



TAUGHT BY SH. RIAD OUARZAZI

VALLEY *of the* SEEKERS

LIVING WITH THE
BEAUTIFUL
NAMES OF ALLAH

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Indeed all praise is due to Allah (swt). We praise him, we seek His help, we seek His forgiveness and we seek refuge with Him from the evil of our souls and the evil of our actions. Whomsoever Allah (swt) guides, none can misguide and whomsoever Allah (swt) leaves to stray, none can guide. I bear witness that there is none worthy of worship save Allah (swt), the One who has no partner, and I bear witness that Muhammad (saw) is His servant and Messenger. The best speech is the speech of Allah and the best guidance is the guidance of Muhammad (saw). The worst of all matters are those newly introduced in the religion. Every newly introduced matter is an innovation and every innovation is going astray. All going astray leads to Hellfire.

We ask Allah (swt) that he make this action sincerely for Him, as all good contained in these notes is from Him, and we ask Allah (swt) to forgive us for any errors as they are all from us.

Please use these notes to complement your personal notes and not to supplement them

Jazakum Allahu Khairan,

Scribe Team

TABLE OF CONTENTS

The Names that Manifest His Sovereignty	5
Al-‘Aleem: The All – Knowing	5
Al-A‘alem: The Knower	5
Al-Hakim: The All – Wise	5
Al-Khabeer: The All – Aware	5
Ar-Raqeeb: The All – Watchful	9
As-Shaheed: The Omniscient Witness the Testifier	9
Al-Muhaymin: The Safeguarder. The Ever-Watching	9
As-Sami’: The All – Hearing	10
Al-Basser: The All – Seeing	11
Al-Muheet: The All – Encompassing	11
Al-Hafeedh: The Protector. The Guardian	11
Al-Haafedh: The Preserver	12
The Names that Manifest Absolute Beauty	12
Al-Jameel: The Beautiful. The Graceful	12
Al-Quddus: The Most Holy. The All – Perfect	12
As-Salam: The source of Peace. The Flawless	12
At-Tayyeb: The Good	13
The Names that Trigger the Love of Allah in the Heart	13
Al-Jawwad: The Bestower of Good	13
Al-Muhsin: The Supreme Doer of Good	13
Al-Mannan: The Bestower	14
Ar-Ra’uf: The Most Kind. The Gentle	14
Al-Barr: The All – Good	14
Al-Hafiy: The most welcome. The Most Affectionate	14
Al-Wahhab: The superb Bestower	14
Ar-Rahman: the Most Beneficent	15
Ar-Raheem: the Most Merciful	15
Al-Kareem: The Generous. The All – Laudable	17
Al-Akram: The Ever Most Generous	17

Al-Qabid: The Withholder. The Restrainer. The Constrictor	18
Al-Basit: The Expander. The Extender. The Releaser	18
Al-Mu'ti: The Superb Giver.....	18
Al-Mubin: The Manifest. The Clear	18
As-Shaafi: The Ultimate Healer	19
Al-hayiy: The Ultimate Modest.....	19
Al-Mu'min: The Giver of Security. The Remover of Fear	20
As-Shakur: The Appreciative	20
As-Shakir: The Recognizer and Rewarder of Good.....	21
Al-Latif: The Most Subtle	21
Ar-Rafiq: The Most Gentle.....	21
Al-Halim: The Most Forbearing. The Most Serene	21
Al-Wadud: The Most Affectionate. The Most Loving.....	22
At-Tawwab: The Acceptor of Repentance. The Oft-Forgiving.....	22
Al-Ghaffar: The All – Forgiving.....	23
Al-Ghafur: The Forgiving. The Pardoner.....	23
Al-'Afu: The Effacer of the Sins. The Pardoner	23
Al-Muqet: The Ultimate Nourisher: The Superb Sustainer	24
Ar-Razzaq: The Ultimate Provider	24
Al-Fattah: The Granter of Success. The Ultimate Opener. The Superb Arbiter	25
Al-Qareeb: The Near. The Close	25
Al-Mujeeb: The Answers of Prayers. The Supreme Answerer	26

THE NAMES THAT MANIFEST HIS SOVEREIGNTY

AL-'ALEEM: THE ALL – KNOWING

Al-'Aleem comes from the root word علم to know, to have knowledge, to be cognizant, to be aware. Al-'Aleem is the One who comprehends everything. Al-'Aleem is the One who is intuitively aware of all things, even before they happen. The One who knows with certainty. Al-'Aleem is indicative of the extreme form of Al'Alem.

AL-A'ALEM: THE KNOWER

Al-'Alem comes from the root word علم knowledgeable. Al-'Alem's knowledge is absolute and through. He knows everything

AL-HAKIM: THE ALL – WISE

Al-Hakim which comes from the root word حكمه, to be wise. Al-Hakim is the One to whom belongs the highest wisdom, the One who is All-Wise in His creation and command. Al-Hakim perfected everything He created.

There are two types of wisdom:

1. Wisdom concerning His creation
2. Wisdom in His legislation and command

AL-KHABEER: THE ALL – AWARE

Al'Aleem and Al-A'lem denote knowing with certainty, especially intuitive knowing, omniscience. Al-Khabir denotes an understanding of the inner qualities, secrets and true reality.

There are 3 levels of Allah's knowledge:

1. His knowledge of the past
2. His knowledge of the future
3. His knowledge of the present

Allah (swt) also says in Surat'Al An'am verse 59:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ
وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَةٍ
الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

“And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.”

Abu Hurayrah (RA) narrated that Prophet (SAW) said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) but his parents convert him to Judaism, Christianity or Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu Hurayrah recited the holy verses: "The pure Allah's Islamic nature (true faith of Islam) (i.e. worshipping none but Allah) with which He has created human beings. No change let there be in the religion of Allah (i.e. joining none in worship with Allah). That is the straight religion (Islam) but most of men know, not." [Bukhari]

Ibn ‘Abbas (RA) narrated the Prophet (SAW) was asked about the offspring of the pagans. He said, "Allah knows what they would have done (were they to live)." [Bukhari]

The children of the mushrikeen will be asked by Allah (SWT) to enter a piece of what looks like Hellfire as a test of their obedience to Allah (SWT). If they enter it (the fire) it will be cool and calm on them, as they’ve entered Jannah for obeying Allah (SWT). Those who refuse will enter Hellfire for if they are disobedient to all now, they would have been disobedient had they lived.

Allah (swt) also says in Surat Al-‘An`am verse 39:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّوا وَبُكِمُوا فِي الظُّلُمَاتِ مَن يَشَاءُ اللَّهُ يُضِلِّهُ
وَمَن يَشَاءُ يُجْعَلْهُ عَلَى صِرَاطٍ مُّسْتَقِيمٍ ۝ ٣٩

“But those who deny Our verses are deaf and dumb within darknesses. Whomever Allah wills - He leaves astray; and whomever He wills - He puts him on a straight path.”

This ayah is further explained by verse 69 in Surat Al-`Ankabūt in which Allah (SWT) says:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ۝ ٦٩

“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”

Allah (swt) also says in Surat Al-Fath verse 27:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ
إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ
فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

“Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand].”

Surat al-Fath was revealed during the reconciliation of Al-Hudaybiyyah. During the month of Dhul-Qa`dah, in the sixth year of Hijrah, the idolaters prevented the Prophet (SAW) from reaching Masjid Al-Haram to perform the `Umrah he intended. They stopped the Prophet from reaching Makkah at that time, but then were prone to peace negotiations. A peace treaty was conducted stipulating that the Messenger would return this year and then come back for `Umrah the following year. The Messenger agreed. However, some of the Companions disliked these terms, including `Umar bin Al-Khattab. After the Prophet slaughtered his sacrificial animals in the area where he was stopped and headed back to Madinah, Allah (SWT) in His Infinite Knowledge revealed this Surah about what occurred between him and the idolaters. Allah declared the Al-Hudaybiyyah peace treaty a manifest victory, because of the benefits peace would carry and the good results that did originate from it as there was peace in the land for 10 years, which is why the Surat is called Al-Fath (The Victory).

This ayah again demonstrates that Allah (SWT) is Al-Al`Aleem (The All-Knowing) and Al-Hakim (The All-Wise).

In Surat al-`A`raf ayah 54 Allah (SWT) says:

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

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

Imam al-Qurtubi (rahimahullah) says in Tafseer “Allah mentioned this period to teach His slaves deliberation and kindness. To manifest His power to the angels step by step, because Allah (SWT) has decreed a course for everything.”

Ibn al-Jawzi (rahimahullah) in his Tafseer said “If it is said, why did He not create it in an instant when He is Able to do so? There are five answers to this question:

1. He wanted to create something each day to show His power to the angels and those who witnessed it.
2. He was preparing things for Adam and his offspring before Adam existed, to emphasize Adam’s high standing before the angels.
3. Doing things in a short time is more indicative of power, and deliberation is more indicative of wisdom. Allah wanted to manifest His wisdom in that, just as He manifested His power when He said, “Be!” And it is.’
4. He taught deliberation to His slaves, because if the One Who does not make mistakes created the universe in a deliberate manner, then it is more appropriate for those who are vulnerable to making mistakes to do things in a deliberate manner.
5. Creation was accomplished step by step, lest anyone think that this happened as the result of an accident of nature.

AR-RAQEEB: THE ALL – WATCHFUL

Ar-Raqeeb comes from the root word راقب to look, watch to be vigilant. Ar-Raqeeb is the One who watches all things. The One who is the ever vigilant witness. The One who observes all thoughts, deeds and feelings.

AS-SHAHEED: THE OMNISCIENT WITNESS THE TESTIFIER

As-Shaheed comes from the root word شاهد to bear witness , to offer testimony. As-Shaheed is the One who directly and ever-presently observes everything in creation, The one from whose knowledge nothing is hidden.

Ibn Abbas (RA) said *“The sins of the heart, and those hearts that oppose the legislation of Allah are greater (and worse) than the actions of the limbs, because sins of the heart show that you fear others more than Allah.”* (Paraphrased unable to find exact hadith)

Muslims need to purify our inner selves, just like outer deeds which we polish for others.

AL-MUHAYMIN: THE SAFEGUARDER. THE EVER-WATCHING

Al-Muhaymin comes from the root word هيمن to watch over, to oversee. Al-Muhaymin is the One who is ever watchful. The One who see all hidden matters.

{Aside: We need to go back and teach our kids, that we can fool others but Al-Muhaymin is always watching us. Taking example from the story of how Abu Hanifah’s parents were married and pious young milk girl who feared Allah related below, we instill in our children that awareness that no matter what their doing Allah is watching.

Narrated `Abdullah ibn Zayd ibn Aslam, from his father, from his grandfather, who said:

When I was accompanying `Umar ibn al-Khattab (RA) on his patrol of Madinah at night, he felt tired, so he leant against a wall. It was the middle of the night, and (we heard) a woman say to her daughter, “O my daughter, get up and mix that milk with some water.”

The girl said, “O Mother, did you not hear the decree of Amir al-Mu’minin today?”

The mother said, “What was that?”

The girl said, “He ordered someone to announce in a loud voice that milk should not be mixed with water.”

The mother said, “Get up and mix the milk with water; you are in a place where `Umar cannot see you.”

The girl told her mother, “Amir al-Mu’minin may not see me but Allah (SWT) can. I cannot obey Him (Allah) in public and disobey Him in private.”

`Umar (RA) heard this, and told me:

“O Aslam, go to that place and see who that girl is, and to whom she was speaking, and whether she has a husband.”

So I went to that place, and I saw that she was unmarried, the other woman was her mother, and neither of them had a husband. I came to `Umar (RA) and told him what I had found out. He called his sons together, and said to them: “Do any of you need a wife, so I can arrange the marriage for you? If I had the desire to get married, I would have been the first one to marry this young woman.”

`Asim said: “I do not have a wife, so let me marry her.”

So `Umar arranged for her to be married to `Asim. She gave him a daughter, who grew up to be the mother of `Umar ibn `Abd al-`Aziz (rahimahullah) who was called 'Umar al Thani (the second 'Umar). }

There are 3 methods of watchfulness:

1. Allah (SWT)
2. The angels
3. The person's consciousness

AS-SAMI': THE ALL – HEARING

As-Sami' comes from the root word **سمع** to hear, to listen. As-Sami' is the One whose hearing and attention comprehends everything. The One who pays attention to every supplication and invocation. The One who listens to every voice.

The hearing of Allah (SWT) comprises three meanings:

1. Hearing of the voices

In first ayah of Surat Al-Mujadila Allah (SWT) says:

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ
يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

“Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing.”

Ibn Abi Hatim recorded that `A'ishah said, "Blessed is He, Whose hearing has encompassed all things. I heard what Khawlah bint Tha`labah said while some of it I could not hear. She was complaining to Allah's Messenger about her husband. She said, `O Allah's Messenger! He spent my wealth, exhausted my youth and my womb bore abundantly for him. When I became old, unable to bear children, he pronounced the Ziharon me! O Allah! I complain to you.' Soon after, Jibril brought down the ayah."

2. Understanding

3. Acceptance

Allah (SWT) accepting the duaas of believers. In Surat Ibrahim ayah 39, Prophet Ibrahim said "Praise to Allah , who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication."

AL-BASSER: THE ALL – SEEING

Al-Basser comes from the root word **بصر** to see, behold, notice. Al-Basser is the One whose insight sees all things clearly, both apparent and the hidden. The One who sees and understands all that has passed before and all that will happen. The One who has insight into all things. The One who perceives every detail.

Ibul Qayyim (rahimahullah) defines the degrees of Al-Baseerah (insight) as follows:

1. Al-Baseerah in His names and Attributes
2. Al-Baseerah in His legislations and orders
3. Al-Baseerah in His promises and warnings

AL-MUHEET: THE ALL – ENCOMPASSING

Al-Muheet comes from the root word **أحاط** to cover, to encompass. The One, who has knowledge of everything, has power over everything. His mercy encompasses everything and He is dominant over everything.

AL-HAFEEHDH: THE PROTECTOR. THE GUARDIAN

Al-Hafeedh comes from the root word **حفظ** to guard, protect. Al-Hafeedh is the One who protects and preserves all from perishing. The One who is vigilantly guarding every detail of that has been created. Al-Hafeedh is more intensive than Al-Haafedh.

AL-HAAFEDH: THE PRESERVER

Al-Haafedh comes from the root word **حفظ** to preserve. Al-Haafedh is the One whose power preserves the heavens and the earth. The One who is the guardian and preserver of all the worlds.

THE NAMES THAT MANIFEST ABSOLUTE BEAUTY

AL-JAMEEL: THE BEAUTIFUL. THE GRACEFUL

Al-Jameel comes from the root word **جميل** beauty. Allah (SWT) is beautiful in His divine essence, names, actions and attributes.

Ibul Qayyim (rahimahullah) said, “Allah loves His blessings to be manifested upon his creations. And it is from this gratitude in His blessings that shows outer beauty. The Internal beauty is from your good manners and character.”

Some of the beautiful manners mentioned in the Quran are:

- Beautiful patience
- Beautiful forgiveness

To live with Allah, Al-Jameel, one needs to:

- Beautify our actions and moral conducts
- Beautify our tongues by speaking truth
- Beautify our hearts with sincere devotion
- Beautify our faculties with obedience
- Beautify our bodies by showing Allah’s blessings upon us
- Beautify our clothing by keeping them pure and clean

AL-QUDDUS: THE MOST HOLY. THE ALL – PERFECT

Al-Quddus comes from the root word **قدس** to be clean, pure, far from impurity or imperfection. Al-Quddus is the One who is far from, and untouched by worldly imperfections or faults. He is far removed from any defect just as He is far removed from anything resembling Him.

AS-SALAM: THE SOURCE OF PEACE. THE FLAWLESS

As-Salam comes from the root word **سليم** to be peaceful, free from faults, complete and whole. As-Salam is the One who is perfect, whole, prosperous and content. The One who is the source of all peace, wholeness and safety.

Shaykh As-Sa'adi said, "As-Salam is similar in meaning to Al-Quddus in that they both negate any form of imperfection, while at the same time include unlimited perfection in every way. This is due to the fact when deficiency has been removed, then all that remains is perfection.

AT-TAYYEB: THE GOOD

At-Tayyeb comes from the root word طيب to purify. He is The Good and only accepts that which is good and pure. He is above having any faults or shortcomings

Abu Hurayrah (RA) narrated that Prophet (SAW) said, "O people, Allah is Good and does not accept anything but that which is good." [Muslim]

This hadith sets forth a basic principle of Islam, that a Muslim must seek lawful provision for himself and avoid what is unlawful. It shows us that engaging in forbidden acts directly affects a Muslim's relationship with Allah, so much so that his supplications and his good deeds may not be accepted from him.

A Muslim's wealth must be good and pure. It must be earned in a lawful manner and spent in a lawful manner. A Muslim who has unlawful wealth in his possession must repent and rid himself of it.

THE NAMES THAT TRIGGER THE LOVE OF ALLAH IN THE HEART

AL-JAWWAAD: THE BESTOWER OF GOOD

Al-Jawwaad comes from the root word جود to give liberally and freely. Al-Jawwaad is the One who gives freely and endlessly, without expectation of any return.

AL-MUHSIN: THE SUPREME DOER OF GOOD

Al-Muhsin comes from the root word حسن to beautify something, to give generously. To Him belongs the absolute goodness.

One needs to be a Muhsin (Doer of Good) in 3 things:

1. In dealing with Allah(SWT)
2. In dealing with one's self
3. In dealing with people

Abu Hurayrah (RA) narrated that Prophet (SAW) said, "Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you." [Bukhari]

There are 4 elements of exclusive Ihsan:

1. Guidance to His religion
2. Easiness to adhere to His commands
3. Steadfastness
4. Granting of Paradise

AL-MANNAN: THE BESTOWER

Al-Mannan comes from the root word **من** to confer favors. Al-Mannan is the One who bestows and confers His favors on His slaves.

'Anas (RA) narrated that the Prophet (SAW) said, *"O Allah, there is no god but You, the Bestower, the Originator of the heavens and the earth, the Possessor of majesty and honor."* [at-Tirmidhi]

Bestowing favors (Al-Mennah) is of two kinds:

1. By action (praiseworthy)
2. By word (blameworthy)

AR-RA'UF: THE MOST KIND. THE GENTLE

Ar-Ra'uf comes from the root word **رافه** to be king, gentle, and compassionate. Ar-Ra'uf is the One who bestows boundless clemency, tenderness and affection.

The term Ar-Ra'uf indicates tender affection and is regarded as the utmost mercy and compassion, the ultimate limit of Ar-Rahim. The meaning is similar to At-Rahim, but focuses attention on the utmost tenderness, kindness and affection which accompanies the outpouring of mercy and compassion.

AL-BARR: THE ALL – GOOD

Al-Barr comes from the root word **بر** to be beneficent, bestow bountiful gifts. Al-Barr is the One who bountifully bestows the gifts of tolerance, gentles, goodness and kindness. The One who is merciful and compassionate.

AL-HAFIY: THE MOST WELCOME. THE MOST AFFECTIONATE

Al-Hafiy comes from the root word **حفي** to greatly welcome. Al-Hairy is the intensive form of Al-Barr, and the most generous.

AL-WAHHAB: THE SUPERB BESTOWER

Al-Wahhab comes from the root word **هبة** to give for no compensation. Al-Wahhab is the One who continually bestows gifts, favors, and blessings upon all of creation. He bestows precious, unconditional gifts upon His worshippers without demanding anything in return, and without

them having done anything prior to the bestowal. He bestows upon them, out of love and affection for them. Someone who bestows once is a bestower, but He who bestows various gifts, over and over again is “The Superb Bestower.”

The Prophet (SAW) said, “*Exchange gifts to increase love between you.*” [Sunan Abu Dawood] (Paraphrased unable to find exact hadith)

The gifts of Allah (SWT) will never bring any harm upon the recipient.

There is a difference between Ar-Razzaq (The Provider) and Al-Wahhab (The Superb Bestower):

- Ar-Razzaq provides regular sustenance which is based upon how much effort you put in, you have to take action and work to receive the fruits of your labor.
- Al-Wahhab bestows upon chosen believers, unexpected gifts for which they have not worked.

We truly do not know the number of حب Allah (SWT) the Superb Bestower has blessed us with:

- Your children
- Your spouses
- The ability to forgive and forget

Allah (SWT) bestows gifts for two reasons:

1. Out of love for you
2. To have you return to Him

AR-RAHMAN: THE MOST BENEFICENT

Ar-Rahman comes from the word رحمة to have tenderness, gentleness, and kindness. The root رحمة also indicates womb: meaning that which provides protection and nourishment, and that from which all of creation is brought into being. The One who continually showers all of Creation with blessings and prosperity without any disparity. The One who is most kind, loving and merciful.

AR-RAHEEM: THE MOST MERCIFUL

Ar-Raheem comes from the word رحمة to have mercy, to have piety. Ar-Raheem is the One who grants even more grace and greater rewards in response to our good actions and high thoughts. The One who has mercy on the merciful.

Ar-Rahman is mentioned 57 times in the Quran and Ar-Raheem is mentioned 114 times.

Abdullah ibn al-Mubarak said, “*Ar-Rahman the one who asks he gives, Ar-Raheem becomes upset when not asked.*”

Ar-Rahman is comprehensive to all of mankind while Ar-Rahmeen is special only to believers.

Ibnul Qayyim (rahimahullah) said, "Ar-Rahman indicates an attribute of His divine essence, Ar-Raheem is the One who bestows his rahma (mercy) on all of mankind."

There are mainly two types of Rahma:

1. Specific Rahma
2. General Rahma

Allah (SWT) says in Surat Al-'A`raf ayah 156:

❖ وَأَكْتُبُ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدَّنَا
إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ
شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ
بِعَائِنَا يُؤْمِنُونَ

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

'Umar ibn Khattab (RA) narrated that there were brought some prisoners to Allah's Messenger (SAW) amongst whom there was also a woman, who was searching (for someone) and when she found a child amongst the prisoners, she took hold of it, pressed it against her chest and provided it suck. Thereupon Allah's Messenger (SAW) said: Do you think this woman would ever afford to throw her child in the Fire? We said: By Allah, so far as it lies in her power, she would never throw the child in Fire. ' Thereupon Allah's Messenger (may peace be upon him) said: Allah is more kind to His servants than this woman is to her child. [Muslim]

AL-KAREEM: THE GENEROUS. THE ALL – LAUDABLE

Al-Kareem comes from the word كَرِيم to be noble, grand, generous and giving. Al-Kareem is the One whose kind, noble and generous essence is most esteemed, valued and honored. The One who is endlessly gives all manner of precious gifts, including support and refuge.

AL-AKRAM: THE EVER MOST GENEROUS

Al-Akram comes from the root word كَرَم to be more generous. Al-Akram is the extreme indicator of Al-Kareem.

Imam al-Qurtubi (rahimahullah) said, *“Al-Akram depicts Allah’s divine essence and Al-Kareem depicts Allah’s actions.”*

Al-Kareem has favored and selected us Muslims over all of His creations; know then that Allah (SWT) will **NEVER** let you down.

Allah (SWT) says in Surat Al-‘Isra ayah 70:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.”

Allah (SWT) has honored man in many ways:

- Molding
- Breathed into man of His spirit
- Commanding the angels to prostrate to him
- Made him from clay and water
- Made him His successor on earth
- Made the angels his guardian in life and servants in the Here

Allah (SWT) has honored you with Islam, so do not disgrace yourself by committing sins. We the last of all His creations will be the first to enter Jannah.

Abu Hurayrah (RA) narrated that Allah's Messenger (SAW) said, *“We who are the last shall be the first on the Day of Resurrection, except that every Ummah was given the Book before us and*

we were given it after them. It was this day which Allah prescribed for us and guided us to it and the people came after us with regard to it, the Jews observing the next day and the Christians the day following that.” [Muslim]

To live with Al-Kareem and Al-Akram, one needs to:

- Build their self-respect
- Not degrade others
- Honor people, as Al-Kareem will then honour you
- Think of a sin that is degrading you, and cease it immediately

AL-QABID: THE WITHHOLDER. THE RESTRAINER. THE CONSTRICTOR

Al-Qabid comes from the root word **قبض** to take in hand, to have absolute ownership of something. Al-Qabid is the One whose wisdom causes withholding, either physically or spiritually. The One whose wisdom decides when to withhold something, or make something scarce. The One in whose hand all hearts are held. The One whose hand collects all souls at the time of death.

Anas ibn Malik narrated that the prophet (SAW) said, *“Allah is the One who withholds, bestows and sets values. I hope that i will not meet Allah with anyone demanding restitution from me for any wrongdoing I may have done to him with regard to his blood and wealth.”*

AL-BASIT: THE EXPANDER. THE EXTENDER. THE RELEASER

Al-Basit comes from the root word **بسط** to grant abundance, to expand, to enlarge. Al-Basit is the One who makes ample and plentiful all that is needed. The One who makes the way wide and open. The One who stretches out a helping hand to mankind.

Al-Basit is the opposite of Al-Qabid.

AL-MU'TI: THE SUPERB GIVER

Al-Mu'ti comes from the root word **معط** to give. Al-Mu'ti is the One who gives and amplifies all in abundance.

AL-MUBIN: THE MANIFEST. THE CLEAR

Al-Mubin comes from the root word **بين** to clarify, to give the ultimate evidence. Allah is the One who makes all things clear to His slaves by guiding them to the guided path. By making clear to them the deeds, by which they will deserve reward or punishment. He makes clear all which they bring forth.

Al-Mubin is similar to Az-Zahir, the One who manifests all of creation and whose essence is shown throughout all of creation.

AS-SHAAFI: THE ULTIMATE HEALER

As-Shaafi comes from the root word شفائي to cure. Only As-Shaafi can remove an illness, for He is the One who created it. He is The Healer of all diseases.

There are two types of cures

1. Cure of the heart and soul
2. Cure of the body

AL-HAYIY: THE ULTIMATE MODEST

Al-Hayiy comes from the root word هياء to be shy, modest, and chaste. Al-Hayiy's modesty is based on kindness, goodness, generosity and majesty. By His mercy, generosity, perfection and forbearance, Allah is too modest to expose His slaves or carry out His punishment on the. He is too modest to reject anyone who stretches forth his hand to Him, and He loves people who are modest.

Ibul Qayyim (rahimahullah) said, *"He is The Modest who does not expose His slave even though he audaciously commits sin. But He covers him, for He is the Concealer, the One who forgives."*

Abu Said Al-Khudri (RA) narrated, *"The Prophet was more shy than a virgin in her separate room. And if he saw a thing which he disliked, we would recognize that (feeling) in his face."* [Bukhari]

The one who does not have Haya' (modesty) does not have Emaan (faith) as narrated by Abu Hurayrah the Prophet (SAW) said, *"Emaan has over seventy branches, and modesty is a branch of Emaan."* [Bukhari and Muslim]

There are two types of modesty:

1. Modesty built through natural inclination
2. Modesty built through our Emaan, and acquired through following the deen

How can we acquire modesty?

- Realization of Emaan
- Adherence to Salah
- Keeping righteous company

Look at the extreme amount of Haya' that 'Aisha bint Abu Bakr (RA) possessed even in the presence of the deceased:

'Aisha (RA) said, *"I used to enter the room where the Messenger of Allah (SAW) and my father (Abu Bakr) were later buried in without having my garment on me, saying it is only my husband and my father. But when 'Umar ibn Al-Khattab (RA) was later buried in (the same place), I did not enter the room except that I had my garment on being shy from 'Umar."* (Paraphrased unable to find exact hadith)

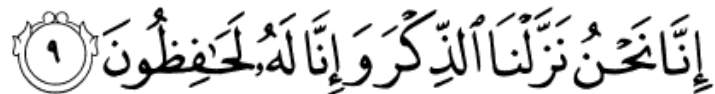
AL-MU'MIN: THE GIVER OF SECURITY. THE REMOVER OF FEAR

Al-Mu'min comes from the root word **أمن** to be secure, safe, to grant protection. Al-Mu'min is the one who faithfully bestows the fits of peace, safety and security.

This name has two meanings:

- Trust and Belief (Attasdeeq)
- Security

Allah (SWT) as He is the One that gives security guards the Quran, as He says in Surat Al-Hijr ayah 9:



"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian."

AS-SHAKUR: THE APPRECIATIVE

As-Shakur comes from the root word **شكر** to offer thanks. As-Shakur is the One who is most thankful for righteousness and bestows great rewards for good deeds. The One who gratefully gives large rewards, even for a small amount of good work. The Appreciative is the One who appreciates your deeds, however small they are, and doubles the rewards for you in this world and in the hereafter.

As-Shakur is a more indicative than As-Shakir.

Abu Hurayrah (RA) narrated the Prophet (SAW) said, "While a man was on the way, he found a thorny branch of a tree there on the way and removed it. Allah thanked him for that deed and forgave him." [Bukhari]

{Aside: When people started to migrate to Madinah, Umm Salamah and her son set out in the dead of the night to make the journey as her husband has already hijra. "At Tan'im she met 'Uthman ibn Talha (who had not yet converted). He was astonished to find her going all alone, risking herself to any freebooters on the way.

'Uthman could not face this situation. He got down from his camel and led the camel of Umm Salamah by the halter. 'Uthman was a chivalrous Arab. At every stop or watering-place he would make her camel kneel for her, and then withdraw and allow her to alight with convenience. He would then tie the camel to a tree, and himself would go a little away from her and lie down under another tree. After a few days they were in Quba' (Madinah). He said to Umm Salamah: "Your husband lives in this village. So enter it with the blessing of Allah!" 'Uthman then left her and went back to Makkah.

Whenever Umm Salamah thought of her sufferings, she used to proclaim: "By Allah, never have I seen a family in Islam which suffered what the family of Abu Salamah did. Nor have I ever seen a nobler man than 'Uthman ibn Talha!" [Ibn Hisham]}

AS-SHAKIR: THE RECOGNIZER AND REWARDER OF GOOD

As-Shakir comes from the root word **شكر** to be grateful. As-Shakir is the One who acknowledges and bountifully rewards all acts of goodness, thankfulness and praise.

As-Shakir is different from Al-Hamid, as Al-Hamid is praising Allah (SWT) while As-Shakir is Allah (SWT) thanking you.

To live with As-Shakur and As-Shakir, one needs to:

- Give and help
The more you give Allah (SWT) will give you even more for Allah (SWT) rewards those that give for His sake.
- Perform more good deeds
- Cultivate sincerity

AL-LATIF: THE MOST SUBTLE

Al-Latif comes from the root word **لطف** to be elegant, gentle and courteous. Al-Latif is the One who is most subtle and gracious. The One whose nature is gentle, affectionate, courteous, and refined. He is the One who is kind to His believing servants guiding them to that which would benefit them and aid them via means that they are not aware, by His kindness and beneficence. The One whose knowledge encompasses all the secrets and hidden matters.

Al- Latif has two meanings:

- Al-Khabeer (The All-Knowing)
- Kindness and gentleness

AR-RAFIQ: THE MOST GENTLE

Ar-Rafiq comes from the root word **رفق** to be gentle. Ar-Rafiq is gentle in His actions. He created all creation gradually, bit by bit, according to His wisdom and gentleness despite the fact that He was capable of creating it all at one time and in a moment.

AL-HALIM: THE MOST FORBEARING. THE MOST SERENE

Al-Halim comes from the root word **حلم** to be forbearing, lenient and forgiving. Al-Halim is the One who is kind, gracious and serene in all situations. The One who is calm and deliberate, never hasty, even with the rebellious and wrongdoers.

Halim is the patience that arises from a sense of deep serenity, lenience, calm deliberation. Al-Halim is gentle upon those that disobey Him and in censuring them so that perchance they may repent.

AL-WADUD: THE MOST AFFECTIONATE. THE MOST LOVING

Al-Wadud comes from the root word **وَدَّ** to love, to be affectionate. Al-Wadud is the One who loves. The One who is source of all love and loving-kindness. The One who loves His Prophet and Messengers and those who follow them and they in turn love Him.

Affection is more comprehensive than love. Love is inner feelings, yet affection is the translation of these feelings into actions and behaviours.

Abu Hurayrah (RA) narrated the Prophet said, *"If Allah loves a person, He calls Gabriel saying, 'Allah loves so-and-so; O Gabriel! Love him.' Gabriel would love him and make an announcement amongst the inhabitants of the Heaven. 'Allah loves so-and-so, therefore you should love him also,' and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth."* [Bukhari]

There are two types of Wud (Affection):

1. General Wud
Allah (SWT) creation of the night for people to rest is His general affection for humanity.
2. Specific Wud
Allah (SWT) love and affection towards the believers and the righteous ones.

To live with Al-Wadud, one needs to:

- To love Allah from all your heart
- Get close to Allah and invoke Him
- Be kind to your spouse, children, family and all humanity

AT-TAWWAB: THE ACCEPTOR OF REPENTANCE. THE OFT-FORGIVING

At-Tawwab comes from the root word **تَوَبَّ** to return, to repent, to be restored. At-Tawwab is the One who beckons for our return. The One who repeatedly turns mankind towards repentance. The One who forgives those who return to goodness. The One who restores to grace those who repent. The One who forgives those who forgive others.

Tawbah (repentance) is not only meant for the sinners, the Prophet (SAW) used to ask Allah (SWT) for his forgiveness even though he was the Prophet and was sinless. We see that despite this he used to repent to Allah more than 70 times a day.

"O people, make Tawbah to Allah. By Allah, I make Tawbah to Him more than seventy times each day."[Bukhari]

At-Tawwab is two kinds:

- Allah bestows the repentance in the heart of His servants
- The acceptance of the repentance from His servants once they repent

People are generally of 3 types when committing sins:

- Dhaalim (wrong doers)
- Dhaloom (unjust)
- Musrif (transgressors)

AL-GHAFFAR: THE ALL – FORGIVING

Al-Ghaffar comes from the root word **غفر** to pardon, to cover, to forgive. Al-Ghaffar is the One who accepts repentance and veils or forgives our faults and sins, time and time again. The One who sets us free from the guilt and shame of our sins and faults, such that we may discover inner harmony.

AL-GHAFUR: THE FORGIVING. THE PARDONER

Al-Ghafur comes from the root word **غفر** to pardon, to veil, to conceal. Al-Ghafur is the One who completely forgives our sins and faults. The One who accepts repentance and pardons sins and faults. The One who accepts repentance and pardons sins and faults. The One who veils or forgives our faults and sins such that they are not seen by anyone else, not even the angels.

Al-Ghaffar is more intensive than Al-Ghafur.

The names Ghafur and Ghaffar have 3 meanings:

- Allah conceals His servants' shameful deeds in this life
- Allah wouldn't expose His pious servants' shameful deeds in the Hereafter
- Allah would protect His righteous servants from Hellfire on the Day of Judgment

AL-'AFU: THE EFFACER OF THE SINS. THE PARDONER

Al-'Afu comes from the root word **عفو** to efface, to remove, to forgive. Al-'Afu is the One who blots out and leaves no trace of any sin or fault. The One who passes over and absolves any fault. The One who removes and obliterates all traces of wrong actions.

Al-'Afu has two basic meanings:

1. Giving willingly without being asked
2. Eradicating / wiping out of the sins

Al-'Afu is more intensive and comprehensive than Al-Ghaffar. Al-Ghaffar forgives the sins but Al-'Afu obliterates them.

If you live with Al-'Afu, He shall give you the following 3:

- Efface the trace of your sins
- Becomes pleased and satisfied
- Gives you without even asking

The main difference between the Al-'Afu and At-Tawwab is Al-'Afu leads you to At-Tawwab.

To live with Al-'Afu, one key thing is needed:

- Learn to efface people's sins and Al-'Afu shall efface yours

AL-MUQEET: THE ULTIMATE NOURISHER: THE SUPERB SUSTAINER

Al-Muqeet comes from the root word **قوت** to feed, to nourish, to supply. Al-Muqeet is the One who has the ability to nourish all of creation. The One who maintains all that exists and oversees all things. The One who guards and preserves.

AR-RAZZAAQ: THE ULTIMATE PROVIDER

Ar-Razzaaq comes from the root word **رزق** to receive something beneficial. Ar-Razzaaq is the One who creates all means of nourishment and subsistence. The One who is the giver of all things beneficial, both physical and spiritual. The One who provides everything that is needed and causes the means of subsistence to come. The One who bestows all means of support and growth, for the body, the mind and the spiritual life.

There is a difference between Ar-Razzaaq and Ar-Raazeq, although the Al-Raazeq wasn't mentioned in the Quran:

- Ar-Raazeq is the One who gives to some and withholds from others
- Ar-Razzaaq is the One who gives to everyone

Allah's rizq is of two types:

- Generic, which is meant for all creatures including the Jinn and the Angels
- Exclusive Rizq, which is also divided into two parts:
 - Provision of the hearts with knowledge and Emaan
 - Provision of the bodies with Halal sustenance

Sometimes we think that Rizq is only money, but our families, homes, friends, children are Rizq from Allah (SWT).

Abu Umamah narrated that the Prophet (SAW) said, *"The Holy Spirit (Jibreel) has inspired to me that no soul will die until it has completed its appointed term and received its provision in full, so fear Allah and do not be desperate in seeking provision, and no one of you should be tempted to seek provision by means of committing sin if it is slow in coming to him, for that which is with Allah can only be attained by obeying Him."* [Al-Hilya]

To live with Ar-Razzaaq, one needs to:

- Acquire piety
- Beware of unlawful provisions

- Endeavor towards seeking halal provisions
- Actively seek forgiveness
- Have self-esteem

AL-FATTAH: THE GRANTER OF SUCCESS. THE ULTIMATE OPENER. THE SUPERB ARBITER

Al-Fattah comes from the root word **فتح** to open, to unlock, to make victorious. Al-Fattah is the One who is the judge and revealer. The One who opens what is closed and is the judge of what shall be opened. The One who lifts veils and who opens the heart. The One who unites the knots, and softens that which has hardened. The One who gives victory and opens the door to success.

Al-Fattah has 3 main meanings:

- The One who alleviates distresses and resolves all difficulties
- The One who grants success
- The one who arbitrates with justice between opponents

When seeking a job a person should call upon Al-Fattah.

To live with Al-Fattah, one needs to:

- Approach Al-Fattah with humbleness
- Never despair the mercy of Allah
- Help others for Allah to open doors for you

AL-QAREEB: THE NEAR. THE CLOSE

Al-Qareeb comes from the root word **قرب** to be close. Al-Qareeb is exalted and is close to everybody.

Al-Qareeb closeness is of two types:


1. The general closeness which means His being close to everyone with respect to His knowledge, awareness, seeing, witnessing and encompassing.
2. The precise closeness is specific to His worshippers: those who ask of Him and those who love Him. The reality of this type of closeness cannot be comprehended; all we can see is its resulting effects. i.e. His kindness to His servants, His care of them and His making them to be firm upon the straight path.

AL-MUJEEB: THE ANSWERS OF PRAYERS. THE SUPREME ANSWERER

Al-Mujeeb comes from the root **مَجِب** to answer, to accept, to respond. Al-Mujeeb is the One who answers prayers, the One who responds to needs. The One who penetrates through every obstacle in order to respond. The One who responds to an invitation.

In Surat Al-Baqarah ayah 186 Allah (SWT) says:

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



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

This is the only ayah in which Allah (SWT) tells the Prophet (SAW) when they ask about me, tell them this.

Ibul Qayyim (rahimahullah) said, “When you invoke Allah in dua’a either 3 things will happen:

1. Allah (SWT) will answer you on the spot
2. Allah (SWT) will ward off evil that was supposed to happen to you.
3. Allah (SWT) will not give you what you want in this life but give it you in the akhirah.

Allah’s answering is divided into two types:

- General answering (I’Jaaabah ‘Aammah)
- Specific and exclusive answering (I’Jaaabah Khaassah)

The etiquettes and conditions for the Al-Mujeeb to answer your dua’a are:

- Wudu’ (ablution)
- Raising the hands
- Facing the Qiblah
More likely that your dua’a will be accepted if you face the qiblah
- Praising and glorifying Allah (SWT)
- Invoking Allah with His names and attributes

There are 22 instances whereby the supplication could be answered:

1. Use the greatest names of Allah

Anas ibn Malik (RA) narrated I was sitting with the Apostle of Allah (SAW) and a man was offering prayer. He then made supplication: O Allah, I ask Thee by virtue of the fact that praise is due to Thee, there is no deity but Thou, Who shows favour and beneficence, the Originator of the Heavens and the earth, O Lord of Majesty and Splendour, O Living One, O Eternal One.

The Prophet (SAW) then said, "He has supplicated Allah using His Greatest Name, when supplicated by this name, He answers, and when asked by this name He gives." [Abu Dawwod]

2. Last third of the night

Abu Hurayrah (RA) narrated that Allah's Messenger (SAW) said, *"In the last third of every night our Rabb (Cherisher and Sustainer) (Allah (SWT)) descends to the lowermost heaven and says; "Who is calling Me, so that I may answer him? Who is asking Me so that may I grant him? Who is seeking forgiveness from Me so that I may forgive him?"*" [Bukhari]

Ammar ibn Absah (RA) narrated that the Prophet (SAW) said, *"The closest any worshipper can be to His Lord is during the last part of the night, so if you can be amongst those who remember Allah at that time, then do so."*[at-Tirmidhi]

3. An hour of every night

4. The last half of the night

5. Between Adhan and Iqamah

Anas ibn Malik (RA) narrated that the Prophet (SAW) said, "The supplication made between the adhan and the iqamah is not rejected." [Abu Dawood]

6. At the time of sujood

Abu Hurayrah (RA) narrated that Allah's Messenger (SAW) said, "The closest position that a person can be from God is at the time of Sujood; hence increase your Du'a'."

7. During rainfall

8. One hour of every Friday

Narrated Abu Hurayrah (RA) narrated that Allah's Messenger (SAW) talked about Friday and said, *"There is an hour on Friday and if a Muslim gets it while offering Salat (prayer) and asks something from Allah then Allah will definitely meet his demand.' And he (the Prophet (SAW)) pointed out the shortness of that particular time with his hands."* [Bukhari]

9. Dua'a after wudu

10. After drinking zam-zam

11. When you wake up at night

Ubada Bin As-Samit narrated that Allah's Messenger (SAW) said, "Whoever wakes up at night and says **La ilaha illallahu wahdahu la shrika lahu lahumulku, wa lahu hamdu, wa huwa ala kulli shai'in qadir Alhamdu lillahi, wa subhanallahi wa la ilaha illallahu, wallah akbir, wa la hawla wala quwata illa billah** (none has the right to be worshipped but Allah, He is the only one who has no partners. His is the kingdom and all the praises are for Allah. All the glories are for Allah and none has the right to be worshipped but Allah. And Allah is the most Great and there is neither might nor power except with Allah) and then says **Allahumma ighfir li** (O Allah! Forgive me) or invokes Allah, he will be responded to and if he makes ablution and performs Salat (prayer), his Salat (prayer) will be accepted." [Bukhari]

12. When visiting the sick

13. When making dua'a for someone in their absence

The prophet (SAW) said, "There is no believing servant who supplicates for his brother in his absence where the angels do not say, 'the same be for you'." [Muslim]

14. During the day of Arafat

The Messenger of Allah (SAW) said, "The best supplication is the supplication on the day of Arafat." [At-Tirmidhi]

15. During Ramadan

The Messenger of Allah (SAW) said, "When Ramadan comes, the Doors of Mercy are opened, and the doors of Hell are closed, and the Shaytans are locked up" [Muslim]

16. Dua'a of the oppressed

The Messenger of Allah (SAW) said to Mua'ad Ibn Jabal (RA), "Beware of the supplication of the unjustly treated, because there is no shelter or veil between it (the supplication of the one who is suffering injustice) and Allah (SWT)." [Bukhari and Muslim]

17. Dua'a of the parent to the child

The Messenger of Allah (SAW) said, "Three supplications will not be rejected (by Allah (SWT)), the supplication of the parent for his child, the supplication of the one who is fasting, and the supplication of the traveler." [al-Bayhaqi, at-Tirmidhi - Sahih]

18. Dua'a of the traveller

19. Dua'a of the person who is fasting

20. Dua'a of a just Imam
21. Dua'a of a child to their parent
22. Dua'a made when Muslims get together

The Prophet (SAW) said, *"If a group of people sit together remembering Allah, the angels will circle them, mercy will shroud them, peace will descend onto them and Allah will remember them among those with Him."* [Muslim]

If you put your trust in Allah subhanahu wa ta'ala, and sincerely call upon Him, He will answer your call.



QABEELAT FALAAH
SUCCESS IS OUR GOAL

