



TAUGHT BY SH. RIAD OUARZAZI

VALLEY *of the* SEEKERS

LIVING WITH THE
BEAUTIFUL
NAMES OF ALLAH

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JANUARY 7-9 & 15-16
DOUBLE-WEEKEND-DEGREE-SEMINAR
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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

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Valley of the Seekers Seminar Background Notes

Short story from the Prophet pbuh's life. The kufar asked the Prophet pbuh "what is Allah? What is the nature of Allah? And what is He made of (gold, silver etc)?" Surat Al-Ikhlās was revealed in response to their questioning and so the Prophet pbuh recited the surah to them.

We might be asked about Allah swt daily, so we need to be able to answer these important questions. We also need to live with these Names, and manifest these attributes in our daily lives. When we know the meanings of Allah swt's names, we are able to apply it to our daily lives. For instance, in a time of struggle we know that we need to be Thankful because Allah swt's name is As-Shakur and therefore, we need to be thankful at all times.

This seminar is centered on:

- This lecture will insha'Allah take us to jannah
- Prophet pbuh said that, 'whosoever memorizes these names shall enter jannah'. Do we really need to memorize them? What does it mean "men ahsaha" mean?
- The name of this course is how to live with the names of Allah swt, we will learn how to implement the names of Allah swt.
- Allah swt honoured the people of knowledge (ahle el 3elm), Allah swt also favors them as well. Allah swt will elevate their ranks in jannah many folds as well. Ranks are not just a single rank in jannah, but it is many ranks. Iman is one of the things that people need to have including knowledge. Allah swt did not specify how many ranks, Allah swt just stated ranks and Allah swt alone knows how many. What knowledge is greater than learning the names of Allah swt? If we do not know the meanings of Allah swt's names and who Allah swt is then how can we answer who Allah is?

Ibn Taymiyyah said that Allah swt talks about the names and attributes of Allah swt more than the mentioning of food, annah, and other things. Allah swt states "**And I have not created the Jin and man but that they worship Me**" Holy Quran 51: 57. Than how can we warship Allah swt if we do not know him, therefore we need to know him so that we are able to worship him. Allah swt does not want part of our love, but He wants us to love Him 100%.

The knowledge of Allah swt is knowledge that without it you feel like you would die, like if you were prevented from attaining this knowledge you would feel like dying. Many of the incidents in our lives should make you think of some of the names of Allah swt, it should automatically make you think of the names of Allah swt constantly. Sometimes the sheikh Riad dreams about the name of Allah swt.

Abu Hurayrah narrates that the Prophet pbuh said "**Allah has 99 Names – one hundred less one; whoever learns them shall enter paradise.**" [Bukhari, Muslim]. Page 3

- The above hadith does not mean that Allah swt only has 99 names, but it means that Allah swt cannot have less than 99 names.
- What does "men ahsaha" mean? Ibn Ul-Qayyim states on page 3. The meaning of "men ahsaha" means:
 - Memorize them
 - Believe in them, ie. Allah is the Ar-Razzaaq.
 - Understand them
 - To act upon them

- To recite the Qur'an and complete it (Because you will come across the names of Allah swt when you read the entire Qur'an).

You can relate a name to a situation, for instance, Say that you have a financial problem, or you want a baby? Anything you want, you need to know what name to use when you are making dua in-front of Allah swt.

Al-asma al hosna – why are they called that? Asma' = al-ism (the name) = sumu (majesty). Asma' means names. Al-Husna = most beautiful.

They are called Al- Husna due to:

1. They refer to the divine essence, with attributes of perfection that exist in Him
2. Allah swt has promised a beautiful reward for whoever “memorizes” them
3. Their knowledge is the most beautiful and most beloved to Allah swt
4. It is named after the noblest of them all, which is Allah swt.

The elements of Allah swt:

1. Belief in the existence of Allah swt
2. Belief in the Lordship of Allah swt
3. Belief in His Divinity (His Olheyaa)
4. Believe in His Names and Attributes

True enslavements revolve around three pillars. See page 7.

1. Love of Allah swt
2. Hope of His Mercy
3. Fear of His punishment

Ibn al-Qayyim al-Jawziyya said that a bird has a head and two wings, therefore, can a bird fly with one wing or just two wings without a head? Hence, just like the bird, we have to love Allah swt out of LOVE, HOPE and FEAR. There are people who worship Allah swt out of just one of the three. Your worship is complete when you maintain the three in a balance.

Allah swt questions, “Then do they not look at the camels- how they are created? [Al-Ghashiyah 88:17]. Why did Allah swt choose camels and not elephant? Through Allah's creation we can learn about Allah swt. Allah swt wants us to learn about Him through his creation ie. Camels. Here are some scientific facts about camel:

- There is a lot of hair on either side of the camel to protect them from the winds.
- They can actually curve their ears depending on where the wind is coming from.
- A camel's nose has rim that helps them cover when there is sand wind.
- Their eyes have a double row of eye lashes that help them to interlace and keeps out the sand from their eyes.
- The tail has hairs on the sides to protect from wind.
- The neck is long so that it can reach leaves high on trees and can go to the ground to eat.
- Hump of the camel is a fat piece, and it is a source of energy when food source is very little. They use this hump as food when there is no food.
- The stomach of a camel has four sides (sections), their digestive system is strong so that it can digest anything at all (even rubber).
- This is why Allah swt says don't they look at the camels and how it was created. SUBHAN ALLAH, Al- Illah, Al-Rab.

Most people do not know the difference between al 3afu and al khafar.

- This book (seminar) is compiled into four themes (the names). Themes are on page 10. Perfection of his right to be worshiped “Mankind, worship your Lord (Rabba-kum), who created you and those before you, that you may become righteous [Al-Baqarah 2:21]

Ibn 'Uthaymeen book of the 99 names of Allah swt was used. Yasir Qadhi addresses the names of Allah swt as well. From among the names of Allah swt 81 names are from the Quran, and 10 from the hadith. WHAT ARE THE EXACT NUMBERS?????

Tonight we will focus on:

- Allah
- Al-ilah
- Al-rabb

Ism Allah al 'adam (the greatest name of Allah swt) – if you were to make dua on this name, Allah swt will answer you dua insha'Allah. This greatest name is:

ALLAH

Al Razi says that it is derived from al Ilah but others say that it is not derived from it

AI-ILLAH: THE LORD

Means our 'ebada - the only sole that should be worshiped is Allah swt. Al-Ilah also means where the hearts find rest (tasqon al khuloob). Al illah al ma'loob, ta'laoho el khoolob – means hearts long/love Allah swt. Imam **al-Ghazi** said that when we say 'la illaha ila Al-Rahman' ←this does not get accepted, instead we must say 'la illaha ila Allah' - even though the other names are also the names of Allah swt.

AI-RABB: THE LORD

The Lord - the one who nurtures. 'Rab ul bayt' in Arabic is the keeper of the house, like the father. Al-Rabb means al ma'bood (the One who is worshiped). The people of Quresh had tawheed al rubobeya, which is that when you asked them who created the world, they say Allah but at the same time they lacked tawheed of uloheya (Divinity).

Who is Allah swt?

Allah swt states that He, the jinns and human's are in a strange relationship.... That Allah says 'I create, and they worship other than Him'. Ie. Worshiping the sun, cows, etc. During the time of prophet Suleiman pbuh people used to worship the sun, the hudhud (a type of bird) got upset and complained to prophet Suleiman about their worship to the sun. Than who is Allah swt? ALLAH IS THE ONLY ONE THAT ANSWERS THIS QUESTION. Men howa Allah? Allah answers this question in the ayaat of the Qur'an like

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قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ②

لَمْ يَلِدْ وَلَمْ يُولَدْ ③ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

Allah swt says that everything in this earth is making dikhr of Allah swt, (praising Allah swt). We do not hear their tasbeeh. The fact that we do not hear their tasbeeh is a ne'ma (blessing) –alhamdulillah. We need to teach people about Allah swt and why we should worship him. Some of our worship is missing elements because it is not coming from the heart. When was the last time you enjoyed the sweetness of sujood? The sahabah used to repeat one Surah from the Qur'an over and over while crying. Have you felt the sweetness of saying "Subhana rabi al a'laa"?

Allah swt is mentioned 2698 times in the Qur'an. The name ALLAH contains all the other names. For example, Al-Rahman is one of the names of Allah. Just like the rest of the 99 name. But we cannot say "Allah is one of the names of al-Aziz" so therefore, Allah is the combined name of all the names. Similarly, if you have stress the name you can use that contains all of the names is ALLAH. Always return to Allah swt.

Look at Allah swt creation; renew your attention to Allah's creation. We as humans get used to things we see in our world, sometimes we need to get unused to these things. For instance, the clouds contain soo much water and if Allah swt allowed for it to fall on us at one time, it would harm us but from Allah's mercy it falls in drops (rain).

AL-KHALIQ: THE CREATOR

Al-Khaliq comes from the root word خلق to create something based on a pattern or model which one has devised. To create is to evoke something into being out of non-existence by an act of will. Al-Khaliq is the One who plans and determines how, when and where to create. The One who creates something from nothing (i.e. ex nihilo).

The names Al-Khaliq and Al-Khallaq are found in surah Al-hash "howa Allahu ul khaliq, and khallaq, al baree, al musaweer. A good example of how beautiful and magnificent our creator is by remembering Amazing bird video we watched which copied all the sounds in our world. The video was on birds that can make all different types of sounds, like a car horn, police car siren etc. Al-Khaliq is the One who created this beautiful bird with such amazing abilities.

AL-KHALLAQ: THE KNOWING

Al-Khallaq comes from the root word خلق. The knowing creator – indicative of the extreme, intensifies the meaning.

Al-Khallaq is an extreme exaggeration. Khallaq takes the form of fa'3al (this is a name that is an indication to something extreme). Similarly, Al-Ghaffar is more intensive than Al-Ghafur. Recall the story of the wife of the ministry of Egypt who tried to seduce Yusuf pbuh. Part of the surah states, "wa khalekhat al abwab", which is an extreme, it's an exaggeration.

AL-BARI: THE EVOLVER. THE ORIGINATOR.

Al-Bari comes from the root word أبار which is to create out of nothing. To evolve is to exhibit or produce by development. Evolution implies the process of production and development according to plan.

Al-Bari is the one that creates out of nothing. Creation precedes evolution since the effect of the will precede the action. For instance, Allah swt created the angels from nour (light), jinns form fire, and humans from clay.

AL-MUSAWWIR: THE FASHIONER OF FORMS

Al-Musawwir comes from the root word **رِصَو** is to form. Fashioning emphasizes the act of composing and giving form, shape and inherent qualities, thereby yielding the final product. The fashioner is the one who has given everything a special form and a special manner whereby it is distinguished.

Sawarah is to form. Giving form and shape which inherits qualities. An excellent example to understand this and many names is the human being. Look at how Allah swt created the human being. We are a miracle walking on earth. If we look at the development of the embryo in the mother's womb we understand Allah's miracle. Look at specifically the different liquids that are found in the human body. The ears' liquid has a specific role and responsibility; there is different liquid that comes from the eyes, mouth and nose. Ear liquid has a bitter taste that helps you protect your ear from insects entering your ear. There are parts of our body that are always open but nothing ever enters them. Imagine if your eye lashes were to grow soo long how would you walk? Or if your eye brows grew long. Why don't these two things (eye lashes and eye brows) grow too long? Subhan'Allah. One look at ourselves is enough to make us understand the name Al-Musawwir. Who made you in this fashion??? ALLAH swt. We were created out of nothing and imagine the exact same thing that we are made of can also make us unclean. Subhan'Allah here is the stages of development simple:

Allah swt describes the stages of development.

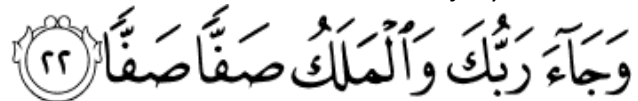
1. Drop of fluid (nutfa – semen). How can an illiterate person tell them things that we are only discovering in recent days? 'Inna khalakhna el insane men nutfaten amshajen nabtaleehi fa ja'alnaho samee'n baseera'. See page. 13.
2. Inner layer: development of embryo
3. Outer layer: nutrition of embryo. Imagine we were created from something like water, a liquid. Ever wonder how can something liquid turn into bones??? Like a hard substance? SUBHAN'ALLAH. Every bone in our body is different with different bone density. Following bones the flesh part - where does it come from??? Then the skin and following that the thing moves?? IMAGINE - Subhan'Allah.

Last rule from page 6

We believe in the attributes of Allah swt without:

- Distorting it
- Denying the meaning of them
- Without liking him to His creation.

A surah that clarifies that we cannot compare Allah swt to his creation is in surat Al fajr ayah 22:



Hence, we cannot compare Allah swt with the angels.

Another good example is people asking how does Allah swt come down in the 3rd of the night? We should not ask about these types of question. We also know that Allah swt has hands but we cannot say it is the same hands as ours. So we should not ask about these types of specificity. Yet another example is that Allah swt smiles when a wife wakes her husband up for prayer. How and is this smile similar to

ours we cannot say. The idea is that we do not compare Allah swt's characteristics and attributes to his creation.

AL-WITR: THE ONE

Al-Witr comes from the root word وتر. This name is not mentioned in the Qur'an but it is mentioned in hadith.

Hadith that was narrated by Abu Hurayrah and Abdullah Ibn Amr, classified as sahih by Shaikh Al-Albani "Allah is One and He loves that which is odd-numbered". Allah swt wants us to be different; he does not want us to be the same as others. Allah swt wants us to live a life of passion, of greatness.

Odd numbers is witr, and shaf' are even numbers.

- For example, Tawaf around the ka'ba is 7 which is a witr number.
- The number of times we go from the safa and marwa is 7 times.
- The number between the earth and heaven is also 7.
- The Prophet pbuh used of fast 3 days of every month.

Allah swt is complete and therefore He is witr. On the other hand, we need a partner because we humans are shaf'. Another hadith, the Prophet said 'do witr because Allah swt loves odd numbers'

GEM: LEAVE A LEGACY SO THAT WE ARE REMEMBERED. LIVE A LIFE THAT MATTERS.

A Sunnah to revive is the number and manner of rakah the Prophet pbuh used to pray. He prayed 5 or 7 or more without any tashahud, so he only used to do the tashahud in the last rakah (the most the Prophet pbuh went up to is 11 rakahs). The minimum rakahs for witr prayer is one prayer or 3 and you can do more than that but only odd numbers.

Duaa al Qunut was performed by the Prophet pbuh when there was a calamity. The number of rakahs prayed for Qunut one rakah which is the least, but the best is to pray 3 rakahs and more (odd numbers).

AL-WAHID: THE ONE. THE CREATOR OF DIVERSITY FROM UNITY

Al-Wahid comes from the root word وحد which means to be one, unique. He is the one who is singled out in all aspects of perfection such as nothing else shares with Him these. The one source from which all creation springs forth.

Al-Wahid is mentioned 13 times in the Qur'an.

AL-AHAD: THE ONE AND ONLY. THE UNIQUE

Al-Ahad's root word is أحد means to be the only one. The One who has no second [that shares] in the lordship, nor in the essence, nor in the attributes. The One who was not begotten and has never begotten.

Al-Ahad is mentioned only once in the Qur'an but the surah that mentioned it is equivalent to 1/3 of the Qur'an. The surah is Al-Ikhlās.

Ibn al Batar (RA) said “Allah swt is not a body because a body is made of composed things”
Al junair (RA) said “Tawhid is to know and believe that the creator is different from the creation”.
Imam al Bukhari (RA) said “Al-Ahad is the One who is no similar or equal to anything”.
Abu Hanifa (RA) also stated, “Allah is one not as in numbers but that there is no partners with Him”.

Video: “shaykh Mohammed Hassan”. The man was looking for Allah Al-Wahid Al-Ahad. It is soo easy for us to say the words “la illaha ilah Allah”. It is a blessing, and do we understand it?

Sheikh Riad shared a story of a man in the UK who couldn't say the shahada on his death bed. The man's tongue was crippled and he was literally trying to pull his tongue out so he can force his tongue to say the Shahada.

Recall when Bilal (RA) was being tortured, he kept saying “Ahad, Ahad” because Allah swt is the One and Only that could help him. Bilal (RA) kept repeating Ahad, ahad because it kept fueling the kufar with anger. If we are able to live with Al-Ahad we will be able to say “la illaha illah Allah” in the time of death insha'Allah.

Ibn 'Asaker (one of the salaf- RA) story of the man who owned a donkey, and decided to take a man from Damascus to another smaller town and then the man he was transporting wanted to kill him just like he had killed all the other people in the valley they were passing. So the owner asked him if he can pray two rakahs and when he started he forgot all the Qur'an out of fear although he had it all memorized.

- Recitation of the Qur'an “a llahun ma'a Allah” this aya is repeated - is there any God other than Allah swt? May Allah swt make us of those that their last words in this dunia are La illaha illa Allah. AMEEN. May we be resurrected with these words “howa Al-Wahid Al-Ahad”. We need to live with Al-Wahid Al-Ahad in sincerity in our daily lives; sincerity in private and in public.

The sahaba (RA) asked the Prophet pbuh “Who will earn the prophet's intercession?” and he said “the one who says La Illaha ila Allah with sincerity” – May Allah swt make us among those that say the kalema with sincerity.

AL-SAMAD: THE ETERNALLY BESOUGHT

Al-Samad's root word is صمد which means to turn to, to need, to be sublime, everlasting. He is the One upon whom the whole creation relies in all of its needs, predicaments, and necessities. The One who is eternal and above Whom there is none. The One who is unaffected, unchanged, and without any needs.

This name was mentioned in the Qur'an only once. The word samad in Arabic means direction and when it is applied to Allah swt it is that the hearts are directed to him. Al-Samad is the One that all of creation needs and He does not, 'Tasmado al khoolob illayah'. Al-Samad is the one clear of any cavities, any imperfections. Ibn Abas (RA) said “the eternally besought of all, the chief who is best at his nobility, the great one, who is best in his greatness, the tolerant one who is best in his toleration, the omnipotence who is best in his omnipotence, Al-Haleem, the all knowing who is best at his knowledge, the self who has no fear around whom all creatures turns and whom they seek after for all their needs and actions.

The surah is Al-Ikhlās, aya 1-4:

(قال هو الله أحد، الله الصمد، لم يلد ولم يولد، ولم يكن له كفواً أحد)

AL-SAYYID: THE MASTER

Al-Sayyid's root word is **سود** which means the Owner, the Master. The sovereign of the universe; all of creation is enslaved to Him. The One who is needed in an absolute sense. No created being is independent of Him. If He did not create them, they would not exist, and if He did not sustain them after creating them, they would not remain "As-Sayyid is Allah".

This name comes from Hadith.

As-Sayyid: the Sovereign of the universe; all of creation is enslaved to Him. The One Who is needed in an absolute sense. No created being is independent of Him. If He did not create them, they would not exist, and if He did not sustain them after creating them, they would not remain "As-Sayyid is Allah".

[Narrated by 'Abdullah Ibn Ush-Shakkir and classified as sahih by Shaykh al-Albani].

AL-HAYY: THE EVER-LIVING

Al-Hayy's root word is **هي** is to be living. The One who is undying, everlasting. The One who calls all life into being, and makes each living thing different and distinct.

Hayy is life which is the opposite of death. We tend to always find Al-Hayy and Al-Qayyum together. How can we live with al hay daily?

Allah swt says in Surat Al-Furqan ayah 58:

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ، وَكَفَى بِهِ
بِذُنُوبِ عِبَادِهِ خَبِيرًا

"And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted."

There are three types of hayya (life's).

1. The life of the bodies (life of the abdaan). There are many people who are alive but they are empty from the inside. The only thing that matters to them is their appearance (the exterior-appearance). We should contemplate on the type of hayya we have???
2. Hayaat of the erada wal himma (the life of passion and will). This is a life that matters, one that contains a mission, a task that you want to accomplish. A person who has this second type of hayaa has a goal, a vision and a message that the individual is carrying and would like accomplish. We should not be saying to ourselves, "ana hoona wala adree li mada ana hona"- 'I am here and I do not know why I am here'. We need to have a mission and know exactly why we are here. Keep in mind that a vision is different from a mission. A mission is not reached and is not finished it is ever lasting until you die. You vision can change and you should be able to alter it depending on the circumstance (vision = changeable and flexible).

GEM: WE NEED TO LIVE A LIFE THAT IS FOCUSED, FULL OF PASSION AND DRIVE.

3. Hayaat al farah wal suroro wal ounse billah. This is that you know your goal and you are set and now you are accomplishing farah (happiness) where you are so close to Allah swt.

AL-QAYYUM: THE SUSTAINER OF [ALL] EXISTENCE. THE SELF-SUBSISTING. THE SELF-EXISTING

Al-Qayyum root word is قَوْمٌ which to stand up, to rise up, to ascend. The One who is free of any dependence on anything else for existence.

Qwm – to stand up. Remember we said that usually we find Al-Hayy and Al-Qayyum together all the time. Ahl el 3lm (the people of Knowledge) said that Al-Hayy signifies the ever living life and Al-Qayyum signifies the self sustainer.

Allah swt states in Surat Al-Baqarah ayah 255:

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

“Allah – there is no deity [worthy of worship] except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great. [Al-Baqarah 2:255]

AL-WAARITH: THE ULTIMATE INHERITOR, THE SUPREME HEIR

Al-Waarith root word is وَرِثٌ means to inherit, to be the owner or sustainer after someone. The One to whom all possessions return when the possessor is gone. The One who inherits all that we have done. The One who has everlasting ownership of all that has ever been and that will ever be.

The supreme heir. Our children inherit our wealth when we die but Allah swt is the supreme heir.

Allah swt states in surah Al-Hajar ayah 23:

“And certainly We! We it is who give life, and we are the inheritors.”

Since Allah swt is the supreme inheritor, Allah swt has everything that He initially gives to us because we are all going to die and everything returns to Him. All of the things we have in our life, is owned by Allah

swt, the supreme owner. Everything in the universe in the end goes back to Allah swt and everything we have is given to us by Allah swt.

For instance, Prophet Zakariya pbuh said in surat al anbeya (89) “oh Allah don’t leave me as one (by himself) and you are the best of all inheritors” he wanted a child and knew that everything returned back to Allah swt.

AL-GHANIY: THE FREE OF NEED.

Al-Ghaniy’s root word is غني means to be rich, wealthy. He is Free of need, self-sufficient, completely and unrestrictedly, deference is given to His perfection and the perfection of His attributes. He is not in need of anyone, He transcends all needs.

In Arabic the word Ghaniy is someone who is rich. But in terms of Allah swt it means that Allah is free of any needs. He is Free of need, self-Sufficient, completely and unrestrictedly, deference is given to His perfection and the perfection of His attributes. He is not in need of anyone, He transcends all needs.

Normally we find in the Qur’an Al-Ghaniy with Al-Hameed.

Abu Dharr al-Ghifari narrates that the Prophet, peace be upon him, said that Allah said: “O My slaves, all of you are astray except those whom I guide, so ask Me for guidance, and I will guide you. O My slaves, all of you are hungry except those whom I feed, so ask Me for food and I will feed you. O My slaves, all of you are naked except those whom I clothe, so ask Me for clothing and I will clothe you... O My slaves, if the first of you and the last of you, your humans and your jinn, were to stand on a single plain and ask of Me and I were to give each one what he asked for, that would not cause any loss to Me greater than what is lost when a needle is dipped into the sea.”

The opposite of Ghaniy is fakheer which is us, as in we are in need of Allah swt. Anything that has no deficiency is Allah swt.

AL-HAMID: THE PRAISEWORTHY.

Al-Hamid’s root word is حمد which means to praise, to speak well of. The One who is worthy of all thankful praise. The One and only One who truly deserves all praise, honour and adoration.

Praise is for what is complete and perfect. There is a difference between shukr and hamd. Shukr is to thank someone; hamd is to praise Allah swt. Therefore, we thank people and we praise Allah swt. Sh. Riad shared with the class that there was a sister that had said “I want to thank Allah Al-Hamid for the ability to thank him”. “Allahuma ini a3oodo bika men zawale ne’matek – Oh Allah I ask you that you do not perish your ne’m that you have bestowed upon me”. Fuj3ad (sudden) Nekhma (opposite of ne3ma) wa tahawael ‘afeyatek. ← The Prophet pbuh used to ask Allah swt to protect him from sudden lack of ne’ma. We often forget all the things we are blessed with in this life. For instance, ne3matel wajood is the fact that Allah swt created us as a human being. subhan Allah, wal hamdulillah.

Fascinating Facts Sh. Riad shared with us during the seminar:

Blessings:

- The heart beats per day 1000 times
- Eye blinks 12-14 thousand blinks per day
- 16000 breaths per day
- 12 intestinal movements per day

- Kidney cleans itself 36 times per day

All of these ne3am is free, and we do not even acknowledge them nor thank Allah swt for them because most of the time we are unaware that these things are happening within our body.

Ne3matul herasa is the ne'ma of Allah swt's protection over us. Allah swt says, which means that if we would to be thankful to Allah swt for His blessings He would increase us. The opening Surah from the Qur'an is surat Al-Fatiha ayah 1:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

AL-MALIK: THE SOVEREIGN. THE KING

Al-Malik's root word is ملك which means to possess, to own exclusively. The One who is king of all beings. The One who is the owner and ruler of this world. The One who has supreme authority, and who is relied upon by everyone. His Dominion and Will are preponderating and conquer all under His Sovereignty.

Al-Malik and Al-Malīk have a root word which is malaka. Al-Malik is an indication to something that is more extreme than al malīk.

Allah swt states in Surat Tā-Hā ayah 114:

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ
إِلَيْكَ وَحْيُهُ ۗ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge." [Tā-Hā 20:114].

Sh. Al 'uthaymeen mentioned Al-Malik and Al-Malīk.

AL-MALĪK: THE OMNIPOTENT KING. THE ABSOLUTE SOVEREIGN

Al- Malīk's root word is ملك. Al- Malīk is indicative to the extreme emphasis in al-mulk (sovereignty).

Allah swt says in Surat Al-Qamar ayah 55:

فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ ﴿٥٥﴾

In a seat of honour near an Absolute Sovereign, Perfect in Ability. [Al-Qamar 54:55]

AL-MAWLA: THE MASTER

Al-Mawla's root word is مول which is the Master. In Arabic, the term Mawla can be used for ar-rab, the master, the beloved (al-muhibb), the follower (at-tābi), the neighbor, the cousin, the slave,. Allah is the Mawla, the Patron, Supporter, and the Protector of the believers.

Allah swt states in surat Al-Anfāl ayah 40:

وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَانِكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ

النَّصِيرُ ﴿٤٠﴾

But if they turn away – then know that Allah is your Protector (mawla). Excellent is the Protector, and Excellent is the Helper (Nasir). [Al-Anfāl 8:40].

Allah swt is the mawla and Nasir. So Al-Mawla means that Allah swt has access to everything and at anytime. The idea here is that Allah swt owns and has access at anytime and to everything. Allah swt is the King of all KINGS. The kingdom of Allah swt does not perish at all. The kingdom of Allah swt cannot be eliminated. The difference between Allah swt’s mulk and human being’s mulk is that the person’s kingdom can be taken away from him. On the other hand, Allah swt’s kingdom is never perishing. Allah swt questions ‘Lee men al mulk el youm’ – to whom does the kingdom belong to today? No one can claim the sovereignty of Allah swt where as the kingdoms on this earth can be claimed by his children and others. The kingdom of Allah swt is the true KINGDOM, whereas the kingdom of this life is not true.

Why did Allah swt start with RABB, MALIK and then ILLAH? Here is the answer. Khalakahum be rabobiateh (he created them), Malik as in that He owns us, and Illah as in we are to worship him. Allah swt created us (He is the creator), then he is the Malik and therefore Allah swt owns us, and lastly since we were created by Allah swt we are to worship him alone.

AL-ALĪ: THE MOST HIGH

Al-Alī’s root word is علي which means to be high. The One Who is above and exceeds all others. The Most High, above whom there is nothing higher.

The lowest a man can go is in sujood and that is why we say subhana rabbi al a3la in our sujood. The Prophet pbuh stated that the duaa in the sujood is mustagab. The Prophet pbuh said that we are prohibited from reciting Qur’an in ruko’ and sujood because we are suppose to glorify our Lord in those positions with ishtihad (Hard work).

AL-ALĀ: THE MOST HIGH. THE EXALTED

Al-Alā’s root word is علي which means to be elevated.

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَىٰ ﴿١﴾

“Exalt the name of your Lord, the Most High” [Al-Alā 87:1]

AL-MUTAĀL: THE EXALTED. THE MOST EXALTED

Al-Mutaāl’s root word is علي

AL-AWWAL: THE FIRST

Al-Awwal's root word is أول which means to be first, to be before. The One who is the first, the beginning, the foremost. The prior-Existing One who existed before all of creation. Nothing is before Him.

There are certain names that cannot be used in isolation unless they are used with their sister words like Al-Awwal and A-Ākhir (Allah swt is the First and is also the Last – nothing will come after him).

AZ-ZāHIR: THE SCENDANT. THE MANIFEST

Al-Zahir's root word is ظهر means to be visible, manifest, obvious, distinct. The One who has manifested all of creation and who is manifest in all of creation. The One whose essence and attributes are shown throughout all of creation. Nothing is above Him.

His attributes are show through all of his creation and therefore, we do not see Allah swt but we believe in him throughout his creation.

AL-BāTIN: THE INTIMATE. THE INNER. THE INWARD

Al-Bātin's root word is بطن which is to be concealed. The One who is veiled from our sensory perception. The One who is unseen, yet whose existence and essence are made known through signs. Nothing is nearer than Him.

Allah swt is unseen in our senses but He is there.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

“He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing”

[Al-Hadīd 57:1]

AL-MUQADDIM: THE EXPEDITER

Al-Muqaddim's root word is قدم which is to bring forward. The One Who gives precedence to whatever has to be given precedence with regard to rulings and the order of things.

This attribute of Allah swt is in the hadith (Sahih Muslim).

“The Prophet (peace be upon him) used to say in the night prayer: “O Allāh, to You be praise, You are the Light of the heavens and the earth and everyone in them. To you be praise, You are the Sustainer of the heavens and the earth and everyone in them. To You be praise, You are the Sovereign of the heavens and the earth and everyone in them. To You be praise, You are the truth, Your promise is true, Your words are true, the meeting with You is true, Paradise is true, Hell is true, and Hour is true, the Prophets are true, Muhammad is true. O Allah to You I have submitted, in You have I put my trust, in You I have believed, to You I have repented, with Your help and guidance I have debated, and to You I turn for judgment. You are our Lord, unto You is our return. Forgive me for my past and future sins, for those I have committed secretly and those I have committed openly, and for whatever You know more about than I. You are the One Who brings forward and the One Who puts back, You are my God, there is no deity worthy of worship but You. And there is no power and no strength except with You.”

[Narrated by ‘Abdullāh Ibn ‘Abbās and reported by Bukhārī]

AL-MU’AKHKHIR: THE DELAYER

Al-Mu’akhhir root word is **أخر**. This attribute is also found in hadith.

There are two types of taqdīm (expediting):

- Taqdīm al-kawnī: universal expediting
- Taqdīm ash-sharī: preference in status

Taqdīm Al-kawni means that Allah swt has created certain things before something else. On the other hand, taqdīm ash-sharī is that Allah swt has given higher status over other things like the Prophets pbwt have higher status than the average human being and even Allah swt gave higher status more than others.

AL-WāSI: THE ALL-EMBRACING. THE ALL-ENCOMPASSING

Al-Wāsi’s root word is **وسع** to be sufficient, in compacity or size, to comprehend, embrace. The One whose expansive essence holds and embraces all of creation. The One whose power, knowledge, mercy and generosity are boundless.

This name of Allah swt comes from wāsi. Allah is the all encompassing, the all embracing subhanahu wa ta’ala. In the Qur’an we see “wase’on ‘aleem” and Allah swt gives and know to whom He gives. Allah swt has knowledge of everything and knows might a person do with what Allah swt gives him/her and that they actually harm themselves. Therefore, we should not ask why Allah swt did not give us certain things that we want because our vision and knowledge is very little and Allah swt knows everything. Allah swt gives to whom He wishes because He is Al-Wāsi.

Allah swt says in Surat Al-Baqarah ayah 261:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ
سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ
وَاسِعٌ عَلِيمٌ

“The likeness of those who spend their wealth in Allāh’s way is as the likeness of a grain which grows seven ears, in every ear a hundred grains. Allāh increases manifold to whom He will, Allāh is All-Embracing, All-Knowing.” [Al-Baqarāh 2:261].

AS-SUBBŪH: THE GLORIFIED ONE

As-Subbūh’s root word is **سبح** which means to glorify. The One Who is above all that is not befitting to Him and He is above all the shortcomings and (imperfect) qualities which are inherent in His creation.

This attribute of Allah swt is found in hadith and not in the Qur'an. Picture this → We are in the land of resurrection and everyone is waiting for Allah swt to start the Hisab. Everyone starts hearing and see a light coming, and 8 angels are carrying the throne of Allah swt. The Prophet pbuh described that the ears and shoulders of one of the angels is the distance between the heaven and the earth. Therefore, imagine 8 angels carrying the throne of Allah swt. The angels are saying, "ya hayyu ya khaom" and they are able to lift the 'arsh (throne). Instead the angels start saying "subuh khodoos rab ul malaekatuhu war rouh" while the 8 angels carry the throne of Allah swt.

AL-AZĪM: THE MOST GREAT. THE MAGNIFICENT. THE EXALTED

Al-Azīm's root word is عظيم which means to be large, vast, huge, great in rank, importance or dignity, powerful, imposing. The One who is greatest, mightiest, grandest, and above all. The One who is of perfect and absolute greatness.

Allah swt states in surat Ash-Ashūrā ayah 4:

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٤﴾

"To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most great." [Ash-shūrā 42:4].

AL-AZĪZ: THE AL-MIGHTY

Al-Azīz's root word is عزيز means to be mighty, potent, strong, powerful. The One whose dignity, majesty and power are unique, precious and unattainable by mankind. The One who has complete mastery over all of creation.

From 'eza, dignity, and mighty. Al-Azīz means that Allah swt is the exalted. Therefore we were created by him and we should not be humiliated and abused. Human beings are the slaves of Al-Azīz and not the slave of anything or anyone else.

This name of Allah expresses that He will always triumph and that He can never be refuted, for only He has true power.

Allah swt favored us and therefore, we should not humiliate ourselves. Al-Azīz cannot be defeated. Humans can be Azīz because they might be better at one thing but there are things that they can be defeated on. Al-Azīz is only Allah swt.

AL-RAHIM: THE MOST BENEFICENT

The attribute Al-Rahim was mentioned 14 times in the Qur'an, Al-Aziz, Al-Hakeem (the all wise), Al-Raheem, Al-Khawi (the all strong subhanah) and Al-'Aleem (all of these were mentioned 95 times) but singly they were mentioned 14 times.

Surat Al-Anfal describes the battle of badr. The Muslims did not go out to fight, and were not ready to fight. The Muslims were 300 and the non-Muslims were 1000. Allah swt planned this war, and even the

land to be chosen. Why the land of Badr? Allah SWT has many soldiers (angles, wind, etc). The Muslims were extremely tired so much so that they were not ready. The Muslims were sleeping, and the guards were sleeping that their swords fell 7 times. Allah SWT send down so much rain where it was difficult to walk on wet sand (full of water). The camp of the Muslims on the other side rained a little bit therefore, the land was stable for the Muslims. And because it rained a little bit, the rain also refreshed the Muslims after their nap. The rain and sleep was the nasser of Allah SWT. So another nusr of Allah was that the Muslims all had the same dream. They dreamed that all the non-Muslims looked like there were so few and the Qurash saw that the Muslims were large in numbers. When the Muslims had the dream, it gave them the power and boost they needed to fight. Another help that the Muslims received from Allah SWT were angels – Allah SWT send down thousands of angels to help the Muslims. The Muslims said that when they went to strike the non-Muslim, before the sword hit them, the angels got them already. The angels came to the aid of the Muslims in a head covering that was green.

Another instance, where Allah SWT send his ANGELS to aid the Muslims was in the battle of Hunayn. The angels in this battle came as ants and the non-Muslims got scared and ran away. The battle of al-Khandaq- Allah SWT send his angels in the form of winds. The winds (angels) were extremely strong that the non-Muslims ran away and so the Muslims did not have to fight. Allah SWT send down his nusr in many forms Subhan'Allah.

The Prophet PBUH said that "this religion of Islam will reach the four corners of the world and there will be no house left that has not heard of Islam". Out of every 5 people that become Muslim only one is male although they say Islam oppresses women. Even more, the mass media portrays Islam as a religion of ISM.

Omar (RA) had so much Azia and knowledge. Allah SWT is Al-Aziz therefore, humiliation for anyone is not allowed. Allah SWT does not allow oppression or humiliation so we should not accept Humiliation.

ALLAH SWT GAVE US 'ZA (Dignity) IN ISLAM AND IF WE SEEK 'ZA IN ANYTHING ELSE OTHER THAN ISLAM – ALLAH SWT WILL DISGRACE US.

AN-NASSIR: THE HELPER. THE ONE WHO PROVIDES VICTORY

An-Nassir's root word is نصر which means to assist and make victorious. As Allah promises, victory belongs only to those who believe in our Lord and struggle to attain His good pleasure and consent.

Nasara- comes from victory. The names of Allah SWT - Al-Azim, Al-Aziz and An-Nassir are usually found together.

GEM: BE ONE, FOR ONE AND ON ONE → BE ONE FOR ALLAH SWT NOT FOR ANYONE ELSE, SO THEREFORE YOU ARE THE SLAVE OF ALLAH SWT.

Remember that the Qur'an came down in three stages.

AL-KABBIR: THE MOST GREAT

Al-Kabbir's root word is كبير which means to be great in size, vast, formidable. The One whose greatness is beyond measure. The One whose nature is Greatness. The phrase Allahu Akbar uses this same k-b-r root and means Allah is the greatest.

Al-Kabbir is the most great. In Arabic the word kbr means pride or arrogance. As Muslims when we pray we start our prayer with “Allahu akbar” and this signifies that we are leaving our lives behind and we are going to the Most Great.

AL-MUTAKABBIR: THE SUPREMELY GREAT

Al-Mutakabbir’s root word كبر which means to be great in rank, dignity, nobility, majesty. The One who is above any evil, defect and deficiency due to His greatness. The One who has rights, privileges and attributes, which others do not have.

The word mutakabbir in Arabic signifies someone who is arrogant. Arrogance is something blame worthy for human beings, but for Allah swt He is Al-Mutakabbir. Recall that one of the things that lead to hell fire is kbr. Surat al zumar addresses those that have kbr and how they go to hell fire in groups. The people who have arrogance during their life time will say when they go to hell fire that yes the Prophets (pbuh) came to them but that they were too arrogant to follow them. Allah swt is Al-Mutakabbir that he did not create us so He can oppress us.

How can we be arrogant when; our beginning is a despised drop of sperm, our end is a corpse (a piece of nothing), and in between we carry fesses. In Arabic, “awaluka nutafaten Matdera, wa akheiruka gefatun khadera, wa bena daleeka tahmalu al ‘adera”.

There is a Hadith of the Prophet pbuh (reported by al tirmidhi) that he described that “on the day of resurrection, the arrogant will be gathered as tiny men/women (as small as ants) and humiliation will be all around them. They will be as small as ants because in life they thought they were bigger and arrogant. The arrogant will be driven to a prison in hell called Bowlas with the highest fire raising over them and they will be giving a cocktail called “the juice of the inhabitance of hell - TEEBAT AL KHABAL”.

AL-QAWIY: THE SUPREMELY-STRONG

Al-Qawiy’s root word is قوة which means to be strong, vigorous, potent. The One whose strength is supreme. The One who possesses unlimited strength and endurance. The one whose vigor and strength prevails over all of creation.

According to Hadith found in Muslim, “The believer is more beloved to Allah swt (Al-Qawiy) than the weak believer” Strength here means spiritual, physical, mental strength.

AL-MAJEED: THE MOST GLORIOUS

Al-Majeed’s root word is مجيد which means to be glorious, dignified, majestic, noble, honorable. The One who is glorious, dignified, majestic, bountiful and exceedingly generous. He is described with the attributes of glory, greatness and magnificence. He’s glorified and magnified in the hearts of His close ones.

In the Qur’an we find ‘Hameedun Majeed’ together. And in our Salah we say, “Rabana walaka Al-Hamd , hamdan kateeran tayeaban mubarakan...” after we stand up from our ruku’. Whosoever you love, and you do not praise, you do not really love him/her. Therefore, when you praise someone without loving

that person, you are not praising him enough. Hence, we should praise Allah swt enough and love him enough. Praise should come with a lot of love.

AL-MATEEN: THE POSSESSOR OF STRENGTH. THE FIRM

Al-Mateen's root word is متن which means to be strong, solid, firm hard. The One who is most steadfast and solid. The One whose strength produces certitude. The One who can easily overcome anything through supreme firmness and strength of determination.

Al-Mateen also means strength and firm.

The One who is most steadfast and solid. The One whose strength produces certitude. The One who can easily overcome anything through supreme firmness and strength of determination.

AL-QAHHAR: THE SUBDUER. THE SUPERB VANQUISHER. THE EVER-DOMINATING

Al-Qahhar's root word is قهر which means to control, dominate and overpower. The superb Vanquisher dominates everything in His kingdom. Everything submits and surrenders to Him.

Al-Qahhar is more intensive than Al-Qaaher.

Allah swt said to the heavens and the earth, "come willingly or by force and they (the heavens and earth) said we submit willingly".

Allah swt Al-Qahhar says in Surat Al-An'am ayah 44:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ، فَفَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا
أَخَذْنَاهُمْ بِغَتَّةٍ فَأَذاهُمْ مُبْلِسُونَ ﴿٤٤﴾

"So when they forgot that by which they had been reminded, We opened to them the doors of everything [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair. [Al-An'am, 44].

The above ayah is addressing the nations that were disobedient to Allah swt. Therefore, Allah swt says that He has opened the doors of everything pleasant to them and when they are in the middle of their enjoyment; Allah swt takes from them forcefully everything because they did not want to surrender to Him willingly.

Allah swt also vanquishes things with their opposites. For instance, the sea Allah swt can make it beautiful and peaceful but then it can also become a deadly force. Allah swt also ordered the knife that prophet Ibrahim pbuh was going to slaughter his son with to not cut. Allah swt also made the fire not burn Ibrahim pbuh when the non-Muslims threw him in the fire. Therefore, Allah swt is Al-Qahhar and therefore can make the things that are not willingly submissive to him – submissive forcefully.

"EITHER YOU SURRENDER AND GIVE UP THE SIN WILLINGLY OR ALLAH SWT AL-QAHHR WILL MAKE YOU GIVE IT UP BY FORCE" From Allah's mercy He gives us chances and waits for us to give up our sins willingly. Therefore, He is giving us chances after chances. ← Is today the day you give it up?

AL-QAAHER: THE EVER-DOMINATING. THE CONQUEROR

Al-Qaaher's root word is **قهر** which means to overcome, conquer. He is The Vanquisher without being unfair, on the contrary He is wise and knowledgeable.

Everything surrenders to Allah swt, and on the Day of Judgment Allah swt will say "To whom does the kingdom belong to today?" No one but Allah swt is Al-Qaaher. Allah swt will also vanquish the siraat in judgment day. Allah swt will make it easy for the believers to pass the siraat and hard for the non-believers. Sheikh Riad's advice → "BE SUBMISSIVE TO ALLAH SWT AND DO NOT OPPRESS ANYONE SPECIALLY THE ORPHANS AND THE WEAK"

AL-JABBAR: THE SUPERB COMFORTER.THE RESTORER. THE IRRESISTIBLE

Al-Jabbar's root word is **جبر** which means the splint, which is used to set the broken bones: to restore something to sound. The One who irresistibly restores all of creation to soundness and sufficiency. The One who compels each and every thing according to divine will, yet is never compelled.

This name of Allah swt encompasses love, mercy, tenderness, and compassion. People think of this name as hard, but it is actually the opposite. Because you are broken and oppressed, Allah swt will comfort you. Therefore, this attribute of Allah swt in reality is the one that an individual can use to complain to Al-jabbar.

There are two types of breaking: (1) broken bones, (2) heart breaks. Therefore, broken bones are easy and we know who to go to mend our broken bones. But it is Allah swt only that can mend our broken hearts. Allah swt is the only One that can mend your heart and avenge your brokenness. Imagine that Allah swt is giving you this assistance free of services, all you need is two rakahs and talking to Al-Jabbar and getting it out of your heart. Sheikh Riad's advice, "Keep on knocking on Allah's door and maybe insha'Allah He will open for you". And Do not be sad if the answer you are looking for does not come fast, but keep in doing it and insha'Allah Allah will make you happy.

GEM: "ALLAH SWT IS THERE TO LISTEN TO YOUR WORRIES BUT GIVE ALLAH SWT A CHANCE".

Remember that Allah swt said 'I have prohibited oppression upon myself, and therefore do not oppress one another and do not transgress the rights of anyone' because Al-Jabbar might come and revenge for the person you are oppressing. For instance, sometimes we treat people unjustly (we oppress someone) and then we undergo a punishment of some sort, and then we go back to Allah swt and ask him for His help and then Allah swt transforms that punishment from being a punishment to a blessing. Sheikh Riad used the example of the man who used to make fun of the blind man and then Allah swt gave blind children.

Al-Jabbar mends hearts, example of Musa pbuh and his mother. And how Allah swt told her to release him into the ocean to save him. And so she did because she placed her trust in Allah swt and Allah swt Al-Jabbar mended her heart and returned Musa pbuh to her.

Allah swt mends your broken hearts with our repentance. For example, the Prophet pbuh used to advise "refkhan bel qawaree" which means 'be kind to women'.

Allah Al-Jabbar mends our hearts with our daily Salah. Al-Jabbar inputs our optional (sunnan) prayers in the place of any Salahs that we might have missed.

Al-Jabbar also mends the hearts of the orphans. Because the Prophet pbuh said that he and the one who takes care of the orphans will be like this (pointing his two fingers and making them close).

AL-HAKAM: THE SUPREMEM JUDGE. THE ARBITRATOR

Al-Hakam's root word is **حَكَمَ** which means to pass judgment, to decide, pass a verdict. The One who judges between His servants in this life and the life of the Hereafter with His justice and fairness. He is the judge in His regulation and decree. The One who makes the final decision of the natural of all matters. The One who arbitrates all disputes.

This attribute of Allah swt is found in Hadith. Hani' Ibnu Yazid said that the Prophet (peace be upon him) had said: "Allah is the Supreme Judge and to Him belong all rulings." Reported by An-Nassi', Abu Dawud, and classified as Sahih by sheikh Al-Albani.

AL-HAQQ: THE TRUTH. THE JUST AND CORRECT

Al-Haqq's root word is **حَقَّ** which means to be genuine, authentic, real, sound, substantial. The One whose existence is undeniable. He is the Truth in His essence and attributes. Allah is the Truth and what they supplicate to other than Him is falsehood.

This name "Al-haqq was created by haqq. Allah swt created the heavens and the earth by the truth. The lesson that can be derived from this name; we should all live by the truth, to tell the truth to never hide the truth, to love the truth and to die for the truth. If we love the truth, you love Allah swt because Allah's name is Al-Haqq. Allah swt says "ina akramakum atqakum" – the most kareem of you is the one who has more taqwa.

There are nine things that are true:

1. Knowledge of Allah is the Truth
2. His words are a truth
3. His promise is a truth
4. The day we meet Him is a truth
5. Jannah is a truth
6. Hellfire is a truth
7. The Prophets are a truth
8. The Prophet Muhammad (peace be upon him) is a truth
9. The hour is Truth (the day of Judgment)

Allah swt says in Surat Al-Mutaffifin ayah 1:

وَيْلٌ لِّلْمُتَفَفِّينَ ﴿١﴾

The people of Al-Mutaffifin are those that do not speak the truth and cheat when they do business.

Allah swt also states in Surat Al-A'raf ayah 44:

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا لَا يَعْرِفُونَهُمْ بِسِيمَانِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ

تَسْتَكْبِرُونَ ﴿٤٨﴾

This ayah addresses how people from heaven will call on the people of hell and ask “have you found what Allah swt has promised you?” and the people of hell will answer with yes and vise versa.

People that lived by the truth:

- Omar (RA), and Abu Bakr (RA).
- Samarkand: The Muslims went and invaded Samarkand without any notice or da’wa. The Muslims went and invaded the country and had control of the country. The priests of that country heard that the ruler (Omar Ibn Abdul Aziz) was a Just ruler. Therefore, the priest went to meet with him, and told him what had happened. When Omar Ibn Abdul Aziz wrote a letter to the Muslim ruler. In the letter he said to appoint a ruler to be the judge. They had a meeting and the Muslims said that they had invaded the country because they did not have time to give them da’wa. Instead they just invaded them without da’wa. Hence, the ruling was that they leave the country by the next day. Therefore, the Muslims left the next day. Due to the amazing actions of the Muslims, the people of that country embraced Islam.
- Yet another story: A mother send her son to another city to study. The advice she gave him was that he should always tell the truth. While travelling, they came accross a man named Al-fudathe ibn ayyad, so they would ask everyone do you have money and everyone would lie. And this man would still take the money from them even though they lied about it. He got to the boy and asked him “do you have any money”? And then the boy said yes. The boy was asked why didn’t he lie and he said because my mother told me to always speak the truth. Therefore, fudathe ibn ayyad became a scholar after that and changed his life around.

AL-HASSEEB: THE RECKONER

Al-Hasseeb’s root word is **حَسِبَ** means to number, calculate, give without measure. The One Who is All-Knowing of His servants and sufficient for those who put their trust in Him. The One who takes account of all actions and reckons them. The One who is the measurer and accountant of every deed. The One who gives what is sufficient and necessary in every situation.

“Ma le hada elketaba la Yuqadiru ela saqeratun wala kaberratan ela ahsaha” – the people who will be suffering in hell fire while they read all their actions in their books will be asking the above quotation.

When the non-believers threw Ibrahim pbuh in the fire, he pbuh said “hasbi Allah wa ne’m Al-Wakeel” surrendering his matter to Allah swt.

AL-WALIY: THE PROTECTING FRIEND. THE NEARBY GUARDIAN

Al-Waliy’s root word is **وَلِيَ** which means to be near, close, nearby, defend, and guard. Al-Wali emphasizes the aspects of lordship, ownership and mastery of the One who is also friend and helper. Al-Wali also emphasizes the nearness and loving, protective, guarding and helping aspects of the One who is also the Lord and master.

People can be wali (saints) and anyone can be a wali but Al-Waliy can only be Allah swt. Al-Waliy is the One who protects you and is a guardian for his slaves.

Allah swt says in surat Yunus ayah 62:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Allah swt says that “awliya Allah surely should not have no sadness and no grieve because Allah swt is taking care of them”. Therefore, you do not have to be a saint to be a wali. Allah swt will eliminate your grave and life because Allah swt says in surat Al-Baqarah ayah 257:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاءُ لَهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ قَدْ أُولِيكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Allah is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve – their allies are Taghut. They take them out of the light into darknesses. Those are the companions of the Fire; they will abide eternally therein. [Al-Baqarah, 257]

Allah swt will give you victory if He is your wali. Allah swt in the Qur’an talks to those he is protecting, those that are close to Him, “Allah is your mawla and he is the best to give you victory”. In this hadith Qudsi, “whoever shows hostility towards you, Allah swt declares war against them”. Allah swt says that my servant does not draw near me with anything more than in his religious practices and the more nawafel (voluntary acts) my slave does the more Allah swt loves his slave. In this case, Allah swt becomes the person’s eyes, and ears.

To earn the Walaya of Allah, one needs:

- Firm belief in Allah (True believer - Surat Yūnus ayah 62). Those who are devoted to Allah swt with believe and who have piety (taqwa) while avoiding the bad
- Adhere to the Salat (the prayers – mandatory prayers)
- Voluntary prayers/acts (An-Nawafel like Fasting, seeking forgiveness)
- Helping others (the needy).
 - Sheikh Riad shared the story of Abu Bakr (RA) and how he always left the Masjid after salah, so Omar (RA) followed him to see where he is going. Then he went into the same house Abu Bakr was at, and went to ask if the old lady knew who that man was. Then she said that she didn’t know who he was but that he comes – cleans, cooks and feeds her and then leaves. Omar (RA) he was thinking he can never win with Abu Bakr (RA) because he is always doing great things. So after Abu Bakr died (RA) Omar (RA) took over the tasks that Abu Bakr used to do. So when he went to feed the women, she asked him “who are you?” and he asked her “how did you know?” And she said the other man (Abu Bakr (RA))

used to mesh the food before he fed her. And then Omar (RA) said that he couldn't out do Abu bakr (RA) while he was alive and even when he was dead.

This Hadith is known as the hadith of the wood "Wa kafa bi illahi kafeela, wakeela". The story of the man who made the promise and borrowed the money, it is hadith of the wood.

AL-WAKEEL: THE ULTIMATE TRUSTEE

Al-Wakeel's root word is وكل which means to appoint or entrust for the care or management of something. It also means to reply upon, confide in, lean upon, submit to). The One and only One who can be entrusted with the management and resolution of all affairs. The One who may be trusted to do better for us than we do for ourselves.

This name fits those that have huge dreams but do not try it out because they are afraid to fail, and they are not giving their trust in Allah swt. What does it mean to entrust Allah swt? It means that you do take actions towards what you want, you take the means but you put your trust in Allah swt.

Tawakul comes from the name Al-Wakeel.

Allah swt says in surat Al-Talaq "and whomever fears (has taqwa) Allah swt, Allah swt will make a way out for that person (will solve and show new ways of solving the problem), and Allah swt will provide for that person from ways they did not know at all. And whosoever puts their trust in Allah, Allah swt shall come to his assistance. Therefore, put your trust in Allah swt, He will never disappoint you.

If you place your trust in Allah swt completely you will go to Jannah without hisab (judging). The Prophet pbuh said in a hadith when he was taken into the journey of isra wal ma'raj he saw a prophet with two followers and another with many followers and one without any followers. Then the Prophet pbuh saw a group of followers and then he asked Jabril "are these my followers" and he said no. Then Prophet Mohammed pbuh saw a horizon that was so large and then Jabril said 'those are your followers'. 70,000 of the prophet's pbuh followers will enter jannah without judgment. Those are the people that had their full trust in Allah swt Al-Wakeel. Then 'Okasha asked the Prophet pbuh to pray for him to be one of the 70,000 and the Prophet pbuh makes duaa for him to be one of them. The Prophet pbuh asked Allah swt to increase the number more than 70,000 people and then Allah swt said that he will increase that number in that every 70,000, each person can take with them another 70,000 with them to Jannah without any reckoning. Therefore, the number is 70,000 to the square of 2 = 4.5 million people.