time, none, other than Him, is capable of giving away the rewards He can, such as rewarding His righteous worshippers with the everlasting life in His gardens, below which rivers flow, as He is the sole Sovereign of His great dominion, which includes the gardens of Paradise (Al-Qamar, 45: 44-45).

وَاضْرِبْ لَهُم مَّثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا (الْكَهْفُ ، 18 : 45).

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿٤١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَحَدًا عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾ (الْقَمَرُ ، 45 : 41-42).

أَوْ نُرِيكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ (الزُّحْرُفُ ، 43 : 42).

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾ (الْقَمَرُ ، 45 : 54-55).

And present to them the example of (this) lower life, as water (rain, which) We send down from the sky, and the plant (seeds) of the earth mingles with it (and grows). Then, it becomes dry remnants, scattered by the winds. And Allah is ever, over everything, **Perfect in Ability** (Al-Kahf, 18: 45).

And there certainly came warnings to the family of Pharaoh. (41) They denied Our signs, all of them. So, We seized them with a seizure of (One Who is) **Exalted in Might** and **Perfect in Ability**. (42) (Al-Qamar, 45: 42).

Or We show you that which We have promised them. Indeed, over them, We are **Perfect in Ability** (Al-Zukhruf, 43: 42).

Indeed, the righteous will be in gardens and (with) rivers, (54) In a seat of honor near a **Sovereign, Perfect in Ability**. (55) (Al-Qamar, 45: 44-45).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Muqtadir" (O Allah, You are the Perfect in Your Ability) of doing everything You want. I am asking You to safeguard me, my family, and all believers from any evil plotted against us by the cursed Shaytan (Satan). I am asking You to guide us always to Your straight path and facilitate our righteous affairs for us. You are "the One with might, dominion, pride, and greatness," as You were described by Your honored Messenger, pbbuh. ¹⁴¹

Nobody should be named with this Good Name of Allah, "Al-Muqtadir" or "Muqtadir," with or without the definite article (Al), as it represents this unique ability of His. He is the One Who is Perfect in His Ability of doing everything He wants, showing His might, and covering His great dominion. However, a boy can be named "Abdul Muqtadir" (Worshipper of the Perfect in Ability), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by doing their best, as much as they can, to develop and maintain their own spiritual, physical, and knowledge-based capabilities, and to use them in the ways which please Allah, praise to Him, which brings back benefits to them, their families, their societies, and humanity at large.

110. Ni'ma Al-Qadiroon (pronounced as ni'mal qadiroon): Praised is the Best of the Capable

نِعْمَ الْقَادِرُونَ

"Ni'ma Al-Qadiroon" (Praised is the Best of the Capable) is a compound adjectival name, composed of two words. The first is "Ni'ma," which is an adjective in the form of a verb, in the past tense, meaning "praised is the name following it," as explained in more details first in the Name "Ni'ma Al-Mujeeboon" (Praised is the Best of the Responders).

The second word, "Al-Qadiroon" (the Capable, in the plural form) is an adjectival name, in the majestic plural form, in reference to Allah, the One, the Uniquely One. It is derived from the verb "qadira," which means to have a tight grip on something or someone and to control it or prevail over him. It is also a derivative of the verb "qadara," which means to decree an issue, rule over it, and be able to do it.

Thus, as a Good Name of Allah, "Ni'ma Al-Qadiroon" means that He, praise to Him, is the One Who is worthy of worship, thanks, and praise, for being much better than any other being in His ability to decree whatever matters He wills and to rule over whatever issues He wills among His creations. He is also better than any other being in His ability to do anything and everything, and He is better in the competence and the power used in doing it.

This **compound Good Name** of Allah was mentioned **once** in the Holy Quran. It came in the context of reminding humans that He is "Ni'ma Al-Qadiroon" (Praised is the Best of the Capable), in the determination and the capability of creating them in stages, which set them to lead a successful life. He created them from a disdained liquid (sperm and egg), placed in a firm lodge (the womb), and taking a specific term of time to grow and mature in creation (Al-Mursalat, 77: 23). Then, they get out of the womb, to live successfully in this lower life. Thus, Allah, the Creator, is worthy of worship, thanks, and praise for His ability to create the successful human life form.

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾
(المُرْسَلَاتُ ، 77 :23).

Did We not create you from a liquid disdained? (20) And We placed it in a firm lodging (21) For a known determination (term). (22) And We determined (it) and **Praised is the Best of the Capable** (23) (Al-Mursalat, 77: 23).

This **compound Good Name** of Allah was also mentioned **four times** in the Holy Quran, in the majestic plural form, in reference to Allah, the One, the Uniquely One, but without the adjectival verb "Ni'ma." It came in the context of reminding humans that Allah, praise to Him, is Capable of sending down rain from the sky to the earth, in measured amount, to benefit them, but He is also Capable of taking it away (Al-Muminoon, 23: 18). Moreover, He is Capable of inflicting punishment on the wrongdoers, as He promised them (Al-Muminoon, 23: 93-95), of replacing them with others who are better than them (Al-Ma'arij, 70: 40-41), and of the resurrection, on the Last Day, which not only includes the gathering of bones, but even the fashioning of fingers, in a way that humans will be recreated with the same fingerprints, which they had during their lower life (Al-Qiyama, 75: 3-4).

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّا فِي الْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لِقَادِرُونَ ﴿١٨﴾ (المُؤْمِنُونَ ، 23 :18).

قُلْ رَبِّ إِنَّمَا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰ أَنْ تُرِيدَ مَا نَعِدُهُمْ لِقَادِرُونَ ﴿٩٥﴾ (المُؤْمِنُونَ ، 23 :94-95).

فَلَا أُفْسِدُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لِقَادِرُونَ ﴿٤٠﴾ عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾ (المَعَارِجُ ، 70 :40-41).

أَيُّحْسَبُ الْإِنْسَانُ أَلَّن نَّجْمَعَ عِظَامَهُ ﴿٣﴾ بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ﴿٤﴾ (الْقِيَامَةُ ، 75 :3-4).

And We have sent down water (rain) from the sky in a measured amount and settled it in the earth. And indeed, **We are Capable** of taking it away (Al-Muminoon, 23: 18).

Say, (O Muhammed), "My Lord, if You should show me that which they are promised, (93) My Lord, then do not place me among the self-oppressing (wrongdoing) people." (94) And indeed, **We are Capable** of showing you what We have promised them. (95) (Al-Muminoon, 23: 93-95).

So, I swear by the Lord of (sun) risings and (sun) settings that indeed **We are Capable** (40) of replacing them with better than them; and We are not to be outdone. (41) (Al-Ma'arij, 70: 40-41).

Does the human being think that We will not gather his bones (assemble them)? (3) Yes. **We are Capable** (even) of fashioning (replicating) his fingertips (4) (Al-Qiyama, 75: 3-4).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Ni'ma Al-Qadiroon" (O Allah, You are the Best of the Capable), to You belongs all thanks and praise. I am asking

You of what Your Messenger, pbuh, asked You about: "O Allah, I am asking You goodness (in health, wealth, and strength) in this life and in the hereafter (See the text of the 'Hadith, which includes this supplication, in the Name "Al-Qadir."

Nobody should be named with this compound Good Name of Allah, "Ni'ma Al-Qadiroon," as this is a unique trait of His. He is the One Who is Capable of decreeing whatever matters He wills and in ruling over whatever He wills among His creations. He is Capable of doing anything and everything, and He is Competent and Powerful in doing it. However, a boy can be named "Abdul Qadir" (Worshipper of the Able), as this Name represents a recognition of his worship to his Creator. Further, this compound Good Name of Allah should not be divided or changed, as it was mentioned and emphasized before. Thus, Allah, praise to Him, should not be referred to as "Ni'ma" or "Al-Qadiroon," separately.

Believers can benefit from the meanings of this Good Name of Allah by doing their best, as much as they can, to develop and maintain their own spiritual, physical, and knowledge-based capabilities, and to use them in the ways which please Allah, praise to Him, which brings back benefits to them, their families, their societies, and humanity at large.

111. Ni'ma Al-Mahidoon (pronounced as ni'mal mahidoon): Praised is the Best of the Preparers

نِعْمَ الْمَاهِدُونَ

"Ni'ma Al-Mahidoon" (Praised is the Best of Preparers) is compound adjectival name, composed of two words. The first is "Ni'ma," which is an adjective in the form of a verb, in the past tense, meaning "praised is the name following it," as explained in more details first in the Name "Ni'ma Al-Mujeeboon" (Praised is the Best of the Responders).

The second word, "Al-Mahidoon" (the Preparers) is an adjectival name, in the majestic plural form, in reference to Allah, the One, the Uniquely One. It is derived from the verb "mahada," which means to prepare something to be suitable for the use of something or somebody else.

Thus, as a Good Name of Allah, "Ni'ma Al-Mahidoon" means that He, praise to Him, is the One Who is worthy of worship, thanks, and praise, for being much better than any other being in preparing the Earth, to be a convenient place for humans to settle, grow, and prosper on it.

The Holy Quran explained the meaning of this Name through some of the derivatives of the verb "mahada," which came in fourteen verses. The first of these derivatives was "Al-Mahd" (the cradle), which came in reference to the miracle given to 'Eissa (Jesus), peace be upon him, who was enabled to speak to people when he was just an infant in his cradle. The same meaning came in reference to the Earth, which Allah, praise to Him, made and prepared as "mahd" and "mihad" (cradle) for humans, providing them with safety, security, resources, and nourishment, which enabled them to grow and prosper in peace. Further, Hell was referred to in the Holy Quran as "bi-sa al-mihad" (a dreadful cradle) for disbelievers, meaning the worst place or destination for them. In addition, a derivative of the verb "mahada" came in the form of a verb, in the present tense: "Whoever do good deeds, they are (doing that) as a preparation for themselves," which means that those who do good deeds, they are doing them in preparation for the reward, which Allah has promised them in the hereafter. Allah also said: "And I prepared for him (various kinds of) preparations," which means that He, praise to Him, has prepared conditions on the Earth to be convenient to the human growth and prosperity, during this lower life, to see if humans thank Him for His favors, or become disbelievers, denying them. ¹⁴²

Thus, as a Good Name of Allah, "Ni'ma Al-Mahidoon" means that He, praise to Him, is the One Who is worthy of worship, thanks, and praise, for being much better than any other being in preparing the Earth, to be a convenient place for humans to settle, grow, and prosper on it. He, praise to Him, is the One, Who: "placed firmly-set anchors (mountains) over (the Earth surface), and He blessed it, and determined therein its (creatures') sustenance" (Fussilat, 41: 10).

This **compound** Good Name of Allah was mentioned **once** in the Holy Quran, in the context of reminding humans that He, praise to Him, is the Best of the Preparers, Who extended His favors for them, by spreading the Earth out with what they need for their growth and prosperity (Al-D_{th}ariyat, 51: 48).

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾ (الدَّارِيَاتُ ، 51 : 47-48).

And the heaven We constructed with strength, and indeed, We are expanding it. (47) And the Earth, We have spread it out, and **Praised is the Best of the Preparers** (48) (Al-D_{th}ariyat, 51: 48).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta Ni’ma Al-Mahidoon” (O Allah, You are the Best of the Preparers), to You belongs all thanks and praise for Your countless favors. I am thanking You like what Your Messenger, Sulayman, peace be upon him, did: “My Lord, enable me to be grateful for Your favor, which You have bestowed upon me and upon my parents, and to do righteousness of which You approve. And admit me by Your mercy into (the ranks of) Your righteous worshippers” Al-Naml, 27: 19).

Nobody should be named with this compound Good Name of Allah, "Ni'ma Al-Mahidoon," as this is a unique trait of His. He is the One Who has prepared the Earth, to be a convenient place for humans to settle, grow, and prosper on it. Further, this compound Good Name of Allah should not be divided or changed, as it was mentioned and emphasized before. Thus, Allah, praise to Him, should not be referred to as “Ni'ma” or “Al-Mahidoon,” separately.

Believers can benefit from the meanings of this Good Name of Allah by giving praise to Allah and be thankful to Him, for His countless favors. Believers should also be grateful and thankful for their parents and whoever benefits or assists them.

112. Al-Awwal: The First **الأَوَّلُ**

"Al-Awwal" (The First) is an adjectival name, derived from the verb “awila,” which means to be first in existence. It is also a derivative of the verb “aala,” which means that it is the point of reference to which others go back to. An example is that all numbers go back to number one, because it is the first number, as Al-Qurtubi quoted Al-Iqleeshy.

As a Good Name of Allah, "Al-Awwal" means that He, praise to Him, was **the First** in existence, nothing was before Him, and His Throne had been upon water before He created the heavens and the Earth, as He told us in His Holy Book: “And it is He who created the heavens and the Earth in six days, and His Throne had been upon water” (Hood, 11: 7). However, the best human explanation for the meaning of "Al-Awwal" was that which the Messenger of Allah, pbuh, provided, when he said, in supplication to his Lord: “You are the First, and nothing was before You.” ¹⁴³

In his interpretation of the meaning of this Good Name of Allah, Al-Qurtubi explained "Al-Awwal" (The First) to mean that He was before everything, without a point of beginning. He was while nothing was in existence except Him. Ibn Katheer agreed saying that He, praise to Him, was before everything, without a beginning. He was, while nothing else was in existence, other than Him.

This Good Name of Allah was mentioned **once** in the Holy Quran, **with** the definite article (Al), together with three other Good Names of His, in one verse, which mentions that He, praise to Him is “**the First and the Last, the Manifest and the Latent**” (Al-Hadeed, 57: 3). This means that He is the One Whose existence preceded everything. He will last after the destruction of everything in existence. He is the Highest in comparison to anything and anybody else, and He is the Closest to His creations, through His knowledge, capability, and will. “Visions do not perceive Him, but He perceives visions (of His creations), and He is the Subtle, the Acquainted” (Al-An’am, 6: 103).

This verse came in the context of telling some of the traits and capabilities of Allah to His creations. He is the One to Whom belong the heavens and the Earth, as well as whatever and whoever therein. He is the Exalted in Might, the Wise, Who gives life and causes death, and He is Capable over everything. He is Knowledgeable of everything: He knows what penetrates into the Earth and what emerges from it, as well as what descends from the heaven and what ascends therein. He is with His creations wherever they are, through His knowledge, capability, and will, and He is Seeing of what they do (Al-'Hadeed, 52: 1-4).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ يُحْيِي وَيُمِيتُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۗ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾ (الْحَدِيدُ ، 52: 1-4).

In the Name of Allah, the Beneficent, the Merciful

Whatever is in the heavens and Earth exalts Allah, and He is the Exalted in Might, the Wise. (1) His is the dominion of the heavens and Earth. He gives life and causes death, and He is over everything Capable. (2) He is **the First** and the Last, the Manifest (and the Highest) and the Latent (and the Closest), and He is, of everything, Knowing. (3) It is He who created the heavens and Earth in six days and then established Himself above the Throne. He knows what penetrates into the Earth and what emerges from it, and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allah, of what you do, is Seeing (Al-'Hadeed, 52: 1-4).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Awwal" (O Allah, You are the First), as nothing was in existence before You. I am asking You of what Your Messenger, pbuh, asked You about: "I am asking You to "relieve us from our debts, and enrich us, (to be) away from poverty." ¹⁴⁴

Nobody should be named with this Good Name of Allah, "Al-Awwal" (the First), as it represents His uniqueness of being the First in existence and the Creator of everything else, including the heavens and the Earth, as well as whoever and whatever is therein. However, a boy can be named "Abdul Awwal" (Worshipper of the First), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by increasing their faith in that this dominion, including the Throne, the Chair, the heavens, and the Earth, could not have existed without Allah, the First, praise to Him, Who caused them to exist. Believers should also follow their faith with worshipping Allah the worship He is worthy of. They should also do righteous (good) deeds throughout their life, in observance of the command of Allah, Who said in the Holy Quran: "And say: Do (work), for Allah will see your deed, and (so, will) His Messenger, and the believers (Al-Tawba, 9: 105). Thus doing, as believers follow their faith with righteous (good) deeds, in their lower life, they will win an everlasting place in Paradise, in the hereafter, as Allah, praise to him, promised them: "But they who believe and do righteous deeds, those are the owners (dwellers) of Paradise; they will abide therein eternally (Al-Baqara, 2: 82).

113. Al-Akhir: The Last **الْآخِرُ**

"Al-Akhir" (The Last) is an adjectival name, derived from the verb "akhira," which means to be the last, and to delay something to a later time.

As a Good Name of Allah, "Al-Akhir" means that He, praise to Him, is the One Who stays last in existence, without an end. He is everlasting, after everything else perishes. However, the best human explanation of

this name was provided by the Messenger of Allah, pbuh, who said in a supplication to his Lord: "You are the Last, as nothing will be after You." ¹⁴⁵

The three renowned Interpreters of the Holy Quran expressed almost the same interpretations for the meanings of this Good Name of Allah. Al-Tabari mentioned that Allah, praise to Him, is the Last without end, after the end of everything. He will be in existence after all things perish, as He stated in the Holy Quran: "Everything will be destroyed except His Face (Him)" (Al-Qasas, 28: 88). Ibn Katheer and Al-Qurtubi agreed with him, but the latter added, in Al-Asna, that His lasthood (being the Last in existence), praise to Him, means the perishment (perishing) of everything else, other than Him. He is everlasting in His existence after the end of everything else. Nothing will be after Him, and His existence is endless.

This Good Name of Allah was mentioned **once** in the Holy Quran, **with** the definite article (Al), together with three other Good Names of His, in one verse, which mentions that He, praise to Him is "**the First and the Last, the Manifest and the Latent**" (Al-Hadeed, 57: 3), as discussed above, in the Name "Al-Awwal" (the First).

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ (الْحَدِيدُ ، 57 :3).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Akhir" (O Allah, You are the Last), as nothing will be in existence after You. Then, a supplicant may ask Allah, praise to Him, for the best in this life and the best in the hereafter, as believers are prompted to call on Him:

"But among them is he who says, "Our Lord, give us in this lower life (that which is) good, and in the Hereafter (that which is) good, and protect us from the punishment of the Fire." (201) Those will have a share of what they have earned, and Allah is Fast in Reckoning (202) " (Al-Baqara, 2: 201-202).

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾ (الْبَقَرَةُ ، 2 :201).

Nobody should be named with this Good Name of Allah, "Al-Akhir" (the Last), as it represents His uniqueness of being the Last in existence, without an end. However, a boy can be named "Abdul Akhir" (Worshipper of the Last), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by increasing their faith in that Allah, praise to Him, is the only One, Who will be the Last in existence, after all things perish. They should follow that faith with worshipping Him the true worship He is worthy of, and they should do righteous (good) deeds, which will enable them to win the greatest reward: having a place in Paradise, as mentioned above, in the Name "A-Awwal" (The First).

114. Al-dthahir: The Manifest **الظَّاهِرُ**

"Al-Dthahir" (The Manifest) is an adjectival name, derived from the verb "dthahara, which means to emerge, be visible, be clear, and be evident. It also means to be higher, prevail, dominate, conquer, and subdue.

As a Good Name of Allah, "Al-Dthahir" means that He, praise to Him, is the One Who is Manifest (Clear and evident) in His existence, through His creation of this wonderful dominion (universe), which is ideal in its precision and its beauty, as well as through His messengers, messages, and miracles, which He has shown to His creations. He is also the Highest, above all of His creations, the Prevalent (Dominant) over them, and their Subduer. However, the best human explanation of this Name was provided by the

Messenger of Allah, pbuh, who said in a supplication to his Lord: “You are the Highest, as nothing is above You.” ¹⁴⁶

Ibn Katheer agreed with Al-Tabari on that "Al-Dthahir" means the Prevalent (the Dominant) over everything else, but Al-Tabari mentioned that He is also the Highest over everything, as nothing is higher than Him.

Al-Qurtubi also mentioned, in Al-Asna, that He, praise to Him, is the Highest and the Subduer over anybody else, citing a verse from the Holy Quran: “they became prevalent (dominant)” (Al-Ta’hreem, 61: 14). Further, He mentioned that the verb “dthahara” means to be shown, felt, or comprehended, citing another verse: “and Allah showed it” (Al-Ta’hreem, 66: 3). Thus, he concluded that "Al-Dthahir" is the Highest over His creations, their Subduer, and the Prevalent (Dominant) through His capability and through His ability to show evidence. He is also Manifest (Clear) to His worshippers. Moreover, Al-Qurtubi quoted Al-Halimi in that "Al-Dthahir" is the One Who is Manifest through His actions. He also quoted Al-Khattabi in that He is Manifest through His statements and signs, which give evidence of His Lordship and Godship. He is the Prevalent (Dominant) over everything, through His capabilities.

As discussed above, in the Name of “Al-A’ala” (The Highest), the highness of Allah, praise to Him, means that He is Higher in His nature, traits, and actions than everybody and everything. He is also Higher in position, status, and honor, than all of His creations, including the Throne, the Chair, the heavens, the Earth, and all of that therein. He prevails on (dominates), conquers, and subdues all of His creations. He is the Higher, the Great, and the Grand, praise to Him. The highness of Allah, praise to Him, is mentioned in many verses in the Holy Quran. In one of these verses, Allah is mentioned as above the Throne, which is the highest of God’s creations. However, He is Close to His creations, Knowing of them, and Seeing their deeds.

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۗ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (الْحَدِيدُ ، 57 : 4).

It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allah, of what you do, is Seeing (Al-Hadeed, 57: 4).

This Good Name of Allah was mentioned **once** in the Holy Quran, **with** the definite article (Al), together with three other Good Names of His, in one verse, which mentions that He, praise to Him, is “**the First and the Last, the Manifest and the Latent**” (Al-Hadeed, 57: 3). It came to mean that He is the Highest over everything and everybody else, and their Subduer, as discussed in the Name “Al-Awwal” (the First) above.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ (الْحَدِيدُ ، 57 : 3).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta Al-Dthahir” (O Allah, You are Manifest, the Highest), as nothing above You. Then, a supplicant may ask Allah, praise to Him, for the best in this life and the best in the hereafter, as believers are prompted to call on Him.

Nobody should be named with this Good Name of Allah, “Al-Dthahir,” as it represents His uniqueness of being the Manifest, the Highest over all of His creations, and their Subduer. However, a boy can be named “Abdul Dthahir” (Worshipper of the Manifest, the Highest), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by increasing their faith in that Allah, praise to Him, is the Manifest, the Highest over all of His creations, and their Subduer. They should follow that faith with worshipping Him the true worship He is worthy of, and they should do righteous (good) deeds,

which will enable them to win the greatest reward: having a place in Paradise, as mentioned above, in the Name "Al-Awwal" (The First).

115. Al-Baṭīn: The Latent **الْبَاطِنُ**

"Al-Baṭīn" (The Latent) is an adjectival name, derived from the verb "baṭana," which means to hide or to put something behind a barrier. It also means to be acquainted and informed about concealed things or matters.

As a Good Name of Allah, "Al-Baṭīn" (The Latent) means that He, praise to Him, is the One Who is Close to His creations, through His knowledge, capability, and will. He sees and knows concealed matters in His great dominion, as He sees and knows the revealed ones. However, His creations are incapable of seeing Him. They can only realize His existence through His signs and His actions. As He stated in the Holy Quran: "Visions do not perceive Him, but He perceives visions (of His creations), and He is the Subtle, the Acquainted" (Al-An'am, 6: 103). But the best human explanation of this Name was provided by the Messenger of Allah, pbuh, who said in a supplication to his Lord: "You are the Latent (the Closest), as nothing is closer (to Your creations) than You." ¹⁴⁷

In his interpretation of the meaning of this Name, Al-Tabari mentioned that Allah, praise to Him, is "Al-Baṭīn" (the Close) to everything. Nothing is closer to another thing than Him, as we learn from the Holy Quran: "And We have already created the human being and know what his soul whispers to him, and We are closer to him than (his) jugular vein" (Qaf, 50: 16). Ibn Katheer quoted Ibn 'Abbas in that "Al-Batin" means that "He is knowledgeable of everything." Al-Qurtubi added, in Al-Asna, that "Al-Baṭīn" is the One Who is shielded from the sight of His creations. However, He is acquainted with what they conceal. Thus, He watches them while they do not feel it. They can only realize His presence through His signs and actions, as their senses are incapable of realizing Him. Al-Qurtubi also mentioned Al-Khattabi's explanation, in which the latter said that while "Al-Dthahir" (the Manifest) reveals Himself to the minds of those who think and ponder about Him, He conceals (shields) Himself from the sights of those who attempt to see Him. He is the One Who is Knowledgeable of the concealed matters in His dominion, just like He knows the revealed ones.

In other words, despite the highness of Allah, praise to Him, He is Close to His worshippers, as He mentioned in the Holy Quran: "And when My worshippers ask you, (O Muhammad), about Me, indeed, I am Close. I respond to the invocation of the supplicant when he calls upon Me. So, let them respond to Me and believe in Me, that they may be (rightly) guided" (Al-Baqara, 2: 186). Moreover, Allah, "Al-Baṭīn," praise to Him, descends every night to the lower heavens, to be Close to His worshippers, answering their calls to Him, as His Messenger, pbuh, told us. However, His descent and His closeness to His worshippers are through His knowledge, capability, and how He wills, not as His creations may imagine. "There is nothing like unto Him, and He is the Hearing, the Seeing" (Al-Shoora, 42: 11). ¹⁴⁸

This Good Name of Allah was mentioned **once** in the Holy Quran, **with** the definite article (Al), together with three other Good Names of His, in one verse, which mentions that He, praise to Him, is "**the First and the Last, the Manifest and the Latent**" (Al-Hadeed, 57: 3). It came to mean that He is the Closest to His creations, through His knowledge, capability, and will, as discussed in the Name "Al-Awwal" (the First) above.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ (الْحَدِيدُ ، 57 :3).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Baṭīn" (O Allah, You are the Latent (the Closest), as nothing is closer (to Your creations) than You. Then, supplicants may ask Allah, praise to Him, for the best in this life and the best in the hereafter. They may also ask Him to forgive them, their believing ancestors, and believing descendants, as angels ask Him to forgive believers, saying:

“Our Lord, You have encompassed everything in mercy and knowledge. So, forgive those who have repented and followed Your way, and protect them from the punishment of the Hellfire (7) Our Lord, and admit them to gardens of perpetual residence, which You have promised them, and whoever was righteous among their fathers, their spouses, and their offspring. Indeed, it is You who is the Exalted in Might, the Wise. (8) And protect them from the evil consequences (of their deeds). And he whom You protect from evil consequences that Day, You will have given him mercy. And that is the great attainment (winning).” (9) (Ghafir, 40: 7-9). ¹⁴⁹

Nobody should be named with this Good Name of Allah, “Al-Baṭīn,” as it represents His uniqueness of being the Closest to His creations than themselves or anybody else. However, a boy can be named “Abdul Baṭīn” (Worshipper of the Latent, the Closest), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by increasing their faith in that Allah, praise to Him, knows revealed and concealed matters in His great dominion, and that He is the Closest to His Creations, through His knowledge, capability, and will. They should also follow that faith with worshipping Him the true worship He is worthy of, and they should do righteous (good) deeds, which will enable them to win the greatest reward: having an everlasting place in Paradise, as mentioned above, in the Name “Al-Awwal” (The First).

116. Al-Barr: The Good, the Kind **الْبَرُّ**

"Al-Barr" (The Good, the Kind) is an adjectival name, derived from the verb “barra,” which means to increase charity and good deeds. It also means to fulfill a promise, to give the best treatment to parents and to those who have done favors to the giver, and to be characterized with having good manners.

As a Good Name of Allah, “Al-Barr” means that He, praise to Him, is the One Who is Good and Kind to all of His creations, in this lower life, whether they believe in Him or not. He grants them with the gift of life, and provides them with sustenance, provision, care, and mercy. In the hereafter, His goodness and kindness are extended to the believers, in particular, by fulfilling His promise to them, which is rewarding them of an everlasting life in His Paradise.

This Good Name of Allah was mentioned **once** in the Holy Quran, **with** the definite article (Al). It came together with another Good Name of Allah, “Al-Ra’heem” (the Merciful), in the context of an admission by the believers when they will be in Paradise. They will see that Allah, praise to Him, will be Good, Kind, and Merciful to them, through fulfilling His promise to them, by allowing them to lead an everlasting life in His Paradise, together with their believing descendants (Al-Toor, 52: 17-28). Thus, they will say:

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ^{طَائِفَةً} إِنَّهُ هُوَ **الْبَرُّ** الرَّحِيمُ (الطُّورُ ، 52: 28).

Indeed, we used to supplicate Him before. Indeed, it is He who is **the Good, the Kind, the Merciful** (Al-Toor, 52: 28).

Al-Ghazali mentioned that “Al-Barr” (the Good, the Kind) is Allah, Who is the absolute benefactor, from Whom every charity and kindness come out. A worshipper of Allah may become a “barr” (in trait, not name) in accordance with the degree of his/her charitable and kind treatment of others, particularly his/her parents. Al-Qurtubi said that “Al-Bir” (Goodness, Kindness) is the extension and increase of charity. He also provided explanations from other scholars, starting with Ibn Abbas, mAbpwh, who said that “Al-Barr” is Allah, praise to Him, Who is Gracious to His creations. Al-Halimi explained “Al-Barr” as the Compassionate to them, and Al-Qushayri explained it as the Kind. However, the Best human explanation came from the Prophet, pbuh, who said that “Al-Bir” (Goodness, Kindness) is “good manners.” He also told us that the way to reach it is through telling the truth. He said: “Telling the truth guides to “Al-Bir” (Goodness, Kindness), which guides to Paradise.” ¹⁵⁰

Allah, praise to Him, described believers as the “righteous” and the “good doers,” who are charitable and helpful to others. He promised to be with them (Al-Na’hl, 16: 128). He also provided us with the meaning of “Al-Bir” (Goodness, Kindness). As we read about it in the Holy Quran, we learn that it refers to the good deeds, which He commanded us to do, to help each-other in this lower life, to win the greatest reward which He promised us in the hereafter (Al-Baqara, 2: 177), as follows:

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ (البقرة ، 2: 177).

Goodness (righteousness, kindness) is not that you turn your faces toward the east or the west, but **goodness** (righteousness, kindness) is (in) one who believes in Allah, the Last Day, the angels, the Book, and the prophets; and (in who) gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask (for help), and for freeing slaves; (and in who) establishes prayer, gives zakat; and (in those who) fulfill their promise when they promise; and (in those who) are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous (Al-Baqara, 2: 177).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta Al-Barr” (O Allah, You are the Good, the Kind). Your goodness and kindness are extended to all of Your creations, in this lower life, and exclusively extended to the believers, in the hereafter. “Our Lord, give us (that which is) good in this lower life, and (that which is) good in the hereafter, and protect us from the torment of the Fire” (Al-Baqara, 2: 201).

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (البقرة ، 2: 201).

Nobody should be named with this Good Name of Allah, “Al-Barr,” as it represents His uniqueness of being Good and Kind to all of His creations in this life and being exclusively so to the believers in the hereafter. However, a boy can be named as “Abdul Barr” (worshipper of the Good, the Kind), as this Name represents a recognition of his worship to his Creator.

Allah, praise to Him, likes it when His worshippers act towards each other as He acts towards them. So, He has commanded us to worship Him alone, then directly after that, He commanded us to provide our parents with the best treatment we can (Al-Isra, 17: 23). He also commended His Prophet Ya’hya (John, the Baptist), by describing him as “barr” to his parents, meaning that he was good and kind to them, (Maryam, 19: 14). Likewise, He commended His Messenger ‘Eissa (Jesus, the Messiah) for being a “barr” to his mother (Maryam, 19: 32).¹⁵¹

Believers can benefit from the meanings of this Good Name of Allah by acknowledging that their Lord, Allah, is a “Barr” (Good, Kind) to them, by thanking Him for that, and by worshipping Him the true worship He deserve. They also have to be good and kind to their parents, by treating them with the best ways possible, visiting and communicating with them, and obeying them without disobedience to Allah, the Lord of the Worlds. Moreover, believers have to be good and kind to their relatives, to believers, and to people in general, to win the greatest reward of Allah: His love to them, which will get them to enjoy the luxurious everlasting life in His Paradise, as He stated in the Holy Quran: “Indeed, the good (the kind) will be in (Paradise) luxury (Al-Infitar, 82: 13).

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ" (الانفطار ، 82: 13).

117. **Al-Tawwab** (pronounced as at-tawwab): The Acceptant of Repentance **التَّوَّابُ**

"Al-Tawwab" (The Acceptant of Repentance) is an adjectival name, derived from the verb "taba," which means to repent. This requires the repentant to admit committing a sin or a wrongdoing, regret it, stop doing it, pledge not to go back to it, and to ask for forgiveness and for a pardon from punishment.

As a Good Name of Allah, "Al-Tawwab" means that He, praise to Him, has commanded His worshippers to repent to Him, upon committing sins (Al-Noor, 24: 31). He promised the repentant among them to accept their repentance (Al-Ma-ida, 5: 39), to forgive them, and to change the punishment for their wrongdoing into rewards for them (Al-Furqan, 70: 25). However, accepting their repentance requires that they admit committing their sins, regret them, stop doing them, pledge not to go back to them, and to ask Him for forgiveness, and for pardoning from punishment.

This Good Name of Allah was mentioned **six times** in the Holy Quran, **with** the definite article (Al), together with another Good Name of His, "Al-Ra'heem" (the Merciful). This means that His acceptance of repentance is associated with His mercy, which "encompasses everything" (Al-A'araf, 7: 156; Ghafir, 40: 7). This Name also came in the context of mentioning His acceptance of repentance, which was pleaded by Adam and his wife, peace be upon them, after "Adam had disobeyed his Lord, and erred" (Ta-Ha, 20: 121). Then, Allah inspired some words to Adam, to say them in his supplication for repentance. Thus, Adam and his wife said: "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers" (Al-A'araf, 7: 23). As a result, Allah, "Al-Tawwab," praise to Him, accepted their repentance, as He is "the Acceptant of Repentance, the Merciful" (Al-Baqara, 2: 37).

فَنَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (البقرة، 2: 37).

Then Adam received from his Lord (some) words, and He accepted his repentance. Indeed, it is He who is the **Acceptant of Repentance, the Merciful** (Al-Baqara, 2: 37).

This Good Name of Allah also came with mentioning the story of the followers of Moosa (Moses), peace be upon him, who wronged themselves, by worshipping the golden calf, instead of Allah. Upon Moosa's advice, they pleaded their repentance, which Allah accepted, as He is "the Acceptant of Repentance, the Merciful" (Al-Baqara, 2: 54). This Name also came in Ibrahim's (Abraham's) supplication to his Lord, to accept his repentance and that of his descendants after him, as He is "the Acceptant of Repentance, the Merciful" (Al-Baqara, 2: 138). It also came in the context of God's promise of accepting the repentance of the People of the Book, if they would repent, correct themselves, stop concealing the guidance mentioned in the Book, and make it evident to people (Al-Baqara, 2: 160). Further, this Name was mentioned in the proclamation that Allah, praise to Him, accepts repentance of His worshippers, as He is "the Acceptant of Repentance, the Merciful" (Al-Tawba, 9: 104). It was also mentioned in the verse, which tells us about the three companions, who regretted their wrongdoing so much that Allah, praise to Him, pardoned them, as He is "the Acceptant of Repentance, the Merciful" (Al-Tawba, 9: 118).¹⁵²

In addition, this Good Name of Allah was mentioned **five times** in the Holy Quran, **without** the definite article (Al). In three times, it came together with another Good Name of His, "Ra'heem" (Merciful). This means that God's acceptance of His worshippers' repentance is associated with His mercy towards them. Thus, it came in the context of His acceptance of the repentance of those who commit zina (adultery or fornication), as He is an "Acceptant of Repentance, (and) Merciful" (Al-Nisa, 4: 16). It also came in mentioning that Allah, praise to Him, would have accepted the repentance of the hypocrites if they had come to the Messenger, pbuh, to ask forgiveness of Allah, and if the Messenger had asked forgiveness for them. Had they done so, they would have found that Allah was an "Acceptant of Repentance, (and) Merciful" (Al-Nisa, 4, 64). Further, this Name came in mentioning the association between the mercy of Allah and His acceptance of sinners' repentance. For example, Allah, praise to Him, commanded avoidance of suspicion, and He prohibited spying and backbiting. However, He confirmed that if those who commit such sins repent to Him, He is an "Acceptant of Repentance, (and) Merciful" (Al-Hujurat, 49: 12).

Moreover, this Name came in the context of mentioning the rationale behind the acceptance of repentance pleaded by those who accuse chaste women of immorality. It is to discourage the continuation of this “great slander” (Al-Noor, 24: 16), as such baseless accusations threaten the family institution, which is the basic building block of society. Thus, Allah, praise to Him, mentioned that this admonition is a favor from Him to people, and it is out of His mercy on them, as He is an Acceptant of Repentance, (and) Wise (Al-Noor, 24: 10). Finally, this Name came in the context of the proclamation that Allah, praise to Him, accepts the repentance of His worshippers, if they exalt Him with praise, and ask Him for forgiveness, as “He is ever an Acceptant of Repentance” (Al-Nasr, 110: 3).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta Al-Tawwab Al-Ra’heem” (O Allah, You are the Acceptant of Repentance, the Merciful). I am asking You with what Your Messenger, pbuh, asked You before: “My Lord, accept my repentance, wash away my sin, answer my call, strengthen my faith, guide my heart, straighten my tongue, and get my heart rid of its ills.”

153

Nobody should be named with this Good Name of Allah, “Al-Tawwab” as it represents His uniqueness of being the Forgiver of sins for those who do not insist on committing sins, and ask for forgiveness (Al-Imran, 3: 135), but if sinners insist on disobedience, without repentance, then they harm themselves as “self-oppressing” wrongdoers (Al-Hujurat, 49: 11), whom Allah warned of receiving punishment, as He punished other self-oppressing wrongdoers before them (Al-A’araf, 7: 162). However, a boy can be named as “Abdul Tawwab” (worshipper of the Acceptant of Repentance), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by being humble before their Creator, through asking Him for repentance and forgiveness, whenever they commit any disobedience, sin, or wrongdoing, whether it was encroaching on God’s commands, or on people’s rights. The importance of repentance is that it is a correction of people’s behaviors. Consequently, it leads to strengthening the society they live in. Repentance is not a weakness. Rather it is a good quality, which Allah loves in His worshippers, as He has mentioned in His Book, the Holy Quran: “Allah loves those who are constantly repentant and loves those who purify themselves” (Al-Baqara, 2: 222).

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (البَقَرَةُ ، 2 : 222).

118. **Qabil Al-Tawwab** (pronounced as qabilut tawwab): The Acceptor of Repentance **قَابِلُ التَّوْبِ**

“Qabil Al-Tawwab” (The Acceptor of Repentance) is an adjectival compound name, composed of two words. The first is “Qabil” (Acceptor), which is an adjectival name, derived from the verb “qabila,” meaning to accept, be content with, agree, believe, and respond to.

The second word is “Al-Tawb” (the repentance), which is a noun, derived from the verb “taba,” meaning to repent. This requires the repentant to admit committing a sin or a wrongdoing, regret it, stop doing it, pledge not to go back to it, and to ask for forgiveness and for a pardon from punishment.

As a compound Good Name of Allah, “Qabil Al-Tawb” means that He, praise to Him, is the One Who accepts the repentance of His worshippers, be content with the repentant, agrees to their sincerity, believes them, and responds to their true repentance with pardoning and forgiveness.

Thus, Allah, “Qabil Al-Tawb,” praise to Him, commanded believers to repent to Him (Al-Noor, 24: 31). He promised the repentant among them to accept their repentance (Al-Ma-ida, 5: 39), meaning to pardon and forgive them, and replace (punishment for) their bad deeds with (rewards for) good deeds (Al-Furqan, 25: 70).

This compound Good Name of Allah was mentioned **once** in the Holy Quran, together **with three other Good Names** of His, which refer to specific traits of His. These are “Ghafir Al-D^hanb” (Forgiver of the Sin), “Shadeed Al-‘Iqab” (Severe in the Penalty), and “Dthu Al-Tawl” (The One with Abundance). Nobody else can have these traits together, except Allah, the only deity, to whom is our ultimate destination (Ghafir, 40: 3).

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطُّوْلِ لِأَلَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ (غافر ، 40 :3).

Forgiver of Sin, **Acceptor of Repentance**, Severe in Punishment, (and) the One with Abundance. There is no deity except Him; to Him is the destination (Ghafir, 40: 3).

We learn from the Holy Quran that Allah, praise to Him, loves the repentant and those who purify themselves (Al-Baqara, 2: 222). In praising His female worshippers, He described them as the ones who are “submitting (to Him), believing, devoutly obedient,” and also as “repentant” (Al-Ta’hreem, 66: 5). Likewise, the first description of the believers, who are given glad tidings (of entering Paradise) is that they are “the repentant” (Al-Tawba, 9: 112). He also commanded His Messenger, pbuh, to say to the disbelievers: “He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my repentance (return)” (Al-Ra’d, 13: 30). In addition, He promised to accept the repentance of the believers who repent and follow their repentance with doing good deeds. So, He said: “And he who repents and does good deeds, does indeed turn to Allah with (good) repentance (return) (Al-Furqan, 25: 71).

Out of His love for His worshippers, and His care for them, Allah, praise to Him, commanded them to **ask for His forgiveness** first, and to follow that with **repentance** to Him. Then, He would accept their repentance, forgive their sins, pardon them of punishment, and enter them in His mercy. This command came through His Messengers: Hood (Hood, 11: 52), Sali’h (Hood, 11: 61), Shu’ayb (Hood, 11: 90), Moosa (Moses) (Al-Baqara, 2: 54), Mu’hammed (Hood, 11: 3), peace and blessings of Allah be upon them. This command of repenting to Allah also came to believers, in general, as in the following two verses:

And **repent** to Allah, all of you, O believers, so that you may succeed (Al-Noor, 24: 31).

O you who have believed, **repent** to Allah with **sincere repentance**, so your Lord may remove from you your misdeeds, and admit you into gardens beneath which rivers flow” (Al-Ta’hreem, 66: 8).

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (النُّورُ ، 24 :31).

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ (التَّحْرِيمُ ، 66 :8).

Our Lord, Allah, “Qabil Al-Tawb” told us in the Holy Quran that **He accepts the repentance** of His worshippers (to encourage them to stop committing sins), takes charity from them (to encourage them to give to the poor), and forgives their sins. He does that out of His love for them, and because He is “the Acceptor of Repentance, the Merciful (Al-Tawba, 9: 104; Al-Shoora, 42: 25).

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (التَّوْبَةُ ، 9 :104).

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ (الشُّورَى ، 42 :25).

Do they not know that it is Allah who **accepts repentance** from His worshippers, and receives charities, and that it is Allah who is the Acceptor of Repentance, the Merciful? (Al-Tawba, 9: 104).

And it is He who **accepts repentance** from his worshippers, and pardons misdeeds, and He knows what you do (Al-Shoora, 42: 25).

Allah, praise to Him, also told us that He accepts the repentance of “those who do wrong in ignorance, then they repent soon after” (Al-Nisa, 4: 17). He accepts their repentance because of His knowledge of their weaknesses and His Wisdom, which encourages them not to continue in their wrongdoing. Moreover, Allah, the Knowing and the Wise, promised to accept the repentance of the believer who kills another believer by accident (mistakenly), but he has first to free a believing slave and pay a compensation to the deceased’s family. If he cannot find (a slaves to free, or the means to do so), then he has to fast two months consecutively (Al-Nisa, 4: 92). ¹⁵⁴

Examples of those whom Allah, praise to Him, accepted their repentance, **in the past**, include Adam, pbuh (Al-Baqara, 2: 37; Ta-Ha, 20: 122), the followers of Moosa (Moses), pbuh (Al-Baqara, 2: 54), the Companions of the Prophet, pbbuh (Al-Baqara, 2: 187), the Israelites who repented (Al-Ma-ida, 5: 71), the Companions and the Prophet at the difficult hour (Al-Tawba, 9: 117), the three men who stayed in Madina (Al-Tawba, 9: 118), the ones who consulted the Messenger, pbbuh, about their private affairs, without presenting a charity (Al-Mujadila, 58: 13), and the Companions who could not stand for night prayers (Al-Muzzamil, 73: 20).

In addition, Allah, praise to Him, has promised to accept the repentance of His worshippers, **at the present and in the future**, to encourage them to stop sinning and wrongdoing. Thus, He mentions in the Holy Quran that He wants to make it clear to them and guide them to the (good) practices of those before (them), and to accept (their) repentance (Al-Nisa, 4: 26). He also mentions that He accepts the repentance of “those who do wrong in ignorance, then they repent soon after” (Al-Nisa, 4: 17), of “whoever repents after his wrongdoing and reforms (his conduct) (Al-Ma-ida, 5: 39), of believers (men and women) (Al-A’hzab, 33: 73), and “of whoever He wills” (Al-Tawba, 9: 15).

"وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ" (التَّوْبَةُ ، 9 : 15).

However, Allah, praise to Him, told us that He **does not accept** the **repentance of** the ones who are **astray** (misguiding themselves). An example of these are the ones who disbelieved (rejected God’s message) after their belief in it, then they increased their disbelief (Al-i-’Imran, 3: 90). Thus doing, they demonstrated that they were arrogant and ungrateful towards their Creator, Who also told us that He would not accept the repentance of another category of people and would prepare painful torment for them in the hereafter. These are the ones who continue in their disbelief and in doing bad deeds, and do not repent until death comes to them (Al-Nisa, 4: 18). Their repentance is not accepted because repentance is intended to encourage people to stop doing bad deeds, for life to be straightened up for them and for their societies. This is attained when they repent as soon as they commit sins and bad deeds, not by the continuation of the wrongdoing and corruption on Earth until death comes to them. ¹⁵⁵

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta Qabil Al-Tawb” (O Allah, You are the Acceptor of Repentance). I am asking You to accept my repentance, as You rejoice the repentance of Your worshippers, as Your Messenger, pbbuh, told us: “Allah is more pleased with a repentance from one of His worshippers than one of you, (who) wakes up to find his camel, which he lost in a desert land.” O Allah, I am asking You of what Your Messenger, pbbuh, asked you before: “O Allah, I have wronged myself too much, and nobody else forgives sins other than You. So, grant me forgiveness, and have mercy on me. Surely, You are the Forgiver, the Merciful.” ¹⁵⁶

Nobody should be named with this compound Good Name of Allah, “Qabil Al-Tawb” as it represents His uniqueness of being the Acceptor of His worshippers’ Repentance (Al-Tawba, 9: 40). Further, this compound Name should not be divided or changed, as it was mentioned and emphasized before. Thus, Allah, praise to Him, should not be referred to as “Qabil” or “Al-Tawb,” separately. However, a boy can be

named as “Abdul Tawwab” (worshipper of the Acceptant of Repentance), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by being humble before their Creator, through asking Him for repentance and forgiveness, whenever they commit any disobedience, sin, or wrongdoing. They should do that because Allah, praise to Him, promised to accept His worshippers’ repentance, saying: “It is He who accepts the repentance of His worshippers, and remits (pardons, forgives) the sins, and knows what you do” (Al-Shoora, 42: 25).

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ (الشُّورَى ، 42: 25).

119. Al-'Afuw: The Pardoner **العَفْوُ**

"Al-'Afuw" (The Pardoner) is an adjectival name, derived from the verb “afa,” which means to pardon, forgive, absolve, and overlook. As a Good Name of Allah, "Al-'Afuw" means that He, praise to Him, is the Pardoner, Who forgives whoever He wills of His worshippers, particularly the repentant among them, absolves them, and overlooks their wrongdoing or sins.

This Good Name of Allah was mentioned **five times** in the Holy Quran, **without** the definite article (Al). In four times, it came with another Good Name of His, “**G**hafoor” (Forgiver), as a reference to the association between the trait of Allah as a Pardoner and His trait as a Forgiver. This means that He, praise to Him, pardons His worshippers because He is a Forgiver. In addition, His pardoning of them is an expression of His love for them, and it is an encouragement for them to repent of their wrongdoing and sins. This Name came in the fifth time together with another Good Name of Allah, “Qadeer” (Capable), in reference to God’s pardon of repentant sinners, while being Capable of inflicting punishment on them.

Thus, Allah, praise to Him, pardons His worshippers and forgives them if they cannot observe His commands about the prohibited kinds of meat, if they have no choice, as He said:

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ (الأنعام ، 6: 145).

But whoever is forced (by necessity), neither desiring (it) nor transgressing (its limit), then indeed, your Lord is Forgiving and Merciful" (Al-An'am, 6: 145).

Likewise, He pardoned those who could not observe His early command about prohibiting wine (and other alcoholic beverages), which prohibited drinking it before standing for prayer. Then, when Muslims became more steadfast, later, He prohibited it completely (Al-Ma-ida, 5: 90). The rationale of this prohibition is that Muslims should be awake and knowing of what they say and do, in general, and particularly while addressing their Creator, in their prayer.

In a third example, Allah, praise to Him, pardons those who cannot observe His commands about cleanliness, with water. To keep His worshippers clean and healthy, He commands them to make wudu' (cleaning external body organs with water) before standing for prayer. He also commands that they take a shower (a bath) after sexual intercourse with their spouses. However, if water is unavailable, such as in the case of travel, or if it is harmful, as in the case of having wounds, then He allowed tayamum, instead, which is an emulation of wudu', but without water. He allowed it because He is “a Pardoner, a Forgiver” (Al-Nisa, 4: 43).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ غَفُورًا غَفُورًا (النِّسَاءَ ، 4: 43).

O you who have believed, do not approach prayer while you are drunk, so that you know what you say, or in a state of janabah (before purification from the sexual activity), unless you are travelling, until you have bathed. And if you are sick, or traveling, or one of you comes from the toilet, or you have intercourse with women and do not find water (to clean yourselves with), then make a tayamum (emulation of wudu'). So, seek clean earth and wipe over your faces and your hands (with it). Indeed, Allah is a **Pardoner**, a **Forgiver** (Al-Nisa, 4: 43).

In addition, Allah, praise to Him, has promised to support those who punish with the equivalent of that with which they were (unjustly) punished, then they are wronged (again). However, to encourage His worshippers to pardon each other, He has told them that He is “a **Pardoner**, a **Forgiver**” (Al-Haj, 22: 60), while He is Capable of inflicting punishment on the wrongdoers.

Further, He has threatened with punishment in the Hell Fire for those who accept to live as oppressed and weakened, while they are capable of immigration to other areas of the Earth, where they can live freely. However, He pardons those who cannot find a way to leave, as He is “a **Pardoner**, a **Forgiver**” (Al-Nisa, 4: 97-99).

Moreover, Allah, praise to Him, has promised to pardon those who repent after saying objectionable statements and falsehoods, as in the case of men who estrange their wives (by considering them as their mothers, not as their wives anymore), because He is “a **Pardoner**, a **Forgiver**” (Al-Mujadila, 58: 2).

Finally, He has urged believers not to use bad language, but He pardons the ones who have been wronged (subjected to injustice). Instead, He would like for them to use good language, show better behaviors, and pardon offenses, like He does, while He is Capable of punishing offenders, because He is “a **Pardoner**, a **Capable**,” (149) (Al-Nisa, 4: 148-149). ¹⁵⁷

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta ‘Afuw, Ghafoor” (O Allah, You are a Pardoner, a Forgiver), while being Capable of inflicting punishment on the offenders. I am asking You of what Your Messenger, pbuh, asked You: “O Allah, You are a Pardoner, and a Generous (One). You like pardoning. So, pardon me.” ¹⁵⁸

I am also asking You of what the Messenger, pbuh, and the believers asked You, as mentioned in Your Hoy Book: “Our Lord, do not impose blame upon us if we have forgotten or erred. And Our Lord, do not lay a burden upon us, like that which You laid upon those before us. And Our Lord, do not burden us with that which we have no ability to bear. And pardon us, and forgive us, and have mercy upon us. You are our Special Caretaker. So, support us (give us victory) over the disbelieving people” (Al-Baqara, 2: 286).

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ **وَاعْفُ عَنَّا** وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (البقرة ، 2: 286).

Nobody should be named with this Good Name of Allah, “Al-‘Afuw,” as it represents His uniqueness of being the Pardoner and Forgiver of sins for those who repent to Him, when He is Capable of punishing them. However, a boy can be named as “Abdul ‘Afuw” (worshipper of the Pardoner), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by pardoning, forgiving, and absolving those who wrong them, and overlooking their wrongdoing, if they ask for a pardon and repent to their Lord. Thus doing, they win the pardon of Allah when they wrong themselves or others. They may also be included with those whom Allah, praise to Him, has praised, in His Holy Book, referring to them as “the pardoners of people,” whom He also praised them as “the righteous” and the “doers of good.” He announced His love for them, promised them forgiveness, and prepared for them a garden (Paradise), which is as wide as the heavens and the Earth, as He said:

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ (آلِ عِمْرَانَ ، 3: 133-134).

And hasten to forgiveness from your Lord and a garden as wide as the heavens and the Earth, prepared for **the righteous** (133) Who spend (in the cause of Allah) during ease and hardship, and who restrain (their) anger, and **who pardon the people**, and Allah loves the **doers of good** (134) (Al-i-'Imran, 3: 133-134).

120. **Al-Ra-oof** (pronounced as ar-ra-oof): The Kind (الرَّؤُوفُ (الرَّؤُوفُ))

"Al-Ra-oof" (The Kind) is an adjectival name, derived from the verb "ra-afa," which means to be kind, merciful, and sympathetic to somebody. As a Good Name of Allah, "Al-Ra-oof" means that He, praise to Him, is Kind, Merciful, and sympathetic to all of His creations, particularly the believers among them. As Al-Tabari put it, "ra-fa" (kindness) is the highest meaning of mercy. It is general, applying to all creations in this lower life, and to some of them in the hereafter. However, (the mercy contained in) the Name "Merciful" applies to believers only."

This Good Name of Allah was mentioned **ten times** in the Holy Quran, **without** the definite article (Al). It came **twice alone**, but with mentioning that Allah, praise to Him, is **Kind to His worshippers**, who seek for His approval (Al-Baqara, 2: 207), and who do good in this lower life (Al-i-'Imran, 3: 30).

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ (البقرة ، 2: 207).

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ (آلِ عِمْرَانَ ، 3: 30).

And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is **Kind to the worshippers** (Al-Baqara, 2: 207).

The Day every nafs (the decision-making part of the soul) will find what it has done of good present (before it), and what it has done of evil (also present before it). It will wish that between itself and that (evil) was a great distance. And Allah warns you of Himself, and Allah is **Kind to the worshippers**" (Al-i-'Imran, 3: 30).

This Good Name of Allah, " Ra'oof" (Kind), came in the remaining **eight times** with another Good Name of His, "**Ra'heem**" (**Merciful**), as a confirmation that the Kindness of Allah, praise to Him, towards His creations is associated with His mercy. Thus, He is Kind and Merciful towards people, particularly those who believe in Him and follow the teachings of His Messenger, pbuh (Al-Baqara, 2: 143). He was also Kind and Merciful towards the two groups of early Muslims (those who immigrated from Makkah and their supporters in Madina), both of whom followed the Messenger, pbuh, at the difficult time they experienced in the Tabook incursion, in which they suffered the summer heat and had shortages of water and food (Al-Tawba, 9: 117).

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَيَّ عَقْبَيْهِ ۗ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ (البقرة ، 2: 143).

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۗ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ (التوبة ، 9: 117).

And thus, We have made you a just (moderate) Community, that you will be witnesses over the people, and the Messenger will be a witness over you. And We did not make the qiblah (direction of prayer) which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed, Allah is, to the people, **Kind, Merciful** (Al-Baqara, 2: 143).

Allah has already forgiven the Prophet and the Muhajireen (who immigrated from Makkah), and the Ansar (who supported them in Madina), who followed him in the hour of difficulty after the hearts of a party of them had almost inclined (to doubt), and then He forgave them. Indeed, He was to them **Kind, Merciful** (Al-Tawba, 9: 117).

The kindness and mercy of Allah towards people can be seen in the creation of domestic animals, to be in their service, such as carrying heavy burdens for them, when they travel from one place to another (Al-Na'hl, 16: 7). He also subjected everything on the Earth to their benefit, and enabled their ships to sail on the sea, with His permission. Most importantly, He holds up heaven from falling upon the Earth, unless by His permission (Al-'Haj, 22: 65).

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْعِيبَةِ إِلَّا لِنُورِ الْإِنْفُسِ ۚ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ (النَّحْلُ ، 16: 7).

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ (الْحَجُّ ، 22: 65).

And (the domestic animals) carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is **Kind, Merciful** (Al-Na'hl, 16: 7).

Do you not see that Allah has subjected to you whatever is on the Earth and the ships which run through the sea by His command? And He holds up heaven from falling upon the Earth, unless by His permission. Indeed Allah, to the people, is **Kind, Merciful** (Al-'Haj, 22: 65).

Moreover, Allah, praise to Him, sent down the Holy Quran upon His Messenger, pbuh, to bring people out "from darkneses into the light" (Al-'Hadeed, 57: 9). He is so Kind and Merciful to believers, who ask Him for forgiveness for themselves and for their brothers who preceded them in faith (Al-'Hashr, 59: 10). He is also Kind and Merciful to people in general, even to those who scheme evil, by not punishing them instantly in their lower life, while He is Capable of doing that (Al-Noor, 24: 20; Al-Na'hl, 16: 47).

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ (الْحَدِيدُ ، 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 (الْحَشْرُ ، 59: 10).

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَّحِيمٌ (النُّورُ ، 24: 20).

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ (النَّحْلُ ، 16: 45-47).

It is He, who sends down upon His worshipper (Mu'hammed) verses of clear evidence, that He may bring you out from darkneses into the light. And indeed, Allah is to you **Kind, Merciful** (Al-'Hadeed, 57: 9).

And those (believers) who came after (early believers), saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts (any) resentment toward those who have believed. Our Lord, indeed, You are **Kind, Merciful**" (Al-Hashr, 59: 10).

And if it had not been for the favor of Allah upon you and His mercy (you would be punished for your sins) and because Allah is **Kind, Merciful** (Al-Noor, 24: 20).

Or that He would not seize them (those who scheme evil) while in dread? But indeed, your Lord is **Kind, Merciful** (Al-Na'hl, 16: 47).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Ra-oofun Ra'heem" (O Allah, You are Kind and Merciful), I am asking You of what the believers asked You for, before us:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ (الْحَشْرُ ، 59: 10).

And those (believers) who came after (early believers), saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts (any) resentment toward those who have believed. Our Lord, indeed, You are **Kind, Merciful**" (Al-Hashr, 59: 10).

Nobody should be named with this Good Name of Allah, "Al-Ra-oof," or "Ra-oof," with the definite article (Al), or without it, as nobody can match Him in His kindness, mercy, and sympathy towards His creations. However, a boy can be named as "Abdul Ra-oof" (worshipper of the Kind), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to be kind, merciful, and sympathetic towards people around them, particularly those whom they are responsible for. Thus doing, they follow the teachings of the Messenger of Allah, pbuh, whom Allah, praise to Him, praised by describing him as kind and merciful to believers:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ (التَّوْبَةُ ، 9: 128).

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; (He is) concerned over you, and to the believers is **kind, merciful** (Al-Tawba, 9: 128).

121. **Al-Ghaniy**: The Rich, the Free of Need, the Self-Sufficient **الْغَنِيُّ**

"Al-Ghaniy" (The Rich, The Free of Need, the Self-Sufficient) is an adjectival name, derived from the verb "ghaniya," which means to become sufficient, to become wealthy, to increase in wealth, and to possess more than what is needed.

As a Good Name of Allah, "Al-Ghaniy" means that He, praise to Him, is the Free of Need, the Self-Sufficient, and the Richest in His Dominion, as He owns it, with whatever and whoever are therein. He gives away whatever He wills to whoever He wills, in a generosity which is not matched by anybody else. Though He is in no need of anybody in the worlds, He likes for His creations to believe in Him and to acknowledge the countless favors He bestows on them. Likewise, He does not like it when His creations disbelieve in Him and become ungrateful, by denying His countless favors He gives them.

This Good Name of Allah was mentioned **eight times** in the Holy Quran, **with** the definite article (Al). It came with another Good Name of His, "**Dthu Al-Ra'hma**" (Possessor of Mercy), as a confirmation of His

mercy to His creations, though He is in no need for them. He is Capable of destroying whoever He wills of His creations and replace them with others, on this Earth (Al-An'am, 6: 133). He does not need to have a son, as He owns "whatever is in the heavens and whatever is in the Earth" (Yoonus, 10: 68). He commanded people to give charities, to help the needy among them, then to be rewarded by Him, for their good deeds. However, those who become miserly, will be deprived of His rewards in the hereafter (Mu'hammed, 47: 38).

وَرَبُّكَ **الْغَنِيُّ** ذُو الرَّحْمَةِ ۚ إِنْ يَشَأْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ (الْأَنْعَامُ ، 6: 133).

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحَانَ ۗهُوَ **الْغَنِيُّ** ۗ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا ۗ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (يُونُسُ ، 10: 68).

هَا أَنْتُمْ هُوَ لِأَنْ تَدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ ۗ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنِ نَفْسِهِ ۗ وَاللَّهُ **الْغَنِيُّ** وَأَنْتُمْ الْفُقَرَاءُ ۗ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ (مُحَمَّدٌ ، 47: 38).

And your Lord is **the Free of Need**, the Possessor of Mercy. If He wills, he can do away with you and give succession after you to whomever He wills, just as He produced you from the descendants of another people (Al-An'am, 6: 133).

They have said, "Allah has taken a son." Exalted is He; He is **the Free of Need**. To Him belongs whatever is in the heavens and whatever is in the Earth. You have no authority for this (statement). Do you say about Allah that which you do not know? (Yoonus, 10: 68).

Here you are, those invited to spend in the cause of Allah, but among you are those who withhold (out of stinginess). And whoever withholds only withholds (God's reward) from himself; and Allah is **the Free of Need**, while you are the needy. And if you turn away, He will replace you with another people; then, they will not be the likes of you (Mu'hammed, 47: 38).

This Good Name of Allah, "**Al-Ghaniy**," came in **five more verses** with another Good Name of His, "**Al-Hameed**" (the Praiseworthy), as a reminder to His creations that He, praise to Him, is worthy of praise and thanks, for His countless favors on them, though He is Free of Need to them, as He owns "what is in the heavens and what is on the Earth (Al-Haj, 22: 64; Luqman, 31: 26). However, it is people who are in need of Him (Fatir, 35: 15). He made it possible for them to get what they need of food and raw materials from of the earth. In return, they should not be stingy or enjoining upon each-other stinginess (Al-Hadeed, 57: 24). The true believers are those who acknowledge the favors of Allah and praise Him for that, as Ibrahim (Abraham), pbuh, and the believer with him did (Al-Mumta'hina, 60: 6).

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنَّ اللَّهَ لَهُوَ **الْغَنِيُّ الْحَمِيدُ** (الْحَجُّ ، 22: 64).

بِاللَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ إِنَّ اللَّهَ هُوَ **الْغَنِيُّ الْحَمِيدُ** (الْفُؤَادُ ، 31: 26).

يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ ۗ وَاللَّهُ هُوَ **الْغَنِيُّ الْحَمِيدُ** (فَاطِرٌ ، 35: 15).

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۗ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ **الْغَنِيُّ الْحَمِيدُ** (الْحَدِيدُ ، 57: 24).

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ ۗ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ **الْغَنِيُّ الْحَمِيدُ** (الْمُمْتَحِنَةُ ، 6: 60).

To Him belongs what is in the heavens and what is on the Earth. And indeed, Allah is **the Free of Need, the Praiseworthy** (Al-'Haj, 22: 64).

To Allah belongs whatever is in the heavens and the Earth. Indeed, Allah is **the Free of Need, the Praiseworthy** (Luqman, 31: 26).

O people (humankind), you are those in need of Allah, while Allah is **the Free of Need, the Praiseworthy** (Fatir, 35: 15).

(Those) who are stingy and enjoin upon people stinginess. And whoever turns away, then indeed, Allah is **the Free of Need, the Praiseworthy** (Al-'Hadeed, 57: 24).

There has certainly been for you in them an excellent pattern for anyone whose hope is in Allah and the Last Day. And whoever turns away - then indeed, Allah is **the Free of Need, the Praiseworthy** (Al-Mumta'hina, 60: 6).

This Good Name of Allah came in **eleven more verses, without** the definite article (Al), "**Ghaniy**." It came **five times** with another Good Name of His, "**Hameed**" (Praiseworthy), as a reminder that Allah, praise to Him, is worthy of praise and thanks, for His countless favors He bestows on His creations, though He is Free of Need to them. It follows that they should observe His command of spending from the good (not defective) things which they earn and from that which He has produced for them from the earth. However, if they do not observe His command, they only cause harm to themselves, as He is Free of Need, and He is praised by believers (Al-Nisa, 4: 131). Thus, Allah, praise to Him, commanded Muslims, and the People of the Book before them, to be righteous, to avoid His punishment. However, if they disbelieve, Allah is Free of Need, and He is praised by believers elsewhere, in the heavens and on the Earth (Al-Nisa, 4: 131).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ
وَأَنتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (البقرة ، 2: 267).

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ تَكْفُرُوا
فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا (النساء ، 4: 131).

O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the Earth. And do not aim toward the defective therefrom, spending (from it), while you would not take it, except with closed eyes. And know that Allah is **Free of Need, Praiseworthy** (Al-Baqara, 2: 267).

And to Allah belongs whatever is in the heavens and whatever is on the Earth. And We have instructed those who were given the Scripture before you and yourselves to (be righteous, to avoid the punishment of) Allah. But if you disbelieve, then, to Allah belongs whatever is in the heavens and whatever is on the Earth. And ever is Allah **Free of Need, Praiseworthy** (Al-Nisa, 4: 131).

This Good Name of Allah, "**Ghaniy**," was also mentioned together with the Good Name of His, "**Hameed**" (Praiseworthy), in the context of mentioning the story of the Children of Israel, whom He saved from Pharaoh. Instead of thanking and worshipping Him, they worshipped the golden calf, during the absence of Moosa (Moses), pbuh. Thus, when he returned, he told them that Allah, praise to Him, is Free of Need to them, and to all residents of the Earth (Ibraheem, 14: 8). So, whoever thanks Allah for His favors, is in fact doing that for his own benefit (Luqman, 31: 12). However, those who disbelieve in Allah and reject His Messages, sent to them through His Messengers, will be punished, and He does not need them, as He is "Free of Need" and He is praised by believers everywhere, in the heavens, on the Earth, and between them (Al-Taghabun, 64: 6).

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ **لَغَنِيٌّ حَمِيدٌ** (إِبْرَاهِيمُ ، 14 : 8).

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ **غَنِيٌّ حَمِيدٌ** (الْقَمَانُ ، 31 : 12).

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾ ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَعَالُوا أَتْسَرُّ يَهُدُونَنَا فَكَفَرُوا وَتَوَلَّوْا ۗ وَاسْتَعْنَى اللَّهُ ۖ وَاللَّهُ **غَنِيٌّ حَمِيدٌ** ﴿٦﴾ (التغابن ، 64 : 6).

And Moosa (Moses) said: "If you should disbelieve, you and whoever is on the Earth entirely, indeed, Allah is **Free of Need, Praiseworthy** (Ibraheem, 14: 8).

And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for (the benefit of) himself. And whoever denies (His favor, then indeed, Allah is **Free of Need, Praiseworthy** (Luqman, 31: 12).

Has there not come to you the news of those who disbelieved before? So, they tasted the bad consequence of their affair, and they will have a painful punishment. (5) That is because their messengers used to come to them with clear evidences, but they said: "Do human beings guide us?" And they disbelieved and turned away. And Allah dispensed (was not in need of them), and Allah is **Free of Need, Praiseworthy** (6) (Al-Taghabun, 64: 6).

This Good Name of Allah was also mentioned once with **another** Good Name of His, "**Haleem**" (**Forbearer**), to show that Allah, praise to Him, is a Forbearer towards His creations though He is Free of Need to them. It came in the context of the command of Allah to believers, not to follow what they spend in the way of Allah with humiliating reminders, or insults. In return, they will be rewarded by their Lord, and there will be no fear concerning them, nor will they grieve (Al-Baqara, 2: 262). However, Allah, praise to Him, is Free of Need (and) Forbearing (Al-Baqara, 2: 262-263). In addition, it came with a **third** Good Name of Allah, "**Kareem**" (**Generous**), Who gives His worshippers much more than they ask Him for. One example of His generosity was giving Sulayman (Solomon) powers which no human sovereign has ever got, which was the service of nonhumans. One of them, who had knowledge from the Book, was able to bring the throne of the Queen of Saba (Sheba), in a glimpse of an eye. So, when Sulayman saw it in front of him, he knew that it was a test for him, to thank Allah or deny His favors on him. He opted for thanking his Lord, Who is Free of Need and Generous (Al-Naml, 27: 40).

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدَىٰ ۗ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾ ﴿٢٦٣﴾ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ ۗ وَاللَّهُ **غَنِيٌّ حَلِيمٌ** ﴿٢٦٣﴾ (البقرة ، 262-263).

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رآه مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ ۖ أَمْ أَكْفُرُ ۗ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ رَبِّي **غَنِيٌّ كَرِيمٌ** (النمل ، 27 : 40).

Those who spend their wealth in the way of Allah, and then do not follow up what they have spent with (humiliating) reminders, or insults will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve. (262) Kind speech and forgiveness are better than charity followed by insults. And Allah is **Free of Need, Forbearing** (263) (Al-Baqara, 2: 262-263).

Said the one who had knowledge from the Book: "I will bring it to you before your glance returns to you." And when (Sulayman, Solomon) saw it settled (placed) before him, he said, "This is from the favor of my Lord, to test me whether I will be grateful or ungrateful. And whoever is grateful, his gratitude is only for (the

benefit of) himself. And whoever is ungrateful, then indeed, my Lord is **Free of Need, Generous**" (Al-Naml, 27: 40).

Finally, this Good Name of Allah, "Ghaniy" came in the context of the confirmation that Allah, praise to Him, is not only Free of Need to humans, but also to the worlds, including all of His creations in the heavens, the Earth, and in between them (Al-Shu'ara, 26: 23-24). However, He does not approve for His worshippers to be ungrateful to Him. Instead, He approves for them to thank Him for His favors (Al-Zumar, 39: 7). Thus, He commanded His worshippers, who are capable, to make the pilgrimage to His House, in Makkah. If they do, they win His contentment and His rewards, but if some among them do not, He is Free of Need to the worlds, including them (Al-i-'Imran, 3: 97). This means that "whoever strives only strives for (the benefit of) himself" (Al-'Ankaboot, 29: 6). Allah, praise to Him, is the One Who enriches and suffices with possessions whoever He wills among His creations (Al-Najm, 53: 48). However, this does not decrease anything from what He owns, as He is the Owner of the Dominion, the High, the Great.

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَاهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ
ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (الزُّمَرُ ، 39: 7).

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۗ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۗ وَمَنْ كَفَرَ
فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ (آلِ عِمْرَانَ ، 3: 97).

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۗ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ (الْعَنْكَبُوتُ ، 29: 6).

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ (النَّجْمُ ، 53: 48).

If you disbelieve, indeed, Allah is **Free of Need to you**. And He does not approve for His worshippers disbelief. And if you are grateful, He approves it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the chests (Al-Zumar, 39: 7).

In it (Al-'Haram Masjid in Makkah) are clear signs, (such as) the standing place of Ibraheem (Abraham). And whoever enters it shall be safe. And (due) to Allah from the people is a pilgrimage to the House, for whoever is able to find thereto a way. But whoever disbelieves, then indeed, Allah is **Free of Need to the worlds** (Al-i-'Imran, 3: 97).

And whoever strives only strives for (the benefit of) himself. Indeed, Allah is **Free of Need to the worlds** (Al-'Ankaboot, 29: 6).

And that it is He, Who **enriches** and **suffices** (Al-Najm, 53: 48).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Al-Ghaniy Al-'Hameed" (O Allah, You the Free of Need, the Praiseworthy), I am asking You to bestow on me of Your favors that suffices me, so I do not ask anybody else. You are Free of Need, but we are in need to You. Guide us to do the good deeds, using the allowed (halal) ways of earning provision, and of keeping the body, the nafs (the decision-making part of the soul), and the children safe. You are the Most Merciful.

Nobody should be named with this Good Name of Allah, "Al-Ghaniy," or "Ghaniy," with the definite article (Al), or without it, as He is Free of Need to anybody, and nobody can match Him in the favors He gives away to His creations, all of them. However, a boy can be named as "Abdul Ghaniy" (worshipper of the Free of Need), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to be thankful and grateful to their Lord, Allah, praise to Him, for the countless favors He bestows on them. They should also acknowledge the favors given to them by others and thank them for their generosity. Moreover, they should be generous to those who are in need to them. Thus doing, they follow the path of Allah, the Free of Need, Who gives away His favors to His creations though He does not need anything from them. Anyway, the needy have a known right in the wealth of those who are better off, as we learn from the Holy Quran:

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ (المعارج ، 70 : 24-25).

And those within whose wealth is a known right (24) For the petitioner and the deprived - (25) (Al-Ma'arij, 70: 24-25).

The Messenger of Allah, pbuh, also commanded that those who have wealth should give of it to those who do not have it. He said: "Those who have (own) extra animals should give of them to those who do not have animals, and those who have extra food should give of it to those who do not have food." 159

122. **Noor Al-Samawat wa Al-Ardh** (pronounced as noorus samawati wal ardh):

Light of the Heavens and the Earth نُورُ السَّمَاوَاتِ وَالْأَرْضِ

"Noor Al-Samawat wa Al-Ardh" (Light of the Heavens and the Earth) is an adjectival compound name composed of three words. The first is "Noor" (Light), which is an adjectival name, derived from the verb "nara," meaning to make something evident, clear, can be seen, and can be understood. By adding the other two words, this Good Name of Allah means that He, praise to Him, is the "Light of the Heavens and the Earth," Who made it clear, evident, and understood to whoever dwells therein that He exists, as the Only One God. He also has guided them to know His straight path. More important is that He, praise to Him, has stated that He is "Light." However, His light is not as the lights known to His creations, as "there is nothing like Him" (Al-Shoora, 42: 11).

This **compound** Good Name of Allah was mentioned **once** in the Holy Quran, at the beginning of Ayatun Noor (the Verse of Light), which gives an example that explains its meaning. It mentions that Allah, praise to Him, is "Light upon Light," which means that He is the "Light" of the Heavens and the Earth, and He is the "Light," Which guides His creations to His right path, through His messages to them (Al-Noor, 24: 35).

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِثْلِهَا فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (النُّورُ ، 24 : 35).

Allah is (the) Light of the Heavens and the Earth. The similitude of His Light is as a Niche, within which is a Lamp. The Lamp is in a glass (container). The glass (container) is like a bright planet. The light (of the lamp) is produced by fire from a blessed olive tree (oil), which is neither of the east nor of the west, whose oil would almost illuminate, without being touched by fire. Light Upon Light! Allah guides to His Light whom He wills. And Allah gives examples for people (as illustration), and Allah is Knowledgeable of everything (Al-Noor, 24: 35).

Meanings of this Good Name of Allah are more explained by looking at the details of this example, and from what the three renowned interpreters, may Allah reward them for their works, mentioned about it, as follows:

Allah is (the) Light of the Heavens and the Earth: Allah is (the) Light of the Heavens and the Earth and the Guidance for those who dwell in them. The Prophet, pbuh, also told us about this Good Name of Allah.

He was asked if He saw Allah when he ascended above the Seventh Heaven, during his Night Journey (Al-Isra wal Mi'raj). He answered: "I saw Light". ¹⁶⁰

The similitude of His Light is as a Niche, within which is a Lamp: The example of God's Light is like a lamp placed in a niche, a recess in a wall, which keeps its light concentrated, not dispersed.

The Lamp is in a glass (container): The glass container allows seeing the lamp light, focuses it, and protects it from being extinguished by wind. It is noteworthy that the current electric lamps are also covered with glass containers.

The glass (container) is like a bright planet: The glass containing the lamp appears as a bright planet, as its atmosphere reflects the sunlight. So, we see it glittering.

(The light of the lamp) is produced by fire from a blessed olive tree: The olive tree has been honored by being mentioned here in verse 24: 35 and in 5 other verses of the Holy Quran. It is a blessed tree for the many benefits it provides people with, such as oil for cooking, lighting, massaging skin, and feeding hair roots. Its beans are also delicious after processing. Finally, the bean seeds are used as firewood for cooking and heating purposes. ¹⁶¹

which is neither of the east nor of the west: This means that the blessed tree is growing in the best location of the oil grove. It is in the middle, in a clear distance from other trees. This provides it with several benefits, such as sunlight all day, sufficient quantities of air, and enough nutrients from the soil. Consequently, these benefits enable it from producing the best of oil. If it were located at the eastern or western sides of the grove, it would not have been enjoying these benefits, and as a result, would not have been able to produce the best of oil.

whose oil would almost illuminate, without being touched by fire: Due to its ideal location and the related benefits it gets therein, this blessed tree produces the purest of oil, which almost illuminates, even without being touched by fire.

Light Upon Light: This is a reference to the light of the fire and the light of the oil together, as interpreted by Mujahid and Al-Suddi, mAbpwt both. However, other interpreters added that it is guidance from Allah upon the effort from the believer to learn the Holy Quran and apply it.

Allah guides to His Light whom He wills: His Light is His Message of Islam to humanity, which was revealed through His Messengers and was completed by the Holy Quran, through the Seal of all Messengers of Allah, Muhammed, pbuh.

Allah, praise to Him, guides to His Light whom He wills, particularly those who believe in Him and do good deeds, follow His commands, and turn back to Him. He will guide them, illuminating their path with His Light. However, He does not guide the wrongdoers, those who are disobedient to Him, disbelievers, and those who insist on their disbelief of Him. ¹⁶²

And Allah gives examples for people (as illustration. So, they can understand).

and Allah is knowledgeable of everything (Al-Noor, 24: 35).

The whole verse can be interpreted as the Light of God, as Ibn 'Abbas, may Allah be pleased with him and his father, said, or as the Light of the believer, as the three scholars also mentioned. Thus, God's Light is guidance to the believers, assuring them and reinforcing their faith to worship Him. It is like a lamp in a niche. The lamp here is the heart of the believer, which has been lit with faith, and with learning the Holy

Quran and the Sunna. These represent the sources of guidance to faith in Allah for the believer, just like the good, pure oil as the source for the fire in the lamp and the produced light from it. So, the result is "light upon light."

Al-Qurtubi added that Allah, praise to Him, described the Holy Quran as a "Clear Light" in Verse 174 of Surat Al-Nisa (Chapter 4) of the Holy Quran. He also described His Last Messenger, Mu'hammed, pbuh, as a "Light" (Al-Ma-ida, 5: 15). Thus, a believer is guided by the Light of the Holy Quran and the Light of the His Messenger, Mu'hammed, pbuh, (his Sunna). He further said that the Light of Allah in the heart of a believer is like the pure oil, which is about to illuminate (give light) even without being touched by fire. As a believer learns more and more of the truth from the Holy Quran, his/her faith is reinforced, like the light of the olive oil when it is touched by fire; hence, it is "Light upon Light."

Al-Qurtubi also mentioned the interpretation of "Light upon Light" by Ibn 'Abbas, who said that it is a reference to the good deeds of a believer, reflecting his/her faith in Allah. Mujahid and Al-Suddi, mAbpwt, said that it means the Light of Allah and the light of the lamp, or the light of fire and the light of the oil, or the light of the Holy Quran and the light of faith together. Ubay Bin Ka'b interpreted it as light in the believer's speech, deeds, death, and resurrection. His/her heart is as pure in faith as the purity of the light reflected on a planet, making it beautifully bright.

In conclusion, **Ayatun Noor (the Verse of Light, 24: 35)** ends with the statement that Allah, praise to Him, is "Light Upon Light." He is the Light of the Heavens and the Earth. He is also the "Light" of guidance for His worshippers, through His Messages to them, which He completed by revealing the Holy Quran, through the Seal of His Messengers, Mu'hammed, pbuh.

Meanings of this Good Name of Allah, as mentioned in the Holy Quran and the 'Hadith:

First, Allah is (the) **Light of the Heavens and the Earth** (Al-Noor, 24: 35), the Earth will shine by **His Light on the Day of Judgment** (Al-Zumar, 39: 69), and **His veil is the Light**, which shields His creations, who would otherwise be burned, as stated in the following verses and 'Hadith: ¹⁶³

أولاً: "الله نُورُ السَّمَاوَاتِ وَالْأَرْضِ" (النُّورُ ، 24 :35).

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ (الرُّمَّ ، 39 :69).

Allah is (the) **Light** of the Heavens and the Earth (Al-Noor, 24: 35).

And **the Earth will shine with the light of its Lord**, and the record (of deeds) will be placed, and the Prophets and the witnesses will be brought, and it will be judged between them in truth, and they will not be wronged (Al-Zumar, 39: 69).

Second, the Light of Allah is Islam, His Message of Guidance to humanity, His true religion, as stated in the following Holy Quran verses:

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِإِسْلَامٍ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ ۗ فَوَيْلٌ لِلْفَاسِقِينَ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ ۗ أَوْلَٰئِكَ فِي ضَلَالٍ مُّبِينٍ (الرُّمَّ ، 39 :22).

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾ (التَّوْبَةُ ، 9 :32-33).

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُنِيرٌ نُّورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ (الصَّفِّ ، 61 : 8).

And **the Earth will shine with the light of its Lord**, and the Book (record of deeds) will be placed, and the prophets and the witnesses will be brought, and it will be judged between them in truth, and they will not be wronged (Al-Zumar, 39: 69).

So, whom Allah opens his chest (heart) to Islam, he is upon **a light from his Lord**. Then, woe to those whose hearts are hardened against the remembrance of Allah. Those are in manifest wandering (Al-Zumar, 39: 22).

They want to extinguish **the light of Allah** with their mouths. (However) Allah will not allow but that **His light** be perfected, although the disbelievers dislike it. (32) It is He who has sent His Messenger with guidance and the religion of truth, to manifest it over all religion, although those who associate others with Allah dislike it (33) (Al-Tawba, 9: 32-33).

They want to extinguish **the light of Allah** with their mouths, but Allah will perfect **His light**, although the disbelievers dislike it (Al-Saff, 61: 8).

Third, the former Messages of Allah, such as the Tawrah and the Injeel (the Old Testament and the New Testament) **were light and guidance** to the Prophets and people, and admonition to the righteous, as stated in the following verses:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا (المائدة ، 5 : 44).

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ (الأنعام ، 6 : 91).

وَقَفَّيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَأَتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ (المائدة 5 : 46).

Indeed, We sent down the Torah, in which (there) was **guidance and light**. The prophets who submitted (to Allah) judged by it (Al-Ma-ida, 5: 44).

And they did not appraise Allah with true appraisal when they said: "Allah did not reveal to (any) human being anything." Say (to them): "Who revealed the Book that Moses brought, as **light and guidance** to the people? (Al-An'am, 6: 91).

And following in their footsteps, We sent Jesus, the son of Mary, confirming that which was between his hands, of the Towrah (Torah); and We gave him the **Injeel** (the **Gospel**), in which was **guidance and light** and confirming that which was between his hands, of the Towrah (Torah), and **guidance and admonition** for the righteous (Al-Ma-ida, 5: 46).

Fourth, the Holy Quran is light and clear Book, with which Allah, praise to Him, **guides** whoever He wills of His creations, as stated in the following verses:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا (النساء ، 4 : 174).

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ (المائدة 5 : 15).

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ (الأعراف ، 7 : 157).
 وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۗ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ
 مِنْ عِبَادِنَا ۗ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ (الشورى ، 42 : 52).
 فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (التَّعَابُثُ ، 64 : 8).

O people (humankind), there has come to you a proof from your Lord, and We have sent down to you a **clear light** (Al-Nisa, 4: 174).

O People of the Book (Jews and Christians), there has come to you Our Messenger, making clear to you much of what you used to conceal of the Book (the Scripture) and overlooking much. There has come to you from Allah **a light and a clear Book** (Al-Ma-ida, 5: 15).

So, those who have believed in him, honored him, supported him, and followed **the light**, which was sent down with him, they are the successful (Al-A'raf, 7: 157).

And thus, We have revealed to you a soul (inspiration) of Our command. (Before that), you did not know what the Book is, and (what) the faith is, but We have made it (the Holy Quran) **a light by which We guide** whom We will of Our worshippers. And indeed, (O Muhammad), you guide to a straight path (Al-Shoora, 42: 52).

So, believe in Allah and His Messenger, and **the light**, which We have sent down. And Allah is Acquainted with what you do (Al-Taghabun, 64: 8).

Meanings of this Good Name of Allah, as mentioned by the three renowned interpreters of the Holy Quran:

Al-Tabari interpreted God's description of Himself as "**Light** of the Heavens and the Earth," as "**the Guide** for those dwelling in the heavens and the Earth. They are guided to the truth by His Light, and they seek refuge in Him, to shield themselves from the confusion of misguidance."

Al-Tabari also mentioned some interpretations of the Prophet's Companions, mAbpwt, in support of his interpretation. He quoted **Ibn 'Abbas**, who said that "Allah, praise to Him, is (the) **Guide** to those who live in the heavens and the Earth." **Anas Bin Malik** also interpreted the **Light** of Allah as His **guidance**. **Ubay Bin Ka'b** said that Allah, praise to Him, "started this verse (24: 35) by mentioning **His Light**, then He mentioned the Light of believers." **Ibn Katheer** added the interpretation of **Al-Suddi**, who said that "the heavens and the Earth are lit up (brightened) by **His Light**."

In his interpretation, **Al-Qurtubi** mentioned that one way of praising Allah is saying that "**He has Light**. He is the One Who began (the creation) of all things, brought them into existence, and lit all of them up. However, He, praise to Him, is not one of the comprehended (known) lights," as some mistaken interpreters said. In addition, Al-Qurtubi mentioned the interpretations of **Mujahid** and **Al-Zuhri** that "**His Light**" should be understood as a way to explain God's capability, which lit up the heavens and the Earth, and settled their affairs. He also mentioned the interpretation of **Ibn 'Arafa**, **Al-Dha'hak**, and **Al-Quradthi** that Allah, praise to Him, is "the **lightener** of the heavens and the Earth." He quoted **Mujahid** in saying that "He is the **Disposer of affairs** in the heavens and the Earth," and quoted **Ubay Bin Ka'b**, **Al-Hasan**, and **Abu Al-Aaliya** that Allah, praise to Him is the "**Decorator** (Who decorated) the heavens and the Earth with the Sun, the Moon, and the stars, and the **Decorator** of the Earth with Prophets, scholars, and believers."

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Noorus samawati wal ardh" (O Allah, You are (the) Light of the heavens and the Earth), I am calling upon

You with what Your honored Messenger, pbuh, called upon You: "O Allah, **place a light** in my heart (to keep it pure), in my tongue (to make what I say clear and true), in my sight, in my hearing, on my right, on my left, above me, under me, in front of me, and behind me. (O Allah) Place a light in my nafs (the self, the decision-making part of my soul), and make my light great." ¹⁶⁴

Nobody should be named with this compound Good Name of Allah, as He is alone the "Light of the heavens and the Earth," who showed His creations dwelling therein His manifestations about His oneness and Godhood and guided them to His straight path. Further, this compound Good Name of Allah should be kept as it is, without dividing it, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to illuminate, guide, and admonish those around them, and whoever they can reach. They should tell the truth, encourage others to do so, give sound advice, and give assistance, as much as they can.

123. **Al-Warith: The Inheritor** **الْوَارِثُ**

"Al-Warith" (The Inheritor) is an adjectival name, derived from the verb "waritha," which means to legally get wealth and possessions of a deceased relative. As a Good Name of Allah, it means that He, praise to Him, is the One Who inherits the heavens and the Earth, after the death of His creations therein, at the end of this lower life.

This Good Name of Allah was mentioned **twice** in the Holy Quran, in the **honorific plural form**, as a glorification of Allah, praise to Him. It came in the context of reminding His creations that He is the One Who gives life and causes death, and that He is ultimately the Inheritor of the heavens and the Earth, after the death of whoever lives therein (Al-'Hijr, 15: 23). It also came with mentioning that He is the Inheritor of the villages, which He destroyed for being ungrateful for the favors He gave to their dwellers (Al-Qasas, 28: 58).

وَأِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ **الْوَارِثُونَ** (الْحَجْرُ ، 15 : 23).

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَتِلْكَ مَسَاكِينُهُمْ لَمْ تَسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ **الْوَارِثِينَ** (الْقَصَصُ ، 28 : 58).

And indeed, it is We who give life and cause death, and **We are the Inheritors** (Al-'Hijr, 15: 23).

And We destroyed many cities, (like the one which) turned unappreciative of its livelihood, and those are their dwellings, uninhabited after them, except briefly. And it is **We who were the Inheritors** (Al-Qasas, 28: 58).

وقد ذَكَرَ لَنَا رَبُّنَا ، تَبَارَكَ وَتَعَالَى ، أَنَّهُ سَيَرَتْ الْأَرْضَ وَمَنْ عَلَيْهَا (مَرْيَمُ ، 19 : 40). وعندما يرجعُ إِلَيْهِ خَلْقُهُ لِلْحِسَابِ فِي الْيَوْمِ الْآخِرِ ، فَإِنَّهُ سَيَسْأَلُهُمْ " لِمَنْ **الْمُلْكُ** الْيَوْمَ " ، فلا يستطيع أحدُ الإجابةَ. فيجيبُ هُوَ: " **لِلَّهِ** الْوَاحِدِ الْقَهَّارِ (غَافِرُ ، 40 : 16).

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ (مَرْيَمُ ، 19 : 40).

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنْ **الْمُلْكُ** الْيَوْمَ **لِلَّهِ** الْوَاحِدِ الْقَهَّارِ (غَافِرُ ، 40 : 16).

Indeed, it is We who **will inherit the earth and whoever is on it**, and to Us they will be returned (Maryam, 19: 40).

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

This name was also mentioned in reference to believers, who were described by their Lord as “the inheritors,” who will inherit Al-Firdaws (Paradise), and will abide therein eternally (Al-Muminoon, 23: 1-11). It also came with a promise from Allah, praise to Him, to empower the weakened (oppressed) on Earth, by making them its inheritors (Al-Qasas, 28: 58).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ **الْمُؤْمِنُونَ** ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ **الْوَارِثُونَ** ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ (المؤمنون ، 23: 1-11).

وَنُرِيدُ أَنْ نَمُنَّ عَلَىٰ الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ **الْوَارِثِينَ** (القصص ، 28: 5).

In the Name of Allah, the Beneficent, the Merciful

Certainly, **the believers** have succeeded: (1) Those who are humble in their prayers (2) And those who turn away from nonsense (3) And those who do (give) zakat (4) And those who guard their private parts (5) Except from their wives or those their right hands possess, for indeed, those will not be blamed - (6) But whoever seeks beyond that, then those are the transgressors - (7) And those who are to their trusts and their promises attentive (8) And those who carefully maintain their prayers - (9) Those are **the inheritors** (10) Who will **inherit** al-Firdaus (Paradise). They will abide therein eternally (11) (Al-Muminoon, 23: 1-11).

And We wanted to confer favor upon those who were weakened (oppressed) in the land and make them leaders and make them **inheritors** (Al-Qasas, 28: 58).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta warithus samawati wal ardh” (O Allah, You are the Inheritor of the heavens and the Earth): I am asking You of what Your honored Messenger, Ibraheem (Abraham), pbuh, asked You:

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾ وَاجْعَلْنِي مِنْ **وَرَثَةِ** جَنَّةِ النَّعِيمِ ﴿٨٥﴾ (الشعراء 26: 83-85).

My Lord, grant me wisdom (knowledge and the best way to use it) and join me with the righteous. (83) And make me a reputation of honor among later generations. (84) And make me among the **inheritors** of the Garden of abundant luxury (Paradise) (85) (Al-Shu'ara, 26: 83-85).

Nobody should be named with this Good Name of Allah, “Al-Warith,” in its singular form, or honorific plural form, as it represents His uniqueness of being the Inheritor of the heavens and the Earth. However, a boy can be named as “Abdul Warith” (worshipper of the Inheritor), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah, by doing their best to live by the conditions, which Allah, praise to Him, mentioned in His description of the believers who will inherit Paradise and abide therein eternally (Al-Muminoon, 23: 11).

The Messenger of Allah, pbuh, urged us to give away in charity, during this life, before we die, which allows us to get a lasting reward in the hereafter. However, what people leave after their death is going to be controlled by the inheritors, who will spend it as they wish. He, pbuh, said:

“The worshipper (of Allah) says: My wealth, my wealth. In fact, he has three things from his wealth: Spending of it on what he eats, which decreases it, (spending of it) on what he dresses, which wears it out, and (Spending of it) on what he gives away as charity, which lasts (as he will be rewarded for it in the hereafter). Then, he will be gone (from this life), leaving the rest of it to other people.”¹⁶⁵

124. **Khayr Al-Waritheen** (pronounced as khayrul waritheen): The Best of Inheritors **خَيْرُ الْوَارِثِينَ**

"Khayr Al-Waritheen" (The Best of Inheritors) is an adjectival compound name, composed of two words. The first is "Khayr," which is a comparative adjectival name derived from the verb "khaara," meaning to choose something as better, more beneficial, and wiser. Thus, "khayr" means "better" in dual comparisons, and "best" in superlative comparisons. The second word, "Al-Waritheen" (the Inheritors), is an adjectival name, in the honorific plural form, as a glorification of Allah, derived from the verb "waritha," which means to legally get wealth and possessions of a deceased relative.

Thus, as a Good Name of Allah, "Khayr Al-Waritheen," means that He, praise to Him, is the One Who is the Best of Inheritors. Not only He inherits the heavens and the Earth, after the death of His creations therein, but He also prepares that inheritance to be the best reward for His worshippers, who have believed in Him and who have been righteous, during their lower lifetime.

This compound Good Name of Allah was mentioned **once** in the Holy Quran, in the honorific plural form, **with** the definite article (Al). It came in the context of the story of Zakariya (Zechariah), pbuh, who called upon his Lord, with this Name, to grant him a son, to inherit him, despite being an old man with a barren wife (Maryam, 19: 1-6). So, Allah, praise to Him, answered his call, by repairing (curing) his wife for him, and by giving him his son, Ya'hya (John), pbuh (Al-Anbiya, 21: 89-90).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كهيعص ﴿١﴾ ذَكَرْتُ رَحْمَتَ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴿٢﴾ إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾ **يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾** (مَرْيَمَ ، 19: 1-6).

In the Name of Allah, the Beneficent, the Merciful

Kaf, Ha, Ya, 'Ayn, Sad. (1) (This is) a mention of the mercy of your Lord to His worshipper Zakariya (Zechariah) (2) When he called upon his Lord, (in) a private supplication. (3) He said: "My Lord, indeed my bones have weakened, and my head has filled with white (hair), and never have I been in my supplication to You, my Lord, wretched (unhappy). (4) And indeed, I fear (for) my dependents after me, and my wife has been barren. So, grant me from Yourself an heir (5) Who inherits me and inherits from the family of Ya'qoob (Jacob). And make him, my Lord, pleasing (to You)" (6) (Maryam, 19: 1-6).

وَرَكْرِيًّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۗ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾ (الأنبياء ، 21: 89-90).

And (mention) Zakariya (Zechariah), when he called upon his Lord: "My Lord, do not leave me alone (with no heir), while you are **the Best of Inheritors**." (89) So, We responded to him, and We gave to him Ya'hya (John), and repaired (cured) for him his wife. Indeed, they used to hasten in (doing) good deeds, and to supplicate Us in love and awe, and they were to Us humbly submissive. (90) (Al-Anbiya, 21: 89-90).

Several verses of the Holy Quran explain some of the meanings of this Good Name of Allah. As such, "Khayr Al-Warithen" means that He, praise to Him, is the Best and Most Beneficial to His creations as Inheritor of the heavens and the Earth, after their death. He told us that He has prepared Paradise, which is as wide as the heavens and the Earth, for the righteous among them (Al-i-'Imran, 3: 133; Maryam, 19: 61-63). He has confirmed that meaning again, saying that it will be for those who have believed in Allah and His messengers (Al-'Hadeed, 57: 21; Al-Zukhruf, 43: 68-72).

Thus, Allah, praise to Him, is the Best of Inheritors of the heavens and the Earth, by preparing them to be the best destination for the righteous believers. There is nothing which is better or more beneficial for them than finding out that what they left behind during their lower life has been changed to become His Paradise, in which they will see what their eyes will be happy to see (Al-Sajda, 32: 17). He, praise to Him, said: "I have prepared for my good worshippers (in Paradise), what no eye has ever seen, no ear has ever heard, and no human has ever imagined," as the Messenger of Allah, pbuh, said. ¹⁶⁶

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (آلِ عِمْرَانَ ، 3: 133).
سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۗ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (الْحَدِيدُ ، 57: 21).

And hasten to forgiveness from your Lord and a **Garden** (Paradise), as wide as the heavens and Earth, prepared **for the righteous** (Al-i-'Imran, 3: 133).

Race toward forgiveness from your Lord and a **Garden** (Paradise) whose width is like the width of the heavens and the Earth, prepared **for those who believed** in Allah and His messengers. That is the favor of Allah, which He gives to whom He wills, and Allah is the Possessor of Great Favors (Al-'Hadeed, 57: 21).

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ۗ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ﴿٦١﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۗ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا ﴿٦٣﴾ (مَرْيَمُ ، 61-63).

(Therein are) gardens of perpetual residence, which the Beneficent has promised His worshippers in the unseen. Indeed, His promise has ever been coming. (61) They will not hear therein any nonsense, only (greetings of) peace, and they will have their provision therein, morning and afternoon. (62) That is **Paradise, which We give as inheritance to those of Our worshippers** who were righteous. (63) (Maryam, 19: 61-63).

يَا عِبَادِ لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۖ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾ (الزخرف ، 43 : 68-72).

(Allah will say): "O My worshippers, no fear will there be concerning you this Day, nor will you grieve, (68) (You) **who believed** in Our verses and were **Muslims**. (69) Enter Paradise, you and your spouses, delighted." (70) Circulated among them will be plates and cups of gold. And therein is whatever the selves (self is part of a soul) desire and (what) delights the eyes, and you will abide therein eternally. (71) And that is **Paradise** which you are made **to inherit** for what you used to do. (72) (Al-Zukhruf, 43: 68-72).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Khayrul Waritheen" (O Allah, You are the Best of Inheritors): I am asking You of what Your honored Prophet Zakariya (Zechariah), pbuh, asked You:

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ (الأنبياء ، 21 : 89).

My Lord! Do not leave me alone (with no heir), while you are the Best of Inheritors (Al-Anbiya, 21: 89-90).

Nobody should be named with this compound Good Name of Allah, "Khayr Al-Waritheen," as it represents His uniqueness of being the Inheritor of the heavens, the Earth, and His mandated creations. However, a boy can be named as "Abdul Warith" (worshipper of the Inheritor), as this Name represents a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah, by doing their best to live by the conditions, which Allah, praise to Him, mentioned in His description of the believers who will inherit Paradise and abide therein eternally (Al-Muminoon, 23: 11). They should also raise their children and educate them to become righteous believers. This is the best inheritance that they can leave behind, which leads to the best benefits and rewards, for them and for their children, in this life and in the hereafter.

125. **Khayr Al-Munzileen** (pronounced as **khayrul Munzileen**):

The Best of Accommodators, The Best of Descenders خَيْرُ الْمُنْزِلِينَ

"Khayr Al-Munzileen" (The Best of Accommodators, the Best of Descenders) is an adjectival compound name, composed of two words. The first is "Khayr," which is a comparative adjectival name derived from the verb "khaara," meaning to choose something as better, more beneficial, and wiser. Thus, "khayr" means "better" in dual comparisons, and "best" in superlative comparisons.

The second word, "Al-Munzileen" (the Accommodators), is an adjectival name, in the honorific plural form, as a glorification of Allah, derived from the verb "anzala," which means to accommodate someone, by providing him with what is needed. The verb "anzala" also means to cause something to descend from a higher place to a lower place.

Thus, as a Good Name of Allah, "Khayr Al-Munzileen" means that He, praise to Him, is the Best of Accommodators, as He provides His creations with the best and most beneficial accommodations during their lower life. This includes the guidance which He has descended (sent down) on them, through His Messengers and His Messages. It also includes accommodating His creations, by sending down water (rain) from the sky, which is necessary for their plant and animal food production.

In the hereafter, this Name refers to the honored status and the everlasting life, which Allah, praise to Him, has prepared for believers in His Paradise, which is described in the Holy Quran as a "lodging" for them (Al-Kahf, 18: 107).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْوَرْدِ نُزُلًا (الْكَهْفُ ، 18 : 107).

Indeed, those who have believed and done good deeds will have the Gardens of Paradise as a **lodging** (Al-Kahf, 18: 107).

This compound Good Name of **Allah** was mentioned **once** in the Holy Quran, in the context of mentioning the story of Noo'h (Noah), pbuh. Allah, praise to Him, saved him together with the believers, from the wrongdoing disbelievers, by instructing him to build the ship. As He and the believers were safe on the ship, the flood drowned the wrongdoing people. Then, Allah, praise to Him, enjoined Noo'h (Noah) to supplicate to Him, praising Him for saving him from the wrongdoers, and asking Him to **descend** him and the believers with him, **down** from the ship, to a **blessed place**, where they would be accommodated with what they need, as He is **“the Best of Accommodators”** (Al-Muminoon, 23: 28-29)

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾ وَقُلِ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾ (المؤمنون ، 23 : 28-29).

And when you have boarded the ship, you and those with you, then say, 'Praise to Allah who has saved us from the wrongdoing people.' (28) And say: “My Lord, descend me at a blessed place, and You are **the Best of Accommodators**“ (29) (Al-Muminoon, 23: 28-29).

The verbs **“anzala”** and **“nazzala,”** and their **derivatives** were mentioned **293 times** in the Holy Quran. Most of them came in reference to descending the Holy Quran and the former heavenly Books, for the guidance of humanity. This was followed by mentioning them in reference to descending water, from which Allah, praise to Him, made every living thing. In addition, these two verbs and their derivatives came with mentioning the favors, which Allah, praise to Him, descended on His creations generally, and on believers in particular. ¹⁶⁷

Thus, Allah, praise to Him, **descended** the **Holy Quran** (Al-Baqara, 2: 285; Al-An'am, 6: 114; Yoosuf, 12: 2), the **Towrah** and the **Injeel** (the Old and New Testaments) (Al-i-'Imran, 3: 3), the **guidance** to Ibraheem, Isma'il, Is'haq, Ya'coob, and the Descendants (Al-Baqara, 2: 136), three thousand **angels**, a reinforcement for the believers in the Battle of Badr (Al-i-'Imran, 3: 123-124), **manna** and **quails** to the Children of Israel (Al-Baqara, 2: 57), the **Table** spread with food on 'Eisa (Jesus), pbuh, and the Disciples (Al-Ma-ida, 5: 115), His **tranquility** (serenity) upon His Messenger and upon the believers (Al-Tawba, 9: 26), the **water**, which we drink, and from which Allah made every living thing (Al-Waqi'a, 56: 68-69), **iron**, wherein is great (military) might and benefits for the people (Al-'Hadeed, 57: 25), and the **grazing livestock**, from which humans have many benefits (Al-Zumar, 39: 6). ¹⁶⁸

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta **Khayrul Munzileen**” (O Allah, You are the Best of Accommodators, the Best of Descenders): I am asking You of what Your honored Messenger Noo'h (Noah), pbuh, asked You:

... رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ (المؤمنون ، 23 : 29).

... “My Lord, descend me at a blessed place, and You are the Best of Accommodators“ (29) (Al-Muminoon, 23: 29).

Nobody should be named with this compound Good Name of Allah, **“Khayr Al-Munzileen,”** as it represents His uniqueness of being **“the Best of Accommodators.”** Further, this compound Good Name of Allah should not be divided, but it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah, by doing their best to keep a close and continuous relationship with their Lord. They should call upon Him to help them, whenever they need to do or have something, as long as this is in accordance with His commands. They should also give people their rights and be just in dealing with them, following the example of Prophet Yoosuf (Joseph), pbuh, as mentioned in the Holy Quran:

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ ؕ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ (يوسف ، 59) :12.

And when he had furnished them with their supplies, he said: "Bring me a brother of yours from your father. Do you not see that I give full measure and that I am **the best of accommodators**? (Yoosuf, 12: 59).

126. Faliq Al-Isba'h (pronounced as faliqul isba'h): Cleaver (Splitter) of the Daybreak **فَالِقُ الْإِصْبَاحِ**

"Faliq Al-Isba'h" (Cleaver (Splitter) of the Daybreak) is an adjectival compound name, composed of two words. The first is "Faliq," which is an adjectival name derived from the verb "falaqa," meaning to cleave or split something. This verb was explained in the Holy Quran as a description of what happened when Moosa (Moses), pbuh, struck the sea. The strike did split the sea, cleaving it into two great parts (Al-Shu'ara, 26: 63). The second word in this Name, "Al-Isba'h," means the morning, the daybreak, and the beginning of the daytime.

Another derivative of this verb is "Al-Falaq" (the daybreak), which happens when the morning light splits from the darkness of the night, as mentioned in the first verse of Soorat Al-Falaq (Chapter 113) of the Holy Quran.

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِب بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ ۖ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ (الشُّعْرَاءُ ، 26 :63).
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (الْفَلَقُ ، 113 :1).

Then, We inspired to Moosa (Moses): "Strike with your staff the sea," and it (did) **split**, and each portion was like a great (towering) mountain (Al-Shu'ara, 26: 63).

Say: "I seek refuge in the **Lord of Daybreak** (Al-Falaq, 113: 1).

As a Good Name of Allah, "Faliq Al-Isba'h" means that He, praise to Him, is the Cleaver (Splitter) of the Daybreak (the morning), away from the darkness of the night. He has created the heavens, including the lower heaven, with its suns and planets. He has also made the Earth, to be suitable for life, through its ideal orbits around itself and around the Sun, which led to the alternation of the day and the night, as well as the daybreak (morning) and the night darkness.

This **compound** Good **Name** of Allah was mentioned **once** in the Holy Quran, in the context of mentioning the greatness of God's creation of the heavens and the Earth, in a wonderful and original determination of their structures and functions. The relationship between the Sun and the Earth has resulted in the formation of the night, as a rest and tranquility for humans and most living beings. This is followed by the daytime, in which they get out of their homes for work and other activities. That is what Allah, the Cleaver of the Daybreak, praise to Him determined, as He is the Exalted in Might, the Knowing (Al-An'am, 6: 96).

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (الأنعام ، 6 :96).

(Allah is) the **Cleaver of the Daybreak** and He has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing (Al-An'am, 6: 96).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Faliq Al-Isba'h" (O Allah, You are the Cleaver (Splitter) of the Daybreak): I am asking You of what Your honored Messenger Moosa (Moses), pbuh, asked You:

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَاخْلَعْ عُقْدَةً مِنْ لِسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾ (طه) ،
:20 (28-25).

(Moosa, Moses) said: "My Lord, expand for me my chest (descend peace into my heart) (25) And ease for me my task (26) And untie a knot from my tongue (27) So, they may understand my speech. (28) (Ta-Ha, 20: 25-28).

Nobody should be named with this compound Good Name of Allah, "Faliq Al-Isba'h," as it represents His uniqueness of being "the Cleaver (Splitter) of the Daybreak." Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah, by doing their best to be in continuous contact with their Creator. They should wake up for the dawn prayer, to praise Allah and thank Him, for the favor of the alternation of the day and the night. This allows them to rest and sleep at night, then to wake up actively and energetically for work, when the daylight starts to spread. Thus doing, they observe His command:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ
(التَّوْبَةُ ، 9 :105).

And say, "Do (work), for Allah will see your deeds, and (so, will) His Messenger and the believers. And you will be returned to the Knower of the Unknown and the Known, and He will inform you of what you used to do" (Al-Tawba, 9: 105).

127. **Faliq Al-'Hab wa Al-Nawa** (pronounced as **faliqul 'hab wal nawa**): **Cleaver (Splitter) of grains and seeds** **فَالِقُ الْحَبِّ وَالنَّوَى**

"Faliq Al-'Hab wa Al-Nawa" (Cleaver, Splitter, of grains and seeds) is an adjectival compound name, composed of three words. The first is "Faliq," which is an adjectival name, derived from the verb "falaq," meaning to cleave or split something. This verb was explained in the Holy Quran as a description of what happened when Moosa (Moses), pbuh, struck the sea. The strike did split the sea, cleaving it into two great parts (Al-Shu'ara, 26: 63). Another derivative of this verb is "Al-Falaq" (the daybreak), which happens when the morning light splits from the darkness of the night (Al-Falaq, 113: 1), as mentioned in the Good Name of Allah, "Faliq Al-Isba'h" (Cleaver of the Daybreak).

The second word in this Name, "Al-'Hab" (the grains), refers to seeds which are fruits by themselves, such as wheat, barley, corn, rice, and oat. These have been domesticated by humans for thousands of years, to become their main staples. The third word, "Al-Nawa," refers to inedible seeds, which are found inside fruits, such as those in the fruits of grape vines, date palm, olive, and peach trees.

As a Good Name of Allah, "Faliq Al-'Hab wa Al-Nawa" (Cleaver, Splitter, of grains and seeds) refers to one of the signs of creation, which is the plant life cycle on Earth. When the right conditions become available to a seed, namely water, air, and light, it splits to allow a stem to sprout out of it. Then, the stem grows,

producing leaves, flowers, and seeds; and it ultimately dies. However, life restarts in the seeds whenever the same growth conditions become available again. Allah, praise to Him, told us of the resemblance between the plant life cycle and the human life and death on Earth, as well as how the human resurrection will happen in the hereafter. He said:

وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ رَوْحٍ بِهَيْجٍ (الحج ، 22: 5).
 وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا (نوح ، 71: 17).
 مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى (طه ، 20: 55).

... And you see the earth still; but when We send down water on it, it quivers, and swells, and grows of beautiful pair (Al-'Haj, 22: 5).

And Allah has caused you to grow out of the earth like plants (Noo'h, 71: 17).

From it (the earth), We created you, and into it We will return you, and from it We will bring you out another time (Ta-Ha, 20: 55).

This **compound Good Name** of Allah was mentioned **once** in the Holy Quran, in the context of mentioning the ability of Allah, praise to Him, to bring out the living from the dead, and the dead from the living. In the case of plants, the seed is lifeless, meaning it does not grow or move. However, when the right growth conditions of water, air, and light become available to it, then a living plant comes out of it, producing leaves, flowers, and fruits. Then, the living plant ends its life cycle with the production of dead seeds, and so on.

The same principle of “life-death-and-life-again” applies to human beings, who are created by a sperm and an egg, which never grow individually, and separately. However, if they are allowed to unite in the right environment, such as the womb, then they become alive, growing to full human beings. Ultimately, we die in this lower life, but we will be resurrected in the hereafter, just like living plants which grow out of dead seeds (Al-An'am, 6: 95).

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ^ط يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ^ع ذَلِكَمُ اللَّهُ فَالِقُ تُوْفِكُونَ (الأنعام ، 95: 6).

Indeed, Allah is the **Cleaver (Splitter) of the grains and the seeds**. He brings the living out of the dead and He brings the dead out of the living. That is Allah. So, how are you deluded (deviated from the truth)! (Al-An'am, 6: 95).

Allah, praise to Him, explains resurrection of humans as plants rise when their seeds are irrigated with water, as mentioned in the verses mentioned above. This means that even after the decay and the decomposition of the human body, there are still human cells which will never disappear, one of which will be the human seed that will grow to a full body.

Allah, praise to Him, also told us that when the human body decomposes after death, its main elements still remain in the earth, and these are recorded in exact proportions, in a Book, which keeps such proportions and characteristics for each person (Qaf, 50: 4). Thus, on the Day of Resurrection, the human body comes out of the earth, with its exact proportions and characteristics, after being irrigated, the same way plants sprout after being irrigated (Qaf, 50: 4, 9-11).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ق وَالْقُرْآنَ الْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِّنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ إِذَا مِتْنَا وَكُنَّا
 تُرَابًا ۗ ذَلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ ۗ وَعِندَنَا كِتَابٌ حَفِيظٌ ﴿٤﴾ (ق ، 50 : 4).
 وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾ رَزَقْنَا
 لِّلْعِبَادِ ۗ وَأَحْيَيْنَا بِهِ بَلْدَةً مَّيْتًا ۗ كَذَلِكَ الْخُرُوجُ ﴿١١﴾ (ق ، 50 : 9-11).

In the Name of Allah, the Beneficent, the Merciful

Qaf. By the honored Quran. (1) But they wonder that there has come to them a warner from among them, and the disbelievers say: "This is an amazing thing. (2) When we have died and have become dust, (will we return to life)? That is a distant (farfetched) return." (3) We know what the earth diminishes of them, and with Us is a retaining record. (4) (Qaf, 50: 1-4).

And We brought down from the sky blessed water, and produced with it gardens and grain from the harvest. (9) And lofty trees, with clustered fruits (dates). (10) As provision for the worshippers. And We have revived thereby a dead town. Thus is the resurrection. (11) (Qaf, 50: 9-11).

The Messenger of Allah, pbuh, also told us, in one 'Hadith, about how humans will be resurrected in the hereafter, in a way that looks like how plants grow from their seeds. He said: "All of the son (child) of Adam will be eaten by the dirt (of Earth) except Ajb Al-Dthanab, from which he was created, and from which he will be assembled." Confirming that in another 'Hadith, he said: "In the human being, there is a bone, which the Earth does not eat at all, from it he/she will be assembled in the Day of Rising." ¹⁶⁹

Some researchers actually identified a part of the human body, whose cells do not change by crushing, or even by fire. This is 'Ajb Al-Dthanab or Al-'Us'us, at the tip of the human tail bone, which is referred to by researchers in English as the "primitive streak," or the coccyx bone. It seems that some of its cells will stay as the original cell, or the human seed, from which the human DNA is preserved in earth until the Day of Resurrection, when the human body will rise from it. ¹⁷⁰

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Faliq Al-'Hab wa Al-Nawa" (O Allah, You are the Cleaver, Splitter, of the grains and seeds): I am asking You of what Your honored Messenger Mu'hammed, pbuh, asked You: "O Allah, make my religion easy for me, as it is the guard of my affairs. Set my world, in which I live, right for me. Make my Hereafter, to which is my return, good for me. Make life an increase for me, in all types of good, and make death a comfort for me, from every evil." ¹⁷¹

Nobody should be named with this compound Good Name of Allah, "Faliq Al-'Hab wa Al-Nawa," as it represents His uniqueness of being the "Cleaver, Splitter, of the grains and seeds." Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by always remembering that this lower life is just a test. So, they should do their best to win it by faith, worship, and good deeds. Then, they win God's everlasting Paradise, which He, praise to Him, has promised His righteous worshippers.

128. **Shadeed Al-Mi'hal** (pronounced as **shadeedul mi'hal**): The Severe (Utmost) in Powers and Capabilities **شَدِيدُ الْمِحَالِ**

"Shadeed Al-Mi'hal" (The Utmost in Powers and Capabilities) is an adjectival compound name, composed of two words. The first is "Shadeed," which is an adjectival name, derived from the verb "shadda," meaning to strengthen, or be in charge, in severe or utmost levels. It was used in the Holy Quran in reference to Dawood (David), pbuh, about whom Allah, praise to Him, said: "And We strengthened his kingdom" (Sad, 38: 20).

The second word, "Al-Mi'hal," is a noun, derived from the verb "ma'hula," which means to punish, plan, plot, and dispense affairs. Thus, as a Good Name of Allah, "Shadeed Al-Mi'hal" means that He, praise to Him, is the One Who is Severe (Utmost) in Powers and Capabilities. This is reflected in His capability to inflict punishment and be in charge of affairs in His great dominion. He is also the One with the Utmost Power, in uncovering the plots of disbelievers and in countering their wicked plans.

As a **compound Good Name** of Allah, "Shadeed Al-Mi'hal" was mentioned **once** in the Holy Quran, in the context of mentioning the utmost powers and capabilities of Allah. As the Creator of the Earth to be suitable for life, He established the system of the water cycle in it, as He "made every living thing out of water" (Al-Anbiya, 21: 30).

Thus, heavy clouds are created as a result of the interaction between the Sun and water sources on the Earth. Then, lightning, thunder, and storms are produced from the interaction between the heavy clouds, air, and Earth, to be of great benefits, or disasters, for whomever Allah wills. All these are signs of His Lordship and Godhood, praise to Him, the Severe (Utmost) in Powers and Capabilities (Al-Ra'd, 13: 12-13).

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿١٢﴾ وَيَسْجِجُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٣﴾ (الرَّعْدُ ، 13: 12-13).

It is He, who shows you lightening, (causing) fear and aspiration, and generates the heavy clouds. (12) And the thunder exalts (Allah) with praise of Him, and the angels (do, as well) from fear of Him, and He sends thunderbolts (lightning strikes), and strikes there with whom He wills, while they (the disbelievers) dispute about Allah; and He is **Severe (Utmost) in Powers and Capabilities** (13) (Al-Ra'd, 13: 12-13).

It is noteworthy that this Good Name of Allah was mentioned in verse 13, which mentions Al-Ra'd (the Thunder), in Chapter 13, which is titled as Al-Ra'd (the Thunder). This is certainly one of the numerical miracles of the Holy Quran. There is no way for Prophet Mu'hammed, pbuh, who was an illiterate man to be able to organize the Holy Quran with such miraculous numerical coordination. Rather, that was an inspiration from Allah, praise to Him, conveyed to His Messenger, pbuh, through his teacher, Jibril (Gabriel), pbuh, who is described in the Holy Quran as "the utmost in strengths (Al-Ankaboot, 29: 48; Al-Najm, 54: 3-5).

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُهُ بِيَمِينِكَ إِذَا لَارْتَابَ الْمُبْطِلُونَ (الْعَنْكَبُوتُ ، 29: 48).

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ (النَّجْمُ ، 53: 3-5).

And you did not recite (read) before it any scripture, nor did you inscribe (write) one with your right hand. Otherwise, the falsifiers would have doubted (Al-Ankaboot, 29: 48).

Nor does he (the Messenger) speak from (his own) inclination. (3) It is not but a revelation revealed, (4) Taught to him by (the one who is) utmost in strength (5) (Al-Najm, 54: 3-5).

Other examples of the numerical miracles, in the Book of Allah, include mentioning the twelve sons of Ya'coob (Jacob), pbuh, in Chapter 12 (Yoosuf, 12: 4), mentioning the similarity between Adam and 'Eisa (Jesus), peace be upon them both, in that each one of them was mentioned 25 times in the Holy Quran (Al-i-'Imran, 3: 59), and mentioning the word Al-'Hadeed (the Iron) in verse 25 of Chapter 57, which is also titled the same (Al-'Hadeed, 57: 25). It's amazing to note that the atomic mass of iron is also about 57. ¹⁷²

Moreover, some researchers paid attention to the importance of mentioning number 19, in reference to the angels who are in charge of the Hellfire (Al-Muddathir, 74: 30). They found out that it gives evidence for the tight numerical system in the Holy Quran. However, they warned against exaggerating its application, as some researchers did. For example, the first verse of the Book of God, "Al-Basmala," is composed of 19 letters. The importance of "Al-Basmala," is that it is found at the beginning of every chapter, except one, Al-Tawba (Chapter 9). Another example is that in Chapter 19 (Maryam), the name of Adam and the name of 'Eisa (Jesus), peace be upon them both, were mentioned 19 times, by counting from the beginning of the Book. ¹⁷³

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Shadeed Al-Mi'hal" (O Allah, You are the Severe (Utmost) in Powers and Capabilities, You are Severe in Your punishment of the disbelievers, and in failing their plots. O Allah, shield me from their evil plots and include me in Your protection and mercy, in this life and in the hereafter.

Nobody should be named with this compound Good Name of Allah, "Shadeed Al-Mi'hal," as it represents His uniqueness of being the Severe (Utmost) in Powers and Capabilities." Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by being unwavering (severe) in their obedience to their Creator, and in their control over the self desires, particularly if they become angry. As the Messenger of Allah, pbuh said: "The severe is not the one who subdues (others with his physical strength). Rather, the severe is the one who seizes (controls) his own self at (the time of) anger." ¹⁷⁴

129. **Shadeed Al-'Iqab** (pronounced as **shadeedul 'iqab**): **The Severe in Punishment** شَدِيدُ الْعِقَابِ

"Shadeed Al-'Iqab" (The Severe in Punishment) is an adjectival compound name, composed of two words. The first is "Shadeed," which is an adjectival name, derived from the verb "shadda," meaning to strengthen, or be in charge, in severe or utmost levels. It is used in the Holy Quran in reference to Dawood (David), pbuh, about whom Allah, praise to Him, said: "And We strengthened his kingdom" (Sad, 38: 20).

The second word, "Al-'Iqab," is a noun, derived from the verb "aaqaba," which means to punish someone for committing a crime, a sin, or a disobedience. Another form of this verb, "aqiba" (to follow), means that something happened after the happening of something else.

Thus, as a Good Name of Allah, "Shadeed Al-'Iqab" means that He, praise to Him, is the One Who is Severe (Utmost) in His Punishment of those who insist on committing crimes, sins, and disobedience. It also means that His punishment is a result of their insistence on their wrongdoing, and it is going to be inflicted on them, inevitably.

This **compound Good Name** of Allah, "Shadeed Al-'Iqab" (the Severe in Punishment), was mentioned **fourteen times** in the Holy Quran, in the context of a warning from Allah, praise to Him, of a **severe punishment** for those who disobey His commands (Al-Baqara, 2: 196; Al-Hashr, 59: 7), those who replace his verses (Al-Baqara, 2: 211), those who disbelieve in His verses (Al-i-'Imran, 3: 11), those who cooperate in sin and transgression (Al-M-ida, 5: 2), those who oppose Allah and His Messenger (Al-Anfal, 8: 13; Al-Hashr, 59: 4), the wrongdoers who plot discord (in-fighting) (Al-Anfal, 8: 25), those "who came out from

their homes boastfully, showing off before the people, and barring (them) from the path of Allah” (Al-Anfal, 8: 47-48), those who disbelieved the signs of Allah (Al-Anfal, 8: 52), and those “whose messengers used to come to them with clear proofs, but they disbelieved” in them (Ghafir, 40: 22).

Although Allah, praise to Him, is Severe in Punishment, He is also a Forgiver of Sin, Acceptor of Repentance (Ghafir, 40: 3), Perpetual Forgiver, Merciful (Al-Ma-ida, 5: 98), and the One with Forgiveness to people despite their wrongdoing (Al-Ra'd, 13: 6). Thus, He, praise to Him, is encouraging people to stop committing their wrongdoing, and to ask Him for His forgiveness, mercy, and acceptance of their repentance, so they may avoid His severe punishment.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حم ﴿١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطُّوْلِ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ إِلَيْهِ الْمَصِيرُ ﴿٣﴾ (غَافِرُ ، 40: 1-3).

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ (الْمَائِدَةُ ، 5: 98).

... وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۗ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ (الرَّعْدُ ، 13: 6).

'Ha, Meem (1), the revelation of the Book, is from Allah, the Exalted in Might, the Knowing (2), **Forgiver of Sin and Acceptor of Repentance**, **Severe in Punishment**, (and) the One with Abundance, there is no other deity but Him, to Him is the (people's) destination (Ghafir, 40: 1-3).

Know that Allah is **Severe in Punishment**, and that Allah is a **Perpetual Forgiver, Merciful** (Al-Ma-ida, 5: 98).

... And indeed, your Lord is the **One with Forgiveness** for the people, despite their wrongdoing, and indeed, your Lord is **Severe in Punishment** (Al-Ra'd, 13: 6).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta Shadeed Al-Iqab” (O Allah, You are the Severe (Utmost) in Punishment.” O Allah, shield us from the evil plots of the wrongdoers, and include us in Your protection and mercy, in this life and in the hereafter.

Nobody should be named with this compound Good Name of Allah, "Shadeed Al-Iqab," as it represents His uniqueness of being the Severe (Utmost) in Punishment, for the wrongdoers, who plot evil. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by being unwavering (severe) in their obedience to their Creator, and in their support for the truth, in what they say and do.

130. **Shadeed Al-Adthab** (pronounced as **shadeedul adthab**): The Severe in Torment **شَدِيدُ الْعَذَابِ**

"Shadeed Al-Adthab" (The Severe in Torment) is an adjectival compound name, composed of two words. The first is "Shadeed," which is an adjectival name, derived from the verb "shadda," meaning to strengthen, or be in charge, in severe or utmost levels. It is used in the Holy Quran in reference to Dawood (David), pbuh, about whom Allah, praise to Him, said: "And We strengthened his kingdom" (Sad, 38: 20).

The second word, "Al-Adthab," is a noun, derived from the verb "adthaba," which means to torment someone, by inflicting pain and harm on him, psychologically and physically.

Thus, as a Good Name of Allah, “Shadeed Al-‘Adthab” means that He, praise to Him, is Severe (Utmost) in inflicting various forms of torment on the wrongdoers, the disobedient, the disbelievers, and those who take partners with Allah, as a punishment for what they commit of wrongdoing, in this lower life.

So, Allah, praise to Him, has threatened with severe torment, in this life and in the hereafter, those who disbelieve (in Him) (Al-i-‘Imran, 3: 56), those who plot evil deeds (Faṭir, 35: 10), those who take partners with Allah (Qaf, 50: 26), and the villages (communities), which defied the command of their Lord and His Messengers (Al-Talaq, 65: 8-10).¹⁷⁵

This compound Good Name of Allah was mentioned **once** in the Holy Quran, in the context of mentioning a comparison between two categories of people. One of them is represented by the believers, whom Allah, praise to Him, describes as being with the utmost love for Him. The other category includes those who do injustice to themselves by taking other than Allah as equals to Him. They love them as they should love Allah. Those will be severely tormented in the hereafter, when they will be powerless, while all power will belong to Allah, alone (Al-Baqara, 2: 165).

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ (البقرة ، 2 : 165).

And among the people are those who take other than Allah as equals (to Him). They love them as they (should) love Allah. But those who have believed are stronger in love for Allah. And if only those who have wronged would see (consider that), when they see the torment, (then they would know) that all power belongs to Allah, and that Allah is **Severe in Torment** (Al-Baqara, 2: 165).

Allah, praise to Him, mentions that His torment will be inflicted on those who do injustice, the disobedient, who take partners with Him, and the disbelievers. He describes His torment to them as great (Al-Baqara, 2: 7), painful (Al-Baqara, 2: 10), humiliating (Al-Baqara, 2: 90), severe (Al-i-‘Imran, 3: 3: 4), enduring (Al-Ma-ida, 5: 37), miserable (Al-A‘raf, 7: 165), harsh (Hood, 11: 58), unheard of (terrible) (Al-Kahf, 18: 87), big (A-Furqan, 25: 17), lasting (Al-Saffat, 37: 9), abiding (Al-Qamar, 54: 38), inevitable (A-Ma‘arij, 70: 1), and increasing in difficulty (Al-Jinn, 72: 17).

Allah, praise to Him, has also described His torment as that of disgrace (Yoonus, 10: 98), humiliation (Fussilat, 41: 17), fiery winds of Hell (Al-Toor, 52: 27), Fire (Al-Baqara, 2: 126), burning (Al-i-‘Imran, 3: 181), agitated Fire (Al-‘Haj, 22: 4), unbearable heat of Hell (Ghafir, 40: 7), Hell (Al-Furqan, 25: 65). Moreover, the torment was described as the biggest torment (Al-Sajda, 32: 21), the torment of the hereafter (Al-Zumar, 39: 26), the torment of eternity (Yoonus, 10: 52), of a great Day (Al-An‘am, 6: 15), of a big Day (Hood, 11: 3), a encompassing Day (Hood, 11: 84), and a barren Day (Al-‘Haj, 22: 55).

Different kinds of tormenting offenders, mentioned in the Holy Quran, include whipping (Al-Noor, 24: 2), burning in fire (Al-A‘araf, 7: 38-39), burning of skin and replacing it to be burned again (Al-Nisa, 4: 56), and the Zaqqoom tree of Hell, the sinner’s food (Al-Dukhan, 44: 43-48).

In addition, Allah, praise to Him, mentioned, in the Holy Quran, that He destroyed the communities which disbelieved His Messengers, by inflicting other kinds of torment on them. As such, He tormented the people of Noo’h (Noah) by drowning them in a great flood (Al-Anbiya, 21: 76-77), ‘Aad, the people of Hood, by a screaming, cold, and violent wind, lasting more than normal duration (Al-Haaqqa, 69: 6), Thamood, the people of Sali’h, by a thunderbolt (Fussilat, 41: 17), the people of Loot (Lot) with an earthquake beneath them, turning their village upside down, and clay stones containing fatal germs, falling on them from above (Hood, 11: 82), the people of Shu‘ayb, with lightening from the cloud, the shriek, and the quake trembling (Al-Shu‘ara, 26: 189; Hood, 11: 94; Al-A‘araf, 7: 91), Pharaoh and his close relatives and aids, by the flood, locusts, lice, frogs, and blood (Al-A‘araf, 7: 133), and Pharaoh and his soldiers, by drowning in the sea (Al-Baqara, 2: 50; Al-Qasas, 28: 40).

It is noteworthy that the torment which is inflicted on the criminals in this life, and that which is going to be inflicted on others in the hereafter, aims at scaring people and deterring them (Al-Isra, 17: 59), so they may avoid the punishment of Allah, praise to Him, and win His enormous rewards in the hereafter. At the same time, by observing the commands of Allah, they lead a better experience during their lower life. In other words, Allah, praise to Him, does not need or want to torment them (Al-Nisa, 4: 147), and He has proclaimed that He does not torment anybody until He points to them what they should and should not do, through His Messages and Messengers (Al-Isra, 17: 15). ¹⁷⁶

The Messenger of Allah, pbuh, explained to us how ugly and awful the sins, which Allah, praise to Him, prohibited us from committing, through his description of what he saw, during his "Night Journey to Heavens" (Al-Isra wal Mi'raj), as follows:

He saw the resemblance of the acts of the backbiters and gossipers, the ones who approach the prohibited behaviors ('haram) and leave the allowed ones ('halal), the scorners and mockers of others, the transgressors on orphans (helpless people) by consuming their money (while they are entrusted to guard it), men and women adulterers and fornicators, usurers, the ones who are lazy to make the ordained prayers, the ones who do not give the (ordained) charity (Zakat) from their wealth, the ones who sit on the road, blocking it, the one who has obligations (trusts, duties, responsibilities, or debts) towards people. He cannot handle or fulfill, yet he adds more on himself, the speakers of Fitna (the agitators and instigators), and the man, who says something tremendously wrong, then he regrets it but he cannot take it back.

Then, he heard voice of Hell, saying:

"O, my Lord, give me what You promised me with. I have increased my chains and my shackles, my blaze and my scalding (hot) water, my thorny dry plants and my (foul) purulence, and my torment. My bottom has deepened and my heat has intensified. Bring me what You promised me with."

Then, he heard Allah, praise to Him, replying to it, saying:

"(I'm bringing) to you: Every male and female who took partners with Me, every male and female who rejected Me, every male and female who committed grave sins, and every tyrant who does not believe in the Day of Reckoning." ¹⁷⁷

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Shadeed Al-'Adthab" (O Allah, You are the Severe (Utmost) in torment)." "Our Lord, avert from us the torment of Hell, for its torment is continuous (Al-Furqan, 25: 65).

Nobody should be named with this compound Good Name of Allah, "Shadeed Al-'Iqab," as it represents His uniqueness of being the Severe (Utmost) in torment, for the wrongdoers, who plot evil. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by being unwavering (utmost) in their obedience to their Creator, and in their support for the truth, in what they say and do, following the teachings of the Messenger of Allah, pbuh, who said: "The strong believer is better and more beloved by Allah than the weak believer, and there is goodness in both." ¹⁷⁸

131. Dthu 'Iqab Aleem (pronounced as dthu 'iqabīn aleem):

The One with Painful Punishment **ذُو عِقَابٍ أَلِيمٍ**

"Dthu 'Iqab Aleem" (The One with Painful Punishment) is an adjectival compound name, composed of three words. The first is "Dthu," which means the one with, or has, a possessor, an owner, or a source of something. There are ten Good Names of Allah, which start with "Dthu," as mentioned in the Name "Dthu Al-Ra'hma" (the One with Mercy, the Possessor of Mercy) before.

The second word, "Iqab" (punishment) is a noun, derived from the verb "aaqaba," which means to punish someone for committing a crime, a sin, or a disobedience. Another form of this verb, "aqiba" (to follow), means that something happened after the happening of something else.

The third word, "Aleem" (painful), is derived from the verb "alima," which means to suffer and feel a physical and psychological pain. Thus, as a Good Name of Allah, "Dthu 'Iqab Aleem" (the One with Painful Punishment), means that He, praise to Him, is the One Who inflicts painful punishment on those who insist on committing their crimes, including tyrants, disobedient ones, the ones who take partners with Him, and the disbelievers. So, punishment is a result of (following) their crimes.

This **compound Good Name** of Allah was mentioned **once** in the Holy Quran, in the context of God's warning to those who disbelieve in His Mighty Book, which was void of falsehood in the past and will continue to be void of it in the future. While Allah, praise to Him, is Merciful to the believers, who repent to Him, and ask Him for forgiveness, He is the One with Painful Punishment to those who insist on their disbelief of His Book (Fussilat, 41: 41-43).

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾ (فُصِّلَتْ ، 41: 41-43).

Indeed, those who disbelieve in the message after it has come to them... And indeed, it is a mighty Book. (41) Falsehood cannot approach it from before it or from behind it. (It is) a revelation from a (Lord who is) Wise and Praiseworthy. (42) Nothing is said to you, (O Mu'hammed), except what had already been said to the messengers before you. Indeed, your Lord is (the) One with Forgiveness and (the) **One with (Possessor of) Painful Punishment**. (43) (Fussilat, 41: 41-43).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Dthu 'Iqab Aleem" (O Allah, You are the One with Painful Punishment)." You are Capable of inflicting punishment on the disobedient ones, human and jinn devils alike, and of failing their plots. O Allah, shield me from their evil, and include me in your protection and mercy, in this life and in the hereafter.

Nobody should be named with this compound Good Name of Allah, "Dthu 'Iqab Aleem," as it represents His uniqueness of being Capable of inflicting painful punishment on the disobedient ones, who plot evil. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to live in obedience to Allah, so they can win His mercy, and avoid His painful punishment.

132. Dthu Intiqam (pronounced as dthun t'iqam): The One with Revenge **ذُو انتِقَامٍ**

"Dthu Intiqam" (The One with Revenge) is an adjectival compound name, composed of two words. The first is "Dthu," which means the one with, or has, a possessor, an owner, or a source of something. There are

ten Good Names of Allah, which start with “Dthu,” as mentioned in the Name “Dthu Al-Ra’hma” (the One with Mercy, the Possessor of Mercy) before.

The second word, “Intiqam” (revenge) is a noun, derived from the verb “intaqama,” which means to take revenge on someone, as a punishment for something he did. Another form of this verb is “naqama,” which means to increase someone’s anger indignation (anger) against someone else.

Thus, as a Good Name of Allah, “Dthu Intiqam” (The One with Revenge), means that He, praise to Him, is the One Who takes revenge on the criminals who insist on committing their crimes, including tyrants, disobedient ones, the ones who take partners with Him, and the disbelievers. In addition, His revenge against them is doing justice to their victims.

This **compound** Good **Name** of Allah was mentioned **four times** in the Holy Quran, in the context of God’s warning to those who disbelieve in His verses (Al-i-‘Imran, 3: 4), those who knowingly return to disobedience (Al-Ma-ida, 5: 95), and those who disbelieve His Messengers (Ibraheem, 14: 74). This Good Name of Allah also came in the context of His promise to protect His worshippers, whom He guided to faith, from any attempt to misguide them (Al-Zumar, 39: 37). Moreover, in all of them, it came with another Good Name of Allah, “Azeez” (Exalted in Might), as a confirmation to the absolute capability of Allah and to His great power, as well as in taking revenge on the disbelievers and on those who attempt to misguide His worshippers.

... إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ (آلِ عِمْرَانَ ، 3 : 4).

... عَفَا اللَّهُ عَمَّا سَلَفَ ۗ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ (الْمَائِدَةُ ، 5 : 95).

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلَفًا وَوَعْدِهِ رُسُلُهُ ۗ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ (إِبْرَاهِيمَ ، 14 : 74).

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ۗ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انتِقَامٍ (الرُّمُرُ ، 39 : 37).

... Those who disbelieved in the verses of Allah will have a severe torment, and **Allah is Exalted in Might**, (and) **One with Revenge** (Al-i-‘Imran, 3: 4).

Allah has pardoned what is past, but whoever returns (to violation), then Allah will take revenge on him. And **Allah is Exalted in Might**, (and) **One with Revenge** (Al-Ma-ida, 5: 95).

So never think that Allah will fail in His promise to His messengers. Indeed, **Allah is Exalted in Might**, (and) **One with Revenge** (Ibraheem, 14: 47).

And whoever Allah guides, for him, there is no misleader. Is not **Allah Exalted in Might**, (and) **One with Revenge**? (Al-Zumar, 39: 37).

God’s “revenge” was mentioned by using the verb “**intaqamna**” (**We took revenge**), in the past tense, in reference to His revenge on those who disbelieved His Messengers, who preceded His last Messenger, Mu’hammed, pbuh, generally (Al-Room, 30: 47), on the affluent elites, who would stick to the false beliefs of their ancestors (Al-Zukhruf, 43: 23), on Pharaoh and his family, for disbelieving God’s signs, and for not keeping the promises they made to His Messenger, Moosa (Moses), pbuh (Al-A’araf, 7: 135-136; Al-Zukhruf, 43: 55), and on the owners of the thicket, for their wrongdoing (Al-‘Hijr, 15: 78-79).

God’s “revenge” was also mentioned by using the verb “**montaqimoon**” (**We are going to take revenge**), in the future tense, in reference to His warning of revenge on those who turn away from the verses of Allah, after knowing them (Al-Sajda, 32: 22), in assuring the Messenger of Allah, pbuh, that He will take revenge

on the disbelievers in the hereafter (Al-Zukhruf, 43: 41), and that assurance was confirmed again, in mentioning that revenge will be taken on them, on the Day of the greatest strike, in the hereafter (Al-Sajda, 32: 22).

وَمَنْ أَظْلَمُ مِمَّنْ دُكِّرَ بآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ (السَّجْدَةُ ، 32 : 22).

فَأَمَّا نَذَهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنتَقِمُونَ (الزُّخْرُفُ ، 43 : 41).

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ (الدُّخَانُ ، 44 : 16).

And who is more unjust than one who is reminded of the verses of his Lord then he turns away from them? Indeed, We, on the criminals, **will be taking revenge** (Al-Sajda, 32: 22).

And whether (or not) We take you away (in death), indeed, We **will be taking revenge** on them (Al-Zukhruf, 43: 41).

The Day We will strike with the greatest strike, (indeed) We **will be taking revenge** (Al-Dukhan, 44: 16).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Dthu Intiqam" (O Allah, You are the One with Revenge)." You are Capable of taking revenge on those who disbelieve in Your Messengers and Your verses and do injustice to Your good worshippers. So, take revenge on them, shield me from their evil, and include me in your protection and mercy, in this life and in the hereafter.

Nobody should be named with this compound Good Name of Allah, "Dthu Intiqam," as it represents His uniqueness of being Capable of taking revenge, in this life and in the hereafter, on those who disbelieve His verses and His Messengers. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to live in obedience to Allah, so they can win His mercy, and avoid His painful punishment.

133. Dthu Al-Fadhli (pronounced as dthul fadhli): The One with (Possessor of) Favors **ذُو الْفَضْلِ**

"Dthu Al-Fadhli" (The One with a Surplus of Favors) is a compound adjectival name, composed of two words. The first is "Dthu," which means the one with, or has, a possessor, an owner, or a source of something. There are ten Good Names of Allah, which start with "Dthu," as mentioned in the Name "Dthu Al-Ra'hma" (the One with Mercy, the Possessor of Mercy) before.

The second word, "Al-Fadhli" is a noun, derived from the verb "fadhala," which means to increase the things which people need in their life. So, "Al-Fadhli" means a surplus, or having more than what one needs, and giving it away as a gift, without an expectation of a return.

Thus, as a compound Good Name of Allah, "Dthu Al-Fadhli" (The One with a Surplus of Favors) means that He, praise to Him, is the One Who possesses all kinds of favors which His creations need, giving them away to whomever He wills, without an expectation of a return from them, because He is in no need to anyone, in the worlds of His vast Dominion.

This Good Name of Allah, "Dthu Al-Fadhli" (the One with a Surplus of Favors), was mentioned **six times** in the Holy Quran, **with** the definite article (**Al**). In all of them, the word "Fadhli" (a Surplus of Favors) was described as "great," in a reference to God's possession of everything in the heavens and the Earth.

It came **once** in the context of mentioning that Allah, praise to Him, has promised His righteous worshippers to be guided to a criterion which enables them to distinguish between right and wrong, remove their misdeeds, and forgive them (Al-Anfal, 8: 29).

In the **other five times**, Allah, praise to Him, has announced that His great “Favors” are given away to whoever He wills, without conditions. In particular, he mentions that He has promised those who believe in Him and in His Messengers, to forgive them and to award them an everlasting life in His Paradise, which is as wide as the heavens and the Earth (Al-Hadeed, 57: 21). He has honored Muslims with His mercy, with His final Message, and with His Messenger, who taught them the Book and wisdom (Al-Baqara, 2: 105; Al-i-Imran, 3: 74; Al-Jumu’a: 62: 4). He also mentions that His Bounty is in His hand alone, He gives it to whomever He wills, and that the People of the Book have no say on it (Al-Hadeed, 57: 29).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (الأنفال ، 8 : 29).

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۗ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (الْحَدِيدُ ، 57 : 21).

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ حَيْرٍ مِّن رَّبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (الْبَقَرَةُ ، 2 : 105).

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (آلِ عِمْرَانَ ، 3 : 74).

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (الْجُمُعَةُ ، 62 : 4).

لَيْلًا يَعْلَمُ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّن فَضْلِ اللَّهِ ۗ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (الْحَدِيدُ ، 57 : 29).

O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is **the One With Great Favors** (Al-Anfal, 8: 29).

Race toward forgiveness from your Lord and a Garden (Paradise) whose width is like the width of the heavens and the Earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is **the One With Great Favors** (Al-Hadeed, 57: 21).

Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord. But Allah selects for His mercy whom He wills, and Allah is **the One With Great Favors** (Al-Baqara, 2: 105).

He selects for His mercy whom He wills. And Allah is **the One With Great Favors** (Al-i-Imran, 3: 74).

That is the bounty of Allah, which He gives to whom He wills, and Allah is **the One With Great Favors** (Al-Jumu’a, 62: 4).

(This is) so that the People of the Scripture may know that they are not able (to obtain) anything from the bounty of Allah and that (all) bounty is in the hand of Allah; He gives it to whom He wills. And Allah is **the One With Great Favors** (Al-Hadeed, 57: 21).

This Good Name of Allah, “Dthu Al-Fadhli” (the One with Favors), was also mentioned **six more times** in the Holy Quran, **without** the definite article (**Al**). It came **once** in the context of mentioning that Allah, praise to Him, has promised His righteous worshippers to be guided to a criterion which enables them to distinguish between right and wrong, to remove their misdeeds, and to forgive them (Al-Anfal, 8: 29). In another time, He mentioned it in the context of mentioning His support for Dawood (David), pbuh, and the Israelites, enabling them to have victory against Jaloot (Goliath) and his soldiers (Al-Baqara, 2: 251). In the other four times, Allah, praise to Him, mentioned that most people do not give thanks to Him, despite His favors to them. Examples of the ungrateful categories of people are “those who left their homes in thousands, fearing death? Allah said to them: "Die." Then, He restored them to life” (Al-Baqara, 2: 243), “those who invent falsehood about Allah,” by prohibiting what Allah made allowed, in plant and animal foods (Yoonus, 10: 59-60), those who disbelieved in Allah and the Last Day (Al-Naml, 27: 67-73), and those who disdain the worship of their Creator, Allah, who made for them the night that they may rest therein, and the day giving them sight (Ghafir, 40: 61).

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعَدَ مَا أَرَاكُمْ مَا تُحِبُّونَ ۖ مِّنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ ۖ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَىٰ الْمُؤْمِنِينَ (آلِ عِمْرَانَ ، 3 : 152).

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَىٰ الْعَالَمِينَ (الْبَقَرَةُ ، 2 : 251).

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (الْبَقَرَةُ ، 2 : 243).

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ (يُونُسُ ، 10 : 60).

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ (النَّمْلُ ، 27 : 73).

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (غَافِرٌ ، 40 : 61).

(In the Battle of U'hud), and Allah had certainly fulfilled His promise to you when you were killing the enemy, by His permission, until (the time) when you failed, and fell to disputing about the order (given by the Prophet) and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them (defeated), that He might test you. And He has already pardoned you, and Allah is (One) **With Favors to believers** (Al-i-Imran, 3: 152).

So, they defeated them by permission of Allah, and Dawood (David) killed Jaloot (Goliath), and Allah gave him the kingship and wisdom (prophethood) and taught him from that which He willed. And if it were not for Allah pushing (checking some) people by means of others, the Earth would have been corrupted, but Allah is (One) **With Favors to the worlds** (Al-Baqara, 2: 251).

Have you not considered those who left their homes in thousands, fearing death? Allah said to them: "Die." Then, He restored them to life. And Allah is (One) **With Favors to the people**, but most of the people do not give thanks (Al-Baqara, 2: 243).

And what will be the supposition of those who invent falsehood about Allah, on the Day of Rising? Indeed, Allah is (One) **With Favors to the people**, but most of them give thanks (Yoonus, 10: 60).

And indeed, your Lord is (One) **With Favors to the people**, but most of them do not give thanks (Al-Naml, 27: 73).

It is Allah, who made for you the night that you may rest therein, and the day giving sight. Indeed, Allah is (One) **With Favors** to the people, but most of the people give thanks (Ghafir, 40: 61).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta **Dthu Al-Fadhli Al-Adtheem**" (O Allah, You are the One with great Favors)." Give us a vast mercy and a decent provision. Guide us to Your straight path, in this life, and enter us in Your everlasting Paradise, in the hereafter.

Nobody should be named with this compound Good Name of Allah, "**Dthu Al-Fadhli**," as it represents His uniqueness of being the One with great Favors, which are as great as His Dominion, including His Throne, Chair, heavens, the Earth, and other Earth-like planets. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to help others by giving them advice and support, in accordance with the commands of Allah. They should also give away, from what Allah gives them, to the needy, following what the Messenger of Allah, pbuh, enjoined, when he said:

"He who has surplus (extra riding animal) should give it to the one who has no (riding) animal; and he who has surplus food should give it to the one who has no food." (This also applies to various kinds of wealth, as mentioned by the narrator of the 'Hadith). ¹⁷⁹

134. **Dthu Al-Tawl** (pronounced as **dthut tawl**): The One with (Possessor of) Abundance **ذُو الطَّوْلِ**

"**Dthu Al-Tawl**" (the One with, Possessor of, Abundance) is an adjectival compound name, composed of two words. The first is "**Dthu**," which means the one with, or has, a possessor, an owner, or a source of something. There are ten Good Names of Allah, which start with "**Dthu**," as mentioned in the Name "**Dthu Al-Ra'hma**" (the One with Mercy, the Possessor of Mercy) before.

The second word, "**Al-Tawl**" (Abundance) is a noun, derived from the verb "**taala**," which means to give away of the abundance one may have. So, "**Al-Tawl**" is abundance, wealth, favors, goodness, and generosity towards others.

As a compound Good Name of Allah, "**Dthu Al-Tawl**" means that He, praise to Him, is the One with, Possessor of, abundance, wealth, favors, and goodness, which He gives away generously to whoever He wills. He is the Owner of the heavens and the Earth, spending from what is therein to whoever He wills, and that spending does not decrease anything from what He owns, as He mentioned in the Holy Quran: "Whatever you have will end, but what Allah has is lasting" (Al-Na'hl, 16: 96). ¹⁸⁰

This compound Good Name of Allah was mentioned **once** in the Holy Quran, in the context of mentioning that Allah, praise to Him, is the Forgiver of Sin for His worshippers, who ask for forgiveness. He is also the Acceptor of Repentance for those who repent to Him. As for the disobedient ones, who insist on committing their sins, He is Severe in Punishment to them, for what they do. He is also "**Dthu Al-Tawl**," giving away generously from His abundance to all of His creations, during their lower life. However, He is more generous towards His righteous worshippers, by rewarding them with an everlasting life in His Paradise, where they will find what will please them (Ghafir, 40: 3).

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ **ذِي الطَّوْلِ** إِلَّا إِلَهُهُ الْمَصِيرُ (غافر ، 40: 3).

The Forgiver of sin, Acceptor of repentance, Severe in punishment, **the One with Abundance**. There is no (other) God but He; to Him is the destination (Ghafir, 40: 3).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Dthu Al-Tawl" (O Allah, You are the One with Abundance)." Give us a vast mercy and a decent provision. Guide us to Your straight path, in this life, and enter us in Your everlasting Paradise, in the hereafter.

Nobody should be named with this compound Good Name of Allah, "Dthu Al-Tawl," as it represents His uniqueness of being the One with Abundance, from which He gives away to whomever he wills of His creations. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by giving away to the needy, from what Allah gives them. They should not be afraid that their charity may lead them to be poor. To the contrary, as the Messenger of Allah, pbuh, said: "no wealth decreases by giving away charity." ¹⁸¹

135. **D**thu Al-**M**a'aarij (pronounced as **d**thul ma'aarij) **The One with the Ascents** **ذُو الْمَعَارِجِ**

"Dthu Al-Ma'aarij" (The One to Whom Belong the Ascents) is an adjectival compound name composed of two words. The first is "Dthu," which means the one with, or has, a possessor, an owner, or a source of something. There are ten Good Names of Allah, which start with "Dthu," as mentioned in the Name "Dthu Al-Ra'hma" (the One with Mercy, the Possessor of Mercy) before.

The second word, "Al-Ma'aarij" (the Ascents) is a noun in a plural form, derived from the verb "araja," which means to ascend, or go up. It also means to walk or move in a non-straight line, as in the reference to a limp person, who walks unevenly, leaning more to one side than the other. The same meaning is understood from another form of the verb, "arraja," which means to turn away from a road, to the right or the left. This means that ascending in space does not go in a straight line. Rather, it goes up in a curved line, as has been found out and practiced recently. ¹⁸²

As a compound Good Name of Allah, "Dthu Al-Ma'aarij" (the One to Whom Belong the Ascents) means that He, praise to Him, is the Highest in His great Dominion. He has created gates in heavens, through which angels travel in curved ascents. They descend with His commands to the Earth, then they ascend through them to heavens again, with their reports. He has also created other ascents for them, above heavens, through which whoever He wills, of His angels and other creations, ascend to Him.

This Good Name of Allah was mentioned **once** in the Holy Quran, in the context of mentioning that angels, including the Senior Angel, Jibril, pbuh, "ascend to Him on a day, the length of which is fifty thousand years" (Al-Ma'aarij, 70: 3-4).

مِنَ اللَّهِ **ذِي الْمَعَارِجِ** (۳) تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (۴) (المَعَارِجُ ، 70: 3-4).

from Allah, **the One to Whom Belong the Ascents** (3) The angels and the Spirit (Jibreel, Gabriel) **ascend** to Him on a day, the length of which is fifty thousand years. (4) (Al-Ma'aarij, 70: 3-4).

"Ascent" was also mentioned in other verses of the Holy Quran, in reference to the existence of gates, which enable whoever Allah wills to ascend, through them, to heavens (Al-Hijr, 15: 14), in reference to the

descent of angels to the Earth, with the commands of Allah, then ascending back with their reports, on a day the length of which is a thousand years, of what we count (Al-Sajda, 32: 5), in reference to God's knowledge of "what descends from the heaven and what ascends therein" (Saba, 34: 2), and in reference to mentioning that good speech ascends to Him, and (it is) raised by the righteous work (Fatir, 35: 10).¹⁸³

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ (الْحَجَرُ ، 15 : 14).

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ (السَّجْدَةُ ، 32 : 5).
يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْعَفُورُ (سَبَأٌ ، 34 : 2).

... بِصَعْدِ الْكَلِمِ الطَّيِّبِ وَالْعَمَلِ الصَّالِحِ يَرْفَعُهُ ... (فَاطِرٌ ، 35 : 10).

And (even) if We opened to them **a gate from the heaven** and they continued therein **to ascend** (Al-'Hijr, 15: 14).

He arranges (each) **matter** from the heaven to the Earth. Then, it **ascends** to Him on a Day, the length of which is a thousand years, of what you count (Al-Sajda, 32: 5).

He knows what penetrates into the Earth and what emerges from it, and what descends from the **heaven** and **what ascends therein**. And He is the Merciful, the Forgiving (Saba, 34: 2).

... To Him **ascends** good speech, and righteous work **raises** it ... (Fatir, 35: 10).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Dthu Al-Ma'aarij " (O Allah, You are the One to Whom Belong the Ascents)." We ask You to accept our prayers, zakat, fasting, and good deeds. Guide us to Your straight path, in this life, and enter us in Your everlasting Paradise, in the hereafter.

Nobody should be named with this compound Good Name of Allah, "Dthu Al-Ma'aarij," and the Owner of the heavens and the Earth. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by remembering constantly that angels ascend to their Lord, with reports about the deeds of people on the Earth. This should prompt them to worship their Creator and do righteous deeds, in the best way possible. As we learn from the 'Hadith, narrated by Companions Abu Hurayra and Abu Sa'eed Al-Khudri, the Messenger of Allah, pbuh, said: "(There are) angels in the daytime and angels at night, who succeed each other, and gather at the dawn (Fajr) and mid-after-noon ('Asr) prayers. Then, those who spent the night with you ascend (to their Lord). He asks them, and He knows (their answers): How did you leave my worshippers? They say: We left them praying, and (when we) came to them, they were praying."¹⁸⁴

136. Dthu Al-'Arsh (pronounced as dthul-'arsh): The Owner of the Throne **ذُو الْعَرْشِ**

"Dthu Al-'Arsh" (The Owner of the Throne) is an adjectival compound name, composed of two words. The first is "Dthu," which means the one with, or has, a possessor, an owner, or a source of something. There are ten Good Names of Allah, which start with "Dthu," as mentioned in the Name "Dthu Al-Ra'hma" (the One with Mercy, the Possessor of Mercy) before.

The second word, "Al-'Arsh" (the Throne) refers to where a king sits, and it is a symbol of his sovereignty. As a noun, it is derived from the verb "arasha," meaning to set up, or build, a wooden structure, to sit under its shade. A related noun is "Al-'Areesh," which is a roof made of tree branches, for providing shade.

As a Good Name of Allah, "Dthu Al-'Arsh" means that He, praise to Him, is "the Owner of the Throne." He created it on water, before the creation of the heavens and the Earth (Hood, 11: 7). Underneath it, He created His Chair, which encompasses the heavens, the Earth, and whatever and whoever are therein (Al-Baqara, 2: 255).

After the creation of the heavens and the Earth, He established Himself above His Throne (Al-A'araf, 7: 54), as an expression of His sovereignty over His great Dominion. The Messenger of Allah, pbuh, described the Chair as where feet are placed. So, if the Chair encompasses the heavens and the Earth, then the Throne is much larger than it. Thus, the Chair is above the heavens, the water is above the Chair, the Throne is above the water, and Allah, praise to Him, is above the Throne, as we learn from the 'Hadeeth. 185

This **compound Good Name** of Allah was mentioned **four times**, in the Holy Quran, in the context of mentioning that He, praise to Him, is the sole Owner of the Throne. If there were other deities beside Him, they would have tried to reach Him (Al-Isra, 17: 42). It follows that people should supplicate to Him alone, as He is the One, Who sent His Messengers to guide them to the right path, and to warn them of accountability, the Day they meet with Him, in the hereafter (Ghafir, 40: 14-15). He is the One, Who sent down the Holy Quran for their guidance, through His honorable Messenger, Jibreel (Gabriel), pbuh, the one with power and high rank (Al-Takweer, 81: 19-20). He, praise to Him, is Forgiving and Loving to His worshippers, who ask Him for forgiveness. However, He is Severe in His punishment of the arrogant disbelievers, and He is a Doer of whatever He wills (Al-Burooj, 85: 12-16).

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَأَبْتَعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا (الْإِسْرَاءُ ، 17 : 42).

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾ رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾ (غَافِرٌ ، 40 : 14-15).

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٩٦﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ (التَّكْوِينُ ، 81 : 19-20).

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾ (الْبُرُوجُ ، 85 : 12-16).

Say, (O Muhammad): "If there had been with Him (other) gods, as they say, then they would have sought to **the Owner of the Throne** a way" (Al-Isra, 17: 42).

So, call upon Allah, (being) sincere to Him in religion, even though the disbelievers dislike it. (14) (He is) the Exalted above (all) ranks, **Owner of the Throne**. He places (sends) the Spirit of His command upon whom He wills of His worshippers, to warn of the Day of Meeting. (15) (Ghafir, 40: 14-15).

Indeed, it (the Holy Quran) is a saying (revelation) of an honorable Messenger (Jibreel, Gabriel), (19) who is in possession of power, (and who holds) a high rank with the **Owner of the Throne** (20) (Al-Takweer, 81: 19-20).

The onslaught of your Lord is severe. (12) It is He who begins and repeats. (13) And He is the Forgiving, the Loving. (14) **Owner of the Glorious Throne**. (15) Doer of whatever He wills. (16) (Al-Burooj, 85: 12-16).

The word, "**Al-'Arsh**" (**the Throne**) was mentioned **19 times** in the Holy Quran, **with** the definite article (Al), in reference to the Throne of Allah, praise to Him. It came four times in reference to Allah, as the Owner of the Throne, as mentioned above. It also came seven times, in reference to Allah, Who established Himself on the Throne, after He had created the heavens and the Earth (Al-A'araf, 7: 54). It came six more times, in reference to Allah, as the Lord of the Throne, Who described it as "the great" (Al-Tawba, 9: 129), and "honorable" (Al-Muminoon, 23: 116). Furthermore, it came once with mentioning the angels while they are around the Throne, gazing at it (Al-Zumar, 39: 75), and another time with mentioning them while carrying it (Ghafir, 40: 7).¹⁸⁶

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ (الأعراف ، 7 : 54).

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (التَّوْبَةُ ، 9 : 129).

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

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَٰ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (الزمر ، 39 : 75).

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ (غافر ، 40 : 7).

Indeed, your Lord is Allah, who created the heavens and earth in six days, then **established Himself above the Throne** (Al-A'araf, 7: 54).

But if they turn away, (O Mu'hammed), say: "Sufficient for me is Allah, there is no deity except Him. On Him, I have relied, and He is the **Lord of the Great Throne**" (Al-Tawba, 9: 129).

So, Exalted is Allah, the King, the True. There is no deity except Him, **Lord of the Honorable Throne** (Al-Muminoon, 23: 116).

And you will see the angels around the **Throne**, gazing (at it), exalting their Lord, with praise. And it will be judged between them in truth, and it will be said: "Praise to Allah, Lord of the worlds" (Al-Zumar, 39: 75).

Those (angels) who carry **the Throne**, and those around it, exalt their Lord with praise, and believe in Him, and ask forgiveness for those who have believed, (saying): "Our Lord, You have encompassed everything in mercy and knowledge. So, forgive those who have repented and followed Your way, and shield them from the torment of Hellfire (Ghafir, 40:7).

In addition, the word "**Arsh**" (**Throne**) was mentioned **twice, without** the definite article (Al), also in reference to the Throne of Allah, praise to Him. It came with mentioning that the Throne of Allah had been on the water, before He created the heavens and the Earth (Hood, 11: 7). It also came with mentioning that the Throne of Allah will be carried by eight of the angels, when the Event (Al-Waqi'a) strikes, on the Last Day (Al-Haaqqa, 69: 17).

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ... (هُودُ ، 7 : 11).

وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةَ (الْحَاقَّةُ ، 69 : 17).

And it is He who created the heavens and the earth in six days - and **His Throne** had been upon water - that He might test you as to which of you is best indeed ... (Hood, 11: 7).

And the angels are at (the heavens') edges. And there will carry **the Throne** of your Lord, above them, that Day, eight (of them) (Al-'Haaqqa, 69: 17).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta **Dthu** Al-'Arsh " (O Allah, You are the Owner of the Throne)." Praise to You, there is no other god but You. Guide us to Your straight path, in this life, and enter us in Your everlasting Paradise, in the hereafter.

Nobody should be named with this compound Good Name of Allah, "**Dthu** Al-'Arsh," the Owner of the Throne, and the Owner of the heavens and the Earth. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by exalting Allah, praise to Him, constantly, through the words of exaltation: (tasbeeh): Sub'han Allah, Al-'Hamdu Lillah, La ilaha illa Allah, and Allahu Akbar (Exalted is Allah, praise to Allah, there is no other god but Allah, and Allah is greater), as the Messenger of Allah, pbuh, advised us to do. ¹⁸⁷

137. Dthu Al-Jalal Wa Al-Ikram (pronounced as Dthul-Jalali wal-Ikram): One with the Majesty and Honor ذُو الْجَلَالِ وَالْإِكْرَامِ

"**Dthu** Al-Jalal wa Al-Ikram" (Owner of the Majesty and Honor) is an adjectival compound name, composed of three words. "**Dthu** Al-'Arsh" (One with, Owner of the Throne) is an adjectival compound name, composed of two words. The first is "**Dthu**," which means the one with, or has, a possessor, an owner, or a source of something. There are ten Good Names of Allah, which start with "**Dthu**," as mentioned in the Name "**Dthu** Al-Ra'hma" (the One with Mercy, the Possessor of Mercy) before.

The second word, "Al-Jalal" (the Majesty) is a noun, derived from the verb "jalla," which means to glorify, exalt, and praise. The third word, "Al-Ikram" (the Honor and Generosity) is a noun, derived from the verb "karuma," which means to give away generously. It is also derived from the verb "karrama," which has similar meaning to that of the verb "jalla." Thus, it also means to glorify, exalt, praise, and honor.

As a compound Good Name of Allah, "**Dthu** Al-Jalal wa Al-Ikram" means that He, praise to Him, is the Owner of the Majesty, Honor, and Generosity. He is worthy of being glorified, exalted, praised and honored, as He is the Creator, the Giver of life, and the Guide to His right path. He is the One Who gives away His countless favors to His creations generally, and He gives away His special favor of an everlasting life in His Paradise, for His righteous worshippers, in particular.

This **compound** Good **Name** of Allah was mentioned **twice** in the Holy Quran, in the context of mentioning that Allah, praise to Him, is One Who will last (remain), after every living being is perished on this Earth, which is evidence to His greatness, might, and godhood (Al-Ra'hman, 55: 26-27). He is the Owner of the Majesty, Honor, and Generosity, as He called Himself, praise to Him, in reference to His generosity to His righteous worshippers, when they enter Paradise (Al-Ra'hman, 55: 46-78).

وَهُوَ صَاحِبُ الْجَلَالِ وَالْإِكْرَامِ ، كَمَا سَمَى نَفْسَهُ ، تَبَارَكَ وَتَعَالَى ، فِي الْإِشَارَةِ إِلَى سَخَاءِ كَرَمِهِ لِعِبَادِهِ الصَّالِحِينَ ، عِنْدَمَا يَدْخُلُونَ جَنَّتهُ (الرَّحْمَنُ ، 55 : 78).

كُلُّ مَنْ عَلَيْهَا فَإِنَّ ﴿٢٦﴾ وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ (الرَّحْمَنُ ، 55 : 26-27).

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ (الرَّحْمَنُ ، 55 : 78).

Everyone upon it (the Earth) will perish, (26) And there will remain the Face of your Lord, **Owner of the Majesty and Honor** (27) (Al-Ra'hman, 55: 26-27).

Blessed is the Name of your Lord, **Owner of the Majesty and Honor** (Al-Ra'hman, 55: 26-27).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta "Dhul Jalal wal Ikram" (O Allah, You are Owner of the Majesty and Honor)." I am asking You of what one of the Companions, mAbpwh, asked You, and Your Prophet, pbuh, approved of: O Allah, You are worthy of praise, there is no other god but You, alone. You have no partners, (You are) the Giver of favors, the Originator of the heavens and the Earth, the Owner of the Majesty and Hone, the Eternally Living, (and) the Sustainer of the Universe: I am asking You (an entry to) Paradise, and I seek refuge with You from the Fire.

188

Nobody should be named with this compound Good Name of Allah, "Dhu Al-Jalal wa Al-Iram," the Owner of the Majesty, Honor, and Generosity, the One Who will remain after every living being on Earth (and most of those in heavens) is dead. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by exalting Him constantly, with tasbeeh (words of exaltation), and with mentioning this Good Name of Allah, following the Sunna of His Messenger, pbuh, who used to exalt Him, at the end of each prayer, saying: "O Allah, You are the Peace, and from You is the peace. Blessed You are, the Owner of the Majesty, Honor, and Generosity." 189

138. **Rafee'u Al-Darajat** (pronounced as **rafee'ud-darajat**): **The Highest in Ranks** رَفِيعُ الدَّرَجَاتِ

"Rafee'u Al-Darajat" (The Highest in Ranks) is an adjectival compound name, composed of two words. The first, "Rafee'u," is an adjective, derived from the verb "rafa'a," which means to raise, elevate, lengthen, and increase in height. So, "Rafee'u" means high or elevated. The second word, "Al-Darajat," is a noun in plural form, the singular form of which is "darajah," meaning one rank, level, degree, or step.

Thus, as a Good Name of Allah, "Rafee'u Al-Darajat" means that Allah, praise to Him, is the Highest in ranks and attributes. He is also the Owner of the Throne, which is higher than all of His other creations, namely the Chair, the heavens, and the Earth.

This **compound Good Name** of Allah was mentioned **once**, in verse 15 of Soorat Ghafir (Chapter 40), of the Holy Quran. It came in the context of mentioning that Allah, praise to Him, has led people to know about Him, through His signs, which give evidence for His existence. He also did that through the countless favors which He bestowed on them, such as sending down rainwater, from which He made every living thing. It follows that people should supplicate to Him alone, as He is the One, Who sent His Messengers to guide them to the right path, and to warn them of accountability, the Day they meet with Him, in the hereafter. On that Day, they will know that He knows everything about them and that there will be no way for them to escape His reckoning, as He is the Owner of the Dominion, the only One God, and the Prevailing Subduer of His creations (Ghafir, 40: 13-15).

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٣﴾

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾ (غَافِرٌ ، 40: 13-16).

It is He who shows you His signs and sends down to you from the sky, provision. But none will remember except he who turns back (in repentance). (13)

So, call upon Allah, (being) sincere to Him in religion, even though the disbelievers dislike it. (14)

(He is) the **Highest in ranks**, Owner of the Throne. He places (sends) the Spirit of His command upon whom He wills of His worshippers, to warn of the Day of Meeting. (15)

The Day they come forth, nothing concerning them will be concealed from Allah. To whom belongs (all) sovereignty this Day? To Allah, the One, the Prevailing Subduer (16) (Ghafir, 40: 13-16).

Allah, praise to Him, told us that He raises the ranks of whoever He wills (Al-An'am, 6: 83). However, He gives His worshippers the opportunity to be closer to Him, so He raises them in ranks, according to their deeds (Al-An'am, 6: 132), their faith, their good deeds (Ta-Ha, 20: 75), and their quest to obtain knowledge (Al-Mujadila, 58: 11).

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ (الأنعام ، 6 : 83).

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا ۖ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ (الأنعام ، 6 : 132).

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ (طه ، 20 : 75).

... **يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ** ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (المجادلة ، 58 : 11).

And that was Our (conclusive) argument which We gave Ibraheem (Abraham) against his people. **We raise in ranks whom We will**. Indeed, your Lord is Wise and Knowing (Al-An'am, 6: 83).

And for all are **degrees** (in ranking) from what they have done. And your Lord is not unaware of what they do (Al-An'am, 6: 132).

But whoever comes to Him as a believer, having done righteous deeds, for those will be the **highest ranks** (in ranking) (Ta-Ha, 20: 75).

Allah raises (elevates) those who have believed among you and those who were given knowledge, **in ranks**. And Allah is Acquainted with what you do (Al-Mujadila, 58: 11).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Rafee'u Al-Darajat" (O Allah, You are the Highest in Ranks)." I am asking You guidance to what You like for me in this life, and to winning entry to Your Paradise, in the hereafter.

Nobody should be named with this compound Good Name of Allah, "Rafee'u Al-Darajat," as He alone is the Highest in ranks and attributes in His Dominion and the Owner of the Throne. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by increasing the good deeds, which raise them in ranks, such as making more prostrations (by performing more prayers), as the Messenger of

Allah, pbuh, told us: "Make more prostrations, because with every prostration you make, Allah raises you one rank higher, and removes one wrongdoing (from your record)."

In another 'Hadeeth, he added three more good deeds which lead to removing more of people's wrongdoings from their records and to raising them in ranks. These are cleaning (the external body organs) thoroughly when making wudu, going to the masjid (plural of masjid) as frequently as possible (to participate in collective prayers), and (budgeting their time by) waiting for a prayer after a prayer." ¹⁹⁰

139. Rub: Lord رَبُّ

Note: The vowel **u** in this Good Name of Allah is pronounced as a schwa /ə/, like its pronunciation in the words cup, hub, and jump.

"Rub" (Lord) is an adjectival name, derived from the verb "rubba," which means to own and master a place or a position. It also means to teach, educate, and undertakes the responsibility of providing food, clothing, shelter, and security for whomever one is responsible for.

Thus, As a Good Name of Allah, Rub (Lord) is the Owner and the Master of his Dominion, which He created. This includes the heavens, with their galaxies and their solar systems, as well as the angels dwelling therein. This also includes the Earth, and all those living on it, such as humans, animals, and other living beings. Moreover, He created the jinn, who live between the heavens and the Earth.

He is the Lord of all these worlds, taking care of His creations through teaching, educating, and disciplining them, while providing them with what they need in their life, such as food, clothing, and shelter. He is also the One Who guides, feeds, waters, and heals people, and resurrects them after death. The Messenger of Allah, Ibraheem (Abraham), pbuh, summarized these meanings of the Name "Rub," in verses 76-82 of Soorat Al-Shu'ara (Chapter 26) of the Holy Quran, as follows:

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ نَعْبُدُونَ ﴿٧٥﴾ أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾ (الشُّعْرَاءُ: 75-82).

He said: "Do you see what you have been worshipping? (75) You and your ancient forefathers? (76) Indeed, they are enemies to me, except the **Lord of the worlds**, (77) Who created me, and Who guides me. (78) And it is He who feeds me and gives me drink. (79) And when I am ill, it is He who cures me (80) And who will cause me to die and then bring me to life (81) And Who, I aspire that He, will forgive me my sin on the Day of Recompense" (82) (Al-Shu'ara, 26: 75-82).

It is noteworthy that this Name, "Rub" (Lord), contains many meanings also contained in other Good Names of Allah. So, He, praise to Him, is the Provider, the Sustainer, the Generous, the One with Favors, the One with Abundance, the Caretaker, the Responder, the Preserver, the Forbearer, the Kind, the Loving, the Beneficent, the Merciful, the Pardoner, the Acceptant of Repentance, Lord of the People, and Lord of the Worlds. ¹⁹¹

This Good Name of Allah, "Rub," was mentioned **967 times** in the Holy Quran. It came **67 times**, as "**Rub**" (Lord), **alone**, without a following qualification. It also came **84 times** as "**Rub**" (Lord), but it is followed by a word or more qualifying it, such as "Al-'Aalameen" (the Worlds), and "Al-Samawat wa Al-Ardh" (the heavens and the Earth). In addition, it came **242 times**, as "**Rubbuka**" (your Lord, addressing one person), **118 times** as "**Rubbukum**" (your Lord, addressing plurality of people), **33 times** as "**Rubbukuma**" (your Lord, addressing two people), **110 times** as "**Rubbuna**" (our Lord), **76 times** as "**Rubbuhu**" (his Lord), **9**

times as "**Rubbaha**" (her Lord), **125** times as "**Rubbum**" (their Lord), **3** times as "**Rubbuhuma**" (their Lord, dual), and **100** times as "**Rubbi**" (my Lord), as can be seen from the following verses: ¹⁹²

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ (آلِ عِمْرَانَ 3: 38).

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (الْفَاتِحَةُ ، 1: 2).

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ (الْحَجَرُ ، 15: 86).

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأُمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكَمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ (يُونُسُ ، 10: 3).

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ (الْأَعْرَافُ ، 7: 20).

At that, Zakariya (Zechariah) called upon his Lord, saying: "**My Lord**, grant me from Yourself (by Your power) a good offspring. Indeed, You are a Hearer of supplication" (Al-i-'Imran, 3: 38).

(All) praise is (due) to Allah, **Lord of the worlds** (Al-Fati'ha, 1: 2).

(Addressing one person: The Messenger, pbbuh) **Your Lord** is the All-Knowing Creator (Al-'Hijr, 15: 86).

(Addressing plurality of people) **Your Lord** is Allah, who created the heavens and the Earth in six days. Then, He established Himself above the Throne, arranging the matter (of His creation). There is no intercessor except after His permission. That is Allah, your Lord. So, worship Him. Will you not remember (reflect)? (Yoonus, 10: 3).

But the Shaytan (Satan) whispered to them, to make apparent to them that which was concealed from them, of their private parts. He said: "(addressing two: Adam and Eve) **Your Lord** did not forbid you this tree, except that you become angels or become of the immortal" (Al-'A'araf, 7: 20).

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (الْبَقَرَةُ ، 2: 127).

فَنَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (الْبَقَرَةُ ، 2: 37).

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا... (آلِ عِمْرَانَ ، 3: 37).

And (mention) when Ibraheem (Abraham) was raising the foundations of the House and (with him) Isma'eel (Ishmael), (saying): "**Our Lord**, accept (this) from us. Indeed, You are the Hearing, the Knowing (Al-Baqara, 2: 127).

Then, Adam received from **his Lord** (some) words, and He accepted his repentance. Indeed, it is He who is the Acceptant of repentance, the Merciful (Al-Baqara, 2: 37).

So, **her Lord** accepted her, with good acceptance, and brought her a good upbringing, and put her in the care of Zakariya (Zechariah) ... (Al-i-'Imran, 3: 37).

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ (غَافِرٌ ، 40: 7).

وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنِ تِلْكَ الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ (الْأَعْرَافُ ، 7: 22).

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبْتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا (يُوسُفُ ، 12: 100).

Those (angels) who carry the Throne, and those around it, exalt **their Lord** with praise, and believe in Him, and ask forgiveness for those who have believed, (saying: "Our Lord, You have encompassed everything in mercy and knowledge. So, forgive those who have repented and followed Your way, and protect them from the torment of Hellfire (Ghafir, 40: 7).

... And **their Lord** called to them: "Did I not forbid you from that tree, and tell you that the Shaytan (Satan) is to you a clear enemy?" (Al-A'araf, 7: 22).

... And he raised his parents upon the throne, and they bowed to him in prostration. And he said: "O my father, this is the explanation of my vision of before. **My Lord** has made it reality (Yoosuf, 12: 100).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Rubbi" (O Allah, You are my Lord)." You created me, guided me to the true faith, and taught me that which I did not know. Exalted You are and praise to You, there is no other god but You. Guide me to the earning of a decent provision and to doing a good deed which gets me closer to You and protect me and my family from any harm.

Nobody should be named with this Good Name of Allah, "Rub," as He alone is the Lord of the People, the Lord of the Worlds, and the Lord of Everything. However, a boy can be named as "Abdul Rub," (worshipper of the Lord), or "Abdu Rubbihi" (worshipper of his Lord), as a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah by doing their best to fulfill their obligations towards those they are responsible for. This includes providing them with what they need, such as food, clothing, shelter, and security. This also includes being merciful to them, patient with them, educating them, and bringing them up in obedience to their Creator, in all aspects of their life, so they may win the best in this life and the best in the hereafter.

140. Rub Al-'Arsh (pronounced as rubbul 'arsh): Lord of the Throne رَبُّ الْعَرْشِ

Note: The vowel **u** in this Good Name of Allah is pronounced as a schwa /ə/, like its pronunciation in the words cup, hub, and jump.

"Rub Al-'Arsh" (Lord of the Throne) is an adjectival compound name, composed of two words. The first is "Rub," which is derived from the verb "rubba," meaning to own and master a place or a position. It also means to teach, educate, and undertake the responsibility of providing food, clothing, and shelter for whomever one is responsible for.

The second word is Al-'Arsh (the Throne), which is derived from the verb "arasha," meaning to set up or build a structure for purposes of getting shade under. "Al-'Areesh" is an example of such a structure. Linguistically, "Al-'Arsh" (the throne) is the bed on which a king sits and places his feet on a chair, below it. So, the throne is much larger than the chair and it represents the king's higher position and his sovereignty.

Allah, praise to Him, told us that He had created His Throne above water, before he created the heavens and the Earth (Hood, 11: 7). After He had created them, He established Himself above the Throne (Al-A'araf, 7: 54). The Messenger of Allah, pbuh, described the Chair as where the feet are placed. Moreover, we learn from the Holy Quran that the Chair encompasses the heavens and the Earth (Al-Baqara, 2: 255). Thus, the Chair is above the heavens, but it is under the water. The Throne is above the water, and Allah, praise to Him, is above the Throne, as also mentioned in the 'Hadeeth. ¹⁹³

As a Good Name of Allah, "Rub Al-'Arsh" (Lord of the Throne) means that He, praise to Him, is the Owner and Master of the Throne, which encompasses the Chair, the heavens, the Earth, what is in between them, and whoever lives therein. He takes care of His creations who live over there, including angels, jinn, and humans, through teaching, educating, and disciplining them, while providing them with what they need in their life. He will also resurrect them to stand His reckoning, in the hereafter, as summarized by His Messenger Ibraheem (Abraham), pbuh (Al-Shu'ara, 26: 75-82).

This compound Good Name of Allah, "**Rub Al-'Arsh**" (**Lord of the Throne**), was mentioned **six times** in the Holy Quran. It came in the context of God's consolation to His Messenger when the disbelievers turned away from him. He told him to rely on Him, as He is Sufficient as the Lord of the Throne, and all who are under it (Al-Tawba, 9: 129). It came in God's reply to those who worshipped several deities, telling them that there is only One God, Who is worshipped by angels willingly and constantly. If there were other gods beside Allah, then the heavens and the Earth would have been ruined (Al-Anbiya, 21: 19-22).

It also came in mentioning that Allah, praise to Him, is the Owner of the heavens and the Earth, and that He is Capable of resurrecting His dead creations, after turning to dust and bones (Al-Muminoon, 3: 115-116), and that He will tell them on that Day that He did not create them in vain. Rather, they would certainly return to Him, for reckoning (Al-Muminoon, 3: 115-116). Furthermore, it came in the story of the Hoopoe, who was surprised to see the people of Saba (Sheba) prostrating to the Sun, instead of Allah, praise to Him (Al-Naml, 27: 25-26). Finally, it came with the command of Allah, praise to Him, to His Messenger, pbuh, to tell those who claimed that Allah had a son, that: "If the Beneficent (the Most Merciful) had a son, then I would be the first of (his) worshippers," meaning that He never had a son (Al-Zukhruf, 43: 81-82).

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (التَّوْبَةُ ، 9 : 129).

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾ أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ ﴿٢١﴾ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾ (الأنبياء ، 21 : 19-22).

قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾ لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾ قُلْ لِمَنْ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ (المؤمنون ، 23 : 82-87).

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾ (المؤمنون ، 23 : 115-116).

أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُحْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾ (النمل ، 27 : 25-26).

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾ سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾ (الزُّحْرُفُ ، 43 : 81-82).

But if they turn away, (from you, O Mu'hammed), say: "Sufficient for me is Allah; there is no deity except Him. On Him, I have relied, and He is the **Lord of the Great Throne**" (Al-Tawba, 9: 129).

To Him belongs whoever is in the heavens and the earth. And those near Him are not prevented by arrogance from His worship, nor do they tire. (19) They exalt (Him) night and day (and) do not stop doing that (out of weakness or boredom). (20) Or have men taken for themselves gods, from the earth they are resurrected? (21) Had there been therein gods besides Allah, they both (the heavens and the Earth) would have been ruined. So, exalted is Allah, **Lord of the Throne**, above what they describe. (22) (Al-Anbiya, 21: 19-22).

(The disbelievers) said: "When we have died and become dust and bones, are we indeed to be resurrected? (82) We have been promised this, we and our forefathers, before; this is not but legends of the ancient (peoples)." (83) Say, (O Mu'hammed): "To whom belongs the Earth and whoever is in it, if you should know?" (84) They will say: "To Allah." Say: "Then will you not remember?" (85) Say: "Who is Lord of the seven heavens and **Lord of the Great Throne**?" (86) They will say: "(They belong)to Allah." Say: "Then will you not be righteous (to avoid His punishment)?" (Al-Muminoon, 23: 82-87).

Did you think that We created you in vain (aimlessly), and that to Us you would not be returned?" (115) So, exalted is Allah, the Sovereign, the Truth; there is no deity except Him, **Lord of the Honorable Throne**. (116) (Al-Muminoon, 23: 115-116).

So, they do not prostrate to Allah, who brings forth what is hidden within the heavens and the Earth and knows what you conceal and what you declare. (25) Allah, there is no deity except Him, **Lord of the Great Throne**." (26) (Al-Naml, 27: 25-26).

Say, (O Mu'hammed): "If the Beneficent (Most Merciful) had a son, then I would be the first of (his) worshippers." (81) Exalted is the Lord of the heavens and the Earth, **Lord of the Throne**, above what they describe. (82) (Al-Zukhruf, 43: 81-82).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Rubbul 'Arsh" (O Allah, You are the Lord of the Throne)." Exalted You are and praise to You, there is no other god but You. Guide me to Your straight path, in this life, and enter me and my family in Your Paradise, in the hereafter.

Nobody should be named with this Good Name of Allah, "Rub Al-'Arsh," as He alone is the Lord of the Throne. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by constantly mentioning the glory of Allah, praise to Him, with Tasbeeh, Ta'hmeed, Tahleel, and Takbeer, as an expression of gratitude to Him, for His care, compassion, and countless favors, following what His Messenger, pbuh, enjoined us to do.

194

141. **Rub Al-'Izzah** (pronounced as **rubbul 'izzah**): Lord of Might رَبُّ الْعِزَّةِ

Note: The vowel **u** in this Good Name of Allah is pronounced as a schwa /ə/, like its pronunciation in the words cup, hub, and jump.

"Rub Al-'Izzah" (The Lord of the Rare and Honorable Might) is an adjectival compound name, composed of two words. The first is "Rub," which is derived from the verb "rubba," meaning to own and master a place or a position. It also means to teach, educate, and undertakes the responsibility to provide food, clothing, and shelter for whomever he is responsible for.

The second word is Al-'Izzah (the Rare and Honorable Might), which is derived from the verb "azza," meaning to become mighty, powerful, rare, high in rank and position, and free of any deficiencies, according to the Arabic dictionary, "Mu'jam Al-Ma'ani Al-Jami'."

Thus, as a Good Name of Allah, "Rub Al-'Izzah" means that He, praise to Him, is the Lord of might, power, glory, dominance, invincibility, perfection, and highness. He is higher in rank and position than all of His creations, and He is free of any deficiencies. So, "all Might belongs to Allah" (Fāṭir, 35: 10), and whoever seeks for it, away from Him, is lost.

This **compound Good Name** of Allah, "Rub Al-'Izzah" (Lord of Might), was mentioned **once** in the Holy Quran (Al-Saffat, 37: 180), in the context of mentioning the reply of Allah, praise to Him, to the false claims of the disbelievers, who said that the angels were God's daughters, and that there was a kinship relation between Allah and the jinn, without producing evidence, or showing it as manifest in a book (Al-Saffat, 37: 150-158). In His reply, Allah, praise to Him, addressed His Messenger, pbuh, to turn away from them, for a while, and to exalt his Lord, the Lord of Might, above their falsehoods and slanders, which they say about Him (182) (Al-Saffat, 37: 178-182).

وَتَوَلَّ عَنْهُمْ حَتَّىٰ جِئِنَّا ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾
وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾ (الصافات ، 37: 178-182).

And turn away from (avoid) them, for a while (178) And see, for they are going to see. (179) Exalted is your Lord, (the) **Lord of Might**, above what they describe. (180) And peace upon the messengers. (181) And praise to Allah, Lord of the worlds. (182) (Al-Saffat, 37: 178-182).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Rubbul 'Izzah" (O Allah, You are the Lord of the Rare and Honorable Might)." Exalted You are and praise to You, there is no other god but You. You are the Highest and the Greatest. Grant us the power to be steadfast on Your straight path, in this life, so we can win the entry to Your Paradise, in the hereafter.

Nobody should be named with this compound Good Name of Allah, "Rub Al-'Izzah," as He alone is the Lord of the Rare and Honorable Might, the Powerful, the Invincible, the Highest in position and rank above all of His creations. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by constantly mentioning the glory of Allah, praise to Him, with Tasbeeh, Ta'hmeed, Tahleel, and Takbeer, as an expression of gratitude to Him, for His care, compassion, and countless favors. Believers should also avoid any situation which may lead to the disbelievers' slanders against Allah. So, they should not curse the false gods of the disbeliever, to avoid retaliatory slanders or insults from them (Al-An'am, 6: 108). Moreover, believers should not sit in a gathering in which the verses of Allah are disbelieved or ridiculed, until the topic is changed (Al-Nisa, 4: 140). ¹⁹⁵

142. Rub Al-Shi'ra (pronounced as rubbush shi'ra): Lord of Sirius رَبُّ الشِّعْرَى

Note: The vowel **u** in this Good Name of Allah is pronounced as a schwa /ə/, like its pronunciation in the words cup, hub, and jump.

"Rub Al-Shi'ra" (The Lord of Sirius) is an adjectival compound name, composed of two words. The first is "Rub," which is derived from the verb "rubba," meaning to own and master a place or a position. It also means to teach, educate, and undertake the responsibility to provide food, clothing, and shelter for whomever one is responsible for.

The second word is “Al-Shi’ra” (Sirius), which is a star of the constellation Canis Major, that is the brightest star in the lower heaven. Some ancient human populations, including Arabs, used to worship it, before Islam, believing that it was their god.

As a Good Name of Allah, “Rub Al-Shi’ra” (the Lord of Sirius) means that He, praise to Him, is the Owner and the Master of the heavens, and all the stars and planets therein, including Sirius. It also means that, as the Lord of that star, He is the educator and the Provider for whoever lives in its system, if life exists there. He, praise to Him, is the Lord of might, power, glory, dominance, invincibility, and highness over there, and above all of His creations found in that vicinity.

This **compound Good Name** of Allah was mentioned **once** in the Holy Quran (Al-Najm, 53: 49), in the context of mentioning that Allah, praise to Him, is the Lord of His creations in the heavens, the Earth, and in between them, including the star of Al-Shi’ra (Sirius). He is **reminding His creations** of His capabilities as their Lord.

So, He is the One Who makes them laugh and weep, causes death and gives life, enriches and suffices. He is the Lord of Sirius, and He is the One who destroyed the ancient disbelieving peoples of Noo’h (Noah), ‘Aad, Thamud, and the people of Looṭ (Lot). He created them in this life and will resurrect them for reckoning in the hereafter. Finally, He sent to them His final Messenger, Mu’hammed, pbuh, giving glad tidings to believers and warning disbelievers of His punishment. They should not have any doubts about His capability to punish the wrongdoers among them, who do injustice to themselves by disbelieving in Him, or do injustice to others by oppressing them (Al-Najm, 53: 43-56).

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٤٢﴾ وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ﴿٤٣﴾ وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾ وَأَنَّهُ خَلَقَ الزَّوْجَيْنَ الذَّكَرَ
وَالْأُنثَىٰ ﴿٤٥﴾ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾ وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ ﴿٤٧﴾ وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾ وَأَنَّهُ هُوَ رَبُّ
الشَّعْرَىٰ ﴿٤٩﴾ وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ﴿٥٠﴾ وَتَمُودَ فَمَا أَبْقَىٰ ﴿٥١﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ
وَأَطْعَىٰ ﴿٥٢﴾ وَالْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾ فَغَشَّاهَا مَا عَشَىٰ ﴿٥٤﴾ فَبَيَّآءَ آلاءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾ هَذَا نَذِيرٌ مِّنَ النَّذِيرِ
الْأُولَىٰ (النَّجْمُ ، 53 : 43-56).

And that to your Lord is the finality (42) And that it is He who makes [one] laugh and weep (43) And that it is He who causes death and gives life (44) And that He creates the two mates - the male and female - (45) From a sperm-drop when it is emitted (46) And that [incumbent] upon Him is the next creation (47) And that it is He who enriches and suffices (48) And that it is He who is (the) **Lord of Sirius** (49) And that He destroyed the first [people of] ‘Aad (50) And Thamud - and He did not spare [them] - (51) And the people of Noah before. Indeed, it was they who were [even] more unjust and more oppressive. (52) And the overturned towns He hurled down (53) And covered them by that which He covered. (54) Then which of the favors of your Lord do you doubt? (55) This [Prophet] is a warner like the former warners. (56) (Al-Najm, 53: 43-56).

In addition, this compound Good Name of Allah came in Soorat (Chapter) 53 of the Holy Quran, titled as “Al-Najm” (the Star), which starts with Allah, praise to Him, swearing. He says: “By the star when it falls,” the final Messenger, pbuh, is telling people what is revealed to him by Allah, through the angel, Jibreel, pbuh.

In their interpretation of the meaning of this verse (53: 1), the three renowned interpreters of the Holy Quran, Al-Ṭabari, Al-Qurtubi, and Ibn Katheer, mentioned that the verse refers to the falling of Al-Thurayya (the Pleiades), at dawn. What is amazing is that they did not mention the star of Al-Shi’ra (Sirius), which is mentioned in verse 49 of the same Soorat (Chapter), despite the fact that it is one of the only three stars which are mentioned by name, in the Holy Quran, in addition to the Sun and Al-Tariq (86: 1-3)!

It is well known that Al-Thurayya is a name for a group of stars (the Pleiades), located in Al-Thawr (Taurus, the Bull) constellation, not a single star, as specifically mentioned in the verse 53: 1. Moreover, the stars

which we see in the sky at night do not fall at dawn. We just become unable to see them during the daytime, due to the Sunlight.

In fact, there are several indicators pointing to the likelihood that the star, which is mentioned in the first verse of Soorat Al-Najm (Chapter 53) of the Holy Quran, is the smaller Shi'ra (Sirius B), mentioned in verse 49 of the same Soorat. This interpretation is based on the following scientific facts, which have become known recently about that star, particularly the fact that it fell to its core, becoming a white dwarf.

Al-Shi'ra (Sirius) is a binary star system, composed of two stars: Sirius A and Sirius B. Sirius A is the Dog Star, which is twice as massive as our Sun, and it is the brightest star in the night sky. It is visible anywhere on Earth, except the far North. It is due to the South every winter. Sirius B is smaller in mass and it orbits Sirius A once every 50 years. It's a dead remnant of a formerly active star. Currently, it is not generating any heat, but it is still very hot. ¹⁹⁶

Sirius A is about 8.6 light years away, making it the fifth closest star to Earth. It is located in Constellation Canis Major. **Sirius B** has exhausted its nuclear fuel sources and **has collapsed down** to a very small size, only about 12,000 kilometers in diameter, with a mass just about 98% that of our Sun. However, it is still very hot, with a surface-temperature reaching about 25,000 degrees Celsius. ¹⁹⁷

Sirius A has a radius of 1.71 times greater than our Sun, with a surface temperature of 9,940 kelvins, which is 4,000 kelvins higher than that on it. However, it shines by 20 times more than our Sun. It was known to ancient Egyptians, who referred to it as the "Nile Star," for the connection between seeing it vividly and the flood. Ancient Greeks also observed it and considered it responsible for the summer heat. Sirius was also known to Arabs before Islam. Al-Qurtubi cited Al-Suddi, in that the 'Himyar and Khuza'ah Arabs used to worship it. However, other Arabs who did not worship it, still glorified it, and believed that it had some influence on the world. ¹⁹⁸

Sirius B was a blue star, with five times the mass of our Sun. It was like Sirius A, but it swelled into a red giant, then it shrank into a white dwarf, around 124 million years ago. ¹⁹⁹

In general, a star will die after several billion years of its birth. **When its core runs out of hydrogen fuel, it contracts under the weight of gravity.** Then, it heats up, causing its out layers to expand, to become a red giant. The core becomes hot enough to cause helium to fuse into carbon. When the helium fuel runs out, the core will expand and cool down, and ultimately it becomes a white dwarf, then a black dwarf. Finally, the ejected matter from its out layers form a planetary nebula. ²⁰⁰

To sum up, Allah, praise to Him, has sworn "by the star when it falls" (Al-Najm, 53: 1). The star here is a reference to the smaller Shi'ra (Sirius B), which is mentioned in verse 53: 49. The scientific evidence shows that it fell, contracting (shrinking) to its core, and transforming from a blue active star into a white dwarf, which does not produce any activity. We could not understand this great swearing, by Allah, until after the recent scientific discoveries, in the 14th-15th Hijri / 20th-21st AD centuries. Thus, Allah, praise to Him, is swearing: "By the star when it falls," that His final Messenger, pbuh, is telling people what is revealed to him by Allah, through the angel, Jibreel, pbuh (Al-Najm, 53: 1-5).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾
عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ (النَّجْمُ ، 53: 1-5).

In the Name of Allah, the Beneficent, the Merciful

By the star when it falls, (1) Your Companion (Mu'hammed) has not strayed, nor has he erred, (2) Nor does he speak from (his own) inclination. (3) It is not but a revelation revealed, (4) Taught to him by one intense in powers (5) (Al-Najm, 53: 1-5).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Rubbu Al-Shi'ra" (O Allah, You are the Lord of Sirius)." You told us about its fall, as an example of Your knowledge, which encompasses all of Your Dominion, and what is happening in it. Exalted You are and praise to You, there is no other god but You. Guide us to Your straight path and enable us to study and understand Your honorable Book and the teachings of Your honored Messenger, pbuh.

Nobody should be named with this compound Good Name of Allah, "Rub Al-Shi'ra," as He alone is the Lord of the heavens and the Earth as well as all the stars, including Sirius A and Sirius B. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by being certain that the Holy Quran is the Book of Allah, which was revealed to His final Messenger, pbuh. They should also do their best to read, recite, and study it, and take it as their guide in whatever they say or do, to win the best of this life and the best in the hereafter.

143. Rub Al-Samawat Wal Ardh (pronounced as rubbus samawati wal ardh):

Lord of the Heavens and the Earth رَبُّ السَّمَاوَاتِ وَالْأَرْضِ

Note: The vowel **u** in this Good Name of Allah is pronounced as a schwa /ə/, like its pronunciation in the words cup, hub, and jump.

"Rub Al-Samawat Wal Ardh" (Lord of the Heavens and the Earth) is an adjectival compound name, composed of three words. The first is "**Rub**," which is derived from the verb "rubba," meaning to own and master a place or a position. It also means to teach, educate, and undertake the responsibility of providing food, clothing, and shelter for whomever he is responsible for.

The second word is "**Al-Samawat**" (the heavens). It is a noun, derived from the verb "sama," which means to be elevated or become higher. It was mentioned **185 times** in the Holy Quran, in the plural form (heavens). In **five times**, it came alone, but it came **180 times** together with the word "Ardh" (Earth), in the same verse.

Allah, praise to Him, told us that He created seven heavens (Al-Baqara, 2: 29), that He built them as parallel layers (Al-Mulk, 67: 3), without seen pillars (Al-Ra'd, 13: 2), but with gates (Al-A'araf, 7: 40), inhabited by angels (Al-Isra, 17: 95), with strong guards (Al-Jinn, 72: 9), and in continuous expansion (Al-Dharyat, 51: 47).

The third word is "**Al-Ardh**" (the Earth), our planet. It was mentioned **461 times** in the Holy Quran. In **445 times**, it came **with** the definite article (Al), and in **16 times without** it. It was mentioned in the singular form, together with mentioning the heavens, in the plural form. This is a reference to its uniqueness, in that Allah, praise to Him, chose it, from among other planets in our solar system, to be the cradle of life, which He blew in it. In addition, its uniqueness may be associated with the astronomical (great) distance, separating it from other solar systems.

So, we read in the Holy Quran that Allah, praise to Him, made the Earth fit for the life of His creations on it (Al-Ra'hman, 55: 10). He made them to grow out of it like plants (Noo'h, 71: 17), made it a cradle for them (Al-Zukhruf, 43: 10), a place where He produced them out of it (Al-Najm, 53: 32), and where He facilitated

their multiplication (Al-Mulk, 67: 24). He created everything on it for them (Al-Baqara, 2: 29), and made it easily dominated and utilized by them (Al-Mulk, 67: 15). When they became ready to receive His Messages of guidance, He willed to make them His caliphs on it (Al-Baqara, 2: 30), ruling over it with His Law, and establishing His religion, which He preferred for them (Al-Noor, 24: 55).

As a compound Good Name of Allah, "Rub Al-Samawat Wal Ardh" means that Allah, praise to Him, is (the) Lord of the seven heavens and whatever they contain, including the angels who dwell therein. He is also (the) Lord of the Earth and whatever it contains, including human beings. As such, He is the Creator and the Owner of the heavens and the Earth, Who educates, disciplines, provides for, and takes care of His creations therein.

This **compound Good Name** of Allah was mentioned **6 times** in the Holy Quran, in the context of mentioning that Allah, praise to Him, is the Creator of everything, and the One Who sends down rain from the sky, which benefits His creations on the Earth (Al-Ra'd, 13: 16-17). He is the One Whom Ibraheem (Abraham), pbuh, bear witnessed, during his debate with the disbelievers, that He is the Lord of the Heavens and the Earth, which He created (Al-Anbiya, 21: 56). He gave Moosa (Moses) nine evident signs, to show Pharaoh that these were sent down from none other than Allah, (the) Lord of the Heavens and the Earth (Al-Isra, 17: 101-102).

He was proclaimed by the Companions of the Cave as their Lord, the only deity (Al-Kahf, 18: 14). He told His final Messenger, Mu'hammed, pbuh, to reply to those who falsely claimed that He had a son, saying: "If the Beneficent (the Most Merciful) had a son, then I would be the first of (his) worshippers." Exalted is He above what they say about Him (Al-Zukhruf, 43: 81-82). (He is the) Originator of the heavens and the Earth. How could He have a son, when He does not have a (female) companion, and He created everything? And He is, of everything, Knowing (Al-An'am, 6: 101). Then, to Allah belongs [all] praise - Lord of the heavens and Lord of the earth, Lord of the worlds (Al-Jathiyah, 45: 36).

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ (الرَّعْدُ ، 13 : 16).

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ (الأنبياء ، 21 : 56).

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاسْأَلْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا ﴿١٠١﴾ قَالَ لَقَدْ عَلِمْتَمَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَائِرٍ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾ (الإسراء ، 17 : 101-102).

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا (الكَهْفُ ، 18 : 14).

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾ سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾ (الرَّحْرُفُ ، 43 : 81-82).

قُلِّلَهُ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ (الْجَاثِيَّةُ ، 45 : 36).

Say: "Who is (the) **Lord of the Heavens and the Earth**?" Say: "Allah." Say: "Have you then taken besides Him allies, not possessing (even) for themselves any benefit or any harm?" Say: "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allah partners, who created like

His creation, so that the creation (of each) seemed similar to them?" Say: "Allah is the Creator of everything, and He is the One, the Prevailing Subduer" (Al-Ra'd, 13: 16).

(Ibraheem, Abraham) said: "Rather, your Lord is (the) **Lord of the Heavens and the Earth** who created them, and I, to that, am of those who testify (Al-Anbiya, 21: 56).

And We had certainly given Moosa (Moses) nine evident signs. So, ask the Children of Israel (about) when he came to them, and Pharaoh said to him: "Indeed I think, O Moosa (Moses), that you are affected by magic." (101) (Moosa, Moses) said: "You have already known that none has sent down these (signs) except (the) **Lord of the Heavens and the Earth** as evidence, and indeed I think, O Pharaoh, that you are (going to be) destroyed." (102) (Al-Isra, 17: 101-102).

And We made firm their hearts (referring to the Cave companions), when they stood up and said: "Our Lord is (the) **Lord of the Heavens and the Earth**. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression (AL-Kahf, 18: 14).

Say, (O Mu'hammed): "If the Beneficent (the Most Merciful) had a son, then I would be the first of (his) worshippers." (81) Exalted is (the) **Lord of the Heavens and the Earth**, Lord of the Throne, above what they describe. (82) (Al-Zukhruf, 43: 81-82).

Then, to Allah belongs (all) praise, **Lord of the Heavens and Lord of the Earth**, Lord of the worlds (Al-Jathiya, 45: 36-37).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Rub Al-Samawat Wa Al-Ardh" (O Allah, You are (the) Lord of the Heavens and the Earth). "Our Lord, let not our hearts deviate after You have guided us, and grant us from Yourself mercy. Indeed, You are the Bestower" (Al-i-'Imran, 3: 8). Exalted You are and praise to You for your countless favors which you have given us, for Your Lordship towards all of Your creations, for guiding us to Your religion, and for the generous provision, shelter, and security You have showered us with.

Nobody should be named with this compound Good Name of Allah, " Rub Al-Samawat Wa Al-Ardh," as He alone is the Lord of the heavens and the angels who dwell therein, as well as the Lord of the Earth and humans who live on it. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by constantly praising and thanking their Lord, for His countless favors He bestowed on them, including His Lordship, guidance to His religion, provision, shelter, and security. Thus doing, they follow the example of the Messenger of Allah, pbuh, who used to say, when he would finish eating:

"Abundant, good, and blessed praise be to Allah. Praise to Allah, Who provided us with the food and the shelter which we need, without looking for a return. (We ask You) our Lord to continue providing us with what we need, and we are grateful for that." ²⁰¹

144. **Rub Al-Samawat Wal Ardh Wama Baynahuma**

(pronounced as **rubb** samawati wal **ardh** wama baynahuma):

Lord of the Heavens, the Earth, and What is in Between Them رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

Note: The vowel **u** in this Good Name of Allah is pronounced as a schwa /ə/, like its pronunciation in the words cup, hub, and jump.

"Rub Al-Samawat Wal Ardh Wama Baynahuma" (Lord of the Heavens, the Earth, and What is in Between them) is an adjectival compound name, composed of five words. The first three words were defined in the Name of "Rub Al-Samawat Wal Ardh" (Lord of the Heavens and the Earth). The fourth and fifth words refer to everything existing between the heavens and the Earth. This includes the galaxies, the solar systems, with their stars and planets, as well as living beings therein.

As a compound Good Name of Allah, "Rub Al-Samawat Wal Ardh Wama Baynahuma" means that He, praise to Him, is the Lord of the Seven Heavens, what they contain, and the angels who dwell therein. It also means that He is the Lord of the Earth, what is in and on it, including humans, whom He willed to make as His caliphs, establishing His religion therein, and ruling it according to His Law. In addition, this Name means that He is the Lord of What is in Between the heavens and the Earth. This includes the stars, their planets, and whoever are living therein, such as the jinn. Thus, He is the Creator of the heavens, the Earth, and what is in between them. He is their Owner and Master, Who educates, disciplines, provides for, and takes care of all living beings in existence, in His vast Dominion.

The word "jinn" is a noun, derived from the verb "janna," which was mentioned in the Holy Quran (Al-An'am, 6: 76), meaning to shield, hide, and make something invisible. This means that the jinn are living beings who are capable of being invisible, hiding themselves from the sight of humans, who cannot see them unless they are impersonated. Allah, praise to Him, created them before the creation of humans (Al-Hijr, 15: 26-27), out of smokeless flame of fire (Al-Ra'hman, 55: 15). He created them, just like He created humans, for the sole purpose of worshipping Him alone (Al-Dharyat, 51: 56). Therefore, He sent His Messengers to them, to guide them, just like He also did for humans (Al-An'am, 6: 130). As a result, some of them believed the Messengers and became Muslims (submitting their will to Allah). These are the ones who sought the right path (Al-Jinn, 72: 14). However, those who deviated from the right path (by not believing the Messengers) will be fuel for the Hellfire (Al-Jinn, 72: 15), together with those who used to worship them (Saba, 34: 40-41).. ²⁰²

Knowing their capabilities, Allah, praise to Him, encouraged the jinn and the humans to fly and travel in space between the heavens and the Earth. However, He mentioned that this can only happen by His permission and authorization (Al-Ra'hman, 55: 33). So, if they both try to do that while in defiance to His authority, then they will fail and will be struck with flames of fire and copper (Al-Ra'hman, 55: 35). The ability of the jinn to travel in space was mentioned, in the Holy Quran, by a group of them, who said that they touched (the lower) heaven, but they found out that it was full of powerful guards and burning flames of fire (Al-Jinn, 72: 8). They added that whenever they tried to listen to what was happening in heavens, then they would find that a burning flame was waiting for them (Al-Jinn, 72: 9). Thus, they became certain that they cannot cause failure to the will of Allah, neither on Earth nor in escaping to other parts of His Dominion, between the heavens and the Earth (Al-Jinn, 72: 12). ²⁰³

Allah, praise to Him, commanded the jinn to come to the Earth, to be in the service of Sulayman (Solomon), pbuh (Saba, 34: 12), and as soldiers in his army (Al-Naml, 27: 17). Some of them had capabilities which are out of human reach, such as the ability to bring the throne of the Queen of Saba from Yemen to Baytul Maqdis (Jerusalem) before Sulayman could stand up (Al-Naml, 27: 38-39), or the ability to bring it in a glance of an eye (Al-Naml, 27: 40). Some of the Jinn came to the Earth voluntarily, such as the ones who listened to the recitation of the Holy Quran in Makkah, which led them to believe in it, and to worship Allah alone, without associating any partners with Him (Al-Jinn, 72: 1-2). ²⁰⁴

This **compound Good Name** of Allah was mentioned **six times** in the Holy Quran, in the context of mentioning its meaning. When Pharaoh asked: "What is the Lord of the Worlds?" Moosa (Moses), pbuh, replied to him that it is Allah, Who is the "**Lord of the Heavens, the Earth, and Whatever is in Between them**" (Al-Shu'ara, 26: 23-24). It also came in the context of mentioning that Allah, praise to Him, is the One God, the Lord of the Sunrises (Al-Saffat, 37: 4-5). He is the One, the Subduer, the Exalted in Might, and the Most Forgiving (Sad, 38: 65-66). He is the Hearing, the Knowing, and the One Who sent down the Clear Book, as a guidance for His creations (Al-Dukhan, 44: 6-7), to worship Him, and be patient in doing

so (Maryam, 19: 65), to win His Paradise, in which they will hear neither ill speech nor falsehood. That will be their reward and generous gift from their Lord (Al-Naba, 78: 35-37).

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ إِنَّ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾ (الشُّعْرَاءُ ، 26 : 23-24).

إِنَّ إِلَهُكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٥﴾ (الصَّافَّاتُ ، 37 : 4-5).

قُلْ إِنَّمَا أَنَا مُنذِرٌ ۗ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿٦٦﴾ (ص ، 38 : 65-66).

رَحْمَةً مِّن رَّبِّكَ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٦﴾ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ إِنَّ كُنْتُمْ مُوقِنِينَ ﴿٦٧﴾ (الدُّخَانُ ، 44 : 6-7).

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ لَهُ سَمِيًّا (مَرْيَمُ ، 19 : 65).

لَّا يَسْمَعُونَ فِيهَا لُعُونًا وَلَا نِدَابًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ ۗ لَّا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾ (النَّبَأُ ، 78 : 35-37).

Said Pharaoh: "And what is the Lord of the Worlds?" (23) (Moosa, Moses) said: "**Lord of the Heavens and the Earth and Whatever is in Between them**, if you would to be certain" (24) (Al-Shu'ara, 26: 23-24).

Indeed, your God is One, (4) **Lord of the Heavens and the Earth and Whatever is in Between them**, and Lord of the Sunrises (5) (Al-Saffat, 37: 4-5).

Say, (O Mu'hammed): "I am only a warner, and there is not any deity except Allah, the One, the Prevailing Subduer. (65) **Lord of the Heavens and the Earth and Whatever is in Between them**, the Exalted in Might, the Most Forgiving" (66) (Sad, 38: 65-66).

(Descending, revelation of the Holy Quran is) mercy from your Lord. Indeed, He is the Hearing, the Knowing. (6) **Lord of the Heavens and the Earth and Whatever is in Between them**, if you would be certain (7) (Al-Dukhan, 44: 6-7).

Lord of the Heavens and the Earth and Whatever is in Between them, so worship Him and have patience in His worship. Do you know of any similarity to Him? (Maryam, 19: 65).

No ill speech will they hear (in Paradise) or any falsehood (35) (As) a reward from your Lord, (a generous) gift (made due, to their) account, (36) the **Lord of the heavens and the Earth and Whatever is in Between them**, the Beneficent (the Most Merciful). (On the Day of Judgment), they do not have from Him (a permission for) speech (37) (38) (Al-Naba, 78: 37-38).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Rub Al-Samawat Wa Al-Ardh wama Baynahuma" (O Allah, You are (the) Lord of the Heavens, the Earth, and Whatever is in Between them). "O Allah, I seek refuge with You from the evil of the human and jinn devils, (who) inspire to one another decorative speech, in delusion" (Al-An'am, 6: 112).

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوجِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا" (الأنعام ، 6 : 112).

Nobody should be named with this compound Good Name of Allah, "Rub Al-Samawat Wa Al-Ardh wama Baynahuma," as He alone is the "Lord of the Heavens and the angels who dwell therein, the Lord of the Earth and the humans who live on it, and the Lord of the jinn who are in between them. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by constantly praising and thanking their Lord, for His countless favors He bestowed on them, including His Lordship, guidance to His religion, provision, shelter, and security.

145. Rub Al-Mashriq Wa Al-Maghrib (pronounced as rubbul mashriq wal magharib):

Lord of the Sunrise and the Sunset رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ

Note: The vowel **u** in this Good Name of Allah is pronounced as a schwa /ə/, like its pronunciation in the words cup, hub, and jump.

"Rub Al-Mashriq Wa Al-Maghrib" (Lord of the Sunrise and the Sunset) is an adjectival compound name, composed of three words. The first is "Rub," which is derived from the verb "rubba," meaning to own and master a place or a position. It also means to teach, educate, and undertake the responsibility of providing food, clothing, and shelter for whomever one is responsible for. Thus, Al-Rub (the Lord) is the owner and the master of his place. He is the teacher, the educator, the one who disciplines those he is responsible for, and the one who provides them with food, clothing, and shelter.

The second word, "Al-Mashriq" (the sunrise), is a noun referring to the appearance of the sun at a specific position on the Earth, as a result of the phenomenon of the Earth rotating (turning) on its axis, while orbiting the sun. Likewise, the third word, "Al-Maghrib" (the sunset), is a noun referring to the disappearance of the sun at a specific position on the Earth, as a result of the phenomenon of the Earth rotating (turning) on its axis, while orbiting the sun.

As a Good Name of Allah, "Rub Al-Mashriq Wa Al-Maghrib" means that He, praise to Him, is the Owner and the Master of the Sunrise and the Sunset, on Earth, due to His ownership of His vast Dominion, including all of those in it. He created the heavens, the Earth, and everything in between, including the galaxies, their constellations and solar systems. He established the laws of physics, which benefit His creations, who live therein. As such, the sunrise and the sunset made life possible on planets like Earth. Without them, there will be darkness and coldness all the time, which may not enable life to exist or persist. Likewise, if it is daytime all the time, then planets may become too hot for life to exist, such as in the cases of Venus and Mercury. So, praise to Allah, the Kind, the Beneficent, and the Merciful to His creations, Who expressed these facts in the Holy Quran, by saying:

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾ (الْقَصَصُ ، 73-71).

Say: "Have you considered: if Allah should make for you **the night continuous** until the Day of Rising (Resurrection), what deity other than Allah could bring you light? Then, will you not hear?" (71) Say: "Have you considered: if Allah should make for you **the day continuous** until the Day of Rising (Resurrection), what deity other than Allah could bring you a night in which you may rest? Then, will you not see?" (72) And out of His mercy, He made for you the night and the day, that you may rest therein, and seek from His bounty; and (that) you may be grateful. (73) (Al-Qasas, 28: 71-73).

This **compound Good Name** of Allah was mentioned **twice** in the Holy Quran, in the context of mentioning the command of Allah to His worshippers, to mention His Name (Lord of the Sunrise and the Sunset), to be devoted to Him, and to take Him as a Disposer of their affairs (Al-Muzzammil, 73: 8-9). He made life possible for His creations on the Earth, through the sunrise and the sunset on it. This Name also came in the context of the debate, which occurred between the Messenger of Allah Moosa (Moses), pbuh, and Pharaoh, who asked him about the Lord of the Worlds. Moosa answered him that He is the Lord of the heavens, the Earth, and whatever is in between them, referring to the stars, their planets, and whoever and whatever lives therein. Then, Moosa added that He is also "the Lord of the Sunrise and the Sunset, and whatever is in between them" (Al-Shu'ara, 26: 23-28), referring to everything existing on Earth, between the places in which the sun rises and sets.

وَأذْكَرِ اسْمَ رَبِّكَ وَتَبْتَئِلْ إِلَيْهِ تَتَّبِعًا ﴿٨﴾ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾ (الْمُرْزَلُ ، 73: 9).

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ إِن كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۗ إِن كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾ (الشُّعْرَاءُ ، 26: 23-28).

And remember the Name of your Lord and devote yourself to Him with (complete) devotion. (8) (He is) the **Lord of the Sunrise and the Sunset**. There is no deity except Him. So, take Him as Disposer of (your) affairs. (9) (Al-Muzzammil, 73: 8-9).

Said Pharaoh: "And what is the Lord of the Worlds?" (23) (Moosa, Moses) said: "The Lord of the heavens, and the Earth, and that (is) between them, if you (want to) be certain." (24) (Pharaoh) said to those around him: "Do you not hear?" (25) (Moosa, Moses) said: "Your Lord and the Lord of your first forefathers." (26) (Pharaoh) said: "Indeed, your 'messenger' who has been sent to you is mad." (27) (Moosa, Moses) said: "**Lord of the Sunrise and the Sunset, and Whatever is in Between them**, if you were to reason." (28) (Al-Shu'ara, 26: 23-28).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Rub Al-Mashriq Wa Al-Maghrib" (O Allah, You are (the) Lord of the Sunrise and the Sunset). I praise You and thank You for the favors of the sunrise and the sunset. I thank You for the resulting night in which we rest, and the resulting daytime, in which we get out to earn our living. I ask You to continue Your favors to us, as You are the Generous Provider.

Nobody should be named with this compound Good Name of Allah, " Rub Al-Mashriq Wa Al-Maghrib," as He alone is the "Lord of everything in existence on the Earth, between the sunrise and the sunset. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by constantly praising and thanking their Lord, praise to Him, for His countless favors He bestowed on them, including the favors of the sunrise and the sunset. They should keep mentioning Allah, praise to Him, with Tasbeeh, Ta'hmeed, Takbeer, and Tahleel, as previously mentioned in the Good Name of Allah "Dthu Al-Ma'arij" (135).

146. Rub Al-Mashriqayn Wa Rub Al-Maghribayn (pronounced as rubbul mashariqayn wa rubbul magharibayn): Lord of the Two Sunrises and Lord of the Two Sunsets رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ

Note: The vowel **u** in this Good Name of Allah is pronounced as a schwa /ə/, like its pronunciation in the words cup, hub, and jump.

"Rub Al-Mashriqayn Wa Rub Al-Maghribayn" (Lord of the Two Sunrises and the Lord of the Two Sunsets) is an adjectival compound name, composed of four words. The first is "Rub," which is mentioned twice in this Name. It is an adjectival name, derived from the verb "rubba," meaning to own and master a place or a position. It also means to teach, educate, and undertake the responsibility of providing food, clothing, and shelter for whomever one is responsible for. Thus, Al-Rub (the Lord) is the owner and the master of his place. He is the teacher, the educator, the one who disciplines those he is responsible for, and the one who provides them with food, clothing, and shelter.

The second word, "Al-Mashriqayn" (the two sunrises) is a noun referring to the appearance of the sun at a specific position on each of the Earth and the Moon, as a result of the phenomenon of their rotation (turning) on their axes, relative to the sun. Likewise, the third word, "Al-Maghribayn" (the two sunsets), is a noun referring to the disappearance of the sun at a specific position on each of the Earth and the Moon, as a result of the phenomenon of their rotation (turning) on their axes, relative to the sun.

As a compound Good Name of Allah, "Rub Al-Mashriqayn Wa Rub Al-Maghribayn" means that He, praise to Him, is the Lord of the Two Sunrises and the Two Sunsets, as He is the Owner and Master of His Dominion, and whoever and whatever exists therein. He is the Creator of the heavens, the Earth, and whatever is in between them, including the galaxies and their solar systems. He is the One who established their systems and the laws governing them, including the sunrises and the sunsets on the planets and the moons orbiting them. The sunrise and sunset on the Earth and the Moon enable life to exist on them. Without it, the night would continue with its darkness and coldness. Likewise, the daytime would continue, creating high levels of heat of the Sun, which prevents life to start or to continue.

The three renowned interpreters of the Holy Quran interpreted the word "Two," in the meaning of this Good Name of Allah, as those in the Summer and the Winter, representing the two extreme positions of the Sunrising and Sunsetting in a year. Al-Qurtubi added that it is a reference to the longest and the shortest days of the year. This interpretation was also adopted by many interpreters who came after them.

A clearer interpretation is that "the Two Sunrises and the Two Sunsets" refer to the Sunrises and Sunsets on the Earth and the Moon, both of which are necessary for life on them. This interpretation is supported by travel to the Moon, in the previous few decades. Humans landed on the Moon in 1389 H / 1969 AD, and unmanned explorations of it have not stopped ever since. Now, we know that there are Sunrises and Sunsets on the Moon, too. We also know that there have been plans to establish a long-term human presence on the Moon, particularly after it has been confirmed that there is frozen water on the Moon's poles, and even in the areas which have sun light over there. This is necessary for life to exist there, as Allah, praise to Him, told us, when He said: "and We made from water every living thing" (Al-Anbiya, 21: 30).²⁰⁵

This **compound Good Name** of Allah was mentioned **once**, in the Holy Quran, in the context of mentioning the favors, which Allah, praise to Him, has bestowed on His creations. As such, He is the Beneficent (the Most Merciful) and the Lord of the Two Sunrises and the Two Sunsets. He has created humans and jinn, both of whom cannot deny His favors to them (Al-Ra'hman, 55: 14-18), as He is the Lord of His Dominion, including the Earth and the Moon, and consequently, the Educator, the Discipliner, and the Provider for the living beings therein, particularly humans and jinn.

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾
رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾ (الرَّحْمٰنُ ، 55: 14-18).

He created the human (being) from clay, like (that of) pottery. (14) And He created the jinn from a smokeless flame of fire. (15) So, which of the favors of your Lord would you deny? (16) (He is) **Lord of the Two Sunrises and Lord of the Two Sunsets**. (17) So, which of the favors of your Lord would you deny? (18) (Al-Ra'hman, 55: 14-18).

In addition, the Arabic word, “**Al-Mashriqayn**” (the Two Sunrises), was mentioned **alone, once**, in the Holy Quran, in the context of a warning by Allah, praise to Him, to His creations, not to turn away from His remembrance. Otherwise, they would become prey for the devils, who would avert them from the way of Allah. If this still happens, then they will regret it, when they will stand before their Creator, on the Day of Reckoning. One of them will say to his devil companion: "Oh, I wish there was between me and you the distance between **the two Sunrises**" (Al-Zukhruf, 43: 36-38), which means: I wish I was as far away from you as the distance between the Earth and the Moon.

وَمَنْ يَعِشْ عَنِ ذِكْرِ الرَّحْمَنِ نُقِضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهُتَدُونَ ﴿٣٧﴾ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٣٨﴾ (الزُّحْرُفُ ، 43 : 36 : 38).

And whoever is blinded (turned away) from remembrance of the Beneficent (the Most Merciful), We appoint for him a devil, and he is to him a companion. (36) And indeed, the devils avert them from the way (of Allah) while they think that they are (rightly) guided (37) Until, when he comes to Us (on the Day of Reckoning), he says (to his devil companion): "Oh, I wish there was between me and you the distance between **the two Sunrises**, how wretched a companion" (38) (Al-Zukhruf, 43: 36-38).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta Rub Al-Mashriqayn Wa Rub Al-Maghribayn” (O Allah, You are (the) Lord of the Two Sunrises and the Two Sunsets). I praise You and thank You for the favors of the sunrise and the sunset. I thank You for the resulting night in which we rest, and the resulting daytime, in which we get out to earn our living. I ask You to continue Your favors to us, as You are the Generous Provider.

Nobody should be named with this compound Good Name of Allah, " Rub Al-Mashriqayn Wa Rub Al-Maghribayn," as He alone is the “Lord of everything in existence on the Earth and the Moon, between the sunrise and the sunset. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by constantly praising and thanking their Lord, praise to Him, for His countless favors He has bestowed on them, including the favors of the sunrise and the sunset. They should keep mentioning Allah, praise to Him, with Tasbeeh, Ta’hmeed, Takbeer, and Tahleel, as previously mentioned in the Good Name of Allah “Dthu Al-Ma’arij” (135).

147. **Rub Al-Mashariq Wal Magharib** (pronounced as **rubbul mashariq wal magharib**):

Lord of the Sunrises and the Sunsets رَبُّ الْمَشَارِقِ وَالْمَغَارِبِ

Note: The vowel **u** in this Good Name of Allah is pronounced as a schwa /ə/, like its pronunciation in the words cup, hub, and jump.

"Rub Al-Mashariq Wal Magharib" (Lord of the Sunrises and the Sunsets) is an adjectival compound name, composed of three words. The first is “Rub,” which is mentioned twice in this Name. It is an adjectival name, derived from the verb “rubba,” meaning to own and master a place or a position. It also means to teach, educate, and undertake the responsibility of providing food, clothing, and shelter for whomever one is responsible for. Thus, Al-Rub (the Lord) is the owner and the master of his place. He is the teacher, the educator, the one who disciplines those he is responsible for, and the one who provides them with food, clothing, and shelter.

The second word, “Al-Mashariq” (the sunrises) is a noun referring to the appearance of the sun at a specific position on the Earth, the Moon, and other planets, as a result of the phenomenon of their rotation (turning) on their axes, relative to the sun. Likewise, the third word, “Al-Magharib” (the sunsets), is a noun referring

to the disappearance of the sun at a specific position on the Earth, the Moon, and other planets, as a result of the phenomenon of their rotation (turning) on their axes, relative to the sun.

As a compound Good Name of Allah, "Rub Al-Mashariq Wal Magharib" means that He, praise to Him, is the Lord of the Sunrises and the Sunsets, as He is the Owner and Master of His Dominion, and whoever and whatever exist therein. He is the Creator of the heavens, the Earth, and whatever is in between them, including the galaxies and their solar systems. He is the One who established their systems and the laws governing them, including the sunrises and the sunsets on the planets and the moons orbiting them. The sunrises and sunsets on these planets enable life to exist on them. Without that, the night would continue with its darkness and coldness. Likewise, the daytime would continue, creating high levels of heat from each Sun, which prevents life to start or to continue.

This **compound Good Name** of Allah, "Rub Al-Mashariq Wal Magharib" (Lord of the Sunrises and the Sunsets), was mentioned **once** in the Holy Quran, in the context of mentioning that Allah, praise to Him, is Able to replace the disbelievers with others, who are better than them, in acknowledging His Godhood and in worshipping Him. However, He has willed to delay their reckoning to the Last Day, which He has promised them (Al-Ma'arij, 70: 40-42).

فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَعَادِرُونَ ﴿٤٠﴾ عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾ قَدَرَهُمْ
يُحْضِرُوا وَيَلْعَنُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤٢﴾ (المَعَارِجُ ، 70 : 40-42).

So, I swear by the **Lord of the Sunrises and the Sunsets** that, indeed, We are able (40) to replace them with better than them; and We are not to be outdone. (41) So, leave them (the disbelievers) to converse vainly and amuse themselves, until they meet their Day, which they are promised - (42) (Al-Ma'arij, 70: 40-42).

This **compound Good Name** of Allah was mentioned **another time** in the Holy Quran, **without** the word "Al-Magharib" (the Sunsets), because it is assumed. If there are Mashariq (Sunrises), then there should be "Magharib" (Sunsets).

Thus, this Good Name of Allah, "Rub Al-Mashariq" (Lord of the Sunrises), came in the context of mentioning that Allah, praise to Him, is the One God, the Lord of the heavens, the Earth, and whatever is in between them, including the bright planets, which shine with the reflected lights of their stars (Al-Saffat, 37: 4-6).

إِنَّ إِلَهُكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٥﴾ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ
﴿٦﴾ (الصَّافَّاتُ ، 37 : 4-6).

Indeed, your God is One, (4) Lord of the heavens and the Earth and whatever is in between them, and **Lord of the Sunrises**. (5) Indeed, We have adorned the nearest heaven with an adornment of planets (6) (Al-Saffat, 37: 4-6).

The three renowned interpreters of the Holy Quran provided several explanations to the meaning of the "sunrises and sunsets." They surveyed explanations of the scholars who preceded them, without giving clear opinions about which of them was the right interpretation. As expressed by Al-Qurtubi, they interpreted the plurality as the number of rises and sets, which the Sun does every year. That is the number of the days in a year (365 days), where the Sun rises from different positions and sets in different positions, day after day, all the year around. Al-Tabari added that it is a reference to the sunrises and sunsets on both the Earth and the Moon. Ibn Katheer agreed with them but added that these are rises and sets on "planets," as we see them in the sky every night.

A clearer interpretation is that the plurality is a reference to the Sunrises and Sunsets of stars on the planets, in their solar systems, in our galaxy and others, in God's Dominion, which is necessary for life to exist on

them. This interpretation is supported by recent research findings. Astrophysicists found out that our galaxy contains billions of stars, which rise and set on the planets of their solar systems. They also found out that there is a likelihood of life on many of the planets which have water. Allah, praise to Him, has always told the truth, as He said: “We made every living thing out of water” (Al-Anbiya, 21: 30).²⁰⁶

Allah, praise to Him, has also told us that He has created seven heavens and seven Earth-like planets. This means that there are seven heavens inhabited by angels, and that the commands of Allah have been descending among them. Likewise, there are seven Earth-like planets, which are inhabited by other creations of Allah, such as the jinn, and that His commands have also been descending among them (Al-Talaq, 65: 12). In addition, this verse may be understood as a prophecy, which encourages researchers to explore signs of intelligent life on these planets. As such, we may discover that some of these intelligent creatures may be believers or disbelievers, as Allah, praise to Him, told us (Al-Jinn, 72: 14).

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا (الطلاق ، 65 : 12).

وَأَنَا مِنَ الْمُسْلِمُونَ وَمِنَ الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا (الجن ، 72 : 14).

It is Allah who has created **seven heavens and of the Earth, the like (number) of them**. (His) command descends among them . So, you may know that Allah is over everything competent, and that Allah has encompassed everything in knowledge (Al-Talaq, 65: 12).

And among us (the jinn) are **Muslims** (in submission to Allah), and among us are the **unjust** (disbelievers). And whoever has become Muslim, those have sought out the right course (Al-Jinn, 72: 14).

The three renowned interpreters of the Holy Quran agreed that there are seven Earth-like planets, as mentioned by Al-Tabari, who said: “There is no disagreement about the existence of seven heavens, one above the other, as this is evident in the ‘Hadeeth of Al-Isra, and other ‘Hadeeths.” Then, he mentioned the interpretation of the majority of the scholars that “there are also seven Earth-like planets, each one is above the other, and the distance between each one of them and the other is like the distance between one heaven and another.” He added that each one of these (seven Earth-like planets) is inhabited by (intelligent) creations of Allah.”

This interpretation is supported by findings of recent space research. Scientist have been looking for signs of life on other planets, in our solar system and in others, in our galaxy. The most important sign they look for is the existence of water on these planets. One of the recent such findings is the discovery, which was announced by NASA, on February 22, 2017. The NASA report mentioned the discovery of a planetary system, which scientists named as TRAPPIST 1. It is located in the star system known as Aquarius, which is about 40 light years away from our Earth, that is about 235 trillion miles. The report also mentioned that there are seven planets, the size of our Earth each, orbiting their star, and that there is a likelihood of water existing in all of them. Moreover, it is likely that life exists in at least three of them. While the report is not decisive in claiming the existence of water, or life in this planetary system per se, it opens the door to the possibility of such discovery in the future, in that planetary system, or in others. Thus, this discovery by NASA helps us to interpret some of the meanings of verse 65: 12, particularly concerning the existence of water and life in planets .²⁰⁷

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta Rub Al-Mashariq Wa Al-Magharib” (O Allah, You are (the) Lord of the Sunrises and the Sunsets). I praise You and thank You for the countless favors You have bestowed on Your creations. You are the Owner of Your Dominion, including the stars which rise and set on their planets, between the heavens and the Earth. I thank You for the resulting night in which they rest, and the resulting daytime, in which they get out to earn their living. I ask You to continue Your favors to us, as You are the Generous Provider.

Nobody should be named with this compound Good Name of Allah, "Rub Al-Mashariq Wa Al-Magharib," as He alone is the Lord of everything in existence between the heavens and the Earth, including the stars and their rising and setting on their planets. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by constantly praising and thanking their Lord, praise to Him, for His countless favors which He has bestowed on them, including the favors of the sunrise and the sunset. They should keep mentioning Allah, praise to Him, with Tasbeeh, Ta'hmeed, Takbeer, and Tahleel, as previously mentioned in the Good Name of Allah "Dthu Al-Ma'arij" (135). They should also be certain that their Lord is going to answer their calls, as mentioned in the 'Hadeeth of the Messenger of Allah, pbuh, who said: "Call on Allah, while you are certain of His answer." 208

148. Rub Al-Falaq (pronounced as rubbul falaq): Lord of the Daybreak رَبُّ الْفَلَقِ

Note: The vowel **u** in this Good Name of Allah is pronounced as a schwa /ə/, like its pronunciation in the words cup, hub, and jump.

"Rub Al-Falaq" (Lord of the Daybreak) is an adjectival compound name, composed of two words. The first is "Rub," which is an adjectival name, derived from the verb "rubba," meaning to own and master a place or a position. It also means to teach, educate, and undertake the responsibility of providing food, clothing, and shelter for whomever one is responsible for. Thus, Al-Rub (the Lord) is the owner and the master of his place. He is the teacher, the educator, the one who disciplines those he is responsible for, and the one who provides them with food, clothing, and shelter.

The second word, "Al-Falaq," is a noun, derived from the verb "falaqa," which means to cleave or split something. This verb was explained in the Holy Quran in the description of what happened when Moosa (Moses), pbuh, struck the sea, with his staff. The strike did split the sea, cleaving it into two great parts (Al-Shu'ara, 26: 63). "Al-Falaq" also means the daybreak and the morning that follows., which splits from the darkness of the night (Al-An'am, 6: 96).

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِب بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ ۖ فَكَانَ كُلُّ فِرْقٍ كَالطُّوْدِ الْعَظِيمِ (الشُّعْرَاءُ ، 26 : 63).
فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (الْأَنْعَامُ ، 6 : 96).

Then, We inspired to Moosa (Moses): "Strike with your staff the sea," and **it did split** (parted), and each portion was like a great towering mountain (Al-Shu'ara, 26: 63).

(Allah is) the **Cleaver of the Daybreak** and He has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing (Al-An'am, 6: 96).

As a compound Good Name of Allah, "Rub Al-Falaq" means that He, praise to Him, is the Cleaver (Splitter) of the Daybreak (the morning), away from the darkness of the night. He has created the heavens, including the lower heaven, with its suns and planets. He has also made the Earth, to be suitable for life, through its ideal distance from the Sun, as well as through its orbits around itself and around the Sun, which led to the alternation of the day and the night, as well as the daybreak (morning) and the night darkness.

This **compound Good Name** of Allah, "Rub Al-Falaq" (Lord of the Daybreak), was mentioned **once** in the Holy Quran, in the context of mentioning the greatness of the creation of the heavens and the Earth, in an original and wonderful determination, for their structures and functions. Through the interactive relationship between the Sun and the Earth, the night happens as a resting time for God's creations. Then, the daytime follows, in which they set out for their work and activities. Thus, Allah, praise to Him, is teaching us to call Him with this Good Name of His for the great meanings contained in it. He also is telling us to seek refuge

with Him from the evil doings of some of His creations, from the harm which may be concealed from us by the darkness of the night, from the evil of magicians, and from the evil of enviers (Al-Falaq, 113: 1-5).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾ (الْفَلَقُ ، 113: 1-5).

In the Name of Allah, the Beneficent, the Merciful

Say: "I seek refuge with the **Lord of the Daybreak** (1) From the evil of that which He created (2) And from the evil of darkness when it settles (3) And from the evil of the blowers in knots (4) And from the evil of an envier when he envies." (5) (Al-Falaq, 113: 1-5).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Rub Al-Falaq" (O Allah, You are (the) Lord of Daybreak). I am asking You to protect me and my family from the evil doers, who want to harm us. Then, the caller recites the last two chapters of the Holy Quran (Al-Falaq, 113: 1-5, Al-Nas, 114: 1-6), which start with the command of Allah for us, to seek refuge in Him, as we are taught by His Messenger, pbuh, who said: "Say: I seek refuge with the Lord of the Daybreak and say: I seek refuge with the Lord of the People." ²⁰⁹

Nobody should be named with this compound Good Name of Allah, "Rub Al-Falaq," as He alone is the Lord of the Daybreak, with meanings attached to it, as mentioned above. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah by constantly seeking refuge with Him from the evil of the human and jinn devils and their evil incitements, as we are instructed in the Holy Quran (Al-Muminoon, 23: 97-98).

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾ (الْمُؤْمِنُونَ ، 23: 97-98).

And say: "My Lord, I seek refuge with You from the incitements of the devils, (97) And I seek refuge with You, my Lord, lest they be present with me." (98) (Al-Muminoon, 23: 97-98).

149. Rub Kul Shay' (pronounced as rubbu kulli shay-in): Lord of Everything رَبُّ كُلِّ شَيْءٍ

Note: The vowel **u** in this Good Name of Allah is pronounced as a schwa /ə/, like its pronunciation in the words cup, hub, and jump.

"Rub Kul Shay'" (Lord of Everything) is an adjectival compound name, composed of three words. The first is "Rub," which is an adjectival name, derived from the verb "rubba," meaning to own and master a place or a position. It also means to teach, educate, and undertake the responsibility of providing food, clothing, and shelter for whomever one is responsible for. Thus, Al-Rub (the Lord) is the owner and the master of his place. He is the teacher, the educator, the one who disciplines those he is responsible for, and the one who provides them with food, clothing, and shelter.

While "everything" is written as one word in English, it is divided into two words in Arabic: "every" and "thing." So, the second word, "Kul" (Every) means "all," referring to the inclusion of what follows it. The third word,

“Shay” (Thing), refers to any existing, imagined, or mentioned thing, whether it is material or non-material, as defined by the Arabic dictionary of “Mu’jam Al-Ma’ani.”

Thus, as a Good Name of Allah, “Rub Kul Shay” (Lord of Everything) means that He, praise to Him, is the Lord of everything found in His Dominion, whether it is material or non-material, existing or imagined. This includes all living creations, which He provides for, with what they need for their life. It also includes all non-living creations, for which He created the laws of physics, to enable them to function, as they are supposed to function. Moreover, He is the Owner and the Master of the Last Day, when His intelligent creations stand in front of Him, for reckoning, then to be rewarded or punished, according to their deeds during their lower life.

This **compound Good Name** of Allah was mentioned **once** in the Holy Quran, in the context of mentioning that He, praise to Him, is the Lord of Everything, Who holds His intelligent creations accountable only for what they do during their lower life. This means that He does not punish anybody for a sin committed by someone else. When they return to Him on the Last Day, He will judge among them with justice, and will inform them of the truth about what they were disputing about in their first life (Al-An'am, 6: 164).

قُلْ أَعْيَرَ اللَّهُ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (الأنعام ، 6 : 164).

Say: "Is it other than Allah I should desire as a lord while He is (the) **Lord of Everything**? And every soul does not earn (any punishment), except (that for which it committed), and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ" (Al-An'am, 6: 164).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: “Allahumma, Anta Rub Kul Shay” (O Allah, You are (the) Lord of Everything). I am asking You for Your guidance, provision, and protection against the evil of those who do not fear You. “O Allah! Exalted You are, and praise to You. Blessed is Your Name, highest is Your greatness, and there is no other god but You.”²¹⁰

Nobody should be named with this compound Good Name of Allah, "Rub Al-Falaq," as He is the Lord of Everything, in His great Dominion. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah, by constantly thanking Him, for the countless favors He has bestowed on them. They should not hesitate to call upon Him for His help, because He is their Lord, Who wants the best for them, in this life and in the hereafter.

150. Rub Al-Nas (pronounced as rubbun Nas): Lord of the People رَبُّ النَّاسِ

Note: The vowel **u** in this Good Name of Allah is pronounced as a schwa /ə/, like its pronunciation in the words cup, hub, and jump.

“Rub Al-Nas” (Lord of the People) is an adjectival compound name, composed of two words. The first is “Rub” (Lord), which is an adjectival name, derived from the verb “rubba,” meaning to own and master a place or a position. It also means to teach, educate, and undertake the responsibility of providing food, clothing, and shelter for whomever one is responsible for. Thus, Al-Rub (the Lord) is the owner and the master of his place. He is the teacher, the educator, the one who disciplines those he is responsible for, and the one who provides them with food, clothing, and shelter.

The second word is “Al-Nas” (the people), which is a reference to the two mandated species, humans and jinn, as mentioned in the Holy Quran (Al-Nas, 114: 5-6; Al-Ra’hman, 55: 3-4, 14-16, 33, 39), and as explained by the three renowned interpreters: Al-Tabari, Al-Qurtubi, and Ibn Katheer.

Concerning the meaning of “Al-Nas,” it could be a derivative of the verb “nasa,” meaning to move, or the verb “anasa,” meaning to become familiar with, assured of, and enjoying the company of others, according to the Arabic dictionary: Mu’jam Al-Ma’ani Al-Jami’. It could also be a derivative of the verb “aanasa,” meaning to discover, or find, or glimpse, or know about something, as mentioned in the Holy Quran: “... if you find (notice) in them sound judgement...” (Al-Nisa, 4: 6), and: “... I have noticed (glimpsed) a fire ...” (Ta-Ha, 20: 10).

Thus, as a Good Name of Allah, “Rub Al-Nas” (Lord of the People) means that Allah, praise to Him, is the Lord of the two mandated and intelligent species of humans and jinn. He is their educator and the discipliner, through sending them His Messages and His Messengers. He provides them with what they need for their life. He is also the Owner and the Master of the Last Day, when they stand in front of Him, for reckoning, then to be rewarded or punished, according to their deeds during their lower life.

This **compound Good Name** of Allah was mentioned **once** in the Holy Quran, in the context of mentioning that He, praise to Him, is the “Lord of the People”: humans and jinn alike. This means that He is their educator, discipliner, and the One Who takes care of them. He is also the “King of the People,” Who rules over them; and the “God of the People,” Who has created them, causes them to die, and will resurrect them for reckoning, in the hereafter. As such, He commanded His Messenger, pbuh, and the believers, to seek refuge with Him against the evil of the Shaytan (Satan), who whispers evil in the chests (hearts) of the people, from among the jinn and the (human) people (Al-Nas, 114: 1-6).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾ (الناس ، 114 : 1).

In the Name of Allah, the Beneficent, the Merciful

Say: "I seek refuge with (the) Lord of the people, (1) Sovereign of the people. (2) God of the people, (3) From the evil of the retreating whisperer (Shaytan, Satan), (4) who whispers (evil) into the chests of the people, (5) from among the jinn and the (human) people." (6) (Al-Nas, 114: 1-6).

We learn from the Holy Quran that there is no authority for the Shaytan (Satan) over those who have believed and rely upon their Lord. His authority is only over those who take him as an ally, and those who, through him, associate others with Allah (Al-Na’hl, 16: 98-100). Al-Shaytan (Satan) is described as a “retreating whisperer,” who retreats after whispering evil, particularly when believers mention the Name of Allah (Al-Nas, 114: 4). On the Day of Reckoning, he will say to those who follow him that he had no authority (power) over them, during their lower life. He only invited them to do evil and they responded to him. So, they should only blame yourselves, not him (Ibraheem, 14: 22).

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾ (النحل ، 16 : 98-100).

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنَ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ ... (إبراهيم ، 14 : 22).

So, when you recite the Quran, (first) seek refuge with Allah from the Shayṭan (Satan), the expelled (from His mercy). (98) Indeed, there is no authority for him over those who have believed and rely upon their Lord. (99) His authority is only over those who take him as an ally, and those who through him associate others with Allah (100) (Al-Na'hl, 16: 98-100).

And the Shaytan (Satan) will say when the matter has been concluded (on the Day of Reckoning): "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you, except that I invited you and you responded to me. So, do not blame me; but blame yourselves (Ibraheem, 14: 22).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Rub Al-Nas" (O Allah, You are (the) Lord of the People). I am seeking refuge with You against the evil of the retreating whisperer. This is in observance to Your command to the believers, whenever the Shayṭan (Satan) suggests evil to them (Al-A'araf, 7: 200). This is also following the Sunna of Your Messenger, pbuh, who commanded one of his companions to recite the last two chapters of the Holy Quran (113 and 114), after every prayer. ²¹¹

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ (الأعراف ، 7: 200).

And if an evil suggestion comes to you from the Shaytan (Satan), then seek refuge with Allah. Indeed, He is Hearing and Knowing (Al-A'araf, 7: 200).

Nobody should be named with this compound Good Name of Allah, "Rub Al-Nas," as He is the Lord of the People, humans and jinn alike, Who has created them, causes them to die, and will resurrect them for reckoning, in the hereafter. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before.

Believers can benefit from the meanings of this Good Name of Allah, by seeking refuge with their Lord against the evil whispering of the Shayṭan (Satan), and by the recitation of the Soorat Al-Falaq (Chapter 113) and Soorat Al-Nas (Chapter 114) of the Holy Quran, as Allah, praise to Him, and His Messenger, pbuh, commanded believers.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾ (المؤمنون ، 23: 97-98).

And say: "My Lord, I seek refuge in You from the incitements of the devils, (97) And I seek refuge in You, my Lord, lest they be present with me." (98) (Al-Muminoon, 23: 97-98).

151. Rub Al-'Aalameen (pronounced as rubul 'aalameen): Lord of the Worlds رَبُّ الْعَالَمِينَ

Note: The vowel **u** in this Good Name of Allah is pronounced as a schwa /ə/, like its pronunciation in the words cup, hub, and jump.

"Rub Al-'Aalameen" (Lord of the Worlds) is an adjectival compound name, composed of two words. The first is "Rub" (Lord), which is an adjectival name, derived from the verb "rubba," meaning to own and master a place or a position. It also means to teach, educate, and undertake the responsibility of providing food, clothing, and shelter for whomever one is responsible for. Thus, Al-Rub (the Lord) is the owner and the master of his place. He is the teacher, the educator, the one who disciplines those he is responsible for, and the one who provides them with food, clothing, and shelter.

The second word is "Al-'Aalameen" (the worlds). It is a reference to the heavens, the Earth, and that which is between them, as explained by the Messenger of Allah, Moosa (Moses), pbuh (Al-Shu'ara, 26: 23-24).

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾ (الشُّعْرَاءُ ، 26 :23-24).

Said Pharaoh: "And what is **the Lord of the Worlds**?" (23) (Moosa, Moses) said: "The Lord of the heavens and the Earth, and that (which is) between them, if you should be convinced" (24) (Al-Shu'ara, 26: 23-24).

So, as a Good Name of Allah, "Rub Al-'Aalameen" (Lord of the Worlds) means that He, praise to Him, is the Owner and Master of His great Dominion, including everything and everybody existing in it. He is the One Who created the heavens, and the angels living therein. He is the Creator of the Earth, and whoever lives on it, including humans, animals, and other living beings. He is also the Creator of everything in existence between the heavens and the Earth, including the galaxies, their star systems, and the jinn who live and move between them.

Thus, Allah, praise to Him, is the Owner and the Master of all these worlds, including the living beings who live in them, with His care, compassion, and kindness. He is their teacher, guide, discipliner, and the one who provides for them what they need in their life, such as food, clothing, and shelter. The Messenger of Allah, Ibraheem (Abraham), pbuh, summarized these meanings in his debate with the disbelievers, as follows:

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾ (الشُّعْرَاءُ 26 :75-82).

He said: "Then, do you see what you have been worshipping, (75) You and your ancient forefathers? (76) Indeed, they (the idols) are enemies to me, except the **Lord of the Worlds**, (77) Who created me, and (it is) He (Who) guides me. (78) And (it is) He (Who) feeds me and gives me drink. (79) And when I am ill, (it is) He (Who) cures me (80) And who will cause me to die and then bring me to life (81) And who I aspire that He will forgive me my sin on the Day of Recompense." (82) (Al-Shu'ara, 26: 75-82).

This **compound Good Name** of Allah was mentioned **42 times** in the Holy Quran. It came in **seven times** with mentioning "praise to Allah," as in the second verse of Soorat Al-Fati'ha (Chapter 1) of the Holy Quran, in which Allah, our Lord, praise to Him, teaches us to thank Him for His countless favors. It also came in the context of mentioning believers, who will be giving thanks to their Lord for rewarding them with entry to Paradise (Yoonus, 10: 9-10), and it came in the context of praising Allah for His Lordship of the heavens, the Earth, and the worlds (Al-Jathiya, 45: 36).

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (الْفَاتِحَةُ ، 2 :1).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾ دَعَاؤُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَأَخْرَجُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾ (يُونُسُ ، 10 :9-10).

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ (الْجَاثِيَةُ ، 45 :36).

(All) praise is (due) to Allah, **Lord of the Worlds** (Al-Fati'ha, 1: 2).

Indeed, those who have believed and done good (righteous) deeds, their Lord guides them because of their faith. Beneath them rivers will flow in the Gardens of luxury (9) Their call therein will be, "Exalted are You, O Allah," and their greeting therein will be, "Peace." And the last of their call will be, "Praise to Allah, **Lord of the Worlds!**" (10) (Yoonus, 10: 9-10).

Then, to Allah belongs (all) praise, Lord of the Heavens and Lord of the Earth, **Lord of the Worlds** (Al-Jathiya, 45: 36).

In addition, this Good Name of Allah came with His greatest Name, "Allah," in **9 other verses**. It came in the context of teaching believers to say that their prayers, rites (in haj, of slaughtering animals, to feed pilgrims and the poor), life, and death are all devoted for Allah, Lord of the Worlds (Al-An'am, 6: 162). It also came in the context of referring to Allah as the Lord of the Worlds (Al-Qasas, 28: 30), and in the context of mentioning some of the favors of Allah to humans, such as making the Earth as their residence, the sky as a structure (around it), made them on the best images, and provided them with good foods (Ghafir, 40: 64).

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (الأنعام ، 6 : 162).

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ (القصص ، 28 : 30).

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ۗ ذَٰلِكُمْ اللَّهُ رَبُّكُمُ ۗ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ (غافر ، 40 : 64).

Say: "Indeed, my prayer, my rites of sacrifice, my living and my dying are for **Allah, Lord of the Worlds** (Al-An'am, 6: 162).

But when he came to it, he was called from the right side of the valley in the blessed spot, from the tree: "O Moosa (Moses), indeed, I am **Allah, Lord of the Worlds**" (Al-Qasas, 28: 30).

It is Allah who made for you the Earth a place of settlement and the sky a ceiling and imaged you, on the best of images, and provided you with good things. That is Allah, your Lord; then blessed is **Allah, Lord of the Worlds** (Ghafir, 40: 64).

Moreover, this Good Name of Allah came in **six verses**, in which Messengers of Allah, pbbut all, described Allah, praise to Him, as "Lord of the Worlds," Who sent them with His Messages of guidance to their people. So, it was mentioned as such by Noo'h (Al-A'araf, 7: 61), Hood (Al-A'araf, 7: 67), and Moosa (Al-A'araf, 7: 104). It was also mentioned by Sali'h (Al-Shu'ara, 26: 145), Loot (Al-Shu'ara, 26: 164), and Shu'ayb (Al-Shu'ara, 26: 180), pbbut all, who said to their people that they were not asking them for wages in return for teaching them about God's Messages, because they will receive their wages from Him, the Lord of the Worlds.

قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ (الأعراف ، 7 : 61).

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنِّي أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ (الشعراء ، 26 : 145 ، 164 ، 180).

(Noo'h, Noah) said: "O my people, there is no error in me, but I am a Messenger from the **Lord of the Worlds** (Al-A'araf, 7: 61).

And I do not ask you for (my teachings) any payment (reward). My payment (reward) is only from the **Lord of the Worlds** (Al-Shu'ara, 26: 145, 164, 180).

Applying knowledge about this Good Name of Allah is by calling upon Him, saying: "Allahumma, Anta Rub Al-'Aalameen" (O Allah, You are (the) Lord of the Worlds). You are the teacher, discipliner, provider, and

caretaker for Your creations. I am asking You of what Your Messenger Ibraheem (Abraham), pbuh, asked you:

"رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْنِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾ (إِبْرَاهِيمُ ، 37-41).

Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So, make hearts among the people incline toward them and provide for them from the fruits that they might be grateful. (37) Our Lord: indeed, You know what we conceal and what we declare, and nothing is hidden from Allah on the earth or in the heaven. (38) Praise to Allah, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication. (39) My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord: and accept my supplication. (40) Our Lord, forgive me and my parents and the believers the Day the account is established" (41) (Ibraheem, 14: 37-41).

Nobody should be named with this compound Good Name of Allah, "Rub Al-'Aalameen," as He alone is the Lord of the angels, humans, and jinn. Further, this compound Good Name of Allah should not be divided, but instead, it should be kept as it is mentioned in the Holy Quran, as discussed before. However, a boy can be named as "Abdul Rub," (worshipper of the Lord), or "Abdu Rubbihi" (worshipper of his Lord), as a recognition of his worship to his Creator.

Believers can benefit from the meanings of this Good Name of Allah, by constantly thanking and praising their Lord for His countless favors, which He has bestowed on them. In addition, they should not hesitate to call upon Him, asking for His guidance, help, and support, as His Messenger, Mu'hammed, pbuh, taught us, to say:

"O Allah, I am asking You (to give me) of the good, instantly and on the long run, that which I know and do not know. I seek refuge with You of any evil, instantly and on the long run, that which I know and do not know. O Allah, I am asking You of the good which Your worshipper and Prophet asked You for, and I seek refuge with You against the evil, which Your worshipper and Prophet sought refuge with You against. O Allah, I am asking You for (the entry to) Paradise, and for (guidance to the) deeds or words, which make (people) closer to it. I am seeking refuge with You (to shield me) against the Fire, and for (guidance to avoid the) deeds or words, which make (people) closer to it. I am asking You to make everyone of Your decrees concerning me to be good for me." ²¹²

The Messenger of Allah, pbuh, used also to call upon Allah, praise to Him, saying: "O Allah, make my religion easy for me, as it is the guard of my affairs. Set my world, in which I live, right for me. Make my Hereafter, to which is my return, good for me. Make life an increase for me, in all types of good, and make death a comfort for me, from every evil." ²¹³

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Allah,
His Good Names,
Who He Is, and
What He Wants for Humans
As He Described Himself in the Holy Quran

Chapter 5

Verbal Names, Unique Qualities Denied to Others, and Deducted Traits

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with Allah from the stoned Shayṭan
 In the Name of Allah, the Beneficent, the Merciful

The fifth chapter includes three categories of the attributes of Allah, which have not been included in the long list of the Good Names of Allah. These are verbal names, qualities of Allah which are denied to others, and traits deducted by other authors. The fifth chapter also provides a table containing the **151** listed Good Names of Allah, which are mentioned in the fourth chapter. Finally, the fifth chapter provides another table, which contains the **99** Good Names of Allah, as selected by this author, in response to the call of the Prophet, pbbuh, to Muslims. This list is selected from the larger list mentioned in the fourth chapter and first table, after the exclusion of other Names, which are derivatives of the same verb.

First, Verbal Names

The following eleven verbal names were mentioned in the Holy Quran, representing acts of Allah, praise to Him, not His qualities (adjectives). As such, these verbal names were excluded from the list of the 151 Good Names of Allah, mentioned in this book.

In ten of these eleven verbal names, Allah, praise to Him, uses **the plural of majesty pronoun, "We,"** to highlight His greatness and His Godhood, in doing these acts, which nobody else can do.

1. We **built** the heaven and **We are expanding** it **وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ**

Allah, praise to Him, is telling us, in the Holy Quran, that He built the heaven, using the past tense of the verb (**built**), which means that the act of building was completed in the past. Then, He tells us that He **is expanding it**, using the present continuous tense of the verb, to indicate that the expansion of heaven is continuously happening (Al-Dharyat, 51: 47).

The two verbs, "**banaynaha**" (built it) and "**moosi'oon**" (are expanding it), came in the plural of majesty pronoun form, expressing this unique ability of Allah, the Creator, praise to Him. So, these verbal names should not be changed into deducted adjectival names. Instead, they should be kept as they were mentioned in the Holy Quran.

While the three renowned Islamic scholars pointed to the vastness of heaven, astrophysicists of the 20th Century were very specific about this scientific fact, describing it as "the expanding universe," which is precisely described as such in the Holy Quran. ²¹⁴

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ (الدَّارِيَاتُ ، 51 : 47).

We **built** the heaven with hands, and **We are expanding** (it) (Al-Dharyat, 51: 47).

2. Inna **montaqimoon**: **We are taking revenge** **إِنَّا مُنْتَقِمُونَ**

Allah, praise to Him, is telling us, in the Holy Quran, that He will take revenge (exact retribution) upon the criminals, who do injustice to themselves by turning away (rejecting) His verses, whenever they are reminded of them (Al-Sajda, 32: 22). He will also take revenge (exact retribution) upon the disbelievers (Al-Zukhruf, 43: 22), when He strikes, with the greatest strike, in the hereafter (Al-Dukhan, 44: 16).

In these verses, Allah, praise to Him, refers to Himself with the plural of majesty pronoun, "We," to highlight that nobody else, other than Him, is capable of this act of taking revenge (exacting retribution) upon the criminals and the disbelievers. Thus, this verbal name, "Inna montaqimoon" (We are taking revenge), should not be changed into an adjectival name, neither in the plural nor in the singular forms, as Allah, praise to Him, did not call Himself as such.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا **إِنَّا** مِنَ الْمُجْرِمِينَ **مُنْتَقِمُونَ** (السَّجْدَةُ ، 32 : 22).

فَأِمَّا نَذْهَبَنَّ بِكَ **فَأِنَّا** مِنْهُمْ **مُنْتَقِمُونَ** (الزُّحُرْفُ ، 43 : 41).

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى **إِنَّا** **مُنْتَقِمُونَ** (الدُّخَانُ ، 44 : 16).

And who is more unjust than one who is reminded of the verses of his Lord, then he turns away from them? Indeed, **We**, from the criminals, **are taking revenge** (exacting retribution) (Al-Sajda, 32: 22).

(O Mu'hammed): And whether (or not) We take you away (in death), indeed, **We are taking revenge** (exacting retribution) upon them (Al-Zukhruf, 43: 22).

The Day We strike, with the greatest strike, indeed, **We are taking revenge** (exacting retribution) (Al-Dukhan, 44: 16).

3-6. Na'hnu al-khaliqoon, al-zari'oon, al-munziloon, al-munshi'oon: We are creating, growing, bringing down, producing نَحْنُ الْخَالِقُونَ ، الزَّارِعُونَ ، الْمُنزِلُونَ ، الْمُنْشِئُونَ

Allah, praise to Him, is warning those who are astray, by rejecting and disbelieving in His Messages and His Messengers, that they will be punished in Hell, if they continue to be as such. In a rhetorical questioning form, He is telling them that only through His permission, they are able to ejaculate their sperms, grow their plants, have rainfall, and have firewood from the plants which He permitted to grow (Al-Waqi'a, 56: 51-72).

In these verses, Allah, praise to Him, refers to Himself with the plural of majesty pronoun, "We," to highlight that nobody else, other than Him, is capable of these acts. Thus, these verbal names should not be changed into adjectival names, neither in the plural nor in the singular forms, as Allah, praise to Him, did not call Himself as such.

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾ لَأَكَلُونَ مِنْ شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾ (الْوَاقِعَةُ ، 56 : 51-52).

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾ أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾ (الْوَاقِعَةُ ، 56 : 58-59).

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ (الْوَاقِعَةُ ، 56 : 63-64).

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾ (الْوَاقِعَةُ ، 56 : 68-69).

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٧٢﴾ (الْوَاقِعَةُ ، 56 : 71-72).

Then indeed you, O you (who are) **astray** (and) **deniers**, (51) you will be eating from trees of Zaqqoom (growing in Hell) (52) (Al-Waqi'a, 56: 51-52).

Have you seen (the **sperm**) which you ejaculate? (58) Is it you who creates it, or **are We creating it?** (59) (Al-Waqi'a, 56: 58-59).

And have you seen that (**seed**) which you sow? (63) Is it you who makes it grow, or **are We growing it?** (64) (Al-Waqi'a, 56: 63-64).

And have you seen the **water** that you drink? (68) Is it you who brought it down from the clouds, or **are We bringing it down?** (69) (Al-Waqi'a, 56: 68-69).

And have you seen the **fire** that you ignite? (71) Is it you who produced its tree, or **are We producing it?** (72) (Al-Waqi'a, 56: 71-72).

7-8. Inna **kunna munthireen, mursileen**: We were warning, sending messages

إِنَّا كُنَّا مُنذِرِينَ ، إِنَّا كُنَّا مُرْسِلِينَ

Allah, praise to Him, is telling us that He sent His Book (the Holy Quran) down in a blessed night, the Night of Decree, to warn His creations of humans and jinn that they will be accountable for their actions. He is also telling us that, during that Night, He sends His angel messengers with His commands about whatever He wills, concerning the affairs of His creations (Al-Dukhan, 44: 1-5). Further, He reminds us that He sent His human Messengers with His Messages, to guide their people, such as His Messenger to Madyan (Al-Qasas, 28: 45).

In these verses, Allah, praise to Him, refers to Himself with the plural of majesty pronoun, “We,” to highlight that nobody else, other than Him, is capable of these acts (sending angel and human Messengers with His commands and Messages). Thus, these verbal names should not be changed into adjectival names, neither in the plural nor in the singular forms, as Allah, praise to Him, did not call Himself as such.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حم ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ ﴿٣﴾ إِنَّا كُنَّا مُنذِرِينَ ﴿٤﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٥﴾
أَمْرًا مِّنْ عِنْدِنَا ﴿٥﴾ إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾ (الدُّخَانُ ، 44: 1-5).

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ﴿٤٥﴾ وَمَا كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ
(القصص ، 28: 45).

In the Name of Allah, the Beneficent (the Most Merciful), the Merciful

Ha, Meem. (1) By the clear Book, (2) Indeed, We sent it down during a blessed night. Indeed, **We were warning** (humanity). (3) On (that night), every precise matter is made distinct, (4) a matter (a command) from Us. Indeed, **We were sending** (a Messenger) (5) (Al-Dukhan, 44: 1-5).

But We produced (many) generations (after Moosa, Moses), and their duration was prolonged. And you were not a resident among the people of Madyan, reciting to them Our verses, but **We were Sending** (a Messenger who did) (Al-Qasas, 28: 45).

9. Inna **mubrimoon**: We are devising a matter (a plan) إِنَّا مُبْرِمُونَ

Allah, praise to Him, has warned the criminals that they will be tormented permanently in Hell, as punishment to them, for their wrongdoing. Their punishment will be so severe to the extent that they will be asking the angel Malik, who is in charge of Hell, that they want to die, but he will tell them that they will stay in it. At that point, Allah, praise to Him, will tell them that He sent them His Messengers with the truth, but they were averse to it. They plotted against His Messenger, pbuh, but He devised a more effective plan against their plots (Al-Zukhruf, 43: 74-79).

In these verses, Allah, praise to Him, refers to Himself with the plural of majesty pronoun, “We,” to highlight that nobody else, other than Him, is capable of these acts (punishing the criminals permanently in Hell). Thus, these verbal names should not be changed into adjectival names, neither in the plural nor in the singular forms, as Allah, praise to Him, did not call Himself as such.

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾ لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾ وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَا كُنتُمْ بِأَلْحِقُونَ ﴿٧٧﴾ لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٨﴾ أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ (الزُّحْرُفُ ، 43 : 74-79).

Indeed, the criminals will be in the torment of Hell, abiding eternally. (74) It will not be allowed to subside for them, and they, therein, are in despair. (75) And We did not wrong them, but it was they who were the wrongdoers. (76) And they will call, "O Malik, let your Lord put an end to us!" He will say, "Indeed, you will remain." (77) We had certainly brought you the truth, but most of you, to the truth, were averse. (78) Or have they devised a matter (plan)? But indeed, **We are devising** (one). (79) (Al-Zukhruf, 43: 74-79).

10. Kunna **mubtaleen**: We are testing (people) **وَإِن كُنَّا لَمُبْتَلِينَ**

Allah, praise to Him, tells us about the lesson that humans need to learn from the story of saving Noo'h (Noah), pbuh, and the believers with him, from the flood and the disbelievers. He commanded him that when he and the believers would board the ship, he should praise Allah, for saving them from the oppressive people. Then, he should ask Allah to help him land at a blessed landing place, as He is the Best of the Accommodators. Allah, praise to Him, concludes that the story of Noo'h (Noah) shows that He tests people during their lower life (Al-Muminoon, 23: 28-30), to see whether they believe and thank Him for His favors, or disbelieve and be ungrateful to Him (Al-i-'Imran, 3: 140-142, 154, 179; Mu'hammed, 47; 31).

In these verses, Allah, praise to Him, refers to Himself with the plural of majesty pronoun, "We," to highlight that nobody else, other than Him, is capable of these acts (saving believers and landing them at a blessed landing place). Thus, these verbal names should not be changed into adjectival names, neither in the plural nor in the singular forms, as Allah, praise to Him, did not call Himself as such.

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾ وَقُلِ رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ **وَإِن كُنَّا لَمُبْتَلِينَ** ﴿٣٠﴾ (المُؤْمِنُونَ ، 23 : 30).

And when you have boarded the ship, you and those with you, then say: "Praise to Allah, who has saved us from the wrongdoing people." (28) And say: "My Lord, let me land at a blessed landing place, and You are the Best of the Accommodators." (29) Indeed, in that are signs, and indeed, **We are ever testing** (people) (30) (Al-Muminoon, 23: 28-30).

11. Jami'u al-nas, wa al-munafiqeen, wa al-kafireen: Allah is gathering the people, hypocrites and disbelievers **جَامِعُ النَّاسِ وَالْمُنَافِقِينَ وَالْكَافِرِينَ**

Allah, praise to Him, tells us that He is gathering people for reckoning, on the Last Day. There is no doubt about that, and He never breaks a promise He makes (Ali-i-'Imran, 3: 9). He is also gathering the hypocrites and disbelievers in Hell, as a punishment to them, for their hypocrisy and disbelief, during their lower life (Al-Nisa, 4: 140).

In these verses, Allah, praise to Him, refers to Himself with the singular form of the verb, jami' (is gathering). Nobody else, other than Him, is capable of these acts (gathering people for reckoning and gathering hypocrites and disbelievers in Hell). Thus, this verbal name, , jami' (is gathering), should not be changed into an adjectival name, as Allah, praise to Him, did not call Himself as such.

رَبَّنَا إِنَّكَ **جَامِعُ النَّاسِ** لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ (آلِ عِمْرَانَ ، 3 : 9).

... إِنَّ اللَّهَ **جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ** فِي جَهَنَّمَ جَمِيعًا (التَّسَاءُ ، 4 : 140).

(Those who are firmly rooted in knowledge say): Our Lord, surely You **are Gathering the people** for a Day about which there is no doubt. Indeed, Allah does not break His promise." (Ali-i-'Imran, 3: 9).

Indeed, **Allah is gathering the hypocrites and disbelievers** in Hell, all together (Al-Nisa, 4: 140).

Second, unique qualities of Allah, which are denied to anybody and anything else **الْمَمَادِحُ السَّلْبِيَّةُ**

The following nine sentences were mentioned in the Holy Quran, about Allah, praise to Him, not as Names of His, but as unique qualities or traits which are denied to anybody else. As such, they were excluded from the list of the **151** Good Names of Allah, mentioned in this book. These sentences are actually statements confirming the perfection of Allah, in comparison to His creations, who are deficient. Some researchers called them "Al-Mamadi'h Al-Salbiyah" (in Arabic), as mentioned in the book of Yoosuf Al-Qaradhawi, may Allah have mercy on him. ²¹⁵

1. La Ilaha Illa Huwa: No (Other) God But He **لَا إِلَهَ إِلَّا هُوَ**

The sentence, "La Ilaha Illa Huwa," means that there is "No (Other) God But He." It refers to the unique trait of Allah, as the Only God (Ilah), which is denied to anybody else. As such, He is worthy of worship by His creations.

This unique trait was mentioned in **29 verses** of the Holy Quran. In 20 of these verses, the pronoun "Huwa" (He) refers to the Name of "Allah," praise to Him, as in verse 2: 255. However, the pronoun refers to other Names of Allah in the remaining 9 verses, as follow: ²¹⁶

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ (الْبَقَرَةُ ، 2 : 255).

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (غَافِرٌ ، 40 : 65).

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا (الْمُرْزَمِلُ ، 73 : 9).

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ إِلَيْهِ الْمَصِيرُ (غَافِرٌ ، 40 : 3).

Allah! There is **no (other) God but He**, the Eternally Living, the Sustainer (of the Universe) (Al-Baqara, 2: 255).

He is **the Eternally-Living**; there is **no (other) God but He**. So, call upon Him, (being) sincere to Him in religion. (All) praise is (due) to Allah, Lord of the Worlds (Ghafir, 40: 65).

(He is) the **Lord of the Sunrise and the Sunset**; there is **no (other) God but He**. So, take Him as a Disposer of (your) affairs (Al-Muzzammil, 73: 9).

(The) **Forgiver of sin, Acceptor of repentance, Severe in punishment, Owner of abundance**. There is **no (other) God but He**; to Him is the destination (Ghafir, 40: 3).

Thus, the sentence (statement) of "La Ilaha Illa Huwa" itself does not include one of God's Good Names. Rather, it refers to a Good Name of Allah mentioned before or after it. Nonetheless, Al-Qurtubi listed it as

a separate entry in his list of the Good Names of Allah. He added the calling tool “ya” (O), but without mentioning which Good Name of Allah it includes. However, this author saw and heard Sufis in Palestine focusing on “Huwa” (He), during their *dthikr* (mentioning Allah) sessions. They would repeat it, together with another Good Name of Allah, saying: “Allah Hayy, Allah Hu” (Allah ‘Hayyu, Allah Huwa), which means “Allah is Eternally Living, Allah is He.”

The Messenger of Allah, Mu’hammed, pbuh, mentioned the importance of this sentence (statement), in a long ‘Hadeeth, narrated by ‘Abdullah Bin ‘Amr, mAbpwt both. He said: “If the seven heavens and the seven Earth-like planets were to be placed together in one (weight) scale, and (this statement of) "La Ilaha Illa Huwa" (is placed in another) scale, it would be heavier (than them).”²¹⁷

2. **Laysa Kamithlihi Shay-un: Nothing Is Like Him** **لَيْسَ كَمِثْلِهِ شَيْءٌ**

The sentence (statement) "Laysa Kamithlihi Shay-un," means “Nothing is Like Him.” It refers to the uniqueness of How Allah looks like, that nobody else looks like Him. It was mentioned in **one verse** in the Holy Quran, in the context of answering those who claim that humans look like God. He, praise to Him, answered them mentioning that He created the heavens and the Earth in a unique way, without following a previous example. He also created humans and He is Hearing and Seeing them, but not like the way they hear and see each other (Al-Shoora, 42: 11).

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ (الشورى ، 42: 11).

(He is the) First Creator of the heavens and the Earth. He has made for you from yourselves (from your kind), mates, and among the cattle, (He made) mates. He multiplies you thereby. **Nothing is Like Him**, and He is the Hearing, the Seeing (Al-Shoora, 42: 11).

Allah, Praise to Him in His Highness (Subhanahu wa Ta’ala) is the One, the Eternal, “Whom none has ever been equal to” (Al-Ikhlās, 112: 1-4). With that stated, several verses of the Holy Quran mention some physical features of Allah. Al-Tabari mentioned that the tradition of early Muslim scholars is to mention these physical features of Allah, as described in the Holy Quran and the ‘Hadith, without trying to equate them with the physical features of humans.²¹⁸

3. **Lam Yalid Wa Lam Yoolad: He did not give birth, and He was not given birth to** **لَمْ يَلِدْ وَلَمْ يُولَدْ**

The sentence (statement) "Lam Yalid wa lam Yoolad," means that “He did not give birth, and He was not given birth to.” It refers to this unique trait of Allah, as He has no parents nor children. It was mentioned **once**, in response to those who claimed (or still claim) that He has parents or children (Al-Ikhlās, 112: 3).

In other verses, Allah, praise to Him, confirms that He is One God, not a third of three, as claimed by the trinity proponents (Al-Ma-ida, 5: 73). He is the Source of goodness for His creations and there is nobody who is similar or equal to Him, in His traits and capabilities (Al-Ikhlās, 112: 1 - 4).

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾ (الإخلاص ، 112: 1-4).

I seek refuge with Allah from the stoned Shaytan

In the Name of Allah, the Beneficent, the Merciful

Say: He is Allah, (the) One; (1) Allah, the Eternal; (2) **He did not give birth, and He was not given birth to**; (3) And there has never been anyone equal to Him. (4) (Al-Ikhlās, 112: 1 - 4).

4. Wa Lam Yakun Lahu Kufwan A'had: There has never been anyone equal to Him

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

The sentence (statement) "Wa Lam Yakun Lahu Kufwan A'had," means that "There has never been anyone equal to Him." It refers to this unique trait of Allah, that nobody else is equal to Him in His traits. It was mentioned **once**, in response to polytheists, who worshipped several gods, thinking of them as equal to Allah, in their traits (Al-Ikhlās, 112: 4).

In other verses, Allah, praise to Him, confirms that He is One God, not a third of three, as claimed by the trinity proponents (Al-Ma-ida, 5: 73). He is the Source of goodness for His creations and there is nobody who is equal to Him, in His traits and capabilities (Al-Ikhlās, 112: 1 - 4). He is the One (God), the Subduer (Al-Ra'd, 13: 16), there is no other god but Him (Al-A'araf, 7: 59).

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ **وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ** ﴿٤﴾ (الإِخْلَاصُ ، 112 : 1 - 4).

I seek refuge with Allah from the stoned Shaytan
In the Name of Allah, the Beneficent, the Merciful

Say: He is Allah, (the) One; (1) Allah, the Eternal; (2) He did not give birth, and He was not given birth to; (3) And **there has never been anyone equal to Him**. (4) (Al-Ikhlās, 112: 1 - 4).

5. La Ta-khudthuhu Sinatun Wa La Nawm: Neither drowsiness overtakes Him nor sleep

لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ

The sentence (statement), "La Ta-khudthuhu Sinatun Wa La Nawm," means "Neither drowsiness overtakes Him nor sleep." It refers to the permanent ability of Allah, praise to Him, to sustain and maintain His Dominion (the Throne, the Chair, the heavens, the Earth, and what is in between them).

It was mentioned **once** in the Holy Quran, in the Verse of the Chair (Al-Baqara, 2: 255), after mentioning that Allah, praise to Him, is the Eternally Living, the Sustainer of His Dominion. He is the giver of life to the living, who will ultimately die. He is the First, Who was preceded by nobody and nothing was there before Him. He is the Last, Who does not die. He is the Provider for His creations and the Caretaker of their affairs. Thus, unlike His creations, who get drowsy and sleepy, "neither drowsiness overtakes Him nor sleep." He is permanently awake, sustaining and maintaining His great Dominion.

لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ (البقرة ، 2 : 255).

Neither **drowsiness** overtakes Him nor **sleep** (Al-Baqara, 2: 255).

6. La Ya-ooduhu 'Hifdthuhuma: their preservation does not fatigue Him وَلَا يَئُودُهُ حِفْظُهُمَا

The sentence (statement), "La Ya-ooduhu 'Hifdthuhuma," means "their preservation does not fatigue Him." It was mentioned **once** in the Holy Quran, in the Verse of the Chair (Al-Baqara, 2: 255), in reference to the permanent ability of Allah, praise to Him, to sustain and maintain the heavens and the Earth, which are contained in His Chair. He does not tire or get fatigued by doing so. Thus, they function as they are supposed to function, enabling His living beings therein to lead their life, as He, praise to Him, has designed for them to do.

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ (البقرة ، 2: 255).

His Chair encompasses the heavens and the Earth, and **their preservation does not fatigue (tire) Him** (Al-Baqara, 2: 255).

7. La Ya'zubu 'Anhu Mithqalu Ddtharatin: Not absent from Him is an atom's weight لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ

The sentence (statement), "La Ya'zubu 'Anhu Mithqalu Ddtharatin," means "not absent from Him is an atom's weight." It was mentioned **once** in the Holy Quran (Saba, 34: 3), in the context of God's response to the disbelievers, who denied the hereafter. He commanded His Messenger, pbuh, to swear to them, saying: "Yes, by my Lord, it will surely come to you," as He did that also in two other verses (Yoonus, 10: 53 and Al-Taghabun, 64: 7), as mentioned by Ibn Katheer.

When that Day comes, He will hold His creations accountable for their words and their actions during their lower life, no matter how small or big these are. He is the Knower of the unseen. Nothing will be absent from His knowledge, even an atom's weight within the heavens and the Earth, as everything will be recorded with Him, in the preserved record.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۗ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ ۗ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ (سبأ ، 34: 3).

But those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you. (Allah is) the Knower of the unseen." **Not absent from Him is an atom's weight** within the heavens or within the Earth or (what is) smaller than that or greater, except that it is in a clear register (Saba, 34: 3).

8. La Tudrikuhu Al-Absaru: Vision perceives Him not لَا تُدْرِكُهُ الْأَبْصَارُ

The sentence (statement), "La Tudrikuhu Al-Absaru," means that "visions do not perceive Him." It was mentioned **once** in the Holy Quran (Al-An'am, 6: 103), in the context of mentioning the capability of Allah, praise to Him, to perceive (yudrik) the visions of His creations, while their visions are incapable to perceive Him. The Arabic verb, "yudrik," was arbitrarily translated as "to perceive," meaning to know, understand, and comprehend something, as a result of seeing it or not.

This means that Allah, praise to Him, encompasses His creations with His Knowledge about what they do secretly and openly, while they are incapable of knowing anything of His knowledge, except that which He wills to be known to them (Al-Baqara, 2: 255).

This also means that Allah, praise to Him, does see His creations, perceives their visions, understands their capabilities, and knows about what they actually do. However, they are incapable of knowing Who He is, or seeing Him, during their lower life (Al-A'araf, 7: 143). Only believers, who will win entry to His Paradise,

will be able to enjoy looking at Him, in the hereafter (Al-Qiyama, 75: 22-23), but without being able to perceive Him with their visions.

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

Visions do not perceive Him, but He perceives visions (of His creations), and He is the Subtle, the Acquainted (Al-An'am, 6: 103).

9. **Wa ma kana Allahu liyu'jizuhu min shay-in: Nothing that Allah is incapable of**

وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ

The sentence (statement), "Wa ma kana Allahu liyu'jizuhu min shay-in," means that there is "nothing that Allah is incapable of." It was mentioned **once** in the Holy Quran (Faṭir, 35: 44), in the context of mentioning the capability of Allah, praise to Him, to do anything He wants in the heavens and the Earth. However, His creations are limited in their capabilities, by power, time, and space.

In this verse, Allah, praise to Him, is addressing the disbelievers of Quraysh, in Makkah, at the time of revelation, but it applies to disbelievers in general, who have come after them. He is admonishing them to travel throughout the Earth, to see the remaining ruins of previous disbelievers, who were more powerful, such as the people of 'Aad, Thamood, the Owners of the Grove, and the people of Prophet Loot (Lot), pbuh.

Allah, praise to Him, destroyed them for their disbelief, arrogance, and corruption. He also enabled His Messenger, Mu'hammed, pbuh, and the believers with him, to defeat the Quraysh disbelievers, by the Conquest of Makkah, just few years after this revelation.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً **وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا** (فَاطِرُ ، 35 : 44).

Have they not traveled throughout the Earth and observed how was the end of those before them? And they were greater than them in power. But (there is) **nothing that Allah is incapable of**, in the heavens or on the Earth. Indeed, He is ever Knowing, (and) Capable (Faṭir, 35: 44).

Third, Traits attributed to Allah, through deduction, by other authors

الصِّفَاتُ الْمُسْتَنْبَطَةُ

The following are **28 traits attributed to Allah** by other authors, who claim them to be part of the Good Names of Allah, praise to Him. These traits were originally mentioned in the list attached to the 'Hadeeth, which was recorded by the early Islamic scholar Al-Termidhi, who died in 209 H (892 AD), may Allah reward him for his works. As discussed in the third Chapter of this book, Islamic scholars have considered the list to be an addition to the 'Hadeeth text, not part of it.

As such these traits have been excluded from the list of the **151** Good Names of Allah, mentioned in this book. The main reason for this exclusion is that these are deducted (inferred) traits. They are not directly mentioned in the Holy Quran, as His Good Names, which is the basic condition to which all Names in the list are subjected to. It is noteworthy that the interpretations, translations, and verse citations of the following traits are all the sole responsibility of this author.

1. The deduced trait of "الْقَابِضُ" (Al-Qabidh: The withholder of abundance) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"وَاللَّهُ يَفْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ" (البقرة ، 2: 245).

And it is Allah who **withholds and grants abundance**, and to Him you will be returned (Al-Baqara, 2: 245).

2. The deduced trait of "الْبَاسِطُ" (Al-Basit: The granter of abundance) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"وَاللَّهُ يَفْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ" (البقرة ، 2: 245).

And it is Allah who withholds and **grants abundance**, and to Him you will be returned (Al-Baqara, 2: 245).

3. The deduced trait of "الْخَافِضُ" (Al-Khafidh: The One Who brings down some people) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾" (الواقعة ، 56: 1-3).

When the Occurrence (the Hour) occurs, (1) There is, at its occurrence, no denial. (2) It will **bring down** (some people) and raise up (others) (3) (Al-Waqi'a, 56: 1-3).

It is noteworthy that this is a description of the Hour (the beginning of the Last Day), not that of Allah, praise to Him.

4. The deduced trait of "الرَّافِعُ" (Al-Rafi'u: the raiser) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ خُذْ بِكَوْنُكَ وَارْتَقِ الْوُجُوهَ وَارْتَقِ الْوُجُوهَ" (آل عمران ، 3: 55).

(Mention) when Allah said: "O 'Eisa (Jesus), indeed, I am ending your record (take you from Earth) and **raising you** to Myself" (Al-i-Imran, 3: 55).

5. The deduced trait of "الْمُعِزُّ" (Al-Mu'iz: The granter of power) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا" (فاطر ، 35: 10).

Whoever desires honor (through power), then to Allah belongs all **honorable might** (Fatir, 35: 10).

6. The deduced trait of "الْمُذْنِبُ" (Al-Mudthil: The humiliator) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ" (المُجَادِلَةِ ، 58 : 20).

Indeed, the ones who oppose Allah and His Messenger, those will be among the most **humiliated** (Al-Mujadila, 58: 20).

7. The deduced trait of "**الْحَكَمُ**" (**Al-Hakam**: The judge) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۗ وَهُوَ خَيْرُ الْحَاكِمِينَ" (يُونُسَ ، 10 : 109).

And follow what is revealed to you, (O Mu'hammed), and be patient, until Allah will **judge**. And He is the Best of Judges (Yoonus, 10: 109).

8. The deduced trait of "**الْعَدْلُ**" (**Al-Adl**: The just) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ" (النُّحْلِ ، 16 : 90).

Indeed, Allah **commands justice**, and good conduct, and giving to relatives, and forbids immorality, and bad conduct, and oppression. He admonishes you that you may remember (Al-Na'hl, 16: 90).

9. The deduced trait of "**الْجَلِيلُ**" (**Al-Jaleel**: The majestic) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ" (الرَّحْمَنِ ، 55 : 27).

And there will remain the Face of your Lord, Owner of **Majesty** and Honor (Al-Ra'hman, 55: 27).

10. The deduced trait of "**الْبَاعِثُ**" (**Al-Ba'ith**: The resurrector) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ" (الْحَجُّ ، 22 : 7).

And that the Hour is coming, no doubt about it, and that Allah **will resurrect** those in the graves (Al-Haj, 22: 7).

11. The deduced trait of "**الْمُحْصِي**" (**Al-Mu'hsji**: The enumerator) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا" (الْجِنُّ ، 72 : 28).

That He may know that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has **enumerated** everything (all things) in number (Al-Jinn, 72: 28).

12. The deduced trait of "**الْمُبْدِي**" (**Al-Mubdi**: The beginner of creation) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ" (الرُّومُ ، 30: 11).

Allah **begins the creation**, then He will repeat it. Then, to Him you will be returned (Al-Room, 30: 11).

13. The deduced trait of "**المُعِيدُ**" (**Al-Mu'eed**: The repeater of the creation) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ" (الرُّومُ ، 30: 11).

Allah begins **the creation**, then He **will repeat it**. Then, to Him you will be returned (Al-Room, 30: 11).

14. The deduced trait of "**المُمِيتُ**" (**Al-Mumeet**: The One Who cause death) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ" (البَقَرَةُ ، 2: 28).

How can you disbelieve in Allah when you were lifeless and He brought you to life. Then, **He will cause you to die**. Then, He will bring you (back) to life. Then, to Him you will be returned (Al-Baqara, 2: 28).

15. The deduced trait of "**الوَاجِدُ**" (**Al-Wajid**: The finder) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى" (الضُّحَى ، 6: 93).

Did He not **find you** an orphan and (then) give (you) refuge? (Al-Dhu'ha, 93: 6).

16. The deduced trait of "**المَاجِدُ**" (**Al-Majid**: The One with glory) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ۗ رَحِمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ ۚ أَهْلَ الْبَيْتِ ۗ إِنَّهُ حَمِيدٌ مَجِيدٌ" (هُودُ ، 11: 73).

They said: "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the (Ibraheem) House. Indeed, He is Praiseworthy and **Glorious**" (Hood, 11: 73).

17. The deduced trait of "**المُقَدِّمُ**" (**Al-Muqaddim**: The warner in advance) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"قَالَ لَا تَحْتَسِبُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ" (ق ، 50: 28).

(Allah) will say: "Do not dispute before Me, as I had **presented in advance** to you the warning (Qaf, 50: 28).

18. The deduced trait of "**المُؤَخِّرُ**" (**Al-Mu-akhir**: The delayer of punishment) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"وَلَا تَحْسِبَنَّ اللَّهَ عَافِيًا ۚ عَمَّا يَعْمَلُ الظَّالِمُونَ ۗ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ" (إِبْرَاهِيمُ ، 14: 42).

Do not ever think that God is unaware of what the wrongdoers do. He only **delays them** until a Day when the sights will stare (Ibraheem, 14: 42).

19. The deduced trait of "**الْوَالِي**" (**Al-Waali**: The One Who takes care) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۗ وَهُوَ الْوَالِيُّ الْحَمِيدُ" (الشُّورَى ، 42: 28).

And it is He who sends down the rain, after they had despaired, and (He) spreads His mercy. And He is **the Caretaker**, the Praiseworthy (Al-Shoora, 42: 28).

20. The deduced trait of "**الْمُقْسِطُ**" (**Al-Muqsit**: The One Who maintains His creations with justice) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَانِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ" (آلِ عِمْرَانَ ، 3: 18).

Allah has witnessed that there is no deity except Him, and (so do) the angels and those of knowledge, (that He is) **maintaining (His creations) with justice**. There is no deity except Him, the Exalted in Might, the Wise (Al-i-'Imran, 3: 18).

21. The deduced trait of "**الْجَامِعُ**" (**Al-Jami'**: The gatherer of people in the hereafter) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۗ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ" (آلِ عِمْرَانَ ، 3: 9).

Our Lord, surely You **will gather the people** for a Day, about which there is no doubt. Indeed, Allah does not break His promise" (Al-i-'Imran, 3: 9).

22. The deduced trait of "**الْمُغْنِي**" (**Al-Mughni**: The enricher) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"... وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ ۗ إِنْ شَاءَ ۗ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ" (التَّوْبَةَ ، 9: 28).

And if you fear privation, Allah will **enrich** you from His bounty if He wills. Indeed, Allah is Knowing and Wise (Al-Tawba, 9: 28).

23. The deduced trait of "**الْمَانِعُ**" (**Al-Mani'u**: The shielder, protector) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ" (الْأَنْبِيَاءُ ، 21: 43).

Or do they have gods to **shield (protect)** them other than Us? They are unable (even) to help themselves, nor can they be protected from Us (Al-Anbiya, 21: 43).

24. The deduced trait of "**الضَّارُّ**" (**Al-Dhaar**: The harmer) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"... قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا" (الْفَتْحُ ، 48: 11).

Say: "Then who could prevent Allah at all if He wanted for you **harm**, or wanted for you benefit? Rather, ever is Allah, with what you do, Acquainted (Al-Fat'h, 48: 11).

25. The deduced trait of "**النَّافِعُ**" (**Al-Nafi'u**: The beneficial) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"... قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا" (الْفَتْحُ ، 48: 11).

Say: "Then who could prevent Allah at all if He wanted for you harm, or wanted for you **benefit**? Rather, ever is Allah, with what you do, Acquainted (Al-Fat'h, 48: 11).

26. The deduced trait of "**الْبَاقِي**" (**Al-Baqi**: The long-lasting) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"إِنَّا أَمْنَا بِرَبِّنَا لِيُغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَبِيرٌ وَابْقَى" (طه ، 20: 73).

Indeed, we have believed in our Lord, that He may forgive us our sins, and what you compelled us (to do) of magic. And Allah is better and **more enduring** (long-lasting)" (Ta-Ha, 20: 73).

27. The deduced trait of "**الرَّشِيدُ**" (**Al-Rasheed**: The wise guide to the right) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ" (الْبَقَرَةُ ، 2: 186).

And when My worshippers ask you, (O Mu'hammed), about Me, indeed, I am near. I respond to the invocation of the supplicant when he calls upon Me. So, let them respond to Me (by observing My commands), and believe in Me, that **they may be (rightly) guided** (Al-Baqara, 2: 186).

28. The deduced trait of "**الصَّبُورُ**" (**Al-Saboor**: The patient) is not mentioned directly in the Holy Quran, but it could have been deduced (inferred) from a verse, in which Allah, praise to Him, says:

"وَلَا تَحْسِبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ" (إِبْرَاهِيمُ ، 14: 42).

And never think that Allah is unaware of what the wrongdoers do. He only **delays them** for a Day, when (their) sights (eyes) will stare (in horror) (Ibraheem, 14: 42).

It is noteworthy that Allah, praise to Him, did not describe Himself as "**الصَّبُورُ**" (**Al-Saboor**: The patient), neither by using the verb "sabara" (to be patient), nor by using any of its derivatives. However, He described His Messengers as such (Al-An'am, 6: 34), and the believers (Al-Ra'd, 13: 42).

Table 2
English Translation of the Longer List of 151 Good Names of Allah, as Mentioned in the Holy Quran, without the Definite Article (Al), for Space Limitation Purposes

Allah, The God	God	God of the People	Beneficent	Merciful	Most Merciful	Best of Merciful	One with Mercy	King	Great King
Owner of Day of Accountability	Owner of Dominion	Holy	Peace	Believer in His Godhood	Pre-dominant	Rare in His Might	Compeller	Superior	Creator
Creative Creator	Best of Creators	Maker	Originator	First Creator	Fashioner	Forgiver of Sin	Perpetual Forgiver	Most Forgiving	Best of Forgivers
One with Forgiveness	Vast of Forgiveness	Source of Forgiveness	Source of Piety	Subduer	Prevailing Subduer	Bestower	Provider	Best of Providers	Opener
Best of Openers	Knowing	Knower of the Unknown	Knower of Unknown and Known	Knower of Unknowns	Vast, Encompassing, Knowing	Surrounding in Knowledge	Hearer	Seer	Wise, Judge
Best of Judges	Wisest of Judges	Vast in Wisdom	Subtle	Expert	Forbearer	Thankful	Most Thankful	High	Higher than His Creations
highest	Grand	Great	Preserver	Strong Preserver	Sustainer	Reckoner	Fast in Reckoning	Fastest in Reckoning	Generous
Most Generous	Watchful	Nearby	Responder	Praised Best of Responders	Loving, Affectionate	Praised	Glorious	Witness	Truth, Right
Manifester	Disposer of Affairs	Praised Best Disposer of Affairs	Sufficient	Powerful	Possessor of Power	Strong	Sought for Help	General Caretaker	Special Caretaker
Praised Special Caretaker	Supporter	Praised Supporter	Best of Supporters	Best of planners	Best of Deciders	Guide to the Right	Eternally Living	Reviver of the Dead	Bringer of the Dead from the Living
Sustainer of the Universe	One God	Uniquely One God	Eternal	Predominant over His Affairs	Doer of What He Wants	Able	Capable	Perfect in Ability	Praised Best of the Capable
Praised Best of the Preparers	First	Last	Manifest	Latent	Good, Kind	Acceptant of Repentance	Accepter of Repentance	Pardoner	Kind
Rich	Light of Heavens and Earth	Inheritor	Best of Inheritors	Best of Accommodators	Cleaver of Daybreak	Cleaver of grain and seeds	Severe in Power	Severe in Punishment	Severe in Torment
One with Painful Punishment	One with Revenge	One with Favors	One with Abundance	One with Ascents	One with the Throne	Owner of Majesty and Honor	Highest in Ranks	Lord	Lord of the Throne
Lord of the Might	Lord of Sirius	Lord of Heavens and Earth	Lord of Heavens, Earth, and in Between	Lord of the Sun Rise and the Sun Set	Lord of the Two Sun Rises and Two Sun Sets	Lord of the Sun Rises and Sun Sets	Lord of Daybreak Lord of Everything	Lord of the People	Lord of the Worlds

Table 3 (Arabic)

The Shortened List of 99 Good Names of Allah in Arabic, as Mentioned in the Holy Quran

اللَّهُ	الرَّحْمَنُ	الرَّحِيمُ	الْمَلِكُ	الْقُدُّوسُ	السَّلَامُ	الْمُؤْمِنُ	الْمُهَيِّمُ	الْعَزِيزُ	الْجَبَّارُ
الْمُتَكَبِّرُ	الْخَالِقُ	الْبَارِئُ	الْمُصَوِّرُ	بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ	فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ	الْغَافِرُ	الْقَاهِرُ	الْوَهَّابُ	الرَّزَّاقُ
الْفَتَّاحُ	الْعَلِيمُ	الْمُحِيطُ	السَّمِيعُ	الْبَصِيرُ	الْحَكِيمُ	اللطيفُ	الْخَبِيرُ	الْحَلِيمُ	الشَّكُورُ
الْعَلِيُّ	الْكَبِيرُ	الْعَظِيمُ	الْحَفِيفُ	الْمُقْتَبِ	الْحَسِيبُ	الْكَرِيمُ	الرَّقِيبُ	الْقَرِيبُ	الْمُجِيبُ
الْوَدُودُ	الْحَمِيدُ	الْمَجِيدُ	الشَّهِيدُ	الْحَقُّ	الْمُبِينُ	الْوَكِيلُ	الْكَافِي	الْقَوِي	الْمَتِينُ
الْمُسْتَعَانُ	الْوَلِيُّ	النَّصِيرُ	الْمَاكِرِينَ	خَيْرُ الْفَاصِلِينَ	الْهَادِي	الْحَيُّ	مُحْيِي الْمَوْتَى	مُخْرِجُ الْحَيِّ الْمَيِّتِ مِنَ الْحَيِّ	الْقَيُّومُ
الْأَحَدُ	الصَّمَدُ	عَالِبٌ عَلَى أَمْرِهِ	فَعَالٌ لِمَا يُرِيدُ	الْقَدِيرُ	نَعَمُ الْقَادِرُونَ	نِعَمُ الْمَاهِدُونَ	الْأَوَّلُ	الْآخِرُ	الظَّاهِرُ
الْبَاطِنُ	الْبَرُّ	التَّوَّابُ	العَفْوُ	الرَّوُوفُ	الْغَنِيُّ	نُورُ السَّمَاوَاتِ وَالْأَرْضِ	الْوَارِثُ	خَيْرُ الْمُنْزَلِينَ	فَالِقُ الإِصْبَاحِ
فَالِقُ الْحَبِّ وَالنَّوَى	شَدِيدُ الْمِحَالِ	شَدِيدُ الْعِقَابِ	شَدِيدُ الْعَذَابِ	ذُو الْإِنْتِقَامِ	أَهْلُ التَّقْوَى	ذُو الْفَضْلِ	ذُو الطُّوْلِ	ذُو الْمَعَارِجِ	ذُو الْجَلَالِ وَالْإِكْرَامِ
رَفِيعُ الدَّرَجَاتِ	رَبُّ الْعَرْشِ	رَبُّ الْعِزَّةِ	رَبُّ الشَّعْرَى	رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا	رَبُّ الْمَشَارِقِ وَالْمَغَارِبِ	رَبُّ كُلِّ شَيْءٍ	رَبُّ النَّاسِ	رَبُّ الْعَالَمِينَ	

Table 4 (English)

The Shortened List of 99 Good Names of Allah in English, as Mentioned in the Holy Quran, without the Definite Article (Al), for Space Limitation Purposes

Allah	Beneficent	Merciful	King	Holy	Peace	Believer	Predominant	Exalted in Might
Compeller	Superior	Creator	Maker	Originator of Heavens and Earth	First Creator of Heavens and Earth	Forgiver of Sin	Subduer	Bestower
Provider	Opener	Knowing	Surrounding	Hearer	Seer	Wise, Judge	Subtle	Acquainted
Forbearer	Thankful	High	Grand	Great	Preserver	Sustainer	Reckoner	Generous
Watchful	Nearby	Responder	Loving	Praised	Glorious	Witness	Truth, Right	Manifest, Clear
Disposer of Affairs	Sufficient	Powerful	Strong	Sought for Help	Generous Caretaker	Supporter	Best of Planners	Best of Deciders
Guide to Truth	Eternally Living	Reviver of the Dead	Bringer of Dead from Living	Sustainer of the Universe	One God	Eternal	Predominant over His Affairs`	Doer of What He Wants
Able	Best of the Capable	Best of Preparers	First	Last	Manifest	Latent	Good, Kind	Acceptant of Repentance
Pardoner	Kind	Rich Free of Need	Light of Heavens and Earth	Inheritor	Best of Accommodators	Cleaver of Daybreak	Cleaver of Grains, seeds	Utmost in Powers
Severe in Punishment	Severe in Torment	One with Revenge	Source of Righteousness	One with Favors	One with Abundance	One with Ascents	One with Majesty and Honor	Highest in Ranks
Lord of the Throne	Lord of the Might	Lord of Sirius	Lord of Heavens and Earth	Lord of Sunrises and Sunsets	Lord of Daybreak	Lord of Everything	Lord of the People	Lord of the Worlds

Allah,
His Good Names,
Who Is He?
What Does He Want for Humans?
As He Described Himself in the Holy Quran

Documentation and Elaboration

End Notes

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek refuge with Allah from the stoned Shaytan
In the Name of Allah, the Beneficent, the Merciful

This section contains the book notes, which includes the documentation and referencing of the Holy Quran verses and 'Hadiths, mentioned in various chapters. It also addresses some topics with more details than mentioned in the book text.

It is noteworthy that the **translations of the meanings of the Holy Quran verses** are based on the Arabic texts, published at tanzil.net. These translations are the sole responsibility of this author, though he consulted with other translations of verses, particularly Sa'hi'h International. The same applies to the **'Hadeeths**, the meanings of which are translated from the Arabic texts, published at dorar.net.

¹ Out of love and appreciation, whenever the name of Allah (the God) is mentioned, Muslims follow it with the words "praise to Him in His Highness" (sub'hanahu wa Ta'ala). Whenever the name of Prophet Mu'hammed is mentioned, Muslims follow it with the words "peace and blessings of Allah be upon him" (ppuh). This also applies to all Prophets and Messengers of Allah. A Companion of the Prophet is honored with the words "May Allah be pleased with him" (mAbpwh). Appreciation for Muslim scholars is expressed with the words "May Allah reward him/them better for their work."

The description of the Shaytan (Satan) as “stoned” (rajeem, in Arabic) came in 6 verses of the Holy Quran, which are 3: 36, 15: 17, 15: 34, 16: 98, 38: 77, and 81: 25. It means that the Shaytan was cursed and expelled from the Mercy of Allah after his disobedience to Him. That is why we are instructed to take refuge with Allah from the stoned Shaytan, as mentioned in verses 16: 98, 23: 97, and 114: 1-6.

The Shaytan is also described as “stoned,” in reference to throwing balls of fire at him and his offspring, when they try to approach the lower heaven for listening, as we learn from verses 37: 6-10 of the Holy Quran.

The Messenger of Allah, peace and blessings be upon him (pbuh), also mentioned that the Messenger of Allah, Ibrahim (Abraham), peace be upon him, threw stones at the Shaytan, when he tried to dissuade him away from obedience to Allah, praise to him, as we learn from the following ‘Hadith:

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "لَمَّا أَتَى إِبْرَاهِيمُ خَلِيلُ اللَّهِ الْمَنَاسِكَ عَرَضَ لَهُ الشَّيْطَانُ عِنْدَ جَمْرَةِ الْعَقَبَةِ ، فَرَمَاهُ بِسَبْعِ حَصِيَّاتٍ حَتَّى سَاخَ فِي الْأَرْضِ ، ثُمَّ عَرَضَ لَهُ عِنْدَ الْجَمْرَةِ الثَّانِيَةِ ، فَرَمَاهُ بِسَبْعِ حَصِيَّاتٍ حَتَّى سَاخَ فِي الْأَرْضِ ، ثُمَّ عَرَضَ لَهُ عِنْدَ الْجَمْرَةِ الثَّلَاثَةِ ، فَرَمَاهُ بِسَبْعِ حَصِيَّاتٍ حَتَّى سَاخَ فِي الْأَرْضِ" (الألباني ، صحيح الترغيب: 1156).

‘Abdullah Bin ‘Abbas, may Allah be pleased with them (mAbpwt) both, said that the Messenger of Allah, pbuh, said: "When Ibrahim (Abraham), the Friend of Allah, came to do the pilgrimage rituals (in Makkah), the Shaytan (Satan) appeared to him near (the first) Al-‘Aqaba hurdle (a little high place on his way). Ibrahim threw seven stones at him, which caused him to sink in the earth. Then, the Shaytan appeared to him near the second hurdle, and Ibrahim threw seven stones at him, which caused him to sink in the earth. Then, the Shaytan appeared to him near the third hurdle, and Ibrahim threw seven stones at him, which caused him to sink in the earth" (Al-Albani, Sa’hi’h Al-Targheeb: 1156).

2 Using an Apostrophe and Underlined Some Arabic Letters in the Quran transliteration

Some Arabic letters and sounds have no counterparts in the English alphabet and the English phonetic transcription. There are nine Arabic sounds which have no equivalence in the English alphabet. These are (ع غ ق ح خ ص ض ط ظ). Some translators underline the closest English letters to these Arabic letters, in order to tell readers that these are pronounced differently in Arabic. The closest sounds expressing the Arabic letters in parentheses, from right to left, are (h, kh, s, dh, t, dth, a, gh, q). However, underlining them as (h, kh, s, dh, t, dth, a, gh, q) conveys the message that these are different from the English sounds expressed by the letters of the English alphabet.

The two Arabic letters and sounds of tha (ث) and Dhal (ذ), expressed by the two English letters "th" at the beginning of the English words "three" and "that," are transliterated as / th / and / th /, respectively.

This author uses this same method of underlining these letters, with the exception of the two Arabic letters expressed by the / h / and / a / sounds. Instead of underlining them, he adds an apostrophe before the letter to become / 'h / and / 'a / respectively. Using an apostrophe instead of underling a letter is for practical reasons only. First, these two letters are more frequently used than the other letters in the list. Second, it is easier to use the apostrophe on keyboards than adding underlining after writing.

As an example, an apostrophe is used before the English letter / a / to express the eighteenth letter of the Arabic alphabet / 'ayn /, as in the case of translating the Good Name of God, Al-'Azeez, the tenth on the list.

An apostrophe is also used before the English letter / h / to express the sixth letter of the Arabic alphabet / 'ha /, as in the case of translating the Good Name of God, Al-A'had,

The above usage of an apostrophe to help express the Arabic sound / 'a / may not be enough if the sound occurs at the end of a word, such as in the case of the Good Name of God, number 30, "Al-Samee'u." This Good Name of God is pronounced as "Al-Samee' " without conjugation. However, because the sound / 'a / occurs at the end of the word, the pronunciation may become distorted as / as-samee'a / instead of / as-samee' / . As a solution, this author is using the conjugated form of the noun as a subject to become / as-samee'u / , the closest to the Arabic pronunciation.

³ See Al-Maqshi's valuable research paper about the treatment of the topic of God's physical features by Muslim scholars in various centuries:

Al-Maqshi, Muhammed Bin Abdullah. 1439/2017. "Treatment of God's Physical Features" (in Arabic).
Published at Al-Alouka Al-Shar'iya.

د. محمد بن عبد الله المقشي: "القول في بعض صفات الله تعالى كالقول في البعض الآخر." الألوكة الشرعية: 1439\4\2 هجرية ، 2017\12\21 ميلادية.

<https://www.alukah.net/sharia/0/123931/#ixzz6xIGDHqLL>

(alukah.net) القول في بعض صفات الله تعالى كالقول في البعض الآخر

⁴ See Endnote # 122, which belongs to the Good Name of Allah, Al-'Hayyu (the Eternally Living), for verses and 'Hadiths about the Chair. Here's another version of one of the mentioned 'Hadiths:

عن سعيد بن جبير ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "الكرسيُّ موضعُ القدمين ، والعرشُ لا يقدرُ أحدٌ قَدْرَهُ" (الألباني ، مختصر العلو ، صحيح موقوف: 45).

Companion Sa'id Bin Jubair, mAbpwh, said that the Messenger of Allah, pbuh said: "The Chair is where the Feet are (placed), and nobody can estimate (the size of) the Throne" (Al-Albani, Mukhtasser Al-'Olo: 45, Sa'hi'h Mawqoof).

⁵ The five mandatory ways of worship (the proclamation of faith, prayers, charity, fasting, and pilgrimage) have been mentioned in many verses of the Holy Quran, such as the following verses:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (آل عمران ، 18 :3).

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (الأحزاب ، 40 :33).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (البقرة ، 2 :110).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (البقرة ، 2 :183).

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ (آل عمران ، 3 :97).

Allah has witnessed that there is no deity except Him, and (so have) the angels, and those of knowledge – (that He is) maintaining (His creation) in justice. There is no deity except Him, the Exalted in Might, the Wise (Al-Imran, 3: 18).

Muhammad was not the father of one of your men, but (he was) **the Messenger of Allah** and last of the prophets. And ever is Allah, of all things, Knowing (Al-A'hzab, 33: 40).

And **establish prayer and give zakat**, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is Seeing (Al-Baqara, 2: 110).

O you who have believed, decreed upon you is **fasting**, as it was decreed upon those before you, that you may become righteous (Al-Baqara, 2: 183).

And (due) to Allah from the people is a **pilgrimage to the House** - for whoever is able to find thereto a way (Al-Imran, 3: 97).

⁶ Here's the three verses, which were mentioned about the reason Allah created Jinn and humans:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَتَّكُمُ إِلَيْنَا لَا تُرْجَعُونَ (المؤمنون ، 23 :115).

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا **لَاعِبِينَ** ﴿٣٨﴾ مَا خَلَقْنَاهُمَا **إِلَّا بِالْحَقِّ** وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾
(الدخان ، 44 :38-39).

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونَ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ
الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ (الذاريات ، 51 :56).

Then, did you think that We created you **uselessly** (in vain) and that to Us you would not be returned"? (Al-Muminoon, 23: 115).

And We did not create the heavens and earth and that between them **in play**. (38) We did not create them except **in truth**, but most of them do not know. (39) (Al-Dukhan, 44: 38-39).

And I did not create the jinn and mankind except **to worship Me**. (56) I do not want from them any provision, nor do I want them to feed Me. (57) Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength. (58) (Al-Dhariyat, 51: 56-58).

Here's the 'Hadith, which summarizes the five mandatory ways of worship ('Ibadat):

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، عن أبيه ، رضي الله عنهما ، أن رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قال: "الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا" (صححه الألباني ، عن صحيح أبي داود: 4695 ، وأخرجه مسلم: 8 ، والترمذي: 2610 ، والنسائي: 4990 ، وابن ماجه: 63 ، وأحمد: 367 ، باختلاف يسير، وابن منده في الإيمان: 2).

Abdullah Bin 'Omar, mAbpwt both, narrated from his father that the Messenger of Allah, pbuh, said: Islam is to proclaim that there's no other deity than Allah, and Muhammed is the Messenger of Allah, to establish prayer, give zakat, fast (the month of) Ramadhan, and make the pilgrimage to the House (of Allah), if you're able to find a way thereto (Authenticated by Al-Albani, based on Abu Dawood: 4695. It was also recorded by Muslim: 8, Al-Tirmidhi: 2610, Al-Nisa-i: 4990, Ibn Maja: 63, A'hmed: 367, and Ibn Manda: 2, with little differences between them).

⁷ Here are the verses which contained the Arabic command verb "ittaqoo," (from its root, the word Taqwa is derived) meaning "avoid:

... وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (المائدة ، 2: 5).

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ (آل عمران ، 3: 131).

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَعَلَّمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (الأنفال ، 8: 25).

And do not let the hatred of a people, for having obstructed you from al-Masjid al-Haram, lead you to transgress. And cooperate in (doing) **Bir (righteousness)** and in **Taqwa (avoidance of God's punishment)**., but do not cooperate in sin and aggression. And **avoid the punishment of Allah**. Indeed, Allah is severe in punishment (Al-Ma-ida, 5: 2).

And **avoid (punishment in) the Fire**, which has been prepared for the disbelievers (Al-Imran, 3: 131).

And **avoid a trial** (an ordeal) which will not strike those who have wronged among you exclusively and know that Allah is severe in penalty (Al-Anfal, 8; 25).

Here's the Arabic text of verse 2: 177 (about the two concepts of Bir and Taqwa):

لَيْسَ الْبِرُّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ (البقرة ، 2: 177).

⁸ Here are the verses which mention meanings of the word l'hsan:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (النحل ، 90: 16).

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ (فصلت ، 41: 33).

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا (الإسراء ، 17: 23).

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (البقرة ، 2: 195).

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقرة ، 2: 112).

فَأَتَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ (المائدة ، 5: 85).

Indeed, Allah orders justice and **doing good** and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded (Al-Na'hl, 16: 90).

And who is **better in speech** than one who invites to Allah and **does good** and says, "Indeed, I am of the Muslims" (Fussilat, 41: 33).

And your Lord has decreed that you do not worship except Him, and to parents, **good treatment** (Al-Issra, 17: 23).

And spend in the way of Allah and do not throw ([yourselves] with your ([own] hands into destruction. And **do good**; indeed, Allah loves the **doers of good** (Al-Baqara, 2: 195).

Yes, whoever submits his face in Islam to Allah while being a **doer of good** will have his reward with his Lord. And no fear will there be concerning them, nor will they be sad (Al-Baqara, 2: 112).

So, Allah rewarded them for what they said with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally. And that is the reward of **doers of good** (Al-Ma-ida, 5: 85).

⁹ The seven verses which provide practical examples of l'hsan (good deeds / righteousness) are as follows:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (البقرة ، 2: 195).

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (آل عمران ، 3: 134).

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ (الأعراف ، 7: 56).

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ وَاللَّهُ غَفُورٌ رَّحِيمٌ (التوبة ، 9: 91).

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ (هود ، 11: 115).

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤها وَلَكِنَّ يَنَالُهُ النَّفُوسَ مِنكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ (الحج ، 22: 37).

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (العنكبوت ، 29: 69).

And spend in the way of Allah, and do not throw (yourselves) with your (own) hands into destruction. And do good deeds, (as) Allah loves the **doers of good** (Al-Baqara, 2: 195).

(The righteous are those) Who spend (in the cause of Allah) during ease and hardship, and who restrain anger and who pardon the people, (as) Allah loves the **doers of good** (Al-Imran, 3: 134).

And do not cause corruption upon the Earth after its reformation. And call on Him in fear (of His punishment) and aspiration (for His reward). Indeed, the mercy of Allah is near to the **doers of good** (Al-A'raf, 7: 56).

There is no embarrassment (discomfort) upon the weak, or upon the ill, or upon those who do not find anything to spend, when they are sincere to Allah and His Messenger. There is no blame upon the **doers of good**. And Allah is Forgiving and Merciful (Al-Tawba, 9: 91).

And be patient, for indeed, Allah does not allow the reward of **good doers** to be lost (Hood, 11: 115).

Their meat will not reach Allah, nor will their blood, but what reaches Him is **Taqwa** (righteousness) from you. Thus, He subjected them (the animals) to you, that you may glorify Allah for that (to) which He has guided you; and give glad tidings to the **doers of good** (Al-Haj, 22: 37).

And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the **doers of good** (Al-Ankaboot, 29: 69).

¹⁰ Here are texts of the four 'Hadiths, which provides examples of Taqwa and l'hsan (righteousness).

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، عن أبيه ، رضي الله عنهما ، أن رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ عَنْ الْإِحْسَانِ: "أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ تَرَاهُ ، فَإِنَّهُ يَرَاكَ" (صححه الألباني ، عن صحيح أبي داود: 4695 ، وأخرجه مسلم: 8 ، والترمذي: 2610 ، والنسائي: 4990 ، وابن ماجه: 63 ، وأحمد: 367 ، باختلاف يسير ، وابن منده في الإيمان: 2).

Abdullah Bin 'Omar, mAbpwt both, narrated from his father that the Messenger of Allah, pbuh, said about l'hsan: "**l'hsan** "is to worship Allah as if you are seeing him, and while you do not see Him, He truly sees you" (Authenticated by Al-Albani, based on Abu Dawood: 4695. It was also recorded by Muslim: 8, Al-Tirmidhi: 2610, Al-Nisa-i: 4990, Ibn Maja: 63, A'hmed: 367, and Ibn Manda: 2, with little differences between them).

عن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "إنما بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ (و في روايةٍ أخرى: صالح الأَخلاق) (صححه الألباني في السلسلة الصحيحة: 45 ، الزرقاني: 184 ، أحمد: 8939).

Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: "I was sent to finalize (teach people) the **best of manners**" (Al-Zurqani:184, Ahmed: 8939, and was authenticated as Sa'hi'h by Al-Albani: 45).

وعن عبد الله بن عمرو ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "خيرُ الناسِ ذُو القَلْبِ المَخْمُومِ واللسانِ الصَّادِقِ ، قِيلَ: ما القَلْبُ المَخْمُومُ؟ قال : هو النَّفْيُ النَّوْفِيُّ الذي لا إثمَ فيه ولا بَغْيَ ولا حَسَدَ .

قِيلَ: فَمَنْ عَلَى أَثَرِهِ؟ قَالَ: الَّذِي يَتَنَبَّأُ الدُّنْيَا، وَيُحِبُّ الآخِرَةَ. قِيلَ: فَمَنْ عَلَى أَثَرِهِ؟ قَالَ: مُؤْمِنٌ فِي خُلُقٍ حَسَنٍ" (صححه الألباني في صحيح الجامع: 3291، وفي صحيح الترغيب: 2931، باختلاف في التقديم، وليس في المعنى).

Abdullah Bin 'Omar, mAbpwt both, narrated from his father that the Messenger of Allah, pbuh, said: "The best among people is the one with a true tongue and a pure heart, which is void of sinning, transgression, or envy. This is followed by the one who loves the latter life more than this lower life. Finally (the best among people), is a believer with **good manners** (Authenticated by Al-Albani as Sa'hi'h: 3291, and in Sa'hi'h Al-Targheeb: 2931, with differences in the presentation, not in the meaning).

وعن أبي هريرة، رضي الله عنه، أن رسول الله، صلى الله عليه وسلم، قال: "**لا تحاسدوا**، ولا تتاجسوا، ولا تباغضوا ولا تدابروا، ولا يبيع بعضكم على بيع بعض، وكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ، **التَّقْوَى** هُنَا - وَأَشَارَ إِلَى صَدْرِهِ - بِحَسْبِ أَمْرٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ، وَمَالُهُ، وَعِرْضُهُ" (صححه الألباني في صحيح الجامع: 7242، البخاري مختصراً: 6064، ومسلم: 2564، باختلاف يسير).

Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: "Do not envy (each other), or do ill outbidding, or hate, or desert (avoid) each other. (Instead), be brother-worshippers of Allah. A Muslim is a brother to a Muslim, he does not transgress on him, or let him down, or despise him. **Taqwa** is here (pointing to his chest/heart). Despising a Muslim brother is an evil act. It is prohibited to violate a Muslim's blood, wealth, and honor (his women) (Al-Bukhari: 6064, Muslim: 2564, and authenticated by Al-Albani as Sa'hi'h: 7242).

¹¹ Here are texts of the mentioned Holy Quran ten verses about subjecting heavens and Earth to the benefit of humans, during their lower life and in the hereafter:

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا^١ وَلَئِن قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ (هود ، 11 : 7).

تَبَارَكَ الَّذِي بِيَدِهِ الْمَلِكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا^٢ وَهُوَ الْعَزِيزُ الْعَفُورُ ﴿٢﴾ (الملك ، 67 : 2-1).

وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ^٣ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ (النحل ، 16 : 12).

وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ^٤ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (الجاثية ، 45 : 13).

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنَّ اسْتِطْعَتُمْ أَنْ تَنْفَعُوا مِنْ أَفْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفَعُوا^٥ لَا تَنْفَعُونَ إِلَّا بِسُلْطَانٍ (الرحمن ، 55 : 33).

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (آل عمران ، 3: 133).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا ظِلِيلٌ (النساء ، 4: 57).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَٰلِكَ لِمَنْ حَشِيَ رَبَّهُ ﴿٨﴾ (البينة ، 98: 7-8).

قُلْ إِنِّي لَن يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَن أَجِدَ مِن دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ ۗ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾ (الجن ، 72: 22-23).

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمَآ نَصِبَتْ جُلُودُهُم بِدَلَّتَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا (النساء ، 4: 56).

And it is He who created the heavens and the Earth in six days - and His Throne had been upon water - **that He might test you as to which of you is best in deeds**. But if you say, "Indeed, you are going to be resurrected after death," those who disbelieve will surely say, "This is not but obvious magic" (Hood, 11: 7).

Blessed is He in whose hand is dominion, and He is over all things competent - (1) ([He] who created death and life to test you (as to) **which of you is best in deed** - and He is the Exalted in Might, the Forgiving - (2) (Al-Mulk, 67: 1-2).

And **He has subjected for you the night and day and the sun and moon, and the stars** are subjected by His command. Indeed, in that are signs for a people who reason (Al-Na'hl, 16: 12).

And **He has subjected to you whatever is in the heavens and whatever is on the earth** – all a gift from Him. Indeed, in that are signs for a people who give thought (AL-Jathiya, 45: 13).

O company of jinn and mankind, **if you are able to penetrate (pass through) the regions of the heavens and the earth, then pass**. You will not pass except by authority (Al-Ra'hman, 55: 33).

And hasten to forgiveness from your Lord and **a garden (Paradise) as wide as the heavens and the Earth**, prepared for the righteous (Al-'Imran, 3: 133).

And those who believe and do good deeds, We will admit them to **gardens** beneath which rivers flow, **wherein they abide forever**. For them therein are purified spouses, and We will admit them to deepening shade (Al-Nisa, 4: 57).

Indeed, they who have believed and done good deeds, those are **the best of humanity**. (7) Their reward with Allah will be **gardens of perpetual residence**, beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord. (8) (Al-Bayyina, 98: 7-8).

Say, "Indeed, there will never protect me from Allah anyone, nor will I find in other than Him a refuge. (22) But (I have for you) only a notification from Allah, and His messages." And **whoever disobeys Allah and His Messenger**, then indeed, **for him is the fire of Hell**; they will abide therein forever. (23) (Al-Jinn, 72: 22-23).

Indeed, **those who disbelieve in Our verses**, We will drive them into a Fire. **Every time their skins are roasted through, We will replace them with other skins**, so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise (Al-Nisa, 4: 56).

¹² Texts of the three mentioned 'Hadiths about Paradise and Fire are as follows:

عن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "احتجبت الجنة والنار ، فقالت الجنة: يدخلني الضعفاء والمساكين . وقالت النار: يدخلني الجبارون والمتكبرون. فقال للنار: أنت عذابي أنتقم بك ممن شئت. وقال للجنة: أنت رحمتي ، أرحم بك من شئت" (حسنه الألباني ، عن صحيح الترمذي: 2561 ، البخاري: 589).

Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: "Paradise asked (its Lord about the reason of why) the weak and the needy enter it. The Fire asked (its Lord about the reason of why) the tyrants and arrogant ones enter it. He said to the Fire: You are my punishment to whomever I wish to take revenge on. He said to Paradise: You are my mercy to whomever I wish to give it to (Al-Tirmidhi: 2561, Al-Bukhari: 589, Al-Albani said that it was a good 'Hadith).

عن أبي سعيد الخدري ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "إذا خلص المؤمنون من النار ، حبسوا بقنطرة بين الجنة والنار فيتقاصون مظالم في الدنيا ، حتى إذا نُفوا وهُدبوا ، أذن لهم بدخول الجنة ، فوالذي نفس محمد بيده! لأحدُهم بمنزله أدلُّ منه في الدنيا" (صححه الألباني: 658 ، أحمد: 11110 ، البخاري: 486).

Abu Sa'id Al-Khudri, mAbpwh, said that the Messenger of Allah, pbuh, said: "When believers are cleared from the Fire, they are trapped on a bridge between the Fire and Paradise. There, they are held accountable for injustices (against each other) during their lower life. After their refinement and purification over there, they will be permitted to enter Paradise. By Allah, they know their houses there more than their knowledge of their homes during their lower life (Ahmed: 11110, Al-Bukhari: 486, and authenticated by Al-Albani as Sa'hi'h: 658).

عَنْ عُبَادَةَ بْنِ الصَّامِتِ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: " مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، وَأَنَّ عِيسَى عَبْدُهُ وَرَسُولُهُ ، وَأَبْنُ أُمَّتِهِ ، وَكَلِمَتُهُ ، أَلْقَاهَا إِلَى مَرْيَمَ ، وَرُوحٌ مِنْهُ ، وَأَنَّ الْجَنَّةَ حَقٌّ ، وَأَنَّ النَّارَ حَقٌّ ، وَأَنَّ الْبَعْثَ حَقٌّ ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ – عَلَى مَا كَانَ مِنْ عَمَلٍ – مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ " (صححه الألباني ، في صحيح الجامع: 6320 ، وهو في صحيح ابن حبان: 207 ، وصحيح البخاري: 3435 ، باختلاف يسير).

'Ubada Bin Al-Samit, mAbpwh, said that the Messenger of Allah, pbuh, said: "Whoever proclaims that there is no other god but Allah and that Muhammed is His worshipper and His Messenger; and that 'Eissa (Jesus) is His worshipper and His Messenger, and the son of His female worshipper, and His Word (which) He threw to Maryam, and a Spirit of Him; and that Paradise is true, and the Fire is true, and the resurrection is true, (whoever proclaims that) Allah will (allow him to) enter Paradise from any of its eight gates he wants – taking his deeds in consideration (Authenticated by Al-Albani, in Sa'hi'h Al-Jami': 6320. It was also recorded in Sa'hi'h Ibn 'Habban: 207 and Sa'hi'h Al-Bukhari: 3435, with few differences).

13 Texts of the verses mentioned about righteous people and their rewards in the hereafter:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ (فاطر ، 35: 15).

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

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (الإنسان ، 76: 3).

وَهَدَيْنَاهُ النَّجْدَيْنِ (البلد ، 90: 10).

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ (الحج ، 22: 37).

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا (النساء ، 4: 147).

قُلْ مَا يَعْجَبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا (الفرقان ، 25: 77).

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ (النحل ، 16: 61).

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ (المائدة ، 5: 54).

O people (humans), you are those in need of Allah, while **Allah is the Free of need**, the Praiseworthy (Fatir, 35: 15).

And (mention, O Muhammad), when your Lord said to the angels, "Indeed, **I will make upon the earth a caliph** (successive authority)." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, **I know that which you do not know**" (Al-Baqara, 2: 30).

Indeed, We have **guided him to the way**, be he grateful or be he ungrateful (Al-Insan, 76: 3).

And We have **shown him the two ways** (Al-Balad, 90: 10).

Their meat will not reach Allah, nor will their blood, but **what reaches Him is righteousness from you**. Thus, We have subjected them to you that you may glorify Allah for that (to) which He has guided you; and give good tidings to the doers of good (Al-Hajj, 22: 37).

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

Say, "**What would my Lord care for you if not for your supplication?**" For you (disbelievers) have denied (the truth). So, your denial is going to oblige you (leading to your punishment) (Al-Furqan, 25: 77).

And **if Allah were to impose blame on the people for their wrongdoing**, He would not have left upon the Earth any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede (A-Na'hl, 16: 61).

O you who have believed, whoever of you should revert from his religion, Allah will bring forth (in their place) a **people He loves and they love Him** (Al-Ma-ida, 5: 45).

14 Texts of the three 'Hadiths about the categories of believers whom Allah, praise to Him, loves:

عن سعد بن أبي وقاص ، رضي الله عنه ، أن النبي ، عليه الصلاة والسلام ، قال: "إِنَّ اللَّهَ كَرِيمٌ يُحِبُّ الْكُرَمَاءَ ، جَوَادٌ يُحِبُّ الْجَوْدَةَ ، يُحِبُّ مَعَالِيَ الْأَخْلَاقِ ، وَ يَكْرَهُ سُفْسَافَهَا" (صححه الألباني في صحيح الجامع: 1800).

Sa'd Bin Abi Waqqas, mAbpwh, said that the Messenger of Allah, pbuh, said: "Allah is generous, and He loves those who are generous. He is a giver bountifully, and He loves those who give bountifully. He likes high manners and hates low behaviors (It was authenticated as Sa'hi'h by Al-Albani: 1800).

عن عائشة ، أم المؤمنين ، رضي الله عنها ، أن رسول الله ، صلى الله عليه وسلم ، قال: "إِنَّ اللَّهَ تَعَالَى يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَّقَنَهُ" (حسنه الألباني في صحيح الجامع: 1880).

The Mother of Believers, 'Aisha, mAbpwh, said that the Messenger of Allah, pbuh, said: "Allah, praise to Him, likes it for a person to do his/her good deed as perfect as possible (It was authenticated as Sa'hi'h by Al-Albani: 1880).

عن أنس بن مالك ، رضي الله عنه ، أن النبي ، عليه الصلاة والسلام ، كان يقول: "إِنَّ الْخَيْرَ خَيْرُ الْآخِرَةِ ، أَوْ قَالَ: اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ ، فَاعْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ" (الألباني ، السلسلة الصحيحة: 3198 ، البخاري: 428 ، 7201 ، ومسلم: 524 ، 1805).

Anas Bin Malik, mAbpwh, said that the Messenger of Allah, pbuh, said: "the true good (rewards for a person's work) is that of the hereafter (not that which one receives in the lower life). O, Allah, forgive the Supporters (of Medina) and the Immigrants (of Makkah)" (It was authenticated as Sa'hi'h by Al-Albani: 3198, Al-Bukhari: 428, 7201, Muslim: 524, 1805).

15 Texts of the verses mentioned about the human training in the lower life, in preparation for inhabiting God's universe, in the hereafter, are as follows:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا (الإسراء ، 17: 70).

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ **لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ** وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾ (الأحزاب ، 33: 72-73).

وَالَّذِي نَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ ۗ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ (هود ، 11 : 61).

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ ۗ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَبَّنَا بِالْحَقِّ وَتُودُوا أَنْ تَتَّخِذُوا الْجَنَّةَ بُرُوزًا ۖ أَوْ تَرْجِعُوا بِهَا جَسَدًا كَمَا كُنْتُمْ تُعْمَلُونَ (الأعراف ، 7 : 43).

And We have certainly **honored the children of Adam** and carried them on the land and sea and provided for them of the good things and **preferred them** over much of what We have created, with [definite] preference (Al-Isra, 17: 70).

Indeed, we offered the **Trust** to the heavens, the earth, and the mountains, but they declined to bear it and feared it. However, the **human (being undertook to) bear it**. Indeed, he was unjust (to himself) and ignorant (about the consequences). (72) (Thus), Allah may punish the hypocrite men and hypocrite women as well as the men and women who associate others with Him. So (also) that Allah may accept repentance from the believing men and believing women. And ever is Allah Forgiving and Merciful. (73) (Al-A'hzab, 33: 72-73).

And to Thamud (We sent) their brother, Salih. He said, "O my people, worship Allah; you have no other deity than Him. **He has produced you from the earth and settled you in it**. So, ask Him for forgiveness. Then, repent to Him. Indeed, my Lord is near and responsive" (Hood, 11: 61).

(**In Paradise**), And We will have **removed whatever is within their chests of ill feelings** (towards others), (while) rivers are flowing beneath them. And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly, the messengers of our Lord had come with the truth." And they will be called: "**This is Paradise, which you have been made to inherit for that which you used to do**" (Al-A'raf, 7: 43).

¹⁶ Texts of the three 'Hadiths about preparation for the hereafter are as follows:

عن عبد الله بن عمرو ، رضي الله عنه ، أنه قال: أخذ رسولُ الله ، صلى اللهُ عليه وسلم ، ببعضِ جسدي فقال: "كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ ، وَعَدَّ نَفْسَكَ فِي أَهْلِ الْقُبُورِ (صححه الألباني عن صحيح الترمذي: 2333 ، الزرقاني في مختصر المقاصد: 784 ، وأحمد: 4764).

Abdullah Bin 'Omar, mAbpwt botj, said that the Messenger of Allah, pbuh, said: "Be a stranger or a traveler in (this) life, and (always) count yourself among those in graves (you are going to die soon) (Al-Albani authenticated it as Sa'hi'h, based on Al-Tirmidhi: 2333, Al-Zurqani: 784, Ahmed: 4764).

عن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صلى اللهُ عليه وسلم ، قال: "إذا مات الإنسان انقطع عمله إلا من ثلاثٍ ؛ صدقةٍ جاريةٍ ، أو علمٍ يُنتفعُ به ، أو ولدٍ صالحٍ يدعو له" (صححه الألباني في صحيح الجامع: 793 ، مسلم: 1631).

Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: "When a human being dies, all his deeds stop except three of them (which continue to benefit him/her). (These are) a continuing charity,

knowledge which benefits people, and a good child, who supplicates to Allah for him/her (Al-Albani authenticated it as Sa'hi'h: 793, Muslim: 1631).

عن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "قال الله: **أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ** ما لا عين رأت ، ولا أُذُنٌ سمعت ، ولا حَظَرَ عَلَى قَلْبِ بَشَرٍ" (صحيح البخاري: 7498 ، 3244 ، ومسلم: 2824 ، وصححه الألباني ، بناءً على صحيح الترمذي: 3197 ، الذي اشتمل في آخره على: "وتصديق ذلك في كتاب الله: "فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ" (السجدة ، 32: 17). كما أخرجه النسائي ، في السنن الكبرى: 11085 ، وابن ماجه: 4328 ، وأحمد: 9649).

Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: "Allah said: "I have prepared for my good worshippers that which no eye has ever seen, no ear has ever heard, and no human has ever been able to imagine (about the pleasures of their life in His Paradise) (Al-Bukhari: 7498, Muslim: 2824. It was also authenticated by Al-Albani, based on Sa'hi'h Tirmidhi: 3197, which included at the end: "This is supported by what is in the Book of Allah: "And no self (part of the soul) knows what has been hidden for them of comfort for eyes, as a reward for what they used to do (Al-Sajda, 32: 17). In addition, it was recorded by Al-Nisa-i, in Al-Sunan Al-Kubra: 11085, Ibn Maja: 4328, and A'hmed: 9649).

¹⁷ The three renowned interpreters of the Holy Quran, Al-Tabari, Al-Qurtubi, and Ibn Katheer, had vast knowledge of God's Book, 'Hadeeth of the Prophet, and sayings of his Companions. That knowledge helped them to report more than one interpretation for a verse, or a word in a verse. They even criticized some explanations and meanings, which did not go in accordance with the Holy Quran, as the verses of God's Book explain each other.

The earliest of them was Abu Ja'far, Mu'hammed Bin Jareer Bin Yazeed Al-Tabari, who was born in Tabaristan (in today's Iran), in 224 Hijriya (840 AD). His book of the Quran interpretation is titled: "Jami' Al-Bayan fi Taweel Ayi Al-Quran."

"جَامِعُ الْبَيَانِ فِي تَأْوِيلِ آيِ الْقُرْآنِ"

The second interpreter was Mu'hammed Bin A'hmed Bin Abi Bakr Bin Fara'h Al-Ansari Al-Qurtubi, who was born in Qurtuba (Cordova), Andalusia, in the first decade of the Seventh Hijri Century. He died in Bani Khaseeb, Upper Egypt, in 671 Hijriya (1272 AD). His book of the Quran interpretation is titled: "Al-Jami' Li A'hkaam Al-Quran, wal Mubayin Lima Tadhammanathu Mina Al-Sunnati wa Ayi Al-Furqan."

"الْجَامِعُ لِأَحْكَامِ الْقُرْآنِ وَالْمُبَيِّنُ لِمَا تَضَمَّنَهُ مِنَ السُّنَّةِ وَآيِ الْفُرْقَانِ."

The third of the renowned interpreters was Abu Al-Fida Isma'il Bin 'Amr Bin Katheer, who was born in Majdal Busra, South Syria, in 700 Hijriya (1300 AD). He lived in Damascus until his death in 774 Hijriya (1372 AD). His book of the Quran interpretation is titled: "Tafseer Al-Quran Al-Adtheem."

"تَفْسِيرُ الْقُرْآنِ الْعَظِيمِ."

There are many websites, which provide lists of the Good Names of Allah with some explanation and interpretation. Here are six of them, all in Arabic, which carry the five aforementioned books, in addition to a list of Names with brief meanings:

i. "Al-Maqsid Al-Asna fi shar'hi Asma illahil 'Husna" (The Radiant Destination, in the explanation of the Good Names of Allah), by Abu 'Hamid Al-Ghazali (died in 505 H / 1111 AD), which can be accessed on many websites, such as:

المقصد الأسنى شرح أسماء الحسنی : Free Download, Borrow, and Streaming : Internet Archive
المقصد الأسنى في شرح معاني أسماء الله الحسنی (islamicbook.ws)

pdf تحميل كتاب المقصد الاسنى في شرح اسماء الله الحسنی - الغزالي - ت الخشت - ط القرآن ل لابي حامد الغزالي (ketabpedia.com)

ii. "Al-Asna fi shar'h Asma illahil 'Husna wa sifatih" (The Radiant, in the explanation of the Good Names of Allah and His Traits), by Muhammed Bin Ahmed Al-Qurtubi (died in 671 H / 1273), which can be accessed on many websites, such as:

http://www.archive.org/details/asnaa_asmaa_alla
http://www.4shared.com/get/QvcGeWF-/_____.html
الأسنى في شرح أسماء الله الحسنی وصفاته للقرطبي (ط – المكتبة العصرية) | Quranicthought Top|

iii. "Asma ulahil 'Husna" (The Good Names of Allah), by Muhammed Mutawalli Al-Sha'rawi (died in 1419 H / 191998 AD), which can be accessed on many websites, such as:

مؤلفات الشيخ محمد متولي الشعراوي : مكتبة المنارة الأزهرية : Free Download, Borrow, and Streaming : Internet Archive
<https://books-library.net/free-404520365-download>
أسماء الله الحسنی . محمد متولي الشعراوي . مكتبة أبو العيس (slideshare.net)

iv. "Asma ulahil 'Husna, min Kitabih wa ma Sa'h 'an Nabiyih" (The Good Names of Allah, from His Book and the Correct 'Hadith of His Prophet), by Yousuf Al-Qaradhwawi (born in 1345 H / 1926 AD), which can be accessed on many websites, such as:

يوسف القرضاوي أسماء : Free Download, Borrow, and Streaming : Internet Archive- كتاب الشيخ يوسف القرضاوي (qaradawi.github.io)

v. "Al-Nahju Al-Asma fee Shar'h Asma illahi Al-'Husna" (The Loftiest Method in Explaining the Good Names of Allah), by Mu'hammed Al-Humood Al-Najdi, published by Al-Dhahabi Bookstore in Kuwait, in 1406 H / 1988 AD.

Maktbah.net.pdf | Powered by Box
شرح أسماء الله الحسنی _ محمد الحمود النجدي

vi. "Al-Moojazz, fi Ma'arifat Asma illahil Husna" (The Concise, in Knowing the Good Names of Allah), a list of Names, collected and prepared By Sami Bin 'Abdullah Bin 'Abdul Ra'hman Al-Sunaid (Contemporary: 1443 H / 2021 AD), which can be accessed at: http://come2allah.com/main_Body.htm#

¹⁸ The 'Hadith narrated by Companion 'Abdullah Bin Mas'aud, mAbpwh: "O Allah ... I'm asking you with every one of your Names ..." was authenticated by Al-Albani in Shar'h Al-Ta'hawiya: 108 and in Al-Kalim Al-Tayyib: 124, A'hmed: 3712, Ibn 'Habban: 972, Al-Tabarani: 10/210, 10352, with few differences among them.

¹⁹ The 'Hadith narrated by Companion Abu Hurayrah, mAbpwh: "To Allah, there are ninety-nine names," without the list of Names, was authenticated by Al-Bukhari as Sa'hi'h: 7392, by Al-Albani from Al-Tirmidhi: 3506, and he said that "it is good Sa'hi'h," and was authenticated also by Ibn Maja: 3127.

The Arabic text of the 'Hadith, without the list of Names, and its authentication, is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنْ النَّبِيِّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا ، مِائَةٌ غَيْرَ وَاحِدٍ ، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ " (بدون ذكر الأسماء ، صححه البخاري: 7392 ، والألباني ، عن الترمذي: 3506 ، وقال عنه أنه حسن صحيح ، وعن ابن ماجه: 3127).

20 Concerning the 'Hadith recorded by Al-Tirmidhi and narrated by Companion Abu Hurayrah, which included a claimed list of names, it was considered by the eminent 'Hadith scholar Al-Albani as a **weak 'Hadith**, as found in Al-Tirmidhi: 3507, in Mishkat Al-Masabi'h: 2228, and in the weak 'Hadiths of Al-Jami': 1946. He also described it as a weak 'Hadith, as narrated by Caliph Ali Bin Abi Talib, mAbpwh, in the Weak Chain (Al-Salsala Al-Dha'ifa): 2563.

The disputed list of God's names, which was attached to the 'Hadeeth recorded by Al-Tirmidhi and narrated by Companion Abu Hurayrah, mAbpwh, is as follows:

هو الله الَّذِي لَا إِلَهَ إِلَّا هُوَ ، الرَّحْمَنُ ، الرَّحِيمُ ، الْمَلِكُ ، الْقُدُّوسُ ، السَّلَامُ ، الْمُؤْمِنُ ، الْمُهِيمُنُ ، الْعَزِيزُ ، الْجَبَّارُ ، الْمَتَكَبِّرُ ، الْخَالِقُ ، الْبَارِئُ ، الْمَصَوِّرُ ، الْعَفَّارُ ، الْقَهَّارُ ، الْوَهَّابُ ، الرَّزَّاقُ ، الْفَتَّاحُ ، الْعَلِيمُ ، الْقَابِضُ الْبَاسِطُ ، الْخَافِضُ ، الرَّافِعُ ، الْمُعِزُّ ، الْمُدِلُّ ، السَّمِيعُ ، الْبَصِيرُ ، الْحَكَمُ ، الْعَدْلُ ، اللَّطِيفُ ، الْخَبِيرُ ، الْحَلِيمُ ، الْعَظِيمُ ، الْغَفُورُ ، الشَّكُورُ ، الْعَلِيُّ ، الْكَبِيرُ ، الْحَفِيفُ ، الْمُقِيتُ ، الْحَسِيبُ ، الْجَلِيلُ ، الْكَرِيمُ ، الرَّقِيبُ ، الْمُجِيبُ ، الْوَاسِعُ ، الْحَكِيمُ ، الْوَدُودُ ، الْمَجِيدُ ، الْبَاعِثُ ، الشَّهِيدُ ، الْحَقُّ ، الْوَكِيلُ ، الْقَوِيُّ ، الْمُتِينُ ، الْوَلِيُّ ، الْحَمِيدُ ، الْمُخْصِي ، الْمُبْدِيُّ ، الْمُعِيدُ ، الْمُخَيِّ ، الْمُمِيتُ ، الْحَيُّ ، الْقَيُّومُ ، الْوَاحِدُ ، الْمَاجِدُ ، الْوَاحِدُ ، الصَّمَدُ ، الْقَادِرُ ، الْمُفْتَدِرُ ، الْمُقَدِّمُ ، الْمُؤَخَّرُ ، الْأَوَّلُ ، الْآخِرُ ، الظَّاهِرُ ، الْبَاطِنُ ، الْوَالِي ، الْمُتَعَالِي ، الْبَرُّ ، التَّوَّابُ ، الْمُنتَقِمُ ، الْعَفْوُ ، الرَّؤُوفُ ، مَالِكُ الْمُلْكِ ، ذُو الْجَلَالِ وَالْإِكْرَامِ ، الْمُفْسِطُ ، الْجَامِعُ ، الْعَنِيُّ ، الْمُغْنِيُّ ، الْمَانِعُ ، الضَّارُّ ، النَّافِعُ ، النَّورُ ، الْهَادِي ، الْبَدِيعُ ، الْبَاقِي ، الْوَارِثُ ، الرَّشِيدُ ، الصَّبُورُ .

(dorar.net) الدرر السنية - الموسوعة الحديثية - نتائج البحث

For more discussion of this 'Hadith, which includes the claimed list, as well as the Ibn Taymiya quotation, see the article titled, "the Good Names of Allah," which is published at the site of Al-Ma'rifa, at the following link: (marefa.org) أسماء الله الحسنى - المعرفة

Moreover, the article cites two important Arabic sources about the subject. The first source is a book, titled: "Al-Wajeez fi Asma-il Lah" (The Concise in Names of Allah), by Muhammed Al-Koas, and published in 1425 Hijriya, at صيد الفوائد saaid.net.

The second source is a book, titled: "Mu'taqad Ahl Al-Sunna wal Jama'a fi Asma-il Lah" (Belief of the People of Sunna and the Majority in the Names of Allah), by Muhammed Bin Khalifa Al-Tamimi, and published in 1426 Hijriya, at صيد الفوائد saaid.net.

See also the explanation provided for the same 'Hadith, by Shaikh Mahir Bin Dthafir Al-Qa'h'tani, at the following link:

<http://www.al-unna.net/articles/file.php?id=2970>

21 There were **seven Names** of Allah, praise to Him, mentioned in the 'Hadiths of the Prophet, pbuh. These were Al-Musa'ir, Al-Qabidh, Al-Basit, Al-Raziq, Al-Muqaddim, Al-Mu-akhir, and Muqalib Al-Qiloub (The Price Decider, the Gripper, the Even-handed, the Provider of Sustenance, the One who can make

things happen early, the One who can delay the happening of things, and the One who can control heart changes). The Messenger of Allah, pbuh, told us about them in **three of his 'Hadiths**. However, he did not describe them as Good Names of Allah. Rather, these names were mentioned as traits and capabilities of Allah, praise to Him, as understood from the contexts. It follows that accounting for the Good Names of Allah is meant to be in the Holy Quran, without deduction or making any changes in them.

فَعَنْ أَنَسِ بْنِ مَالِكٍ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ قَالَ: عَلَا السَّعْرُ عَلَى عَهْدِهِ ، فَقَالُوا : يَا رَسُولَ اللَّهِ ، سَعَرَ لَنَا . قَالَ: "إِنَّ اللَّهَ هُوَ **المُسَعِّرُ القَائِضُ البَاسِطُ الرَّازِقُ** ، وَإِنِّي لأرجو أن ألقى اللهَ وليسَ أحدٌ منكم يطالبُني بمظلمةٍ في دَمٍ ولا مالٍ" (أخرجه الترمذي في سننِهِ ، برقم 1314 ، وصححه الألباني في غاية المرام ، برقم 323).

Companion Anas Bin Malik, mAbpwh, said that when prices became high, people asked the Messenger of Allah, pbuh, to place price controls. He said:

"Allah is the Controller (**Al-Musa'ir**), the Gripper (**Al-Qabidh**), the Even-Handed (**Al-Basit**), and the Provider of Sustenance (**Al-Raziq**). I hope that (when) I meet Allah (on the Day of Reckoning), none of you will have a grievance of blood or wealth against me" (It was recorded by Al-Tirmidhi: 1314 and was authenticated by Al-Albani as a Sa'hi'h 'Hadith, in Ghayat Al-Muram: 323).

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ النَّبِيَّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، كَانَ يَدْعُو بِهَذَا الدُّعَاءِ: "... اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي ، **أَنْتَ المُقَدِّمُ وَأَنْتَ المُؤَخِّرُ** ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ" (صححه الألباني ، في صحيح الجامع: 1264 ، وهو أيضاً في صحيح مسلم: 2719 ، صحيح البخاري: 6398 ، باختلافٍ يسير).

Companion Abu Moussa Al-Ash'ari, mAbpwh, said that the Messenger of Allah, pbuh, used to call (on Allah) with the following supplication: "... O Allah, grant me forgiveness from the faults, which I did in haste or slowness, that which I did in privacy or in public, and that which You are better aware (of them) than myself. You are **Al-Muqaddim** (the One who can make things happen early), You are **Al-Mu-akhir** (the One who can delay the happening of things), and over all things You are Omnipotent" (Authenticated by Al-Albani, in Sa'hi'h Al-Jami': 1264. It was also recorded in Sa'hi'h Muslim: 2719, Sa'hi'h Al-Bukhari: 6398, with few differences).

وَعَنْ أَنَسِ بْنِ مَالِكٍ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يُكْتَرُ أَنْ يَقُولَ: "يا **مَقْلِبَ القُلُوبِ** ، ثَبِّتْ قَلْبِي عَلَى دِينِكَ . قَالُوا يَا رَسُولَ اللَّهِ: أَمَّا بَكَ وَبِمَا جِئْتَ بِهِ ، فَمَا تَخَافُ عَلَيْنَا؟ فَقَالَ: نَعَمْ ، إِنَّ القُلُوبَ بَيْنَ إصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ يَقْلِبُهَا" (صححه الألباني ، في تخريج كتاب السنة: 225 ، وكذلك في صحيح الترمذي: 2140).

Companion Anas Bin Malik, mAbpwh, said that the Messenger of Allah, pbuh, used to call (on Allah) more frequently, saying: "O, You **Over-turner of Hearts**, make my heart steadfast on your religion." The (Companions) said: O, Messenger of Allah: We have believed in you and in what you came up with. Are you (still) concerned about us? He said: Yes, (because) hearts are between two fingers of Allah, Who can turn them over" (Al-Albani authenticated it as a Sa'hi'h 'Hadith, in Takhrij Kitab Al-Sunna: 225. It was also recorded in Sa'hi'h Al-Tirmidhi: 2140).

²² Al-Qaradhawi mentioned, in his book, that Ibn Al-Wazir compiled a list of 155 names, he claimed to have been extracted as a clear text from the Holy Quran, except one, "Al-A'az" (the Rarest), which he

deducted from verse 63: 8. However, this author found out that there are **21 names** in that list, which are not mentioned in the Holy Quran as clear texts, as follows:

1-3. The listed names of **Al-'Hakim, Al-'Hakam, and Al-A'hkam** were not mentioned as clear and literal texts in the Book of Allah, but three other related Names were mentioned as literal texts. These are Al-'Hakeem, Khayr Al-'Hakimeen, and A'hkam Al-'Hakimeen.

4. The listed name of **Al-A'alam** was not mentioned as a clear and literal text in the Holy Quran, but three other related Names were mentioned as literal texts. These are Al-'Aalim, Al-'Allam, and Al-'aleem.

5. The listed name of **Al-Maalik** was not mentioned as a clear and literal text in the Holy Quran, but two other related Names were mentioned as literal texts. These are Maalik Al-Mulk and Maalik Yawm Al-Deen.

6. The listed name of **Al-Raziq** was not mentioned as a clear and literal text in the Holy Quran, but two other related Names were mentioned as literal texts. These are Al-Razaaq and Khayr Al-Raziqeen.

7. The listed name of **Al-Naasir** was not mentioned as a clear and literal text in the Holy Quran, but three other related Names were mentioned as literal texts. These are Al-Naseer, Ni'ma Al-Naseer, and Khayr Al-Nasireen.

8. The listed name of **Al-Aqwa** was not mentioned as a clear and literal text in the Holy Quran, but two other related Names were mentioned as literal texts. These are Al-Qawiyy and Dthul Quwwah.

9. The listed name of **Al-A'az** was not mentioned as a clear and literal text in the Holy Quran, but another related Name was mentioned as a literal text, which is Al-'Azeez.

10. The listed name of **Al-Aqrab** was not mentioned as a clear and literal text in the Holy Quran, but another related Name was mentioned as a literal text, which is Al-Qareeb.

11. The listed name of **Al-fa'il** was not mentioned as a clear and literal text in the Holy Quran, but another related Name was mentioned as a literal text, which is fa'alun lima Yureed.

12. The listed name of **Al-A'adtham** was not mentioned as a clear and literal text in the Holy Quran, but another related Name was mentioned as a literal text, which is Al-'Adtheem.

13. The listed name of **Al-Shahid** was not mentioned as a clear and literal text in the Holy Quran, but another related Name was mentioned as a literal text, which is Al-Shaheed.

14. The listed name of **Al-Akbar** was not mentioned as a clear and literal text in the Holy Quran, but another related Name was mentioned as a literal text, which is Al-Kabeer.

15. The listed name of **Al-Kafeel** was not mentioned by Allah, praise to Him, as one of His Good Names. Rather, it was mentioned by those who take oaths, in their reference to Allah.

16. The listed name of **Al-Mustami'** was not mentioned as a clear and literal text in the Holy Quran, but another related Name was mentioned as a literal text, which is Al-Samee'.

17. The listed name of **Al-Rasheed** was not mentioned as a clear and literal text in the Holy Quran, as a name of Allah, praise to Him, or a reference to Him.

18. The listed name of **Al-Saree'** was not mentioned as a clear and literal text in the Holy Quran, but two other related Names were mentioned as literal texts. These are Saree' Al-'Hisab and Asra' Al-'Hasibeen.

19. The listed name of **Al-Kaatib** was not mentioned by Allah, praise to Him, as one of His Good Names. Rather, it was deduced from the word “Kaatiboon” in verse 21: 94.

20. The listed name of **Al-Faati’h** was not mentioned as a clear and literal text in the Holy Quran, but another related Name was mentioned as a literal text, which is Al-Fatta’h.

21. The listed name of **Al-Rafi’** was not mentioned as Name of Allah, praise to Him. Rather, it was deduced from the verb “raafi’uka,” in verse 3: 55.

23 For more information about the history and development of the Arabic grammar science, see the article titled, “Tareekh Al-Na’hw” (History of Arabic grammar), by Ali Al-Najdi Nasif, published on Al-Alouka website, on January 20, 2008 (11 of Mu’harram, 1429), at the following link:

<https://www.alukah.net/sharia/0/1825/#ixzz76Azrq6ht>

See also the article titled, “Nash-at ‘ilm Al-Na’hw” (Development of the Arabic grammar science), by Wala’ Abu Dawood, published on Mawdhoo’ website, on January 11, 2021, at the following link:

mawdoo3.com نشأة علم النحو - موضوع

24 The Arabic texts and translations of the verses, in which Allah, praise to Him, distinguished His Name, Allah, and four other Names, by referring to Himself with them, and by using the pronoun “I”, are as follows:

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

يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ (النمل ، 27 : 9).

يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ (القصص ، 28 : 30).

لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ (النحل ، 16 : 2).

نَبِيُّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ (الحجر ، 15 : 49).

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (طه ، 20 : 12).

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ (الأنبياء ، 21 : 92).

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ (المؤمنون ، 23 : 52).

Indeed, **I am Allah**. There is no other god except Me. So, worship Me and establish prayer for My remembrance (Taha, 20: 14).

O Moussa (Moses), indeed, **I am Allah**, the Exalted in Might, the Wise (Al-Naml, 27: 9).

O Moussa (Moses), indeed **I am Allah**, Lord of the worlds (Al-Qassas, 28: 30).

... there is no **god** except **Me**. So, be righteous (to avoid my punishment) (Al-Na’hl, 16: 2).

(O Muhammed), inform My worshippers that, indeed, **I am the Forgiving, the Merciful** (Al-'Hijr, 15: 49).

(O Moussa, Moses), indeed, **I am your Lord**. So, take off your sandals (because) you are in the sacred valley, Tuwa (Ta-Ha, 20: 12).

Indeed, this (is) your community (of faith), one Community, and **I am your Lord**. So, worship Me (Al-Anbiya, 21: 92).

And indeed, this is your community (of faith), one Community, and **I am your Lord**. So, be righteous (to avoid my punishment) (Al-Muminoon, 23: 52).

25 See the article titled, "Al-Na'hw Al-'Arabi: Nash-atuhu, wa Madarisuhu, wa Qadhayahu" (Arabic Grammar: Its Development, Schools, and Topics), by 'Abdullah Ma'roof, published on Al-Alouka website, on December 27, 2017 (8 of Rabee' Al-Thani, 1439), at the following link:

شبكة الألوكة (alukah.net)

<https://www.alukah.net/sharia/0/124121/#ixzz76Fvzm8nR>

For more details about the disagreement, between the Basra and Kufa grammarians, about the right root of derivation, whether it is nouns or verbs, see the valuable article written by Abu Mu'hammed Younus Al-Marrakishi, titled: "Asl Al-Ishtiqaq: Hal Alfi'I am Almasdar?" (Is derivation from the verb or the root (noun))?, which was published on the website: "ahlulogha.com," in December 2013, at:

أصل الاشتقاق هل الفعل أم المصدر ؟ - ملتقى أهل اللغة لعلوم اللغة العربية (ahlalloghah.com)

26 The first table below contains the **Arabic list of the 151 Good Names of Allah**, which represent His traits and capabilities, identified by this author directly from the Holy Quran (written from right to left).

The second table below contains the **English translation of the above Arabic list of the 151 Good Names of Allah**, which represent His traits and capabilities, identified by this author directly from the Holy Quran (written from right to left).

The third table below contains an **Arabic list of 99 Good Names of Allah**, identified by this author directly from the Holy Quran (written from right to left), in response to the Prophet's invitation, pbuh, for Muslims to study the Holy Quran and search for them. This shortened list contains the root verbs of the longer list of the above-mentioned 127 Good Names of Allah.

The fourth table below contains the **English translation of the above Arabic list of the 99 Good Names of Allah**, identified by this author directly from the Holy Quran (written from right to left), in response to the Prophet's invitation, pbuh, for Muslims to study the Holy Quran and search for them. This shortened list contains the root verbs of the longer list of the above-mentioned **151** Good Names of Allah.

Note: All of the English translated names start with the definite article "**The**," which is not included in the table only because of space limitation.

27 Statistics about the number of times the Good Names of God are mentioned in the Arabic text of the Holy Quran are based on search results from the www.Tanzil.net website, and the Holy Quran Index in Arabic by Muhammed Fuad Abdul Baqi. Cairo: Dar Al-Fikr, 1406 (1986): "Al-Mu'ajam Al-Mufahras Li Alfadh Al-Quran Al-Kareem. " The Arabic reference of the index is:

"المُعْجَمُ الْمُفَهَّرُ لِأَلْفَاظِ الْقُرْآنِ الْكَرِيمِ" ، تأليف محمد فؤاد عبد الباقي ، نشرته دار الفكر ، في القاهرة ، عام 1406 هجرية 1986 للميلاد.

28 In 17 times, the word "llah" (God) is mentioned in the Holy Quran neutrally or as a reference to a false god, as in verses 7: 138, 140; 20: 97; 21: 29; 23: 91, 117; 25: 43, 68; 26: 29, 213; 28: 38, 88; 38: 5; 45: 23; 50: 26; 51: 51; and 52: 43.

29 The text of the 'Hadith about the Shaytan's whispering is as follows:

عن أبي هريرة ، رضي الله عنه ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا ، مَا لَمْ يَتَكَلَّمُوا ، أَوْ يَعْمَلُوا بِهِ" (صحيح مسلم: 127 واللفظ له ، صحيح البخاري: 5269 ، وصححه الألباني ، باختلافٍ يسيرٍ ، بناءً على صحيح ابن ماجه: 1672 ، وصحيح النسائي: 3435 ، وفي صحيح الجامع: 1730 بناءً على رواية عن عمران بن الحصين ، رضي الله عنه).

Companion Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: "Allah has forgiven (members of) my Ummah (Community of Muslims), what they think about, as long as they do not speak to others about it, or act on it" (Version of Sa'hi'h Muslim: 127, also recorded in Sa'hi'h Al-Bukhari: 5269 and authenticated as Sa'hi'h by Al-Albani, with few differences, based on Sa'hi'h Ibn Maja: 1672, Sa'hi'h Al-Nisa-i: 3435, and in Sa'hi'h Al-Jami': 1730, based on the narration of 'Imran Bin Al-'Husayn, mAbpwh).

30 The Arabic text of the cited verses of the Holy Quran in this Chapter is copied from www.tanzil.com and www.quranexplorer.com.

The Interpretation of the verses of the Holy Quran, mentioned in this Chapter, is primarily based on the works of the three early prominent Islamic scholars, known for their interpretations of the Holy Quran. These are Al-Tabari (Died in 310 Hijriya), Al-Qurtubi (Died in 671 Hijriya), Ibn Katheer (Died in 774 Hijriya). They employ their knowledge of Arabic as well as their comprehensive knowledge of the Holy Quran, using verses in one context to explain other verses in other contexts. Their most important contribution, though, is including explanations from the Hadith of the Prophet, peace and blessings of God be upon him, and from his companions, may Allah be pleased with them. Complete works of these scholars are published at the official website of the Saudi Arabian Ministry of Islamic affairs, which can be accessed at: <http://quran.al-islam.com>.

Though this author benefited from the works of all of the four scholars in writing this Book, may Allah reward all of them, he benefited most from the wonderful works of two scholars. The first is Al-Qurtubi, who wrote a two-volume book, "Al-Asna, in the Explanation of the Good Names of Allah and His Attributes." It can be accessed at:

[الأسنى في شرح أسماء الله الحسنى وصفاته للقرطبي \(ط - المكتبة العصرية\) | QuranicThought Top](#)

The second scholar is Abu 'Hamid Al-Ghazali (died in 505 H / 1111 AD), who wrote a book, titled, "Al-Maqsid Al-Asna fi shar'hi Asma illahil 'Husna" (The Radiant Destination, in the explanation of the Good Names of Allah), which can be accessed on many websites, such as:

[pdf تحميل كتاب المقصد الاسنى في شرح اسماء الله الحسنى - الغزالي - ت الخشت - ط القرآن ل لابي حامد الغزالي \(ketabpedia.com\)](#)

Moreover, this author has benefited tremendously from the wonderful works of a website called Tanzil, "Revelation" (<http://tanzil.net/#1:1>). This website has a search function which allows users to find any word

in the Holy Quran, giving statistics about it, and providing 13 English translations of the Holy Quran, in addition to translations to other languages. Moreover, Tanzil provides Quran recitations for 18 famous Arabic reciters, in addition to one English recitation and two Persians, allowing a continuous recitation of the Holy Quran. May Allah give those who have founded, contributed to, and operated this website the best of rewards here and in the Hereafter.

Though this author consulted with the interpretations of these renowned scholars and translators, the translation of the meanings of the Quranic verses as well as the interpretations related to them in this and other articles are his sole responsibility.

The name of Bin Katheer can also be written as Ibn Katheer. In either case, it means the son of Katheer, like in English with Jackson, which meant originally the son of Jack. The rule in Arabic is writing it as Ibn if it is used with one name, like Ibn Katheer. However, it is written as Bin if it comes between two names, like Muhammed Bin Ahmed.

31 There are three **Arabic vowels** and their three strong forms (Tanween, i. e. adding "N"). The first is the Fat'ha, which maybe expressed in English by the sound / a /, with its strong form of / an /. The second is the Kasra, which maybe expressed by the sound / i /, with its strong form of / in /. The third Arabic vowel is the Dhamma, which maybe expressed by the sound / u /, with its strong form of / un /.

Following Arabic grammatical rules, a common name such as "Ahmed" (or Ahmad) maybe written and pronounced as Ahmada, Ahmadan, Ahmadi, Ahmadin, Ahmadu, and Ahmadun.

While all these six vowel forms are written in the Arabic text of the Holy Quran, not all of them are pronounced in recitation, particularly at the end of each verse. However, they maybe pronounced when several verses are continuously recited.

Arabic written words are mainly composed of consonants. Vowels are added as symbols over or under a letter, as in the case of the text of the Holy Quran. However, in books and written media, only basic consonants and essential vowels are written as letters. No vowel symbols are added, as it is expected from an average educated Arabic speaker to know how to pronounce the words without vowel symbols.

32 This Good Name of Allah, "Al-Ra'hman," was mentioned **170 times** in the Holy Quran, with the definite article (Al). It came in the Basmala (In the Name of Allah, the Beneficent, the Merciful), the verse mentioned at the beginning of **113** Sooras (Chapters) of the Holy Quran. While Soorat Al-Tawba (Chapter 9) does not have a Basmala, one Soora (Chapter) has **another Basmala** (Al-Naml, 27: 30). Thus, this Good Name of Allah was mentioned **114 times** in the Basmalas of the Holy Quran.

In addition, this Good Name of Allah, "Al-Ra'hman," was mentioned in the following **47 verses**:

1: 3, 2: 163, 3: 30, 17: 110, 19: 18, 19: 45, 19: 58, 19: 61, 19: 69, 19: 75, 19: 78, 19: 85, 19: 87, 19: 88, 19: 93, 19: 96, 20: 5, 20: 90, 20: 109, 21: 26, 21: 36, 21: 42, 21: 112, 25: 59, 25: 60, 25: 63, 26: 5, 27: 30, 36: 11, 36: 15, 36: 23, 36: 52, 41: 2, 43: 19, 43: 20, 43: 33, 43: 36, 43: 45, 50: 33, 55: 1, 59: 22, 67: 3, 67: 19, 67: 20, 67: 29, 78: 37, and 78: 38.

Moreover, this Good Name of Allah, was mentioned as "Li Al-Ra'hman," in the following **9 verses**:

19: 26, 19: 44, 19: 91, 19: 92, 19: 108, 25: 26, 25: 60, 43: 17, and 43: 81.

33 There are ten Good Names of Allah, which start with either "dthu," or "dthi." These are "**Dthu** Al-Ra'hma" (the Possessor of Mercy), "Dthu Maghfira" (the Possessor of Forgiveness), "Dthu Al-Quwa" (the Possessor

of Power), "Dthu Al-Fadh^l" (the Possessor of Bounty), "**D**thi Al-Taw^l" (the Possessor of Abundance), "Dthu 'Iqab Aleem" (the One with Painful Punishment), "Dthu Intiqam" (the One with Revenge), "**D**thi Al-Ma'arij" (the Owner of Ascents), "Dthu Al-'Arsh" (the Possessor of the Throne), "Dthu Al-Jalal wa Al-Ikram" (the One with Majesty and Honor).

Examples of verses, which include the three forms (dthu, dthi, and dtha) of the "five nouns" category are as follows:

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (آلِ عِمْرَانَ ، 3: 74).

مِنَ اللَّهِ ذِي الْمَعَارِجِ (الْمَعَارِجُ ، 70: 3).

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَن لَّنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَن لَّا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ (الْأَنْبِيَاءُ ، 21: 87).

He selects for His mercy whom He wills. And Allah is the Possessor of the Great Favors (Al-i-'Imran, 3: 74).

(It is) from Allah, Owner of the Ascents (Al-Ma'arij, 70: 3).

And (mention) Dtha Al-Noon (the one with the whale, Jonah), when he went off in anger, and thought that We had no power over him. And he called (upon Allah), within the (levels of) darkness: "There is no deity except You, exalted are You. Indeed, I have been of the wrongdoers" (Al-Anbiya, 21: 87).

34 The Arabic texts and the English translation of the three cited verses about God's consolation to His Messenger, pbuh, when his people disbelieved in him, are as follows:

فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ ۗ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ (فَاطِرُ ، 35: 8).

فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ (النَّحْلُ ، 16: 82).

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ۗ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ (يُونُسُ ، 10: 99).

So, do not let yourself perish over them in regret. Indeed, Allah is Knowing of what they do (Fatir, 35: 8).

But if they turn away (disbelieve), your only duty is clear communication (Al-Na'hl, 16: 82).

And had your Lord willed, all those on the Earth would have believed. Then, (O Muhammad), would you compel the people to become believers? (Yunus, 10: 99).

35 Here is the Arabic text, English translation and the authentication of the 'Hadith, in which Allah, praise to Him, is mentioned saying that "He is the King (Sovereign) of the Day of Reckoning:

عن عبدالله بن عمر ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "يأخذُ الجبارُ سماواتِهِ وأرضَهُ بيده ، ثمَّ يقولُ أنا الجبارُ ، أنا الملكُ ، أينَ الجبارونَ ؟ أينَ المتكبرونَ ؟" (أخرجه البخاري: 7412 ، مسلم: 2788 ، وصححه الألباني في صحيح الجامع: 8009 ، واللفظ له باختلاف يسير).

Companion 'Abdullah Bin 'Omar, mAbpwt both, said that the Messenger of Allah, pbuh, said: "The Mighty (Allah) takes His heavens and Earth in His Hand, then He says: "I am the Mighty, I am the King (the Sovereign). Where are the mighty (ones of the lower life)? Where are the arrogant (ones of the lower life)? (Al-Bukhari: 7412, Muslim: 2788, and Al-Albani: 8009, who authenticated it in Sa'hi'h Al-Jami', with little difference).

36 Here is the Arabic text, the English translation, and the authentication of the 'Hadith about the responsibility towards subordinates:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ . فَإِذَا مَا رَاعٍ ، وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ، وَالرَّجُلُ فِي أَهْلِ بَيْتِهِ رَاعٍ ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ" (صححه الألباني ، في تخريج مشكلة الفقر : 93 ، وفي غاية المرام : 169 ، وأخرجه البخاري : 893 ، ومسلم : 1829 ، باختلافٍ يسيرٍ).

Companion 'Abdullah Bin 'Umar, mAbpwt both, said that the Messenger of Allah, pbuh, said: "You are all shepherds (protectors, care givers), and you are all responsible for your subjects (subordinates). The Imam is a shepherd, and he is responsible for his subjects (followers). The man is a shepherd in his family, and he is responsible for his subjects (family members) (This 'Hadith was authenticated by Al-Albani, as Sa'hi'h, in Takhreej Mushkilat Al-Faqr: 93, and in Ghayat Al-Maram: 169. It was also recorded by Al-Bukhari: 893, and by Muslim: 1829, with few differences).

37 Here is the Arabic text, English translation, and authentication of the 'Hadith about mentioning the Name of "Al-Quddoos" (the Holy), by the Prophet, pbuh, in his rukou' and sujood (kneeling and prostration):

عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ ، رَضِيَ اللَّهُ عَنْهَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ : "سُبُّوحٌ ، قُدُّوسٌ ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ" (صححه الألباني ، بناءً على صحيح النسائي : 1133 ، وصحيح أبي داود : 872).

The Mother of Believers, 'Aisha, mAbpwh, said that the Messenger of Allah, pbuh, used to say in his (prayer) kneeling and prostration: "Subboo'h, Quddoos, rabbu Al-Mala-ikati wal rou'h" (You are exalted and sanctified, You are the Lord of the angels and the Spirit). This 'Hadith was authenticated as Sa'hi'h by Al-Al-Bani, based on Sa'hi'h Al-Nisa-i: 1133 and Sa'hi'h Abu Dawood: 872.

38 Here is the Arabic text, English translation, and authentication of the mentioned 'Hadith about God's love for beauty and high manners:

Companion Jabir Bin Abdullah, mAbpwh, said that the Messenger of Allah, pbuh, said: "Indeed, Allah, praise to Him, is beautiful and He loves beauty. He (also) loves high manners and hates low behaviors (Authenticated by Al-Albani, as a Sa'hi'h 'Hadith, in Sa'hi'h Al-Jami': 1743).

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "إِنَّ اللَّهَ تَعَالَى جَمِيلٌ ، يُحِبُّ الْجَمَالَ ، وَ يُحِبُّ مَعَالِيَ الْأَخْلَاقِ ، وَ يَكْرَهُ سَفْسَافَهَا" (صححه الألباني ، في صحيح الجامع : 1743).

39 Exalting (tasbee'h of) Allah, "the Peace," is by glorifying Him, and by the acknowledgement that He has no shortcomings or defects, as mentioned by the three renowned interpreters, in their interpretations of verse 23 of Surat Al-'Hashr (Chapter 59). In this verse and others, which include words of exalting (tasbee'h) Allah, praise to Him, there is a clear relationship between mentioning His Good Names and His glorification

by His creations in the heavens and the Earth, as these Names show His perfection, away from any shortcomings or defects.

Allah, praise to Him, has promised His creations are "safe" from any injustices by Him, against them. Rather, injustices are committed by people themselves, against each other (Younus, 10: 40). In addition, He, praise to Him will be greeting the believers in His Paradise with the word "Peace" (Al-A'hzab, 33: 44).

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ (يونس ، 10 : 44).

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ (يس ، 36 : 58).

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۖ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا (الأحزاب ، 33 : 44).

دَعَاؤُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۖ وَأَجْرٌ دَعَاؤُهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (يونس ، 10 : 10).

Indeed, **Allah does not do injustice** to the people at all, but it is the people who are wronging themselves (Younus, 10: 40).

(And) "**Peace**," a word from a Merciful Lord (Ya-Seen, 36: 58).

Their greeting the Day they meet Him will be, "**Peace**." And He has prepared for them a noble reward (Al-A'hzab, 33: 44).

Their call therein will be, "Exalted are You, O Allah," and their greeting therein will be, "**Peace**." And the last of their call will be, "Praise to Allah, Lord of the worlds!" (Younus, 10: 10).

40 The Arabic text, English translation, and authentication of the 'Hadith about calling on Allah, praise to Him, with His Good Name of "Al-Salam" (The Peace) are as follows:

عن أم المؤمنين عائشة ، رضي الله عنها ، أنها قالت: كان النبي ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، إِذَا سَلَّمَ لَمْ يَقْعُدْ إِلَّا مَقْدَارَ مَا يَقُولُ: "اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ." وفي رواية ابن نمير: "يا ذَا الْجَلَالِ وَالْإِكْرَامِ." (صححة الألباني ، عن صحيح النسائي: 1337 ، وعن صحيح الترمذي: 298 ، باختلافٍ يسيرٍ في مُقدمة الحديث).

كما رُوِيَ هذا الحديث الشريف عن ثوبان ، مولى رسول الله ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، و صححة الألباني ، في صحيح الجامع: 4688 ، وعن صحيح ابن ماجه: 765 ، وعن صحيح النسائي: 1336 ، باختلافٍ يسيرٍ في مُقدمة الحديث.

The Mother of Believers, 'Aisha, mAbpwh, said that the Prophet, pbuh, used to stay sitting after each prayer, and say: "O Allah, You are the Peace, the Source of Peace, the Blessed One with Majesty and Honor (This 'Hadith was authenticated as Sa'hi'h by Al-Albani, based on Sa'hi'h Al-Nisa-i: 1337, and Sa'hi'h Al-Tirmidhi: 298, with few differences).

This 'Hadith was also narrated by Thowban, mAbpwh, the servant of the Prophet, pbuh, and was authenticated as Sa'hi'h by Al-Albani, in Sa'hi'h Al-Jami': 4688, and based on Sa'hi'h Ibn Maja: 765, Sa'hi'h Al-Nisa-i: 1336, with few differences in the introduction to the 'Hadith.

41 For more information about the two components of the human “self,” see Chapter 9, “*Spirit, Soul, Mind, Self, and Happiness, from an Islamic Perspective.*”

42 The Arabic texts, English translation, and authentication of the two ‘Hadiths about not harming people and about the good deeds, which help people enter Paradise are as follows:

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ ، وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ" (صححه الألباني ، في صحيح الجامع: 6710 ، وبناءً على صحيح الترمذي: 2627 ، وصحيح النسائي: 5010).

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: “The Muslim is the one from whose tongue and hand people are safe. The Mu.min (is the one) who is trusted by believers, (not to transgress) on their blood (life) and wealth.” (Authenticated as a Sa’hi’h (correct) ‘Hadith by Al-Albani, in Sa’hi’h Al-Jami’: 6710, and based on Sa’hi’h Al-Nisa-i: 5010, and Sa’hi’h Al-Tirmidhi: 2627).

وعن عبد الله بن سلام ، رضي الله عنه ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " يَا أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ ، وَأَطْعَمُوا الطَّعَامَ ، وَصَلُّوا الْأَرْحَامَ ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامًا ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ." (الألباني ، صحيح الجامع: 7865).

Companion ‘Abdullah Bin Salam, mAbpwh, said that the Messenger of Allah, pbuh, said: “O People! Spread peace (greeting), feed (the needy), connect with (check on) womb relatives, pray at night while people are asleep. Then, you will enter Paradise with peace (Al-Albani, Sa’hi’h Al-Jami’: 7865).

43 See the Arabic text, the English translation, and authentication of the ‘Hadith, about who is a Muslim and who is a Mu.min (believer), in the last Endnote of the Name “Al-Salam” (the Peace).

44 See, for example, “9 Oldest Copies of the Torah in the World”:

“Scholars believe that the final version of the Torah we have today was recorded during the Babylonian exile (c.539 BCE). A few fragments of texts from around this time period have survived, but the oldest complete Torah only dates to the 11th or 12th century.”

<https://www.oldest.org/religion/torah/>

The New Testament books were written in Greek, while the spoken language was Aramaic.

[Was the New Testament written in Greek or in Hebrew? | Bible things in Bible ways \(wordpress.com\)](#)

45 According to the search function of the www.tanzil.net website and “The Holy Quran Index, in Arabic” by Muhammed Fuad Abdul Baqi, the word “Al-‘Azeez” was mentioned 99 times in the Holy Quran. However, “Al-‘Azeez” as a Good Name of Allah, praise to Him, was mentioned 88 times, with and without the definite article (Al).

In the other 11 times, the word “Al-‘Azeez” was mentioned in reference to other than Allah. In verse 9: 128, it was mentioned in reference to the Prophet, pbuh. The reference was to Shu’ayb, pbuh, in verse 11: 91, to the ‘Aziz wife in 12: 30 and 12: 51, to the ‘Aziz in 12: 78 and 12: 88, to the creation in 14: 20 and 35: 17, to the Book in 41: 41, to the sinner in 44: 49, and the Prophet’s victory, pbuh, in 48: 3.

The noun "Al-'Izza" (also pronounced as Al-'Azza) was mentioned in the Holy Quran 8 times in 6 verses, to mean the might, invincibility, the highest of ranks which Allah, praise to Him, enjoys and is capable to give or deny to whoever He wills. These verses are 2: 206, 4: 139, 10: 65, 35: 10, 37: 180 and 63: 8.

46 Here's the text of the 'Hadith, in which the Prophet, pbuh, said that arrogant people do not enter Paradise:

عن عبد الله بن مسعود ، رضي الله عنه ، أن النبي ، عليه الصلاة والسلام ، قال: "لا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ." قَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ تَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً. قَالَ: "إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ. الْكِبْرُ بَطْرُ الْحَقِّ ، وَغَمَطُ النَّاسِ " ، أي احتقارهم (صحيح مسلم: 91).

Companion 'Abdullah Bin Mas'aud, mAbpwh, said that the Prophet, pbuh, said: "Whoever there was an atom's weight (a small part of) arrogance in his heart would not enter Paradise." A man said to the Prophet, pbuh: A man likes his clothes to be good and his shoes to be good (meaning: Is that arrogance?). The Prophet, pbuh, said: "Allah is beautiful, He loves beauty. (But) Arrogance is the rejection of the truth, and despising people" (Sa'hi'h Muslim: 91).

47 In his interpretation of the first verse of Soorat Faṭīr (Chapter 35) of the Holy Quran, Al-Qurṭubī mentioned that Ibn 'Abbas, mAbpwh, said that he learned the meaning of "Faṭīr" from two desert-dwelling Arabs. They came to him, to rule between them over a dispute, about the ownership of a water well. One of them explained the meaning of the verb "fatara" as "began," meaning that he was the one who "faṭara" (began the digging) of that well.

Note: Because of their isolation in the desert, away from the influence of the mixed city populations, desert-dwelling Arabs kept the usage of more ancient Arabic vocabulary than city residents.

Here is the Arabic text of the Ibn 'Abbas quotation:

في تفسيره للآية الأولى من سورة "فاطر" (35) ، نقلَ الْقُرْطُبِيُّ عَنَ ابْنِ عَبَّاسٍ ، رضي الله عنهما ، أنه قال: "كنتُ لا أدري ما فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ، حتى أتانيَ عَرَابِيَانِ يَخْتَصِمَانِ فِي بئرٍ ، فقالَ أحدهما (لصاحبه): أَنَا فَطَرْتُهَا ، أَنَا بَدَأْتُهَا."

48 The mentioned verses, which refer to the breaking apart (rupture, cracking) of the heavens, are as follows:

تَكَادُ السَّمَاوَاتُ يَنْفَطِرُنَّ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا (مريم ، 19: 90).

تَكَادُ السَّمَاوَاتُ يَنْفَطِرُنَّ مِنْ فَوْقِهِنَّ (الشورى ، 42: 5).

إِذَا السَّمَاءُ انْفَطَرَتْ (الانفطار ، 82: 1).

السَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا (المزمل ، 73: 18).

The heavens almost **break apart (rupture, crack)** therefrom and the earth splits open, and the mountains collapse in devastation (Maryam, 19: 90).

The heavens almost **break apart (rupture, crack)** from above them (Al-Shoora, 42: 5).

The heaven **will break apart (rupture, crack)** therefrom; ever is His promise fulfilled (Al-Infitar, 82: 1).

The heaven is **broken apart (ruptured, cracked)** therefrom. Ever is His promise fulfilled (Al-Muzzamil, 73: 18).

49 For more details about the first creation in nature and the second creation in the womb, see Chapter 4, "Creation and Evolution in the Holy Quran," in the author's book, "Islam: A Scientific View of God's Message to Humanity," which is published at: www.cun.org.

50 The Arabic text, English translation, and authentication of the Qudsi 'Hadith, which gives glad tidings of God's forgiveness, praise to Him, to the sinners who ask Him for forgiveness, are as follows:

عن أنس بن مالك ، رضي الله عنه ، أن النبي ، صلى الله عليه وسلم ، قال: "قال الله تعالى: يا ابن آدم إنك ما دعوتني ورجوتني **غفرت لك** على ما كان فيك ولا أبالي ، يا ابن آدم لو بلغت ذنوبك عنان السماء ثم **استغفرتني غفرت لك** ولا أبالي ، يا ابن آدم إنك لو أتيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئاً لأتيتك بقرابها **مغفرة**" (صححه الألباني ، بناءً على صحيح الترمذي: 3540 ، وأحمد ، مختصراً بمعناه: 13493).

Anas Bin Malik, mAbpwh, said that the Prophet, pbuh, said that "Allah said: O child of Adam, whenever you call on Me and ask Me (for forgiveness), I forgive you, and I don't mind. O child of Adam, if your sins pile up to reach high in the sky, then you call on Me asking for forgiveness, I forgive you, and I don't mind. O child of Adam, if you come to Me with sins nearly as big as Earth, then you meet Me without associating anything with Me, I will come to you with forgiveness as big as it (Earth) (Al-Albani authenticated it as a Sa'hi'h 'Hadith, based on Sa'hi'h Al-Termidhi: 3540, and A'hmed, briefly: 13,493).

51 The Arabic text, English translation, and authentication of the 'Hadith, which gives glad tidings of God's forgiveness to the believers who fast the month of Ramadhan and stand for prayers during the Night of Decree (Laylatul Qadr), are as follows:

عن أبي هريرة ، رضي الله عنه ، أن النبي ، صلى الله عليه وسلم ، قال: "من صامَ رَمَضانَ إيماناً واحتساباً غُفِرَ له ما تَقَدَّمَ مِن ذَنْبِهِ ، وَمَن قامَ لَيْلَةَ القَدْرِ إيماناً واحتساباً غُفِرَ له ما تَقَدَّمَ مِن ذَنْبِهِ" (صححه الألباني ، بناءً على صحيح أبي داود: 1372 ، وأخرجه البخاري: 2014 ، ومسلم: 760).

Abu Hurayrah, mAbpwh, said that the Prophet, pbuh, said: "Whoever fasts (the month of) Ramadhan, out of faith and anticipation (for reward in the hereafter), his previous sins will be forgiven. And whoever stands (in worship) on the Night of Decree (Laylatul Qadr), in faith and looking for reward, his previous sins will be forgiven (Authenticated by Al-Albani as a Sa'hi'h 'Hadith, based on Sa'hi'h Abu Dawood: 1372. It was also recorded in Sa'hi'h Al-Bukhari: 2014 and in Sa'hi'h Muslim: 760).

52 The Arabic text, English translation, and authentication of the 'Hadith, which gives glad tidings of God's forgiveness to the believers who commit a sin, then purify themselves, pray, and ask Him forgiveness, are as follows:

عن أبي بكر الصديق ، رضي الله عنه ، أن النبي ، صلى الله عليه وسلم ، قال: "ما من رجلٍ يُذنبُ ذَنْباً ، ثُمَّ يَقُومُ فَيَتَطَهَّرُ ، ثُمَّ يَصَلِّي ، ثُمَّ يَسْتَغْفِرُ اللهَ ، إِلَّا غَفَرَ اللهُ لَهُ ، ثُمَّ قرأَ الآيةَ 135 من سورة آل عمران (صححه الألباني ، في صحيح الترغيب: 680 ، وأخرجه أبو داود: 1521 ، والترمذي: 406 ، والنسائي في السنن الكبرى: 11078 ، وابن ماجه: 1395 ، وأحمد: 2).

Abu Bakr Al-Siddiq, mAbpwh, said that the Prophet, pbuh, said: "If a man commits a sin, then (realizing his wrongdoing) he purifies himself (by taking a shower), then he prays, then he asks Allah for forgiveness, Allah will forgive him." Then, the Prophet, pbuh, recited verse 3: 135 (Authenticated by Al-Albani in Sa'hi'h Al-Targheeb: 680. It was also recorded by Abu Dawood: 1521, Al-Tirmidhi: 406, Al-Nisa-I, in Al-Sunan Al-kubra:11078, Ibn Maja: 1395, and A'hmed: 2).

53 Texts of the verses, which contain the verb "ghafara," in the Holy Quran:

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (القصص ، 28: 16).

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ (ص ، 38: 25).

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ (الشورى ، 42: 43).

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾ (يس ، 36: 27).

(Moussa, Moses) said, "My Lord, indeed I have oppressed (wronged) myself. So, **forgive me**," and He **forgave him**. Indeed, He is the Forgiving, the Merciful (Al-Qasas, 28: 16).

So, We **forgave** him (Dawood, David) that; and indeed, for him is nearness to Us and a good place of return (Sad, 38: 25).

And whoever was patient and **forgave** - indeed, that would be of the matters (representing) determination (Al-Shoora, 42: 43).

It was said, "Enter Paradise." He said, "I wish my people could know (26) Of what my Lord **forgave me** and placed me among the honored." (27) (Ya-Seen, 36: 27).

54 Texts of the verses, which mention examples of the derivatives of the verb "ghafara":

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ **يَغْفِرُ** لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ (آلِ عِمْرَانَ ، 3: 129).

وَاسْتَغْفِرِ اللَّهُ ^{عَنْ} إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا (النساء ، 4: 106).

قَالَ سَلَامٌ عَلَيْكَ ^{عَنْ} **سَأَسْتَغْفِرُ** لَكَ رَبِّي ^{عَنْ} إِنَّهُ كَانَ بِي حَفِيًّا (مريم ، 19: 47).

قَالَ رَبِّ **اغْفِرْ** لِي وَلِإِخْوَتِي وَأَدْخِلْنَا فِي رَحْمَتِكَ ^{عَنْ} وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ (الأعراف ، 7: 151).

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ^{عَنْ} إِنَّ رَبِّي رَحِيمٌ وَدُودٌ (هود ، 11: 90).

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ^{عَنْ} لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ ^{عَنْ} وَرِزْقٌ كَرِيمٌ (الأنفال ، 8: 4).

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ^{عَنْ} وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ **يَسْتَغْفِرُونَ** (الأنفال ، 8: 33).

And to Allah belongs whatever is in the heavens and whatever is on the Earth. **He forgives** whom He wills and punishes whom He wills. And Allah is Forgiving and Merciful (Al-i-'Imran, 3: 129).

And (O Mu'hammed) **ask forgiveness** of Allah. Indeed, Allah is ever Forgiving and Merciful (Al-Nisa, 4: 106).

(Ibrahim, Abraham) said, "Peace will be upon you. I **will ask forgiveness** for you of my Lord. Indeed, He is ever gracious to me (Maryam, 19: 47).

(Moussa, Moses) said, "My Lord, **forgive me** and my brother and admit us into Your mercy, for You are the most Merciful Among the Merciful" (Al-A'araf, 7: 151).

And (Shy'ayb addressing his people) **ask forgiveness** of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate." (Hood, 11: 90).

Those are the believers, truly. For them are degrees (of high position) with their Lord and **forgiveness** and noble provision (Al-Anfal, 8: 4).

But Allah would not punish them while you, (O Mu'hammed), are among them, and Allah would not punish them while **they seek forgiveness** (Al-Anfal, 8: 33).

55 The Good Name of Allah, "Al-Ghafoor" (the Most Forgiving), was mentioned with His Name, "Al-Ra'heem" (the Merciful), in 73 verses, as in verse 15: 49, with His Name, "Al-Haleem" (the Forbearer) in verses 2: 255, 235; 3: 129; 4: 100; 5: 101; 17: 44; and 35: 41, with "Al-'Afu" (the Pardoner) in verses 4: 43, 99; 22: 60, and 58: 2; with His Names, "Al-Rab" and "Dhu Al-Ra'hma" (the Lord, the Possessor of Mercy), with "Al-'Aziz" (the Exalted in Might), in verses 35: 28 and 67: 2, with "Al-Shakoor" (the Appreciative) in verses 35: 30, 34 and 42: 23, and with "Al-Wadood" (the Loving) in verse 85: 14.

56 The Arabic text, English translation, and authentication of the Prophet's 'Hadith, pbuh, about not shunning Muslim brothers for more than three nights, is as follows:

عن أبي أيوب الأنصاري ، رضي الله عنه ، أن رسول الله ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "لَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ (لَيَالٍ). يَلْتَقِيَانِ ، فَيُعْرَضُ هَذَا وَيُعْرَضُ هَذَا ، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ" (صححه الألباني ، في صحيح الجامع: 7660 ، وفي الأدب المفرد: 756 ، وبناءً على صحيح الترمذي: 1932. كما جاء في صحيح البخاري: 6077 ، وصحيح مسلم: 2560 ، باختلافٍ يسيرٍ بينهم ، على مُسْلِمٍ أو رَجُلٍ أو امرئٍ ، وعلى يُعْرَضُ أو يَصُدُّ).

Companion Abu Ayyoob Al-Ansari, mAbpwh, said that the Messenger of Allah, pbuh, who said: "It is not allowed for a Muslim to shun his (Muslim) brother for more than three nights. (So), when they meet, they try to avoid each other, (but) the best of them is the one who starts with (greeting) his brother (saying: peace be upon you)."

This 'Hadith was authenticated as Sa'hi'h (correct) by Al-Albani, in Sa'hi'h Al-Jami': 7660, in Al-Adab Al-Mufrad: 756, and based on Sa'hi'h Al-Tirmidhi: 1932. It was also recorded in Sa'hi'h Al-Bukhari: 6077, and in Sa'hi'h Muslim, with few differences (a Muslim or a man, shun or avoid).

57 The Arabic text and English translation of the Prophet's 'Hadith, pbuh, about adultery, is as follows:

عن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "كُلُّ بَنِي آدَمَ أَصَابَ مِنَ الزَّنى لَا مَحَالَةَ. فَالعينُ زناها النظرُ ، واليدُ زناها اللمسُ ، والنفسُ تهوى وتُحدِّثُ ، ويُصدِّقُ ذلك ويُكذِّبُه الفرجُ" (صححه شعيب الأرنؤوط ، وأخرجه من طرق البخاري: 6243 ، ومسلم: 2657 ، وأبو داود: 2153 ، والنسائي في السنن الكبرى: 11544 مطولاً بنحوه ، وأحمد: 8598 واللفظ له).

Companion Abut Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: "No doubt, human beings may commit some kind of adultery. The eye commits adultery by gazing, the hand by touching, the self (part of the mind) by desires and urges. (However), the private parts consummate or stop that (Authenticated as a Sa'hi'h 'Hadith by Shu'ayb Al-Arna-ut, who based it on Al-Bukhari: 6243, Muslim: 2657, Abu Dawood: 2153, Al-Nisa-i: 11544, and A'hmed's version: 8598).

58 The Arabic text, English translation, and authentication of the 'Hadith, about the importance of doing good deeds, no matter how small, are as follows:

عن عبد الله بن عباس ، رضي الله عنهما ، أن رسول الله ، صلى الله عليه وسلم ، قال: "اتَّقُوا النَّارَ ولو بِشِقِّ نَمْرَةٍ" (صححه الألباني ، بناءً على صحيح ابن خزيمة: 2429، وأخرجه أبو يعلى: 2707).

Companion Abdullah Bin 'Abbas, mAbpwt both," said that the Messenger of Allah, pbuh, said: "Avoid (punishment in) the Fire, by (giving away even) a half of a date (fruit)" (Authenticated by Al-Albani, based on Sa'hi'h Ibn Khuzayma: 2429, and was recorded by Abu Ya'li: 2707).

59 The Arabic text, English translation, and authentication of the 'Hadith, about racial justice, are as follows:

عن جابر بن عبد الله ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "يا أيُّها الناسُ ، إنَّ ربَّكم واحدٌ. ألا لا فضلَ لعربيٍّ على عجميٍّ ، ولا لعجميٍّ على عربيٍّ ، ولا لأحمرَ على أسودَ ، ولا لأسودَ على أحمرَ ، إلا بالتَّقوى. إنَّ أكرمكم عند الله أتقاكم" (صححه الألباني في غاية المرام: 313 ، وأخرجه أبو نعيم في حلية الأولياء: 100\3 والبيهقي في شعب الإيمان: 5137).

Companion Jabir Bin 'Abdullah, mAbpwh," said that the Messenger of Allah, pbuh, said: "O People, your Lord is One. There is no preference for Arab over a non-Arab, or for a non-Arab over an Arab, or for a red (person) over a black (person), or for a black (person) over a red (person), except by righteousness. The most honored by Allah among you is the most righteous" (Authenticated by Al-Albani, as a Sa'hi'h 'Hadith, in Ghayat Al-Maram: 313, and was recorded by Abu Na'eem, in Hilyat Al-Qwliya: 3/100, and by Al-Bayhaqi, in Shu'ab Al-Eiman: 5137).

60 The Arabic text, English translation, and authentication of the 'Hadith, about the accountability for earning and spending wealth, are as follows:

عن أبي برزة الأسلمي نزلته بن عبيد ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "لا تزولُ قدما عبدٍ يومَ القيامةِ حتَّى يُسألَ عن عُمره فيما أفناه ، وعن علمه فيم فعل ، وعن ماله من أين اكتسبه وفيم أنفقهُ ، وعن جسمه فيم أبلاه" (صححه الألباني ، عن صحيح الترمذي: 2417 ، وأخرجه الدارمي: 537 ، باختلاف يسير ، والبيهقي ، في المدخل إلى السنن الكبرى: 494 ، واللفظ له).

Companion Abu Baraza Al-Aslami Ndhla Bin 'Ubayd, mAbpwh, said that the Messenger of Allah, pbuh, said: "On the Day of Rising, every person should be asked about how he disposed of his life, about what

he did with his knowledge, about how he earned and spent his wealth, and about how he wore out his body” (Authenticated by Al-Albani as a *Ṣa’hi’h* ‘Hadith, based on *Ṣa’hi’h* Al-Tirmidhi: 2417. It was also recorded by Al-Durami: 537 and by Al-Bayhaqi, in Al-Sunan Al-Kubra: 494, with few differences).

61 Allah, praise to Him, is “Knowing of Everything” (Al-Baqara, 2: 29), of the good and bad which people do (Al-Baqara, 2: 215, 220; Al-Na’hl, 16: 91), of the secrets they keep in their chests (Al-i-‘Imran, 3: 119), of that which is in the heavens and the Earth (Al-i-‘Imran, 3: 29), of the preceding and later generations of people (Al-‘Hijr, 15: 24), of the time of the Day of Judgment (Saba, 34: 30). He is the First, before everything else (Al-‘Hadeed, 57: 3), and His Throne had been there before He created the heavens and the Earth (Hood, 11: 7).

See also **Note # 8**, which mentions the Holy Quran verses and the ‘Hadiths of the Prophet, pbuh, about **Allah, praise to Him, above all of His creations**, including His Throne, Chair, the heavens, the Earth, the Earth-like planets, and those inhabiting them.

62 By looking at the Holy Quran verses, which mention “Al-‘Aleem” (the Knowing, the Knowledgeable), with the definite article (Al), several meanings can be learned about this Good Name of Allah. So, Allah, praise to Him is the Knowing because He is the God (Al-Ma-ida, 5: 76), Who created the heavens and the Earth, that which is between them, and those inhabiting them (Al-‘Hijr, 15: 85-86; Ya-Seen, 36: 81; Al-Zukhruf, 43: 9; Fussilat, 41: 12). He is also the Knowing of the human weakness in the womb, strength after birth, and weakness again in aging, before death (Al-Room, 30: 54). He is the Knowing of the sins people commit, of their worship, and of their good deeds (Saba, 34: 25-26; Yousuf, 12: 83, 100; Al-Ta’hreem, 66: 2; Al-Anfal, 8: 61; Younus, 10: 65; Al-Anbiya, 21: 4; Al-Shu’ara, 26: 220; Al-‘Ankaboot, 29: 5). He is the Knowing of that which they tell each other secretly (Al-Ta’hreem, 66: 3), and of those who rest or sleep among them (Al-An’am, 6: 13).

He is the One who taught the angels that which they know (Al-Baqara, 2: 32), with His knowledge, He is capable of giving offspring even to infertile women (Al-Dhariyat, 51: 30). He is the Knowing of the movements of the sun and the moon, and the benefits of these movements to humans (Al-An’am, 6: 96; Ya-Seen, 36: 38). He is the Knowing about of the disputes among the Children of Israel (Al-Naml, 16: 76:78), and of His Book, which He descended as guidance for His worshippers (Ghafir, 40: 2; Al-An’am, 6: 115). He is the Hearer, Who knows and answers the supplications of His worshippers (Al-Baqara, 2: 127; Al-i-‘Imran, 3: 35; Yousuf, 12: 34; Fussilat, 41: 36), and He is the Knowing of the conditions of His worshippers, and every stepping creature, so He showers them with His mercy, wisdom, and provision (Al-Ankaboot, 29: 5; Al-Dukhan, 44: 6).

63 The Name of "Al-‘Aleem" was mentioned **128 times** in the Holy Quran, without the definite article (Al), together with another Good Name of Allah in some verses. Thus, Allah, praise to Him, is Knowing of everything (Al-Baqara, 2: 29), of that which is in the chests (hearts) (Al-i-‘Imran, 3: 119), of that which people do. He is Vast in His knowledge (Al-Baqara, 2: 115), Worthy of thanks (Al-Baqara, 2: 158; Al-Nisa, 4: 147), Hearer (Al-Baqara, 2: 181); Forbearer (Al-‘Haj, 22: 58-59); Wise (Al-Nisa, 4: 26); Expert (Al-Nisa, 4: 35), and Capable (Al-Na’hl, 16: 70), as mentioned in the following verses:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (البقرة ، 2: 29).

هَا أَنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لُفُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلُونا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْعِظِ ۗ قُلْ مُؤْمِنُوا بِعِظَتِكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (آل عمران ، 3: 119).

وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (البقرة ، 2: 215).

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَئِنَّ وَجْهَ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (البقرة ، 2: 115).

مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَأَمَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا (النساء ، 4: 147).

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَأَيْنَمَا إِنْ تُمَّهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (البقرة ، 2: 181).

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾
لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَ ۗ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾ (الحج ، 22: 58-59).

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ (النساء ، 4: 26).

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَانْبِئْهُمَا حَكْمًا مِنْ أَهْلِهِ وَحَكْمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (النساء ، 4: 35).

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ (النحل ، 70: 16).

It is He who created for you all of that which is on the Earth. Then, He directed Himself to the heaven, and made them seven heavens, and **He is of everything Knowing** (Al-Baqara, 2: 29).

It is you (who) love them, but they do not love you, while you believe in the Scripture, all of it. And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you, in rage. Say: "Die in your rage. Indeed, Allah is **Knowing of that in the chests** (hearts)" (Al-i-'Imran, 3: 119).

And whatever you do of good, indeed, Allah is **Knowing** of it (Al-Baqara, 2: 215).

And to Allah belongs the east and the west. So, wherever you turn (your faces in prayer), there is the Face of Allah. Indeed, Allah is **Vast**, (and) **Knowing** (Al-Baqara, 2: 115).

What would Allah do with your punishment if you are grateful and believe? And is Allah **Appreciative**, (and) **Knowing** (Al-Nisa, 4: 147).

Then, whoever alters (the bequest) after he has heard it, the sin is only upon those who have altered it. Indeed, Allah is **Hearing**, (and) **Knowing** (Al-Baqara, 2: 281).

And those who emigrated for the cause of Allah, then were killed or died, Allah will surely provide for them a good provision. And indeed, it is Allah, who is the Best of Providers. (58) He will surely cause them to enter an entrance with which they will be pleased, and indeed, Allah is **Knowing**, (and) **Forbearing**. (59) (Al-'Haj, 22: 59).

Allah wants to make clear to you and guide you to the (good) practices of those before you, and to accept your repentance. And Allah is **Knowing**, (and) **Wise** (Al-Nisa, 4: 147).

And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is **Knowing**, (and) an **Expert** (Al-Nisa, 4: 35).

And Allah created you, then He will complete your records (during the lower life). And among you is (that) who is reversed to the most decrepit (old) age, so that he will not know a thing, after (having had) knowledge. Indeed, Allah is **Knowing**, (and) **Inherently Capable** (Al-Na'hl, 16: 70).

64 Many verses of the Holy Quran, which mention the knowledge of Allah, praise to Him, provide us with more meanings contained in this Good Name of Allah, "Al-'Aleem," through the usage of the past-tense verb, " 'alima" (knew) and the present-tense verb "ya'lamu."

Thus, Allah, praise to Him, knows that which people keep as secret and that which they announce, that which they think about inside the self (the part of the mind in charge of ethics), the self-whispers, the deceiving eyes, and that which hearts may conceal (Al-Baqara, 2: 77, 187, 235; Qaf, 50: 16; Al-i-'Imran, 3: 29; Al-Nisa, 4: 63; Al-Ma-ida, 5: 99; Al-Noor, 24: 29; Al-Tawba, 9: 78; Hood, 11: 5; Ibrahim, 14: 38; Al-Na'hl, 16: 19, 23; Al-A'hzab, 33: 54; Ta-Ha, 20: 7; Al-Anbiya, 21: 110; Al-Noor, 24: 29; Al-Naml, 27: 25, 74; Al-Qasas, 28: 69; Al-A'hzab, 33: 51; Ya-Seen, 36: 76; Ghafir, 40: 19; Al-Fa'th, 48: 18; Al-Taghabun, 64: 4; Al-'A'la, 87: 7).

Allah, praise to Him, knows that which people do and make, as well as their good deeds (Al-Baqara, 2: 197; Al-Na'hl, 16: 74, 91; Al-'Ankaboot, 29: 45; Al-Shoora, 42: 25). He knows their movement and their resting (Muhammed, 47: 19). He knows that which people do not know (Al-Baqara, 2: 216, 232; Al-i-'Imran, 3: 66; Al-Noor, 24: 19; Al-Fa'th, 48: 27). He knows the corrupt and the good (Al-Baqara, 2: 220), that which people spend or pledge to spend (Al-Baqara, 2: 270), their earnings and their destinations (Al-Ra'd, 13: 42; Al-An'am, 6: 3, 60; Hood, 11: 6). He is the only One Who knows the keys of the unknown, that which is in the land and the sea, falling tree leaves, underground seeds, as well as the moist and dry things (Al-An'am, 6: 59). He knows His enemy, the enemy of believers, and others whom believers do not know (Al-Anfal, 8: 60).

He knows that the hypocrites are liars (Al-Tawba, 9: 42) and that some people are going to be disbelievers (Al-'Haqqa, 69: 49). He knows whatever thing they call upon, other than Him (Al-'Ankaboot, 29: 42). He knows what every female bears and what the wombs lose or increase (Al-Ra'd, 13: 8). He has knowledge of the Hour, sends down the rain, knows what the wombs contain, what each self (part of the soul) will earn and where it will die (Luqman, 31: 34). He knows what goes into the earth, gets out of it, what comes down from the sky and what flies limply in it (Saba, 34: 2; Al-'Hadeed, 57: 4). He knows the preceding and the later generations (Al-'Hijr, 15: 24), and He knows what is in the heavens and the Earth (Al-i-'Imran, 3: 29; Al-Ma-ida, 5: 97; Al-Anbiya, 21: 4; Al-'Haj, 22: 70; Al-Furqan, 25: 6; Al-'Ankaboot, 29: 52; Al-'Hujurat, 49: 16, 18; Al-Mujadila, 58: 7; Al-Taghabun, 64: 4).

Allah, praise to Him, is the only One Who knows His soldiers and He knows what the angels do and did, while they do not know of His knowledge except that which He allows them (Al-Muddathir, 74: 31; Al-Baqara, 2: 255; Ta-Ha, 20: 110; Al-Anbiya, 21: 28; Al-'Haj, 22: 76).

He taught His Messengers and Prophets, peace be upon them all, special knowledge. Thus, He taught Yousuf (Joseph) the interpretation of dreams (Yousuf, 12: 6, 101); Al-Khadir: future unknown things (Al-Kahf, 18: 65); Dawood (David): making shields (Al-Baqara, 2: 251; Al-Anbiya, 21: 80); Sulayman (Solomon): bird utterance (language) (Al-Naml, 27: 16); 'Eissa (Jesus), the Messiah: the Book, Wisdom, Toran, Engeel (New Testament) (Al-i-'Imran, 3: 48; Al-Ma-ida, 5: 110); Mu'hammed: taught him what he did not know and knew his prayers at night with some believers (Al-Munafiqoon, 63: 1; Al-Nisa, 4: 113; Al-Muzzammil, 73: 20); and He taught the Holy Quran to His Messenger while He is the only One Who knows its ultimate interpretation (Al-Ra'hman, 55: 2; Al-i-'Imran, 3: 7).

Allah, praise to Him, taught humans clear speech, writing with the pen, and that which they do not know (Al-Ra'hman, 55: 4; Al-'Alaq, 95: 4-5; Al-Baqara, 2: 282). He knows their weaknesses (Al-Anfal, 8: 66). So, He lightened their burdens (Al-Muzzammil, 73: 20).

⁶⁵ See Endnote # 6, which includes the mentioned 'Hadiths about Allah, praise to Him, as being above all of His creations, including the Throne, the Chair, the heavens, and the Earth-like planets.

⁶⁶ The Good Name of Allah, "**Al-Samee'u**" was mentioned together with another Good Name of Allah, "**Al-Aleem**," in the context of the supplication uttered by Ibrahim (Abraham) and his son, Isma-il (Ishmael), peace be upon them, while they were rebuilding Al-Ka'aba (Al-Baqara, 2: 127). It was also mentioned with what people say, whether they are believers or disbelievers (Al-Baqara, 2: 137).; with what the wife of 'Imran said about her daughter, Maryam (Al-i-'Imran, 3: 35); with the claim that Allah is a third of three, by those who worship 'Essa (Jesus), peace be upon him, while he is not capable of benefiting or harming them (Al-Ma-ida, 5: 73-76); with mentioning God's creations, in their movements and their pauses (Al-An'am, 6: 13); with the completion of His Word to humanity, which nobody can change (Al-An'am, 6: 115); with His command to believers to incline towards peace if their enemies incline towards it (Al-Anfal, 8: 61); with assuring His Messenger, peace and blessings be upon him, not to be sad of what the disbelievers say (Younus, 10: 65-66); with answering Yousuf's (Joseph's), peace be upon him, supplication to shield him of the Court women's plotting against him (Yousuf, 12: 34); with the knowledge of Allah of what is said in the heavens and the Earth (Al-Anbiya, 21: 4); with what the Prophet, pbuh, says while standing and prostrating, in his prayers (Al-Anfal, 26: 218-220); with the glad tidings to believers, who look for meeting their Lord, that they will have great rewards (Al-'Ankaboot, 29: 5); with His provision, praise to Him, to people and other living beings (Al-'Ankaboot, 29: 5); with turning to Allah for protection from the whispering of the Shaytan (Fussilat, 41: 36); and with descending the Holy Quran, at the Night of Decree (Laylatul Qadr), as a mercy to the worlds (Al-Dukhan, 44: 6).

The Good Name of Allah, "**Al-Samee'u**" was also mentioned together with a third Good Name of Allah, "**Al-Baseer**," in the context of taking His Messenger, pbuh, in a night journey, from Al-Masjid Al-'Haram in Makkah, to Al-Masjid Al-Aqsa in Baytul Maqdis (Al-Isra, 17: 1); with mentioning that Allah, praise to Him: "judges with truth, while those, they (the disbelievers) invoke besides Him, do not judge with anything" (Ghafir, 40: 20); with seeking refuge with Allah, when hearing "those who dispute the signs of Allah without (any) authority having come to them" (Ghafir, 40: 56); and with mentioning that Allah, praise to Him, is the "Creator of the heavens and the Earth, Who has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing" (Al-Shoora, 42, 11).

⁶⁷ Allah, praise to Him, was mentioned as "**Hearing, Knowing**" in the context of mentioning Him as Hearing of what a person says as his/her will, at the moments of death. He knows whether those who heard it observe the will or change it (Al-Baqara, 2: 181). These two Good Names of Allah were also mentioned together with the command of Allah to believers to be righteous, to do good deeds, and to mediate for reconciliation among people (Al-Baqara, 2: 224); with divorce proceedings (Al-Baqara, 2: 227); with fighting for the sake of Allah (Al-Baqara, 2: 244); with the rule that there is no compulsion in religion (Al-Baqara, 2: 256); with mentioning that members of the family of 'Imran were descendants of the family of Ibrahim (Abraham), and both of them were descendants of the family of Noo'h (Noah) and Adam, peace be upon all of them (Al-i-'Imran, 3:33-34); with mentioning preparations for the battle of U'hud by the Prophet, pbuh, and the believers (Al-i-'Imran, 3:121); with the statement that "Allah does not like the public mention of evil, except by one who has been wronged" (Al-Nisa, 4: 148);

Further, these two Good Names of Allah were mentioned with taking refuge with Allah, at the whispering of the Shaytan (Al-A'araf, 7: 200); with mentioning that Allah supported believers in their fighting against disbelievers in the battle of Badr (Al-Anfal, 8: 17); with mentioning the positions of the believers and disbelievers before the battle (Al-Anfal, 8: 42); with mentioning that "Allah would not change a favor, which He had bestowed upon a people, until they change what is within themselves" (Al-Anfal, 8: 42); with mentioning that among the Bedouins were some who considered what they spent as a loss, and were waiting for misfortunes to befall on believers (Al-Tawba, 9: 98); with mentioning that giving charity purifies believers and prayer gives them peace and assurance (Al-Tawba, 9: 103); with the warning for believers

not to follow footsteps of the Shaytan (Al-Noor, 24: 21); with the relaxation of clothes rules for elderly women, who are no longer candidates for marriage (Al-Noor, 24: 60); and with advising believers not to put their opinions before the commands of Allah and the teachings of His Messenger (Al-'Hujurat, 49: 1).

68 Mentioning Allah, praise to Him, as "**Hearing, Seer**" came with His command to believers to "render trusts to whom they are due and ... to judge with justice" (Al-Nisa, 4: 58); with mentioning that Allah has the rewards of this life and in the hereafter (Al-Nisa, 4: 134); that He "causes the night to enter the day and causes the day to enter the night" (Al-'Haj, 22: 61); that He "chooses from the angels messengers and from the people" (Al-'Haj, 22: 75); that the creation and resurrection of humans is easy on Allah, just like doing that to a single soul (Luqman, 31: 28); with His saying: "Allah has heard the speech of the one who argues with you, (O Muhammad), concerning her husband and directs her complaint to Allah. And Allah hears your dialogue" (Al-Mujadila, 58: 1); with His saying: "Say: If I should err, I would only err against myself. But if I am guided, it is by what my Lord reveals to me" (Saba, 34: 50). Allah, praise to Him, was also mentioned as "Hearer of Supplication," when "Zakariya (Zechariah) called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring" (Al-i-'Imran, 3: 38); and with Ibrahim (Abraham), peace be to him, saying: "Praise to Allah, who has granted to me in old age Isma'il (Ishmael) and Is'haq (Isaac) (Ibrahim, 14: 39).

69 This 'Hadith is the 17th of "Al-Nawawi's Forty Hadiths" and the 60th in the paper version of "Riyadh Al-Saliheen," by Imam Al-Nawawi, may Allah have mercy on his soul, Dar Al-Arabiya, Beirut, Lebanon. Further, the 'Hadith was authenticated by Muslim: 8, Abu Dawood: 4695, Al-Tirmidhi: 2610, Al-Nisa-i: 4990, Ibn Maja: 63, Ahmed: 367, and Ibn Manda: 2. Moreover, Al-Albani authenticated it as a Sa'hi'h 'Hadith, in Sa'hi'h Al-Jami': 2672.

70 This Good Name of Allah, "Khabeer," came 23 times in the Holy Quran, without the definite article (Al), showing that Allah, praise to Him, is an Expert in what people do. It came in verse 24: 30 with the present tense "yasna'oon" (they make). In the other 22 times, it came with the present tense "ya'maloon" (they do). The 23 verses in which this Good Name of Allah is mentioned are as follows: 2: 234, 2: 271, 3: 153, 3: 180, 4: 94, 4: 128, 4: 135, 5: 8, 9: 16, 11: 111, 24: 30, 24: 53, 27: 88, 31: 29, 33: 2, 48: 11, 57: 10, 58: 3, 58: 11, 58: 13, 59: 18, 63: 11, 64: 18.

71 The Arabic text of the 'Hadeeth, about the believer being thankful, and the English translation, with the authentication information are as follows:

عن المغيرة بن شعبة ، رضي الله عنه ، أنه قال: "قام النَّبِيُّ ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، حَتَّى تَوَرَّمَتْ قَدَمَاهُ. فَقِيلَ لَهُ: قَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. قَالَ: "أَفَلَا أكونُ عَبْدًا شَكُورًا."

Companion Al-Mugheera Bin Shu'ba, mAbpwh, said that the Messenger of Allah, pbuh, stood in prayer (one night), until his feet swelled. He was asked (about why he was doing that) when Allah, forgave his past and future sins. He answered: "Shouldn't I be a thankful worshipper?"

This 'Hadith was authenticated as Sa'hi'h by Al-Albani, in Sa'hi'h Al-Targheeb: 619. It was also recorded by Al-Bukhari: 4836, Muslim, 2819, Al-Nisa-i: 1644, who recorded this version, Ibn Maja: 1419, Ahmed: 18198, and Al-Tirmidhi, with few differences. In the Muslim version: 2820, it was the Mother of the Believers, 'Aisha, mAbpwh, who asked him that question.

72 The Arabic text, an English translation, and the authentication of the 'Hadith, about the exaltation (glorification) of Allah during rukoo' and sujood are as follows:

عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ صَلَّى إِلَى جَنْبِ النَّبِيِّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، لَيْلَةً فَقَرَأَ ، فَكَانَ إِذَا مَرَّ بِآيَةِ عَذَابٍ وَقَفَ وَتَعَوَّدَ ، وَإِذَا مَرَّ بِآيَةِ رَحْمَةٍ وَقَفَ فِدَعَا . وَكَانَ يَقُولُ فِي رُكُوعِهِ : "سُبْحَانَ رَبِّيَ الْعَظِيمِ" ، وَفِي سَجُودِهِ : "سُبْحَانَ رَبِّيَ الْأَعْلَى" (صححه الألباني ، في إرواء الغليل: 333 ، وفي صحيح النسائي: 1007 ، واللفظ له).

Companion 'Hudhayfa Bin Al-Yaman, mAbpwh, said that he prayed with the Prophet, pbuh, one night (in Ramadhan). When he recited a verse about torment, he would stop and say: "I seek refuge with Allah from the stoned Shaytan (Satan)." When he recited a verse about mercy, he would supplicate. When he made rukoo' (bowed down), he would say: "Exalted is my Lord, the Great." When he made sujud (prostration), he would say: "Exalted is my Lord, the Highest" (Authenticated as a Sa'hi'h by Al-Albani, in Irwa Ilqhalil: 333, and in Sa'hi'h Al-Nisa-i: 1007, which is his version).

73 Texts of verses 20: 68, which mention the description of Moussa (Moses), peace be upon him, as "the highest," in comparison with the Pharaoh, his inner circle, and the magicians:

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٨﴾ (طه ، 20 : 68).

And Moussa (Moses) sensed within himself apprehension. (67) We (Allah) said: "Do not fear. Indeed, it is you, who are **the highest** (68) (Ta-Ha, 20: 68).

Texts of verses 79: 24-26, which mention the Pharaoh's false claim that he is "Al-A'ala" (the highest), and how he was punished by Allah, praise to Him, as a result:

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿٢٥﴾ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَحْشَى ﴿٢٦﴾ (النازعات ، 26-24 : 79).

And (Pharaoh) said: "I am your lord, **the highest**." (24) So, Allah seized him in exemplary (punishment), for the last (hereafter) and the first (lower life). (25) Indeed. in that is a warning for whoever would fear (the punishment of Allah) (26) (Al-Nazi'at, 79: 24-26).

74 The 'Hadith, which was narrated by Companion 'Hudhayfa Bin Al-Yaman about the Prophet's, pbuh, exaltation (glorification) of his Lord during rukoo' (rukou') and sujud was authenticated as a Sa'hi'h by Al-Albani, in Irwa Ilqhalil: 333.

75 In addition to "Al-'Adtheem" being one of the Good Names of Allah, the word "Al-'Adtheem" was mentioned six times in the Holy Quran, as an adjective, describing the favors of Allah, praise to Him, which He has bestowed on His creations. This was in verses 2: 105, 3: 74, 3: 174, 8: 29, 57: 21, and 62: 4.

Further, the word "Al-'Adtheem" was also mentioned three times in the Holy Quran, as an adjective, describing the Throne of Allah, praise to Him, in verse 9: 129, 23: 86, and 27: 26.

76 Among the countless favors Allah, praise to Him, has bestowed on His creations, is making water available on this planet, so life could start and grow, as He mentioned in the Holy Quran: "We made every living thing from water (Al-Anbiya, 21: 30). Water is necessary for the plant life cycle to start. Then, animals eat plants, and humans use both, for getting food and energy, as the Prophet, pbuh, summarized in his 'Hadith, which refers to the necessity of water for life, as it helps plants to grow, which are by turn necessary for the production of fire. Thus, these three (water, vegetation, and fire) are rights for people to get and nobody should be denied access to them.

Companion Abu Hurayra, mAbpwh, said that the Prophet, pbuh, said: Three (things) should not be denied (to people): Water, vegetation (pasture), and fire” (Authenticated as a Sa’hi’h ‘Hadith by Al-Albani, in Sa’hi’h Al-Jami’: 3048, in Islah Al-Masajid: 247, in Irwa lghalil: 6/8, and in Sa’hi’h Ibn Maja: 2021).

77 The text of the ‘Hadith about the pride and greatness of Allah, raise to Him, is as follows:

عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّ اللَّهَ ، تَبَارَكَ وَتَعَالَى ، قَالَ: "الْكِبْرِيَاءُ رِدَائِي ، وَالْعِظْمَةُ إِزَارِي ، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا قَذَفْتُهُ فِي النَّارِ" (صححه الألباني ، في صحيح الجامع: 4311 ، والزرقاني في مختصر المقاصد: 736 ، وأبو داود: 4090 ، ابن ماجه: 4174 ، وأحمد: 9504 ، والبيهقي ، في معرفة السنن والآثار: 20847 ، باختلاف يسير).

Companions Abu Hurayra and Ibn ‘Abbas, mAbpwt both, said that the Prophet, pbuh, said that Allah, praise to Him, said: Pride is my upper garment and Greatness is my lower garment. Whoever else competes with Me for any of them, I will throw him into the Fire.”

This ‘Hadith was authenticated as a Sa’hi’h ‘Hadeeth by Al-Albani, in Sa’hi’h Al-Jami’: 4311, Al-Zurqani, in Mukhtasar Al-Maqasid: 736, Abu Dawood: 4090, Ibn Maja: 4174, A’hmed: 9504, Al-Bayhaqi, in Ma’arifat Al-Sunan wal Aathar: 20847, with little differences

78 The Prophet, pbuh, described the Byzantine King, Heracles, as “the Great of the Romans,” in the ‘Hadith, which was narrated by ‘Abdullah Bin ‘Abbas, mAbpwh, and was recorded in Sa’hi’h Al-Bukhari: 2941, and Sa’hi’h Muslim: 1773.

79 Texts of the other five verses, which mention this Good Name of Allah, “Saree’u Al-‘Hisab,” are as follows:

يَسْأَلُونَكَ مَاذَا أُجِلَّ لَهُمْ قُلْ أَجَلٌ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ تَوَقَّوْا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (المائدة ، 5 : 4).

وَإِن مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾ أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۗ وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ ۗ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤١﴾ (الرعد ، 13 : 40-41).

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (إبراهيم ، 14 : 51).

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسْرَابٍ بِقَيْعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ (النور ، 24 : 39).

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۗ لَا ظُلْمَ الْيَوْمَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (غافر ، 40 : 17).

They ask you, (O Muhammed), what has been made lawful for them. Say: "Lawful for you are (all) good foods and (game caught by) what you have trained of hunting animals (and birds), which you teach them, as Allah has taught you. So, eat of what they catch for you, and mention the name of Allah upon it, and avoid (the punishment) of Allah." Indeed, Allah is **Fast in Reckoning** (Al-Ma-ida, 5: 4).

And whether We show you part of what We promise them, or end your record (in this life, by death), upon you is only the delivery (of the Message), and upon Us is the **reckoning**. (40) Have they not seen that We

set upon the Earth, reducing it from its surfaces? And Allah rules (decides; there is no reviewer of His ruling (decision). And He is **Fast in Reckoning** (41) (Al-Ra'd, 13: 40-41).

So that Allah will recompense every soul for what it earned. Indeed, Allah is **Fast in Reckoning** (Ibrahim, 14: 51).

But those who disbelieved, their deeds are like a mirage in a lowland, which a thirsty one thinks is water, until, when he comes to it, he finds it is nothing, but finds Allah before Him, and He will pay him in full his due; and Allah is **Fast in Reckoning** (Al-Noor, 24: 39).

Today (the Day of Reckoning), every self (part of the soul) will be recompensed for what it earned. No injustice today! Indeed, Allah is **Fast in Reckoning** (Ghafir, 40: 17).

⁸⁰ See Chapter 10, "Heart-Mind Relationship in the Holy Quran," of the author's book, "Islam: A Scientific View of God's Message to Humanity," for more information about the topic of how the soul testifies about people's words and acts, with sound and vision, through the memories included in the mind, self, and body organs, such as the heart, brain, hands, and legs.

⁸¹ The text of the Sa'hi'h 'Hadith, which mentions that angels were created out of light, is as follows:

عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ ، رَضِيَ اللَّهُ عَنْهَا ، قَالَتْ ، قَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ" (صححة الألباني ، في صحيح الجامع: 3238 ، وأخرجه مسلم: 2996).

The Mother of the Believers, 'Aisha, mAbpwh, said that the Messenger of Allah, pbuh, said: "The angels were created of light, the Jinn of fire flames, and Adam was created of what was described to you (of clay) (Authenticated as a Sa'hi'h 'Hadith by Al-Albani, in Sa'hi'h Al-Jami': 3238 and was recorded by Muslim: 2996).

The two Holy Quran verses, which mentions the angels carrying God's commands and travelling in fast speed, which humans may not even comprehend, are as follows:

يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ (النحل ، 16 : 2).
تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (المعارج ، 70 : 4).

He sends down the angels, with the inspiration of His command, upon whom He wills of His worshippers (Al-Na'hl, 16: 2).

The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years (Al-Ma'arij, 70: 40).

⁸² Al-Ghazali, Abu 'Hamid (died in 505 H / 1111 AD), "Al-Maqsid Al-Asna fi shar'hi Asma illahil 'Husna" (The Radiant Destination, in the explanation of the Good Names of Allah).

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83 Texts of the two verses about generosity and honor in the sight of Allah, are as follows:

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ (الفجر ، 89: 15).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات ، 13-49).

And as for the human being, when his Lord **tries him** by **being generous to him**, and by showering him with favors, he says: "My Lord has honored me (by being generous to me)" (Al-Fajr, 89: 15).

O people (human beings), We have created you from a male and female, and made you into peoples and tribes, to know each other. Indeed, the **most honored** among you in sight of Allah is the most righteous. Allah is Knowing and Acquainted (Al-'Hujurat, 49: 13).

The text of the 'Hadith about generosity, as a sign of belief in Allah and the Last Day, is as follows:

عن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "من كان يؤمن بالله واليوم الآخر **فليكرم ضيفه** ، ومن كان يؤمن بالله واليوم الآخر فلا يؤذ جاره ، ومن كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت" (صححه الألباني ، عن صحيح أبي داود: 5154 ، واللفظ له ؛ وأخرجه البخاري: 6018 ، ومسلم: 47 ، والترمذي: 2500 ، وأحمد: 9967 ، باختلاف يسير ، وابن ماجه: 3971 ، مختصراً).

Companion Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: "Whoever believes in Allah and the Last Day, let him be generous to his guest. Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him either say good words, or be quiet" (This was authenticated as a Sa'hi'h 'Hadith by Al-Albani, based on Sa'hi'h Abu Dawood: 5154, Al-Bukhari: 6018, Muslim: 47, Al-Tirmidhi: 2500, Ahmed: 9967, with little difference, and Ibn Maja: 3971 briefly).

84 Companion Abdullah Bin Mas'ood, mAbpwh, said that the Prophet, pbuh, used to call on his Lord, saying: "O Allah, I am asking You for Your "guidance, righteousness, chastity, and wealth" Authenticated by Al-Albani, from Sa'hi'h Ibn Maja: 3105, Muslim: 2721). The text of the 'Hadith in Arabic is as follows:

عن عبد الله بن مسعود ، رضي الله عنه ، أن النبي ، صلى الله عليه وسلم ، كان يدعو ربه بقول: "اللهم إني أسألك الهدى والتقى والعفاف والغنى" (صححه الألباني ، عن صحيح ابن ماجه: 3105 ، مسلم: 2721).

85 Al-Albani authenticated it as a Sa'hi'h 'Hadith, in Sa'hi'h Al-Tirmidhi: 3573, and in Sa'hi'h Al-Targheeb: 1631, with little difference, in one word with the same meaning. The text of the 'Hadith in Arabic is as follows:

عن عبادة بن الصامت ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: ما على الأرض مسلم يدعو الله تعالى بدعوة ، إلا آتاه الله إياها ، أو صرف عنه من السوء مثلها ، ما لم يدع بمأثم أو قطيعة رحم. فقال رجل من القوم: إذا نُكثِرُ. قال: الله أكثرُ" (قال الألباني أنه حسنٌ صحيحٌ ، في صحيح الترمذي: 3573 ؛ وفي صحيح الترغيب: 1631 ولكن باختلاف يسير ، أي "بإثم" بدلاً من "بمأثم").

86 Al-Albani authenticated it as a Sa'hi'h 'Hadith, in Sa'hi'h Al-Jami': 4345. The text of the 'Hadith in Arabic is as follows:

عَنْ أَبِي ذَرِّ الْغَفَارِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : قَالَ اللَّهُ تَعَالَى : " يَا عِبَادِي ! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ ، وَإِنْسَكُمْ وَجِنَّتُمْ ، قَامُوا فِي صَعِيدٍ وَاحِدٍ ، فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ ، مَا نَفَصَ ذَلِكَ مِمَّا عِنْدِي ، إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ (الإبرة) إِذَا أُدْخِلَ الْبَحْرَ " (صححه الألباني في صحيح الجامع : 4345).

87 Texts of the eight mentioned verses, which mention God's response to the calls of His worshippers, are as follows:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنْتِي بُعِضُكُمْ مِّنْ بَعْضِ الْفَالِدِينَ هَاجِرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ (آلِ عِمْرَانَ ، 3: 195).

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ **فَاسْتَجَابَ** لَكُمْ أَنِّي مُّمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ (الأنفال ، 8: 9).

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾ قَالَ قَدْ أُجِيبَتِ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ (يونس ، 10: 88-89).

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (يوسف ، 12: 34).

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ **فَاسْتَجَبْنَا** لَهُ فَجَعَلْنَاهُ وَاهِلَةً مِّنَ الْكُرْبِ الْعَظِيمِ (الأنبياء ، 21: 76).

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذَكَرَىٰ لِلْعَابِدِينَ (الأنبياء ، 21: 84).

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ (الأنبياء ، 21: 88).

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ (الأنبياء ، 21: 90).

And their Lord **answered (responded to)** them, saying: "I do not allow the work, of a worker among you, to be lost, whether male or female; you are of one another. So, those who emigrated, or were evicted from their homes, or were harmed in My cause or fought or were killed, I will surely remove from them (accountability for) their misdeeds, and I will surely admit them to gardens beneath which rivers flow, as a reward from Allah, and Allah has with Him the best reward" (Al-i-'Imran, 3: 195).

(Remember) when you asked help of your Lord (during the Battle of Badr), and He **answered (responded to)** you, "Indeed, I will reinforce you with a thousand of the angels, following one another" (Al-Anfal, 8:9).

And Moosa (Moses) said, "Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead (people) astray from Your way. Our Lord, obliterate their wealth and harden their hearts, so that they will not believe until they see the painful punishment." (88) (Allah) said: "Your **supplication** has been **answered**." So, remain on a right course and do not follow the way of those who do not know." (89) (Younus, 10: 88-89).

So (concerning **Yousuf, Joseph**), his Lord **answered (responded to)** him and averted from him their plot (plan). Indeed, He is the Hearing, the Knowing (Yousuf, 12: 34).

And (mention) **Noo'h** (Noah), when he called (to Allah) before (that time). So, We **answered (responded to)** him and saved him and his family from the great catastrophe (the flood) (Al-Anbiya, 21: 76).

So (concerning **Ayyoob**, Job), We **answered (responded to)** him, and removed what afflicted him of harm (disease). And We gave him (back) his family, and the like thereof with them, as mercy from Us, and a reminder for the worshippers (of Allah) (Al-Anbiya, 21: 84).

So (concerning **Younus**, Jonah), We **answered (responded to)** him, and saved him from the distress. And thus, We save the believers (Al-Anbiya, 21: 88).

So (concerning **Zakariya**), We **answered (responded to)** him, and We gave to him Ya'hya (John), and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive (Al-Anbiya, 21: 90).

88 Companion 'Abdullah Bin Mas'ood, mAbpwh, said that the Prophet, pbuh, used to call his Lord, saying: "O Allah, I am asking you guidance, righteousness, chastity, and wealth" (Authenticated as a Sa'hi'h 'Hadith by Al-Albani, based on Sa'hi'h Ibn Maja: 3105, Muslim: 2721).

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ النَّبِيَّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، كَانَ يَدْعُو رَبَّهُ بِقَوْلٍ : "اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعِفَافَ وَالعِغْنَى" (صححه الألباني ، عن صحيح ابن ماجه : 3105 ، مسلم : 2721).

89 The word "Ni'ma" is part of six Good Names of Allah. These are Ni'ma Al-Mujeeboon "Praised is the Best of Responders" (Al-Saffat, 37: 75), Ni'ma Al-Wakeel "Praised is the Best Disposer of Affairs" (Al-i-'Imran, 3: 173), Ni'ma Al-Mawla "Praised is the Special Caretaker" (Al-Anfal, 8: 40, Al-'Haj, 22: 78), Ni'ma Al-Naseer "Praised is the Supporter" (Al-Anfal, 8: 40, Al-'Haj, 22: 78), Ni'ma Al-Qadiroon "Praised is the Best of the Capable" (Al-Mursalat, 77: 23), and Ni'ma Al-Mahidoon "Praised is the Best of Preparers" (Al-Dhariat, 51: 48).

The word "Ni'ma" (Praised) was also included in God's praise of Prophets Sulayman (Solomon) and Ayyoob (Job), peace be upon them, as well as of giving charity, good doers, the righteous, and the reward to believers, as follows:

وَوَهَبْنَا لِذَاوُودَ سُلَيْمَانَ ۖ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ (ص ، 38 : 30).

وَأَخَذَ بِيَدِكَ ضِعْفًا فَاضْرِبْ بِهِ وَلَا تَحْنُتْ ۗ إِنَّا وَجَدْنَاهُ صَابِرًا ۖ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ (ص ، 38 : 44).

إِنْ تَبَدُّوا **الصَّدَقَاتِ فَنِعْمًا هِيَ** ۖ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا **الْفُقَرَاءَ** فَهُوَ خَيْرٌ لَكُمْ ۖ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (البقرة ، 2 : 271).

أُولَئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ **وَنِعْمَ أَجْرُ الْعَامِلِينَ** (آل عمران ، 3 : 136).

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ ۖ قَالُوا خَيْرًا ۗ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَلَدَارُ الْأَجْرَةِ خَيْرٌ ۖ **وَنِعْمَ دَارُ الْمُتَّقِينَ** (النحل ، 16 : 30).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾ أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ ۗ نِعْمَ الثَّوَابُ ۗ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾ (الكهف ، 18 : 31).

And (to Dawood, David), We gave Sulayman (Solomon), **praised is the worshipper**. Indeed, he was one (who is repeatedly) turning back (to Allah) (Sad, 38: 30).

(O Ayyoob, Job): "And take in your hand a bunch (of grass) and strike with it, and do not break your oath." Indeed, We found him patient, **praised is the worshipper**. Indeed, he was one (who is repeatedly) turning back (to Allah) (Sad, 38: 44).

If you disclose (your) **charitable expenditures, praised are these**; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds. And Allah, with what you do, is (fully) Acquainted (Al-Baqara, 2: 271).

Those (believers), their reward is forgiveness from their Lord, and gardens beneath which rivers flow (in Paradise), wherein they will abide eternally, and **praised is the reward** of the (righteous) workers (Al-i-'Imran, 3: 136).

And it will be said to those who were righteous (who avoided God's punishment): "What did your Lord send down?" They will say: (That which is) "good." For those who do good in this life is good; and the home of the Hereafter is better. And **praised is the home of the righteous** (Al-Na'hl, 16: 30).

Indeed, those who have believed and done good deeds, We will not allow to be lost the reward of whoever did (his) best in (doing) any deed. (30) Those will have gardens, of perpetual residence, beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on (adorned) couches. **Praised is the reward**, and good is the resting place (31) (Al-Kahf, 18: 30-31).

⁹⁰ The verb "wadda" also means to wish for something to happen to a person or a group, as learned from the following two verses (2: 109 and 3: 69):

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِم (البقرة ، 2 : 109).

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّونَكُمْ (آلِ عِمْرَانَ ، 3 : 69).

Many of the People of the Scripture **wish** they could turn you back to disbelief, after you have believed, out of envy from themselves (Al-Baqara, 2: 109).

A faction of the people of the Scripture **wish** they could mislead you (Al-i-'Imran, 3: 69).

⁹¹ Allah, praise to Him, loves the good doers (Al-Baqara, 2: 195), the repentant and those who purify themselves of sin (Al-Baqara, 2: 222), the righteous (Al-i-'Imran, 3: 76), the patient (Al-i-'Imran, 3: 146), the dependent (relying) on Him (Al-i-'Imran, 3: 159), and the just in their rulings (Al-Ma-ida, 5: 42). In addition, "Allah loves those who fight in His cause in a row as though they are a (single) structure, joined firmly" (Al-Saff, 61: 4).

⁹² The Abu Hurayrah 'Hadith about the love of Allah to His righteous worshippers was authenticated as a Sa'hi'h 'Hadith by Al-Albani, in Sa'hi'h Al-Jami' 1705. The 'Hadith Arabic text is as follows:

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "إِنَّ اللَّهَ تَعَالَى إِذَا أَحَبَّ عَبْدًا دَعَا جَبْرِيْلَ فَقَالَ: إِنِّي أَحْبُّ فَلَانًا فَأَحْبَبَهُ ، فَيُحِبُّهُ جَبْرِيْلُ ، ثُمَّ يَنَادِي فِي السَّمَاءِ فَيَقُولُ : إِنَّ اللَّهَ تَعَالَى يَحِبُّ فَلَانًا فَأَجِيبُوهُ ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ" (صححة الألباني في صحيح الجامع: 1705).

93 The 'Hadith narrated by Al-Nu'man Bin Basheer, mAbpwh, about the example of believers, in their love, mercy, and compassion towards each other was authenticated by Al-Albani, as a Sa'hi'h 'Hadith, in Sa'hi'h Al-Jami': 5849. It was also recorded by Al-Bukhari: 6011 and Muslim: 2586.

Here is the Arabic text of the 'Hadith and its authentication:

وعن النعمان بن بشير ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "مثل المؤمنين في توادهم ، وتراحمهم ، وتعاطفهم ، مثل الجسد ، إذا اشتكى منه عضو ، تداعى له سائر الجسد بالسهر والحمى" (صححة الألباني ، في صحيح الجامع: 5849 ، وأخرجه البخاري: 6011 ، ومسلم: 2586 ، واللفظ له).

The 'Hadith narrated by Yazeed Bin Assad about loving to others what you love for yourself was authenticated by Al-Albani, as a Sa'hi'h 'Hadith, in Sa'hi'h Al-Jami': 180.

Here is the Arabic text of the 'Hadith:

وعن يزيد بن أسد ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "أحب للناس ما تُحب لنفسك" (صححة الألباني ، في صحيح الجامع: 180).

94 Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: "Allah, praise to Him, said: I have divided the prayer between Me and My worshipper into two halves, giving him/her whatever he/she asks for. When a worshipper says (in Arabic): Praise to Allah, Lord of the Worlds, Allah says: My worshipper praised Me. When he/she says: The Beneficent, the Merciful, Allah says: My worshipper praised Me more.

When he/she says: Owner of the Day of Reckoning, Allah says: My worshipper glorified Me. When he/she says: It is You, we worship and it is You, we ask for help, Allah says: This is between Me and My worshipper, and My worshipper will get what he/she asked for.

When he/she says: Guide us to the straight path, the path of those upon whom You have bestowed favor, not of those who have evoked (Your) anger, nor of those who are astray, Allah says: This is for My worshipper, and My worshipper will get what he/she asked for.

(This 'Hadith was authenticated by Al-Albani, as a Sa'hi'h 'Hadith, in Sa'hi'h Al-Jami': 4326. It was also recorded by Muslim: 395, Abu Dawood: 821, Al-Tirmidhi: 2953, Al-Nisa-i: 909, Ibn Maja: 3784, and Ahmed: 7291, with few differences).

Here is the Arabic text of the 'Hadith and its authentication:

فعن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "قال الله تعالى: فَسَمَّتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نَصْفَيْنِ ، وَلِعَبْدِي مَا سَأَلَ. فَإِذَا قَالَ الْعَبْدُ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، قَالَ اللَّهُ: حَمْدِي عَبْدِي. فَإِذَا قَالَ: الرَّحْمَنَ الرَّحِيمَ ، قَالَ اللَّهُ: أَنْتَنِي عَبْدِي. فَإِذَا قَالَ: مَالِكِ يَوْمَ الدِّينِ ، قَالَ: مَجْدَنِي عَبْدِي. فَإِذَا قَالَ: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ، قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي ، وَلِعَبْدِي مَا سَأَلَ. فَإِذَا قَالَ: اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ،

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ، غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ، قال: هذا لِعَبْدِي ، وَلِعَبْدِي مَا سَأَلَ" (صححة الألباني ، في صحيح الجامع: 4326 ، وأخرجه مسلم: 395 ، كما أخرجه أبو داود: 821 ، والترمذي: 2953 ، والنسائي: 909 ، وابن ماجه: 3784 ، وأحمد: 7291 ، باختلاف يسير).

⁹⁵ Al-Fati'ha is the first Chapter of the Holy Quran, which is recited in Arabic at the beginning of every prayer. It starts with the Basmala verse: Bismillahi irra'hmani irra'heem (in the Name of Allah, the Beneficent, the Merciful). It is followed by the second verse: Al-'Hamdu Lillahi Rabbi Il'alameen (praise to Allah, the Lord of the Worlds). When worshippers stand up right after bowing down, they say: Sami'a Allahu Liman 'Hamidahu (Allah hears whoever praises Him) and: Rabbana Laka Al-'Hamdu (Our Lord, to You, praise is due).

The Arabic text of the 'Hadith (Shouldn't I be a thankful worshipper?) and its authentication were mentioned in Endnote # 71, which can be located at the end of the Good Name of Allah, "Al-'Hameed."

⁹⁶ The Arabic text of the 'Hadith (Shouldn't I be a thankful worshipper?) and its authentication were mentioned in Endnote # 94, which can be located near the end of the Good Name of Allah, "Al-'Hameed."

⁹⁷ This Good Name of Allah, "**Shaheed**," was mentioned **twenty times** in the Holy Quran, **without** the definite article (Al). It came in the context of questioning the People of the Book about their rejection of God's verses, which He descended on His Messenger, Muhammed, pbuh. Allah, praise to Him, is a Witness to what they do (Al-i-'Imran, 3: 98). He is also a **Witness to** people's observance of the heredity rules He commanded (Al-Nisa, 4: 33), to sending His Messenger to guide people (Al-Nisa, 4: 79), to descending the Holy Quran (Al-Nisa, 4: 166), to what the Messiah, pbuh, said to people (Al-Ma-ida, 5: 117), to the obstinance of those who associated others with Allah, in dealing with His Messenger, pbuh (Al-An'am, 6: 19; Yunus, 10: 29, 46), to the disbelievers' rejection to his Message (Al-Ra'd, 13: 43; Al-Isra, 17: 96; Al-'Ankaboot, 29: 52), to the deeds of Jews, Sabeans, Nasserites (Christians), Magians, and those who associate others with Him (Al-'Haj, 22: 17), to the observance of the rules of dealing with the Mothers of Believers (Al-'A'hzab, 33: 55), to the fact that His Messenger did not ask people for rewards in return for his mission to them (Saba, 34: 47), to the signs He will show people, in the horizons and within themselves, until it becomes clear to them that His Message is the truth (Fussilat, 41: 53), to the false claim of the disbelievers that His Messenger invented the Message (Al-'A'hqaf, 46: 8), to the fact that He is the One Who sent His Messenger with guidance and the religion of truth, to make it prevalent over all religion (Al-Fat'h, 48: 28), to what the disbelievers do (Al-Mujadila, 58: 6), and to the revenge of disbelievers, which they inflicted on the People of the Trench, for no other reason than their faith in Allah (Al-Burooj, 85: 9).

⁹⁸ This adjectival name was also mentioned **sixteen times** in the Holy Quran, **without** the definite article (Al), in reference to humans and angels. It came in reference to the Messenger of Allah, pbuh, in his testimony that he told the Message of Allah to Muslims, thus completing the missions of the previous Messengers (Al-Baqara, 2: 143; Al-Na'hl, 16: 89; Al-'Haj, 22: 78). It also came in reference to other Messengers of Allah (Al-Nisa, 4: 41; Al-Na'hl, 16: 84, 89; Al-Qasas, 28: 75), to two witnesses from among men (Al-Baqara, 2: 282), to a witness when business deals are struck (also in Al-Baqara, 2: 282), to those who drag their feet when other people get out for fighting in the sake of Allah (Al-Nisa, 4: 72), to the Messiah, pbuh, in witnessing the deeds of the People of the Book, when he was among them (Al-Nisa, 4: 117), to his testimony on them, on the Day of Reckoning (Al-Nisa, 4: 159), to the angels (Qaf, 50: 21), to those who listen to the Word of Allah and testify that He is their Lord and the only deity (Qaf, 50: 37), to the human being who is ungrateful to his Lord, Allah, and who admits that lack of gratitude in a testimony against himself (Al-'Aadiyat, 100: 6-7), and to those who take other partners with Allah, admitting on the Day of Reckoning that none among them is a witness that they are right (Fussilat, 41: 47).

⁹⁹ Arabic texts of the three verses and their English translation are as follows:

وَأَشْهِدُوا ذَوِي عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ (الطلاق ، 65: 2).

ذَلِكَ أَذْنَىٰ أَن يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهَهَا (المائدة ، 5: 108).

وَلَا تَكْتُمُوا الشَّهَادَةَ ۗ وَمَن يَكْتُمْهَا فَإِنَّهُ آتَمٌ قَلْبُهُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (البقرة ، 2: 283).

And bring to **witness** those who are just from among you and establish the **testimony** for (the acceptance of) Allah (Al-Talaq, 65: 2).

That is more likely that they should give **testimony** according to its (true) objective (Al-Ma-ida, 5: 108).

And do not conceal the **testimony**, for whoever conceals it, his heart is indeed sinful, and Allah is Knowing of what you do (Al-Baqara, 2: 283).

100 Companion Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: "The Muslim is a brother to (another) Muslim. He does not betray him, nor lie to him, nor let him down. It is all forbidden for a Muslim to transgress on (another) Muslim's women, wealth, and blood. Righteousness is here (pointing to his heart). It is evil for a person to despise (look down on) his Muslim brother" (Authenticated by Al-Albani, in Sa'hi'h Al-Jami': 6706; Sa'hi'h Al-Tirmidhi: 1927, with few differences).

عن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "المسلم أخو المسلم ، لا يخونُهُ ، ولا يكذبُهُ ، ولا يخذلُهُ. كلُّ المسلم على المسلم حرامٌ : عرضُهُ ، وماله ، ودمُهُ. التقوى ها هنا ، وأشار إلى القلب. بحسبِ امرئٍ من الشرِّ أن يحقرَ أخاهُ المسلم" (الألباني ، صحيح الجامع: 6706 ؛ صحيح الترمذي: 1927 ، باختلافٍ يسير).

101 Allah, praise to Him, described His Messenger Noo'h (Noah), pbuh, in the Holy Quran as "nadtheerun, Mubeen" (warner, manifester), in five verses. These are: Hood, 11: 25; Al-Shu'ara, 26: 115; Al-Dthariyat, 51: 50; Al-Dthariyat, 51: 51; and Noo'h (Noah), 71: 2.

Allah, praise to Him, also described His Messenger Mu'hammed, pbuh, in the Holy Quran as "nadtheerun, Mubeen" (warner, manifester), in seven other verses. These are: Al-A'araf, 7: 184; Al-'Hijr, 15: 89; Al-'Haj, 22: 49; Al-'Ankaboot, 29: 50; Sad, 38: 70; Al-A'hqaf, 46: 9; and Al-Mulk, 67: 26.

102 See **Endnote # 89**, about the Good Name of Allah, "Ni'ma Al-Mujeeboon," for more details about the meaning and usage of the word "Ni'ma," as well as the documentation for the verses of the Holy Quran it was mentioned in.

103 Allah, praise to Him, mentioned in seventeen verses of His Book that neither His Messenger, pbuh, nor anybody else is a "Wakeel" for people. Only He alone is the Disposer of Affairs for all of His creations. These verses are as follows: 4: 81, 4: 109, 4: 132, 4: 171, 6: 66, 6: 107, 10: 108, 17: 54, 17: 65, 17: 68, 17: 86, 25: 43, 33: 3, 33: 48, 39: 41, 42: 6, and 73: 9.

104 Companion Anas Bin Malik, mAbpwh, said that when the Messenger of Allah, pbuh, used to go to bed, he would say: "I thank You Allah, for being Sufficient for us, in the food, drinks, and shelter You gave us. You have been Sufficient for us, when there are many others who do not have anybody to suffice and shelter them" (Authenticated by Al-Albani as a Sa'hi'h 'Hadith, in Sa'hi'h Al-Jami': 4689, adding lahu (to him), in Mukhtasar Al-Shama-il: 219, in a Sa'hi'h Al-Tirmidhi: 3396, and in Muslim: 2715).

عن أنس بن مالك ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، كان إذا أوى إلى فراشه قال: "الحمد لله الذي أطعمنا وسقانا وكفانا وآوانا ، فكم ممن لا كافي له ولا مؤوي" (صححه الألباني ، في صحيح الجامع: 4689 ، بإضافة "له" ، وفي مختصر الشمائل: 219 ، وفي صحيح الترمذي: 3396 ، مسلم: 2715).

105 This 'Hadith was authenticated as Sa'hi'h by Al-Albani, based on Sa'hi'h Ibn Maja: 3379, Muslim: 2664, Ibn Maja: 4168: 4168, A'hmed: 8777, Al-Nisa-I, in Al-Sunan Al-Kubra: 10457. The Arabic text of the 'Hadith and its authentication are as follows:

عن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف ، وفي كل خير. احرص على ما ينفعك ، ولا تعجز. فإن غلبك أمر ، فقل: قدر الله وما شاء فعل. وإياك واللؤ ، فإن اللؤ تفتح عمل الشيطان" (صححه الألباني عن صحيح ابن ماجه: 3379 ، وأخرجه مسلم: 2664 ، وابن ماجه: 4168 ، واللفظ له ، وأحمد: 8777 ، والنسائي ، في السنن الكبرى: 10457).

106 This 'Hadith was authenticated as Sa'hi'h by Al-Albani, in Sa'hi'h Al-Adab Al-Mufrad: 989, and in Sa'hi'h Al-Jami': 5375. It was also recorded by Al-Bukhari: 6114, and Muslim: 2609.

The Arabic text of the 'Hadith and its authentication are as follows:

عن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "ليس الشديد بالصرعة ، إنما الشديد الذي يملك نفسه عند الغضب" (صححه الألباني ، في صحيح الأدب المفرد: 989 ، وفي صحيح الجامع: 5375 ، وأخرجه البخاري: 6114 ، ومسلم: 2609).

107 The Arabic text of the 'Hadith, its translation, and its authentication are as follows:

Abdullah Bin 'Abbas, mAbpwh, said that the Messenger of Allah, pbuh, said: "O young man, I am teaching you (some) words: Allah protects you and you will find Him (coming) towards you, as long as you observe (His commands). **If you're going to ask for anything, ask for it from Allah, and if you are going to ask for help, ask for it from Allah.** You should know that if the community (people) get together to benefit you with anything, they (cannot) benefit you except that which Allah has (known and) written for you. If they get together to harm you with anything, they (cannot) harm you except that which Allah has (known) written about you. Pens have been lifted and pages (ink) has dried" (Authenticated as Sa'hi'h 'Hadith by Al-Albani, based on Sa'hi'h Al-Tirmidhi: 2516).

عن عبد الله بن عباس ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال له: "يا غلام إني أعلمك كلمات: احفظ الله يحفظك ، احفظ الله تحده تجاهك. **إذا سألت فاسأل الله ، وإذا استعنت فاستعن بالله.** واعلم أن الأمة لو اجتمعت على أن ينفعوك بشيء ، لم ينفعوك إلا بشيء قد كتبه الله لك. وإن اجتمعوا على أن يضروك بشيء ، لم يضروك إلا بشيء قد كتبه الله عليك. رُفعت الأقلام وجفت الصحف" (صححه الألباني ، عن صحيح الترمذي: 2516).

108 The Arabic text of the 'Hadith, its translation, and its authentication are as follows:

Mu'adth Bin Jabal, mAbpwh, said that the Messenger of Allah, pbuh, said: "O Mu'adth, By Allah, I love you. (Therefore), I recommend, O Mu'adth, that after every prayer, say: **O Allah, help me to mention You**

(Your Name), thank You, and worship You in the best (way possible) (Authenticated as a Sa'hi'h 'Hadith by Al-Albani, in Sa'hi'h Al-Jami': 7969, Sa'hi'h Abu Dawood: 1522, with little difference).

عَنْ مُعَاذِ بْنِ جَبَلٍ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " يَا مَعَاذُ ! وَاللَّهِ إِنِّي لِأَجِبُكَ . أَوْصِيكَ يَا مَعَاذُ لَا تَدْعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ أَنْ تَقُولَ : **اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ ، وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ**" (صححه الألباني ، في صحيح الجامع: 7969 ، وفي صحيح أبي داود: 1522 ، باختلافٍ يسير).

109 This Name, "**Waliy**," was mentioned **43 times** in the Holy Quran, **without** the definite article (Al), and in seven different forms. These are waliyun (a subject caretaker): 20, waliyan (a predicate caretaker): 13, waliyakum (your caretaker: 1, waliyuna (our caretaker: 2, waliyuhu (his caretaker): 3, waliyuhum (their caretaker: 2, and waliyi (my caretaker: 2. In **13 of these times**, the name "Waliy," came in a **direct reference to Allah**, praise to Him (According to the Holy Quran Index, by Mu'hammed Fuad Abdul Baqi).

110 The Arabic text of the 'Hadith, its translation, and its authentication are as follows:

عَنْ أَبِي ذَرِّ الْغِفَارِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ ، وَإِرْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ ، وَإِمَاطَتُكَ الْأَذَى وَالشُّوكَ وَالْعِظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ ، وَإِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ" (صححه الألباني ، في صحيح الترغيب: 2685 ، وفي صحيح الجامع: 2908 ، وأخرجه الترمذي: 1956 ، وابن حبان: 529 ، وابن عدي ، في الكامل في الضعفاء: 275\5).

Abu Dther Al-Ghafari, mAbpwh, said that the Messenger of Allah, pbuh, said: "Your smile on the face of your (Muslim) brother (and sister) is (counted for you as) a charity. Advising people to do good and to avoid doing bad (things) is (counted for you as) a charity. Directing a lost person to the right path is (counted for you as) a charity. Clearing a road of what may harm people, such as thorns and bones, is (counted for you as) a charity. Helping a brother (and a sister) to drink (or water their animals) is (counted for you as) a charity."

This 'Hadeeth was authenticated as a Sa'hi'h 'Hadith by Al-Albani, in Sa'hi'h Al-Targheeb: 2685, in Sa'hi'h Al-Jami': 2908, Al-Tirmidhi: 1956, Ibn 'Habban: 529, Ibn 'Udai, in Al-Kamil fi Al-Dhu'afa: 5/275).

111 The Name "**Al-Naseer**" was mentioned twice in the Holy Quran, in a direct reference to Allah, praise to Him, in Al-Nisa, 4: 45 and Al-Furqan, 15: 31. It was also mentioned in eleven verses, in reference to other than Allah. These are Al-Nisa, 4: 52, 75, 89, 123, 145, 173; Al-Isra, 17: 75, 80; Al-A'hzab, 33: 17, 65; and Al-Fat'h, 48: 22.

112 See Al-Qurtubi's interpretation of verse 3: 149, in his book, "Al-Jami'u Li-A'hkam Al-Quran," Part 5, Al-Risala Press). archive.org (الجامع لأحكام القرآن - ج 5 : آل عمران)

See also Al-Aloosi's interpretation of the same verse, on page 300 of his book, "Roo'h Al-Ma'ani fi tafseer Al-Quran Al-Adtheem wa Al-Sab'i Al-Mathani," Dar I'hya Al-Turath Al-'Arabi.

archive.org (تفسير القرآن العظيم - ج 2 : آل عمران - 4النساء)

113 Companion Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, said: "A believer should not be bitten from a hole twice."

This 'Hadeeth was authenticated by Al-Albani, in Sa'hee'h Al-Jami': 7779 and Sa'hee'h Ibn Maja: 3232. The Bukhari: 6133 and Muslim: 2998 versions of the 'Hadith were different, by adding "one," to mean the same hole).

عن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: " لا يُلدغ المؤمن من جحرٍ مرتين " (صححه الألباني ، في صحيح الجامع: 7779 ، وصحيح ابن ماجه: 3232. واختلفت روايتنا البخاري: 6133 ، ومسلم: 2998 ، بإضافة "واحدٍ" بعد "جحرٍ").

114 The Holy Quran mentions that Allah, praise to Him "yafsil" (judges, decides) among people on the Day of Rising, in verses 22: 17 and 32: 25, as follows:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (الْحَجُّ ، 22: 17).

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (السَّجْدَةُ ، 32: 25).

Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah - **Allah will judge between them on the Day of Rising.** Indeed, Allah is, over all things, Witness (Al-'Haj, 22: 17).

Indeed, **your Lord will judge between them** (Children of Israel) **on the Day of Rising** concerning that over which they used to differ (Al-Sajda, 32: 25).

"Yawm Al-Fasl" (The Day of the Separation between Right and Wrong) was mentioned in six verses of the Holy Quran. These are Al-Saffat, 37: 21; Al-Dukhan, 44: 40; Al-Mursalat, 77: 13, 14, 38; Al-Naba, 78: 17.

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (الصَّافَّاتُ ، 37: 21).

(The disbelievers will be told): "This is the Day of Separating right from wrong (the Day of Judgment) which you used to deny" Al-Saffat, 37: 21).

115 See Chapter 7 of this author's book, "Islam: A Scientific View of God's Message to Humanity," which is titled as: "Worshippers By Choice Or Forced Slaves?."

116 The following are references (not texts) to some verses, which mention that Allah, praise to Him, guides whoever He wills to a straight path, in direct and indirect references to His believing worshippers:

Allah guided believers and He guides whoever He wills to a straight path (Al-Baqara, 2: 213). He guides believers to follow the good rules abided by believers before them (Al-Nisa, 4: 26). He guides them by His Book (Al-Ma-ida, 5: 16). He guides those whose faith is not combined with oppression (Al-An'am, 6: 82), those who do good deeds (Yunus, 10: 9), those who return to Him (Al-Ra'd, 13: 27, Al-Shoora, 42: 13), and those who believe in His verses by their minds and their hearts (Al-Zumar, 29: 23). He guides whoever He wants (Al-'Haj, 22: 16) and whoever He wills (Al-Noor, 24: 35). He guides believers to a straight path (Al-Fat'h, 48: 20), as He guided the martyrs (Mu'hammed, 47: 4-5), and guided His Messenger, pbuh, (Al-Fat'h, 48: 2)..

117 The following are references (not texts) to some verses, which mention that Allah, praise to Him, does not guide to a straight path, and misguides, whoever He wills, in direct and indirect references to the disbelievers, who are relentless in corrupting the Earth and in conspiring to harm His believing worshippers:

Allah, praise to Him says that He sent Messengers to teach their people, some of these were guided and others were misguided (as a result of following the Messengers or rejecting them) (Ibrahim, 14: 4). If Allah willed, all people could have been believers, but some of them will be guided and others misguided, and He will question them on the basis of their deeds (Al-Na'hl, 16: 93). He misguides disbelievers who think of their bad deeds as good deeds (Fatir, 35: 8). He does not guide those who do not believe in His verses (Al-Na'hl, 16: 104), those who believe then disbelieve (Al-Nisa, 4: 137), those who disbelieve and do injustice (Al-Nisa, 4: 168), the oppressors (Al-Baqara, 2: 258), the disbelievers (Al-Baqara, 2: 264), the disobedient (Al-Tawba, 9: 80), the plots of betrayers (Yousuf, 12: 52), the disbelieving liars (Al-Zumar, 39: 3), the excessive liars (Ghafir, 40: 28), and those who follow only their desires (away from the commands of Allah) (Al-Jathiya, 45: 23).

118 Arabic texts, authentication, and English translations of the three 'Hadiths, which include supplications of the Messenger of Allah, pbuh, for guidance, are as follows:

Companion 'Abdullah Bin Mas'ood, mAbpwh, said that the Messenger of Allah, pbuh, used to say: "Oh Allah, I am asking You guidance, righteousness, chastity, and wealth" (Authenticated by Al-Albani, based on Sa'hi'h Ibn Maja: 3105. It was also recorded in Muslim: 2721).

عن عبد الله بن مسعود ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، كان يقول: "اللهم إني أسألك الهدى والتقى والعفاف والغنى" (صححه الألباني ، عن صحيح ابن ماجه: 3105 ؛ وأخرجه مسلم: 2721).

Companion Al-'Hassan Bin 'Ali Bin Abi Talib, mAbpwh, said that his grandfather, the Messenger of Allah, pbuh, taught him the following words, to be said in the witr supplication: "O Allah, I am asking You to guide me among those You have guided, give me good health among those You have given, heal me among those You have healed, take care of me among those You have taken care of, shield me of (any harm), and bless what You have given me. You rule (over Your creations) but nobody can rule over You. Whoever You take care of does not get humiliated, praise to You, You are blessed and Highest (Authenticated by Al-Albani, based on Sa'hi'h Ibn Maja: 975, and recorded by Abu Dawood: 1425, Al-Tirmidhi: 464, Al-Nisa-i: 1745, A'hmed: 1718, and Ibn Maja: 1178, who is responsible for this version of the 'Hadith).

عن الحسن بن علي بن أبي طالب ، رضي الله عنه ، أنه قال: علمني جدي رسول الله ، صلى الله عليه وسلم ، كلمات أقولهن في قنوت الوتر: "اللهم اهدني فيمن هديت ، وعافني فيمن عافيت ، وتولني فيمن توليت ، وقني شر ما قضيت ، وبارك لي فيما أعطيت. إنك تقضي ولا يقضى عليك ، إنه لا يذل من واليت ، سبحانك ربنا تباركت وتعاليت" (صححه الألباني عن صحيح ابن ماجه: 975 ، وأخرجه أبو داود: 1425 والترمذي: 464 ، والنسائي: 1745 ، وأحمد: 1718 ، وابن ماجه: 1178 ، واللفظ له).

Companion 'Abdul Ra'hman Bin 'Awf, mAbpwh, said that he asked the Mother of Believers, 'Aisha, mAbpwh, about how the Messenger of Allah, pbuh, used to start his night prayer. She said that he used to say: "O Allah, the Lord of Jubra-il (Gabriel), Mika-il (Michael), and Israfil, You are the First Creator of the heavens and the Earth, the Knower of the Unknown and the Known. You are the One Who will rule among His creations about what they dispute (in their lower life): Guide me to the truth, (which) they used to dispute about, with Your permission, You are on a straight path" (Authenticated by Al-Albani, based on Sa'hi'h Al-Tirmidhi: 3420).

وعن عبد الرحمن بن عوفٍ ، رضي الله عنه ، أنه قال: سألت عائشة ، رضي الله عنها: بأي شيء كان النبي ، صلى الله عليه وسلم ، يفتتح صلاته ، إذا قام من الليل؟ قالت: كان إذا قام من الليل افتتح صلاته ، فقال: "اللهم رب جبرئيل ، وميكائيل ، وإسرافيل ، فاطر السموات والأرض ، عالم الغيب والشهادة ، أنت تحكم بين عبادك فيما كانوا فيه يختلفون. اهدني لما اختلف فيه من الحق بإذنك ، إنك على صراطٍ مستقيم" (صححه الألباني ، عن صحيح الترمذي: 3420).

119 See the discussion about the meaning of death, in Chapter 9, "Spirit, Soul, Mind, Self, and Happiness, from an Islamic Perspective," of the author's book, "Islam: A Scientific View of God's Message to Humanity."

120 Texts of the Prophet's two 'Hadiths, about the greatness of the Verse of the Chair (2: 255), as it includes the greatest of God's Names, Al-'Hayyu Al-Qayyoom, are as follows:

عن أبي بن كعب ، رضي الله عنه ، أنه قال ، قال رسول الله ، صلى الله عليه وسلم: "يا أبا المنذر! أتدري أي آية من كتاب الله معك أعظم؟ . قال : قلت : الله ورسوله أعلم. قال: يا أبا المنذر! أتدري أي آية من كتاب الله معك أعظم؟ . قلت: الله لا إله إلا هو الحي القيوم. قال: فضرب في صدري ، وقال: (والله) ليهنك العلم أبا المنذر! والذي نفسي بيده إن لهذه الآية لساناً وشفتين تُقدّسُ المَلِكَ عندَ ساقِ العرشِ" (الألباني ، صحيح الترغيب: 1471).

Companion Obayy Bin Ka'b, may Allah be pleased with him (mAbpwh), said that the Messenger of Allah, peace and blessings of Allah be upon him (pbuh) said:

"O, father of Monther! Do you know which verse of God's Book you have is the greatest?" I said: Allah and His Messenger know better (than me). (When he repeated the question) I said: Allah, there is no other god but Him (the Verse of the Chair). Then, he touched my chest and said: May (Allah) make learning easy on you, O, father of Monther! By Allah, this verse has a tongue and two lips exalting the King at the stem of the Throne" (Al-Albani, Sa'hi'h Al-Targhib: 1471).

عن أبي أمامة الباهلي ، رضي الله عنه ، أنه قال ، قال رسول الله ، صلى الله عليه وسلم: "اسمُ الله الأعظمُ ، الذي إذا دُعِيَ به أجاب ، في ثلاثِ سورٍ من القرآن: في البقرةِ وآلِ عمرانَ وطه" (الألباني ، صحيح الجامع: 979).

Companion Abu Omama Al-Bahili, mAbpwh, said that the Messenger of Allah, pbuh said: "If a believer mentions the Greatest Name of Allah in calling upon Him, his call will be answered. (This Greatest Name of Allah is mentioned) in three suras (chapters) of the Holy Quran: Al-Baqara (2), Al-'Imran (3), and Ta-Ha (20)" (Al-Albani, Sa'hi'h Al-Jami': 979).

Note: The three suras (chapters), mentioned in the 'Hadith, include three verses (2: 255, 3: 2, and 20: 111), which mention the two Good Names of Allah: Al-'Hayyu, Al-Qayyoom. This means that one of them is the Greatest Name of Allah, praise to Him, Who knows better.

121 The text of the Prophet's 'Hadith about his intercession on the Day of Judgment is as follows:

عن سلمان الفارسي ، رضي الله عنه ، أنه قال ، قال رسول الله ، صلى الله عليه وسلم (في حديث الشفاعة): "فيسجدُ ، فينادي: يا محمد! ارفع رأسك ، سلْ تُعْطَهُ ، اشفعْ تُشَفَّعْ ، وادعُ تُجَبِّبْ. قال: فيفتحُ الله عليه من الثناء عليه والتحميد والتمجيد ما لم يُفتَحْ لأحدٍ من الخلائق. قال ، فيقول: أي ربِّ أمتي أمتي أمتي ، ثمَّ يستأذنُ في السجودِ ، فيؤدُّنُ له. فيسجدُ ، فيفتحُ الله عليه من الثناء عليه والتحميد والتمجيد شيئاً لم يُفتَحْ لأحدٍ من الخلائق

، وينادى: يا محمد! ارفع رأسك ، سل تعطه ، واشفعُ تُشَفِّعْ ، وادعُ تُجَبِّ . فيرفع رأسه فيقول: ربِّ أُمَّتِي أُمَّتِي " (الألباني ، تخريج كتاب السنة: 813 ، خلاصة حكم المحدث: إسناده صحيح على شرط الشيخين).

Companion Salman Al-Farisi, mAbpwh, said that the Messenger of Allah, pbuh said (in part of the Intercession 'Hadith): "When (the Prophet) makes prostration, he will be called: O, Muhammed! Lift your head, ask and you will be given, ask for intercession and you will get it, and call (upon your Lord) and you will be answered. Then, Allah inspires him to say phrases of praise, thanks, and glorification of Him, which no other creature was ever inspired. Then, he says: O, my Lord, my Community (of Muslims), repeating it three times. Then, he asks for permission to make prostration again, and he is permitted.

Then, Allah inspires him to say phrases of praise, thanks, and glorification of Him, which no other creature was ever inspired. Then, he says: O, my Lord, my Community (of Muslims), repeating it two or three times (Al-Albani, Takhrij Kitab Al-Sunna: 813, Sa'hi'h according to the rules of the two shaikhs, Al-Bukhari and Muslim).

¹²² Here is the verse which mentions that Allah, praise to Him, is the First in existence:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (الحديد ، 57 : 3).

He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing (A-'Hadeed, 57: 3).

Here is the verse which refers to the existence of the Throne of Allah, praise to Him, before the creation of the heavens and the earth:

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ (هود ، 11 : 7).

And it is He who created the heavens and the Earth in six days, and His Throne had been upon water (Hood, 11: 7).

Here are texts of three 'Hadiths about the Chair and the Throne:

عن ابن عباس ، رضي الله عنهما ، أن رسول الله ، صلى الله عليه وسلم ، قال: "الكرسيُّ موضعُ القدمين ، والعرشُ لا يقدرُ قدرُهُ إلا اللهُ تعالى" (قال عنه الألباني: صحيحٌ موقوفٌ ، في التعليق على الطحاوية: 36 ، وفي مختصر العلو: 45).

Companion Ibn 'Abbas, mAbpwt both, said that the Messenger of Allah, pbuh said: "The Chair is where the Feet are (placed), and nobody can estimate (the size of) the Throne, except Allah, praise to Him" (Authenticated as Sa'hi'h Mawqoof by Al-Albani, in Commentary on Al-I'a'awiya: 36, and in Mukhtasar Al-'Ulu).

عن عبد الله بن مسعود ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: ما بين السماءِ القُصوى والكرسيِّ خمسمائة عام ، وبين الكرسيِّ والماءِ كذلك ، والعرشُ فوق الماءِ ، والله فوق العرشِ ، ولا يخفى عليه شيءٌ من أعمالكم (الذهبي ، العرش: 105 ، إسناده صحيحٌ ؛ ابن القيم: 435 ، إسناده صحيحٌ).

Companion Abdullah Bin Mas'aud, mAbpwh, said that the Messenger of Allah, pbuh said: "Between the farthest (seventh) heaven and the Chair is (a distance of) five hundred years. Between the Chair and the water is the same (distance of). The Throne is above the water, and Allah is above the Throne. However

(despite these distances), nothing of your deeds is hidden from Him (Authenticated as Sa'hi'h in its chain of narrators, by Al-Dthahabi, Al-'Arsh: 105, and by Ibn Al-Qayim: 435).

وفي رواية أخرى عن ابن مسعود ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: بين السماء الدنيا والتي تليها خمسمائة عام ، وبين كل سماءٍ وسماءٍ خمسمائة عام ، وبين السماء السابعة والكرسي خمسمائة عام ، وبين الكرسي والماء خمسمائة عام ، والعرش فوق الماء ، والله فوق العرش ، لا يخفى عليه شيء من أعمالكم (ابن باز ، شرح كتاب التوحيد: 389 ، صحيح جيد ؛ ابن عثيمين ، مجموع فتاوى ابن عثيمين: 10/1125 ، موقوف له حكم الرفع).

In another version of the same 'Hadith, Companion Ibn Mas'aud, mAbpwh, said that the Messenger of Allah, pbuh said: "Between the lowest (first) heaven and the one next to (above) it, is (a distance of) five hundred years. Between every heaven and the one next to (above) it, is (a distance of) five hundred years. Between the seventh heaven and the Chair is (a distance of) five hundred years. Between the Chair and the water is (a distance of) five hundred years. The Throne is above the water, and Allah is above the Throne. However (despite these distances), nothing of your deeds is hidden from Him (Authenticated as Sa'hi'h and good by Ibn Baz, Shar'h Kitab Al-Taw'heed: 389, and Mawqoof Iahu 'hum Al-Raf' by Ibn 'Uthaymeen: 1125/10).

123 The following is the Arabic text of the 'Hadith narrated by Companion Ibn 'Abbas, MAbpwt both, about the supplication of the Messenger of Allah, pbuh, "O Allah, I have submitted to You ..." It was authenticated by Al-Albani, in Sa'hi'h Al-Jami': 1309, and was recorded by Muslim: 2717.

عن ابن عباس ، رضي الله عنهما ، أن رسول الله ، صلى الله عليه وسلم ، كان يدعو ربه قائلاً: "اللهم لك أسلمت ، وبك آمنت ، وعليك توكلت ، وإليك أنبت ، وبك خاصمت . اللهم إني أعود بعزتك ، لا إله إلا أنت ، أن تضلني. **أنت الحي الذي لا يموت** ، والجن والإنس يموتون" (صححه الألباني ، في صحيح الجامع: 1309 ، وأخرجه مسلم: 2717).

124 Here is the Arabic text and the English translation of the cited verse, about getting people out of the earth, like plants, on the Day of Rising:

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ (نوح ، 71: 17-18).

And Allah germinated you from the earth like plants. (17) Then, He will return you into it, and will bring you out (from it) again. (18) (Noo'h, 71: 17-18).

125 Here is the Arabic text and the English translation of the 'Hadith about the resurrection of humans, out of the coccyx, on the Day of Rising:

عن أبي هريرة ، رضي الله عنه ، أنه قال ، قال رسول الله ، صلى الله عليه وسلم: "ما بين النفختين أربعون ، ثم ينزل الله من السماء ماءً فينبئون كما ينبئ البقل ، وليس من الإنسان شيء إلا يبلى إلا عظم واحد وهو عجب الذنب ، منه خلق ، ومنه يركب يوم القيامة" (صححه الألباني ، في صحيح الجامع: 5585 ، وأخرجه البخاري: 4935 ، ومسلم: 2955 ، باختلاف يسير).

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: "Between the two blows (of the Trumpet), there are forty (days, months, or years). Then, Allah sends down water from the sky, which causes (people) to rise (from earth), as plants rise. Everything decays in the human being, except

one bone, which is the coccyx, from which he/she is created, and from which he/she is assembled on the Day of Rising (Authenticated by Al-Albani, in *Sa'hi'h Al-Jami'*: 5585, recorded by Al-Bukhari: 4935, Muslim: 2955, with little difference).

126 Here are the Arabic texts and the English translations of the Holy Quran verse and the 'Hadith, which mention the categories of the high-ranking categories of believers, in the hereafter:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا (النساء ، 4 : 69).

And whoever obeys Allah and the Messenger, those will be with the ones upon whom Allah has bestowed favor, (including) the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions (Al-Nisa, 4: 69).

عن أنس بن مالك ، رضي الله عنه ، أنه قال ، قال رجلٌ: يا رسول الله متى الساعةُ ؟ قال: " ما أعددت لها؟" قال: إني أحبُّ الله ورسوله. قال: "فأنت مع من أحببت" (صحيح ابن حبان: 563).

Companion Anas Bin Malik, mAbpwh, said that a man said to (asked): O Messenger of Allah, when is the Hour (going to be)? He said (answered): What did you prepare for it? (The man) said: I love Allah and His Messenger. (The Messenger of Allah) said: You are (will be resurrected) with whom you love" (*Sa'hi'h Ibn 'Habban*: 563).

127 Here are the cited verses about the capability of Allah to bring out the living from the dead, and the dead from the living:

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ (يونس ، 10 : 31).

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ (الروم ، 30 : 19).

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ (نوح ، 71 : 17-18).

Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight, and who brings the living out of the dead, and **brings the dead out of the living**, and who arranges (every) matter?" They will say, "Allah." So, say: "Then, will you not fear (His punishment)?" (Younus, 10: 31).

He brings the living out of the dead, and **brings the dead out of the living**, and brings to life the earth after its lifelessness. And thus, you will be brought out (Al-Room, 30: 19).

And Allah germinated you from the earth like plants. (17) Then, He will return you into it, and **will bring you out** (from it) again. (18) (Noo'h, 71: 17-18).

128 The Arabic text and the English translation of the cited supplication verse are as follows:

اللَّهُمَّ "أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا" (الإسراء ، 17 : 80)

And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority." (Al-Isra, 17: 80).

129 Here are the Arabic texts and the English translation of the two verses, which mention that, on the Day of Reckoning, Allah, praise to Him, will be bringing out what people conceal and what they are apprehensive about in this life:

وَأِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ (البقرة ، 2 : 72).

يَحْذَرُ الْمُنَافِقُونَ أَنْ تَنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قَلَّ اسْتَهْزَأُوا إِنَّ اللَّهَ مُخْرِجٌ مَّا تَخْذَرُونَ (التوبة ، 9 : 64).

And (recall) when (one of) you (Children of Israel) killed a man and you disputed over it, but Allah would be **bringing out** that which **you were concealing** (Al-Baqara, 2: 72).

The hypocrites are apprehensive lest a surah (chapter of the Holy Quran) be revealed about them, informing them of what is in their hearts. Say, "Mock (as you wish). Indeed, Allah will be **bringing out** that which **you are apprehensive** (about) (Al-Tawba, 9: 64).

130 The Messenger of Allah, pbuh, taught us to call upon our Lord, with His Great Name, "Al-Qayyoom," to which He responds if called upon, and He gives if asked, as discussed before (See Endnote # 4).

Companion Anas Bin Malik, mAbpwh, said that he was with the Messenger of Allah, pbuh, in the Masjid. A man was (there) praying, then he supplicated (saying): "O Allah, I am asking You, praise to You, there is no other deity except You. You are the Munificent, the Originator of the heavens and the Earth, You are the One with the Majesty and Honor, You are the Eternally Living, the Sustainer of the Universe." (Upon hearing his supplication), the Prophet, pbuh, said: "He asked Allah with His Great Name, to which He responds if called upon, and He gives if asked" (Authenticated by Al-Albani, based on Sa'hi'h Abu Dawood: 1495 and Sa'hi'h Al-Nisa-i: 1299, with few differences).

Here is the Arabic text and the authentication of the 'Haith:

وعن أنس بن مالك ، رضي الله عنه ، أنه كان مع رسول الله ، صلى الله عليه وسلم ، جالساً ورجلاً يصلي ، ثم دعا: اللهم إني أسألك بأن لك الحمد ، لا إله إلا أنت المنان ، بديع السموات والأرض ، يا ذا الجلال والإكرام ، يا حيُّ يا قيوم. فقال النبي ، صلى الله عليه وسلم: "لقد دعا الله باسمه العظيم ، الذي إذا دُعِيَ به أجاب ، وإذا سُئِلَ به أعطى" (صححه الألباني ، عن صحيح أبي داود: 1495 ، وصحيح النسائي: 1299 باختلاف يسير).

131 The Holy Quran verses, which were mentioned about the Oneness of Allah, praise to Him, are as follows:

Allah is One God, Who has no partners (Al-Baqara, 2: 163; Al-Nisa, 4: 171; Al-Ma-ida, 5: 73; Sad, 38: 65). There is no other god but Him (Al-Anbiya, 21: 22; Al-Muminoon, 23: 91). He is not dual in nature (Al-Na'hl, 16: 51), or part of a trinity, or plurality of Gods (Al-Ma-ida, 5: 116-117; Al-Nisa, 4: 171). Rather, Allah is One (1), the Eternal. (2). He did not beget (give birth) and He was not begotten (given birth to) (3). And there has never been anyone equal to Him. (4) (Al-Ikhlās, 112: 1 - 4).

132 The Arabic text, English translation, and authentication of the 'Hadith about inviting non-Muslims to Islam, by first calling them to acknowledge the Oneness of Allah, are as follows:

Companion Abdullah Bin 'Abbas, mAbpwh, said: When the Prophet, pbuh, sent Mu'adh Bin Jabal, mAbpwh, to Yemen (to teach people there about Islam), he said to him: "You are going to arrive to a community of the People of the Book. So, the first thing, you are going to call them to, should be the Oneness of Allah, praise to Him. When they know (acknowledge) that, then tell them that Allah has commanded them to pray five times in their day and night. When they establish prayer, then tell them that Allah has commanded them to give charity (zakat) from their wealth, to be taken from the wealthy, to be returned to the poor. When they acknowledge that, take it from them, and avoid taking what people use or hold dear in their wealth (Sa'hi'h Al-Bukhari, 7372, Muslim: 19, with few differences).

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ قَالَ: لَمَّا بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعَاذَ بْنَ جَبَلٍ إِلَى نَحْوِ أَهْلِ الْيَمَنِ ، قَالَ لَهُ: "إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ مِنْ أَهْلِ الْكِتَابِ ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَى أَنْ يُوجِدُوا اللَّهَ تَعَالَى. فَإِذَا عَرَفُوا ذَلِكَ ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ حَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ. فَإِذَا صَلَّوْا ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ ، تُؤْخَذُ مِنْ غَنِيِّهِمْ فَتُرَدُّ عَلَى فَقِيرِهِمْ. فَإِذَا أَقْرَأُوا بِذَلِكَ فَخُذْ مِنْهُمْ ، وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ" (صحيح البخاري: 7372 ، ومسلم: 19 ، باختلاف يسير).

133 The Arabic text, English translation, and authentication of the 'Hadith about the benefits of mentioning the Oneness of Allah, are as follows:

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: (there are great rewards for) "whoever says (the following) one hundred times a day: There is no other god but Allah, the One, Who has no partner, to Whom sovereignty and praise belong, and He is capable of (doing) everything." (Whoever says that) would be rewarded equal to (the reward) of freeing ten slaves, one hundred good deeds would be written for him, and (these words) would be a shield for him from the Shaytan (Satan) on that day, until night. Nobody comes out with a better deed than another person who does more than that (Recorded by Al-Bukhari: 3293, authenticated by Al-Albani, on the basis of Sa'hi'h Al-Tirmidhi: 3468, but without including the phrase: gives life and causes death).

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، فِي يَوْمٍ مِائَةَ مَرَّةٍ ، كَانَ لَهُ عَدَلٌ عَشْرَ رِقَابٍ ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ ، وَمُحِيَتِ عَنْهُ مِائَةُ سَيِّئَةٍ ، وَكَانَ لَهُ جِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلٍ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ" (أخرجه البخاري: 3293 ، وصححه الألباني ، عن صحيح الترمذي: 3468 ، ولكن دون قول: "يُحْيِي وَيُمِيت").

134 Here are the Arabic texts, English translation, and authentication of the two 'Hadiths about the importance of Surat Al-Ikhlās (Chapter 112), as it is equal to one-third of the Holy Quran, in meaning and reward for its recitation, and that it leads its reciters, who believe in it, to Paradise.

Companion Abu Ayyoob Al-Ansari, mAbpwh, said that the Messenger of Allah, pbuh, said: "Is anyone of you incapable of reading one-third of the Quran in one night? (Then, he answered his rhetorical question, saying): Whoever reads "Say: Allah, He is One, Allah is the Uniquely One" (Surat Al-Ikhlās), in one night, it is like reading one-third of the Quran" (This 'Hadith was authenticated by Al-Albani, as a Sa'hi'h 'Hadith, in Sa'hi'h Al-Jami': 2663, and Sa'hi'h Al-Tirmidhi: 2663, with few differences).

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَيَعَجْزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ؟ فَإِنَّهُ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ ، اللَّهُ الصَّمَدُ ، فِي لَيْلَةٍ ، فَقَدْ قَرَأَ لَيْلَتَهُ ثُلُثَ الْقُرْآنِ" (صححه الألباني ، عن صحيح الجامع: 2663 ، وصحيح الترمذي: 2896 ، باختلاف يسير).

Companion Abu Hurayra, mAbpwh, said: I came (to the Masjid) with the Messenger of Allah, pbuh. When he heard a man reading "Say: Allah, He is One, Allah is the Uniquely One" (Surat Al-Ikhlās), he said: "it warranted." I asked him: (warranted), what, O Messenger of Allah? He said: "Paradise" (This 'Hadith was authenticated by Al-Albani, as a Sa'hi'h 'Hadith, in Sa'hi'h Al-Nisa-i: 993, and Sa'hi'h Al-Tirmidhi: 2663, with few differences).

وعن أبي هريرة ، رضي الله عنه ، أنه قال: أقبلت مع رسول الله ، صلى الله عليه وسلم ، فسمع رجلاً يقرأ "قُلْ هُوَ اللهُ أَحَدٌ ، اللهُ الصَّمَدُ." فقال رسول الله ، صلى الله عليه وسلم: "وجبت." فسألتُه: ماذا يا رسول الله؟ قال: "الجنة" (صححه الألباني ، في صحيح النسائي: 993 وأخرجه الترمذي: 2897 ، وأحمد: 10932 ، والنسائي: 994 ، واللفظ له).

135 Among the traits of Allah, praise to Him, which are mentioned in the Holy Quran, and may provide meanings to His Good Name of "Al-Samad" is that He is the Eternal, as He is the "First and the Last" (Al-'Hadeed, 57: 3). He is the Self-Sufficient, Who "does not need the worlds" (Al-i-'Imran, 3: 97), does need food (Al-'An'am, 6: 14), does not need a wife or a child (Al-Jinn, 72: 3), and He has all traits of perfection, "blessed is His Name, (He is) the One with the Majesty and Honor" (Al-Ra'hman, 55: 78).

136 The Arabic text, English translation, and authentication of the 'Hadith narrated by the Mother of the Believers, 'Aisha, mAbpwh, about the supplication taught by the Messenger of Allah, pbuh, are as follows:

The Mother of the Believers, 'Aisha, mAbpwh, said that the Messenger of Allah taught her the following supplication: "O Allah, I am asking You (to give me) of the good, instantly and on the long run, that which I know and do not know. I seek refuge with You of any evil, instantly and on the long run, that which I know and do not know. O Allah, I am asking You of the good which Your worshipper and Prophet asked You for, and I seek refuge with You against the evil, which Your worshipper and Prophet sought refuge with You against. O Allah, I am asking You for (the entry to) Paradise, and for (guidance to the) deeds or words, which make (people) closer to it. I am seeking refuge with You (to shield me) against the Fire, and for (guidance to avoid the) deeds or words, which make (people) closer to it. I am asking You to make everyone of Your decrees concerning me to be good for me" (This 'Hadith was authenticated by Al-Albani, in Sa'hi'h Al-Jami': 1276, and based on Sa'hi'h Ibn Maja: 3116).

عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ ، رضي الله عنها ، أَنَّ رَسُولَ اللهِ ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، عَلَّمَهَا هَذَا الدُّعَاءَ: "اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرٍ مَا سَأَلْتُكَ عَبْدُكَ وَنَبِيُّكَ ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَ بِهِ عَبْدُكَ وَنَبِيُّكَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا" (صححه الألباني ، في صحيح الجامع: 1276 ، وعن صحيح ابن ماجه: 3116 ، واللفظ له).

137 Allah, praise to Him, mentioned in the Holy Quran examples of His ability to punish the disbelievers by torment (affliction) **from above them**, such as the shriek (the scream, al-say'ha), by which He punished the people who disbelieved His Messengers: Sali'h, Shu'ayb, and Loot (Lot), peace be upon them (Hood, 11: 67, 94; Al-'Hijr, 15: 73, 83). He also punished with stones those who disbelieved Loot (Lot) and those who attempted to demolish Al-Ka'ba with their elephants (Hood, 11: 82; Al-'Hijr, 15: 71; Al-'Dharyyat, 51: 31; Al-'Feel, 105: 4). A third example was His punishment with wind of the people of 'Aad, who disbelieved His Messenger Hood, pbuh, and the polytheists, on the Day of Al-'A'hzab (Al-'A'hzab, 33: 9; Fussilat, 41: 16; Al-'A'hqaf, 46: 24; Al-'Dharyyat, 51: 41; Al-'Qamar, 54: 19; Al-'Haaqqa, 69: 6). A fourth example was the flood, with which He punished those who disbelieved Noo'h (Noah), pbuh, as well as the Pharaoh and his soldiers (Al-'A'araf, 7: 133; Al-'Ankaboot, 29: 14).

Allah, praise to Him, is also Able to punish the disbelievers **from underneath**, such as with the tremble (earthquake), by which He tormented the people who disbelieved His Messengers: Sali'h and Shu'ayb, pbuh both, as well as some followers of Moosa (Moses), pbuh (Al-A'araf, 7: 78, 91, 155; Al-'Ankaboot, 29: 37). Another example of punishment from underneath the disbelievers was falling inside collapsing earth below them, such as what happened to Qaroon (Karen) (Al-Qasas, 28: 81). A third example of punishing them from underneath was drowning those who disbelieved Noo'h (Noah), pbuh, as well as the Pharaoh and his soldiers (Yunus, 10: 90; Al-Dukhan, 44: 19; Al-Muminoon, 23: 27).

138 Companion Khabbab Bin Al-'Harith, mAbpwh, said that the Messenger of Allah, pbuh, said: "I asked my Lord, praise to Him (in prayer), to give me three favors. He gave me two and denied me the third. I asked my Lord, praise to Him, not to destroy us, like He did to the communities before us. He gave me that. I asked my Lord, praise to Him, not to enable our enemy to prevail on us, and He gave me that. (However, when) I asked my Lord, praise to Him, not to allow factional confusion among us, He denied me that (This 'Hadith was authenticated as a Sa'heeh (Sa'hi'h) 'Hadith by Al-Albani, based on Sa'hi'h Al-Nisa-i: 1637).

فَعَنْ خَبَابِ بْنِ الْأَرْتِ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: سَأَلْتُ رَبِّي ، عَزَّ وَجَلَّ ، فِيهَا (فِي الصَّلَاةِ) ثَلَاثَ خِصَالٍ فَأَعْطَانِي اثْنَتَيْنِ وَمَنْعَنِي وَاحِدَةً. سَأَلْتُ رَبِّي ، عَزَّ وَجَلَّ ، أَنْ لَا يُهْلِكَنَا بِمَا أَهْلَكَ بِهِ الْأُمَّمَ قَبْلَنَا ، فَأَعْطَانِيهَا. وَسَأَلْتُ رَبِّي ، عَزَّ وَجَلَّ ، أَنْ لَا يُظَهَرَ عَلَيْنَا عَدُوًّا مِنْ غَيْرِنَا ، فَأَعْطَانِيهَا. وَسَأَلْتُ رَبِّي أَنْ لَا يُلْبَسَنَا شَيْعًا ، فَمَنْعَنِيهَا (صَحْحَةُ الْأَلْبَانِيِّ ، عَنْ صَحِيحِ النَّسَائِيِّ: 1637).

139 The 'Hadith, which was narrated by 'Abdullah Bin 'Umar, mAbpwt both, containing the supplication of the Messenger of Allah, pbuh, in the morning and in the evening (saying): "O Allah, I am asking You goodness (in health, wealth, and strength) in this life and in the hereafter ..." was authenticated as a Sa'hee'h (Sa'hi'h) 'Hadith by Al-Albani, in Sa'hi'h Al-Adab Al-Mufrad: 912, Sa'hi'h Al-Targheeb: 659, as well as based on Sa'hi'h Abu Dawood: 5074, and Sa'hi'h Ibn Maja: 3135, with few differences among them.

The Arabic text and the authentication of the 'Hadith are as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، كَانَ يَدْعُو حِينَ يُمَسِّي وَحِينَ يُصْبِحُ (بِقَوْلٍ): "اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ ، وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَأَمِنْ رُوعَاتِي. اللَّهُمَّ أَحْفَظْنِي مِنْ بَيْنِ يَدَيْيَ ، وَمِنْ خَلْفِي ، وَعَنْ يَمِينِي ، وَعَنْ شِمَالِي ، وَمَنْ فَوْقِي. وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي" (صَحْحَةُ الْأَلْبَانِيِّ فِي مَشْكَاتِ الْمَصَابِيحِ: 2334 ، وَفِي صَحِيحِ الْأَدَبِ الْمَفْرُودِ: 912 ، وَصَحِيحِ التَّرْغِيبِ: 659 ، وَعَنْ صَحِيحِ أَبِي دَاوُدَ: 5074 ، وَصَحِيحِ ابْنِ مَاجَةَ: 3135 ، بِاخْتِلَافٍ يَسِيرٍ بَيْنَهُمَا).

140 The Arabic text and the English translation of Ibrahim, pbuh, are as follows:

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾ رَبِّ هَبْ لِي حُكْمًا وَالْحَقْنِي بِالصَّالِحِينَ ﴿٨٣﴾ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾ (الشُّعْرَاءُ ، 26: 78-85).

(Allah, the Lord of the Worlds) Who created me, is (the One Who) guides me. (78) And it is He who feeds me and gives me drink. (79) And when I am ill, it is He who cures me (80) And who will cause me to die and then bring me to life (81) And who I aspire that He will forgive me my sin, on the Day of Recompense." (82) (And he said): "My Lord, grant me wisdom (knowledge of Your Law) and join me with the righteous.

(83) And grant me a reputation of honor among later generations. (84) And place me among the inheritors of the Garden of luxury (85) (Al-Shu'ara, 26: 78-85).

141 The Arabic text, the English translation, and the authentication of the mentioned 'Hadith are as follows:

عن عوف بن مالك الأشجعي ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال في الركوع في صلاة الليل: "سُبْحَانَ ذِي الْجَبْرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ" (صححه الألباني عن صحيح النسائي: 1048 ، وقال إن إسناده صحيح في صفة الصلاة: 146 وحدث به في صفة الصلاة أيضاً: 133 ، وفي تخريج مشكاة المصابيح: 843 ، باختلاف يسير).

Companion 'Awf Bin Malik Al-Ashja'i, mAbpwh, said that the Messenger of Allah, pbuh, said in his rukoo' (kneeling), during a night prayer: "Exalted (praise to) the One Who has the Might, Dominion, Pride, and Greatness" (This 'Hadith was authenticated by Al-Albani as a Sa'hi'h Hadith, based on Sa'hi'h Al-Nisa-i: 1048, saying that its authentication is Sa'hi'h in the "Description of the Prayer": 146. Al-Albani also narrated it in the Description of the Prayer: 133, in Takhreej Mishkat Al-Masabee'h: 843, with few differences).

142 The Holy Quran explained the meaning of this Name through some of the derivatives of the verb "mahada," which came in fourteen verses. The first of these derivatives was "Al-Mahd" (the cradle), which came in reference to the miracle given to 'Eissa (Jesus), peace be upon him, who was enabled to speak to people when he was just an infant in his cradle (Al-i-'Imran, 3: 46; Al-Ma-ida, 5: 110; Maryam, 19: 29). The same meaning came in reference to the Earth, which Allah, praise to Him, made and prepared as "mahd" and "mihad" (cradle) for humans, providing them with safety, security, resources, and nourishment, which enabled them to grow and prosper in peace (Ta-Ha, 20: 53; Al-Zukhruf, 43: 10; Al-Naba': 78: 6). Further, Hell was referred to in the Holy Quran as "bi'-sa al-mihad" (a dreadful cradle) for disbelievers, meaning the worst place or destination for them (Al-Baqara, 2: 206; Al-i-'Imran, 3: 12, 197; Al-A'araf, 7: 41; Al-Ra'd, 13: 8; Sad, 38: 56).

In addition, a derivative of the verb "mahada" came in the form of a verb, in the present tense: "Whoever do good deeds, they are (doing that) as a preparation for themselves" (Al-Room, 30: 44), which means that those who do good deeds, they are doing them in preparation for the reward, which Allah has promised them in the hereafter. Allah also said: "And I prepared for him (various kinds of) preparations" (Al-Muddathir, 74: 14), which means that He, praise to Him, has prepared conditions on the Earth to be convenient to the human growth and prosperity, during this lower life, to see if humans thank Him for His favors, or become disbelievers, denying them (Al-Naml, 27: 40).

143 The Arabic text, the English translation, and the authentication of the mentioned 'Hadith about the four Good Names of Allah, mentioned in the verse 57: 3, are as follows:

Companion Abu Hurayra, mAbpwh, said that the Prophet, pbuh, said to Fa'tima, mAbpwh: Say: O Allah, You are the Lord of the seven heavens and the Lord of the great Throne, Our Lord, and Lord of everything. You are the One Who descended the Torah, the Engeel (Gospel), and the great Quran. You are the First, as nothing was before You. You are the Last, as nothing will be after You. You are the Highest, as nothing is above You. You are the Latent (the Closest), as nothing is closer (to Your creations) than You. (I am asking You to) Relieve us from our debts, and enrich us, (to be) away from poverty" (This 'Hadith was recorded by Ibn Maja: 3831 and it was authenticated as a Sa'hee'h (Sa'hi'h) 'Hadith by Al-Albani, based on Sa'hee'h Ibn Maja: 3104).

عن أبي هريرة ، رضي الله عنه ، أن النبي ، صلى الله عليه وسلم ، قال لفاطمة ، رضي الله عنها ، قولي: "اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ ، مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ الْعَظِيمِ. أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ ، وَأَنْتَ

الباطن فليس دونك شيء ، اقض عنا الدين ، وأغننا من الفقر" (أخرج ابن ماجه: 3831 ، وصححه الألباني ، عن صحيح ابن ماجه: 3104).

144 See the text of the 'Hadith presented in Footnote number 140, included in the Name "Al-Awwal."

145 See the text of the 'Hadith presented in Footnote number 140, included in the Name "Al-Awwal."

146 See the text of the 'Hadith presented in Footnote number 140, included in the Name "Al-Awwal."

147 See the text of the 'Hadith presented in Footnote number 140, included in the Name "Al-Awwal."

148 The Arabic texts of the mentioned two verses are as follows:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ (البقرة ، 2: 186).

لَيْسَ كَمِثْلِهِ شَيْءٌ ۗ وَهُوَ السَّمِيعُ الْبَصِيرُ (الشورى ، 42: 11).

The Arabic text, the English translation, and the authentication of the mentioned 'Hadith, about the descent of Allah to the lower heaven, are as follows:

عن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "يَنْتَزِلُ رَبُّنَا ، تَبَارَكَ وَتَعَالَى ، كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا ، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبُ لَهُ ؟ مَنْ يَسْأَلُنِي فَأُعْطِيئُهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ" (صححه الألباني ، في صحيح الجامع: 8021 ، وأخرجه البخاري: 7494 و 6321 ، ومسلم: 758 ، باختلاف يسير: فأستجيب له ، فأعطيئه ، بدلاً من فاستجبت له ، فأعطيئُهُ).

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: "Our Lord, praise to Him, descends every night to the lower heaven, during the last one-third of the night, and He says: Who is calling on me, so I respond to him? Who is asking me, so I give him? Who is asking me for forgiveness, so I forgive him? (It was authenticated by Al-Albani, as a Sa'hi'h 'Hadith, in Sa'hi'h Al-Jami': 8021. It was also recorded by Al-Bukhari: 7494 and 6321, and Muslim: 758, with few differences in verb tenses).

149 The Arabic text of the cited verses about the angels' calling on Allah, praise to Him, to forgive believers is as follows:

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَرْوَاحِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَقِهِمُ السَّيِّئَاتِ ۗ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَجِمْتَهُ ۚ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾ (غافر ، 40: 7-9).

150 The Arabic texts, the English translation, and the authentication of the two mentioned 'Hadiths, about "Al-Bir" (goodness, kindness), are as follows:

Companion Al-Nawwas Bin Sam'an Al-Ansari, mAbpwh, said that the Prophet, pbuh, said: "Al-Bir (goodness and kindness) is good manners, and sin is what is in your chest (heart), but you hate it to be known to people" (Authenticated as a Sa'hi'h 'Hadith by Al-Albani, in Sa'hi'h Al-Jami': 2880, and in Sa'hi'h

Al-Adab Al-Mufrad: 226, with one word difference: self instead of chest. It was also recorded by Muslim: 2553, and Ahmed: 17668).

عَنْ النّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ النَّبِيَّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " **الْبِرُّ حُسْنُ الْخُلُقِ** ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ " (صححه الألباني ، في صحيح الجامع : 2880 ، وكذلك في صحيح الأدب المفرد : 226 ، ولكن بذكر "نفسك" بدلاً من "صدرك". وأخرجه مسلم مختصراً : 2553 ، وأحمد : 17668 ، واللفظ له).

Companion 'Abdullah Bin Mas'aud, mAbpwh, said that the Prophet, pbuh, said: "Telling the truth guides to "Al-Bir" (goodness, kindness), which (by turn) guides to Paradise. A man may keep telling the truth until he is written for (reported to) Allah as a truth teller. (Likewise), Lying guides to extreme acts of disobedience, which (by turn) guides to the Fire. A man may keep lying until he is written for (reported to) Allah as a liar" (Authenticated as a Sa'hi'h 'Hadith by Al-Albani, in Sa'hi'h Al-Jami': 1665, and was also recorded by Al-Bukhari: 6094, and Muslim: 2607, with few differences).

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ النَّبِيَّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " **إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ** ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ ، وَإِنَّ الرَّجُلَ لَيُصَدِّقُ ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا . وَإِنَّ الْكُذْبَ يَهْدِي إِلَى الْفُجُورِ ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا " (صححه الألباني ، في صحيح الجامع : 1665 ، وأخرجه البخاري : 6094 ، ومسلم : 2607 ، باختلافٍ يسير).

¹⁵¹ The Arabic texts and the English translation of the three mentioned verses are as follows:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا (الإسراء ، 17 : 23).

وَبِرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا (مريم ، 19 : 14).

وَبِرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (مريم ، 19 : 32).

"And your Lord has decreed that you do not worship (anybody) except Him, and to (give) kind (good) treatment to your parents (Al-Isra, 17: 23).

And kind to his parents, and he was not a disobedient tyrant (Maryam, 19: 14).

And kind to my mother, and He did not make me a wretched tyrant (Maryam, 19: 32).

¹⁵² The Arabic text and the English translation of the mentioned verse, about the three companions, are as follows:

وَعَلَىٰ الثَّلَاثَةِ الَّذِينَ خَلْفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۗ إِنَّ اللَّهَ هُوَ الرَّحِيمُ الرَّحِيمُ (التوبة ، 9 : 118).

And the three who were left behind (and regretted their error to the point that) the Earth closed in on them, in spite of its vastness, and their souls (also) closed in on them, and they were realized that there is no refuge from Allah except (going back) to Him. Then, He redeemed them, so they may repent. Indeed, Allah is **the Acceptant of Repentance**, the Merciful (Al-Tawba, 9: 118).

153 The full Arabic text, the English translation, and the authentication of the 'Hadith, containing a supplication for seeking the acceptance of repentance, are as follows:

Companion Ibn 'Abbas, mAbpwh, said that the Messenger of Allah, pbuh, said: "My Lord, help me and do not give help against me; support me, and do not grant support over me; plan on my behalf and do not plan against me; guide me and make guidance easy for me; support me over those who act wrongfully towards me. O Allah, make me grateful to You, mindful of You, fearful of You, obedient to You, humble before You (or returning to You). My Lord, accept my repentance, wash away my sin, answer my supplication, clearly establish my evidence, guide my heart, make my tongue truthful, and get my heart rid of its ills" (Authenticated as a Sa'hi'h 'Hadith by Al-Albani, in Sa'hi'h Al-Adab Al-Mufrad: 516, and based on Sa'hi'h Abu Dawood: 1510, with few differences).

عن ابن عباس، رضي الله عنهما ، أنه قال: كان النبي ، صلى الله عليه وسلم ، يدعو: "رب أعني ولا تعن علي ، وانصُرني ولا تنصُر علي ، وامكُر لي ولا تمكُر علي ، واهدني ويسر هداي إلي ، وانصُرني على من بغي علي. اللهم اجعلني لك شاكراً ، لك ذاكراً ، لك راهباً ، لك مطواعاً ، إليك مُخبتاً (أو مُنبياً). رب تقبل توبتي ، واغسل حوبتي ، وأجب دعوتي ، وثبت حجتي ، واهد قلبي ، وسدد لساني ، واسأل سخيمة قلبي" (صححه الألباني ، في صحيح الأدب المفرد: 516 ، وعن صحيح أبي داود: 1510 ، ببعض الاختلاف بينهما).

اسألُ سخيمة قلبي ، أي أخرج من قلبي الحقد والغل والحسد والغش.

154 The Arabic texts and the English translation of the two verses, which were mentioned about the acceptance of repentance, are as follows:

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (النساء ، 4 : 17).

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً ۚ وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا ۗ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۗ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۗ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (النساء ، 4 : 92).

The repentance accepted by Allah is for those who do wrong in ignorance, then they repent soon after. It is those whom **Allah accepts their repentance** (forgives them), and Allah is ever Knowing, (and) Wise (Al-Nisa, 4: 17).

And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake, then the freeing of a believing slave and a compensation payment presented to the deceased's family (are required), unless they give (up their right as) charity. But if the deceased was from an enemy people (at war with you), and he was a believer, then (only) the freeing of a believing slave. And if he was from a people with whom you have a treaty, then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find (cannot afford to free a believing slave or does not have the means to do so), then (instead) a fast for two months consecutively, (seeking) **acceptance of repentance from Allah**. And Allah is ever Knowing, (and) Wise (Al-Nisa, 4: 92).

155 The Arabic texts and the English translation of the two mentioned verses, about the repentance which is not accepted, are as follows:

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ نَقْبَلَ تَوْبَتَهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ (آلِ عِمْرَانَ ، 3: 90).

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا (النساء ، 4: 18).

Indeed, those who disbelieve (reject the message of Allah), after their belief, then they increase in disbelief, **their repentance will never be accepted** and they are the ones (who are) astray (Al-i-Imran, 3: 90).

But repentance is neither (accepted) of those who (continue to) do misdeeds up until, when death comes to one of them, he says: "Indeed, I have repented now," nor of those who die while they are disbelievers. For them, We have prepared a painful torment (punishment) (Al-Nisa, 4: 18).

156 The Arabic texts, the English translation, and the authentication of the two mentioned 'Hadiths, about repentance, are as follows:

Companion Anas Bin Malik, mAbpwh, said that the Messenger of Allah, pbuh, said: "Allah is more pleased with a repentance from one of His worshippers than one of you, (who) wakes up to find his camel, which he lost in a desert land" (This hadith was authenticated as Sa'hi'h by Ibn 'Habban: 617 and by Al-Albani, in a longer version, in Sa'hi'h Al-Jami': 5033, 4595, and 7097. It was also recorded in its longer version by Muslim: 2746 and Ahmed: 18423).

عَنْ أَنَسِ بْنِ مَالِكٍ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَسْتَيْقِظُ عَلَىٰ بَعِيرِهِ أَضْلُهُ بِأَرْضِ قَلَاةٍ" (صحيح ابن حبان: 617 ، وصححه الألباني مطولاً ، في صحيح الجامع: 5033 و 4595 و 7097 ، وأخرجه مطولاً أيضاً مسلم: 2746 ، وأحمد: 18423).

Companion Abu Bakr Al-Siddiq, mAbpwh, asked the Messenger of Allah, pbuh, saying: "Teach me a supplication, with which I call (on Allah), in my prayer." The Messenger of Allah, pbuh, said: "Say: O Allah, I have wronged myself too much, and nobody else forgives sins other than You. So, grant me forgiveness, and have mercy on me. Surely, You are the Forgiver, the Merciful" (This hadith was authenticated as Sa'hi'h by Al-Albani, in Sa'hi'h Al-Jami': 4400, also based on Sa'hi'h Ibn Maja: 3108, Sa'hi'h Al-Tirmidhi: 3531, and Sa'hi'h Al-Nisa-i: 1301. It was also recorded by Al-Bukhari: 6326 and Muslim: 2705).

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلِّمْنِي دَعَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ: "قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا ، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ، فَاعْفُرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ ، وَارْحَمْنِي ، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ" (صححه الألباني ، في صحيح الجامع: 4400 ، وعن صحيح ابن ماجه: 3108 ، واللفظ له ؛ وعن صحيح الترمذي: 3531 ، وعن صحيح النسائي: 1301 ، وأخرجه البخاري: 6326 ، ومسلم: 2705).

157 The Arabic texts and the English translation of the other four mentioned verses, about Allah, as "Afuw" (Pardoner), are as follows:

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصِرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُورٌ غَفُورٌ (الحج ، 22: 60).

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا قَالُوا لَنْ نَعْفُرَ عَنْهُمْ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ

وَالْوَالِدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ ۗ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾ (النِّسَاءُ ، 4 : 97-99).

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِمَّنِ تَسَاءَلُونَ مَا هُنَّ أُمَّهَاتِهِمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ۗ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا ۗ وَإِنَّ اللَّهَ لَعَفُورٌ غَفُورٌ (المُجَادِلَةُ ، 58 : 2).

لَا يُجِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿٤٨﴾ إِنْ تُبَدُّوا خَيْرًا أَوْ تُخَفُّوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا ﴿٤٩﴾ (النِّسَاءُ ، 4 : 148-149).

That (is so). And whoever (justly) punishes with the equivalent of that with which he was (unjustly) punished, and then he is wronged (again), Allah will surely support (aid) him. Indeed, Allah is a **Pardoner**, a **Forgiver** (Al-'Haj, 22: 60).

Indeed, those whom the angels end their records (at the moment of death), while oppressing (wronging) themselves, (the angels) will say (to them): "In what (condition) were you?" They will say, "We were weakened (oppressed) in the land." (The angels) will say: "Was not the Earth of Allah vast (enough) for you to emigrate therein?" For those, their refuge is Hell, and (that will be a) wretched destination. (97), except for the weakened (oppressed) among men, women and children, who cannot devise a plan, nor are they guided to a way. (98) For those, Allah may pardon them, (as) Allah is a **Pardoner**, a **Forgiver**. (99) (Al-Nisa, 4: 97-99).

Those of you who estrange their wives (by considering them as their mothers, not as their wives anymore), they are not their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. And indeed, Allah is a **Pardoner**, a **Forgiver** (Al-Mujadila, 58: 2).

Allah does not like the public mention of immorality (or bad language), except by one who has been wronged (subjected to injustice). And Allah is Hearing and Knowing. (148) If (instead) you show a better (behavior), or conceal it, or pardon an offense, indeed, Allah is a **Pardoner**, a **Capable**. (149) (Al-Nisa, 4: 148-149).

158 The Arabic text, the English translation, and the authentication of the mentioned 'Hadith, about pardoning, are as follows:

The Mother of Believers, 'Aisha, mAbpwh, said that she said to the Messenger of Allah, pbuh: O Messenger of Allah, what should I say if I know that it is the Night of Decree (Laylatul Qadr)? He said: "Say: O Allah, You are a Pardoner, a Generous (One). You like to pardon. So, pardon me" (Authenticated as a Sa'hi'h 'Hadith by Al-Albani, in Sa'hi'h Al-Jami': 4423, but without mentioning the occasion of the 'Hadith. He also authenticated it as Sa'hi'h, based on Sa'hi'h Al-Tirmidhi: 3513, and Sa'hi'h Ibn Maja: 3850, 3119. This 'Hadith was also recorded by Al-Nisa-i, in Al-Sunan Al-Kubra: 7712, and by A'hmed: 25495).

عن أم المؤمنين عائشة ، رضي الله عنها ، أنها قالت: قلت يا رسول الله ، أرأيت إن علمت أي ليلة القدر ، ما أقول فيها؟ قال: "قولي اللهم إنك عفو كريم ، تحب العفو ، فاعف عني" (صححه الألباني ، في صحيح الجامع: 4423 ، ولكن بالاختصار على الحديث ، بدون ذكر المناسبة. كما صححه بناءً على صحيح الترمذي: 3513 ، واللفظ له ، وصحيح ابن ماجه: 3850 ، 3119. وأخرجه النسائي في السنن الكبرى: 7712 ، وأحمد (25495).

159 The Arabic text, the English translation, and the authentication of the mentioned 'Hadith, about the right of the needy in the wealth of those who are better off, are as follows:

Companion Abu Sa'id Al-Khudri, mAbpwh, said that the Messenger of Allah, pbuh, said: "Those who have (own) extra animals should give of them to those who do not have animals, and those who have extra food should give of it to those who do not have food" (Authenticated by Al-Albani as a Sa'hi'h 'Hadith, in Takhreej Mushkilat Al-Faqr: 111, in Sa'hi'h Al-Jami': 6497, and based on Sa'hi'h Abu Dawood: 1663. It was also recorded by Ibn 'Habban: 5419, and Abu Ya'li: 1064).

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " مَنْ كَانَ مَعَهُ فَضْلٌ ظَهَرَ فَلْيُعْذُ بِهِ عَلَى مَنْ لَا ظَهَرَ ، لَهُ وَمَنْ كَانَ لَهُ فَضْلٌ زَادَ فَلْيُعْذُ بِهِ عَلَى مَنْ لَا زَادَ لَهُ . " قَالَ : فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ حَتَّى رَأَيْنَا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِمَّا فِي فَضْلِهِ (صَحْحُهُ الْأَلْبَانِيُّ ، فِي تَخْرِيجِ مُشْكَلَةِ الْفَقْرِ : 111 ؛ وَفِي صَحِيحِ الْجَامِعِ : 6497 ؛ وَعَنْ صَحِيحِ أَبِي دَاوُدَ : 1663 ؛ كَمَا أَخْرَجَهُ ابْنُ حَبَّانٍ : 5419 ؛ وَأَبُو يَعْلَى : 1064).

160 Here's the Arabic text, the English translation, and the authentication of the 'Hadith, about how the Prophet, pbuh, saw Allah, during his Night Journey:

Abdullah Bin Shafiq said to (Companion) Abu Dther Al-Ghifari, mAbpwh: If I had seen the Messenger of Allah, pbuh, I would have asked him (a question). He said: Would you have asked him about what? He said: I would have asked him: Have you seen your Lord (during the Night Journey)? Abu Dhar said: I asked him (about it), and he said: "I saw Light" (A Sa'hi'h Muslim version: 178, also recorded by Al-Tirmidhi: 3282 and A'hmed: 21392. It was authenticated by Al-Albani, in Takhreej Kitab Al-Sunna: 441, with few differences in the introduction, but with agreement on the two words of the 'Hadith)>

عَنْ عَبْدِ اللَّهِ بْنِ شَفِيقٍ ، قَالَ ، قُلْتُ لِأَبِي ذَرٍّ : لَوْ رَأَيْتُ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، لَسَأَلْتُهُ . فَقَالَ : عَنْ أَيِّ شَيْءٍ كُنْتَ تَسْأَلُهُ ؟ قَالَ : كُنْتُ أَسْأَلُهُ هَلْ رَأَيْتَ رَبَّكَ ؟ قَالَ أَبُو ذَرٍّ : قَدْ سَأَلْتُ ، فَقَالَ : " رَأَيْتُ نُورًا " (صَحِيحُ مُسْلِمٍ : 178 ، وَاللَّفْظُ لَهُ ، وَكَذَلِكَ التِّرْمِذِيُّ : 3282 ، وَأَحْمَدُ : 21392 . وَصَحْحُهُ الْأَلْبَانِيُّ فِي تَخْرِيجِ كِتَابِ السُّنَّةِ : 441 ، بِاخْتِلَافٍ يَسِيرٍ فِي الْمَقْدِمَةِ ، وَبِاتِّفَاقٍ عَلَى كَلِمَتِي الْحَدِيثِ).

161 The olive tree is mentioned six times in the Holy Quran, in verses Al-An'am, 6: 99, Al-An'am, 6: 141, Al-Na'hl, 16: 11, Al-Noor, 24: 35, 'Abasa, 80: 29, and Al-Teen, 95: 11.

162 Allah, praise to Him, **guides** to His Light whom He wills, particularly those who believe in Him and do good deeds (4: 175, 10: 9), follow His commands (5: 16), and turn back to Him (42: 13). He will guide them, illuminating their path with His Light. However, He does not guide those who choose to be wrongdoers (2: 258), disobedient to Him (5: 108), disbelievers (2: 264), and those who insist on their disbelief in Him (39: 3), as follows:

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا (النساء ، 175: 4).

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ (المائدة ، 5: 16).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ (يونس ، 10: 9).

اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ (الشورى ، 42: 13).

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (البقرة ، 2: 258).

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الفَاسِقِينَ (المائدة ، 5: 108).

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الكَافِرِينَ (البقرة ، 2: 264).

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ (الزمر ، 39: 3).

So, **those who believe** in Allah and hold fast to Him, He will admit them to mercy from Himself and bounty and **guide them to Himself** on a straight path (Al-Nisa, 4: 175).

(a clear Book) By which **Allah guides** those who **pursue His pleasure** (Al-Ma-ida, 5: 16).

Indeed, those who have believed and done righteous deeds - their Lord will **guide** them because of **their faith** (Younus, 10: 9).

Allah chooses for Himself whom He wills and **guides** to Himself whoever **turns back (to Him)** (Al-Shoora, 42: 13).

and Allah **does not guide** the **wrongdoing people** (Al-Baqara, 2: 258).

Allah **does not guide** the defiantly **disobedient people** (Al-Ma-ida, 5: 108).

Allah **does not guide** the **disbelieving people** (Al-Baqara, 2: 264).

Allah **does not guide** he who is a **liar** and (confirmed) **disbeliever** (Al-Zumar, 39: 3).

163 Here's the Arabic text, the English translation, and the authentication of the 'Hadith, about "His veil is Light":

عن أبي موسى الأشعري ، رضي الله عنه ، أنه قال: قام فينا رسولُ الله ، صَلَّى اللهُ عليه وسلَّمَ ، بخميسٍ كَلِمَاتٍ ، فقال: "إِنَّ اللَّهَ ، عَزَّ وَجَلَّ ، لا يَنَامُ ، ولا يَنبَغِي له أن يَنَامَ. يَخْفِضُ القِسْطَ وَيَرْفَعُهُ. يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ. جِجَابُهُ النُّورُ ، لو كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ ما انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ" (صححه الألباني ، عن صحيح ابن ماجه: 195 ؛ وأخرجه مُسْلِمٌ: 179 ، وأحمدُ: 19632).

Companion Abu Moosa Al-Ash'ari, mAbpwh, said: The Messenger of Allah, pbuh, stood up among us and made five statements, saying: "Allah does not sleep, as it is unfitting that He should do so. He lowers the scale and raises it up. The deeds done by night are taken up to Him before the day's deeds are done. The deeds done by day before the night's deeds are done. **His veil is the light**, if He were to remove it, the majesty of His Face would burn up all His creation which was reached by His glance" (Authenticated by Al-Albani as a Sa'hi'h 'Hadith, based on Sa'hi'h Ibn Maja: 195. It was also recorded by Muslim: 179 and A'hmed: 19632).

164 The Arabic text, the English translation, and the authentication of the 'Hadith, about asking Allah, praise to Him, to guide believers with light, are as follows :

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا ، وَفِي لِسَانِي نُورًا ، وَفِي بَصَرِي نُورًا ، وَفِي سَمْعِي نُورًا ، وَعَنْ يَمِينِي نُورًا ، وَعَنْ يَسَارِي نُورًا ، وَمَنْ فَوْقِي نُورًا ، وَمَنْ تَحْتِي نُورًا ، وَمَنْ أَمَامِي نُورًا ، وَمَنْ خَلْفِي نُورًا ، وَاجْعَلْ لِي فِي نَفْسِي نُورًا ، وَأَعْظِمْ لِي نُورًا" (صححة الألباني ، في صحيح الجامع: 1259 ، ومطولاً في صحيح الأدب المفرد: 536 و 696 ؛ وأخرجه البخاري: 6316 ، ومسلم: 763).

Companion ‘Abdullah Bin ‘Abbas, mAbpwh, said that the Messenger of Allah, pbuh, said (in supplication): “O Allah, **place a light** in my heart (to keep it pure), in my tongue (to make what I say clear and true), in my sight, in my hearing, on my right, on my left, above me, under me, in front of me, and behind me. (O Allah) Place a light in my nafs (the self, the decision-making part of my soul), and make my light great” (Authenticated by Al-Albani as a Sa’hi’h ‘Hadith, in Sa’hi’h Al-Jami’: 1259, and as a longer version in Sa’hi’h Al-Adab Al-Mufrad: 536, 696. It was also recorded by Al-Bukhari: 6316 and Muslim: 763).

165 The Arabic text, the English translation, and the authentication of the ‘Hadith, about charity as the best investment of one’s wealth, are as follows :

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "يَقُولُ الْعَبْدُ : مَالِي ، مَالِي ، وَإِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثٌ : مَا أَكَلَ فَأَقْنَى ، أَوْ لَبَسَ فَأَبْلَى ، أَوْ أَعْطَى فَأَقْنَى. وَمَا سِوَى ذَلِكَ ، فَهُوَ ذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ" (صححة الألباني ، في صحيح الجامع: 8133 ، وفي تخريج مشكلة الفقر: 113 ، باختلاف يسير ، وأخرجه مسلم: 2959).

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: “The worshipper (of Allah) says: My wealth, my wealth. In fact, he has three things from his wealth: Spending of it on what he eats, which decreases it, (spending of it) on what he dresses, which wears it out, and (Spending of it) on what he gives away as charity, which lasts (as he will be rewarded for it in the hereafter). Then, he will be gone (from this life), leaving the rest of it to other people” (Authenticated as Sa’hi’h ‘Hadith by Al-Albani, in Sa’hi’h Al-Jami’: 8133 and in Takhreej Mushkilat Al-Faqr: 113, with few differences. It was also recorded by Muslim: 2959).

166 The Arabic texts, the English translation, and the authentication of the mentioned verse and ‘Hadith, about Paradise, are as follows :

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (السَّجْدَةُ ، 32 : 17).

And no self (part of a soul) knows what has been hidden for them, of comfort for eyes as a reward for what they used to do (Al-Sajda, 32: 17).

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " قَالَ اللَّهُ تَعَالَى : أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ (فِي الْجَنَّةِ) ، مَا لَا عَيْنٌ رَأَتْ ، وَلَا أُذُنٌ سَمِعَتْ ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ" (صححة الألباني ، في صحيح الجامع: 4307 ، و صحيح ابن ماجه : 3510 ، وفي صحيح الترغيب ، برواية أبي سعيد الخدري: 3766. وأخرجه مسلم: 2824 ، والبخاري: 7498).

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: “Allah, praise to Him, said: I have prepared for my good worshippers (in Paradise), what no eye has ever seen, no ear has ever heard, and no human has ever imagined” (Authenticated as Sa’hi’h ‘Hadith by Al-Albani, in Sa’hi’h Al-Jami’: 4307, in Sa’hi’h Ibn Maja: 3510, and Sa’hi’h Al-Targheeb, with the narration of Abu Sa’eed Al-Khudri: 3766. It was also recorded by Muslim: 2824 and Al-Bukhari: 7498).

167 The verbs “anzala” and “nazzala,” and their derivatives were mentioned **293 times** in the Holy Quran, **291 times** of which were **in reference to Allah**, praise to Him. One of the other two times was in reference to Yoosuf (Joseph), pbuh (Yoosuf, 12: 59). The other was in mentioning the one who claimed to be able to send down like what Allah, praise to Him, has sent down (Al-An’am, 6: 93).

These statistics are based on what is reported on pages 694-698 of the Quran index, titled “Al-Mu’jam Al-Mufahras Li Alfadh Al-Quran Al-Kareem,” by Muhammed Fuad Abdul Baqi, published by Dar Al-Fikr, Cairo, Egypt, 1406 Hijriya / 1986 AD.

كما جاء في الصفحات 694-698 ، من "المُعْجَمُ الْمُفْهَرَسُ لِأَلْفَاظِ الْقُرْآنِ الْكَرِيمِ" ، تأليف محمد فؤاد عبد الباقي ، الذي نشرته دار الفكر ، في القاهرة ، عام 1406 هجرية \ 1986 للميلاد.

168 The Arabic texts and the English translation of the mentioned verses containing the verbs “anzala” and “nazzala,” and their derivatives are as follows:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (يُوسُفُ ، 12: 2).

أَفَعَبِّرَ اللَّهُ أَتَبْعِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ (الأنعام ، 6: 114).

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ (آلِ عِمْرَانَ ، 3: 3).

فُولُوا أَمَنَّا بِاللَّهِ وَمَا أَنْزَلَ إِلَيْنَا وَمَا أَنْزَلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (البقرة ، 2: 136).

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آلافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾ (آلِ عِمْرَانَ ، 124-123).

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ (البقرة ، 2: 57).

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ (المائدة ، 5: 115).

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ (التوبة ، 9: 26).

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾ (الواقعة ، 56: 68-69).

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَبْصُرُهُ وَرُسُلُهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (الحديد ، 25: 57).

خَلَقَكُمْ مِّن نَّفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِّنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ (الزمر ، 39: 6).

Indeed, **We have sent it down** as an **Arabic Quran** that you might understand (Yoosuf, 12: 2).

(Say): "Then is it other than Allah I should seek as judge, while it is He who has revealed to you **the Book**, explained in detail?" And those to whom We (previously) gave the Scripture know that **it is sent down** from your Lord in truth. SO, do not be among the doubters (Al-An'am, 6: 114).

He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the **Towrah** and the **Injeel** (the Gospel) (Al-i-'Imran, 3: 3).

Say (O believers): "We have believed in Allah and what has been **sent down** (revealed) **to us** and what has been **sent down** (revealed) to **Ibraheem** and **Isma'il** and **Is'haq** and **Ya'coob** and the **Descendants** and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him" (Al-Baqara, 2: 136).

And already had Allah given you victory at (the battle of) Badr while you were few in number. Then fear Allah; perhaps you will be grateful. (123) (Remember) when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand **angels sent down**?" (124) (Al-i-'Imran, 3: 123-124).

And We shaded you with clouds and sent down to you **manna** and **quails**, (saying): "Eat from the good things with which We have provided you." And they wronged Us not, but they were (only) wronging themselves (Al-Baqara, 2: 57).

Allah said, "Indeed, **I am sending it down** (the **Table** spread with food) to you, but whoever disbelieves afterwards from among you - then indeed will I punish him with a punishment by which I have not punished anyone among the worlds" (Al-Ma-ida, 5: 115).

Then Allah **sent down His tranquility** (serenity) upon His Messenger and upon the believers and **sent down soldiers** (angels), whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers (Al-Tawba, 9: 26).

And have you seen the **water** that you drink? (68) Is it you who **brought it down** from the clouds, or is it We who bring it down? (69) (Al-Waqi'a, 56: 68-69).

We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And **We sent down iron**, wherein is great (military) might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might (Al-Hadeed, 57: 25).

He created you from one soul. Then, He made from it its mate, and He **sent down** for you from **the grazing livestock** eight mates (Al-Zumar, 39: 6).

169 The Arabic text, the English translation, and the authentication of the two 'Hadeeths, about the seed of human resurrection (the primitive streak, or the coccyx bone), are as follows:

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "كُلُّ ابْنِ آدَمَ يَأْكُلُهُ التُّرَابُ إِلَّا عَجَبَ الدَّنْبِ، مِنْهُ خُلِقَ، وَفِيهِ (ومنه) يُرَكَّبُ" (صححه الألباني، في صحيح الجامع: 4508، وفي صحيح النسائي: 2076. وأخرجه البخاري: 4935، ومسلم: 2955، و 5254، باختلافٍ يسيرٍ).

وعن أبي هريرة رضي الله عنه أيضاً أن رسول الله صلى الله عليه وسلم قال: "إِنَّ فِي الْإِنْسَانِ عَظْمًا لَا تَأْكُلُهُ الْأَرْضُ أَبَدًا، فِيهِ يُرَكَّبُ يَوْمَ الْقِيَامَةِ. قَالُوا: أَيُّ عَظْمٍ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: عَجَبُ الدَّنْبِ" (صحيح مسلم 14/201، رقم 5255 و 2955).

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: "All of the son (child) of Adam will be eaten by the dirt (of Earth) except Ajb Al-Dthanab, from which he was created, and from which he will be assembled" (Authenticated by Al-Albani as a Sa'hi'h 'Hadith, in Sa'hi'h Al-Jami': 4508, and in Sa'hi'h Al-Nisa-i: 2076. It was also recorded by Al-Bukhari: 4935 and by Muslim: 14 / 202, Number 5254, with few differences).

Companion Abu Hurayra, mAbpwh, also said that the Messenger of Allah, pbuh, said: "In the human being, there is a bone, which the Earth does not eat at all, from it he/she will be assembled in the Day of Rising." The Companions said (asked): Which bone is it, O Messenger of Allah? He said: 'Ajb Al-Dthanab.' (Sa'hi'h Muslim: 14 / 202, Number 5254 and 2955).

170 'Adel Al-Sa'di and Osama Abdallah mentioned that the first researcher who paid attention to 'Ajb Al-Dthanab, or Al-'Us'us, the primitive streak, or the coccyx bone, was the German scientist Hans Spemann, who described it as the Primary Organizer. He and his associates found that it does not perish by crushing or by boiling, and it will grow when planted in a fetus. In 1935, Spemann was awarded the Nobel Prize for his discovery of the Primary Organizer.

A group of Chinese researchers tried to destroy it chemically by the strongest acids, physically by burning and crushing it, and by exposing it to various kinds of rays but they discovered that it doesn't perish.

Finally, the Yemeni researcher, 'Uthman Jilan, tried together with Shaikh Abdul Majid Al-Zindani, to destroy it by burning it with a gas gun for ten minutes. Then, they took it to a researcher in the University of Sana'a, Sali'h Al-'Awlaqi, who found out that it was not affected by burning.

http://www.answering-christianity.com/coccyx_miracle.htm

http://www.jameataleman.org/main/articles.aspx?article_no=1165

171 The Arabic text, the English translation, and the authentication of the 'Hadith, about the good in this life and in the hereafter, are as follows :

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ قَالَ ، كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي ، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَايِشِي ، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي ، وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ " (صححه الألباني ، في صحيح الجامع: 1263 ، وأخرجه مسلم في صحيحه: 2720).

Companion Abu Hurayra, MAbpwh, said that the Messenger of Allah, pbuh, said: "O Allah, make my religion easy for me, as it is the guard of my affairs. Set my world, in which I live, right for me. Make my Hereafter, to which is my return, good for me. Make life an increase for me, in all types of good, and make death a comfort for me, from every evil" (Authenticated as a Sa'hi'h 'Hadith by Al-Albani, in Sa'hi'h Al-Jami': 1263, and was recorded in Sa'hi'h Muslim: 2720).

172 More than 90% of iron in Earth have the two atomic masses of ^{57}Fe : 56.935 392(2) and ^{58}Fe : 57.933 274(3).

[Atomic Weight of Iron | Commission on Isotopic Abundances and Atomic Weights \(ciaaw.org\)](http://ciaaw.org)

173 For more examples about the numerical miracles in the Holy Quran, see Chapter 3, titled, "The Scientific Evidence that God Exists and the Holy Quran is His Message to Humanity," of the author's book, "Islam: A Scientific View of God's Message to Humanity."

174 The Arabic text, the English translation, and the authentication of the 'Hadith, about the control of the self at the time of anger, are as follows :

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ" (صححه الألباني ، في صحيح الأدب المفرد: 989 ، وفي صحيح الجامع: 5375. وأخرجه البخاري: 6114 ، ومسلم: 2609).

Companion Abu Hurayra, MAbpwh, said that the Messenger of Allah, pbuh, said: "The severe is not the one who subdues (others with his physical strength). Rather, the severe is the one who seizes (controls) his own self at (the time of) anger" (Authenticated as a Sa'hi'h 'Hadith by Al-Albani, in Sa'hi'h Al-Adab Al-Mufrad: 989, in Sa'hi'h Al-Jami': 375, and was recorded by Al-Bukhari: 6114, and Muslim: 2609).

175 Arabic texts of the verses, which mention categories of those who are threatened with severe torment, for their wrongdoing, are as follows:

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذَّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ (آلِ عِمْرَانَ ، 3 : 56).
وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ (فَاطِرُ ، 35 : 10).
الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ (ق ، 50 : 26).

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرَسُولِهِ فَحَاسَبْنَاَهَا حِسَابًا شَدِيدًا وَعَدَبْنَاَهَا عَذَابًا نُكْرًا ﴿٨﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ (الطَّلُقُ ، 65 : 8-10).

And as for those **who disbelieved**, I will torment them with a severe torment in this life and in the hereafter, and they will have no supporters (Al-i-'Imran, 3: 56).

But they **who plot evil deeds** will have a severe torment, and the plotting of those will fail (Fatir, 35: 10).

Whoever made (as equal) with Allah another deity, then throw him into the severe torment (Qaf, 50: 26).

How many a **village** (community) **disobeyed (defied) the command of its Lord and His messengers?** So, We held it to a severe account, and We tormented it with a dreadful torment. (8) It tasted the result of its affair (decisions), and the outcome of its affair (decisions) was a loss. (9) Allah has prepared for them a severe torment. So, beware of Allah, O you who possess intellect, and who have believed. Allah has sent down to you a Reminder (the Holy Quran) (10) (Al-Talaq, 65: 8-10).

176 Arabic texts and the English translations of the mentioned verses about torment, are as follows:

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۚ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا (الْإِسْرَاءُ ، 17 : 59).

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا (النِّسَاءُ ، 4 : 147).

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا (الإِسْرَاءُ ، 17: 15).

And nothing has prevented Us from sending signs, except that the former peoples denied them. And We gave Thamood the she-camel as a visible sign, but they wronged her. And We do not send the signs except (for) **frightening** (to warn people) (Al-Isra, 17: 59).

What would Allah accomplish by your torment, if you have given thanks, and have believed? And Allah is Appreciative and Knowing (Al-Nisa, 4: 147).

Whoever is guided is only guided for (the benefit of) his self (part of the soul). And whoever goes astray, goes astray against it. And no bearer of burdens will bear the burden of another. **And We would never torment until We sent a messenger** (Al-Isra, 17: 15).

¹⁷⁷ The Messenger of Allah, pbuh, explained to us how ugly and awful the sins, which Allah, praise to Him, prohibited us from committing, through his description of what he saw, during his “Night Journey to Heavens” (Al-Isra wal Mi’raj), as follows:

1. He saw a group of people who had copper nails, by which they would bite their own faces and chests. He was told by the angel Jibreel (Gabriel), peace be upon him: “Those are the ones who back bite people and gossip about their intimate life with evil hints.”
2. He saw big plates of good meat but nobody was eating from them. Beside them, there were other plates of stinking and rotten meat, which are approached by a group of people, eating from them. He was told: “Those are the ones who approach the prohibited behaviors ('haram) and leave the allowed ones ('halal).”
3. He saw a group of people, from whose bodies, pieces of flesh are cut. Then, they are given their own flesh in their mouths. He was told: “Those are the scorners and mockers of others.”
4. He saw a group of people with big lips, like those of camels. They (are ordered to) open their mouths, then glowing pieces of firewood are thrown into their mouths (burning everything all the way) and getting out from their bottoms. He was told: “Those are the ones who transgress on orphans (helpless people) by consuming their money (while they are entrusted to guard it).”
5. He saw a group of women hanging from their breasts. They were pleading to Allah, praise to Him (to end their punishment). He was told: “Those are the adulterers and fornicators.”
6. He saw a group of people, who had in front of them cooked meat in one pot and raw, stinking meat in another pot. Then, they started eating from the raw, stinking meat, leaving the good, cooked meat. He was told: “This is the (adulterer) man, who has a good woman (his wife), allowed (and available) to him, but he goes to a bad woman (not allowed to him), and spends a night with her until the morning. This is also the (adulterer) woman, who has a good man (her husband), allowed (and available) to her, but she goes to a bad man (not allowed to her), and spends a night with him until the morning.”
7. He saw groups of people whose bellies look like homes (in size and weight). Whenever one of them tried to stand up, he would fall down. He was told: “Those are the ones who consume riba (usury, exploitative interests, leading to extracting more than doubling principals of loans).”
8. He saw a group of people, whose heads would be hit against rocks. Then, the act is repeated. He was told: “Those are the ones who are lazy to make the ordained prayers.”

9. He saw a group of people, whose front and back private parts are covered with patches. They eat from pasture lands, like camels and domestic animals. They eat dry and repugnant plants, as well as stones and rocks of Hell. He was told: "Those are the ones who do not give the (ordained) charity (Zakat) from their wealth."

10. He saw a piece of wood on the road, which cuts any piece of clothes (passing people wear) or penetrates anything passes by it. He was told: "Those are the ones who sit on the road, blocking it."

11. He saw a man who has gathered a great bundle, which he cannot carry. However, he keeps adding more (weight) on it. He was told: "This is the man, who has obligations (trusts, duties, responsibilities, or debts) towards people. He cannot handle or fulfill these obligations, yet he adds more on himself."

12. He saw a group of people, whose tongues and lips are cut with iron cutters. Then, they have their tongues and lips back, to be cut again. He was told: "Those are the speakers of Fitna (the agitators and instigators).

13. He saw a small hole in the ground, from which a great bull comes out. Then, the bull tries to get back to its hole but it can't. He was told: "This is a man, who says something tremendously wrong. Then, he regrets it but he cannot take it back."

14. Then, he came to a valley, where he heard a repugnant voice, and there was a bad smelling. He was told: "This is the voice of Hell," saying:

"O, my Lord, give me what You promised me with. I have increased my chains and my shackles, my blaze and my scalding (hot) water, my thorny dry plants and my (foul) purulence, and my torment. My bottom has deepened and my heat has intensified. Bring me what You promised me with."

15. Then, he heard Allah, praise to Him, replying to it, saying:

"(I'm bringing) to you: Every male and female who took partners with Me, every male and female who rejected Me, every male and female who committed grave sins, and every tyrant who does not believe in the Day of Reckoning."

See Chapter 23 of the author's book: "Islam, God's Message of Guidance to Humanity," titled: "Prophet Mu'hammed's Night Journey and Ascent to Heavens, Al-Isra Wal Mi'raj."

178 The Arabic text, the English translation, and the authentication of the 'Hadith, about the strong believer, are as follows:

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ ، وَفِي كُلِّ خَيْرٍ " (صححه الألباني ، عن صحيح ابن ماجه : 3379 ، وأخرجه مسلم : 2664 ، وابن ماجه : 4168 ، واللفظ له ، وأحمد : 8777 ، والنسائي ، في السنن الكبرى : 10457) .

Companion Abu Hurayra, MAbpwh, said that the Messenger of Allah, pbuh, said: "The strong believer is better and more beloved by Allah than the weak believer, and there is goodness in both" (Authenticated by Al-Albani, as a Sa'hi'h 'Hadith, based on Sa'hi'h Ibn Maja: 3379, and was recorded by Muslim: 2664, Ibn Maja: 4168, A'hmed: 8777, and Al-Nisa-I, in Al-Sunan Al-Kubra: 10457).

179 The Arabic text, the English translation, and the authentication of the 'Hadith, about giving away charity, are as follows:

عن أبي سعيد الخُدريّ ، رضي الله عنه ، أنه قال: بينما نحن مع رسول الله ، صلى الله عليه وسلّم ، في سفرٍ ، إذ جاء رجلٌ على ناقية له ، فجعل يصرفُها يميناً وشمالاً. فقال رسول الله ، صلى الله عليه وسلّم: "مَنْ كَانَ عِنْدَهُ فَضْلٌ ظَهْرٌ ، فليُعْذُ بِهِ عَلَى مَنْ لَا ظَهْرَ لَهُ. وَمَنْ كَانَ عِنْدَهُ فَضْلٌ زَادٍ ، فليُعْذُ بِهِ عَلَى مَنْ لَا زَادَ لَهُ." (فَدَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا دَكَرَ) حَتَّى ظَنَنَّا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِّنَّا فِي الْفَضْلِ (صححه الألباني ، بناءً على صحيح أبي داود: 1663 ، وأخرجه أبو يعلى: 1064 ، وابنُ حبان: 5419. وزاد مسلمٌ في صحيحه عبارة: "فَدَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا دَكَرَ").

Companion Abu Sa'eed al-Khudri, mAbpwh, said: While we were traveling along with the Messenger of Allah, pbpuh, a man came to him on his she camel, and began to drive her right and left (but it was too weak to go). The Messenger of Allah, pbpuh, said: "He who has surplus (extra riding animal) should give it to the one who has no (riding) animal; and he who has surplus food should give it to who has no food." (Then, he mentioned many kinds of wealth, so that) we thought that none of us had a right in any surplus property (Authenticated by Al-Albani, as a Sa'hi'h 'Hadith, based on Sa'hi'h Abu Dawood: 1663, and it was recorded by Abu Ya'ly: 1064 and Ibn 'Habban: 5419. In his Sa'hi'h 'Hadith, Muslim included the phrase "He mentioned many kinds of wealth").

180 The mentioned verse, about the everlasting possessions of Allah, is as follows:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (النَّحْلُ ، 16: 96).

Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward, according to the best of what they used to do (Al-Na'hl, 16: 96).

181 The Arabic text, the English translation, and the authentication of the 'Hadith, about charity, are as follows :

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ، رضي الله عنه ، أَنَّ رَسُولَ اللَّهِ ، صلى الله عليه وسلّم ، قَالَ: "ثَلَاثٌ أُقْسِمُ عَلَيْهِنَّ: مَا نَفَصَ مَالٌ قَطُّ مِنْ صَدَقَةٍ ، فَتَصَدَّقُوا. وَلَا عَقًّا رَجُلٌ عَنْ مَظْلَمَةٍ ظَلَمَهَا إِلَّا زَادَهُ اللَّهُ تَعَالَى بِهَا عِزًّا ، فَاعْفُوا يَزِدْكُمْ اللَّهُ عِزًّا. وَلَا فَتَحَ رَجُلٌ عَلَى نَفْسِهِ بَابَ مَسْأَلَةٍ يَسْأَلُ النَّاسَ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ" (صححه الألباني ، في صحيح الجامع: 3025 ، وأخرجه أحمد: 1674 ، والبخاري: 1032 ، وأبو يعلى: 849).

Companion Abdul Ra'hman Bin Awf, mAbpwh, said that the Messenger of Allah, pbpuh, said: "No wealth decreases by charity. So, give away charity. If a man pardons a grievance, Allah, praise to Him, gives him more power. So, pardon (each other), to gain more power from Allah. If a man opens a door of asking people (for money, while he is able to work and earn it), Allah opens a door of poverty for him" (Authenticated by Al-Albani, as a Sa'hi'h 'Hadith, in Sa'hi'h Al-Jami': 3025, and it was recorded by A'hmed: 1674, Al-Bazzar: 1032, and Abu Ya'ly: 849).

182 "Recent research showed that space (heaven) is a tight structure, full of matter and energy. It is not penetrable, except by certain gates in it." It also showed that "every heavenly body moving in space, irrelevant of its mass, is controlled by both the self-pushing powers and by gravity, which forces it to move in a curving line. This is the result of the pushing and pulling powers influencing it, and this is the description of the Holy Quran of the movement in space." For more details, see the following sources:

"From the signs of scientific miracles: Heaven in the Holy Quran," by Zaghloul Al-Najjar, published by Dar Al-Ma'rifa, Beirut, Lebanon, 4th edition, 1428 Hijriya \ 2007 AD, pages 407-409 (in Arabic).

"مِنْ آيَاتِ الْإِعْجَازِ الْعِلْمِيِّ: السَّمَاءُ فِي الْقُرْآنِ الْكَرِيمِ" ، تَأْلِيفُ زَغُولِ النَّجَّارِ ، دَارُ الْمَعْرِفَةِ ، بَيْرُوتَ ، لُبْنَانَ ، الطَّبَعَةُ الرَّابِعَةُ ، 1428 هـ \ 2007 م ، ص 407-409).

(znaggar.com) ولو فتحنا عليهم بابا من السماء فظلوا فيه يعرجون، لقالوا إنما سكرت أبصارنا بل نحن مسحورون

Travel in space is curved. The travel path bends as a result of the gravitational relationship with the sun. In addition, the light of distant stars is often bent in many directions enroute to Earth.

artificial satellite - Why does a spacecraft use a curved orbit to go to its destination, instead of traveling in a straight line? - Space Exploration Stack Exchange

183 The three renowned interpreters presented many interpretations for verse 10 of Soorat Faṭīr (Chapter 35) of the Holy Quran. Among these interpretations, they explained "good speech" as mentioning Allah, supplication to Him, and recitation of the Holy Quran. Mentioning Allah, praise to Him, is with words of exaltation (tasbeeh). These are Sub'han Allah, Al-'Hamdu Lillah, La ilaha illa Allah, and Allahu Akbar (Exalted is Allah, praise to Allah, there is no other god but Allah, and Allah is greater). These words of exaltation reach the Throne, and mention those who say them, therein, as we learn from the 'Hadeeth.

عَنْ النَّعْمَانِ بْنِ بَشِيرٍ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "الَّذِينَ يَذْكُرُونَ مِنْ جَلَالِ اللَّهِ ، مِنْ تَسْبِيحَةٍ ، وَتَحْمِيدَةٍ ، وَتَكْبِيرَةٍ ، وَتَهْلِيلَةٍ ، يَتَعَاطَفْنَ حَوْلَ الْعَرْشِ ، لَهُنَّ دَوِيُّ كَدْوِيِّ النَّحْلِ ، يُذَكَّرْنَ بِصَاحِبِهِنَّ. أَلَا يُحِبُّ أَحَدُكُمْ أَنْ لَا يَزَالَ لَهُ عِنْدَ اللَّهِ شَيْءٌ يُذَكَّرُ بِهِ؟" (صححة شعيب الأرنؤوط ، في تخريج المُسند: 18362 ، وأخرجه ابن ماجه: 3809 ، وأحمد: 18362 ، واللفظ له).

Companion Al-Nu'man Bin Basheer, mAbpwh, said that the Messenger of Allah, pbuh, said: "(For) those who mention of the glory of Allah, of Tasbeeh, Ta'hmeed, Takbeer, and Tahleel, these (words) move one after another around the Throne, buzzing like bees, mentioning the one who say them. Wouldn't any one of you like to have something that mentions him continuously near (the presence of) Allah?" (This 'Hadeeth was authenticated as Sa'hi'h by Shu'ayb Al-Arna-ut, in Takhreej Al-Musnad: 18362. It was also recorded as Sa'hi'h by Ibn Maja: 3809 and by A'hmed: 18362).

Note: Tasbeeh is saying: "Sub'han Allah" (Exalted and glorified is Allah), Ta'hmeed is saying: "Al-Hamdu Lillah" (Praise to Allah), Takbeer is saying: "Allahu Akbar" (Allah is Greater), and Tahleel is saying "La ilaha illa Allah (There is no other god but Allah).

Concerning "righteous work," it has been interpreted as good deeds, particularly the acts of worshipping Allah, praise to Him. These are the two proclamations of faith, prayers, zakat, fasting the month of Ramadhan, and the pilgrimage to the House of Allah, in Makkah, by whoever is capable of making it. So, the more agreed-upon meaning is that the righteous work of a worshipper raises his/her ascending good speech, and makes it acceptable to Allah, praise to Him.

184 The Arabic text, the English translation, and the authentication of the 'Hadith, about the ascent of the angels to their Lord, Allah, praise to Him, with reports about the deeds of people on the Earth, are as follows:

عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "يَتَعَاقَبُونَ فِيكُمْ ، مَلَائِكَةٌ بِاللَّيْلِ ، وَمَلَائِكَةٌ بِالنَّهَارِ ، وَ يَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ. ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ ، فَيَسْأَلُهُمْ ، وَهُوَ أَعْلَمُ بِهِمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يَصَلُّونَ ، وَأَتَيْنَاهُمْ وَهُمْ يَصَلُّونَ" صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 8019 ، وَعَنْ صَحِيحِ النَّسَائِيِّ: 484. وَأَخْرَجَهُ مُسْلِمٌ: 632 ، وَابْنُ خَرَّابٍ: 555 ، وَالْفَرْقِيُّ لَهُ.

Companions Abu Hurayra and Abu Sa'eed Al-Khudri said that the Messenger of Allah, pbuh, said: "(There are) angels in the daytime and angels at night, who succeed each other, and gather at the dawn (Fajr) and mid-after-noon ('Asr) prayers. Then, those who spent the night with you ascend (to their Lord). He asks them, and He knows (their answers): How did you leave my worshippers? They say: We left them praying, and (when we) came to them, they were praying" (Authenticated as a Sa'hi'h 'Hadeeth by Al-Albani, in Sa'hi'h Al-Jami': 8019, and based on Sa'hi'h Al-Nisa-i: 484. It was also recorded among Sa'hi'h 'Hadeeths of Muslim: 632, and Al-Bukhari: 555).

185 Verse 57: 3, which mentions that Allah, praise to Him, as "the First" in existence, is as follows:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (الحديد ، 57 : 3).

He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing (A-'Hadeed, 57: 3).

Verse 11: 7, which refers to the existence of "the Throne of Allah," praise to Him, before the creation of the heavens and the Earth, is as follows,:

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ (هود ، 11 : 7).

And it is He who created the heavens and the Earth in six days, and His Throne had been upon water (Hood, 11: 7).

Texts of the three 'Hadeeths, about the Chair and the Throne, can be found in the End Note, Number **122**, which is attached to the 98th Good Name of Allah, "Al-'Hayyu" (the Eternally Living).

Companion Ibn 'Abbas, mAbpwt both, said that the Messenger of Allah, pbuh said: "The Chair is where the Feet are (placed), and nobody can estimate (the size of) the Throne, except Allah, praise to Him."

In a 'Hadeeth, narrated by Companion Abdullah Bin Mas'aud, mAbpwh, we learn that: "Between the farthest (seventh) heaven and the Chair is (a distance of) five hundred years. Between the Chair and the water is the same (distance of). The Throne is above the water, and Allah is above the Throne. However (despite these distances), nothing of your deeds is hidden from Him.

In a third 'Hadith, also narrated by Ibn Mas'aud, mAbpwh, we learn that: "Between the lowest (first) heaven and the one next to (above) it, is (a distance of) five hundred years. Between every heaven and the one next to (above) it, is (a distance of) five hundred years. Between the seventh heaven and the Chair is (a distance of) five hundred years. Between the Chair and the water is (a distance of) five hundred years. The Throne is above the water, and Allah is above the Throne. However (despite these distances), nothing of your deeds is hidden from Him.

186 The word "Al-'Arsh" (the Throne) came **seven times** in the Holy Quran, in reference to mentioning that Allah, praise to Him, **established Himself on the Throne**, after he had created the heavens and the Earth. These seven times were in verses Al-A'araf, 7: 54; Yoonus, 10: 3; Al-Ra'd, 13: 2; Ta Ha, 20: 5; Al-Furqan, 25: 52; Al-Sajda, 32: 4; and Al-'Hadeed, 57: 4.

The word "Al-'Arsh" (the Throne) came **six more times** in the Holy Quran, in reference to mentioning that Allah, praise to Him, is the **Lord of the Throne** (Al-Anbiya, 21: 22; Al-Zukhruf, 43: 82), which He described as "**the great**" (Al-Tawba, 9: 129; Al-Muminoon, 23: 86; Al-Naml, 27: 26; and "**the honorable**" (Al-Muminoon, 23: 116).

187 See End Note Number **183**, which is attached to the Name of “Dthu Al-Ma’aarij,” for the text of the ‘Hadeeth about words of exaltation (tasbeeh): Sub’han Allah, Al-‘Hamdu Lillah, La ilaha illa Allah, and Allahu Akbar (Exalted is Allah, praise to Allah, there is no other god but Allah, and Allah is greater).

188 The Arabic text, the English translation, and the authentication of the ‘Hadith, about mentioning this Good Name of Allah, “Dthu Al-Jalal Wa Al-Ikram,” and invoking the greatest Name of Allah in supplication, are as follows:

عَنْ أَنَسِ بْنِ مَالِكٍ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، سَمِعَ رَجُلًا آخَرَ يَقُولُ فِي تَشَهُدِهِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ ، لَا إِلَهَ إِلَّا أَنْتَ ، وَحَدِّكَ لَا شَرِيكَ لَكَ ، الْمَنَّانُ ، يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ، يَا حَيُّ يَا قَيُّوْمُ ، إِنِّي أَسْأَلُكَ الْجَنَّةَ ، وَأَعُوذُ بِكَ مِنَ النَّارِ. فَقَالَ النَّبِيُّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، لِأَصْحَابِهِ: "تَدْرُونَ بِمِ دَعَا؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ ، لَقَدْ دَعَا اللَّهُ بِاسْمِهِ الْعَظِيمِ (وَفِي رَوَايَةٍ: الْأَعْظَمِ) ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ ، وَإِذَا سُئِلَ بِهِ أُعْطِيَ" (صَحْحَةُ الْأَلْبَانِيِّ ، فِي التَّوَسُّلِ: 31 ، وَعَنْ صَحِيحِ النَّسَائِيِّ: 1299).

Companion Anas Bin Malik, mAbpwh, said that the Messenger of Allah, pbuh, heard a man (in the masjid), saying in his Tashahud (the last part of the prayer): “O Allah, I am asking You. You are worthy of praise, there is no other god but You, alone. You have no partners, (You are) the Giver of favors, the Originator of the heavens and the Earth, the Owner of the Majesty and Honor, the Eternally Living, (and) the Sustainer of the Universe: I am asking You (an entry to) Paradise, and I seek refuge with You from the Fire.”

The Prophet, pbuh, said to his Companions: “Do you know with what he called (upon Allah)?” They said: “Allah and his Messenger are more knowledgeable (than us).” He said: “By the One Who is in control of my soul, he called on Allah with His greatest Name, to which He answers callers, and to which He gives away if He is asked” (Authenticated as a Sa’hi’h ‘Hadeeth by Al-Albani, in Al-Tawassul: 32, and in Sa’hi’h Al-Nisa-i: 1299).

189 The words of exaltation: (tasbeeh) are Sub’han Allah, Al-‘Hamdu Lillah, La ilaha illa Allah, and Allahu Akbar (Exalted is Allah, praise to Allah, there is no other god but Allah, and Allah is greater).

The Arabic text, the English translation, and the authentication of the ‘Hadith, about exalting Allah, praise to Him, at the end of prayers, with this Good Name of His, “Dthu Al-Jalal Wa Al-Ikram,” are as follows:

عَنْ أُمِّ الْمُؤْمِنِينَ ، عَائِشَةَ ، رَضِيَ اللَّهُ عَنْهَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، كَانَ إِذَا سَلَّمَ ، قَالَ: "اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمَنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ" (صَحْحَةُ الْأَلْبَانِيِّ ، عَنْ صَحِيحِ أَبِي دَاوُدَ: 1512 ، وَصَحِيحِ النَّسَائِيِّ: 1337 ، بِاخْتِلَافٍ يَسِيرٍ فِي التَّقْدِيمِ لِلْحَدِيثِ).

The Mother of Believers, ‘Aisha, mAbpwh, said that the Messenger of Allah, pbuh, used to say at the end of each prayer: “O Allah, You are the Peace, and from You is the peace. Blessed You are, the Owner of the Majesty, Honor, and Generosity” (Authenticated as a Sa’hi’h ‘Hadeeth by Al-Albani, based on Sa’hi’h Abu Dawood: 1512, and Sa’hi’h Al-Nisa-i: 1337, with few differences).

وَفِي رَوَايَةٍ أُخْرَى ، رَوَى تَوْبَانُ ، رَضِيَ اللَّهُ عَنْهُ ، وَهُوَ مَوْلَى رَسُولِ اللَّهِ ، أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، كَانَ إِذَا انصرفت من صلاته ، استغفر ثلاث مرّاتٍ ، ثُمَّ (كَانَ) يَقُولُ: "اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمَنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ" (صَحْحَةُ الْأَلْبَانِيِّ ، عَنْ صَحِيحِ ابْنِ مَاجَةَ: 765).

In another version of the 'Hadeeth, Companion Thawaban, mAbpwh, said that when the Messenger of Allah, pbuh, used to complete his prayer, he used to ask (Allah) for forgiveness three times, then he used to say: "O Allah, You are the Peace, and from You is the peace. Blessed You are, the Owner of the Majesty, Honor, and Generosity" (Authenticated as a Sa'hi'h 'Hadeeth by Al-Albani, based on Sa'hi'h Ibn Maja: 765).

190 The Arabic text, the English translation, and the authentication of the two 'Hadeeths, about the good deeds through which Allah, praise to Him, raises His worshippers in ranks and removes their wrongdoings from their records, are as follows:

عن ثوبان وأبي الدرداء ، رضي الله عنهما ، أن رسول الله ، صلى الله عليه وسلم ، قال: " عليك بكثرة السجود ، فإنك لا تسجد لله سجدة إلا رفعك الله بها درجة ، و حطَّ بها عنك خطيئة " (صححة الألباني ، في صحيح الجامع: 4050 ، والسيوطي ، في الجامع الصغير: 5484 ، ومسلم: 488 ، الذي أورد التقديم للحديث).

Companions Thawban and Abu Al-Darda, mAbpwt both, said that the Messenger of Allah, pbuh, said: "Make more prostrations, because with every prostration you make, Allah raises you one rank (higher), and removes (from your record) one wrongdoing" (Authenticated as a Sa'hi'h 'Hadeeth by Al-Albani, in Sa'hi'h Al-Jami': 4050, Al-Siyouti, in Al-Jami' Al-Sagheer: 5484, and Muslim: 488, who presented the 'Hadeeth introduction).

وعن أبي هريرة ، رضي الله عنه ، أن رسول الله ، صلى الله عليه وسلم ، قال: "ألا أدلكم على ما يمحو الله به الخطايا ويرفع به الدرجات؟" قالوا: بلى يا رسول الله. قال: "إسباغ الوضوء على المكاره ، وكثرة الخطى إلى المساجد ، وانتظار الصلاة بعد الصلاة ، فذلكم الرباط" (صححة الألباني ، في صحيح الجامع: 2618 ، وعن صحيح الترمذي: 51 ، باختلاف يسير).

Companion Abu Hurayra, mAbpwh, said that the Messenger of Allah, pbuh, said: "Do you want for me to tell you about what removes wrongdoings (from your records), and what raises (you) in ranks? (The Companions) said: Yes, O Messenger of Allah. He said:

(These are obtained by) cleaning (the external body organs) thoroughly when making wudu, going to the masajid (plural of masjid) as frequently as possible (to participate in collective prayers), and (budgeting your time by) waiting for a prayer after a prayer, and that is the firm hold" (Authenticated as a Sa'hi'h 'Hadeeth by Al-Albani, in Sa'hi'h Al-Jami': 4050, and based on Sa'hi'h Al-Tirmidhi: 51, with few differences).

191 The Arabic Names of the mentioned other Good Names of Allah, which contain meanings of the Name "Rub" (Lord), are as follows:

الرَّزَّاقُ ، الْمُقِيتُ ، الْكَرِيمُ ، ذُو الْفَضْلِ ، ذُو الطَّوْلِ ، الْوَلِيُّ ، الْمُجِيبُ ، الْحَافِظُ ، الْحَلِيمُ ، الرَّؤُوفُ ، الْوَدُودُ ، الرَّحْمَنُ ، الرَّحِيمُ ، الْعَفُوُّ ، الْعَفُورُ ، النَّوَّابُ ، رَبُّ النَّاسِ ، رَبُّ الْعَالَمِينَ.

192 The source for the mentioned statistics about the Good Name of Allah, "Rub" (Lord) is:

"Al-Mu'jam Al-Mufahras Li Al-Fadth Al-Quran Al-Kareem," by Mu'hammed Fuad Abdul Baqi. Published by Dar Al-Fikr, Cairo: Egypt, in 1406 Hijriya \ 1986 AD (the work was completed in 1364 Hijriya \ 1945 AD).

"المُعْجَمُ الْمُفَهَّرَسُ لِأَلْفَاظِ الْقُرْآنِ الْكَرِيمِ" ، تأليف محمد فؤاد عبد الباقي. دار الفكر ، القاهرة ، مصر ، 1406 هـ \ 1986 م (تَمَّ التَّأْلِيفُ وَالْمَرَاجَعَةُ النَّهَائِيَّةُ: 1364 هـ \ 1945 م).

This Good Name of Allah was mentioned **84 times** as “Rub” (Lord), without being related to a pronoun. It came as followed by qualifying words, such as “Rub Al-‘Aalameen” (Lord of the Worlds): **42** times, and “Rub Al-Samawat wa Al-Ardh” (Lord of the Heavens and the Earth): **13** times. It also came, followed by “Al-‘Arsh” (the Throne): **5** times, Moosa and Haroon (Moses and Aaron): **3** times, ancient forefathers: **3** times, the sunrise and the sunset: **twice**, and the sunrises and the sunsets: **twice**. Moreover, it was followed by each of the following **14** qualifiers: Everything, the Earth, the Seven Heavens, this House (the Ka’ba), this town (Makkah), Forgiving, Merciful, Might, Sirius, sunrises, the two sunrises, the two sunsets, the daybreak, and the people.

193 Texts of the mentioned ‘Hadeeths, about the Throne and the Chair, as well as their authentication notes, can be found in Endnote number **122**, which is attached to the Good Name of Allah, “Al-‘Hayyu” (the Eternally Living: **98**). They were also mentioned in Note number **181**, which is attached to the Good Name of Allah, “Dthu Al-‘Arsh” (Owner of the Throne: **136**).

194 See the text of the ‘Hadeeth, narrated by Companion Al-Nu‘man Bin Basheer, mAbpwh, about mentioning the glory of Allah, praise to Him, with Tasbee’h, Ta’hmeed, Tahleel, and Takbeer, in Endnote number **183**, which is attached to the Good Name of Allah, “Dthu Al-Ma’arij” (the One with Ascents: **135**).

195 Texts of the two mentioned verses, about the duty of believers to avoid any situations which may lead to disbelievers’ insults against Allah and His verses, are as follows:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ... (الْأَنْعَامُ ، 6 : 108).

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ... (النِّسَاءُ ، 4 : 140).

And do not insult those they invoke other than Allah, lest they insult Allah in enmity, without knowledge (Al-An’am, 6: 108).

And it has already come down to you in the Book that when you hear (that) the verses of Allah are denied and ridiculed (by disbelievers), do not sit with them until they enter into another conversation (Al-Nisa, 4: 140).

196 For more information about Sirius in this mentioned section, see the following source:

Andrei, Florin. 2022. “Sirius B: How to see Sirius’ companion.” Published at Earth Sky website, on March 15, 2022, at: [EarthSky | Sirius B: How to see Sirius’ companion](#)

197 For more information about Sirius in this mentioned section, see the following source:

Esa Hubble 2005. “The Dog Star, Sirius A, and its tiny companion.” Published at the Esa Hubble website, on December 13, 2005, at: <https://esahubble.org/images/heic0516a/>

198 For more information about Sirius in this mentioned section, see the following source:

Astro Backyard. “Sirius is the Brightest Star in the Sky.” Published at the Astro Backyard website, at: [Sirius | The Brightest Star in the Sky | Pictures, Facts, and Location \(astrobackyard.com\)](#)

199 For more information about Sirius in this mentioned section, see the following source:

Croswell, Ken. 2005. "The life and times of Sirius B: Sirius, the brightest star in the night sky, used to be even brighter." Published on July 27, 2005. The life and times of Sirius B | Astronomy.com

200 For more information about Sirius in this mentioned section, see the following source:

Freudenrich, Craig. "The Death of a Star: How Stars Work." The Death of a Star - How Stars Work | HowStuffWorks

Al-Kattab, 'Hussain A'hmed. 2015. "The Scientific Miracles in the Holy Quran: Verse 53: 1 (By the Star when it Falls)." (Arabic). Published at:

"وَالنَّجْمِ إِذَا هَوَىٰ": الإِعْجَازُ الْعِلْمِيُّ فِي الْقُرْآنِ الْكَرِيمِ ، تَأَلِيفُ حَسِينِ أَحْمَدِ الْكَتَّابِ ، مَوْقِعُ فُصِّلَتْ ، بِنَارِيخِ 15 يُولَيُوَا تَمُوزِ 2015.

والنجم إذا هوى، الإعجاز العلمي في القرآن الكريم – موقع فصلت لـ الإعجاز العلمي في القرآن الكريم وبالحقائق العلمية (fussilat.org)

201 The Arabic text, the English translation, and the authentication of the 'Hadeeth, about praising Allah and thanking Him for His countless favors, particularly food, are as follows:

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيَّ وَسَلَّمَ ، كَانَ إِذَا رُفِعَتْ مَائِدَتُهُ قَالَ: "الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ، الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا وَآوَانَا ، غَيْرَ مُكْفِيٍّ وَلَا مَكْفُورٍ ، وَلَا مُؤَدِّعٍ ، وَلَا مُسْتَعْنَى عَنْهُ ، رَبَّنَا" (صَحَّحَهُ الْأَلْبَانِيُّ ، فِي صَحِيحِ الْجَامِعِ: 4731 ، وَصَحِيحِ التِّرْمِذِيِّ: 3456 ، بِرِوَايَةٍ مُخْتَصِرَةٍ).

Companion Abu Umama Al-Bahili, mAbpwh, said that when the Messenger of Allah, pbuh, used to finish eating, he would say: "Abundant, good, and blessed praise be to Allah. Praise to Allah, Who provided us with the food and the shelter which we need, without looking for a return. (We ask You) our Lord to continue providing us with what we need, and we are grateful for that" (Authenticated by Al-Albani, as a Sa'hi'h 'Hadeeth, in Sa'hi'h Al-Jami': 4731, and in an abbreviated version in Sa'hi'h Al-Tirmidhi: 3456).

Note: This was more a translation of the 'Hadeeth meanings than a literal translation of words.

202 Ibn Katheer elaborated on the topic of jinn, in the first part of his book, "Al-Bidaya wal Nihaya" (The Beginning and the End).

The Arabic texts and the English translation of the mentioned verses, about the nature of the jinn, sending them guidance of Allah through His Messages and Messengers, and the punishment of the disbelievers among them, are as follows:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا سَاقَطًا هَذَا رَبِّي فَلَمَّا أَقَلَ قَالَ لَا أُحِبُّ الْأَفْلِينَ (الأنعام ، 6 : 76).

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾ وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُومِ ﴿٢٧﴾ (الجر ، 26-27).

الْجَانِّ مِنْ مَّارِجٍ مِّن نَّارٍ (الرَّحْمَنُ ، 55: 15).

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (الدَّارِيَاتُ ، 51: 56).

يَا مَعْشَرَ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَفْصَحُونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا (الْأَنْعَامُ ، 6: 130).

وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا ﴿١٤٤﴾ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥٥﴾ (الْجِنُّ ، 72: 14-15).

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِن دُونِهِمْ ۗ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۗ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾ (سَبَأٌ ، 34: 40-41).

So, when the **night covered him** (with darkness), he saw a planet. He said: "This is my lord." But when it faded away (set), he said: "I do not like those that disappear" (Al-An'am, 6: 76).

And We did certainly create the human being out of clay from an altered black mud. (26) And the **jinn** We created (them) **before** from scorching fire. (27) (Al-Hijr, 15: 26-27).

And He created the **jinn** from a smokeless flame of fire (Al-Ra'hman, 55: 15).

And I did not create the **jinn** and humans except to worship Me (Al-Dhathariyat, 51: 56).

"O company of **jinn** and humans, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?" (Al-An'am, 6: 130).

And among us are **Muslims** (in submission to Allah), **and** among us are the **deviators** (from the right path). And whoever has become a Muslim, those have sought out the right course. (14) But as for the deviators, they will be, for Hell, firewood (15) (Al-Jinn, 72: 14-15).

And (mention) the Day when He will gather them all and then say to the angels: "Were these (people) used to worship you?" (40) They will say: "Exalted are You! You, (O Allah), are our caretaker (benefactor) not them. Rather, **they used to worship the jinn**; most of them were believers in them." (41) (Saba, 34: 40-41).

203 The Arabic texts and the English translation of the mentioned verses, about the jinn touching the lower heaven and denying them any opportunity to listen to what happens in heaven, are as follows:

يَا مَعْشَرَ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا ۗ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ (الرَّحْمَنُ ، 55: 33).

يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ (الرَّحْمَنُ ، 55: 35).

وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مَلِيئَةً حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَنْ يَسْمَعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿٩﴾ (الْجِنُّ ، 72: 8-9).

وَأَنَا ظَنَنَّا أَنْ لَّنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا (الْجِنُّ ، 72: 12).

O company of **jinn** and humans, if you are able to pass beyond the regions of the heavens and the Earth, then pass. You will not pass except by authority (from Allah) (Al-Ra'hman, 55: 33).

There will be sent upon you a flame of fire and copper, and you will not (be able to) defend yourselves (Al-Ra'hman, 55: 35).

And we have touched the (lower) heaven but found it filled with powerful guards and burning flames. (8) And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame (lying) in wait for him. (9) (Al-Jinn, 72: 8-9).

And we have become certain that we will never (be able to) cause failure to Allah upon the Earth, nor can we escape Him by flight (Al-Jinn, 72: 12).

204 The Arabic texts and the English translation of the mentioned verses, about the presence of the jinn on the Earth involuntarily, to serve Sulayman (Solomon), pbuh, and as travelers, listening to recitations of the Holy Quran in Makkah, are as follows:

وَلَسَلِيمَانَ الرِّيحَ عُدُوها شَهْرًا وَرَوَاحِها شَهْرًا وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ **وَمِنَ الْجِنِّ** مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ **وَمَنْ يَزُغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ** (سَبَأًا ، 34: 12).

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ **الْجِنِّ** وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ (النَّمْلُ ، 27: 17).

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾ قَالَ عَفْرَيْتُ مِنَ **الْجِنِّ** أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ **وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ** ﴿٣٩﴾ (النَّمْلُ ، 27: 38-39).

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ (النَّمْلُ ، 27: 40).

قُلْ أُوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ **الْجِنِّ** فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرَكَ بِرَبِّنَا أَحَدًا ﴿٢﴾ (الْجِنُّ ، 72: 1-2).

And to Sulayman (Solomon), (We subjected) the wind, its morning (journey was that of) a month, and its afternoon (journey was that of) a month, and We made flow for him a spring of (liquid) copper. And among the **jinn** were those who worked for him, by the permission of his Lord. And whoever deviated among them from Our command, We will make him taste of the punishment of the Blaze (Saba, 34: 12).

And gathered for Sulayman (Solomon) his soldiers of the **jinn**, and humans, and birds; and they were (gathered) in a strict order (Al-Naml, 27: 17).

(Sulayman, Solomon) said: "O assembly (of jinn), which of you will bring me her throne before they come to me in submission?" (38) A powerful one from among the **jinn** said: "I will bring it to you before you rise from your place, and indeed, I am for this (task) strong and trustworthy." (39) (Al-Naml, 27: 38-39).

Said one who had knowledge from the Book: "I will bring it to you before your glance returns to you" (Al-Naml, 27: 40).

Say, (O Mu'hammed): "It has been revealed to me that a group of the jinn listened and said: 'Indeed, we have heard an amazing Quran. (1) It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone. (2) (Al-Jinn, 72: 1-2).

205 Just like on the Earth, there is a Sunrise and there is a Sunset on the Moon. The main difference is that other stars can be seen in the sky together with the sun, in a lunar day, because the Moon does not have an atmosphere, like the Earth does. The Moon also spins on its axis, like the Earth does, creating its month of 29 earthly days. This means that there would be about two weeks between each lunar Sunrise and Sunset, from any given spot on the Moon's globe.

[Sunrise and sunset from the moon | Space | EarthSky](#)

In 2020, NASA announced the discovery of water on the sunlit surface of the Moon. Data from the Strategic Observatory for Infrared Astronomy (SOFIA) revealed that in Clavius crater, water exists in concentrations roughly equivalent to a 12-ounce bottle of water within a cubic meter of soil across the lunar surface. The discovery showed that water could be distributed across the lunar surface, even on sunlit portions, and not confined to cold, dark areas.

[Water on the Moon | Inside & Out – Moon: NASA Science](#)

With Artemis missions, NASA will land the first woman and first person of color on the Moon, using innovative technologies to explore more of the lunar surface than ever before. We will collaborate with commercial and international partners and establish the first long-term presence on the Moon.

[NASA Artemis](#)

206 Our Sun is one of at least 100 billion stars in our galaxy, the Milky Way, which is a spiral galaxy about 100,000 light-years across. The stars are arranged in a pinwheel pattern with four major arms, and we live in one of them, about two-thirds of the way outward from the center. Our galaxy is one of the billions in the universe, each having millions, or more frequently billions, of stars of its own. Most of the stars in our galaxy are thought to host their own families of planets. Thousands of these exoplanets have been discovered so far, with thousands more candidates detected and awaiting confirmation.

[Overview | Beyond Our Solar System – NASA Solar System Exploration](#)

207 The NASA report, about the discovery of the planetary system TRAPPIST 1, can be accessed at the following link:

<https://www.nasa.gov/press-release/nasa-telescope-reveals-largest-batch-of-earth-size-habitable-zone-planets-around>

208 The Arabic text, the English translation, and the authentication of the 'Hadeeth, about trusting that Allah, praise to Him, is going to answer calls of His worshippers, are as follows:

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: "ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ ، وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٍ غَافِلٍ لَاهٍ" (حَسَنَةُ الْأَلْبَانِيِّ ، فِي صَحِيحِ الْجَامِعِ: 245 ، وَهَدَايَةِ الرَّوَاةِ: 218 ، وَعَنْ صَحِيحِ التِّرْمِذِيِّ: 3479 ، وَاللَّفْظُ لَهُ ، وَالْبَرَّارُ: 10061).

Companion Abu Hurayrah, mAbpwh, said that the Messenger of Allah, pbuh, who said: "Call on Allah, while you are certain of His answer. Know that Allah does not answer a call from an oblivious, playful heart" (Al-Albani authenticated this 'Hadeeth as 'Hasan (good), in Sa'hi'h Al-Jami': 245, and in Hidayat Al-Ruwah: 218, and based on Sa'hi'h Al-Tirmidhi: 3479, and Al-Bazzar: 10061).

209 The Arabic text, the English translation, and the authentication of the 'Hadeeth, about recitation of the last two chapters in the Holy Quran (113 and 114), are as follows:

عَنْ عُقْبَةَ بْنِ عَامِرٍ وَابْنِ عَبَّاسٍ الْجُهَنِيِّ ، رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : "أَلَا أُخْبِرُكَ بِأَفْضَلِ مَا تَعَوَّذَ بِهِ الْمُتَعَوِّذُونَ؟ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ، وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ" (صححه الألباني ، في صحيح الجامع: 2593 ، 7839 ، وفي صحيح النسائي: 5447).

Companions 'Uqba Bin 'Aamir and Ibn 'Aabis Al-Juhani, mAbpwt both, said that the Messenger of Allah, pbuh, said: "shall I not tell you of the best thing with which those who seek refuge with Allah may do so? Say: I seek refuge with the Lord of the Daybreak and say: I seek refuge with the Lord of the People" (Authenticated by Al-Albani, as a Sa'hi'h 'Hadeeth, in Sa'hi'h Al-Jami': 2593, 7839, and Sa'hi'h Al-Nysa-i: 5447).

210 The Arabic text, the English translation, and the authentication of the 'Hadeeth, about supplication before prayers, are as follows:

عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ ، وَأَبِي سَعِيدٍ الْخُدْرِيِّ ، وَابْنِ مَسْعُودٍ ، وَوَاتِلَةَ بِنِ الْأَسْفَعِ ، رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، كَانَ إِذَا اسْتَفْتَحَ الصَّلَاةَ قَالَ : "سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، وَ تَبَارَكَ اسْمُكَ ، وَ تَعَالَى جَدُّكَ ، وَ لَا إِلَهَ غَيْرُكَ" (صححه الألباني ، في صحيح الجامع: 4667 ، وصحيح ابن ماجه: 664. وأخرجه أبو داود: 776 ، والترمذي: 243 ، وابن ماجه: 806 ، واللفظ له).

The Mother of Believers, 'Aisha, Companions Abu Sa'eed Al-Khudri, Ibn Mas'ood, and Wathila Bin Al-Asqa', mAbpwt all, said that the Messenger of Allah, pbuh, used to supplicate before starting prayer, with: "O Allah, exalted You are, and praise to You. Blessed is Your Name, highest is Your greatness, and there is no other god but You" (Authenticated as a Sa'hi'h 'Hadeeth by Al-Albani, in Sa'hi'h Al-Jami': 4667, and in Sa'hi'h Ibn Maja: 664. It was also recorded as such by Abu Dawood: 776, Al-Tirmidhi: 243, and Ibn Maja: 806, which is his version).

211 The Arabic text, the English translation, and the authentication of the Quran verse, about the command of Allah, praise to Him, to believers to seek refuge with Him against the Shaytan (Satan) evil whispering, are as follows:

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ سَمِيعٌ عَلِيمٌ (الأعراف ، 7 : 200).

And if an evil suggestion comes to you from the Shaytan (Satan), then seek refuge with Allah. Indeed, He is Hearing and Knowing (Al-A'araf, 7: 200).

The Arabic text, the English translation, and the authentication of the 'Hadeeth, about the recitation of the last two chapters of the Holy Quran (113 and 114), after every prayer, are as follows:

عَنْ عُقْبَةَ بْنِ عَامِرٍ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ قَالَ : "أَمَرَنِي رَسُولُ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنْ أَقْرَأَ الْمُعَوِّذَيْنِ فِي دُبُرِ كُلِّ صَلَاةٍ" (صححه الألباني ، في هداية الرواة: 929. وأخرجه أبو داود: 1523 ، والترمذي: 2903 ، والنسائي ، في الْمُجْتَبَى: 3 \ 68 ، مع اختلافٍ يسير).

Companion 'Uqba Bin 'Aamir, mAbpwh, said: The Messenger of Allah, pbuh, commanded me to recite Al-Mu'awadhatayn (Chapters 113 and 114 of the Holy Quran) after every prayer (Authenticated as a Sa'hi'h

'Hadeeth by Al-Albani, in Hidayat Al-Ruwat: 929. It was also recorded by Abu Dawood: 1523, Al-Tirmidhi: 2903, and Al-Nisa-i, in Al-Mujtaba: 3/68, with few differences).

212 This 'Hadeeth was narrated by the Mother of the Believers, 'Aisha, mAbpwh, who said that the Messenger of Allah taught her to say that supplication (It was authenticated by Al-Albani, in Sa'hi'h Al-Jami': 1276, and based on Sa'hi'h Ibn Maja: 3116).

عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ ، رَضِيَ اللَّهُ عَنْهَا ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، عَلَّمَهَا هَذَا الدُّعَاءَ : "اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرٍ مَا سَأَلْتُكَ عَبْدُكَ وَنَبِيِّكَ ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَ بِهِ عَبْدُكَ وَنَبِيِّكَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا" (صححه الألباني ، في صحيح الجامع: 1276 ، وعن صحيح ابن ماجه: 3116 ، واللفظ له).

213 Companion Abu Hurayra, MAbpwh, said that the Messenger of Allah, pbuh, said: "O Allah, make my religion easy for me, as it is the guard of my affairs. Set my world, in which I live, right for me. Make my Hereafter, to which is my return, good for me. Make life an increase for me, in all types of good, and make death a comfort for me, from every evil" (Authenticated as a Sa'hi'h 'Hadith by Al-Albani, in Sa'hi'h Al-Jami': 1263, and was recorded in Sa'hi'h Muslim: 2720).

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ قَالَ ، كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : اللَّهُمَّ أَسْأَلُكَ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي ، وَأَسْأَلُكَ لِي دُنْيَايَ الَّتِي فِيهَا مَعَايِشِي ، وَأَسْأَلُكَ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي ، وَأَجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ ، وَأَجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ" (صححه الألباني ، في صحيح الجامع: 1263 ، وأخرجه مسلم في صحيحه: 2720).

214 There's an agreement that the American astrophysicist, Edwin Hubble, was the first to write about "the expanding universe," and how its components are separating from one-another in a huge speed, as documented in the Library of Congress publication, published at:

<https://www.loc.gov/rr/scitech/mysteries/universe.html>

Mike Wall provided an illustrated summary of the Hubble theory about the expanding universe, at:

<https://www.space.com/35459-universe-expanding-faster-hubble-constant.html>

More explanations of the Hubble Law and theory can also be found in other links, such as:

http://www.physicsoftheuniverse.com/topics_bigbang_expanding.html

<http://www.atnf.csiro.au/outreach/education/senior/cosmicengine/hubble.html>

215 "Asma ulahil 'Husna, min Kitabih wa ma Sa'h 'an Nabiyih" (The Good Names of Allah, from His Book and the Correct 'Hadith of His Prophet), by Yoosuf Al-Qaradhawi (born in 1345 H / 1926 AD), which can be accessed on many websites, such as:

يوسف القرضاوي أسماء - Free Download, Borrow, and Streaming : Internet Archive - كتاب الشيخ يوسف القرضاوي
الله الحسنی (qaradawi.github.io)

216 This sentence, which includes the Good Name of Allah, "Ilah" (God), is mentioned 29 times in the Holy Quran, in verses 2: 63, 2: 255, 3: 2, 3: 6, 3: 18, 4: 87, 6: 102, 6: 106, 7: 158, 9: 31, 9: 129, 11: 14, 13: 30, 20: 8, 20: 98, 23: 116, 27: 26, 28: 70, 28: 88, 35: 3, 39: 6, 40: 3, 40: 62, 40: 65, 44: 8, 59: 22, 59: 23, 64: 13, and 73: 9.

Here are the nine verses in which the pronoun "He" refers to other Good Names of Allah, praise to Him:

2: 163, 9: 31 (Illah, God), 6: 106 K 8: 44 K 9: 73 (Lord), 6: 3 (the Exalted in Might, the Wise), 30: 13 (the Beneficent, the Lord), 40: 65 (Al-'Hayyu), 3: 40 (the Acceptor of repentance, Severe in punishment, Owner of abundance).

217 The 'Hadeeth, narrated by 'Abdullah Bin 'Amr, mAbpwt both, about the importance of "La Ilaha Illa Huwa," was authenticated as Sa'hi'h by Al-Albani, in Sa'hi'h Al-Adab Al-Mufrad: 426. It was also recorded as such by A'hmed: 6583 (which is his version), Al-Bazzar, in Kashf Al-Astar, by Al-Haythami: 2998, and briefly by Al-'Haakim: 154, with few differences.

218 See the first chapter of this book and the valuable Arabic article by Mu'hammed Bin 'Abdullah Al-Maqshi, titled: "Al-Qawl fi ba'dh sifat illahi qal qawl fil ba'dh al-aakhir," which was published in Al-Alukah.net, on 4/2/1439 Hijriya, 12/21/2017 AD. In that article, he surveyed the interpretations, explanations, and opinions of Muslim scholars in different centuries, about the topic of the physical features of Allah, praise to Him. The article can be accessed at the following link:

<https://www.alukah.net/sharia/0/123931/#ixzz6xIGDHqLL> القول في بعض صفات الله تعالى كالقول في البعض الآخر (alukah.net)