

The Beautiful Names

INTRODUCTION

Belief in the existence of God is part of the inbuilt knowledge of man, in harmony with his most basic nature. Even before we were created in our present states, acknowledgement of this was carved into our nature.

Allāh tells us that we all were assembled before Him, prior to the creation of Ādam, in our most basic state – that of the *Rūḥ*, the Soul – and asked the question, “Am I not your Lord?”, to which all answered “You are, we testify” (Qur’ān 7:72).

Man’s story after that has often been one of arrogance and ingratitude, as he quickly became bigheaded with what he acquired and forgot that it was *given* to him. Throughout time, Prophets of God ﷺ were sent to guide people back from this apostasy to recognition of the Creator and His absoluteness. This was done through explaining His complete attributes and qualities relating to His Self and the way in which He interacts with His creation. When man is willing to (or is forced to) reflect, he finds himself overwhelmed with the knowledge that he and all that is around him are manifestations of a Supreme Power and Will.

With the passage of time, however, certain aspects of Allāh’s Being gained popularity in the minds of different people, for men have a habit of projecting images of themselves and their views onto others, resulting in an unbalanced understanding of God. For example, the Jewish tradition became characterised with only the divine qualities of justice and retribution, while Christianity was to become wholly obsessed with His traits of love, passion and mercy.

Islām, the final religion of divine guidance, preserves for man the completeness of the All-Encompassing by constantly reminding us of

all His different attributes. Very rarely does the Qur'ān speak of God's mercy, for instance, without mentioning His omnipotence and power, or His punishment without His mercy and compassion. A beautiful example of this are the āyahs, "Inform My slaves that I indeed am the Oft-Forgiving, Merciful; And that My torment will indeed be a painful torment," (15:49), and "With My punishment I visit whom I will; But my Mercy does extend to all things..." (7:156).

Allāh is absolute and so too are His qualities. While created beings may have a claim to many of these attributes, the reality of our limited selves and our properties in contrast to His infiniteness (in Being and qualities) means that the similarity ends in the names. We may have knowledge, for example, and Allāh also is the Knowing, but our knowledge is so restricted and bound by quantity, detail, time, dimension and memory that there can be no comparison with the absolute knowledge that is Allāh's. His attributes, then, have been mentioned to us merely to give us a glimpse of His limitless vastness and completeness; no mind can ever fully comprehend infinity. The bottom line in understanding the Being of Allāh is, therefore, "there is nothing like unto Him" (42:11).

Many of the qualities of Allāh ﷻ have been mentioned in the Qur'ān. Authentic Aḥādīth relate many more. The benefit of learning them and understanding them is also mentioned in the Aḥādīth:

"Allāh ﷻ has ninety-nine names, one hundred less one. Whosoever memorizes them shall enter Paradise."

(al-Bukhārī, Muslim and others)

The Qur'ān warns us "And be not like those who forgot Allāh so he made them forget their own selves!" (59:19). Creation needs to know its Maker in order to be able to really know itself. Waking up to consciousness of Him is to embark on an amazing journey of re-

discovering oneself and Creation. It is to transform even the ordinary into part of the wondrous tapestry of Allāh's power and artistry that is to be found in all things. To get an idea of this we can look at babies, who spend so long marvelling at their own hands and feet and everything else around them because they are still in the pure and unspoilt state Allāh created us all in, and so still perceptive of the splendour of His creativity.

Opening our hearts to God through the names He has given us to recognise Him is a way to restore us to that purity, and so to an intimate nearness to Him. The mere utterance of the holy name of Allāh ﷻ as an act of devotion is so full of blessings that "The Hour will not set in until it is no longer said upon the earth 'Allāh, Allāh,'" (at-Tirmidhī) for the heavens and the earth were only created to declare His glory.

"And to Allāh belong the most beautiful of Names;
Call unto Him then with these..."

(7:180)

This booklet is a very brief attempt to present before those who wish to know God, a concise guide to these most beautiful Names. They have been compiled in the light of what God has said of Himself in the Qur'ān and what His beloved Messenger, who knew Him best said of Him in the Aḥādīth. Still, it is humbling to bear in mind that Allāh is One so boundless in Self and Qualities that even the vast oceans could not do justice to Him.

"Say: 'If the ocean were ink for (writing out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord end, even if we were to replenish it with more of its like.'"

(18:109)

The Ninety-Nine Names in this work are based on the Ṣaḥīḥ Ḥadīth related by Imām at-Tirmidhī ﷺ in his *Sunan*.

اللَّهُ

1 ALLĀH ﷻ

اللَّهُ

Allāh is God's greatest name, being His *Ism adh-Dhāt*, or the Name of His Being. That is, it contains in itself everything that can be said of the Being of God – it stands for the completeness of all that He is. It therefore incorporates the attributes of all of His other names. The sum of all of this is Allāh.

The word Allāh is made up of the components *al*, the definite article in Arabic meaning *the*, and *ilāh* which means *God* or *a greater being that is the object of worship*. Allāh, then, is *the* God, in contrast to the false forms and images that people's minds have qualified for worship, since He, and He alone, is the Creator of all beings and their Maintainer, and so the only One who deserves their complete adoration. Not surprisingly, then, the word Allāh has no opposites in gender nor plural. It is incomparable in all aspects, thus this word is inseparable from the Being of Allāh ﷻ, and cannot be used for anything besides Him ﷻ. The rest of this book is ultimately but an elaboration of this one name.

In the opinion of many scholars, it is *Ism Allāh al-`Aẓam*, God's Greatest Name, which

“when He is called upon by it, He answers, and when He is asked with it, He gives.”
(at-Tirmidhī, Abū Dāwūd, al-Hākim)

الرَّحْمَنُ

2 AR-RAḤMĀN

(The Most Merciful)

الرَّحْمَنُ

From the word *rahmah* meaning mercy.

Allāh's ﷻ mercy encompasses all things. The fact that He has created

the entire world and all its resources subservient to man and at his disposal bears testimony to Allāh's ﷻ mercy. This also includes the physical bodies of each person and all other things, upon which man can place the label of possession.

Many people cannot grasp the concept of suffering, pain and evil existing with the presence of an all-merciful Lord. As disability, oppression, afflictions, suffering and pain are apparently in direct contrast to what mercy would demand, how can the Lord allow them to exist and still be Merciful?

The answer to this lies in looking at the greater picture, namely that the life of this world is a test. There would have been nothing to test if people were not to be faced with both good and bad in this world, and the choice to opt for either of the two, nor would there have been a way to differentiate the righteous from the rebellious. Nor could man have known gratitude for the good he receives had it not been for bad. It is in Paradise that the faithful are to abide eternally, enjoying only good as the complete manifestation of Allāh's mercy. Allāh is quoted as saying in a Ḥadīth Qudṣī

“You, Paradise, are my mercy; through you do I show mercy to whom I will.”

(al-Bukhārī and Muslim)

Yes there is suffering in this world, and injustice and sorrow. Yet are these anything but the results of people's actions? Does not the dying of children in the Third World of malnutrition and disease have a direct correlation to the greed and ruthlessness of the rich and opportunistic? Is the increase of rape, paedophilia and broken homes not an outcome of the spread and promotion of indecency in its society? Is the neglect and disregard of the elderly not a consequence of the materialistic, self-centred nature of society?

“Whatever misfortune befalls you, it is because of what your (own) hands have wrought, and yet much does He forgive (and not take you to task for),” (42:30)

God has made the world a place of cause and effect, and warned that upsetting the balance of rights and responsibilities (that is, privileges and duties) will have dire consequences: “and He has placed the Balance, that you do not transgress the Balance,” (55:7-8).

Every last iota of that will be accounted for on the day that has been named the Day of Reckoning. Everyone guilty of the slightest cruelty and evil will have to face the consequences of their actions and everyone who did the slightest good (including meeting God’s trials with patience and perseverance and discharging one’s duty in them) will be rewarded by a most generous King. Even the greatest affliction will be considered a blessing there, having been the means to reap unimaginable good, and that for all eternity. This cannot be appreciated by people who consider this life to be an end in itself (and, therefore, completely pointless).

الرَّحِيمِ

3 AR-RAḤĪM

(The Especially Merciful)

الرَّحِيمِ

Again from the word *rahmah* meaning mercy.

With regard to the difference between this attribute and *ar-Raḥmān*, the one before it, Ibn Kathir quotes `Īsā عليه السلام as saying, “*Ar-Raḥmān* is He whose mercy engulfs this world and the next. *Ar-Raḥīm* is He whose mercy will manifest in the Hereafter.”

The Prophet of Allāh ﷺ has said,

“Allāh has made mercy into a hundred parts, of which He kept ninety-nine parts with Himself and sent down one part onto the earth. It is through this that beings of creation show compassion to each other: the mare raises up her hoof from near her child for fear of striking it.”

(al-Bukhārī)

One narration of this Ḥadīth has it,

“...And He kept back ninety-nine parts of mercy for Himself with which to show compassion to His slaves on Judgement Day.” *(Muslim)*

Another narration goes on to say,

“Were the disbeliever to know the extent of the mercy that Allāh has, he would not despair of the Garden; and were the believer to know the extent of punishment that Allāh has, he could not feel secure of the Fire.”

(al-Bukhārī and Muslim)

Allāh’s love and mercy is most movingly demonstrated in the forgiveness which He extends towards sinners.

“Say: O my slaves who have committed excesses against their own souls! Despair not of the mercy of Allāh, truly Allāh forgives all sins, truly He alone is the Oft-Forgiving, Merciful.” (39:53)

“O man! What has seduced you from your Lord, Most Beneficent? – He Who created you and so fashioned you perfectly and gave you due proportion...” (82:6-7)

Anas ؓ related that he heard the Messenger of Allāh ﷺ say,

“Allāh the Exalted said: O son of Ādam, so long as you call upon Me and ask of Me, I shall forgive you whatever you have done, and I shall not mind. O son of Ādam, were your sins to reach the clouds of the skies and were you then to ask forgiveness of Me, I would forgive you.

O son of Ādam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring to you forgiveness nearly as great as the earth too.”

(at-Tirmidhi)

The God of the heavens and the earth is in no need of any intermediary between Himself and His servants in order to shower His creation with mercy, nor does He stand in need of anyone’s sacrifice to be able to forgive sinners. Abū Hurayrah ﷺ related that the Messenger of Allāh ﷺ said,

“When Allāh decreed the Creation He pledged himself in writing in His book which is laid down with Him: Verily, my mercy prevails over my wrath.”

(al-Bukhārī, Muslim)

He ﷺ says,

“And My mercy extends over all things; I shall ordain it for those who fear and practice charity and those who believe in Our Signs...”
(7:156)

It is these two attributes of Almighty Allāh that have been chosen especially to be mentioned at the start of every action when we say, *Bismillāhir-Raḥmānir-Raḥīm*, as if to say it is in Allāh’s mercy that we take shelter and seek succour in carrying out the task at hand.

“And the mercy of your Lord is better than all that they amass.” (43:32)

الْمَلِكُ

4 AL-MALIK

(The Absolute Monarch)

الْمَلِكُ

From the word *mulk* meaning sovereignty.

Al-Malik is the King who is independent of all things including His Creation and worshippers. To Him all are answerable and He is answerable to none. He is the King of all existence; everything that is, belongs to Him.

“Know you not that to Allāh belongs the Sovereignty of the heavens and the earth? And you have apart from Him no patron or helper.” (2:107)

Those whose hearts are blind to God’s presence throughout His Kingdom claim that God is a man-made creation dependent upon the worship and belief of man for its very notion.

To answer the first part of the allegation (i.e. God being a notion of man’s imagination), the kingdom of Allāh displays irrefutable proof of the existence of a Creator. The intricate design and harmony that is characteristic of the universe, and has been acknowledged as such by scientists and researchers alike, points to the existence of a creator (more details of this can be read in the oncoming pages).

The second part (i.e. that God is dependent on the worship and belief of man) is vain to the extreme. If any child does not know who its parents are, or does but refuses to acknowledge them, that would hardly change their relationship. Similar is the case of the existence of the Supreme, denial of His existence does not negate it. As for our worship and what it is worth, Allāh ﷻ says, “Whosoever does good does so for his own self; and whoever does evil does so against it,” (41:46).

Abū Dharr al-Ghifārī ؓ relates in a Ḥadīth from the Messenger ﷺ of that which he related from his Lord, Mighty and Magnificent, that Allāh said,

“O my slaves, were the first of you and the last of you, the men of you

and the jinn of you to be as pious as the most pious heart among you, that would not increase my kingdom in anything. O My slaves, were the first of you and the last of you, the men of you and the jinn of you to be as wicked as the most wicked heart among you, that would not decrease my kingdom in anything..." (Muslim, at-Tirmidhī, Ibn Mājah)

الْقُدُّوسُ

5 AL-QUDDŪS

(The Holy)

الْقُدُّوسُ

From the word *quds* meaning holy, sacred, pure.

Al-Quddūs is the Supreme Being who is free from all imperfections. He is the Absolute and therefore complete in His Being and so has no shortcomings or needs. He is independent of all creatures, forces and powers, as He is the Creator of them all.

Allāh ﷻ is free from all blemishes and is the essence of purity and holiness. All good and beauty and honour and reverence are His and from Him. Even the lowly and profane are His Creation; the reason that they are as such is because He has left them bereft of what He has placed in all that is holy and dignified. Therefore, while both the good and bad are from Him, the goodness of the good is from His doing, but the badness of the bad is what has not been graced with His good. The Messenger of Allāh ﷺ would say in his prayers, "All good is in Your Hands, and evil is not ascribed to You." (Muslim)

All of Creation reverberates with proclamations of His holiness and glory, both in the physical world:

"All that is in the heavens and the earth does hymn the Praises and Glory of Allah; the Sovereign, the Holy, the Exalted in Might, the Wise," (62:2)

and in the angelic realm:

“And we celebrate Your Praises and Glory extol Your Holiness...” (2:30)

“And you will see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praises to their Lord...” (39:75)

The Apostle of Allāh would say while bowing and prostrating before his Lord,

“Glorified, Holy and Pure, Lord of the angels and the soul.” (Muslim)

الْسَّلَامُ

6 AS-SALĀM

الْسَّلَامُ

(The Source of Peace; The Flawless)

From the word *salām* meaning peace, soundness, to be unimpaired and intact.

Allāh is the very source of peace, which is something that naturally comes with perfection. With Him, everything is at peace and harmony. The establishment of harmony in the entire Creation of Allāh ﷻ is derived from His Pure Self. He is peace and the source of peace.

The word *Islām* is derived from the same root. Its main meaning is submission, for to submit to one is to enter into harmony with him. One who recognises Allāh as the Sovereign of the universe and so submits to His authority enters into harmony with His Maker and, consequently, harmony with all Creation, including most importantly with himself.

This quality also signifies that Allāh is perfect, free of blemishes and absolute. He is not affected by changes of circumstances or the passage of time.

The Messenger of Allāh ﷺ would pray,
“O Allāh, You are Peace and from You is peace, blessed are You, O
Possessor of Magnificence and Honour.” (Muslim)

الْمُؤْمِنُ

7 AL-MU'MIN

الْمُؤْمِنُ

(The Possessor of Security; The Affirmer of Faith)

From the word *imān* meaning to confer *amn* i.e. protection / security;
also to affirm.

Al-Mu'min is the one who places security in the hearts of his servants,
protects those who seek refuge in Him and gives them tranquillity,
grants them inner strength and reassurance, and suffices those who
turn to Him. He is the One to whom safety and security are attributed
for He supplies that which brings them into being.

“And for those who fear Allah, He (ever) makes for them a way out (of
difficulty), and He provides for him from (sources) he never could
imagine.” (65:2-3)

This word is more commonly used to mean believer. In the context
which relates to God, the word carries the meaning of the One who
affirms and attests to the Truth, as in the verse “Allāh bears witness that
there is none worthy of worship but He...” (3:18), as well as the One
who confirms the truth of the faith that His servants place in Him and
the truth of what they believe in by not letting them down.

“And if anyone puts his trust in Allah, sufficient is (Allah) for him.”
(65:3)

الْمُهَيِّمُ

8 AL-MUHAYMIN

الْمُهَيِّمُ

(The Protector / The Over-Seer)

From the word *haymanah* meaning to watch over and nurture.

This attribute displays Allāh's ﷻ affection and the thoroughness and concern with which He looks after His Creation. He oversees the fulfilment of their needs and ensures they receive all that they need to survive for as long as He has destined for them to live. Allāh ﷻ displays His affection to His servants in a manner that far exceeds what they deserve. Seeing an anxious mother over her child, the Messenger of Allāh ﷺ once remarked, "Truly Allāh is more compassionate over His slaves than she over her child." (al-Bukhārī, Muslim, Ibn Mājah)

It is interesting to note that linguistically one of the usages of this word is to describe the way a bird protects its young by spreading its wings over them.

الْعَزِيزُ

9 AL-`AZĪZ.

(The All-Mighty)

الْعَزِيزُ

From the word *`izzah* meaning dignity; might.

Al-`Azīz means honourable, dignified and revered. It can also mean beloved and cherished. More commonly in relation to Allāh, the word means supremely mighty and powerful.

The Qur'ān shows that *al-`Azīz* as a quality of Allāh ﷻ is above any similar quality possessed by the Creation, as His qualities are absolute and limitless. His absolute might and power is unchallengeable and irrevokable, His Honour and Sanctity are inviolable and untouchable, and His being adored and revered are undeniable and irresistible.

Many times, people who disobey Allāh and live contrary to His guidance are considered smart and fashionable, and ideologies and

societies that hold the idea of submission to divine revelation in contempt are seen as powerful and progressive. This world is a respite, it is the Hereafter where Allāh's judgement is seen. Yet many believers find it difficult to practice their faith for fear of ridicule and scorn. Allāh reminds us that true and ultimate dignity belong only to Him and those who accept Him as their Lord :

“(The hypocrites) take for friends Unbelievers rather than Believers: is it honour they seek among them? Nay, all honour is with Allah.” (3:139)

“And dignity belongs to Allāh, to the Messenger and to those who believe, but the hypocrites know it not.” (63:8)

الْجَبَّارُ

10 AL-JABBĀR

(The Compeller)

الْجَبَّارُ

From the word *jabr* meaning to force, to compel.

Allāh ﷻ has through fate decreed the existence and the occurrence of all things which have passed or have yet to pass. It is His Will that triumphs over the will of all else, it is He that has compelled the forces of the heavens and the earth into submission to His Laws: the laws of nature, the laws of justice, and the laws of the equilibrium that balance the whole of Creation.

Allāh ﷻ states in the Qur'ān, “And they plan and Allāh plans; And Allāh is the best of planners,” (8:30), and, “And you cannot (even) will, but as Allāh wills, Lord of all the worlds,” (81:29).

الْمُتَكَبِّرِ

11 AL-MUTAKABBIR

الْمُتَكَبِّرِ

(The Justly Proud)

From the word *takabbur* meaning to be proud, to be exalted, from the root *kibr* meaning greatness.

The entire existing world is the direct creation of Allāh ﷻ. He has placed the different powers and properties that things possess inside them. He has also created and placed in man the intellect and the ability to make, change and harness these things to a certain extent.

Man has been given the ability to harness all the things which Allāh ﷻ has created for His disposal. This is the limit of what man can do. Man cannot create a new creature nor place a new property in anything. This is beyond man's power.

Thus whatever man can achieve, none of it is independently formed by him, only forged, so he cannot ever become creator however much he may feel he has now begun to "play god". Since all that man can achieve has been specifically allowed by Allāh ﷻ, man may feel happy and accomplished at his achievements but he still has no right to be proud. Pride only befits Him who is truly Majestic, who has created everything. The powers that Allāh has bestowed on the various beings in the Creation, remain only so long as Allāh decrees and allows.

The Prophet ﷺ relates from Allāh that He, Mighty and Majestic, said, "Pride is My cloak and greatness My robe, and he who competes with Me in respect of either of them I shall cast into the Fire."

(Abū Dāwūd, Ibn Mājah)

الْخَالِقُ

12 AL-KHĀLIQ

(The Creator)

الْخَالِقُ

From the word *khalq* meaning to create, to make.

As has been mentioned, Allāh ﷻ is the one who has created everything and has placed into everything the qualities that can be utilized. Also with this absolute quality comes that of being Creator and never created. This is a quality of Allāh ﷻ alone.

A question that ancient Greek philosophers were fond of posing to confuse the people of monotheistic faith is, can God create another god?

This question was very easily put to rest by the theologians who pointed out that God is the Creator who Himself is not created, and the First who was proceeded by none and had no beginning. Any other being after Him will by necessity have to be created and cannot be first, and so cannot be a god.

The theory of the “big bang” is also answered by this attribute. Actually, this is not even a theory that disproves God; it merely places Him a little further back in the chain of events, for even if we were to accept the theory of the big bang, we are still left with the question: what caused this enormous explosion to occur in the first place? Where did its colossal energy come from? Where did the elements that exploded come from? Answer: *al-Khāliq*, the Creator who Himself is uncreated.

Without accepting this there is no explanation whatsoever for matter as matter is the effect, so the existence of matter (which is a fact, especially for Materialists) must entail the existence of its cause,

namely: Allāh. All the big bang theory succeeds in doing is to push God so far back in the picture as to effectively push Him out of the picture in the minds of those who want to not believe in Him. True to the proverb, out of sight, out of mind.

الْبَارِيُّ

13 AL-BĀRĪ

(The Originator)

الْبَارِيُّ

From the word *bar'* meaning to create.

Very similar to the preceding quality, the word *al-Bārī* is used more to emphasise the fact that Allāh ﷻ has created everything without there being an example to follow. This attribute exemplifies His divine attribute of being perfect in everything.

Also within this attribute of His is the fact that Allāh ﷻ needs to exert no effort whatsoever in bringing anything into existence. As Allāh ﷻ states, "His command when He intends a thing is only to say to it 'Be!' and it becomes," (36:82).

الْمُصَوِّرُ

14 AL-MUṢAWWIR

(The Fashioner)

الْمُصَوِّرُ

From the word *taṣwīr* meaning, to shape, to fashion.

Modern science and research are witness to the flawless design and perfect construction of the entire universe and all that is within it.

From the way different animals and plants have been created to the way Allāh has shaped all of the components that make up individual beings; from the great mountains like pegs and the celestial bodies

‘swimming’ in orbit, to the tiniest of sub-atomic particles and microscopic life-forms; the masterful skill of Allāh’s ﷻ artistry of the universe, and the coherence with which He bound together all of the physical world are exclaimed through this Name and Quality.

Advocates of the theory of evolution would have us believe that this perfect order and design that abounds all around us and within us are merely the result of random events, of haphazard happenings without the intervention of any intelligent power.

The ludicrousness of this can be compared to supposing that a book written masterfully in an attractive, literary style with rich dialogue could be the result of an accidental ink spillage over paper in a blowing wind that turned the leafs of paper and caused droplets of ink to trickle, or that a beautiful painting depicting an intricate landscape caught in the afternoon sun could have been the product of different coloured paint spilling onto a canvas.

The obvious order and design in the perfect formation of each letter and its precise positioning to construct actual words, sentences and paragraphs – not to mention to form a complex yet logical storyline – and the order and design apparent in every stroke of paint on the canvas to create a complete and coherent picture made up of individual details, – these facts can leave no-one in doubt that they have to have been the product of an intelligent and skilled creator.

What then of a vast universe made up of innumerable galaxies, some consisting of trillions of stars, stars with their own entourage of planets and moons around them, the environment on our planet alone, made it suitable for life, the diverse life forms that share it with us, each one made up of organs and limbs, each one a veritable chemical factory in itself, each one made of millions of individual cells, each cell

made of perfectly formed components? Is it even conceivable that all this simultaneously just fell together completely randomly?

“Do they not travel through the land, so that they have hearts (and minds) with which to understand and ears with which to hear? For truly it is not (their) eyes that are blind, but blind are the hearts which are in (their) breasts.” (22:46)

الْغَفَّارُ

15 AL-GHAFFĀR

(The Oft-Forgiving)

الْغَفَّارُ

From the word *ghufrān* meaning to forgive.

Of the nature of a loving and compassionate Lord is that He is clement and forgiving. He ﷻ did not create man to be flawless, indeed to err is part of man’s very nature, but rather to choose Him and turn towards Him when besieged by evil (and, inevitably, tainted by it) and not to stay down when one has fallen. Allāh Himself says of His righteous slaves,

“And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allāh to mind, and seek forgiveness for their sins, – and who can forgive sins except Allāh? – and they are not obstinate in persisting knowingly in (the wrong) that they have done; these are those whose reward is forgiveness from their Lord, and Gardens beneath which rivers flow, dwelling therein forever: and how excellent a recompense for those who work (for Allāh)!” (3:135-6)

How much Allāh loves to forgive can be seen from this Ḥadīth of the Messenger of Allāh ﷺ,

“By Him in whose Hand lies my soul, were you people to not sin, Allāh would surely have taken you away and replaced you with a people who do sin and then seek Allāh’s forgiveness, that He could forgive them.” *(Muslim)*

He forgives every sin of His servant when he turns to Him sincerely and remorsefully, and He exhorts His servants to take shelter in His mercy and forgiveness, as He says,
“O My slaves, you sin by night and by day, and I forgive all sins, so seek forgiveness of me and I shall forgive you.” *(Muslim)*

He restores hope to those who have lost it drowning in sin that all they must do is turn around to find Him again:
“And surely I am He that forgives again and again to those who repent, believe, do righteousness, and so take the course of guidance.” (20:82)

Out of His benevolence, Allāh ﷻ searches for the slightest reason to forgive – even when forgiveness has not formally been sought – (any but the ultimate sin of disbelief), such as through the doing of righteousness:
“Truly, good deeds remove evil ones; that is a reminder for the mindful.” (11:114)

The following Aḥādith beautifully illustrate this:

The Messenger of Allāh ﷺ said,

“A man from among those who were before you was called to account. Nothing in the way of good was found for him except that he used to have dealings with people and, being well-to-do, he would order his servants to let off the man in difficulties (from repaying his debt). Allāh said, ‘We are worthier than you of that. Let him off.’” *(Muslim)*

The Messenger of Allāh ﷺ related,

“A man sinned greatly against himself, and when death came to him he charged his sons, saying, ‘When I have died, burn me, then crush me and scatter (my ashes) into the sea, for, by Allāh, if my Lord takes possession of me, He will punish me in a manner in which He has punished no one else.’ So they did that to him. Then He (Almighty Allāh) said to the earth, ‘Produce what you have taken,’ –and there he was! And He said to him, ‘What induced you to do what you did?’ He said, ‘Fear of You, O my Lord,’ and because of that He forgave him.”

Az-Zuhri, a narrator of this Ḥadīth, related this Ḥadīth after it: “A woman went to Hell for a cat that she had tied up: neither did she feed it nor did she let it go to eat from the vermin of the earth until it died of hunger.” Thereafter, az-Zuhri said, “That is so no man should become complacent, and no man should become despondent.” (Muslim)

16 AL-QAHHĀR

(The Subduing One)

الْقَهَّارُ
الْقَهَّارُ

From the word *qahr* meaning to subdue, to overpower.

This attribute of Allāh ﷻ highlights His power of keeping all His creation in total subordination to His will. None can resist His might; all are subdued before His will.

The whole of Creation has to follow the laws that He has subjected it to: physical, chemical, biological and otherwise. The cycles of the four seasons, the responses of the plant and animal kingdom to them, the stages of birth, growth and development, then frailty and deterioration that all living things are subject to and powerless to prevent – these and all the other conditions that rule over us demonstrate how completely we, and everything around us, are in submission before Allāh.

It is only in the very limited arena of actions and deeds that we have been given free choice. Outside that even the most avowed atheist obeys Allāh's laws.

“And to Allāh bow in prostration all creatures in the heavens and the earth – with goodwill or in spite of themselves – as so do (even) their shadows in the mornings and evenings.” (13:15)

الْوَهَّابُ

17 AL-WAHHĀB

الْوَهَّابُ

(The Giving)

From the word *hibah* meaning, to give, to gift.

Allāh ﷻ is the giver of all things, from the things that we take for granted, e.g. physical limbs and ability, to things that we perpetually seek, e.g. good fortune and opportunity.

Many Muslims may wonder why Allāh ﷻ does not bestow the good things of this world most bountifully on the Muslims and help them all the time.

Allāh ﷻ has stated clearly that this world and its bounties mean nothing to Him, and so their abundance does not reflect closeness to Allāh ﷻ and His pleasure. If the world had had any value in His eyes things would have been different, as the Messenger of Allāh ﷺ says, “If this world had been equal to a mosquito’s wing in the sight of Allāh, He would not have given a disbeliever even a sip of water to drink from it.”

(at-Tirmidhī, al-Ḥākim)

Since the life of this world is not worth even that, we see that anyone can acquire it. In fact,

“And were it not that (all) men might become one (disbelieving)

people, we would have made for everyone that disbelieves in the Most Gracious roofs of silver for their houses and (silver) stairways on which they ascend, and (silver) doors to their houses and thrones (of silver) on which to recline, and adornments of gold. And all of this would have been nothing but conveniences of the present life: and the Hereafter in the sight of your Lord is for the Righteous.” (43:33-5)

So the temporary acquisition of worldly things means nothing. What really matters is how much a person has of what really matters: faith. “Truly Allāh gives the (material things of the) world to one He loves and one He does not love, but He does not give the religion (*Dīn, Īmān*, or faith) except to the one He loves.” (al-Hākim, Aḥmad)

As for Allāh’s aid and victory, that He has promised the believers – that comes with a condition: that they are true to the claim that they have made of faith:

“So do not lose heart and do not despair: for you shall prevail, if you are indeed believers.” (3:139)

“And surely We have written in the Psalms after the Message that the earth shall be inherited by My slaves, the righteous.” (21:105)

الرَّزَّاقُ

18 AR-RAZZĀQ

(The Sustainer)

الرَّزَّاقُ

From the word *rizq* meaning to provide, to sustain.

Ar-Razzāq means the One Who provides all sustenance to all creatures. This attribute displays an awesome quality of creating power as He creates every creature in perfect balance and then nurtures it with perfect nourishment.

The Qur'ān says:

“There is no moving creature on the earth but its sustenance is upon Allāh: He knows the time and place of its definite abode and its temporary deposit: all is in a Clear Record.” (11:6)

Being the Sustainer means maintaining everything that Creation is in need of, not just food and drink. The air that we breathe, the warmth of the Sun that we receive; intelligence, talents and skills, knowledge, family, friends, love – everything that we have ever had and all that we will ever possess is provided for by Allāh alone, without any contribution from anyone else. Allāh says,
“And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; But We only send down thereof in due and ascertainable measures.” (15:21)

This is why shirk, or ascribing partners to Allāh, is so tremendous a sin, for it is to not only *deny* the One through whose benevolence and grace we have received all that has ever come our way and allowed our continued existence, but to give credit for it all to someone or something that had nothing to do with it.

الْفَاتِحُ

19 AL-FATTĀḤ

(The Opener)

الْفَاتِحُ

From the word *fath* meaning to open; to conquer; to deliver.

Allāh ﷻ is the Opener Who alone provides His creation with opportunity and ease, and removes from them affliction; only He can provide a way out of difficulty and distress.

“Whatever mercy Allāh extends to mankind none can withhold, and whatever He withholds none can send forth thereafter; and He is the

Exalted in Power, Full of Wisdom.” (35:2)

He is also the Conqueror who alone grants victory against foes and adversity and before whom no opponent can hold ground, the One who makes the ultimate distinction between the victorious and the defeated, as the Apostle of Allāh, Shu`ayb عليه السلام prayed when he was threatened by his people, “Our Lord! Decide You between us and our people in truth, for You are the best to decide.” (7:89)

الْعَلِيمُ

20 AL-`ALĪM

(The Omniscient)

الْعَلِيمُ

From the word *`ilm* meaning to know.

Allāh is the possessor of absolute knowledge. His knowledge is not restricted by the limitations of time, space, quantity, dimension or memory. Every single thing that happens at every instant of time is known fully by Allāh ﷻ. He alone is the Knower of the hidden and the apparent.

“With Him are the treasures of the Unseen, none knows these but He. He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge, nor a grain in the darkness (or depths) of the earth or anything fresh or dry (i.e. its state being alive or dead) but is inscribed in a Clear Record.” (6:59)

This is Allāh’s Eternal Law according to which everything seen or unseen is ordered and regulated. Everything in Creation is subject to His knowledge and law. The fresh and the withered, the living and the lifeless – nothing is outside the plan of His creation. And being absolute in knowledge, He knows all that ever was, all that is, and all that will ever be. Furthermore, He knows all the possibilities that will never be

and the conditions that were required for them to occur. His knowledge does not increase with the occurrence of an event; He knew before the very first thing that He created everything about His creation as well as all the potential and possibilities regarding them.

Allāh ﷻ knows what deeds are performed by each individual, whether in the open or in total privacy. As Luqmān ؑ told his son,
“O my son! If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allāh will bring it forth...” (31:16)

Even man’s most private thoughts are under His unhindered view:
“It is We who have created man, and We know what his soul whispers to him; and We are nearer to him than his jugular vein.” (50:16)

Just because a good deed may not be rewarded in this world or an evil deed goes unpunished, is not to say that it has been forgotten. Allāh’s ﷻ knowledge is flawless and complete. He chooses when to punish when to grant respite, and when to punish as He sees fit.
“And nor is hidden from your Lord (so much as) the weight of an atom on the earth or in heaven, nor is there anything less than that nor greater except is in a Clear Record.” (10:61)

For a discussion on Fate see attribute no. 32.

الْقَابِضُ

21 AL-QĀBID

(The Seizer)

الْقَابِضُ

From the word *qabḍ* meaning to grasp; to withhold.

Allāh is the One who has the whole of Creation in His grip; He has full control and authority over every being, every heartbeat, every situation.

“...There is not a moving creature but He has grasp of its fore-lock...”
(11:56)

He is also the One who can withhold provision, physical or otherwise, from any person or thing without any fear of reprisal. (See attribute no. 22 below.)

“And Allāh withholds and extends, and to Him is the return (of all).”
(2:245)

الْبَاسِطُ

22 AL-BĀSĪṬ

(The Extender)

الْبَاسِطُ

From the word *baṣṭ* meaning to open, to extend, to expand.

This attribute is in contrast to *al-Qābiḍ* (the One who withholds). In the same manner in which Allāh ﷻ withholds His favours from some, He also extends them to others.

Both the two attributes, *al-Qābiḍ* and *al-Bāsiṭ*, apply to Him simultaneously, showing that it is not beyond Allāh ﷻ to do opposites at the same time. For example, He is the One Who takes the souls of people at the time of death and the One Who places souls in humans during their conception. He in the same way gives abundantly to some and He withholds from others.

This is the reason we see people who are very rich and people who are very poor, people who are very knowledgeable and people who are very ignorant, and people with faith and people without faith, to test us, one with the other.

“See how We have made some to excel others; but verily the Hereafter is more diverse in rank and gradation, and more in preference.”
(17:21)

It is His wisdom that alms and payments should be taken from the rich and given to the poor, that those without knowledge should seek from those who have knowledge, and that those blessed with faith should be guides for those that are not. He also provides means to those who have no resources. Allāh ﷻ can provide from sources which are not ordinarily considered to be revenues of sustenance.

“Allāh expands provision for whom He wills, and constricts (it for others); and they rejoice in (the gain of) the immediate life, but the immediate life compared to the Hereafter is but passing enjoyment.” (13:26)

الْخَافِضُ

23 AL-KHĀFID

(The Abaser)

الْخَافِضُ

From the word *khafid* meaning to lower, to humble.

Allāh ﷻ is the One who subdues and brings the high and mighty down. The Prophet ﷺ has said, “It is binding upon Allāh that nothing of this world will be exalted but that He will abase it.” (al-Bukhārī)

The fall of great empires, the crumbling of vast powers, the ruin of the rich and unconquerable, the debasing of the lofty and influential – it is Allāh who brings this all about, for there is no power nor might but through Him, the Exalted, the Mighty. This is not exclusive to the wicked; Allāh may debase one in worldly status and possession to secure for him that which is even better – the high ranks of the Hereafter:

“That Home of the Hereafter We shall give to those who intend not high-handedness in the earth or mischief; and the final outcome is for the righteous.” (28:83)

الرَّافِعُ

24 AR-RĀFI`

(The Exalter)

الرَّافِعُ

From the word *raf`* meaning, to exalt, to elevate.

Allāh is the One who brings high the low, who confers strength to the weak, who makes influential the insignificant. The Messenger of Allāh ﷺ has said, “Whoever humbles himself for Allāh, Allāh brings him high.”

(*al-Bayhaqī in Shu`ab al-Īmān, Aḥmad*)

As material or worldly abasement is not exclusive to the wicked, the elevation of this world is not reserved only for the good. Many a time the rebellious are made to excel and ascend to great heights in order to make their ultimate fall all the more devastating:

“But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, when they became exuberant with what they had been given, of a sudden We grasped them, and lo! they were plunged in despair!” (6:44)

الْمُعِزُّ

25 AL-MU`IZZ

(The Honourer)

الْمُعِزُّ

From the word *i`zāz* meaning to honour, to dignify.

This attribute is similar to that of *ar-Rāfi`*, but with the emphasis on honour, respect and dignity. Again, Allāh ﷻ bestows these as either favours or tests upon His servants. Ultimate dignity, though, does only belong to those who belong to Allāh:

“But honour belongs to Allāh and His Messenger, and to the Believers, but the hypocrites know not.” (63:8)

الْمُذِلُّ

26 AL-MUDHILL

(The Humiliator)

الْمُذِلُّ

From the word *idhlāl* meaning to dishonour, to humiliate.

This attribute is similar to that of *al-Khāfiḍ*, but with the emphasis on stripping away honour and dignity and casting into dishonour and disgrace. Again, Allāh ﷻ bestows these as either punishments or tests upon His servants. The ultimate disgrace is for the rejecters of Truth; “Their eyes lowered (in gloom), humiliation covering them all over! That is the Day of which they had been promised!” (70:44)

السَّمِيعُ

27 AS-SAMĪ`

(The All-Hearing)

السَّمِيعُ

From the word *sam`* meaning to hear, to listen.

This quality further elucidates the attribute of Allāh’s ﷻ being *al-`Alim* (the Omniscient). The way that Allāh ﷻ knows about all that transpires, He hears even the slightest of sounds and vibrations. Man’s hearing is fixed within a very limited range of frequencies, dependent on receiving sound waves, and restricted to listening to one or two things at a time. Allāh’s ﷻ complete hearing has no limitation in the range of sounds it can receive, nor is it fixed to a particular point, nor is it overwhelmed by a multitude of sounds. He hears without the mediation of sound waves.

Allāh ﷻ hears the praise of all those who praise Him and rewards them. He hears the prayers of those who pray to Him and He answers them. Allāh ﷻ also hears those who speak evil and profanity and punishes for it.

الْبَصِيرُ

28 AL-BAŞİR

(The All Seeing)

الْبَصِيرُ

From the word *başārah* meaning to see; or *başīrah*, to understand.

Similar to the quality of *as-Samī`*, this quality is complementary to Allāh's ﷻ attribute of being *al-`Alīm* (the Omniscient).

Man sees and God sees, but man's sight is restricted to the limitations of range, direction, size, dependence on light and absence of obstacles. Allāh's seeing, on the other hand, at the same instance beholds the whole of existence, penetrating the tiniest particle to the greatest body. Furthermore, as well as being able to see what is physical, Allāh's ﷻ attribute of being *al-Başīr* is also inclusive of His perception of the non-physical, e.g. thoughts, feelings, etc. Allāh ﷻ is the One who sees all, be it visible or invisible to us, without restraints and dependence on light.

الْحَكْمُ

29 AL-ḤAKAM

(The Judge, The Authority)

الْحَكْمُ

From the word *ḥukm* meaning to rule, to judge, to arbitrate.

Al-Ḥakam means the Judge whose judgement is passed, the Arbitrator whose wisdom cannot be disputed, the One who decrees and whose decree cannot be revoked. "To Him belongs the Decree and unto Him will you all be returned." (28:88)

Allāh's ﷻ all-encompassing knowledge and power are displayed in the systematic way the whole of Creation runs according to His law. How many billions of happenings and transactions occur within the

Creation at every instant? Allāh ﷻ is the perfect Judge of it all, regulating each and every detail of each and every incident. Even within the limited sphere of man's free will, it is ultimately Allāh's decree that will pass: "And be patient until Allāh passes judgement; and He is the Best of Judges." (10:109)

The truth behind the claims of all those who profess faith in Allāh becomes apparent in their readiness to accept Allāh as the ultimate Authority, and this is precisely what submission (*Islām*) is. "What, should I seek a judge other than Allāh, when it is He who has sent down to you the Book expounded?" (6:114)

الْعَدْلُ

30 AL-`ADL

(The Just)

الْعَدْلُ

`Adl itself means to be fair, to be just; to weigh.

Allāh is the One from whom the principle of justice emanates. He commands mankind to establish justice and deal justly with all matters relating to this life.

Abū Dharr al-Ghifārī ؓ relates in a Ḥadīth from the Messenger ﷺ of that which he related from his Lord, Mighty and Magnificent, that Allāh said,

"O my servants, I have forbidden oppression for Myself and I have made it forbidden amongst you, so do not oppress one another."

(Muslim, at-Tirmidhī, Ibn Mājah)

The world often appears to be full of injustices and oppression. People commit wrongs which go by unpunished. The Just Allāh only tolerates this in order to allow man the chance of a fair test; the Day of Judgement has been so named because it is then that all wrongs will be made right.

“And We shall set up Scales of Justice for the Day of Resurrection so that no soul will be wronged in the least; even if there be the weight of a mustard seed, We will bring it forward (for reckoning): and sufficient are We for taking account.” (21:47)

It is through His justice that Allāh punishes evildoers and brings transgressors to account; it is with His mercy and benevolence that He forgives and spares. His bounties are so numerous and our devotions so meagre in comparison that judged by Allāh’s justice none can attain salvation. “And were Allāh to punish men according to what they deserve, not a single living creature would He leave on the back of the earth...” (35:45)

The Messenger ﷺ once said, “There is none that will be called to give account but will be destroyed.”

ʿĀ’ishah ؓ said to this, “O Messenger of Allāh, has Allāh the Exalted not said, ‘Then he who is given his Record (of deeds) in his right hand, soon will his account be taken by an easy reckoning,’ (84:7-8)?”

The Apostle of Allāh ﷺ replied, “That is the mere presentation (of deeds); there is none that will be interrogated in his reckoning on the Day of Judgement but will be punished.” *(al-Bukhārī, Muslim)*

He ﷺ once said to his companions, “There is none among you that can be saved by his actions.”

“Not even you, O Messenger of Allāh?” they asked.

“Not even I,” he replied, “unless Allāh enshrouds me with benevolence from Him and mercy.” *(al-Bukhārī, Muslim)*

اللَّطِيفُ

31 AL-LAṬĪF

(The Gentle)

اللَّطِيفُ

From the word *luṭf* meaning to be fine, subtle; to be kind, gentle.

It has been said that Laṭīf, as a name of God, is as difficult to define in words as the idea it seeks to represent is difficult to grasp in our minds, which, one may presume, can be expected of a word which in its most basic portrayal means fine and subtle. Allāh is subtle, discrete and fine. So pure and quintessential is He as to be far beyond the reach of human perception, physically as well as intellectually.

His fineness and brilliance cannot be seen by mortal eyes. The intricacies of His absolute and infinite power are beyond the comprehension of the mortal mind. Yet He encompasses the minutest detail of the finest of things, even those that are invisible to all else, like vision itself. "Vision cannot grasp Him, and He grasps (even) vision, and He is the infinitely Subtle, fully Aware." (6:103)

Thus our minds and thoughts are open to Allāh; He knows the most hidden thoughts and secrets. "Hide your word or say it out loud; Truly, He has full knowledge of the secrets of hearts. Should He Who has created not then know? And He understands the finest mysteries, well-Aware." (67:14)

Allāh is gentle and tender to people. He looks after them even though they may not be aware of it. "Gracious is Allāh to His slaves, He gives sustenance to whom He pleases," (42:19).

Many a time, His kindness comes in subtle ways; ways people may not discern or foresee. Yūsuf عليه السلام had this to say when Allāh turned his misfortunes to happiness and honour: "Truly my Lord is kind and gracious to whom He wishes..." (12:100) Please refer also to attributes no.'s 2 & 3.

الْخَبِيرُ

32 AL-KHABĪR

(The All-Aware)

الْخَبِيرُ

From the word *khubr* meaning to know, to be aware.

Please refer to attribute no. 20, *al-`Alim* (the Omniscient), for a discussion on Allāh's knowledge.

The matter of fate and predestination is one that many people have difficulty in coming to terms with. In reality, neither can this nor any of Allāh's attributes be comprehended fully by the human mind as man's intellect is limited in capacity, and the limited cannot understand the infinite.

However, briefly put, since Allāh's knowledge is complete and not bound by time or space, He had complete knowledge of every being and all that it would do even before its creation. This is what He put down in the Clear Record:

"No occurrence takes place in the heavens or in your own selves but is in a Record before We bring it into existence; truly that is a simple matter for Allāh." (57:22)

(See also āyahs 6:59 & 10:61 under attribute no. 20.) This is then exactly what each creature goes on to do of its own accord. His writing all this down was not to dictate what Creation had to do, but an expression of the totality of His knowledge: after all, the past, present and future are all equal in His knowledge.

A likeness of Fate is as if you were to listen to a recording with a friend who has already heard it before. If the friend interjects and informs you of what the speaker is about to say, and the speaker then goes on to repeat those exact words, you would never think that the friend had forced the speaker to say those words; he was simply stating what he knew the speaker was to say of his own accord from before.

In the completeness of Allāh's knowledge, He knew exactly how long

each creature was to live, what it was to consume, how many breaths it was to breathe, even how much air it was to displace in the tiniest of its movements and how much energy it would need to perform it, and decreed all this for it accordingly to enable it to happen. There is, after all, no power or might except through Allāh, the Exalted in Might, the Magnificent.

الْحَلِيمُ

33 AL-ḤALĪM

الْحَلِيمُ

(The Clement and Forbearing)

From the word *ḥilm* meaning to tolerate, to show clemency.

This quality of Allāh ﷻ explains His system of consequence and retribution. Despite having the power and justification to take a person to task instantly upon a wrongdoing, He does not visit sinners with His punishment immediately but gives them ample opportunity instead to repent.

Allāh ﷻ witnesses His servants disobeying Him, and despite seeing the violation of His commands, anger does not rouse Him and rage does not overtake Him. He is not one who is prompted by haste and recklessness to take swift vengeance, even though He has unlimited power to do so, but those who have any goodness inside them He grants respite to, so that they may seek His forgiveness, and He delays the punishment of the wicked until they make their own case conclusive against themselves.

“And were Allāh to punish men for what they have earned, not a single living creature would He spare on the back of the earth: But He gives them respite until a stated time; when that time then comes (then will they come to know:) for verily Allāh had ever been Watchful over His slaves.” (35:45)

الْعَظِيمُ

34 AL-`AZĪM

(The Great)

الْعَظِيمُ

From the word *`azmah* meaning greatness, magnificence, power.

The reality of Allāh's being is too great to be grasped by the human mind. He is infinitely greater than His creation. Therefore, all that can be contemplated by Creation regarding Him is anything but Him, for the Infinite cannot be conceptualised by the finite. The Verse of the Throne demonstrates beautifully His magnificence:

“Allāh, there is no god but He, the Living, Self-subsisting. No slumber can seize Him nor sleep. His are all things in the heavens and the earth. Who is there that can intercede in His presence except as He permits? He knows what appears before or after (or behind) them (His creatures). Nor shall they compass anything of His knowledge except as He wills. His Throne does extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them, and He is the Most High, the Supreme.” (2:255)

“So glorify the Name of your Lord, the Supreme.” (56:96)

الْغَفُورُ

35 AL-GHAFŪR

(The Most-Forgiving)

الْغَفُورُ

From the word *ghufrān* meaning to forgive.

This attribute is extremely similar to attribute no. 15, *al-Ghaffār*, denoting as they both do the quality of Allāh ﷻ to forgive. The

difference between them is that *al-Ghaffār* means He who forgives again and again, while *al-Ghafūr* means the One Who forgives totally.

The significance of this is that unlike man, when Allāh ﷻ forgives a person, He does not let the offence or offender cloud or affect His decisions on future events. Thus His forgiveness is total.

“Say: O my slaves who have committed excesses against their own souls! Despair not of the mercy of Allāh, truly Allāh forgives all sins, truly He alone is the Most-Forgiving, Merciful.” (39:53)

Please refer also to attribute no. 15, *al-Ghaffār*.

الشُّكْرُ

36 ASH-SHAKŪR

(The Appreciative)

الشُّكْرُ

From the word *shukr* meaning to be grateful, to appreciate.

This attribute is a blessing for Allāh’s ﷻ pious servants, as it displays that Allāh ﷻ accepts His servants’ actions and appreciates them, no matter how small the good action may be. So generous is He towards His servants’ goodwill that He does not merely reward like for like but far exceeds what His servants deserve. The only condition is that the good action must be performed sincerely for Him.

“Whosoever performs good shall have ten times its worth, while he that does evil shall be recompensed only to its extent, and they shall not be wronged.” (6:160)

In fact, the graciousness of Allāh is so vast that even intending to do good is rewarded:

“Allāh has written the good deeds and the bad ones. Then He explained it (thus): he who intended a good deed but did not do it,

Allāh records it with Himself as a full good deed, but if he intends it and does it, Allāh records it with Himself as ten good deeds to seven hundred times, to many (more) times over. And if he intended a bad deed but did not do it (due to the fear of Allāh), Allāh writes it down with Himself as a full good deed, but if he intends it and does it, Allāh writes it down as a single bad deed.” *(al-Bukhārī, Muslim)*

This also exemplifies Allāh’s ﷻ indiscriminate attitude towards His creation. Allāh ﷻ looks at the sincerity of the individual servant and his capability and multiplies reward accordingly. The servant of Allāh should, then, show gratitude to Allāh’s generosity by appreciating every opportunity to please Him.

“Do not belittle a single good deed, even if it be to meet your brother with a smiling face.” *(Muslim)*

الْعَلِيُّ

37 AL-`ALIYY

(The Sublime)

الْعَلِيُّ

From the word `uluww meaning to be exalted, to be high.

While not confined to time and space, and thus occupying neither, Allāh is the High in grandeur and majesty, above all blemishes and flaws.

Allāh in His perfection and completeness transcends Creation and all that can be comprehended by Creation. None of the limitations and restrictions to which Creation is subjected apply to Him.

“Glorified is He and Exalted, Magnificently High above all (the blasphemies) that they utter!” (17:43)

The bottom line in dealing with the Being of Allāh is, therefore, “there is nothing like unto Him” (42:11). Since we only have our phenomenal

or perceptual experience to relate to things, people often make the mistake of projecting images of themselves onto God, unable to think of Him without the restrictions that apply to us. While we can never comprehend the Being of Allāh, we most certainly do know what He is not, that is not in any way like Creation.

There has been some confusion in how to understand statements about Allāh in certain verses of the Qur'ān and Sayings of the Messenger ﷺ known as the *mutashābihāt*, or unclear and equivocal statements, such as Allāh's being "established on the Throne" (7:54), creating the heavens "with Hands" (51:47), keeping those He protects under His "Eye" (20:39), etc.

Some have insisted that these be taken literally, while others have contended that they are allegorical or symbolic. The Qur'ān, however, makes very clear what the attitude of believers ought to be with regards to such verses, compared to the course of action the perverse take: "And (of the Book) other (verses) are of ambiguous meaning. Then, as for those in whose hearts is crookedness, they follow up that which is unclear of it seeking (to create) discord, and searching for its interpretation, while none knows its true meaning except Allāh. And those who are firmly grounded in knowledge say: 'We believe in it; all of it is from our Lord.'" (3:7)

So the approach of those of faith towards verses and aḥādīth related to the Being of Allāh whose apparent meanings are obviously not physically applicable to Him whom "there is none comparable to" (112:4), is to say, "It is from our Lord and so must be true in the sense that He meant it when He said it," without delving into them or attempting to interpret them for "none knows its true meaning except Allāh" (3:7).

Claiming that these statements are literal is as much an interpretation of them, or a designation of their meaning, as to say they actually mean this or that. The Muslims traditionally would simply say, “We believe in Allāh as He is, with all of His Names and attributes.” When Imām Mālik was asked about Allāh’s establishing Himself on the Throne, *al-Istiwā’ `alal-`Arsh*, he replied, “The *Istiwā’* is known [because the Qur’ān has mentioned it]; its ‘how’ [that is, its nature] is not known [or in another version, not comprehensible]; believing in it is obligatory; asking after it is a (reprehensible) innovation.”

(as-Suyūṭī in ad-Durr al-Manthūr, Fatāwā Ibn Taymiyyah, Ḥāshiyah as-Sindi)

The meaning of elevated in this word contains the element of perfection of self, acquired without the help or effort of others. This highlights the dignity and independence of Allāh ﷻ from His creation. “Glorify the Name of your Lord, Most High.” (87:1)

الْكَبِيرُ

38 AL-KABĪR

(The Most Great)

الْكَبِيرُ

From the word *kibr* meaning greatness, magnificence.

Allāh’s is the only Being that is really great. Everything else, every power, every force, every might derives its power from Him; nothing else of its own self possesses any intrinsic value:

“That is because Allāh, alone, is the True, and because whatever else they invoke beside Him is falsehood, and because Allāh, alone, is the High, the Great.” (31:30)

The Apostle of Allāh ﷺ said that the words, ‘*There is no power nor might except through Allāh,*’ are “a treasure from the treasures of Paradise.”

(al-Bukhārī, Muslim)

Please refer also to attributes no.'s 4, 9, 10 & 11, *al-Malik*, *al-`Aziz*, *al-Jabbār* and *al-Mutakabbir*.

الْحَفِيظُ

39 AL-ḤAFĪZ

(The Protector)

الْحَفِيظُ

From the word *Hifz* meaning to guard, to protect, to preserve.

Allāh is the Guardian of the universe. He systematically preserves all that He has created. From the minute matter which is too small to be studied through microscopes to the greatest of celestial bodies, from all things living and inanimate on all scales and magnitudes, it is Allāh who not only created them all but who continues to maintain and preserve them as long as they are to remain in existence. Existence itself is dependent on Him.

“Truly Allāh holds back the heavens and the earth from ceasing to be; and if they were to cease, none would be able to sustain them after Him. Surely, He was ever Forbearing, Oft-Forgiving.” (35:41)

It is also Allāh who grants security to His creatures from what would destroy them or harm them. The eyelashes that adorn our eyes, the layers of atmosphere that surround our planet, the white blood cells that isolate and kill bacteria and other dangerous cells – whichever way we turn, outside of ourselves or within, we can only be humbled by the vast and intricate mechanisms put in place to ensure our safety. And these are just the ones we can see; Allāh tells us of some of the others:

“For (every person) are there angels in succession, before and behind him: they guard him by the Command of Allāh...” (13:11)

Allāh is, then, the only One in whom protection can be justifiably sought from every adversary and fear.

“Is there any other who answers the distressed soul when it calls out to Him, and who relieves suffering, and who makes you (mankind) inheritors of the earth? Can there be any god besides Allāh? Little is it that you pay heed!” (27:62)

No, indeed, there cannot, “for Allāh is the best to protect, and He is the most Merciful of those who show mercy.” (12:64)

The Messenger of Allāh ﷺ advised one of his most beloved companions, “Be mindful of Allāh and Allāh will protect you; be mindful of Allāh and you will find Him before you.” *(at-Tirmidhi)*

الْمُقِيتُ

40 AL-MUQĪT

(The Nourisher)

الْمُقِيتُ

From the word *iqātah* meaning to nourish, to feed.

Allāh ﷻ feeds and nurtures the whole of Creation, providing the means for strength and diverse abilities to all His creatures, as well as healing from every form of sickness and disease.

“And He blessed (the earth) and measured therein its forms of nourishment in four Days equally for all who seek (sustenance).” (41:10)

To Allāh we owe the satisfaction of all needs, while He is free of need. “And He feeds but is not fed.” (6:14)

Having recognised this, it is only becoming of a servant to turn to Him for all needs, as He Himself exhorts:

“O My slaves, all of you are hungry but for the one that I have fed, so ask me for food and I shall feed you.” *(Muslim)*

الْحَسِيبُ

41 AL-ḤASĪB

(The Reckoner)

الْحَسِيبُ

From the word *ḥusbān* meaning to calculate, to take account of; also from *ḥasb* meaning to suffice, to be sufficient.

Allāh is He whose knowledge is so complete that He has total comprehension of all things (see attribute no. 20, *al-`Alim*). The Messenger of Allāh ﷺ heard a Bedouin say in his prayers, “O You who knows the weight of the mountains and the volume of the oceans, the number of drops of the rains and the number of leaves of the trees, the number of all that the darkness of night engulfs and the light of day illuminates; no sky conceals from Him any other sky, nor does any earth hide from His gaze any other earth, neither does any ocean conceal what is in its depths, nor does any mountain hide what is in its core...” The Messenger of Allāh ﷺ presented the man with a gift for the beautiful way in which he had praised his Lord. (aṭ-Ṭabarāni in *al-Awsaṭ*)

No atom is set into motion or becomes still, nor is a breath disturbed or becomes quietened except with His knowledge – “and enough are We to take account.” (21:47)

Every action that man performs, every word that he utters, every thought that crosses his mind – Allāh is a witness to the slightest detail and He records it thoroughly to present before man for the ultimate reckoning.

“Truly to Us is their return, then truly upon Us is their reckoning.” (88:25-26)

The absolute thoroughness of this accounting will be to the total astonishment of man when it will be said to him, “Read your (own)

record; sufficient is your soul this day to make an account against you.” (17:14) Those disobedient to their Lord will exclaim, “‘Oh, woe to us! What sort of book is this that leaves nothing small or great but has enumerated it!’ And they will find all that they had done present, and your Lord shall wrong none.” (18:49)

Al-Hasīb also means the Sufficient, He who takes account of all things and satisfies the needs of all Creation. He alone proves true in discharging the trust reposed in Him. Anything else that man depends on will surely one day fail him and let him down.

Ibn `Abbās ؓ said, “‘Sufficient for us is Allāh, and a great Disposer of Affairs is He!’ These are the words that Ibrāhīm ؑ said when he was thrown into the fire, and they are the words Muḥammad ﷺ said when it was said, “‘Verily the people have gathered against you, so fear them!’ But it (only) increased them in faith, and they said, ‘Sufficient for us is Allāh, and a great Disposer of Affairs is He!’” (al-Bukhārī)

42 AL-JALĪL

الْجَلِيلُ

(The Magnificent)

الْجَلِيلُ

From the word *jalāl* meaning to be majestic, to be magnificent.

Allāh is majestic and splendid. To Him is due all honour and devotion. This attribute on one hand expresses His purity from all blemishes and faults, and on the other it conveys the splendour and magnificence of Allāh’s Being.

The following incident is an example of how spectacularly formidable the majesty of Allāh is:

“When Moses came to the place appointed by Us and his Lord addressed him, he said: ‘O my Lord! Show (Yourself) to me, that I may

look upon You.’ Allah said: ‘By no means can you see Me, but look upon the mountain; if it abides in its place, then shall you see Me.’ Then when his Lord manifested His glory on the Mount, He made it as dust, and Moses fell down unconscious. When he recovered his senses he said: ‘Glory be to You! I turn to You in repentance, and I am the first of the believers.’” (7:143)

الكَرِيمُ

43 AL-KARĪM

(The Noble)

الكَرِيمُ

From the word *karam* meaning to be noble, to be generous.

Allāh is the Honourable and every facet of His Being is enshrouded with nobility. He is Bounteous when giving, Clement when disobeyed, Magnanimous when sought forgiveness from, Mighty when sought refuge in, Faithful with all that is entrusted to Him, Fair when judging, Patient with the weak and greatly Appreciative of any amount of goodness, however small.

His favours are showered on all,— the just and the unjust, the deserving and the undeserving. “Each do We succour, these (the good) and those (the unworthy) from the bounty of your Lord; and your Lord’s bounty is withheld from none.” (17:20)

It is this Allāh that man in his blindness and heedlessness turns away from, yet so Magnanimous is He that even then He draws him near: “O man, what has seduced you from your most Bounteous Lord?” (82:6)

See also attributes no. 2 & 3, *ar-Raḥmān* and *ar-Raḥīm*, for a discussion of Allāh’s mercy.

إِلَهِكَ تِسْعَةً وَتِسْعِينَ اسْمًا
مِائَةً إِلَّا وَاحِدَةً ،
مَنْ أَحْسَنَهُمْ جَلَّ الْجَنَّةُ

“Allāh ﷻ has ninety-nine names, one hundred less one.
Whosoever memorizes them shall enter Paradise.”

(al-Bukhārī, Muslim and others)

(This list is narrated by Imām Tirmidhi)

اللَّهُ الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِيُّ الْمُصَوِّرُ
الْغَفَّارُ الْقَهَّارُ الْوَهَّابُ الرَّزَّاقُ الْفَتَّاحُ الْعَلِيمُ الْقَابِضُ الْبَاسِطُ
الْخَافِضُ الرَّافِعُ الْمَعِزُّ الْمَذِلُّ السَّمِيعُ الْبَصِيرُ الْحَكَمُ الْعَدْلُ
اللطيفُ الْخَبِيرُ الْحَلِيمُ الْعَظِيمُ الْغَفُورُ الشَّكُورُ الْعَلِيُّ الْكَبِيرُ
الْحَفِيفُ الْمُقِيتُ الْحَسِيبُ الْجَلِيلُ الْكَرِيمُ الرَّقِيبُ الْمُجِيبُ
الْوَاسِعُ الْحَكِيمُ الْوَدُودُ الْمَجِيدُ الْبَاعِثُ الشَّهِيدُ الْحَقُّ الْوَكِيلُ
الْقَوِيُّ الْمَتِينُ الْوَلِيُّ الْحَمِيدُ الْمُحْصِي الْمُبْدِي الْمُعِيدُ
الْمُحْيِي الْمُمِيتُ الْحَيُّ الْقَيُّومُ الْوَاحِدُ الْوَاحِدُ الصَّمَدُ
الْقَادِرُ الْمُقْتَدِرُ الْمُقَدِّمُ الْمُؤَخِّرُ الْأَوَّلُ الْآخِرُ الظَّاهِرُ الْبَاطِنُ
الْوَالِي الْمَتَعَالِ الْبَرُّ التَّوَّابُ الْمُنْتَقِمُ الْعَفُوفُ الرَّؤُوفُ
مَالِكُ الْمَلِكِ ذُو الْجَلَالِ وَالْإِكْرَامِ الْمُقْسِطُ الْجَامِعُ الْغَنِيُّ
الْمُغْنِي الْمَانِعُ الضَّارُّ النَّافِعُ النُّورُ الْهَادِي الْبَدِيعُ الْبَاقِي
الْوَارِثُ الرَّشِيدُ الصَّبُورُ

الرَّقِيبُ

44 AR-RAQĪB

(The Watcher)

الرَّقِيبُ

From the word *riqābah* meaning to be watchful, to be observant; to await.

“But when You took me up, You were the Watcher over them; and You are a Witness to all things.” (5:117)

He is a Guardian defending the Law of Creation, and protecting the weak and innocent. The continued existence of the whole of the universe depends on His careful watch. Allāh’s providence is ever vigilant; there is nothing hidden or unknown to Him. “He knows what comes into the earth and what comes out therefrom, and what comes down from heaven and what goes up into it, and He is with you wherever you are. Allāh sees well all that you do.” (57:4) (See also attributes no. 20, 28 and 32 on *al-`Alim*, *al-Baṣīr* and *al-Khabīr*.)

This quality also conveys a meaning of patiently waiting. His knowledge so complete and His wisdom so flawless, Allāh has no need to be hasty or impatient. He allows man the freedom to do as he wills; in the greater scheme of Creation only goodness triumphs. Allāh ﷻ through His wisdom and knowledge does not mete out immediate reward or retribution (see also attribute no. 33, *al-Ḥalīm*.)

الْمُجِيبُ

45 AL-MUJĪB

(The Respondent)

الْمُجِيبُ

From the word *ijābah* meaning to answer, to respond to; to accept, to grant.

Allāh is He who “answers the distressed soul, and removes suffering” (27:62), who loves being asked as His servants loathe it. While people dislike being asked for things, the Messenger of Allāh ﷺ said, “Allāh is angry with him who does not ask of Him.” *(al-Hākīm, at-Tirmidhī)*

He Himself announces, “And when My slaves ask you concerning Me, I am indeed Close: I answer the prayer of the petitioner when he calls unto Me...” (2:186)

The Messenger of Allāh ﷺ advised that a person turn to his Lord with every need of his, “even his shoe-lace, if it breaks.” *(Ibn Hibbān, Ahmad)*

He ﷺ also said, “Truly your Lord is bashful, generous. He feels ashamed before His servant when he raises his hands before Him to turn them away empty.” *(Ibn Hibbān, Abū Dāwūd, at-Tirmidhī)*

Yet many people ask why their supplications (ad`iyah) are often not answered. Some important factors regarding the acceptance of prayers are:

- The livelihood of the supplicant should be Ḥalāl (lawful). The Prophet ﷺ spoke of a dishevelled, dusty traveller who spreads out his hands in prayer, but “his food is unlawful, his drink unlawful, his clothing unlawful and he has been nourished from the unlawful,— how then is his prayer to be answered?” *(Muslim, at-Tirmidhī)*
- The prayer should not be for anything sinful or unjust. *(Muslim, at-Tirmidhī)*
- The supplicant should not be hasty in expecting the prayer to be answered immediately and as asked for, but should trust that Allāh will deal with the matter as He knows to be best for His servant. *(Muslim)*

- To pray with sincerity and earnest devotion, “for truly Allāh does not accept the prayer of a distracted, inattentive heart.”

(al-Hākim, at-Tirmidhī)

If the above principles are adhered to, the servant will have his prayer answered through Allāh’s mercy. However, this does not always mean that one gets exactly what he asked for; many times prayers are more correctly answered by giving the supplicant what he needs, not what he wants.

“Never does a believer make a prayer... but Allāh gives him one of three things: either He grants him his prayer directly, or He removes from him (impending) evil of similar proportions, or He stores for him in the Hereafter reward of equal measure.”

(al-Hākim, Aḥmad)

One prayer however is never rejected, regardless of its supplicant being a Muslim or not. The Messenger of Allāh ﷺ said, “Fear the prayer of the oppressed one, for truly there exists between it and Allāh no veil.”

(al-Bukhārī, Muslim)

He ﷺ also said that Allāh swears, “By My Honour I will surely help you, even if after some time.”

(Ibn Hibbān, Ibn Mājah)

Allāh loves to hear His servants calling Him. According to one Ḥadīth, Allāh announces every night, “Is there any who asks that he may be given? Is there any that supplicates that his prayers may be answered? Is there any to seek forgiveness that he may be forgiven?”

(Muslim)

“And your Lord says, Call unto Me, I shall answer you...” (40:60)

الْوَاسِعُ

46 AL-WĀSĪ`

(The Vast)

الْوَاسِعُ

From the word *wus`ah* meaning to be ample, to be great, to encompass.

Allāh ﷻ is Himself infinite and limitless, and so too are His attributes and powers vast without end. His knowledge, His Strength, His Mercy, His Magnificence – each of these are seas with no shore.

“And if all the trees on earth were pens and the ocean (ink) with seven oceans behind it to add to its supply (to write therewith the Words of Allāh) yet would the Words of Allāh not be exhausted: Truly Allāh is Exalted in power, Full of Wisdom.” (31:27)

Allāh’s treasures and the reservoirs of His supplies also have no end. “Nothing is there but with Us are its treasures...” (15:21)

The Apostle of Allāh ﷺ said that Allāh ﷻ said, “O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and then to ask Me, and were I to give everyone what He requested, that would not decrease what I have any more than a needle decreases the sea if dipped into it.” (Muslim)

الْحَكِيمُ

47 AL-HAKĪM

(The Wise)

الْحَكِيمُ

From the word *hikmah* meaning wisdom, sagacity; from *hukm* meaning to judge, to decree.

Wisdom is a deep, thorough understanding and the ability to make a penetrating judgement. This, the pure essence of knowledge, is Allāh’s. His designs in nature and life are impeccable; His actions are full of purpose; His words are full of meaning. Nothing that He does, says or decrees is in vain or futile, whether man comprehends it

or not. “And We have not created the heaven and the earth and all that is between them in play!” (21:16)

Men often question Allāh’s wisdom when faced with seemingly unsurmountable difficulty or afflicted with loss. They forget, however, that the wisdom behind the life of this world is that it is a test, a trial, to see who demonstrates himself as worthy of true life, the life of the Hereafter, by striving towards good in his particular set of circumstances, his worldly life. In the Hereafter shall people be returned back to their Maker, and the truth behind the great riddles of this life, and the falseness of its deceptions, will be made clear to all then.

“And had Allāh willed He would have made you (but) a single people [i.e. all the same] (but His Plan is) to test you in what he has given you: so race each other in all forms of good. To Allāh is the return of you all; then will He inform you of the truth wherein you used to differ.” (5:51)

The examples of the great men and women of Allāh in dealing with the greatest hardships and trial, and the deliverance and tremendous favour that they received in return from Allāh, have been mentioned to us to instil faith in Allāh’s grace, and “as a reminder for those who adore (God).” (21:84)

الْوَدُودِ

48 AL-WADŪD

(The Loving)

الْوَدُودِ

From the word *mawaddah* meaning to love, to have affection for.

Allāh ﷻ says of Himself in the Glorious Qur’ān, “And He is the Oft-Forgiving, Loving.” (85:14)

It is with love that Allāh ﷻ has created His creatures, and with love that He provided them with everything that they need. It was out of love that He placed love in the hearts of parents towards their young, even among wild animals, so that His creatures would be cared for and looked after with tenderness and affection. It is only because of His love that Creation has the capacity to love. As He is the Loving so is He the Source of all love.

Because of His love for His creatures does Allāh so greatly appreciate any amount of kindness shown even to an animal:

“As a dog was walking around a well almost dying of thirst, a prostitute from the Israelites saw it. She took off her slipper and using it as a utensil gave the dog water to drink. Allāh forgave her because of that.”

(al-Bukhārī, Muslim)

And because of His love, He is angered by cruelty, even to an animal:

“A woman went to Hell for a cat that she had tied up: neither did she feed it nor did she let it go to eat from the vermin of the earth until it died of hunger.”

(al-Bukhārī, Muslim)

Out of His love, Allāh sent to every people and every age a messenger from Himself, pleading with them to see right from wrong and to save themselves from the doom that awaits evil and oppression. Those that respond and strive to live in harmony with the Will of their Maker earn His exclusive love:

“Verily on those who believe and do good works will the most Merciful bestow love.” (19:96)

“Say: If You love Allāh, follow me; Allāh will love you...” (3:31)

This love between Allāh and His faithful servants is a two-way matter: “He loves them and they love Him.” (5:54) The more a servant increases his acts of devotion to his Maker, the more he earns of

this love, until he reaches the esteemed position of becoming among the elect Friends of Allāh:

“Hear well! The Friends of Allāh, no fear shall be upon them, nor will they grieve; (they are) those who believed and constantly guarded (against His displeasure). For them are glad tidings in the life of the Present and in the Hereafter: no change can there be in the Words of Allāh. This, indeed, is the supreme Felicity!” (10:62-64)

Out of His love, Allāh ﷻ often visits his servants, especially the sinful, with afflictions in this world “before the greatest punishment (befalls them) that they may yet return (to Him through repentance).” (32:21)

His righteous servants are also faced with hardship in this temporary life, but in order to raise their ranks in the eternal life vastly more than they would ever themselves have been able to attain, and this is also from His love.

الْمَجِيدُ

49 AL-MAJĪD

(The Glorious)

الْمَجِيدُ

From the word *majd* meaning to be glorious, illustrious, to be exalted.

Another comprehensive attribute that covers the essence of several others, *al-Majīd* signifies Allāh’s possession of perfect honour and nobility. He is not only Noble in Himself and all His affairs, He is Gloriously Beautiful and Excellent, and so too is what He does.

Allāh is more glorious than the morning sun as it rises in breathtaking splendour and a dazzling array of colours, more beautiful than the crops that are stirred to life by rain as they dance in the breeze, glistening in the sunshine. The first laughter of life, the first blossom of

spring – these and all that is beautiful and majestic take their glory from the glory of Allāh, the Illustrious and Majestic.

This quality also encompasses generosity, for it befits He who is Noble and Glorious to be Magnanimous in dealing with those who are humble. Believers repeat this name daily when sending salutations upon Allāh’s messenger, “Truly You are Worthy of Praises, Glorious.”

الْبَاعِثُ

50 AL-BĀ`ITH

(The Resurrector)

الْبَاعِثُ

From the word *ba`th* meaning to send forth, to revive, to resurrect.

Allāh ﷻ is the Master of the Day of Resurrection. He is the One who will recreate everything after having destroyed it and will make it absolutely identical to how it was created the first time. Effortlessly will Allāh reproduce the unique intricacies of even man’s finger prints; “Does man think that We cannot assemble his bones? Nay, We are able to put together in perfect order the tips of his fingers!” (75:3-4)

This attribute is very similar to His attribute *al-Khāliq*, the Creator, in that Allāh ﷻ will destroy everything on the Last Day in such a manner that not even a trace will remain. After the complete annihilation of all created things He will recreate everything for a second time. And this will not be at all difficult for Allāh: “Is not He who created the heavens and the earth able to create the like of them? Yes indeed! For He is the Supreme Creator, Magnificent of knowledge!” (36:81) See also attribute no. 60, *al-Mu`īd*.

The mysterious phenomenon of sleep is another form of death. It is only by the will of Allāh that we regain consciousness when we wake

up. "It is He who takes your souls by night, and He knows all that you have done by day; then He raises you up again..." (6:60)

الشَّهِيدُ

51 ASH-SHAHĪD

(The Witness)

الشَّهِيدُ

From the word *shahādah* meaning to witness, to see; to be present. Allāh is the Witness over every thought, word or deed that proceeds from each of His creatures at every moment in time. He is never absent from any time or place or happening: "Never is there a secret consultation among three, but He makes the fourth among them,– nor between five but He makes the sixth,– nor between less than that nor more but He is with them wheresoever they may be..." (58:7)

Indeed, even the secret deliberations that take place within our hearts are under His scrutiny: "And know that Allāh knows what is in your (very) souls, so beware of Him..." (2:235)

Allāh ensures that no record is ever lost. Everything is preserved for the final accounting: "So truly shall We recount for them their whole story with knowledge, and never were We absent." (7:7)

الْحَقُّ

52 AL-ḤAQQ

(The Truth)

الْحَقُّ

Ḥaqq means to be true, to be established.

Allāh ﷻ is the only and ultimate Truth. His existence and being do not have to be proven as they are definite. We exist, as does the universe around us: that is proof enough. "That is because Allāh alone is

the Truth, and because whatever else they call upon (be it other beings, nature, or nothing) besides Him is falsehood..." (31:30)

Since He is the Truth, anything else that man hopes in, prays to, aspires towards, or serves, is falsehood. "Such is Allāh, your Lord, the True. What remains then after Truth except error?" (10:32)

All His doings attest to this attribute: It is He who created the heavens and the earth in truth." (6:73)

And since He is True, so too is His Word. Because of the absolute purity of His self there can be no possibility of anything false emanating from Him, for that would be a blemish on His self and that is not possible for the Absolute. "And Allāh speaks the truth, and He shows the (true) Way." (33:4)

الْوَكِيلُ

53 AL-WAKĪL

(The Trustee)

الْوَكِيلُ

From the word *wakl* meaning to entrust, to assign to dispose of something.

Allāh is the trustee of the affairs of those who place their trust in Him. And those that do place their trust in Him place their trust in One who is ever Faithful and never fails: "And put your trust in Him who lives and dies not." (25:58)

They are relieved of their burdens, reassured in the certainty that their affairs are in the Hands of One who will take care of them and ensure that ultimately they will prosper, and so they are freed of anxiety. They can take peace in saying, "Sufficient for us is Allāh and an excellent

Disposer of affairs is He, an excellent Patron and an excellent Helper.”
(3:173)

The Messenger of Allāh taught us to say before we go to sleep,
“O Allāh, I have surrendered my soul to You, and I have turned my face
towards You, and I have turned over my affairs to You, and I have
placed my back [one’s most vulnerable part] in Your shelter, (all this)
out of fear of, and longing towards You. There is no shelter or refuge
from You but with You. I brought faith in Your Book that You revealed,
and in Your Messenger whom You sent.” *(al-Bukhārī, Muslim)*

الْقَوِيُّ

54 AL-QAWIYY

(The Strong)

الْقَوِيُّ

From the word *quwwah* meaning to be strong, to have power.

This quality of Allāh ﷻ highlights not only His strength, but also His ability to do all that He wills. He has no limitations in any form (neither is the enormity of any task an issue for Him, nor is magnitude of numbers). The Source of all power and might, everything that is strong derives its strength from Him.

He subdues the greatest forces. The mightiest, most fierce raging winds, the most gigantic boulders and mountains, the most powerful, crashing waves, the hottest and most devastating infernos – all are at His command and all depend on Him for their strength – indeed, for their very existence. “And thunder extols His glory and praises Him and so do the angels out of awe of Him: He flings the clapping thunderbolts and strikes with them whom He wills. And yet they stubbornly argue about Allāh, while He is Mighty of power!” (13:13)

“And He said to it (the sky) and the earth, ‘Come you, willingly or unwillingly!’ They said, ‘We come in obedience.’” (41:11)

A question that ancient Greek philosophers liked to ask before and modern-day atheists today is whether God can create something so big and heavy that even He cannot lift it Himself, the implication being that either He is able to and so can be over-powered, or is not and so is unable.

The question, however, is flawed as it is based on the assumption that Allāh ﷻ does things physically, making the mistake of projecting the limitations of the created onto the Creator. Allāh merely has to will something to be for it to happen or come into existence. “His command, when He intends a thing, is to say ‘Be’, – and it is!” (36:82) And obviously the weight and size of a thing has no bearing on willing it to happen, or willing something to happen to it. Weight, therefore, means nothing to Him and has no relevance to His ability to lift a thing. The question thus makes as much sense as asking whether you can think of something so big that it prevents you from being able to get up because of the weight of the enormous thought in your head(?!).

الْمَتِينُ

55 AL-MATĪN

(The Invincible)

الْمَتِينُ

From the word *matānah* meaning to be firm, to be solid.

This quality of Allāh ﷻ not only emphasises His being *al-Qawiyy*, the Strong (attribute 54), but also the fact that He is thoroughly resilient, unflinching to change and constant, and is therefore utterly reliable. His power is steadfast. It is the same today as it was yesterday, and will remain so forever. Change does not apply to Him, nor to His Word: “The Word changes not before Me,” (50:29); His creation: “There is

no changing Allāh's creation," (30:30); or to His Law: "And you will never find any change in the ways of Allāh," (35:43).

However much 'times' change, and so the outward forms of man's situation, Allāh's will for him is always the same:

"And I have not created men and jinn except that they should (know and so) worship Me. No sustenance do I seek from them, nor that they feed Me: Truly, Allāh Himself is the Supreme Provider (for all beings), Lord of Power, forever Steadfast!" (51:56-58)

As is His promise for those who are faithful to Him:

"But those who feared their Lord, it is for them that mansions raised one above another have been built, beneath which rivers flow: (thus fulfilling) the promise of Allāh; Never does Allāh fail to keep (His) promise." (39:20)

And His treatment of those who refuse to serve Him is similarly unchanging:

"And those who reject Our Signs, We shall gradually ruin them in ways they perceive not; and I will grant them respite: truly, My scheme is exceedingly firm and unwavering!" (7:182)

الْوَالِيُّ

56 AL-WALIYY

(The Patron)

الْوَالِيُّ

From the word *wilāyah* meaning to be near to; to be a friend, to look after.

Allāh ﷻ is the Guardian and Custodian of those who turn to Him; "And He befriends the righteous." (7:196) He guides them from wherever they may be and whatever their plight to goodness and security away

from evil and doom. "Allāh is the Guardian of those who believe: He leads them forth from the depths of darkness to light." (2:257)

Indeed, Allāh is the only Guardian and Protector Creation has. He looks after and maintains all creatures and the systems by which they live, breathe, feed and procreate, and protects them from harm and destruction through their appointed times. He looks after His creation with tenderness and care and is near to them. He knows their pains and hurt and alleviates them; He heals their wounds and soothes their sorrows. "Know you not that to Allāh belongs the dominion of the heavens and the earth? And you have not besides Allāh any patron or helper." (2:107)

So those who reject Allāh and close themselves to His nearness deny themselves the protection of the only Power that can be of avail.

"If Allāh helps you, there is none that can overcome you; but if He should forsake you, who is there then that can help you after Him? In Allāh, then, let the believers put their trust." (3:160)

The Prophet of Allāh ﷺ would often ask in prayer, "O Allāh, befriend me among those whom You have befriended." (at-Tirmidhī, Ibn Mājah)

الْحَمِيدُ

57 AL-ḤAMĪD

الْحَمِيدُ

(The Praiseworthy)

From the word *ḥamd* meaning to praise, to extol.

Allāh ﷻ is Worthy of all praise because He is the owner of the attributes of goodness. As He is complete and absolute in Himself, so too are His attributes. While Creation is praised for certain good features like beauty, strength and knowledge, these are all limited in themselves

and loaned to them by Him. Only Allāh's attributes are absolute and His own.

Everything beautiful and good that has ever earned the admiration of others has received that beauty and goodness from Him. Everything beloved in life, including life itself, is from Him. Whenever anything good or beautiful has been applauded then, the compliment is actually Allāh's, the Bestower of good and beauty. He, therefore, is in reality the only One truly worthy of praise, and all praise, always.

"He is Allāh, there is no god but He. To Him belongs praise in the first and the last. His is the Command, and to Him shall you all be returned." (28:70)

"The seven heavens and the earth and all things therein do declare His glory: there is not a thing but does celebrate His praise, though you do not understand their hymns. Verily, He is Forbearing, Oft-Forgiving!" (17:44)

Expressing an awareness of the vastness of acclaim that is due to Allāh, the Messenger of Allāh ﷺ would exclaim, "I cannot enumerate the praises that are Yours... You are as You have praised Yourself!" (Muslim)

58 AL-MUḤṢĪ

(The Accounting)

الْمُحْصَى

From the word *iḥṣā'* meaning to enumerate, to take into account.

Allāh ﷻ is He who takes account of all things in existence: their numbers, their movements and any changes that befall them. Tree leaves, sand grains, dust particles, all higher and lower life forms, what is now and what has vanished, and what is yet to be, the number of

breaths every living creature is to need, the amount it is to consume down to the last drop of water – all are accounted for and recorded, and provided for accordingly. “Everything have We numbered in a Book.” (78:29)

While attribute no. 41, *al-Ḥasīb*, (the Reckoner) also conveys the meaning of accounting, this attribute emphasises the thoroughness of that accounting both to do with His knowing the exact numbers of all things from amongst His creation and exactly what is needed for their preservation, as well as keeping a precise record of their deeds for the Final Reckoning.

“O my servants, it is but your deeds that I enumerate for you and then recompense you for, so let him who finds good, praise Allāh, and let him who finds other than that blame none but himself.” (Muslim)

المُبْدِيُّ

59 AL-MUBDI'
60 AL-MU`ID

المُبْدِيُّ

المُعِيدُ

(The Originator)
(The Restorer)

المُعِيدُ

From the word *ibdā'* meaning to begin, to start.

From the word *i`ādah* meaning to repeat, to redo.

Allāh ﷻ is the Originator of Creation who, from non-existence brought things into being. As much as atheists like to take shelter in the theory of Evolution and the Big Bang to explain away a creator, the ultimate stumbling block they are faced with is ‘If one thing led to another until all that exists came about, where did that first thing come from?’ For it is clear that it too had a beginning, that is, it did not exist and then came into being, but something that is not cannot bring itself into being. It is then determined that there must have been an originator who himself

had no beginning in order for the existence of all that does have a beginning to have been possible. That Originator is Allāh.

“Say it is Allāh who begins Creation.” (10:34)

Having been silenced by the fact of Creation, those bent on disbelief would argue, and still do today, that resurrection after death and the complete decomposition of our bodies is impossible, and so the notion of a Judgement Day and Heaven and Hell are simply ridiculous ‘fables of old’. “And they used to say, ‘What! When we have died and become dust and bones, are we to indeed be raised up again,— we and our fathers of old?’” (56:47-48)

Allāh ﷻ answers this pointing out that if He was able to bring about Creation from nothingness, repeating this process can hardly be any harder. “And He it is who initiates Creation, and then repeats it; and this is even simpler for Him...” (30:27)

Indeed, His Creation is replete with similitudes of this: “And among His Signs is that you see the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He who has given life to this will surely give life to the dead. Truly, He has power over all things.” (41:39)

المُحْيِي	61 AL-MUḤYĪ	المُحْيِي
المُمِيتُ	62 AL-MUMĪT	المُمِيتُ
	(The Giver of Life)	
	(The Giver of Death)	

From the word *iḥyā'* meaning to give life, to revive.

From the word *imātah* meaning to give death, to kill.

Allāh ﷻ is the Animator of all that lives, the Author of Life. Not only

does He create, shape and fashion, but He adds the crucial ingredient without which the created would be just a heap of matter: the Soul.

Scientists, after all the ground-breaking advances in biology, are still as clueless about what it is that makes the ultimate difference between the living and the dead, and so shall they always remain, because “the Soul is from the Command of my Lord, and you have not been given of knowledge but a little.” (17:85) Whatever breakthroughs modern science makes, it will never be able to give life to what is lifeless. That is only for Allāh to do, the Giver of Life.

“Look towards the signs of the Mercy of Allāh!– How He gives life to the earth after its death: Verily, the Same will give life to the dead...” (30:50)

“He brings forth the living from the dead, and He brings forth the dead from the living, and He gives life to the earth after its death, and so too shall you be brought out (from the dead).” (30:19)

So life and death go hand in hand, and He too is the Giver of Death. He has appointed death upon every living being and none shall be able to stop or escape this decree. “And for every nation is a term appointed: when their term is reached, not a moment can they cause delay nor a moment can they advance.” (7:34)

“We have decreed death to be your common lot, and We are not to be frustrated.” (56:60)

“Wherever you may be, Death will find you out, even if you are in towers built up strong and high!” (4:78)

And then Allāh restores life back to the dead. The second life, happy or sad, will be eternal. “And He it is who gave you life, then shall cause

you to die, then give you life (again).” (22:66)

The believer strives to use both his life and his death to please his Lord. “Say: My prayer and my sacrifice, and my living and my dying are (all) for Allāh, Lord of all the worlds.” (6:162)

The Messenger of Allāh ﷺ said, “The likeness of the one who remembers his Lord and the one who does not remember his Lord is as the likeness of the living and the dead.” (*al-Bukhārī*) And Allāh is the only Giver of spiritual life and death, too. “Can he who was dead then We gave him life and made for him a light with which he walks among people, be like him whose example is in the depths of darkness, never to come out therefrom?” (6:122)

الْحَيُّ

63 AL-ḤAYY

(The Living)

الْحَيُّ

From the word *ḥayāh* meaning to be alive.

Allāh ﷻ is the only possessor of absolute life; that is, life that is not preceded by non-existence or followed by death. Absolute life also comprises of absolute characteristics of life: absolute awareness (consciousness, hearing and seeing), absolute power, and absolute comprehension and knowledge. Absolute life is also self-subsisting, independent of anything else to maintain it. Undoubtedly, none else can claim this type of life: “there is no god but He, the Living, the Eternal.” (3:2)

Allāh is the only source of life and its constant support. No-one else can create life because no-one else has any control over life, not even his or her own. “Nor do they manage death, nor life, nor resurrection.” (25:3)

He, therefore, is the only One who can be depended upon; after all, what good is someone who cannot guarantee his own existence? "Put your trust then in the Living who dies not." (25:58)

الْقَيُّومُ

64 AL-QAYYŪM

(The Everlasting)

الْقَيُّومُ

From the word *qiyām* meaning to stand; to manage.

This is reckoned to be among the greatest of Allāh's attributes; indeed, some have maintained that it comprised of half of Allāh's Greatest Name, *al-Ism al-A`zam* ('*Awn al-Ma`būd*). For this implies that Allāh ﷻ, as He is with all of His magnificent attributes and qualities, has been forever and shall remain forever more; that He and all His greatness are eternal, ever unchanged, ever undiminished. He stands always.

He exists of Himself, independent of all. He never tires, never has any need to rest. And with that, *al-Qayyūm* is also the One who maintains all things and continues their existence. And having to keep every individual speck of the whole of Creation in its place does not tire Him either. He is infinitely capable of performing an infinite amount of tasks simultaneously without any effort.

"Allāh, there is no god but He, the Living, The Eternal. Slumber does not seize Him nor sleep... His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them, and He is the most High, the Supreme." (2:255)

When he would exert himself in prayer, the Messenger of Allāh ﷺ would call out, "*Yā Hayyu, yā Qayyūm!*" (at-Tirmidhī)

الْوَّاجِدُ

65 AL-WĀJID

الْوَّاجِدُ

(The Possessor of All)

From the word *wajid* meaning to find; to not need.

Allāh ﷻ does not lack anything, nor is He ever in want. Everything He wants, He finds, for “His Command, when He intends a thing, is merely to say to it, ‘Be!’ and it is.” (36:82)

Allāh is the keeper of truth, no secret can be concealed from Him, no knowledge kept untold. He knows the true states of people, what they hide from what they present. “He knows the treachery of eyes and what the hearts do conceal.” (40:19) Hence outward shows of righteousness cannot deceive Him: “And We did not find for the greater part of them any commitment; and We found the greater part of them evil.” (7:102)

He is also the Founder of all things: everything there is, He brings into being, from not being. Everything we do, He wills into existence before it can be. “Say: ‘It is all from Allāh.’” (4:78)

الْمَاجِدُ

66 AL-MĀJID

الْمَاجِدُ

(The Glorious)

From the word *majid* meaning to be glorious, illustrious, to be exalted.

As mentioned under attribute no. 49, *al-Majid*, this quality covers the essence of several others: the possession of perfect honour and nobility in Himself and all His affairs, as well as generosity. Such repetition implies that these traits are exclusively the privilege of Allāh.

الْوَّاحِدُ

67 AL-WĀḤID

(The One)

الْوَّاحِدُ

From the word *waḥdah* meaning to be alone, to be one.

Allāh ﷻ is One and alone in His Being. No-one else shares in the absolute nature of His Self or His attributes. Whilst everything else had a beginning, He has none; while all else have limitations, He has none; while all else have needs, He has none. He is alone in divinity and alone in completeness. He is the only One who has absolute existence. He is, therefore, Unique.

Allāh has no equal, no like, no partner. He has no father, no wife, no son. All depend on Him and He depends on none. "Say: He is Allāh, the One and Only; Allāh the Eternally Besought of All; None was born of Him and He was born of none; And there is none like unto Him." (112:1-4)

Divinity by its nature can only belong to One, because the Absolute can only be One. Those who believe in more than one God are inadvertently saying one of the following:

- There are two or more gods with shared authority and dominion divided between them. They are, thus, not individually absolute. or;
- If one god were to remain supreme, then the other gods will be lesser gods and thus again *not* gods.
- The idea that a number of gods combined make a full god is automatically saying that separately they are not full gods.

Ultimately one is forced to acknowledge that if there were more than one god, then the entire concept of divinity is flawed. Christians who

believe in the trinity or who believe Jesus (عيسى عليه السلام) to be the son of god while claiming to be monotheists, need to seriously ponder over their beliefs to see if they really are believable or just ideas which have been indoctrinated into the masses.

الصَّمَدُ

68 AŞ-ŞAMAD

الصَّمَدُ

(The Besought of All)

From the word *şamad* meaning to be independent and depended upon.

Aş-Şamad is the One to whom one must turn in every need, and the One without whom no decision on any matter can be made. It is the One that all must therefore resort to, the One to whom every matter must finally return. This word can only be used for Allāh.

The whole of Creation in every action, movement, word or thought – indeed, in just continuing to exist, is eternally in need of Allāh and at the mercy of His Will.

الْقَادِرُ

69 AL-QĀDIR

الْقَادِرُ

(The All-Powerful)

From the word *qudrah* meaning to be powerful, to be able.
And from the word *qadar* meaning to measure, to predestine.

Allāh ﷻ is All-Powerful and able to do all things. Nothing, no matter how intricate, difficult, physically taxing or perplexing can frustrate Him. So Powerful is He that His mere wanting something to be is enough to bring it into being. “His Command, when He wills a thing, is but to say to it: ‘Be,’ – and it is!” (36:82)

Allāh is also the One who determines the extent of all things and measure. The balance by which the whole of Creation is maintained and kept in harmony is testimony to the accurateness of His proportioning. “And We determined, and excellent Determiners are We.” (77:23)

Fate and predestination are derived from this. In the completeness of Allāh’s knowledge, He knew exactly how long each creature was to live, what it was to consume, how many breaths it was to breathe, even how much air it was to displace in the tiniest of its movements and how much energy it would need to perform it, and measured all this out for it accordingly. There is, after all, no power or might except through Allāh, the Exalted in Might, the Magnificent.

الْمُقْتَدِرُ

70 AL-MUQTADIR

الْمُقْتَدِرُ

(The Prevailing)

From the word *iqtidār*, an intensive of the word *qudrah* meaning to be powerful, to be able.

This attribute in its essence is the same as *al-Qādir* (the All-Powerful), although it is more intense in its meaning as it signifies further to being Powerful that the Power is His own, not acquired from elsewhere nor even achieved through any means. He is by His nature infinitely Powerful, always Able.

الْمُقَدِّمُ

71 AL-MUQADDIM

الْمُقَدِّمُ

72 AL-MU’AKH-KHIR

الْمُؤَخِّرُ

(The Promoter)

الْمُؤَخِّرُ

(The Detainer)

From the word *taqdim* meaning to place before, to bring forward.
From the word *ta'khir* meaning to put back, to delay.

Allāh ﷻ is the possessor of both these qualities simultaneously. It is not that while He is busy in one He cannot perform the other, but He is fully capable of performing both at one and the same time.

Allāh ﷻ alone brings about advancement and regression in not only the physical sense but all situations: spiritual, material, moral, intellectual, social, etc. He is at full liberty to give advancement to some and cause regression to others without any fear or apprehension. His bestowal of either advancement or regression in this world are tests for those He gives them to. Their being mindful of their duty to Allāh in these circumstances will determine whether or not they achieve ultimate promotion or detention.

الأوّل

73 AL-AWWAL

74 AL-ĀKHIR

الأوّل

الأخِر

(The Alpha - The First)
(The Omega - The Last)

الأخِر

From the word *awwal* meaning to be first, to be early.
From the word *akhir* meaning to be last, to delay.

Allāh is the First without exception, as He is not preceded by even non-existence. He is and He always was without beginning.

And He is the Last without exception, as He is not followed even by non-existence. He is and He shall always remain spanning to eternity.

There has never been and never will be a time without His existence.

Infinity is too vast to be grasped by minds which are themselves finite, though the concept is determined intellectually. For example, while the unending nature of numbers cannot be encompassed by the mind (or any other computing device known to man), none could accept that there is a last number, greater than which there is no other value. Simply add one and the value increases yet again. Allāh is infinite, without beginning or end. Please see also attributes no.'s 75 & 76.

الظَّاهِرُ
الْبَاطِنُ

75 AZ-ZĀHIR

76 AL-BĀṬIN

(The Manifest)

(The Hidden)

الظَّاهِرُ
الْبَاطِنُ

From the word *zuhūr* meaning to be manifest, to be in front.

From the word *butūnah* meaning to be hidden, to be inside.

These two opposing qualities of being inward and manifest, like other apparently opposing attributes, come together in the being of Allāh ﷻ both totally and simultaneously, with neither any restrictions nor any contradictions in His power or being.

He is the obvious Reality and He is the most unfathomable mystery. He is Lord of the Magnificent Throne, and He is Closer to man than his jugular vein. While presiding over the whole of Existence and all their affairs, He hears the throb of your heart beating and knows the thought that is in your mind now. He is the Innermost, and He is the Outermost.

The Prophet ﷺ beautifully yet concisely explained these qualities while addressing his Lord ﷻ, saying, "O Allāh, You are the First, there is nothing before You. You are the Last, there is nothing after You. You are Manifest, there is nothing above You. You are Innermost, there is

nothing closer than You [alternatively: apart from You].”

(Muslim)

77 AL-WĀLĪ
الْوَالِيُّ (The Guardian / The Ruler) الْوَالِيُّ

From the word *wilāyah* meaning to rule, to have guardianship. This quality is depictive of two major traits. These are His being the Custodian and Carer for His creation and His being Ruler and Controller of all.

Within this quality are also aspects which portray Allāh’s ﷻ concern, affection, friendship and intervention for His close servants (compare attribute no. 56)

78 AL-MUTA`ĀL
الْمُتَعَالِ (The All-Exalted) الْمُتَعَالِ

From the word *ta`ālī* meaning to be elevated, to be high.

This attribute is similar to Allāh’s ﷻ quality of being *al-`Alīyy* (the Elevated), attribute no.37, in the context of His being far above and beyond the reach of man’s intellect and the likeness of Creation.

Allāh ﷻ is above His creation in power and authority and all other aspects of superiority and supremacy, not in direction or place.

79 AL-BARR
الْبَرُّ (The Good) الْبَرُّ

From the word *birr* meaning to be virtuous; to be kind, beneficent; to be honest, truthful.

Allāh ﷻ is the Source of all goodness and virtue, and all that is beautiful in character, and it is only this that He enjoins on man: “Verily, Allāh commands fairness and the doing of good, and giving to those of kinship, and forbids indecency, wrong-doing and rebellion...” (16:90) “Verily, Allāh commands you to deliver trusts to those to whom they are due, and when you judge between people, that you judge with fairness. Verily how excellent is the teaching that He gives you!” (4:58)

Birr means both to possess goodness as a quality and also to show goodness to others; that is, to be beneficent and kind. Allāh’s goodness to His creation is more abundant than can ever be counted, “Whatever good has (ever) reached you, it was from Allāh.” (4:79)

Allāh is compassionate to all who try to please Him, however bad they may have been before, “Except he who repents and believes and (now) works righteousness, – the evil of such people, Allāh turns into good! And Allāh is Oft-Forgiving, Most Merciful.” (25:70)

Birr also means to be true to one’s word. Allāh is the Truthful who always honours His Word, the Honest who never lets one down. “And who is more truthful than Allāh in word?” (4:122)

التَّوَابُ

80 AT-TAWWĀB

(The Oft-Returning)

التَّوَابُ

From the word *tawbah* meaning to turn, to forgive.

Tawbah is usually used for repentance; that is, when the servant turns

away from sin and returns back to Allāh. In connection with Allāh, it means for Allāh to turn back to His slave and restore him to His grace. This signifies that sinning is to distance oneself from Allāh, but that all it takes to get back to Him again is to turn around. “Know they not that Allāh accepts repentance from His slaves and accepts their gifts of charity, and that truly Allāh is Oft-Returning, Most Merciful?” (9:104)

The fact that this attribute is in the intensive instils so much hope. Allāh is the *Oft-Returning*. His Messenger ﷺ said, “He who seeks forgiveness is not (considered) a persistent sinner [i.e. he is forgiven], even if he were to fall back into the sin seventy times in the same day (and each time seek forgiveness).” (Abū Dāwūd)

Man was created weak and to err is only human. Allāh has great compassion, even fondness, for the weak who do fall into sin, but remembering their Lord, do not stay down. The Apostle of Allāh ﷺ said, “Truly Allāh loves the believing slave who falls to temptation but repents.” (Aḥmad)

This is, however, provided one is sincere and really repentant, which means making a firm resolve to not repeat the sin again. The Messenger of Allāh is also reported to have said, “He who seeks forgiveness for a sin while still being steadfast upon it is as one who mocks his Lord.” (al-Bayhaqī in *Shu`ab al-Īmān*)

الْمُنْتَقِمِ

81 AL-MUNTAQIM

(The Avenger)

الْمُنْتَقِمِ

From the word *intiqaṁ* meaning to avenge, to take revenge.

Allāh is Forgiving and Merciful, but to those who reject His forgiveness

and mercy He promises a terrible doom. "Verily We shall exact a (due) retribution from the evil-doers." (32:22)

"Hear well! Every king has a forbidden sanctuary, and Allāh's forbidden sanctuary is His prohibitions." *(al-Bukhārī, Muslim)*

Man oppresses man in this world, as well as much else of creation. While in matters that concern only Him, Allāh may well be merciful and charitable, He has promised no soul will be wronged on Judgement Day. Every single oppressed one will be given the opportunity to avenge itself then. His justice will be so exact that day that even a hornless goat will be avenged against a horned one that had hurt it.

الْعَفْوُ

82 AL-`AFUWW

الْعَفْوُ

(The Purger)

From the word `afw meaning to erase, to purge of sin.

This quality demonstrates an aspect of Allāh's ﷻ forgiveness that again is far beyond the reach of His creation. That is Allāh ﷻ not only forgives His sincere servants but blots out their sins altogether and so does not hold them against His slave if he should sin in future. This is from the completeness of His forgiveness for, though He is thoroughly capable of retribution, he prefers clemency and forgiveness.

الرَّؤُوفُ

83 AR-RA'ŪF

الرَّؤُوفُ

(The Compassionate)

From the word ra`fah meaning gentleness, to have mercy.

This quality like Allāh's ﷻ other qualities which depict His immense mercy, is a quality that shows everyone that Allāh's ﷻ tendency to be lenient and merciful is more pronounced (through Allāh's ﷻ will) than His tendency to give retribution and chastisement.

Allāh ﷻ is tender and merciful to His slaves. He commands them to do certain things and forbids them from others out of His compassion for them, knowing that they cannot do without the former, and cannot withstand the latter. "Allāh wishes to lighten your burdens, and man was created weak." (4:28)

مَالِكُ الْمَلِكِ 84 MĀLIKUL-MULK مَالِكُ الْمَلِكِ
(The Owner of Dominion)

From the word *mulk* meaning to rule, to dominate.

This quality as well as praising Allāh ﷻ for His total dominance over all, is also a challenge to all who claim to hold authority. While a ruler may rule all under him with an iron fist, Allāh is the only King who is able to command everything exactly as He wants it. He holds absolute authority over the whole of Creation. His dominance and command stretch to everything, on every order of every category on all magnitudes simultaneously. "To Allāh bow all who are in the heavens or on the earth, willingly or unwillingly." (13:15)

Allāh ﷻ alone is the possessor of hearts and all things which do not relate to the physical world and cannot be possessed. He is the possessor of all actions and happenings, and all things that none besides Him can possess. Those that seek to rebel against Him will find themselves ultimately helpless. "Did you not know that to Allāh belongs the Sovereignty of the heavens and the earth? And you have besides Him no guardian or helper." (2:107)

Those who acknowledge His supremacy and overlordship and follow His path willingly serve a most Gracious King. "Indeed, he who submits his will before Allāh and is a doer of good will have his reward with his Lord; on such shall be no fear, nor shall they grieve." (2:112)

His Kingdom is His to give of to whom He wills and to take from whom He wills. "Say, 'O Allāh, Lord of all Dominion, You give dominion to whom You will and You seize dominion from whom You will, and You exalt whom You will and you disgrace whom You will: in Your Hand is all Good. Verily, You have power over all things.'" (3:26)

And in the end, when all else are stripped of sovereignty and all that was ever given is taken away, Allāh, Mighty and Majestic, will demand, "Whose is Dominion today?" The question will be met by silence, for there shall be none left to be able to make a claim, and He ﷻ will Himself declare, "Allāh's, the One, the Overwhelming!" (40:16)

Thus will it become clear that Rule never had belonged to anyone but Him. "Allāh's is the Command, from before and after." (30:4)

85 DHUL-JALĀL WAL-IKRĀM

ذُو الْجَلَالِ وَالْإِكْرَامِ ذُو الْجَلَالِ وَالْإِكْرَامِ

(The Possessor
Of Majesty and Honour)

From the word *dhū* meaning possessor, owner of.

From the word *jalāl* meaning to be mighty, to be majestic.

From the word *ikrām* meaning to honour, to revere.

Not only is Allāh Majestic and Honourable, but the Owner of the very traits of Majesty and Honour themselves. He is the Possessor of Majesty – loftiness with supreme power, and also Honour – nobility

with tremendous magnanimity. He confers of these to whomever and whatever He wills, but in the end everything, including all else considered mighty and honourable, must be reduced to the nothingness it was except Him.

“All thereupon shall perish, and the Countenance of your Lord, Possessor of Majesty and Honour, will remain.” (55:26-27)

الْمُقْسِطُ

86 AL-MUQSIT

(The Fair)

الْمُقْسِطُ

From the word *iqsāt* meaning to be fair, to be just.

Allāh is fair and demands fairness. “Say: ‘My Lord has commanded fairness.’” (7:29)

Perfect fairness is an attribute of Allāh – an attribute so momentous, and often impatiently questioned, that Allāh Himself bears witness to the fact that He maintains the whole of Creation using a just balance: “Allāh bears witness – and the angels, and men possessed of knowledge – that there is no god but He, upholding justice.” (3:18)

No good is too small to be appreciated, no punishment meted out wrongly. “Why would Allāh punish you if you are grateful and believe?” (4:147)

And it is only this that Allāh demands of His servants, that they uphold justice and are fair to their Maker and to Creation. For if they are not, the wrong they do will have to be made right in the final scales of justice, hence Judgement Day and retribution. “O you who believe, be you upholders of justice, witnesses for Allāh, even though it be against your own selves, or your parents and kinsmen.” (4:35)

الْجَامِعُ

87 AL-JĀMI`

(The Assembler)

الْجَامِعُ

From the word *jam`* meaning to collect, to assemble, to gather.

This quality of Allāh ﷻ demonstrates His supreme, infallible control. It is He who masterfully assembled man of bone, nerve, vein, muscle, brain, skin, blood and all his other organs in the darkness of the womb. “Verily the creation of each of you is brought together in his mother’s belly for forty days in the form of a seed, then he is a clot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him...” (*al-Bukhārī, Muslim*)

It will be through His Will that on the Day of Reckoning each and every speck of dust that ever made up Creation will be gathered back again after complete annihilation and every being that ever was will be reassembled once again in exactly the form it was. “What, does man suppose that we cannot assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers!” (75:3-4)

Then it will be He who will gather every single individual on one plane to be judged over their actions. Both men and jinn will be divided and then collected into two groups; one the blissful, the other the wretched. “This is the Day of Sorting Out, We have gathered you and the earlier generations!” (77:38)

الْغَنِيُّ
الْمُغْنِي

88 AL-GHANIYY

89 AL-MUGHNIY

(The Rich)

(The Enriching One)

الْغَنِيُّ
الْمُغْنِي

From the word *ghinā* meaning to be wealthy, to be rich.
From the word *ighnā'* meaning to make wealthy, to enrich.

Allāh ﷻ is the Rich for “to Him belong the treasures of the heavens and the earth,” (63:7), and “His is the Sovereignty of the heavens and the earth,” (2:107), and “with Him are the keys of the Unseen, none knows them but He,” (6:59).

He commands man to worship Him not because He is in need of His devotions, but because man is in need of adoring Him.

“O mankind, it is you that have need of Allāh, while Allāh is Free of all needs, Worthy of all praise. If He so wills, He will destroy you and bring forth another creation. Nor is that at all difficult for Allāh.” (35:15-17)

“If you disbelieve, you and all on earth together,— yet is Allāh verily Rich, Praiseworthy.” (14:8)

This is because He who already owns all there is and all He wills. That cannot be added to or taken from;

“O my slaves, you can never attain harming Me so as to harm Me, and you will never attain benefiting Me so as to benefit Me.

“O My servants, were the first of you and the last of you, the men of you and the jinn of you to be as pious as the most pious heart of any one man among you, that would not increase my kingdom in anything.

“O My slaves, were the first of you and the last of you, the men of you and the jinn of you to be as wicked as the most wicked heart of any one man among you, that would not decrease my kingdom in anything.

“O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and then to ask of Me, and were I to give everyone what He requested, that would not decrease what I have any more than a needle decreases the sea if dipped into it.”

(Muslim, at-Tirmidhī, Ibn Mājah)

And so it is from Him that the needs of all are fulfilled and from Him that everyone receives his due. He provides sustenance, clothing and shelter; health, strength and knowledge; the faculties of hearing and seeing and intelligence; independence, confidence and inner strength, – all that one has that frees him from need, it is Allāh, the Enricher, who provides it. “And if you count the favours of Allāh you cannot encompass them!” (14:34)

And all that one is in need of, it is only Allāh who can grant it. Free of need, no need can be free without Him. “And that He alone frees from want and gives possession.” (53:48) Need must not drive us to His disobedience, for it is only from Him that the need can be met, not the apparent forms and means that we see. “And if you fear poverty, soon will Allāh enrich you if he wills.” (9:28)

True *ghinā*, that is, freedom from want, cannot be bought with money and does not come with possessions. Only Allāh can grant it because, “Affluence is not from an abundance of material things, but affluence is the affluence of the soul (satisfaction).” (al-Bukhārī, Muslim)

The Messenger of Allāh ﷺ used to pray, “O Allāh, suffice me with what You made lawful from what You made unlawful, and enrich me by Your bounty from need of all other than You.” (at-Tirmidhi)

الْمَانِعُ

90 AL-MĀNĪ`
(The Withholder)

الْمَانِعُ

From the word *man`* meaning to stop, to prevent; to withhold.

Allāh ﷻ is the One who gives and He is the One who withholds. He prevents the occurrence of good or evil, according to His wisdom.

When He withholds His bounty from anyone, He does so either because he is not worthy of it, or because it would be harmful for him, or to test him. Whatever the reason, when He withholds something there is none that can release it. “Or who is there that can provide you if He were to withhold His provision?” (67:21)

The Messenger of Allāh ﷺ would pray, “O Allāh, there is none to withhold what You give, and to give what You withhold, and the wealth of the wealthy can avail nothing from You.” *(al-Bukhārī, Muslim)*

When He withholds good to test His servants He is Rich in compensating, if we can be patient. “And We will surely try you with something of fear and hunger and loss in goods or lives or fruits; and give glad tidings to those who patiently persevere,— those who, when afflicted with calamity, say: ‘To Allāh we belong, and to Him is our return.’ They are those upon whom descend blessings from their Lord and mercy, and they are the ones who are upon guidance.” (2:155-157)

Allāh ﷻ protects those who seek refuge in Him by preventing the evil that they fear either from afflicting them, or from having the feared outcome if it does. “Verily Allāh defends (from ill) those who believe.” (22:38)

الضَّارُّ

91 AḌ-ḌĀRR
92 AN-NĀFI`

الضَّارُّ

النَّافِعُ

(The One Who Harms)
(The One Who Benefits)

النَّافِعُ

From the word *ḍarar* meaning to harm.

From the word *naf`* meaning to be beneficial, to be profitable.

Like many other attributes of Allāh, these two are opposites of each other, demonstrating again that the ultimate Cause of effects is Allāh.

Ibn `Abbās ؓ relates that the Apostle of Allāh ﷺ said to him, “Young man, I shall teach you some words (of advice): Be mindful of Allāh and Allāh will protect you. Be mindful of Allāh and you will find him in front of you. When you ask, ask Allāh; when you seek help, seek help of Allāh. And know that if the Nation were to gather together to benefit you with anything, it would not benefit you except with something that Allāh had already prescribed for you, and that if they gathered together to harm you with anything, they would not harm you except with something that Allāh had already prescribed for you. The pens have been lifted and the pages have dried.” (at-Tirmidhi)

Therefore, it is only He that should be feared, and only He whose pleasure should be sought at the expense of all else, because only He can bring about benefit and harm. “Say: ‘Who then can withhold for you anything from Allāh if He wills for you harm, or wills for you benefit?’” (48:11)

Things in their own right do not possess any power; it is Allāh who places their effects in them, as an empty glass in itself contains neither good or bad. If its owner pours poison into it, it becomes dangerous; if he pours drink into it, it is of benefit. Thus fire burns, but only because of the will of Allāh; if He withholds that will, it cannot even singe a hair, as was the case with the Prophet Ibrāhīm ؑ.

“It may be that you dislike a thing and Allāh places in it great good.” (4:19)

It is from the completeness of one’s faith, therefore, that he does not allow things or situations to decide his actions and decisions, but looks towards the pleasure of his Maker, trusting in Him to bring about what

He knows to be good and to protect him from harm.
“And Allāh knows and you know not.” (2:216)

النُّور

93 AN-NŪR

(The Light)

النُّور

The word *nūr* means light, luminescence.

Light may be defined as that which by itself is visible and causes other things to become visible. The physical light we see is but a reflection of the true Light of all existence, physical and otherwise. That true Light which exists of itself and because of which exists all else is Allāh.

“Allāh is the Light of the heavens and the earth. The parable of His Light is as a niche, within it a lamp; the lamp enclosed in glass, the glass as if it were a brilliant star, lit from a blessed tree, an olive, neither of the East nor of the West, whose oil is (in its brilliance) almost luminous, even if fire has not yet touched it... Light upon light! Allāh guides unto His Light whom He wills. And Allāh sets forth parables for people, and Allāh knows well all things.” (24:35)

Since “there is nothing like unto Him” (42:11), there can also be “nothing that is comparable to Him” (112:4). Hence, the parable relates not to the Being of Allāh and His reality – which is inconceivable to any created being and, therefore, inexpressible in any human language – but to something of His relationship with Creation.

We only have our phenomenal experience to relate to things, and in the phenomenal world, light is the purest thing we know. Yet, physical light has blemishes inherent to its physical nature: it is dependent upon a source external to itself, it is a passing phenomenon like everything

else in Creation, and it is restricted to time and space: its speed is 186,000 miles per second, and there are stars whose light takes thousands of years to reach the earth. The perfect Light of Allāh is free from such limitations.

Yet just as shutting one's eyes plunges one into darkness even in the light of day, so too must one's heart be open to be able to receive the Light of Allāh. Being the most Manifest Reality, so many are still blind to His presence being surrounded by His Signs. As Allāh says, "It is not the eyes (of such people) that turn blind, but blind are the hearts in (their) breasts!" (22:46)

الْهَادِي

94 AL-HĀDĪ

(The Guide)

الْهَادِي

From the word *hidāyah* meaning to guide, to show the way.

Allāh is the Guide to the Straight Path, that is, the way that conforms to man's own nature (because man was created upon goodness), and the way of one's own survival and prosperity in the physical, intellectual and spiritual senses. Who else teaches the newborn to weep when hungry and to suckle when offered the breast? Who teaches birds where to migrate to, animals where to feed? Who teaches the honeybee how to build its hive, the spider how to spin its web? How do even young children have an understanding of fairness, and that what isn't fair is wrong? "Our Lord is He who gave everything its true nature and form, then guided it (towards its fulfilment)." (20:50)

Had Allāh not sent any Divine Communication to man, his own nature and intellect were sufficient for him to recognise the Creator through His wondrous Signs in all existence, and to recognise how to

please Him through the signs in his own soul. That is how much guidance Allāh inherently endows everybody with. Yet in addition to that, the Most Merciful sent “to every people a guide” (13:7) – Messengers – and through them Revelation, “a guidance for those who fear” (2:2) to further show the Way to true prosperity here and Hereafter.

However, it is the meek who get to tread that Way; the arrogant and the greedy for the material pleasure – however clearly the most obvious truths are spelt out – remain determined to go astray. “Verily those who do not believe in the Signs of Allāh, Allāh guides them not. Theirs will be a grievous penalty.” (16:104)

Bringing somebody onto the Path of Truth is not within the capability of any man, even if he be a Prophet; guidance in the fullest sense of the word is only Allāh’s. “You cannot guide everyone that you love, but Allāh guides whom He wills.” (28:56)

But He, Merciful and Compassionate, has promised it for those who earnestly seek His pleasure. “There has come to you now from Allāh a Light and a Clear Revelation; Allāh guides by it all who seek His good pleasure to ways of peace and safety, and leads them out of the depths of darkness by His Will unto the light and He guides them to a Path that is Straight.” (5:15-16)

الْبَدِيعُ

95 AL-BADĪ`

(The Originator; The Unique)

الْبَدِيعُ

From the word *bad`* meaning to introduce (something new), to create without precedent.

Allāh ﷻ is the Originator of all Creation. He created life, the soul, the

many realms of existence, the heavens and the earth, the sun and moon, animals and plants, man and woman, feelings of love and passion, of pain and compassion, the intellect,— all without any pre-existing model or template. He brought them into being from non-existence completely of His own improvisation. And what beauty did He create and how perfect His design! Everything He created was being brought into being for the first time, yet never was there a flaw or a manufacturing oversight. There is no organ in the body that could have possibly been better located or designed or measured, nor is there anything missing that should have been included, “so blessed be Allāh, the Best of Creators!” (23:14)

Al-Badī` also means One who is Unique, who does not have a previous counterpart. All that exists was created, is finite, is limited in its being, its powers, its abilities, has needs and fears,— all but Allāh. He is the only One in existence who is truly Unique for nothing that applies to Him applies to anything else, nor does anything that applies to anything else apply to Him. “And there is nothing that can be compared to Him.” (112:4)

الْبَاقِي

96 AL-BĀQĪ

(The Enduring)

الْبَاقِي

From the word *baqā`* meaning to endure, to continue.

Allāh ﷻ is Absolute, and as absoluteness entails independence of all things, His existence is not dependent on anything external to itself due to the completeness of His Self, and so will never cease. He is, therefore, the Eternal and Everlasting.

“Everything shall perish, except His Countenance.” (28:88)

The absoluteness of Allāh’s Being means that all of His attributes and qualities are also ever-abiding. As He is *ar-Raḥmān* (the Most Merciful) then, so has He always been – even before there was anything to show mercy to, and so will He always remain – even when there is nothing left to show mercy to.

We should note that Allāh has also described the recompense of deeds - good and bad - with this quality:

“And the punishment of the Hereafter is more severe and enduring... And the provision of your Lord is good and enduring” (20:127-131)

We all do things in the hope of receiving benefit, in the expectation of a pay-back. Yet, as all things must end, so will any benefit that comes from them. It is only Allāh that shall always remain, and therefore only He is ultimately worth serving and pleasing, as the good that is hoped from Him shall always abide. “That which is with you shall perish, and that which is with Allāh remains.” (16:96)

الْوَارِثُ

97 AL-WĀRITH

(The Inheritor)

الْوَارِثُ

From the word *wirth* meaning to inherit, to be heir.

Everything that is, is Allāh’s, but for the short duration of the life of this world He “gives over to you the earth that He may behold how you act” (7:129). Yet, man all too often becomes deluded in the notion of supremacy over what he ‘owns’. “Does (man) think that none has power over him? He says (boastfully): ‘I have squandered vast riches!’ Does he think that none has seen him?” (90:5-7)

“Nay, but man does transgress all bounds in that he sees himself as self-sufficient. Verily, to your Lord is the Return!” (96:6-8)

Yes, to our Lord is our return, and the return of all that was ever made over to us after its present 'owners' have been reduced to dust. He is the Inheritor who shall resume absolute sovereignty over all that was ever His to begin with after the duration of the test of the passing life. "Verily it is We who will inherit the earth and all upon it, and to us will they all return!" (19:40)

"To Allāh belongs the heritage of the heavens and the earth, and Allāh is well-acquainted with all that you do." (3:180)

الرَّشِيدُ

98 AR-RASHĪD

(The Upright)

الرَّشِيدُ

From the word *rushd* meaning to be rightly, to be upon goodness.

Allāh ﷻ is immaculate and perfect, and therefore always upon goodness, virtue and truth, – indeed, He is the very source of all good. All that He tells us is the truth, free of any possibility of error or falsehood. His wisdom is perfect and all His commandments are in perfect conformity with wisdom: just, wise, based on complete comprehension and infallible judgement.

Man may or may not be able to understand the wisdom behind each of Allāh's orders, but knowing that Allāh is *ar-Rashīd* grants the believer contentment, that as long as he is obedient to Allāh he shall not be in the wrong: "(The Prophet Hūd said:) I place my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has grasp of its forelock. Verily, my Lord is upon a straight path." (11:56)

When the world becomes bleary and one is thrown into confusion, it is in Allāh and His guidance that refuge can be found and direction

sought. The Messenger of Allāh ﷺ taught us to pray, “O Allāh, inspire me with my *rushd* (i.e. that in which lies my good), and protect me from the evil of my self.”

(at-Tirmidhī)

الصَّبُورُ

99 AŞ-ŞABŪR

(The Patient)

الصَّبُورُ

From the word *ṣabr* meaning to be patient, to bear.

Allāh ﷻ is the Owner of absolute power and strength. He has the ability to punish evil doers the instant a sin is perpetrated, and if He chose to do that nothing could stand between Him and His culprit. After all, we are dependent upon Him for every single heartbeat and every breath we take, even when disobeying Him. Yet He gives us respite and is not impatient. No action or word or turn of events makes Allāh anxious or induces Him into rashness. He allows everything to run its course, for the ultimate outcome of all affairs is in His Hands.

He patiently allows the sinner many opportunities to take heed and turn back, signs to reflect on and moments to realise that battling good can only lead to an evil end. But if they should choose to plough ahead on the path to their own destruction regardless and defy the voice of their own souls and shut their eyes to the signs of Allāh’s sovereignty around them, Allāh is still patient. He lets them carry on in their evil until they make their own case conclusive against themselves, and so seal their fate among the wretched.

“And whosoever opposes the Messenger even after guidance has become clear to him, and follows a path other than that of people of Faith, We shall leave him to the path he has chosen, and land him in Hell, and what an evil refuge!” (4:115)

“Truly We sent (Messengers) to many nations before you, and (when they disobeyed) We afflicted them with adversity and suffering, that they might learn humility.

“If that they showed humility then, when Our affliction befell them!— On the contrary, their hearts became hardened, and Satan made their (sinful) acts alluring to them.

“Then when they forgot the warning they had received, We opened to them the gates of all (good) things, until, when they became well-pleased with what they had received (and even more reckless in rebellion), all of a sudden We gripped them, and lo! they were plunged in despair!” (6:42-44)

Allāh enjoins believers to also show patience and persevere in trying times, whether the trial is from outside or within, and hold fast to the knowledge that “truly Allāh is with the patient ” (2:153), and that “the patient shall be given their reward without measure!” (39:10)

“By (the essence of) time (through the Ages): Verily mankind is in loss, except such as have Faith, and do righteous deeds, and enjoin upon each other (the upholding of) Truth, and enjoin upon each other (holding fast to) Patience.” (103:1-3)