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Oddatol Daee - The Publisher's Note

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The Publisher's note

In the name of Allah, the Most Compassionate, the Most Merciful

Mr. Aghili, the university teacher and English translator of the valuable book, Odatool-Daee has requested me to write a few words as publisher's note. In compliance with his request, I should quote the Holy Quran as saying "It is He who has raised up from among the common people a Messenger from among them, to recite His signs to them and to purify them and to teach them the Book and the Wisdom." and the Holy Prophet of Islam (SAW) as saying: "Surely I was delegated to perfect moral virtues". Strangely enough, purification of self-precedes wisdom. Hence purification enjoys a sublime position. Yet the question is how we can possibly purify ourselves and attain moral virtues. Our Imams believe that Dua is the essence of prayer and a weapon for believers. There are hundreds of sayings like This which recommends Dua with the view to attaining prosperity and perfection.

In this line, Ansarian Publications has decided to have books translated and to publish books the first of which you dear readers have in hand.

It is well to mention that the section on "The Attributes of Allah" has been taken from the book "Allah (The Concept of God in Islam)" by the honourable scholar, Yasin T. al-Jibouri who had already elaborated "The Best Names of God". I would like to express my thanks to him and wish him further success.

Your scholarly comments on the book is most welcome.

Ansarian Publications

The Translator's note

All Praise is due to Allah, the Lord of the Worlds. May the peace and blessings of Allah be upon Muhammad and his pure progeny.

I had the pleasure of getting familiar with the honourable manager of Ansarian Publications whom I greatly admire for his services to Islam, in the Holy City of Qum where I have the honor of teaching at Azad University. It was Mr. Ansarian who encouraged me to translate into English the Persian version of Allameh Helli's Odatto-Daee, a book which greatly appealed to me due to its spiritual content. This is my first experience of the kind. Therefore, I hope the spirituality of the book will make up for the poor translation. Hence, experts' comments are welcome by the translator so as to be considered in the future editions. The translation of this book is dedicated to the pure souls of my parents, may their souls rest in peace for ever. Towards the end, I would like to express my thanks to my dear friend, Mr. Ali Karami for his excellent typing of the book and his admirable patience.

Aghili Ashtiani

Biography of the Author

Ahmad Ibne Mohammad Ibne Fahd Assadi Heli was born in the city of Helleh, Iraq in the year 757 A.H. After acquiring higher knowledge of Islam in the same city, he came a religious authority establishing "Zeinabieh Helli" Theological School where he served as a teacher and from whose source of knowledge students benefitted a lot.

In addition to teaching, he authored 47 books and treatises on such topics as Jurisprudence, ethics, discourse and history.

It is said that once in his dream, Ibne Fahd saw Imam Ali (A.S.) and Seyyed Mortadha Alamolhoda dressed in green silk walking in the holy shrine of Najaf with the hand of Seyyed in the hand of the Imam. Ibne Fahad went forth and greeted them. The Imam and Seyyed too greeted him. Then Seyyed Mortadha turned to him, saying: "Bravo to you for helping the Ahlul-Bayt (the Household of the Holy Prophet of Islam)." Then he asked about Fahd's books and when Ibne Fahad gave the names, Seyyed said to him:

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"Write a book to ease the paths leading to Allah and begin it with the following sentences: In the name of Allah, the Most Compassionate, the Most Merciful. Praise is due to Allah, the Holy One who is Absolute and Independent from similar creatures."

When he woke up from sleep he started writing the book "Tahrir" with the sentences of Seyyed in its preface.

Ibne Fahd and the book Oddatol Daee (The Asset of Supplicant) and Nejahol-Sa-ee (provision of striver)

In this book, the etiquette of Dua (Supplication) in terms of time, place and the supplicant have been discussed and the main question as to why our prayers are not answered despite the fact that God has promised to answer our prayers has been sufficiently dealt with. Furthermore, such topics as rules governing charity, the virtue of acquiring knowledge, the duty of Islamic scholars and researchers, the parents-children mutual duties, the etiquettes of business, as well as the duty of wife towards her husband have been mentioned.

To sum it up, the honorable reader will finally judge that the book is somehow unrivaled. This book has a preface, six chapters, some guidelines and an epilogue as follows:

Introduction: Definition of Dua (Supplication)

Chapter one: How to invite others to Du

Chapter two: How prayers are answered?

Chapter three: Who is a supplicant?

Chapter four: How to supplicate

Chapter five: Zekr (Remembrance of Allah)

Chapter six: Recitation of the Holy Quran

Guidelines: The importance of piety and keeping away from sin

Epilogue: Allah's Attributes (Best Names)

The author completed this book in the year 801 A.H. at the age of 44. It is noteworthy that he has summarized the book under the tittle "The Assets of Supplicant".

Allameh Hilli passed away in the year 841 A.H. at the age of 84 and was buried near the holy shrine of his master, Imam Hossein

Laudation in Praise of the Lord

All the praise be to Allah who hears all calls, repels afflictions, removes darkness and bestows light, gives hope to hearts and makes His blessing perfect. His Generosity is Great and the sustenance He gives is infinite.

He raised the heavens and prepared everything for human beings.

Greetings to the last of the prophets, Mohammad (SAW) whom God has chosen from among Prophets and made him His proof among those living in the heavens and the earth. Also greetings to his household who were born of pure parents and people have been commissioned to follow them. Greetings to them as long as the heavens and the earth stand till the Day of Judgment.

Beyond all doubt, one of the greatest blessings and graces of god is that He not only has taught us how to pray and to speak to Him but he has invited and encouraged us to do so. He placed in human heart the inner desire and attraction for supplication. In addition, He has also placed in invocations and Duas the key to His Blessings in begging Him the means of keeping away from the inner and outer Satan.

God has set such ways and means as special supplications, qualifications of supplicants, conditions of

This book consists of an introduction and six chapters with the title "Odattol Daee va

INTRODUCTION

Definition of Dua (Supplication) and its exhortation

Dua in Arabic means "To call", and "To invoke" and in the Islamic terminology, it means a humble prayer by a modest person to a superior.

Since the purpose of the present book is to exhort dear readers to Dua (supplication) and to become familiar with the creator and His Blessings, we have to mention certain Hadiths. Sheikh Sadoogh has quoted the pure Imam (A.S.) as saying:

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1. "If someone hears that doing a certain deed is praiseworthy and he does it, God will give him the same reward even if it is not so."

Safwan too has quoted Imam Sadeq (A.S.) as saying:

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2. "If someone hears that a certain deed is praiseworthy, and he does it, the Providence will give him the same reward even if the Holy Prophet of Islam (SAW) has not confirmed it".

Sheikh Kolehini has quoted Imam Sadeq (A.S.) as saying:

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3. "If someone hears that doing a deed is praiseworthy and he does it, he will have the reward even if that news is not

authentic."

Quoting Jaber Ibne Abdullah Ansari, the Sunnis too have quoted the Holy Prophet of Islam (SAW) as saying:

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4. If a person is told that a certain deed is praiseworthy with god Almighty and he does it to receive the reward, God will give him the same reward, even if it is not authentic.

Thus both Shi-ites and Sunnis have consensus on this matter.

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Oddatol Daee - Chapter - 1 How to Urge Others To Dua?

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CHAPTER

TO URGE OTHERS TO DUA?

DUA

DUA AS RECOMMENDED BY QURANIC VERSES AND HADITHS

Why

Advantages

Caution

Admonition

Dua

Every

as possible. Yet

he may be afflicted with:

-Disease from within

-Tyranny from without

-Difficulty with job or business

-Annoyance by a neighbor

Even if none of these afflictions occurs, he may face them in future.

it is a state of change, and no one is safe from hardships and afflictions.

and will afflict others in future.

removing both kinds of afflictions.

Therefore, it is wise to resort to Dua for removing our afflictions.

The same meaning can be comprehended from the saying of Amiralmoamenin

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5. A

afflictions in the future should not have this impression that the afflicted

We can infer from this Hadith that every individual is in need of

The difference is that the former is in need of Dua for removing
of it.

In addition to this, Dua will serve to earn further benefits and to

Dua as both a weapon and a shield.

The Holy Prophet of Islam (SAW) has said:

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6. Shall

enemies and increase your sustenance?

He said: Call your Lord day and night, for Dua is the weapon of a

Imam Ali (A.S.) says:

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7.

If you keep on knocking the door of Divine Mercy, it will be opened to

Imam Sadeq (A.S.) has said:

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8. Dua

Imam Musa (A.S.) has said:

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9. Dua

The Imam also says:

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10. Recite

if it has been destined.

Zarareh has quoted Imam Baqer (A.S.) as saying:

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11. Shall

Enshaallah (God willing)?

Then the Imam said it is Dua which reverts the divine destiny even

Imam Zeinolabedin (A.S.) says:

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12. Dua

comes out victoriously even if the afflictions are certain to happen.

Imam Zainolabedin (A.S.) also says:

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13.

later.

In view of these Hadiths and those which are not mentioned here due to recommended by the Infallibles (A.S.)

Dua

Verses

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Say: my Lord would not care for you were it not for your prayer

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And your Lord says: call upon Me, I will answer you; surely those are too

Moamin, verse 56

In this Holy verse, God considers Dua as prayers, that is to say, are considered as unbelievers.

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And call on Him fearing and hoping

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And when My servants ask you concerning Me, then surely I am very near; answer My call and believe in Me that they may walk in the right way.

Imam Baqer (A.S.) says:

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Never get tired of Dua, for god has attached much value to it.

Answering Bareed Ibne Moaviehs question as to which was better,

The Imam said:

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14. Dua

not for your prayer.

Imam Sadeq (A.S.) interpreting a Quranic verse has said

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15. Let

Imam Sadeq (A.S.) also says:

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16. If

lifetime.

The Holy Prophet of Islam (SAW) has said:

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17. Whenever

*

You may ask why the Dua of many people are not answered, something

The Answer is that Duas are not answered when requirements of Dua

Othman Ibne Saeed says a man came to Imam Sadeq (A.S.) saying: There are

Imam Sadeq (A.S.) said: What are those verses?

them first one is this:

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Call Me, I will answer you, for although we offer our Duas

Imam Sadeq said: Do you think God breaks His promise?

Imam Sadeq (A.S.) said: So why are our Duas not answered?

Imam Sadeq said: But I will tell you why.

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18. Whoever

I said: How should I pray?

for His blessings.

confess your sins and ask forgiveness for them.

Then, Imam Sadeq (A.S.) was asked about the second verse which

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And whatever thing you spend, He exceedeth it in reward, and He is the Saba, verse 39

Imam Sadeq (A.S.) said: Do you think God breaks His promise?

The Imam said: Why does He not give reward then?

The Imam said: if a person gains something lawfully, and he spends it in

It is impossible that a person begs something from God, which is

Therefore a supplicant should always pray in this way:

If delay in fulfilling a wish is advisable, then God will delay it. God

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And

their doom should certainly have been decreed for them.

In the supplications of the Imam (A.S.) we read:

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19. O

At times we desire something from whose evil we seek refuge with God

it. In

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20. On

his desire had never been fulfilled.

The gist of this matter has been expressed in the following Quranic

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It may be that you dislike a thing while it is good for you, and it may be not know.

The main objective of Dua and its reward lies in its being a Divine Mercy

Therefore a Dua in which there is no good for the supplicant should not

Wrong articulation of Dua Imam Javad (A.S.) has said:

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21. If

superior in good manners is more honorable to God.

superiority of a person with good manners is known to people but how is it to

Imam (A.S.) said the virtue is that he recites the Holy Quran as it has been

articulated properly does not

In this relation, Imam Sadeq (A.S.) too says:

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22. We

Therefore, whenever you quotes us, do it properly.

The question raised here is this: There are many persons whose Duas

The answer is that God Almighty rewards the supplicant to the extent of

This claim is supported by Sheikh Koleini in whose book Kafi

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23. If

it up in its correct Arabic version.

A Hadith on the authority of the Holy Prophet of Islam (SAW) says:

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24. Our

or

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25. A

or

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26. God

could not pronounce sheen (sh) he would say seen (s) instead).

A man came to Imam Ali

Bilal can not pronounce the words properly, he is ridiculing Bilal.

*

27. O

Therefore, the beautiful words of one whose deeds is bad, will not avail

Bilal's wrong articulation will not affect his praiseworthy deeds.

From this Hadith, we infer that in the same way that words can be
bad effects and not the mispronunciation of words.

But the second Hadith is by Imam Sadeq (A.S.) who quotes the Holy Prophet

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28. May

for someone may be charged with knowledge but does not understand it deeply.

With mispronunciation God's commandments may be misinterpreted.

For example, the Holy Prophet (SAW) was asked: suppose we
the womb of the animal, can we eat from it.

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29. Eat

of the young.

However a different reading would be Eat if you wish for the

That is to say if the young dies after the slaughtering of its mother and
according to the second reading.

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Dua has many advantages including:

a) What

Imam Sadeq's advice to Meisar Ibne Abdulaziz refers to the same meaning when

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30. O

upon God and not say to yourself that the die is cast, for there is a rank with

If Gods servant closes his mouth and does not ask anything from Him,
Therefore ask God for what you need so that He will give it to you.

Amrobne Jamia too, has quoted the Imam as saying:

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31. Whoever

Imam Ali (A.S.) too has said:

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32. Never

the door of answering Dua.

Imam Ali (A.S.) also says:

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33. If

Dua is the same as worshipping God.

through it. God

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And I have not created the Jinn and the men except that they should serve
verse 56

Etymologically, Ebadat (worshipping) means humility which is the best

The Holy Prophet of Islam (SAW) says:

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Dua is the gist of worshipping.

One of the exhortation of God to Jesus Christ (A.S.) is:

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O Jesus! humble your heat before Me and remember Me in private and let it

Dont you ever do it with a dead heart rather do it with a living

There is a Hadith which says:

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34. A

as his other good deeds are rewarded.

If a Dua is sensible and it is advisable to be answered quickly, it

But if its delay is advisable, then the answer will be delayed.

In this case the advantage of Dua is that a persons Dua is answered

If Dua is not sensible, rather it has evil consequence, the very Dua has

A Hadith by Abu Saeed Khedri quoting the Holy Prophet of Islam (SAW)

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35. If

or a sinful deed, god Almighty will give him one of the three following virtues:

-Answers his Dua quickly

-Delays answering his Dua

-Repels

The companions said: O Messenger of Allah, therefore, we should

The Holy Prophet (SAW) said:

In a Hadith by Malik Ibne Anas, it has been mentioned that the Holy

In this connection Imam Ali says:

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36. Sometimes

further blessing.

Sometimes delay in answering the Dua is due to the servants lofty

In this connection Jaber Ibne Abdullah Ansari quotes the Holy Prophet of

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37. If

request but delay it, for I like to hear his voice more and more but if someone,

request of My servant with haste, for I don't like to hear his voice.

* Advice

You should know that If you request something from God and supplicate, you may

If your request is granted do not ever think that you are pious, hence do

to say to you on the day of Resurrection:

your request?

Therefore your duty is: to thank God for all the divine blessings and Grace

answering your Dua a source of His Blessings and Grace and to help you thank a

Therefore you have two tasks before you.

result of His favor, and secondly you should ask for forgiveness, for it might

Even if your Dua is not

Grace, for it God does not answer your Dua, He probably likes to hear your

your duty here is to persist in Dua, for it is through persistence that you are

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38. May

Secondly you will be among God's friends, for He Himself has

Thirdly repetition of Dua may help it to be answered.

reason my Dua is not answered is because of my sins, denying of people's

towards God which do not allow my deeds to ascend to heavens.

If this occurs, you will reach the position of fear from God and

sins have kept him away from his Lord, whose lusts have deprived him of divine

Nevertheless

Lord and do not say anything, Satan will look for a chance to entrap you as a

Therefore, supplicate with a language of humility and say:

My God! My Master! My Guardian! If my request is not in the interest of

O God! You do not need me but I do need You.

O God! I am Your servant and a servant should make request from his Lord.

I seek refuge.

It would not be out of place to think of supplication of Imam Sajjad

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39.

of Your pardon, disclose my disgrace before people, give order to put me into
in You, nor will I expel from my heart the desire of seeking Your pardon and
I will never forget Your kindness and Your concealing of my defects.
With such supplication, increase your hope lest your fear overcomes
their Lord.

In the meantime do not allow your hope to increase in a way that it leads

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40. An

Hereafter but a fool person is one who follows his carnal desires and at the

The Infallibles (A.S.) say:

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41. A

Luqman in giving advice to his Son Naman says:

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My dear son, if the breast of a believer is opened, you will see two
longer than the other, they are the strings of hope and fear.

It goes without saying that in the agony of death hope should

*What

If our Duas are not answered quickly, we should be pleased with Gods

In this connection, the Holy Prophet of Islam (SAW) has said:

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43. Do

If affliction befalls sustenance and life of any one of you, do not ever

You should rather say:

blessing in what has befallen me, make me patient and give me not only the power

Yet if there is blessing in something else, give that something to me.

You.

The same meaning is conveyed by Imam Sadeq (A.S.) who says God

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44. O

have not created anyone more beloved than My believing servant.

best interest, for I know his interest better.

blessing so that I will rank him among the righteous ones and this is when he

It has been reported on the authority of Imam Ali that God says:

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45. O

My orders. Do

them better than you do.

Then Holy Prophet of Islam (SAW) has said:

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46. O

The interests of a sick person are in what the Healer prescribes and what

Therefore submit to Gods decree that you may be successful.

Imam Sadeq (A.S.) too says:

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47. I

is a blessing.

and west, it would be a blessing for him.

It has been related on the authority of Imam Sadeq (A.S.) that God

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48. A

Wrath, for I may not open any door in this world for him.

One of the revelations sent to Prophet David (A.S.) is as follows:

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49. Whoever

him. I

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There are many hadiths which recommend Dua but here we bring only a few

Hanan Ibne Sodair says: I asked Imam Baqer (A.S.) which prayer is more virtuous?

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50. Nothing

detested than one who refrains from obeying God and asking something from

Zerareh quotes Imam Baqeer (A.S.) as saying:

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51. God

Prayer, here, means Dua which is the best form of prayer.

Zerareh says I asked Imam Baqer about the meaning of the Quranic verse:

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Surely Ibrahim was very tender-hearted, forbearing.

Ibne Ghaddah quotes Imam Sadeq (A.S.) as saying:

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52. Imam

of prayer is chastity.

Quoting his father, Obeid Ibne Zarareh narrates that Imam Sadeq

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53. Dua

refrain from obeying Me.... call upon God and do not say the die is cast.

Abdullah Ibne Meymoon Ghaddah quotes Imam Sadeq (A.S.) as saying:

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54. Dua

Hesham

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55. Can

They said no.

affliction will not last long.

Abu Valad has quoted Imam Musa (A.S.) as saying:

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56. The

affliction of a believer who stops Dua will last long.

The Holy Prophet of Islam (SAW) has been quoted as saying:

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57. Seek

and call upon Him, for Dua is the gist of prayer.

ways:

-Either his request is granted in this world

-Or he will receive it in the Hereafter

-Or his sins will be concealed to the extent of his Dua, providing that he has

The Holy Prophet of Islam(SAW) also says:

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58. The

miser in greeting others.

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59. Shall

the most oppressing and the most weak person?

He said:

to him. The

his lips and tongue during leisure times.

perfectly. Such

The most wrong doing person is one before whom my name is said, but he

The weakest person is one who has forgotten Dua.

The Holy Prophet (SAW) of God has been quoted as saying:

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60. The

When God inspires someone with Dua, He opens the door of Mercy to him.

Moavieh Ibne Ammar says: I said to Imam Sadeq (A.S.): Two worshippers

One of them recites more verses from the Holy Quran and the other has

complete their prayer at the same time.

The Imam (A.S.) said:

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61. Both

I said I know both are good but I would like to know which one is

said:

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Dua is better.

Call upon Me; I will answer you.

worshipping Me.

By

By God Dua is as the most profound prayer.

Yaghoob Ibne Shuaib says I heard Imam Sadeq (A.S.) saying:

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62. God

He said: My Lord!

God said:

you and Me, and the fourth is between you and people.

Adam (A.S.) said:

God said: What is due to Me, is your being a servant of Me and not

What is due to you is that I will reward your deeds with what you badly

And what concerns you and Me is that you recite Dua and I will answer you.

yourself.

Mohammad Ibne Hassan saffar in his book of supplications quotes the

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63. Two

But one of

Hence, he says:

What is his superior position for?

Then the Holy Prophet of Islam (SAW) said: Request from God as much as

In the same book, the Holy Prophet of Islam (SAW) has been quoted as

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64. Request

God bestowes blessings upon a group of His servants in return for their

Then He will gather both groups in paradise.

Our Lord! We were men of good deeds and You granted our requests but how

God will say: These are My servants.

These people too requested from Me and I gave them a share of My abundant

I will give to anyone I wish.

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CHAPTER
DUAS ARE ANSWERED?

TIME

PLACE

DUAS

THE

THE

THE

DUA

Time

a - Friday and Friday night

Imam Sadeq (A.S.) has said

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65.

When the birds of sky meet one another on this day, they greet one

66.

leave his room for outside fresh air in the beginning of summer and chose Friday

It is related that Imam Baqer (A.S.) has said:

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If

Imam

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67.

-Isnt

grant his worldly and spiritual request?

-Isnt

forgive him?

-Isnt

it before dawn so that I will increase his sustenance?

-Isnt

that I will heal him?

-Isnt

free him from prison?

-Isnt

oppressor before dawn so that I will help him and restore his right?

Imam

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68.

until Friday.

The

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69.

Rather it is superior to Eidolfetr and Eidolazha.

-God

-God

-God

-There

granted provided that it is lawful.

-Archangels,

occurs on such a day.

The

Jacob said;

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I

(Yunus, verse 98)

Interpreting

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70.

There

completed the sermon and the worshippers are prepared for Friday prayer.

The

71.

Imam

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72.

hour, for the Holy Prophet of Islam (SAW) has said during this hour no servant

b. On Wednesday between noon and afternoon:

Jaber

During

atheists and his request was granted between noon and afternoon of Wednesday as

I too prayed at the same time and whenever I faced a problem, my Dua was

c.

The

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73.

for it is especially for you and it has not been granted to former nations (ummahs).

d.

First,

midnight while people are asleep.

Secondly,
heedless of Him.
Thirdly,

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*

74.
performing prayer and calling upon God, his request will be certainly granted.
He said: After midnight, the first one sixth of its second half.

e. One third of the last hours of night

There

The

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75.

-Is

-Is

-Is

-Is

Ibrahim
(SAW) has said: God comes to the sky of the world every night.
He said:

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76.

By God! The Holy Prophet (SAW) did not say it, rather he said: In the
angel to the sky of this world calling:

-Is

-Is

-Is

-O

God keeps on calling until dawn.

This was polyquoted by my father, his father and the Holy Prophet

Advice

One

children (AS) and knows that whatever these honorable ones have brought from
leave His call unresponded.

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Surely

Hence he will be among those deprived of Gods Mercy and the heavy load

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77.

About

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78.

thankful to God.

In

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79.

prayer after midnight, while slumber has overpowered his eyes, God speaks to perform the prayer which is not obligatory! Therefore I take you as witness

Advantage

Each

twelve Imams (AS) and it is proper to seek the mediation of that Imam in that are special Duas for those hours in the book Mesbah.

(AS) and each day we are their guests.

day as follows:

Saturday

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

f. Grand Night

Grand

It may be 19th, 21st or 23rd night is the most likely.

g.

There

These nights are:

1.

2.

3.

4.

It

80.

pray.

h.

It

Hence although observing fast is highly recommended if one becomes too

i.

j. When call to prayer is made

k. When it is raining

l. When the first drop of a martyrs blood is dripped.

Zeid

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81.

is falling, and when the first drop of a believers blood drips, for at such

Imam

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*

82.

desires will be fulfilled.

The

The Imam said:

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*

During

m. From dawn to sunrise

Abol

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*

83.

Therefore, pray at dawns until sunrise, for the gates of paradise are

Daily food is distributed at this time and great needs are met.

Place

a

It has been related that:

*

*

84. On

servants who have come from various countries with their hair disshevelled and

Do you know what they want?

A this time God says: I take you as witness that I have forgiven their

It has also been related that:

*

*

85. Some

which God said: When you leave Arafat, remember God in Masharolharam, and one of

b. The

Imam Reza (AS) has said:

*

*

86. No

If he is a believer, he will have a spiritual reward and if he is an

c. Mosque

Since mosque is Gods

A sacred Hadith says:

*

*

87. Know

performs ablution in his own house and visits Me in My house.

God is too generous to leave His pilgrims desperate and deprived.

Saeed Ibne Mosleum has quoted Moavieh Ibne Ammar that whenever Imam Sadeq

sniffed something with good smell. then went to mosque and request his need from

goes without saying that what he did suggests four things:

First, noon is the time of requesting your need.

Second, it is recommended to give alms.

Third, it is good to sniff something with good smell.

Fourth, mosque is a good place for requesting ones needs.

d. Near

The Holy shrine of Imam Hussein is more sacred and honorable than other

Hadith says:

*

*

88. God

-He has placed healing in his tomb

-He has placed fulfilment of legitimate desires under his dome

-The following Imams are his offsprings

-The time pilgrims spend for his visitation is not considered as part of their

It has been related that once Imam Sadeq (AS) was ill.

and to pray for him.

between the two Imams.

Imam Sadeq (AS) said:

*

*

89. This

answered and the Holy shrine of Imam Hussein is one of them.

Duas

a

containing the Chief Name of God whether specified or unspecified.

No one but the prophets and Imams know what the Chief Name of God is.

90. The

Bamishment).

91.

Alay Imran (The Family of Imran) hence the Everliving, the Self-subsisting (Alhayyolghayoom)

attributes that are both in the Throne verse and in the beginning of Alay Imran.

The Holy Prophet (SAW) has said:

*

*

92. In

God than the black of eye to its white.

It is said that the Chief Name of God is either

*

the Everliving or the Self-subsisting or

(Ya Zaljalal val Ekram)

*

93. The

(Ya

*

*

94.

*

*

Which is the most known Attribute of God.

It is the Imam of other Names.

mentioned. If

1- The

2- This

First it is proper name especially for God, for no one else can be called Allah.

It is for this reason that God in verse 65 of the Quranic Chapter, Mariam, says:

*

*

Do you know anyone equal to Him?

*

*

96. Whoever

you need so that it will be granted.

It has been related that:

*

*

97. Whoever

And so is O Lord, O Lord, O Master.

(Yarab, yarab yasayyedah)

*

It has also been related that:

*

*

98. Whoever

ya rabbah, ya seyyeda) he will hear the same call.

Samaeh has quoted Imam Kazem (AS) as saying:

*

*

99. O

honorable to You, fulfill my desire which is such and such, for on the Day of
heart has been tested for his belief save he needs these two honorable

d. Ibne

*

*

100. Every

anything You wish and none save You can do whatever he wishes, and requests

e. It

following on Friday or any other day:

*

*

101. O

f. And

prayer:

*

*

Glory be to Allah, and praise is due to Him.

g. And

*

*

102. O

cities on the basis of conjectures which occur to my heart.

Is it to be found in the pastures, mountains, the earth or the heavens?

In whose hands or by whom is it to be found?

that you divide it according to Your Grace and Mercy.

O God! Send greetings upon Mohammad and his household and increase my

And do not put me into trouble for that which is not destined for me.

Mercy. Therefore,

abounding.

h.

recite the Dua which Imam Sadeq (AS) recited when he went to Mansoor:

*

*

103. O

eye to which sleep does not find its way, and protect me with Your pillar which

i- For

said:

I failed to attend Friday prayer so the Holy Prophet (SAW) said:

* 104

?? ????? ?? ????? (?????) ?? ????? ??????

*

104. O Maaz! What kept you from attending Friday prayer?

I said O Messenger of Allah, I owe John, the Jew about seven Mesghal

I was afraid of being caught by him.

*

*

Would

I said: Yes O Messenger of Allah! The Holy Prophet said: recite:

*

*

O Allah, Master of the kingdom! You give the kingdom to whomsoever You

you please and abase whom You please; in Your hand is the good; surely, you have

You make the night to pass into the day and You make the day pass into

dead from the living.

the world and Hereafter.

whomsoever you wish, O God send greetings upon Mohammad and his household and

Then the Holy Prophet (SAW) said:

*

*

If your debt in gold is as much as the whole earth, God will repay it on

j- For

(SAW) to Imam Ali (AS):

*

*

105. O

obligatory prayer: Glory be to Him who does not treat the citizen of His kingdom

suddenly upon mankind, glory be to the Compassionate, the Merciful.

intelligence, quick understanding and knowledge, verily You are able to do all

k- For

A man went to Imam Hassan (AS) complaining of his neighbors nuisance.

*

*

106. Perform

Mighty, O You whose plan is strong, O You who have abased all creatures before

The man acted according to Imam Hassans order.

died.

Importance

a- Dua-us

*

*

107. O

honor of the names not mentioned therein, and through the interpretation of

b. Imam

of the holy month of

*

*

108. O

through Your Chief Name, the Great, and Your Beautiful Names and verses causing

Then ask your desire.

c.

Friday night.

109. The

has been mentioned in a Hadith.

The

a.

Imam Sadeq (AS) has been quoted as saying:

* *

110. If

Aba Abdullah! I bear witness that you witness my status, that you hear my words,

Therefore beseech God to fulfill my desires.

b. Special

It has been related that a person used to receive annuity from caliph but

This person went to Imam Hadi (AS) and told him story asking him to

At night the emissary of caliph came to him to say that he had been

When he reached the court, he said to the doorman: Has Ali Ibne Mohammad

He said: No.

him near himself and ordered to give to him what had been withheld during those

man left the court for home.

me the same Dua he has taught you.

The man then went to Imam Hadi and when the Imam saw his cheerful face

look happy, it seems that you are pleased.

He said:

*

111. God

and request from Him alone.

The man said: Fatah says: Kindly teach me the same Dua.

*

*

Fatah loves us only on the surface and not in his heart.

Holy Prophet).

my desire. I

The Dua is as follows:

*

*

O the asset of my old age! O my Hope and Trust! O my Heaven and Support! O

O God! Through that group of creatures the like of which You have not

desire of....

Note: As Imam Hadi (AS) said: Dua is fulfilled only if there is a love of

it is a requisite for all the obligatory and recommended deeds to be accepted by

Ibne Moslem has quoted Imam Mohammad Baqer or Imam Ja-fat Sadeq (AS) as saying:

112. O

the household in Bani Israel.

Dua, it was fulfilled.

fulfilled. So

recite Dua for him. Having purified himself, Jesus performed prayer and then

Revelation came to him saying:

He supplicated while there was doubt in his heart about your prophethood.

Jesus (AS) said to the man: Do you call on God while you

The man said; O spirit of God! What you say is right.

Here, Jesus (AS) recited Dua for him.

believer.

We, the household of the prophet are the same.

Relation

a-

Imam Ali (AS) has quoted the Holy Prophet (SAW) as saying:

*

*

113. Whoever

Ibne Faham says he had seen Imam Ali in his dream asking him about the

The Imam said: It is true.

saying:

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*

O God I beseech You through the person who related this Hadith (Ali) and greetings upon them and fulfill my desire...

*

*

114. God

Therefore, request your desire after performing prayer.

Imam Ali (AS) has been quoted as saying:

*

*

115. No

seeks refuge with Him from the Fire of Hell and asks Him to give him a Houri as

Abi Hamzeh says; I heard Aba Jafar Imam :Mohammad Baqer saying:

*

*

116. When

And if the believer rises up after prayer and does not desire Houris,

Fazl Baqbaaq has quoted Imam Sadeq (AS) as saying:

*

*

117. Dua

in odd prayer, after dawn, afternoon, and after evening.

In a Hadith, it has been related: prostrate after evening and recite a

b. The

When something is given to a needy person, the Dua of that needy person

If he recites Dua for himself, it will not be fulfilled.

Imam Zeinal Abedeen (AS) used to say to his servant who had the duty to

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*

118. Make

He also said:

*

119. A

It

person to recite Dua.

Imam Mohammad Baqer (AS) has been quoted as Saying:

*

*

120. When

will be fulfilled but not for themselves.

How

Whenever Imam Zeinol Abedeen gave alms, he would kiss his own hands.

*

*

121. Before

Imam Ali (AS) has said:

*

*

122. When

receives the alms before it is put in the hand of the needy man, since God is

The Holy Prophet (SAW) has said:

*

*

123. Alms

mans hand.

Then the Holy Prophet recited verse 104 of the Quranic chapter Tawbeh

*

*

Do they not know that Allah accepts repentance from His servants and takes

Imam Sadeq (AS) has been quoted as saying:

*

*

124. God

every good deed I have appointed a deputy to receive it save alms which I Myself

A man or a woman may give one or half date as alms but I will make it big

on the Day of Judgment while one or half date has become as big as Ohood

Imam Sadeq (AS) has said:

*

*

125. Increase

One day Imam Sadeq said to his son Mohammad:

126. My

-Forty Dinars

-Take it out and give alms in the way of God.

-We have nothing other than this.

*

*

Give it out in the way of God so that He will reward it to us.

alms? Therefore

The son of the Imam did so.

Imam by someone.

The Imam also said:

*

*

127. Alms-giving

The Imam further said:

*

*

128. Whenever

Imam Baqer (AS) has said:

*

*

129. Surely

Surely an alms-giver never dies a bad death.

It is related that one day Jesus (AS) and his disciples were sitting

Jesus (AS) said to his disciples:

130.

After the passage of some time, they noticed that the man passed by them

The disciples asked: O spirit of God! you said he would die soon where as

Jesus said to that man: Put down your load of wood.

They immediately saw that a big black snake with a stone in its mouth was

Jesus said to that man: What have you done today?

I met a beggar.

would bite and kill the man).

Imam Sadeq (AS) said:

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*

131. Every

his death.

On verse 36 of the Quranic Chapter Hajj ...and feed the poor man

Imam Sadeq (AS) has been quoted as saying:

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*

132. The

friend.

133. Imam

The Imam ordered a bunch of grapes to be given to him.

I do not need it.

The Imam said: My God increase your sustenance?

Then another poor man came along and the Imam gave him three single

poor man took those three single grapes saying:

*

praise is due to the Lord of the worlds

The Imam who saw this scene said to him:

Imam said to his servant: how many Dirhams are on you?

The Imam said: Give all Dirhams to him.

of the worlds.

You are One and have no partner.

Then he took off the shirt he was

That man put on the shirt and said; Praise is due to Allah, that gave a

O servant of God! May God reward you.

The narrator says: we were saying to ourselves: Had he not said good bye,

is due to Allah, the Imam would give him something.

Imam Sadeq (AS) said:

*

*

134. If

with it or spend it, for the charity belongs to God and no one should share it

him again is not lawful.

About a person who intended to give alms but the poor man had gone

*

*

135. He

Kinds

Charity is classified into five categories:

1- Charity on wealth which was discussed.

2- Charity

The Holy Prophet (SAW) has said:

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*

136. The

It was said: O Messenger of Allah, what is the charity of tongue?

captive free, prevent bloodshed, help your believing brother, and expel evil

If you treat believing brother fairly with regard to wealth and

3- Charity

In this relation, the holy Prophet said:

*

*

137. Show

your advice, for both are charity.

4- The

among them. in

*

*

There is no good in most of their secret counsels except (in his) who

5- The

it. In

*

*

138. One

learnt.

The Holy Prophet (SAW) also said:

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139. The

It has been reported on the authority of Imam Sadeq (AS):

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*

140. Every

entitled to it.

The

The

(A.S.) and the Holy Prophet (SAW) as saying:

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*

141. Pursuit

*

*

Therefore seek knowledge from its source and learn it from those

*

*

Learning for the sake of God is good and rewarding and seeking glorification of God and acting to it is as Jihad.

*

*

Teaching knowledge to those who lack it, is a kind of charity and

*

*

Since lawful and unlawful can be distinguished through knowledge,
in loneliness, a company in private, a guide in happiness and sorrows, a weapon

*

*

God makes some nations superior through knowledge and promotes them
their deeds as examples for them, and seek their advice.

*

*

Angels wish to make friends with them, rub their wings on them and

*

*

All creatures on the earth and in the seas seek forgiveness for

*

*

Knowledge enlivens hearts from the death of ignorance, it is the

*

*

Knowledge makes man to be ranked among the best in the assembly of

*

*

Occupying ones thought with knowledge is as keeping fast, and

*

Ties among kinfolk and distinction of Gods lawful and unlawful

*

*

Knowledge is as a leader and practice is its subject.

*

*

God inspire knowledge to the fortunate and deprives the wretched

*

*

Therefore happy is the person whom God has not deprived from the blessing

Warning: Coordination Between

Dear reader! May God bless you.

knowledge and that these two go together and that none of them has any

Therefore a scholar has to act according to what he knows.

The same idea is expressed in the saying of the Holy Prophet (SAW):

*

*

142. One

benefit from it other than keeping away from God.

Practice without knowledge does not have any benefit as acknowledge

*

*

143. One

path. The

Therefore knowledge and practice go together.

Every book written and every speech made revolve round the axis of these

Heavenly books as well as prophets were sent for the same purpose.

Chapter, Talaq, reads:

*

*

Allah is He who created seven heavens, and of the earth the like of them;

power over all things and that Allah indeed encompasses all things in (His)

This single verse is sufficient to prove the importance of knowledge

Verse 56 of the Quranic Chapter, Zariat reads:

*

*

And I have not created the Jiin and the men except that they should serve

This verse too is sufficient to prove the importance of prayer and

man should engage in nothing other than these two, labor for nothing other than

Everything is futile except them.

Now let it be known to you that between these two gems, the gem of

has said:

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*

144. The

*

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145. The

a full-mooned night.

*

*

146. O

man. O

prayer performed by a pious man.

*

*

147. O

is better than seventy years of prayer.

Visiting the face of a learned man or the doorway of his house is the

It has been reported on the authority of Imam Ali (AS):

*

*

148. Spending

prayer. Visiting

better than seventy accepted major and minor Hajj.

Mercy upon him while angels testify that paradise is his due.

Nevertheless, a learned man should not ever be content with his knowledge into waste since knowledge is as a tree and prayer as its fruit.

burnt. Therefore

Nevertheless, knowledge is superior, for it is both the basis of action subject to knowledge.

Firstly- You have to recognize God and the One whom you worship, for one Logical reasons support this principle.

Secondly-You have to know what your duty is towards God and obey how you He does not like.

A learned man was asked which was better: knowledge or practice?

learned man. In

benefit in the Day of Judgment but it will be a source of trouble for the

Have you not heard the Holy Prophet of Islam saying:

*

*

149. The

practice what he had learnt.

invited someone to the way of God and that person accepted it and God made him learnt and followed his carnal desire.

Saeed Ibne Hesham has reported on the authority of Imam Sadeq (AS) as

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*

So they shall be thrown down into it, they and the erring ones

*

*

150. The

The Imam has also said:

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*

151. The
knowledge.

*

*

152. Learn
knowledge, for the learned men endeavor to utilize what they have learnt but the

In relation to the virtue of knowledge and learned men, there are

*

*

Allah bears witness that there is no god but He, and (so do) the angels

And verse 9 of the Quranic chapter, Zumar:

*

*

Are those who know and those who do not know alike.

Imam Sadeq (AS) Says:

*

*

153. When
measuring their deeds.

men. In

martyrs blood.

In his interpretation of the aforementioned Hadith, a scholar says:
others after his death but the ink of the learned mans pen will benefit

Imam Sadeq (AS) has also said:

*

*

154. If
this very sheet of paper will serve as a wall between him and the Hell and
times this world.

One must note that by knowledge we do not mean scientific issues
increases mans fear of God and creates joy in the deeds which will give us

Imam Moosa (AS) has said:

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*

155. The

deed will become corrupt and the most worthy knowledge is the one about whose

The most required knowledge is the one which shows you what is good or

best knowledge is one which will increase your good deeds.

you dont know, is not important.

increase your ignorance.

If we look at the Holy Quran we will see that this character-building

*

*

Those of His servants only who are possessed of knowledge fear

In this verse, God describes learned men as those who fear Allah.

Verse 9 of the Quranic Chapter, Zomar, says:

*

*

What ! he who is obedient during hours of the night, prostrating himself

In this verse, learned men have been described with:

-Keeping vigil in prayer

-Performing recommended prayer after mid-night

-Prostrating and bowing

-Having fear and hope

Verse 83 of the Quranic Chapter, the Foods (Maidah) reads:

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*

....this is because there are priests and monks among them and because

Imam Sadeq (AS) has said:

*

*

156. Fear

spirit of faith.

God has said: Those of His servants only who are possessed of knowledge fear

The Holy Prophet (SAW) says:

*

*

157. Do

faith into doubt, your devotion into hypocrisy, take away humility from you and your heart, and finally change your piety into worldly love, rather go to a into devotion, your doubt into faith and your worldly love to piety, and enmity

Jesus (AS) has said:

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*

158. The

deed.

Jesus has also said:

*

*

159. I

When I turned it over, there was another inscription: One who does not will be used against him.

God sent the following revelation to prophet David (AS)

*

*

160. If

inner punishments and torments the minimum of which is that I will take My sweet

It has been reported on the authority of the Holy Prophet (SAW):

*

*

161. A

has put himself into trouble in gathering it but he has not gained any benefit

It has been reported on the authority of Imam Ali (AS):

*

*

162. Knowledge

and anyone who practices has knowledge.

If he accepts this call, his knowledge will survive but if he rejects

In the interpretation of the Quranic verse

*

*

Those of His servants only who are possessed of knowledge fear

*

*

163. A

confirmed by his deeds is not a learned man.

It has been reported on the authority of the Holy prophet (SAW) that:

*

*

164. God

knowledge in a way other than religion, and those who learn not for practice but

tongue is sweeter than honey and their deeds are more bitter than Sabr (a bitter

I will afflict you with a calamity the learned men will be surprised

The Holy Prophet (SAW) has also said:

*

*

165. One

giving light to others but exposing himself to fire.

A

So far a learned mans duties towards God were discussed.

Abdullah Ibne Hussain quotes his grandfather (AS) as saying:

*

*

166. Some

- The disciple should not ask his teacher too many questions.
- When someone asks his teacher a question, he (disciple) should not answer it
- When the teacher rejects something, he should not insist.
- When the teacher is not in a good mood, he should not appeal to him for help.
- He should not indicate his teacher with finger.
- He should not look at his teacher from the corner of his eyes.
- He should not speak or consult with others in the presence of his teacher.
- He should not say to his teacher: Someone has said the opposite of what you
- He should not disclose his teachers secret.
- He should not backbite in his teachers presence.
- He should support his teacher both in his presence or absence.
- He should warmly greet his teacher.
- He should sit politely in front of his teacher.
- He should take lead in meeting the requirements of his teacher.
- He should not be annoyed by his teachers long lecture, for teacher is as a
- wait for it to give its fruit.
- The learned man is as one who keeps fast, keeps vigil in prayer and fights in
- a learned man passes away, a gap will be created in Islam which will not be
- The seeker of knowledge will be accompanied by seventy thousand
- Ibne Abbas has been quoted as saying: Tolerate the humility of seeking
- you.
- A sage has said: One who does not tolerate apprenticeship during
- The Holy Prophet (SAW) has said:

*

*

167. Flattery

Kinds

Imam Sadeq (AS) has said:

*

*

168. I

First-Knowing God.

Second-Knowing what He has done with you.

Third-Knowing what He expects you.

Fourth-Knowing what keeps you away from your religion.

Imam Sadeq (AS) has also said:

*

*

169. God

obedience, renouncing polytheism, and admitting that everything is in the Hand

The

Having comprehended the value of knowledge and practice, we should
rest are either necessities of life or something extra.

First-Necessities of life

Seeking necessities of life is not a sin rather it is considered as a

*

*

170. One

God.

Imam Ali (AS) has said:

*

*

171. Do

saying: sustenance has ten parts, nine of it is deal and one part is in other

*

*

172. The

The Holy Prophet (SAW) has said:

*

*

173. Accursed

One should note that certain rules must be observed:

First, one should go after Halal (lawful) and shun Haram (unlawful) and

will make man to engage in Haram.

The Holy Prophet (SAW) has said:

*

*

174. One

he will be thrown into Hell either.

Secondly, one should be content with what he earns.

that his expense is one third of Dinar, he should work a third of the day and

Saving expenses for a year is permissible but more than that is not

Sheikh Sadooq has reported on the authority of the Holy Prophet (SAW):

*

*

175. One

the whole world with him: O son of Ja-sham, the expenses necessary are first:

body. If

would be excellent.

more than that, you are either answerable for it or exposed to punishment.

Thirdly, he should renounce avarice which is blameworthy, for it leads to

One must know that the subsistence of Gods servant has been divided.

It has been reported on the authority of the Infallibles (AS):

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*

176. Useless

The Holy Prophet (SAW) in the farewell Hajj said:

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*

177. O

Hell, and encouraged you about those deeds.

paradise. Know

his sustenance.

Do not ever seek your sustenance through unlawful way if it is delayed.

One Who has forbearance and observes piety, will receive lawful

one who is impudent, hasty and earns his livelihood in an unlawful way, will

the Day of Judgment.

One day the Holy Prophet (SAW) said to one of his companions:

*

*

178. How

one year but their belief in God and Ressurrection is weak?

morning when you dont know whether you will be alive or dead tomorrow?

So far we have discussed livelihood.

well as economization in relation to what you earn.

the Israelites (Bani Israel), says:

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*

Surely the squanderers are the fellows of the shaitans.

The Holy Prophet (SAW) says:

*

*

179. One

The Holy Prophet (SAW) also says:

*

*

180. One

One has the following duties against ones dependents:

1- Against

One must avoid overeating, for the Holy Prophet (SAW) has said:

*

*

181. For

So when he needs food, let him devote one third of his stomach to food,

The Holy Prophet (SAW) has said:

*

*

182. In

world.

Gluttony has the following pests:

-It will cause hard-heartedness.

-It keeps body from worship.

-It keeps man from keeping vigil in prayer.

-It keeps man from recommended prayer after midnight.

Those who are gluttonous are found in dirty places but those with a light

2-

One must observe moderation and not be strict to them, rather he make his family happy.

It has been reported on the authority of Imam Moosa (AS):

*

183. Whenever

sustenance and God does not become so wrathful against men as he does because of

A

on Friday about which Imam Ali (AS) has said:

*

184.

that they will become happy about Friday.

3- Against parents

Respecting

In this relation Imam Sadeq (AS) has said:

*

185.

parents and fighting in the way of God.

A

*

186.

the Throne of God.

such position?

secondly he was not a talebearer.

A

the Holy Prophet said:

*

*

187.

He

The

*

*

Go

When

*

*

"Had

The

*

*

188.

must do good to his parents, for taking care of them is considered as a

A

to relieve himself.

*

*

189.

against fire of Hell.

Imam

*

*

190.

Perform prayer, keep fast, and give charity on their behalf, for it will

God too will reward you for your good deeds.

Parents-Children

Now

children-parents duties against each other as well as the quality of their

A

He should not walk ahead of them or sit before they do.

child? The Holy Prophet (SAW) said:

*

*

191.

Teach him good manners, and prepare him for a bright future.

The

*

192.

The

*

*

193.

Surely Hassan and Hussein are my flower whom I have named after two

Fazl

*

*

194.

of a man who was in torment.

the torment had been removed.

he was in torment but he is not now! God said: A good child has been left of him

For this reason, I have forgiven him his sins.

Then

child who worships God after him.

Imam

says:

*

.....Therefore

children of Yaqoub, and make him, my Lord, one in whom thou art well pleased.

It

*

195.

treated me unkindly.

Suleiman

*

*

196.

Mohammad, Ahmad, Ali, Hassan, Hussein, Taleb, Abdullah, or Fatima (among women).

*

*

197.

melted as lead.

Imam

*

*

198.

a week. After

Imam

*

*

199.

will be called with the same names, saying: O such and such person rise up to

Mohammad

*

*

200.

direction of Qiblah, give a gentle blow to her side and say: O God! I have named
that case God will make him a son.

name, God may take or leave him.

The

*

*

201.

Ali, God will give him a baby boy.

Whenever

not ask whether it was a boy or a girl, rather he would say:

If the answer was positive, he would say;

*

*

202.

Imam

*

*

203.

Then he said: God has shown to me my successor.

Imam Reza.

Imam Sadeq (AS) has said:

*

*

204.

children.

A

205.

He said: They have passed away.

*

*

Treat

Imam

*

*

206.

promise, keep it, for they consider you as provider of food.

Imam

*

*

207.

Whoever makes his child happy, God will make him happy on the Day of
whoever teaches his son the Holy Quran, parents are called to give them two
bright.

A

When the man went away, the Holy Prophet (SAW) said:

*

*

208.

One

leaving the other, so he said:

*

*

209.

A

*

*

210.

not be too long.

The

grandchildren every morning.

and when the prayer was completed some one said to the Holy Prophet: O Messenger

The Holy Prophet (SAW) said:

*

211.

They

The Holy Prophet said:

*

*

Didnt

In

*

*

I

The

Imam

*

*

212.

weep after his death.

The

*

*

213.

sympathetic and having blessing with them.

*

*

215.

Imam

*

*

216.

On the Day of Judgment, there will be reward for the benefaction but

The

*

*

217.

It

The Holy Prophet (SAW) said:

The

It was asked: O Messenger of Allah, how about one?

The

The

* *

218.

of them until they get married or die he and me are as these two fingers on
fingers.

It

The Holy Prophet (SAW) said:

The

It was asked, how about one?

The

The

A

*

*

219.

The Imam said:

*

*

Now

About

Cave:

*

*

So

purity and nearer to having compassion.

Imam

generation, seventy prophets came.

4-

The

*

*

220.

every one of my Ummah being in the loins of men and wombs of women till the Day
kindship is part of religion.

The

*

*

221.

road to paradise) on the Day of Judgment is trustworthiness and the other is
One who has been trustworthy and has observed ties of kinsfolk, crosses
heedless of relatives can not cross the bridge, for his other deeds will not

Rights

The

*

*

222. Gabriel

divorcing them was not permissible in cases they commit a flagrant indecency.

The Holy Prophet (SAW) also has said:

*

223. Fear

The Holy Prophet (SAW) has further said:

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*

224. Wives

and not find fault with her.

So far we have discussed the etiquette of business as well as expenditure the

This is a general principle as recommended by Islam.

*

*

225. When

earning lawful income.

*

*

But when the prayer is ended, then disperse abroad in the land and seek of

*

*

If a person enters a room, closes up the door with mud and then says: My
fulfilled.

The narrator says: I asked Imam Sadeq (AS): Who are those three

Imam (AS) said:

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*

A man who has a wife but curses her.

Also a man who has a claim against someone but he has not taken anyone as

If the creditor invokes God to curse the debtor, his Du will not be

has not taken heed of Gods order.

until he spends all his wealth and then invokes God to give him sustenance.

What we have discussed is the duty of common people but gods special

with business and the second group are those who rely on God.

of God as well as those who truly rely on Him.

The

Relying on God is the state of the righteous ones, that is those who have
In that case the clouds of sorrows will give their place to those of
feast themselves with contentment and drink from the springs of tranquility.

*

*

...and whoever trust in Allah, He is sufficient for him.

Also in verse 173-174 of the Quranic chapter, Alay Imran, God says:

*

*

Those to whom the people said: Surely men have gathered against you,
sufficient for us and most excellent is the protector.

So they returned with favor from Allah and (His) grace; no evil touched

In the Old Testament, we read:

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*

226. O

from sperm to give you a loaf of bread?

God sent the following revelation to Jesus (AS):

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*

227. My

Remember Me for the Returning Day.

Put your trust in Me so that I will suffice you.

to task. O

Try to make Me happy, for My happiness is in obedience and abandonment of
Jesus! Revive My remembrance with your tongue and keep My love in your heart.

Imam Sadeq (AS) has said:

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*

228. Whoever

A Hadith says:

229. Prophet

him into a well.

not approach Daniel nor did they hurt him.

That prophet asked: O God! where is Daniel then? God said: Leave this hyena will come to you.

That prophet did so and reached the well.

When Daniel saw the food before him, he said:

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Praise is due to Allah who does not forget one who remembers Him.

Praise is due to Allah who is sufficient for one who trusts in Him.

reliance. Praise

with deliverance.

Imam Sadeq (AS) has said:

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*

230. God

accept the presence of His favorite servants in tyrants ruling apparatus.

One of the revelations sent to prophet David(AS) was the following:

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Whoever stops having hope in anyone but Me, I will be sufficient for

It has been reported on the authority of Imam Sadeq (AS):

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231. Gabriel

a gift which He has not given to anyone before.

Gabriel said: It is patience.

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*

But there is a virtue better than patience.

What is it?

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There is still a virtue better than contentment.

Gabriel said: It is pleasure of God.

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*

But there is a virtue better than that.

Gabriel said: It is piety.

*

*

Yet there is a virtue better than that.

Gabriel said: It is devotion.

*

*

But there is a virtue better than that.

Gabriel said: Sure knowledge.

*

*

Yet there is a virtue better than that.

Gabriel said: The way to attain all of them is to put trust in God.

*

*

I said O Gabriel! What is the meaning of putting trust in God?

They neither give nor withhold anything.

he will not do anything save for Him, his heart does not go astray, he fears no

This is the meaning of putting trust in God.

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*

The Holy Prophet said: O Gabriel! What is the meaning of patience?

joys. He

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*

I said: What is the meaning of contentment?

for the small things he has.

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*

The Holy Prophet said: what is the meaning of Gods pleasure?

own deeds.

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*

The Holy Prophet said: O Gabriel!

Gabriel said: A pious ;man loves whatever His creator loves and hates

He is careful about what is lawful and leaves of what is unlawful, for

He has mercy on every muslim as he has on himself.

He abstains from overeating as he keeps away from a corpse with bad

keeps away from the embellishments of world as he keeps away from Fire.

*

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The Holy Prophet said: O Gabriel! What is the meaning of Devotion?

people until he obtains it and whenever he obtained it, he is pleased with it.

The fact that he does not ask for something from others is admittance of

He is pleased with God and God is pleased with him.

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The Holy Prophet (SAW) said: What is sure knowledge?

A man of sure knowledge acts in a way as if he sees God.

sees him and is sure that what he has and what he has not is what God wills.

A Hadith says when Imam Sadeq (AS) who had come to Kufah for some

the Imam in a certain point, saw a lion on their way.

They did so.

The Imam approached the lion so much so that he took the lion by ear and

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232. Should

Jovayrieh Ibne Moshar has reported: Imam Ali (AS) and I were going

On our way, we reached a salt marsh where we came across a male lion

The female lion and the cubs were behind him.

At this moment the Imam said:

233. O

is in the hands of God.

I saw that lion, wagging his tail, came to Imam Ali (AS).

At this point, God with His Omnipotence made the lion speak, saying:

The Imam said: Peace be upon you lion too! How do you praise God?

The lion said: Glory be to My Lord! He is free from all defects.

Glory be to Him! Glory be to Him!

Imam Ali (AS) passed by that place while I was accompanying him.

I was worried about the afternoon prayer, saying to myself:

Woe to you O Jovayrieh! Are you interested in prayer more than

We rode on together until the salt marsh was behind us.

then he recited Adhan and Eqamah, whispered something and made an

At this time, with God's absolute power, the sun returned to its former

performed the afternoon prayer together.

former position all at once, and the stars had appeared.

prayer, mounted the horse, turned to me and said:

-O Jovayrieh! Do you think I am an enchanter?

Is it magic or visual error?

Don't you know that in verse 180 of the Quranic Chapter, the Araf, God

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-And Allahs are the best names, therefore call on Him thereby.

-O Jovayrieh! One day when the Holy Prophet was receiving revelation and prayer. The

The Holy Prophet said: No.

need of Your Messenger.

All of a sudden the sun returned from its position and I performed my

The sun set after sometime.

that name. I

O Jovayrieh! Truth in the hearts of believers is more clear than

I called on God to remove those suggestions from your heart.

I said:

On the Censure of Asking Something from

Imam Sadeq (AS) has said:

If a man does not ask anything from others, his devotion to God will be

This suggests the weak belief of a man who asks something from others and

reliance on anyone but God he no longer sets his hope on them.

perfect. In

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-And most of them do not believe in Allah without associating others (with

*

*

234. This

the sake of such and such person, I would be miserable.

position or my family would be afflicted.

rule and that those associates give sustenance to these people and expel the

The narrator relates: I said: How about saying: If God had not made me

The Imam said: Yes, there is no harm in these kinds of words.

Imam Sadeq (AS) has also said:

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235. Our

starving.

It is for this reason that the testimony of a beggar is not accepted.

The Holy Prophet (SAW) has said:

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*

236. The

It is related that Imam Zeinal Aabedeen (AS) saw people on the day of

The Imam said:

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*

237. These

people.

Imam Sadeq (AS) has said:

*

*

238. If

from others. And

withholding has, he will never reject any beggars request.

Imam Sadeq (AS) has also said:

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*

239. one

Imam Baqer (AS) has said:

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*

240. By

open the door of poverty to him.

Imam Zeinal Aabedeen (AS) has said:

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*

241. I

need.

One day the Holy Prophet (SAW) said to his companions:

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*

242. Do

They said: O Messenger of Allah! We pledge allegiance with you.

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*

Pledge

After that day, whenever a person dropped something he himself would

The Holy Prophet (SAW) also said:

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243. If

it would be better than asking for something from others.

Imam Sadeq (AS) has said:

244. One

His wife said: Go to the Prophet and ask him to help.

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Whoever asks for something from us, we will meet his needs but who does

That man said to himself: I am sure the Holy Prophet (SAW) meant me.

The mans wife said: The Messenger of Allah is a human being like

and tell him about your plight. The man came to the Holy Prophet once again.

This was repeated for three times and the man who heard these words from

He went up the mountain gathering some firewood.

The next day, the man went to mountain.

He did so for several days till he bought an axe.

Then he came to the Holy Prophet and told the prophet about everything.

The Holy Prophet said: I told you that whoever asks something from us, we need.

Imam Baqer (AS) said:

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245. Expressing

the hands of people will create dignity for believers.

It has been reported on the authority of the Holy Prophet (SAW):

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246. One

chastity, God will make him chaste.

Whoever opens the door of begging, God will open seventy doors of poverty

It is related that a beggar asked for something from the Holy Prophet

Holy Prophet ordered to give him five lashes, saying:

*

247. Make

One the Censure of Rejecting the Beggar

The Holy Prophet(SAW) has said:

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248. Do

the rejectors would become miserable.

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249. Either

for, on many occasions, one who is neither human nor jinn will come to you to

A person reports: I was sitting at the door of Imam Sadeqs house when a

But relatives rejected him.

*

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250. Did

Give food to as many as three beggars and then you have the option of

Imam Sadeq (AS) has also said:

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251. Give

You have the option if it is more.

It has been reported on the authority of the Holy Prophet (SAW):

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252. Whenever

him.

*

253. We

those entitled to it.

Some

Imam Ali Ibne Hussein (AS) has said:

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*

254. Charity

The Imam said to Abi Hamzah:

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255. If

Him, do good, give charity secretly and observe ties of kinship, for, these
bad deaths.

The Holy Prophet (SAW) was asked: which charity is the best?

The Holy Prophet (SAW) said:

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*

256. Charity

Imam Sadeq (AS) was asked: To whom should we give charity, to the

The Imam said:

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*

257. Give

It has been reported on the authority of Imam Baqer (AS):

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258. If

*

*

259. Whoever

wine.

Imam Sadeq (AS) has said:

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*

260. The

Whoever quenches the thirst of others whether human or quadraped, on the
him.

Extras of life

This extra is a heavy burden on the shoulder of man, for what is unlawful

Abdul Ibne Omar says: I heard the Holy Prophet (SAW) saying:

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261.

*

*

The first group are those who do not like to amass wealth; they do
them alive and what covers their nakedness.

This group are secure and there is no fear for them.

*

*

The

into the affairs of their relative; do good to their brethren, and help the

them, it is easier to eat stone than to gain a Dirham illegally or not to give

If any argument is made against them on the Day of Judgment, they will be

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*

The third group like to amass wealth; lawful and unlawful wealth

even when they do not spent, it is out of envy and hoarding; these are people

result of their sins.

The Holy Prophet (SAW) has said:

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*

262. No

rewarded. If

him, it will put him in Fire.

Imam Ali (AS) being asked about the worst kind of wretchedness, said:

*

*

263. Whoever

loser in the Hereafter.

is deprived of world and only labor is left for him, but if he had devotion in

Such a person enters the scene of the Day of Judgment while he thinks he

wind.

Imam Ali (AS) being asked to whom belongs the utmost degree of

*

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One

unlawful wealth and his heirs will enter paradise because of the charity they

Asked how is this possible, Imam Ali (AS) said:

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*

A brother told me the following story: I went to see a man who was

He said to me: I have a hundred thousand Dirhams in this coffer the alms

What shall I do with it?

He said to pay the tax levied by king, to puff before relatives, for fear

The Imam said: The man had hardly left the house when he died.

Then the Imam (AS) said:

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*

Praise is due to Allah who took him from this world with reproach

entitled to it, he had tied up the purse too, the wealth for the amassing of

O you who dwell in this world! do not ever be deceived as that man was

Surely the worst regret on the Day of Judgment belongs to one who sees

himself will go to Hell for the sake of his wealth.

Imam Sadeq (AS) has said:

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*

264. More

has ruined it with alms and charitable deeds, has spent his youth and power in

position for him in Islam and has considered as superior those who were inferior

the Quranic Verses or Hadiths, he would not accept, because he had gone astray.

He enters the scene of the Day of Judgment while his charitable deeds

the angels, of Hell driving him to Hell.

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*

He will say:

Was I not among alms-givers?

women? Why

*

*

He is said: O wretched one! Your deed will not benefit you,

prophethood. You

and you have given in to the enemy of God instead.

If you had prayed from the beginning of the world to the end of
would not have gained anything save becoming more aloof from God and getting

It has been reported on the authority of the Holy Prophet (SAW):

265.

for his children.

knocking at the door, the doormen opened the door.

business with them.

With this answer they kept the man from the door.

The angel of death came with the same appearance once again saying:

Hearing this, the master of the house was overwhelmed with fear.

say; May God bless you, perhaps you are looking for someone else.

of house: make your will, for I have to take your life soon.

At this moment, the family members started weeping.

listed and then turned to the cofferers swearing at them saying; May God curse

You made me to be negligent of the Hereafter until they have given the

At this time God made his wealth speak saying: Why do you swear at me?

raised your position.

qualified person there but they would let you in before others?

Was it not you who proposed the girls of wealthy people along with pious

Had you spent me on charitable deeds, could I have prevented you?

Had you spent me for the cause of Allah, you would never had your wealth
that you are in such a state you are swearing at me while you yourself are to

I returned to that dust but you go to the sins you have committed through

Then the angel of death said: Wealth speaks to its master in this way!

The

You should know that one who attempts to amass wealth is loser and unwise.

1-

a man is among people, he is preoccupied by his wealth and if he is alone, he

A learned man used to say: The poor have three characteristics: They have mind, and their deeds are easily reckoned on the Day of Judgment.

The

wealth, their mind being preoccupied with wealth, and a hard reckoning.

2- They

have it increased, how to keep it from thieves and how to use them?

This group are in such a state until their death comes up all of a sudden

Prophet Jesus (AS) has said:

*

*

266. Woe

but the world deluded him.

3- Amassing

prayer out of heart which is the worst kind of wretchedness in human being.

*

*

267. I

being sick does not enjoy it, the worldly man will not enjoy his prayer as long prayer.

*

*

And I truly say to you, in the same way that if you do not get on a afterwards, for the animal has become weak, if human hearts are not soften by

*

*

And I truly say to you if waterskin is not torn, it might be used

In the same way, if human hearts are not torn by lusts or polluted by receivers of wisdom.

4- One

opposite, for the aim of endeavor is peace of mind but amassing of wealth escapes from snakes and fierce dogs.

A learned man says: A poor man lives in ease for three things but the

They said: what are those three things.

flattery. Commenting

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*

268. Destitution

flattery.

A poet says: One who amasses wealth in the world and treasures it but

but the same will cause its death.

5-

is the most precious asset both for the world and the Hereafter, for if a wise

rather he is ready to give all his wealth for an additional day in his life when

Some of Heavenly Blessings

Have you not heard the Holy Prophet (SAW) as saying:

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*

269. Whoever

paradise having all kinds of fruit.

These fruits taste pleasant and are of various kinds.

grape, and when one eats fill of grape, it will turn into fig and pomegranate,

The Holy Prophet (SAW) says:

*

*

270. If

eyes have not the power of looking at it and they will die out of the pleasure

When the description of garment is such, imagine the state of one who

Ali (AS) conveys the same meaning when he says:

*

*

271. If

join the deceased, that too with eagerness.

When attention to the description of heavenly blessings is so

It has been reported on the authority of the Infallibles (AS):

*

*

272. Whatever

Hereafter is better to see than to hear of.

In verse 20 of the Quranic chapter, the Man (Insan), God says:

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*

And when you see that good site, you shall see blessings and a great

In the Old Testament, it has been pointed out:

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*

273. I

hearts have felt.

Dear readers if you are interested in these blessings, you must

The world and the Hereafter are as two rival wives.

discontent. Or

The more you approach one, the farther you will be from the other.

*

*

274. We

But it is better the world is not given to us, for nothing was ever given
hereafter.

One must note that what is meant by we human beings love the

Holy Prophet and his pure children(AS), for their dignity is above these

is it possible when Gabriel come to the Holy Prophet three times offering the

*

*

275. These

If you accept them, your position with your Lord will not be diminished

Yet the Holy Prophet (SAW) refused to take them and he did not

The world you purchase for this great blessing is not but a moment, for,

The failure has not come either.

It is for this reason that addressing Salman, the persian, Imam Ali (AS)

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276. Let

In addition, we realize that no one has sold the Hereafter for this

Addressing the world, God says:

*

*

277. Serve

If you are busy with something, take the opportunity to remember God

It is reported that whenever our Master, Ameer al Moamenin (AS) was free

free from them, he started working in his own garden while remembering

Hakam Ibne Marwan reports on the authority of Jobair Ibne Habib that a

He turned to Mohajereen saying: What is your opinion?

They

Omar

*

O

By

They

He

Has any woman ever given birth to a son like him?

They

Omar

the Holy Prophet (SAW) and the extension of his knowledge.

People rushed to the imam and found him busy hoeing in a garden while

*

*

Does

Was he not a small seed in the seminal elements, then he was a clot of

The

Seeing this, people started to weep too.

Then Omar twisted his hands and said: God has chosen you but what shall I

The Imam said:

*

278.

Chapter, the Great Event,:

*

Surely

Omar

A

Nevertheless, the world purchased my life free.

which suffered loss.

It

*

*

279.

the hours of day and night are opened to the servants of God against every day
open a treasure and he will find it replete with light and joy for its owner.
the inhabitants of Hell, they will be amazed and will not feel the agony of the
treasures are those hours he has worshipped God.

*

*

Then

He finds it dark, rotten, and horrifying.

inhabitants of paradise, its blessings will become unpleasant for them.

*

*

Then

He will find it empty.

This is the hours in which he has slept or been engaged in permissible

he will regret as to why he lost such moments while he could replete it with

*

Verse

That is the day of loss.

The

Do not ever let Satans temptation affect you and say

blessings, perform what is obligatory, discharge what is right, and as God says,

*

*

Say: Who has prohibited the embellishment of Allah which He has

Therefore I will benefit from delicious food, elegant clothes,

However, you should know that this is the argument of unwise and arrogant

1- One

blameworthy vice of avarice and will be certainly led into error which will

2- Given

arrogance while in verse 6-7 of the Quranic Chapter, the Clot (Alaq), God says:

*

*

Nay!

The Holy Prophet (SAW) has said:

*

*

280.

hardheartedness on your heart.

Hessan Ibne Yahya reports on the authority of Imam Sadeq (AS)

281.

sitting. As

The Holy Prophet (SAW) said to him: What happened that you moved back

Did you fear that his poverty might get to you or your wealth to get to

The

man. The

He said: No!

like him.

The

*

*

282.

loaf of oat bread in morning and one in the evening.

3- The sweetness of prayer and Du go out of his heart.

4-

But on the contrary, a poor man becomes happy.

*

*

283.

time of death.

5- The poor will enter paradise sooner than others while the wealthy have to

Imam

*

*

284.

the living ones.

It

death. They

He said: I do not regret at world.

*

*

285.

I

at my side. At

wealth.

Aboozar

are humble and remember God frequently, go to paradise before others?

said:

*

*

286.

people on the necks of people on the Day of Judgment.

that your deeds will be reckoned.

By God, we had nothing for which to be unjust.

We kept on serving God until our death came.

Imam

*

*

287.

ones do.

Then

*

*

I

visits. One

other, he finds it full.

I

*

288.

are brought for reckoning.

The poor believer says: O God! Why should I stop here?

just. You

My sustenance, according to Your will, was sufficient, God says; My

But

forty camels. It

There, the poor believer says to him;

What

He will say: Reckoning was long.

Then other questions were asked and God would forgive it.

me join those who repent.

But now tell me who you are?

Then the wealthy believer says: The heavenly blessings have completely

6-

Judgment. In

*

289.

on the Day of Judgment, makes apology to a needy believer and will say: By My

Remove the curtain and see what I have given you in exchange?

God! I have not lost anything in this deal.

7-

God sent the following revelation to prophet Moses (AS):

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*

290.

the righteous ones.

punishment has been hastened.

The

A

lessons to follow.

1.

One

eating herbs was manifest from the skin of his abdomen.

he asked for bread.

*

*

My

A

291.

God said: I know you are hungry.

God said: I will whenever I wish.

One

*

*

292.

Sick is one who has no healer like Me.

O Moses, be content with a piece of bread which removes your hunger and a

Be patient in afflictions.

unto Him do we return, this is the punishment reaching us in the world in

if you see the world has turned its back to you, say: Bravo to the motto of the

O

The blessing he enjoys are all the beauty of worldly life.

2. Prophet Jesus (AS)

The

*

*

293.

carpet, the stone is my pillow.

shone. Moonlight

Hunger is the main course of my food.

Days

Nevertheless, there is no one more wealthy than I am.

3.

Noah

He lived as long as 2500 years.

When dawn would come, he would say:

*

*

294.

*

I will not survive the morning.

Of

brick on a brick.

Prophet said to him:

*

*

295.

4. Prophet Ibrahim (AS)

Prophet

5. Prophet Yahya (John), son of Zakaria (AS)

The

his food.

6. Prophet Solomon (AS)

Although

wool. He

while shedding tear till dawn for fear of God.

7. The Holy Prophet (SAW)

Every

It is reported that one day when he felt very hungry, he put a piece of

*

*

296.

offended themselves and there are persons who have offended themselves but have

*

*

There are many people who are hungry and bare in this world but enjoy comforts of life
but are hungry and bare in the Hereafter. .

*

*

There

will be no benefit for them in the Hereafter.

*

*

Be

deeds of the inhabitants of Hell are as soft as soil.

*

*

Most

8. Imam Ali (AS)

Imam

Sovaid

caliph, I went to the Imam who was sitting on a small mat while there was
I said: O Amiralmomenin! Now the public fund is in your hand and you have
fund? The

*

*

297.

from which he must depart.

soon go there.

Whenever

He would give the better one to Ghanbar (his servant) and wore the

Then he would go to someone saying:

*

*

298.

Leaving

*

*

In

Every

rather, by keeping away from it, they wished to come closer to God so much so

*

*

I

The

*

*

299.

Prophet

*

*

300.

faith in the same way that the worldly people are content with a small portion

Make friendly relations with God by keeping away from the worldly people

said: O Spirit of Allah! With whom should we associate? Jesus (AS) said:

*

*

One

whose deeds make you interested in the Hereafter.

Considering

we realize that all prophets and the Imams possess such quality?

Holy Prophet of Islam (SAW), the heavy burden of serving God, obeying prophets

their faith have been shouldered only by the poor.

According

wealthy ones.

The

*

*

Shall

(Verse 111 of the Quranic Chapter, Shuara)

They

*

*

We

The

*

*

Surely

stone you, and you are not mighty against us.

At

*

*

Do

They said: Surely we are believers in what he has been sent with.

in.

(Verses

The

*

*

.....and

surely Allah rewards the charitable.

While

*

*

But

(Verse 53 of the Quranic Chapter, Zukhruf)

Addressing

*

*

Why

(Verse 12 of the Quranic Chapter, Hud)

*

*

Or

which he should eat.

*

*

Or

cause rivers to flow forth, gushing out.

*

*

Why

(Verse

The

either Moghaireh of Walid Ibne Habib Ibne Amre Saghafi from Taif.

Mecca and Taif.

The

How are these verses not sufficient when addressing Jesus (AS) God says:

*

*

301.

destitute, and mercy on them.

They are content with your leadership and you are content with helping

If a person meets Me with these two virtues, he has met me with the most

The

*

*

302.

it.

It

*

*

303.

It is easier for a camel to enter the eye of a needle than a wealthy man

It

*

*

304.

few of the wealthy people and some women.

It

planted by the Holy Prophet (SAW) and Imam Ali (AS) had irrigated it with his

Ali (AS) sold this orchard for twelve thousand Dirhams while giving all the

Allah

At this time, his honorable wife, Hazrate Fatimeh (AS) said to him:

*

*

305.

hungry. I

So why you have not left anything from all that money?

*

*

306.

begging, hence, I did not bring home anything.

It

1.

2.

3.

4.

Abu

*

*

307.

unless it has already been purified.

Dua under Special circumstances

a-

b-

c-

d-

Isa

*

*

308.

minor Hajj. Second:

Third: An ill person.

e-

Ranks

It

*

*

309.

1-

2-

he was in good health.

3-

4-

*

*

When

was in good health and his sins would fall off like the leaves of a tree.

*

*

Whoever

fulfilled.

*

*

God

anything for my servant as long as he is under My shelter.

Write

*

*

Illness

dust from iron.

*

*

A

It

*

*

310.

prison on the earth.

share of Fire.

*

*

What

one who is not afflicted with tribulation has not any share.

*

*

When

a tree. If

and his cry is laelahaellallah (There is no God but Allah), his moving in bed is

If he lives on and serves God, he will be forgiven.

*

*

One-day

period. This

*

*

One

same will serve as atonement for two years; one year for accepting the pain and

*

*

Illness

punishment and curse.

*

*

Illness

A headache of one night will remove all sins except the cardinal ones.

It

*

*

311.

be cut into pieces with scissors.

It

*

*

312.

trip or is not able to perform his duties as he used to, God will write for him

Then

*

*

So

(Verse 6 of the Quranic Chapter, Teen)

It

*

*

313.

saying: O God! You took the life of such and such person.

Laelahaellallah.

Jaber

making gesture with his hand.

*

*

314.

The

*

*

I

(SAW) is the Messenger of Allah.

At

*

*

Write

muslim loses his tongue, his ears, his arms or legs but he is thankful for that

make him enter paradise.

Then the Holy Prophet (SAW) said:

*

*

People

one can attain with righteous deeds so much so that he wishes his body would be

This desire arises when these people watch the reward given to the

deed without mans submission to Him.

f-

Imam

*

*

315.

his silence is as glorification of God, his deeds are accepted and his Dua

The

*

*

316.

Imam

*

*

317.

are Gods vicegerents.

fulfilled, if they intercede for others, their intercession will be accepted by

they keep silent, God will speak to them, and will give them a million Dirhams

g- Whoever recites

h- Whoever is wearing a ring with turquoise or agate on it.

It

*

*

318.

towards Me while wearing a ring with turquoise, I will be ashamed of returning

Imam

*

*

319.

raised towards God.

What

It

*

*

320.

needy and secondly, what God has destined for him, will be good.

One

passed by him.

*

*

321.

The associates did so.

Imam Reza (AS) said:

*

*

322.

It

*

*

323.

he reverts the agate toward the palm of his hand in the morning before
in Allah who has no partner, and deny other god, but I believe in what is hidden
leadership, God will keep him safe on that day from the earthly and heavenly
protection till night.

Amiralmomenin

*

*

324.

will be safe from evils.

A

The Holy Prophet (SAW) said:

*

*

325.

This ring will safeguard man from all evil.
wearing that ring and God will protect him forever.
of Allah and Ali, friend of Allah, God will keep him from bad death and he will
No hand raised towards Allah is more beloved than a hand wearing a ring
lions share.

God

*

*

326.

provided he believes in the leadership of Ali.

God

*

*

327.

thousand Rakat without it.

*

*

328.

inscription, Allah is the King.

Messenger of Allah

In Arabic it is called Zofr.

Amiralmomenin

*

*

329.

Imam

*

*

330.

hardship. A

*

*

331.

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CHAPTER

IS A SUPPLICANT?

THOSE

Caution

Admonition

THOSE

Those

Those

- a- One who keeps fast
- b- One who performs major Hajj
- c- One who performs minor
- d- One who fights in
- e- Imam and a just
- f- The wronged
- g- One who recites Dua for
- h- A righteous son

i- Righteous

Abdullah Ibne Sanan reports on the authority of Imam Sadeq (AS):

*

332. There are five Duas

-Dua recited by a just leader and Imam

-Dua recited by one who has been wronged about whom God says:

I will take your revenge even after the passage of time.

-Dua recited by a righteous son for his parents.

-Dua recited by righteous parents for their children.

-Dua recited by a believer for his brother in faith, for God says: It will be as

it has been reported:

*

333. God said to prophet

Moses said: How can I? God

j- One who recited Dua for all.

k- One who has recited Dua

Haroon Ibne Kharejeh has reported: on the authority of Imam Sadeq (AS):!!!

*

334. Dua'a during ease and comfort is for

Mohammad Ibne Moslem has reported on the authority of Imam Sadeq (AS):

*

335. My grand father used to

affliction comes about an he recites Dua after that affliction, it is said: this

comes, it is said: Where have you been so far?

It has also been reported on the authority of Imam Sadeq (AS):

*

336. Whoever is afraid of an

tribulation.

It has been reported on the authority of the Holy Prophet (SAW):

*

337. O Abazar! shall I teach

said; Yes, O Messenger of Allah! The Holy Prophet said: You preserve God so that preserve God, you will find Him in front of you.

know you in need. If you desire

should all the people try to give any benefit to you, they will never be

Sokooni

*

*

338. The Messenger of Allah

further than the clouds so much so that God will look at it saying: bring it up

keep yourselves from the parents curse, for it is extremely effective.

It has been reported on the authority of Imam Sadeq (AS):

*

339. There are three Duas

1- The Dua of parents for

disrespects them.

2- A wronged ones curse against

3-

way and his curse against him when he has denied help to him when he had the

In another Hadith, we read:

*

340. Keep yourselves from the

parents curse, for this curse is extremely effective.

*

341. When a child becomes

exposed to sky and say:

*

-O God! You gave this child to me as a gift.

*

Then she should go into Sajdeh (prostration) from which she will not raise

1- One who does not

verse 3 of the Quranic Chapter, talaq, God says:

*

.....Whoever trusts Allah, He is sufficient for him; surely Allah attains

Hafs Ibne Ghiass has reported on the authority of Imam Sadeq (AS):

*

342. If one of you wishes to

stop setting his hope on people and instead sets his hope only on God.

he desires.

One of Gods admonitions to prophet Jesus (AS) is as follows:

*

343. O Jesus! Call upon Me as

so that you will recite good Dua and I will fulfill it.

should you call upon Me in this way, I will grant your desire.

Caution

A believing servant should always resort to God for his needs, whether

a sign of utmost degree of trust in God. In

*

344. O Moses! Call upon Me,

It has been reported on authority of Imam Sadeq (AS):

*

345. Dua is your task, for

Do not ever abandon Dua in small affairs by saying: This is not

too.

Admonition

When you realize that deliverance and salvation hinge on putting trust in

disgrace and deprivation from Gods Mercy.

as a result of problems in his life. Here

I was living in severe destitution.

had heavy debt and the creditor insisted on him claims.

me very well. On the way, my

me. He took my hand saying: I know

to whom are you going for help?

I said: Hassan Ibne Zeid. He

You should rather go to One who has the power to do it, and He is the God

your hope on Him, for, I heard from my cousin, Imam Ja-far Sadeq (AS) and he

*

346. One of the revelations

his hope on anyone but Me. I will

deprive him of My grace and generosity.

*

Has My servant set his hope on others in hardships? Has he set his hope on others while tribulations are in My door of My house is open to whoever calls upon Me.

*

Dont you know that if a tribulation afflicts a person, no one

I see him turning away from Me. Due

Nevertheless, he turned to others in hardships, asking other for help and

*

I am Allah who gave to people before being asked. How shall I not give when I am asked. Nay, is generosity not especially for Me?

If all the inhabitants of the earth and seven heavens ask Me and I

Guardian.

*

Therefore woe to one who rebels against Me and does not preserve Me.

I told Mohammad Ibne Abdullah to repeat this Hadith three times and

From now on I will never ask anyone for help.

it has been reported on the authority of the Holy Prophet (SAW):

*

347. God says: Whenever My
close to him all the earthly and heavenly gates.
calls upon Me, I will not answer him. However,
his daily food to be given by the earth and heavens. Should such a person recites Dua, I will fulfill it, should
it to him and should he seek forgiveness, I will forgive him.
It has been reported on the authority of Imam Hassan Askari (AS):

*

348. Do not ask for anything
insistence on asking removes mans value and will leave suffering behind. Therefore, be patient so that God will open a
door to you
benefaction to the depressed wronged man and safety to a horrified person.
a kind of divine punishment.

*

*

Sustenance has ranks. Therefore,
time. Let it be known to you that
Therefore put your trust in Him in relation to His choice in all your
Do not hurry in your needs before they are fulfilled, for in that case,
you.

*

Let it be known to you that there is a limit for modesty the excess
also a limit for prudence the excess of which will ruin everything. Let not the cunning people do any harm to you.
importance to this world.

Those

a- b-
of Imam Sadeq (AS):

*

349. There are four persons

1- One who sits idle at home and

is told: Have I not ordered you to go after your daily food?

2-

To such a man, it is said: Don't you have the option to keep or divorce

3- A man who has possessed a wealth

It is said to him: Didn't I order you to be moderate in life?

Then Imam Sadeq (AS) recited verse 67 of the Quranic Chapter, Forqan:

*

And they who when they spend, are neither extravagant nor

*

4- One who has lent his money

To such a person it is said: Didn't I advise you to take witness for

e- The fifth person

*

5- A man who curses his

from there.

Yunus Ibne Ammar has reported on the authority of Imam Sadeq (AS):

*

351. A man raises his hands

in a way there is good in it. The

did such and such act.

f- One who calls upon

Solyman Ibne Amr says: I heard Imam Ja-afar Ibne Mohammad Sadeq (AS)

*

352. God does not fulfill the

whenever you wish to recite Dua, turn to God with all your heart.

g- One who has not recited Dua

Saif Ibne Omaireh has reported on the authority of Imam Sadeq (AS):

*

353. God does not fulfill the

of one who has not recited Dua before the descent of tribulation will not be

Hesham Ibne Salem too has reported

*

*

354. If a man recites Dua

and it is said: It is a familiar voice which is not hidden from heavens. But one who has not recited Dua before, his Dua during the

recognize this voice.

h- One who recites Dua while

*

355. One who merely recites

has no bow.

It has been reported on the authority of Imam Sadeq (AS):

*

356. A man of Bani Israel

But when he realized that his Dua was not answered, said: O God! Am I far
or You hear it but do not answer?

In his dream, he saw a man saying: You have been calling upon God with a
correct your intention. The man did

This hadith has four prerequisites as follow:

1- Renouncing bad language

2- Not having hard heart

3- Having good intention

4- Repenting from sin

i- The Dua of

In a sacred Hadith, we read:

*

357. You have to recite Dua

unlawful things.

It has been reported on the authority of the Holy Prophet (SAW):

*

358. Whoever wishes to have

To someone who wished his Dua to be answered, the Holy Prophet (SAW)

*

359. Cleanse the source of

Ali Ibne Asbat has reported on the authority of Imam Sadeq (AS):

*

360. Whoever becomes happy

Imam Sadeq (AS) has also said:

*

361. Returning one sixth of

recommended prayer?

*

362. Returning one sixth of

performed with devotion.

j-

It has been reported on the authority of the Infallibles (AS):

*

363. One of the revelations

You have washed your faces but you have polluted your hearts.

You have adorned yourselves with perfume for the people of the world but

You are as dead people.

*

O Jesus! Say to them: Take your claws off unlawful business and cover your
your faces.

*

O Jesus! Say to the oppressors of Bani Israel: Do not call upon Me while
have taken an oath to answer anyone who calls upon Me and My answer to them is

It has been reported on the authority of the Holy Prophet of Islam

*

364. God sent a revelation to
entering one of My houses while the rights of one of My servants rests upon
unless he returns that right. Should
which he hears; I will become his eyes by which he sees; and he will become one
righteous and martyrs.

It has been reported on the authority of Amiral-momenin:

*

365. God revealed to prophet
modest eyes, pure heart and innocent hands.
of them while the right of one of my servants rests upon them.

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CHAPTER

MANNER OF DUA

THINGS

THINGS

THINGS

MUTUAL

EPILOG

Things

a- Purification

b- Application

c- Being

d- Giving

God Almighty says:

*

-...Offer something in charity before your consultation.

e- Belief

Cow, says:

*

and believe in Me.

It has been reported on the authority of the Holy Prophet (SAW):

*

366. Whoever

fulfill his desire.

f- Having

Hope in Gods Mercy

God says:

*

....call on Him fearing and hoping....

*

367. My

Therefore, he should have good opinion of Me.

The Holy Prophet (SAW) has said:

*

368. Call

One of the revelations of God to prophet Moses (AS) was:

*

369. O

Soleyman Ibne Farrah has reported on the authority of Imam Sadeq (AS):

* *

Whenever you recite Dua, be sure that what you need is at the

In another Hadith, we read:

*

370. Turn

Why shouldnt man have good opinion of God when it is He is the
wrath.

It has been reported that:

*

371. When

He was inspired to say: Praise is due to the Lord of the worlds.

Therefore, the first words of God to Adam was with mercy.

*

372. When

more speedy in Mercy and forgiveness than wrath and punishment.

In another Hadith, we read:

*

373. When

God inspired him: O Moses! You did not help him since you had not created

Mohammad Ibne Khaled has reported in his book on the authority of the Holy

374. When

guardian angel: What is this sound and fear I hear?

fish and made him go round the seven seas and end up in here.

Korah

The angel said: Yes.

Then Korah (Qarun) said to Jonah (AS): Why dont you repent to your

Jonah said: Why didnt you yourself repent to your Lord?

However, if you repent to God, you will receive His Mercy in the first

Dont you see how kindly He treats His servants and how He showers them

One of the signs of Gods mercy is that He has encouraged believers to

have not committed sin and that is the tongue of others.

One of the other signs of Gods mercy are those Hadiths which encourage

God has sent manifold reward for it in a way that it has been reported on

*

375. Whoever

punishment on the deceased buried in that cemetery on that day and good deeds

Imam Sadeq (AS) has said:

*

376. The

goes to him and its reward is written both for those who perform these deeds and

Imam Sadeq (AS) has also said:

*

377. Every

double reward and benefit the dead person.

The third sign of Gods bountiful mercy is His decree to the Holy

*

- So

the believing men and the believing women.

Dear

seeking forgiveness alongside monotheism which is the basis of Islam and divine

Is this anything but His bountiful mercy?

*

I

Another

opinion of Him is verse 23 of the Quranic Chapter, Maidah, which recommends

*

....and

Then

*

....and

So they returned with favor from Allah and (His) grace; no evil touched

(Verse 173-174 of the Quranic Chapter, The Family of Imran)

In

*

Surely

159 of the Quranic Chapter, The Family of Imran)

Imam

The Imam (AS) said:

*

378.

Therefore,

opinion of God fear none but Him.

It

*

379.

believer save for:

-His

-His

-Not

God

-Having

-Bad

-Backbiting

*

-A

that good opinion, for, God is Generous and is ashamed of opposing His

Therefore, improve your opinion of God and show eagerness towards Him,

*

....the

On them is the evil turn, and Allahs wrath is with them:

It

*

380.

whose evil deeds surpass his good deeds.

While he is looking behind him, God tells the angels to send him back

Evidently God knows the reason.

At this time, God says: My angels, by My Glory! This man had no good

Nevertheless take him to paradise, for he claims he has good opinion of

Ata

*

381.

Then it is said to angels: Compare My blessings with his deeds.

Here God says: I granted all My blessings to him.

At this time if they are equal, God removes evil deeds for the sake of

If his good deeds are greater, God forgives him but if his evil deeds are

the man and make him one of those entitled to forgiveness and should He will, He

A

* *

382.

rights on others and God has rights on them too.

You too remit your rights against one another and enter paradise all

It

*

383.

nation of Muhammad! I remit all the rights I had against you.

Therefore, remit one another's right and enter paradise through My

Mohammad

384.

God inspired prophet David (AS) that the pious man was hypocritical.

Prophet David did not attend his funeral service but forty men of Bani

O

Yet You are the All-knowing.

After bathing the corpse, forty others rose up saying: O God! We know

Yet You are the All-knowing.

After having buried him, forty others came and said:

O

Yet You are the All-knowing.

At

David said: You Yourself said he is hypocritical.

their testimony, hence I forgave him for what I knew but they did not know.

Fear

Hope

In this relation Amirmomenin (AS) has said:

*

385.

everyone's good opinion of God is to the extent of his fear of Him.

Him.

Hassan

*

386.

both hopeful and fearful.

fear and hope.

Ali

Prophet (SAW): I said to Imam Sadeq (AS): Some of your followers commit wrong

Imam Sadeq (AS) said:

*

387.

They are never our friends.

hopeful of something, will try to attain it and one who fears something escapes

Examples

1-

388.

that God described Ibrahim as follows:

*

Most

(Verse 75 of the Quranic Chapter, Hud)

2-

3-

fear of God.

4-

Asked

*

389.

should lose color.

6-

7-

*

390.

the most pious, the most devoted and the most learned man of his time.

bare-footed.

Whenever

When he remembered resurrection, he would start weeping.

remembered offering his deeds to God, he would weep loudly and keep silent.

whenever he remembered paradise and Hell, he would become excited as a man

He wished for paradise and sought refuge with Him from Hell.

8-

The

prayer time, it was as if neither he knew us nor did we know him.

When

overwhelmed with such a fear, what should we who are drowned in wrongdoings do?

g-

ties of kinship.

h-

The

*

Call

limits. have said: Humbly and secretly means invoke God humbly.

position of prophets.

Amiralmomenin

*

391.

impossible or unlawful.

The

*

392.

deprived of it.

i-

It

*

393.

heart.

*

394.

eats unlawful things, neither obligatory nor recommended deeds are accepted from

*

395.

of a bow and fast as much as you will become like a bow, God will not accept it

*

396.

or on water.

*

397.

Things

a-

In

*

398.

answering.

Abdulaziz

*

399.

desire.

Imam

*

400.

Doesnt My servant know that it is Me, Allah who fulfills the desires?

In

*

401.

made haste in his prayer, does he think that his needs are in the hands of

It

*

402.

perform prayer day or night.

and the king listens to him as long as he is speaking about his demands.

As long as he is in prayer, God will listen to him till he completes

Imam

*

403.

performing his last prayer before his death.

If you know that persons on your right and left side watch you, you will

Yet know that you are in the presence of One Who sees you but you dont

The

* *

404.

of the king of the world and whoever knocks at the door of such king, the door

O Abazar! Whenever a believer stands in prayer, he will be showered with

saying: O son of Adam! Should you know what lies in your prayer and whom you are

In

*

405.

When you are standing in prayer in My presence, be careful.

Take Me as a shield of ease against hardships and a fort against the army

b-

The

*

406.

Walid

*

407.

God has not fulfilled.

Abossabah

*

408.

but loves it about Himself.

c- Name your desires

Ibne

* *

409.

them before Him.

Kaabolahbar

*

O

persist in his invocation.

the supplication of My servants and My attendants to see how the children of
hand.

d-

Firstly

recommended by God:

*

Call

(Verse 55 of the Quranic Chapter, Araf)

And

Ismaeel

*

410.

In

*

411.

It

*

412.

1- One who is in a desert; recites Adhan and Eqameh and performs his prayer.

no one but Me sees him.

him and ask forgiveness for him till the following day.

2-

is overtaken by sleep.

His spirit is with Me, but his body is in prostration before Me.

3-

till he is killed.

e-

It

*

413.

others in your Dua, for it is highly recommended.

f-

In

*

-And

In

has been ordered.

*

414.

God for something whose call has not been answered by God.

so that their call will be answered, and if they are not four, even a single

Abdul

*

415.

have not been disperse with their desires fulfilled.

Saying

One

In verse 89 of the Quranic Chapter, Yunus, addressing Moses and Haroon,

*

The

Infact,

both.

Ali

*

416.

children for reciting Dua and they would say: ameen.

Sokooni

*

417.

g- Be humble

In

*

Call

In

*

418.

*

O

Rub your face against earth, and prostrate before Me with your best body

your hands in begging before Me in Qunut (communion with God) and invoke Me

One

*

419.

who has no helper.

the time. Know

Dont ever come to Me with a dead heart but with a living and happy

Me hear a sad voice.

It

*

420.

their elegant garments frighten you, for his reins of affairs are in My hand.

ornaments, for if I wished, I could give you such ornaments that whenever

*

- "But

Therefore I alienated the world from you, for this is the way I treat My

will give them that amount of worldly blessings which a shepherd gives to his

I keep My friends from compromise with world in the same way that a kind

Therefore, keeping My friends from the world is not because they have no

honor.

*

- The

dwelt in their hearts and are manifest in their bodies such a state is their

the positions they desire.

This is the feature by which they are known.

*

O

humble your heart and tongue for them and know that whoever frightens My

Judgment.

h-

Hareth

*

421.

then send greetings to the Holy Prophet(SAW) and his progeny and finally invoke God for his desire.

Imam Sadeq (AS) has also said::

*

422.

something from God.

of God. Another

a two-Rakat prayer, then praised God and sent greetings to the

The Holy Prophet (SAW) said: Express your desire and it will be

Muhammad

*

423.

expressing is after praising God.

The

The Imam said: Say:

*

O

and his heart! O the One who are superior in the eyes! O the One who have no

Moavieh

*

424.

desire. By

Issa

*

425.

first praise God, for when a person wishes to ask something from a king, he will

Therefore, when you need something first praise God in this way.

*

O

one whom one can beg! O You who are the Most Merciful among the merciful ones! O

begotten! O You the like of whom does not exist.

will do whatever you wish! O You

O you who will destine (determine) whatever you wish!

O You who are like nothing! O the All-hearing, O the All-seeing....

*

Pronounce

send greetings to Mohammad and his progeny and then say:

*

O

pay my debts; observe the ties of kinship; and let it be an assistance by which

i-

Abu

*

426.

is mentioned before him, God will lead him to a wrong path through paradise.

Ibnolghaddah

* *

427.

God send greetings upon Muhammad.

us, rather say: O God! Send Your greetings upon Mohammad and his household.

Abdullah

the House of God while I could not remember any Dua except Salawat.

*

428.

Jaber

* *

429.

every Kharif having a hundred and forty years.

on me. Here

him to Me from Hell.

can I go into Fire?

Gabriel said: O Lord! I do not know where he is.

Going to him and seeing that mans feet were tied and hung by face,

He said: I do not know how long I have been left here?

Then God said to him:

O

He

words, I would have kept you in Hell, for I have made it My duty to forgive any

It is for this reason that I have forgive you to day.

Salman,

*

430.

thing from you but you are not willing to fulfill it unless he brings the most intercessor? Let

Muhammad and his brother Ali and the Imams who are the medium of nearness to Me. removal of a harm, if he calls on Me through Muhammad and his pure progeny, I taken the most believed creature of God as an intercessor.

While

ridiculing him said: O Salman! Why dont Medina?

Salman

to and more profitable than ruling over the whole world.

praises God, a heart which thanks His blessing, a body which can forbear all too fulfilled all my desires. world.

Muhammad

431. Zoleikha

slaves as a result of their devotion.

Yusuf (AS) said: O Zoleikha! What prompted you to do so?

Yusuf said: So what will you do if you see the last prophet, whose name than I am? Zoleikha

Zoleikha said: As soon as you mentioned his name, his love was placed in God inspired Yusuf that Zoleikha tells the truth and since he loves Muhammad I God ordered Yusuf to marry Zoleikha.

Jaber has reported on the authority of Imam Sadeq (AS):

*

432. One

God too fulfilled his desire, hence whenever a believer recites Salawat, Holy Prophet (SAW): O Messenger of Allah! Such and such a person sends greetings

Amiralmomenin (AS) has said:

*

433. Four

and Houri (nymph of paradise).

Salawaat, long for paradise, take refuge to Him from Hell and wish to marry a
up to heavens.

servant whatever he wishes.

refuge to Your servant from what he has sought refuge.

Your servant.

Muhammad Ibne Moslem has reported on the authority of Imam Baqer or

*

434. There

On the Day of Judgement, a mans deeds are brought and put in the
see they are light but the Holy Prophet (SAW) brings Salwaats and put then in

Hesham Ibne Saalem has reported on the authority of Imam Sadeq (AS):

435. Dua

Imam Sadeq (AS) has also said:

*

436. Whoever

hover above him till he mentions the Holy Prophets name in which case his Dua

*

437. Whoever

and bring his Dua to an end with Salawaat, for God is too generous to answer two
Him.

j- Weep

Weeping is the sign of humility and supreme position for the

Firstly-

devotion entails fulfillment of Dua.

*

438. Whenever

became apprehensive, keep that state well, for you have attained your

On the contrary, dry eyes and no tears are the sign of

1- Being

Addressing Moses (AS) God said:

* *

O Moses! Let not your desires be too far, for it hardens your heart and a

2- The

*

God does not accept any Dua from a hard heart.

Secondly-

of being humble, about which the Holy Prophet (SAW) has said:

*

439. Whenever

grief-stricken heart.

milk does not return to a mothers breast.

Whenever God hates a man, He will place in his heart a hymn of laugh

God does not love those who indulge in merrymaking.

Thirdly- Weeping

(AS):

*

440. O

Stand on the graveside of the deceased and call them loudly so that they

Shed tears for My sake and humble your heart to Me.

grief-stricken ones and answer the depressed ones, since I am the Most Merciful

And in His revelation to Moses (AS) God says:

*

441. O

broken-hearted.

body parts. When

fearfully in supplication.

ignorant and remind them of My blessings and say to them: Do not ever keep on

O Moses! Let not your desires be too far in the world, for it will make
Let your heart wither from fear of Me, let your garment be old and torn
Be unknown for the inhabitants of the earth and familiar for the
Dwell at home and keep awake praying at night, be obedient to Me as the
is escaping from the enemy and seek My assistance, for I am the Best Helper.

God has also said:

*

442. O

deeds.

Fourthly-There

In a Hadith, we read:

*

443. Between

tears out of fear of God.

It has been reported on the authority of the Holy Prophet (SAW):

*

444. God

never be received by the worshippers.

it with them.

God inspired prophet Moses in this way:

*

445. Cry

entitled to Fire and annihilation.

God inspired prophet Jesus in this way:

*

446. O

family, leaving the world for those who love it and is fond of things he has

It has been reported on the authority of Amirmomenin (AS):

*

447. When

reward of one who sheds tears out of fear of You?

will spare him on a Day when there is loud cries.

Imam Sadeq (AS) has said:

*

448. All

not see unlawful things, those eyes which pass the night in prayer and those

*

449. Every

of fire. When

disgrace on the Day of Judgment.

the Fire. If

*

450. On

which had wept out of fear of God.

parts of his body haraam to the Fire.

Everything has a weight and measure save tears with a small amount of

If a man weeps for an ummah, God will make that ummah entitled to His

Moavieh Ibne Ammar has reported on the authority of Imam Sadeq (AS):

*

451. In

out: O Ali! I recommend you to observe some virtues.

Then he enumerated those virtues until he said: The fourth one is weeping

be built in paradise

Abu Hamzeh has reported on the authority of Imam Baqer (AS):

*

452. Nothing

fear of Allah.

Kaabolahbar says: By the One in whose hand my life is! If I weep out

gold given as alms in the way of God.

Ibne Abi Amir has reported on the authority of Imam Sadeq (AS):

*

453. Grand

more beloved than three virtues.

God said: O Moses! Those virtues are piety in this world, keeping away

Moses said: O God! What is reward for one who has such qualities?

Those who weep out of fear of Me have a superior position which no one will question all but I will not question them.

In the farewell sermon of the Holy Prophet, it has been pointed out:

*

454. One

and rewards will be as big as Mt. Ohod recorded for him and against each drop of ears have heard of, and no mind has imagined.

It has been reported on the authority of Imam Baqer (AS):

*

455. Prophet

of fear of You?

on the Day of Judgement.

Ishaq Ibne Ammar reports: I said to Imam Sadeq (AS): I recite Dua and I

However when I remember a relative who has died, my heart is broken and

Is it something permissible?

*

456. Yes,

sake.

Tabaaki

Even if you dont feel like weeping, pose for it so that tears will

In connection with Tabaaki, Imam Sadeq (AS) has said:

*

457. Even

Saeed Ibne Yassaar reports: I said to Imam Sadeq (AS): If tears do not

The Imam said:

*

458. Yes

Abi Hamzeh has reported on the authority of Imam Sadeq (AS):

*

459. When

as He deserves, then recite Salawaat and then shed tears even if it is the size

Him is to go into prostration and weep in that state.

Imam Sadeq (AS) has also said:

*

460. If

eyes, pose as one who is weeping even if it is the size of the head of a fly,

Admonition

While reciting Dua, you can subdue your eyes so as to shed tears:

-Remember your cardinal sins and disgrace on the Day of Judgment when all

-Picture the scene of the Day of Judgment before your eyes when tongues

have coarse voices and sweat will cover people in a way that it drops down from

A Day when hidden secrets are disclosed and mans heart and mind become

It has been reported on the authority of the Holy Prophet of Islam (SAW):

*

461. On

they are sweating all over.

Hearing this, Soodeh, the wife of the Holy Prophet (SAW) said: Woe to

The Holy Prophet said:

*

Everyone is busy and no one will take notice of others.

The Holy Prophet (SAW) then invoked verse 37 of the Quranic Chapter,

*

Every man of them shall on that day have an affair which will occupy

And said:

*

How can they look at one another while they are pulling some people on

till people get through with reckoning.

others are being crushed by quadrupeds and the animals which have horns strike

Caution

Know that weeping to God and invocation with the aim to be redeemed from

useless. in

*

462. Fear

which keeps him from sins, the fear is false.

It has been reported on the authority of the Holy Prophet (SAW):

*

463. One

Moses passed by him and upon returning found him still in prostration.

God inspired him: O Moses! I will not answer him unless he stops his

In another Hadith, we read:

*

464. One

He went his way but when he passed by him again, found the man still

said: O God! Your servant is weeping out of fear of You.

him as long as he loves the world.

In a revelation to Moses, we read:

*

465. O

It has been reported on the authority of Amirmomenin (AS):

*

466. Dua

The best Dua is one which comes out of a cleansed breast and a pious leads to deliverance and devotion leads to relief.

k- Confess

Firstly- Confession shows that man has stopped hoping in anyone but God.

Secondly- Confession is the sign of being humble and anyone who is humble is

In a Hadith, we read:

467. A

He used to fast all days and engage in prayer all nights.

He turned to himself saying: There must be something wrong with yourself,

At this time, God sent him an angel saying: O son of Adam! This very

It has been reported on the authority of Imam Baqer (AS):

*

468. God

others? Moses

but I did not find any one more humble than you, for whenever you perform

In another Hadith, we read:

*

469. I

than you. For

In a Hadith, we read:

470. God

There were several mountain which made itself humble saying to itself: I

At this time, God inspired Moses to go up the same mountain, for that

it has been reported on the authority of the Holy Prophet of Islam

*

471. There

promote mans position, modesty for which God will give self-respect and want.

The Holy Prophet (SAW) has also said:

*

472. God

In Gods revelation to prophet David, we read:

*

473. O

things and do not find them.

*

I have placed knowledge in a thirst for it and endeavor but people

*

I

the kings and do not find it.

*

I have placed freedom from want in contentment but people seek it

*

I have placed My pleasure, in the discontentment of self but people

*

Thirdly- One of the other advantages of confessing the sins, is fear of

*

Whenever the heart of one of you is broken, he should recite Dua,

Fourthly- On many occasions when the heart is broken, it will lead to the

Fifthly- Imam Sadeq (AS) has said:

*

- First

renounced sin save through confessing it.

Therefore confessing the sins has five advantages:

1-

2- Cause

3-

Dua.

4- Cause

5-

I-

Evidently when you know that some one who is speaking to you is heedless

In this connection, Imam Sadeq (AS) says:

*

474. Some

with him is, for God gives His servant the rank he gives to God.

Amir al-mominin (AS) said:

*

475. God

Seif Ibne Omeireh has reported on the authority of Imam Sadeq (AS):

*

476. Whenever

One of the revelations of God to prophet Jesus (AS) is:

*

-do not recite Dua without supplication hence devote yourself with all your

It has been reported on the authority of the Infallibles (AS):

*

477. Two

night while one's heart is preoccupied with anyone but God.

* *

478. Only

It has been reported on the authority of prophet (Enoch) Edris (AS):

* *

479. Whenever

Call on the God while you are pure and happy and beseech Him your

*

480. Whenever

Fast for God with pure and refined hearts.

impure the polluted hearts and impure intentions.

m- Recite

The Holy Prophet of Islam (SAW) said to Abazar:

*

O Abazar! Shall I teach you words which will benefit you?

Abazar said: Yes, O Messenger of Allah.

If you preserve Him, you will find Him in front of you.

know you in the days of need and hardships.

Him. Whatever

If all people try to do everything possible to benefit you but God has

Haroon Ibne Kharejah has reported on the authority of Imam Sadeq (AS):

*

-Dua in the time of ease and comfort is good for the days of

Imam Sadeq (AS) has also said:

*

- Should anyone who is afraid of tribulation, recite Dua

Imam Zaynol Abideen (AS) has said:

*

481. Reciting

n- Recite

Ibne Abi Omayar has reported on the authority of Imam Sadeq (AS):

* *

482. Whoever

fulfilled.

And he is advised to say the following after recommended midnight

*

483. O

departs and the Lord and God of everything, send greetings to Muhammad and his
us what we deserve, O the Preserver and Forgiver!

It has been reported on the authority of the Holy Prophet (SAW):

* *

484. Nothing

Fazl Ibne Yassar has reported on the authority of Imam Baqer (AS):

*

485. The

absence.

*

486. The

more swiftly than other Duas.

like of it for you.

Abdullah Ibne Sanan has reported on the authority of Imam Sadeq (AS):

*

487. A

increased and the evils removed.

Imam Sadeq (AS) has also said:

* *

488. The

God will return the same Dua to him as many as the number of every believing man

On such a day, a servant is brought and a decree says: Throw him into

angels drag him towards Fire.

who has recited Dua for us.

God too will accept their intercession and he will be delivered.

Ali Ibne Ibrahim has reported on the authority of his father: I saw

running from his eyes.

so much absorbed in Dua as you were.

Imam Kazem (AS) had said to me:

*

489. Whoever

throne saying: Let a hundred thousand times more than it be for you.

I thought it was not advisable to leave a hundred thousand Duas which answered.

Ibne Abi Omayreh has reported on the authority of Zeid Nerssi: Moavieh

He was reciting Dua which his eyes were full of tears.

Dua for himself, rather he was reciting Dua for people from here and there in

When people left Arafaat, I said to him: O uncle! I saw something strange said: What was strange?

yourself and recited Dua for others! He said: O my nephew! Dont be surprised innocent fathers (AS), (If I lie, let my ears become deaf, my eyes blind and

*

490. Whoever

call him saying: O servant of an angel from thousand times more than it be for

an angel for the second heaven will call: O servant of God! Let two hundred

will call: O servant of God! Let three hundred thousand times more than it be

an angel from the fifth heaven will call: O servant of God! Let five hundred

And an angel from the sixth heaven will call: O servant of God! Let six

And an angel from the seventh heaven will call: O servant of God! Let

Then, God will say: I am the dependent One who will never become poor.

O my nephew! which one is great: What I did or what you are saying?

The

When reciting Dua for a brother in faith, you should love him from the

answer it. It

rewards will be given to him, for your love of him is a virtue and reciting Dua

Therefore your Dua has three virtues, that is, love, benevolence and Dua.

If you ask God anything for him, invoke it from the bottom of your heart

the generous ones, for beyond a doubt, God is more Generous, more powerful and

In interpreting verse 26 of the Quranic Chapter, Shura:

*

And He answers those who believe and do good deeds, and gives them

Jaber has reported on the authority of Imam Baqer (AS):

* *

491. This

absence. It

due to your love of him.

It is related that a righteous man used to recite Dua for his

One day when he was leaving the mosque, it was said to him that his

When he was through with the funeral service, he started dividing what

said to him: What is it you are doing?

be stingy about the wealth which is doomed to perish.

Dear reader! Ponder on the words of Imam Sadeq (AS) who has said:

*

492. Whenever

nine of which is for one who loves his friend more.

It has been reported on the authority of the Infallibles (AS):

*

493. No

*

494. Our

Abdolmomen Ansari reports: One day I went to Imam Moosa.

As soon as I gave him a smile, the Imam said:

*

495. Do

I said: Yes.

The Imam said:

*

-He is your brother in faith.

Cursed and cursed is one who accuses his brother in faith.

Cursed and cursed is one who does not wish good for his brother in faith.

faith. Cursed

is one who backbites his brother.

Imam Moosa (AS) has also said:

*

496. The

Imam Sadeq (AS) has said:

*

497. Everything

A believer too reposes alongside his brother in faith as a bird reposes

Have you not experienced it?

*

498. A

He does not betray him, deceives or oppresses nor lies to him or

*

499. Whenever

they are immune and hope in what he has, should they invoke God, their Dua will

they have any desire, it will be fulfilled.

Himself will fulfill their desires.

*

500. Whoever

hopes to attain rewards promised by God, God will assign seventy thousand angels

*

501. The

speaks to people but does not lie, makes promise but does not breach it, will be
is open and brotherhood with whom is incumbent.

Imam Baqer (AS) has said:

*

502. To

who passes a fair judgment even against himself, one who visits his brother in
in faith prior to himself.

* *

503. Whenever

their hands and shakes the hand of one who loves his friend more.

*

504. The

(peace) and shake hands and whenever you part, do so while seeking forgiveness

Amiralmomenin (AS) has reported on the authority of the Holy Prophet (SAW):

*

505. An

The angel said to him: Why have you come here?

The angel said: Has any kind of relationship or need brought you here?

In the meantime I do not want anything from him but I wish to visit him

The angel said: I am the messenger of God to you bringing the good

sake? Are

I entitle you to paradise, keeping you away from My wrath and delivered

*

506. Visiting

Visiting a just leader is as prayer.

faith for the sake of God is also prayer.

*

507. God

rank.

*

508. Whoever

paradise.

*

509. Whoever

What do you think God will do to one who has respected God?

Omar Ibne Harith has reported on the authority of Jaber and he has

*

510. Two

rank superior to another in paradise, will say: O God! He was my brother and
me about your rewards -these words are uttered by one who stands at a higher

God too will accept his request placing them in the same position.

say: O God! such a person encouraged me to wrong doing, dettered me from obeying

Therefore, place him and me together in this inferior rank.

The Imam Baqer (AS) recited verse 67 of the Quranic Chapter, Zukhruf,

*

The friends shall on the day be enemies one to another, except those who

Fulfilling

desire

Eban

*

511.

he rejects it while he has the power to fulfill it, God will make a snake

Ismaeel

The Imam said:

*

512.

is a blessing God has sent for him.

Hence if he fulfills that need, he has the power to fulfill it, he has

In this case, that mercy is reserved for the person whose desire has not

*

Whoever

should, he has betrayed God, the Messenger and believers.

*

Whenever

faith fails to help him despite having the means, God will make him fulfill the

*

Whoever

people and is His enemy till the Day of Resurrection.

* *

One

will help him in the world and the Hereafter and if he does not help him despite

Hereafter.

Hussein

I used to sacrifice a lamb at every halting place.

*

513.

I said: I seek refuge with Allah from what you say.

*

They

halting place.

I

The Imam said:

*

Dont

no means, hence he is humiliated?

and I will not do it again.

The Imam (AS) said:

*

My

to its owner and give alms, for if they will come to my ummah a time when their
their deed is hypocrisy and they do not fear that God will send a severe
not answer them.

Ibrahim

Sadeq (AS) said to me:

*

514.

circumambulation?

I

*

- Whoever

times, perform two Rak-at of prayer in the position of Ibrahim (AS), God will
times.

Then

*

Wont

I

*

Whoever

circumambulation and then said: Whenever a believer asks something from his
will make a snake dominate him in his grave so as to bite his fingers.

Ibne

Mecca. The

Ka-ba. At

Allah, I owe someone, pay the debt on my behalf if you can.

The Imam said:

* *

515.

The

jail. Ibne

man. I

The Imam said:

*

Yes,

fulfills the desire of his brother in faith, is as a man who has worshipped God

Make

Now

affection among brothers in faith, let it be known to you that the best deed to

Hussein

authority of his father and he too on the authority of his grand father:

the governor of our city.

own house. I

but I feared to go to him.

Hence I went to Imam Sadeq (AS) seeking help from him.

*

516.

is for God a shade under the Throne in which only one abides who removes sorrows

half a date. The

The

When I returned to my home town, I went to see him by night.

the door. I

Seeing me, he greeted and kissed me between the eyes.

I said: Yes.

If it is true, you have saved me from Fire.

me and sat in front of me, saying: O my brother! How was my master feeling when

said: He was well.

I said: Really! Then I took out the handwriting of the Imam.

do you want? I

payment of which is the same as my annihilation.

paying it. He,

between me and himself.

Then it was the turn of slaves.

Then he ordered to bring his garments which he divided equally between me

he said: Did I make you happy?

This

I said to myself: By God! This happiness can not be compensated by

master, Imam Sadeq (AS) and appreciate Dua for this man.

When the Imam received me I could see happiness on his face.

*

What

I

I said: My master! Are you pleased with his behavior towards me?

The Imam (AS) said:

* *

Yes,

By God! He made Amiral-momenin happy.

By God! He made God happy in His heavens.

Dear

observed utmost courtesy in his behavior and greeting.

him share all his wealth.

understood that two brethren have equal rights in wealth.

1-

Messenger of God and the Imams.

2-

help is needed.

3-

relation to important deeds.

4-

God

*

517

permissible for him.

God said: He will make My believing servant happy even by giving him a

David said: Any one knowing You should never give up his hopes in You.

It

*

518.

Mercy. Should

If he visits the patient in the morning, seventy thousand angels will
seventy thousand angel will send greetings to him till mooring.

It

*

519.

believing servant has declared war against Me and whoever honors My believing
Among all the creatures I have in the east and the west, if there is a
will independent of all creatures that I have on the earth, for the seven earths
I will create a kind of fondness between them out of their belief that,

O-

It

supplication in the same way that a destitute raises his hands in asking for

God

*

520.

and seeks help from his master.

Generous and the Most Powerful.

others do not have them.

with Me. Every

will receive reward for his endeavor.

To

(AS) said:

*

521.

1-

Qiblah.

2-

both hands towards the sky.

3-

4-

5-

of fear.

Muhammad

*

522.

said: O servant of God! Recite Dua with your right hand raised.

on the other.

The

*

523.

Fear is when you open both hands to reveal their backs.

right and the left.

index finger of the left hand.

Weeping

Sadeeq

*

524.

sky. Fears

Supplication

Weeping state is as such: The Imam was taking his fingers up and down.

Weeping state is not actualized unless you see tears.

In

*

525.

Caution

In

desires fulfilled.

In Fear when the back of hands are exposed to sky, man wishes to say to

God! I dare not open my hands before you, rather I have put it towards the earth

In supplication in which man moves his fingers to right and left, perhaps

hands to right and left while reciting elegy.

to tell God: I have given up having hope in any one but You.

who is taken to his master while his carnal desires have tied him up but his

Note

An

Attributes of god which are related to his desire.

Attributes of God as Provider of food, or the Most Generous, if he is asking for

and the Most Merciful, if he is desiring revenge on enemy, he should utter such

should utter such Attributes of God as the Opener, the Guide and Promoter.

Acts

a-

-In

Abandoning

Rather, we should keep on praising God for answering our Dua.

Zumar:

*

And

then when He makes him possess a favor from Him, he forgets that for which he

And

*

And

sitting or standing; but when We remove his affliction from him, he passes on as

thus that which they do is made fair-seeming to the extravagant.

It

*

526.

time of hardships.

has been fulfilled, for Dua has a dignity with God.

-In

On

supplication of His servant and wishes him to be engaged in Dua furthermore.

Havent you heard Ahmad Ibne Muhammad Ibne Abi Nasr as saying: I said

many years but it has not been fulfilled.

The Imam (AS) said:

*

527.

Do not ever allow him to find a way to you making you disappointed, for

A

his supplication.

world is better than its hasty fulfillment.

It

*

528.

an angel appointed for it: Fulfill the desire of My servant but do not make

But when a man who is the enemy of God recites Dua in affliction man

The Imam said: But people say: This man whose desire has been granted is

abject person.

*

529.

long as he does not make haste in having his desire fulfilled as a result of

The narrator says: I said: What is meant by making hasten?

but my desire has not been fulfilled.

*

530.

be a delay in the fulfillment of his desire, for I love his voice and Dua.

made a delay in fulfilling your desire.

You called upon Me on such and such affair too and I made a delay in

Then the Imam said: By observing the great divine reward, the believer

*

531.

something and insist on it whether it is fulfilled or not.

Then

*

.....and

Lord.

It

* *

God

Kabolahbar

*

532.

virtues, persists in his invocation.

the supplication of My servants and My attendants to see how the children of
hand. O

in that case, they will be taken from you will fall into abjectness.

My Mercy and enjoy prosperity.

It

*

-By

fulfilled.

It

*

533.

answered but there is a delay in it for sometime?

I said: Why?

The Imam said: Yes.

It

*

534.

fulfilled but with a delay?

Hesham

*

535.

answered to the descent of torment on Pharaoh it was forty years.

Abi

*

536.

It

*

537.

But God turns away from him.

God turns away from him for the second time.

Here God says to the angels: Dont you see My servant?

He asked for forgiveness for the second time.

He asked for forgiveness for the third time.

I take you as witness that I have forgive him.

The

*

538.

It

*

Amiralmomenin

The

*

Shall

enemies and have your sustenance increased?

Messenger of Allah! The Holy Prophet said: Call upon your Lord day and

O

you: Carnal desire, the world, Satan and concupiscence which have been mentioned

*

539 O God! Help me, assist me, against the carnal

against the concupiscence which calls me to vices all the time unless You have

It has been reported on the authority of the Holy Prophet (SAW):

*

540. There

the heart and disappear.

absorbed by Satan.

It has been reported on the authority of the Holy Prophet (SAW):

*

541. Good

Imam Sadeq (AS) was asked: Why those who keep vigil in prayer are

*

542. Since

light.

It has been reported on the authority of Imam Baqer and Imam Sadeq

:

*

543. One

to sleep when night comes must be lying.

in darkness. While

Though My position is the Most High, they address Me as if I am in their son of Imran! Give me tears of your eyes, humility of your heart, and modesty of call on Me in the darkness of night to find Me as One who answers soon.

Ali Ibne Mohammad Nofli reports on the authority of Imam Sadeq (AS):

*

544. A

right and left so much so that his chin falls on his chest.

angels: Look at My servant and see what sufferings he has for what I have not

He has three desires: To forgive his sins, to renew his repentance, and

O My angels! Be witness that I have granted the three desires.

One day Imam Sadeq (AS) said to Mofazzel Ibne Saleh:

*

545. O

He too trades with them what His purest virtues.

and when they stand before God, they fill those books with the secrets they had

says: I said: O my master! Why is it so? The Imam said: God considers them too

Dear follower of Truth! Do not ever be heedless of the holy position

above paradise which is Gods pleasure.

*

Allah is well pleased with them and they are well pleased with

And in verse 72 of the Quranic Chapter, Tobah, we read:

*

....and best of all is Allahs goodly pleasure that is the grand

In a sacred Hadith, it has been pointed out:

*

546. My

same blessing you will enjoy in paradise.

Amiralmomenin (AS) has said:

*

547. Sitting

sitting in paradise I am well pleased but when I sit in mosque, my Lord is well

They asked a monk: How do you tolerate solitude?

whenever I wish Him to speak to me I read His book, and whether I wish to

It is reported on the authority of Imam Hassan (AS):

*

548. whoever

The sign of being fond of Him is to fear people.

One day Moavieh, may God curse him told Zerar Ibne Zamrah Leissi to

Zerar said: Exempt me fro this task.

Zerar said: By God! He was strong and farsighted.

spirit of justice.

He feared the world and its ornaments.

He wore coarse clothes and loved simple food.

When among us, he was one of us and when he received us, he was very

Although he was very sincere, and we felt that sincerity, we did not dare
towards him due to his dignity.

pearls showed themselves.

Neither the powerful ones could allure him into injustice nor the

I take God as witness that I saw him in the altar lamenting and weeping
hidden, crying out:

*

549. O

love to me? How

Deceive anyone but me.

divorce. Your

abjectness.

Woe to little provision, long journey, horrible path and the

When Zerar came to this point, tears started running on the face of

Those around him started weeping too.

Now tell me how much do you love him?

Yet he deserves more.

Moavieh said: As a mother the head of whose child is cut on her breast,

At this time, Zerar rose up and left the meeting while weeping.

you to eulogize me as such.

the same as that of his company.

b- To

Ibne Ghaddah has reported on the authority of Imam Sadeq (AS):

*

550. No

Therefore, anyone of you who recites Dua should not pull it back without

It has been reported on the authority of Imam Baqer (AS):

*

551. No

puts some of His bounty and mercy -that amount which He wills -in it.

having drawn it on your face.

In another Hadith, we read: You should draw it on your face and

In the Dua recited by the Infallibles, we read:

*

552.

c- To

In this connection, Imam Sadeq (AS) has said:

*

Whoever has desire should first recite Salawaat, then recite Dua for the

Generous to fulfill two sides of Dua and abandons its middle since Salwaat is

d- To

*

553. Whenever

but through God, the Most High, the Great, God will say: My servant has given up

Fulfill his desire.

It has been reported on the authority of Imam Ali (AS):

*

554.

Whatever God wills for, we will be submissive to it; whatever God wills, we will

or strength save with God, the Exalted, the Great.

e- To

Sins committed after Dua on many occasions hold back Dua.

*

555. I

from the sins which hold back the oath.

Ibne Massood has reported on the authority of the Holy Prophet (SAW):

*

556. Avoid

Man commits sins as a result of which he will be hindered from midnight
commits sin as a result of which he is deprived of the sustenance he can be
the Holy Prophet (SAW) recited verse 17 through 20 of the Quranic Chapter, the
garden, when they swore that would certainly cut off the produce in the morning.
Then there encompassed it a visitation from your Lord while they were
it became as black, barren land.....

It has been reported that God has said in the Psalms of David (AS):

*

557. O

on it too. I

I too tear the veil and expose your sin.

How fairly I treat you and how unfairly you treat Me! Soon I will be so

In what has been revealed to Jesus Christ (AS) it has been pointed

*

558.

and rebellion and enjoys the sustenance I give him but he is the servant of
whenever he calls upon Me in hardships, I will fulfill his desire.

By Myself! I will take him in such a way that there will be no escape for

Where will he escape?

It has been reported on the authority of Imam Baqer (AS):

*

559.

grandeur, fulfills that desire soon or late but that man commits sin afterward.

fulfill his desire, for he has provoked My wrath and should be deprived of My

Consequences

The

interpretation have been mentioned in a Hadith by Imam Zeinol Abedeen as such:

*

560.

good deeds as a habit and ingratitude of blessing.

*

.....Allah

condition.

*

Those

About Cain who killed his brother and did not know what to do with his

*

Also

performing his prayer, to abandon what has been recommended, not to help the
tongue-tied.

*

And

rebellion against people, and ridiculing them.

*

Those

destitution, so sleep at the time of morning and night prayer, to underestimate

*

Those

something to make people laugh, idle talk, to joke, to find faults with people,

*

Those

not to help the wronged one, to misuse enjoining the good and forbidding the

*

-

commit sin openly, to consider something unlawful as lawful, to rebel against

*

-

to take false oath, to tell lie, to fornicate, to obstruct good deeds,

*

-

disappointed of Gods Mercy, to rely on others instead of God, and to consider

*

-

in the effects of stars on mans fate, to consider Gods will as false, and

*
-
it back, to be extravagant, to be stingy in meeting the needs of the family, to people.

*
-
to be hypocrite towards brothers in faith, not to confirm brothers in faith by

Mubahila

There

Firstly-

Abu

*

561. The

Secondly-

Mohammad Ibne Hakim and Abi Massroogh: I said to Imam Sadeq (AS): When the Quranic Chapter, Nessa:

*

- O you who believe! Obey Allah and obey the Apostle and those in

They

Messenger of God sent to battles and is not related to Imamat.

* *

Only Allah is your Vali and His Apostle and those who believe, those

They

obedience to special persons as you say.

* *

Say:

say: This verse is about those near to muslims not those close to the Holy

Abu

*

562.

I

The Imam said:

*

Purify yourself for three days.

space, then put the fingers

Starting with yourself, say:

*

O

and unseen! O the Most Compassionate, the Most Merciful! If Abu Massroogh denies chastisement on him from heaven.

* *

Then revert the Dua to him and say:

*

If

tribulation or painful chastisement on him from heavens.

Then

*

If

By God, I have not found anyone to give positive response to my

Conclusion

So

conceal it, a condition which preserves the Dua from its enemy which is
pest of Dua is self-conceit or self-admiration which will nullify the deed and
Hence we will elaborate on these two pests.

Hypocrisy

The

what seems to be obedience to God but the aim is not to seek nearness to God but

In this connection, the Holy Prophet (SAW) has said:

* *

563.

polytheist.

Then

*

Say

therefore whoever hopes to meet his Lord, he should do good deeds, and not join

It

*

564.

his deed, I will not accept it and transfer it to My partner, for I will only

In

*

565.

partner for Me in that deed I free Myself from obligation and transfer it to My

*

566.

of devotion unless he does not wish to be praise for what he has done for the

You

repels hypocrisy.

which can not be attained except by getting to know:

1-

2-

3-

dignity, honor and endeavor.

It

The Holy Prophet (SAW) refers to the same matter when he says:

*

567.

one unless he will not fear people can change him.

The

*

Then

Similarly

*

568.

with you one from whom you are better.

Therefore he stopped finding such a person among human beings and began

He said to himself: I will take it with me.

On the way he untied the rope and set the dog free.

Where is man We had ordered you to bring?

God said: By My glory, even if you had brought one person, I would have

The

Hypocrisy

1-

motivation I his deed.

considered as obedience to God.

*

569.

2-

the beginning of it, he should not abandon Dua, for his self on the other.

3-

hypocrisy afflicts him, here he should keep on repelling it and should not

Hence

known in heavens as described by the Holy Prophet (SAW):

*

570.

God in secret, those who, if their names are mentioned, no one knows them.

How

that is obstruct the way to Satan and worship God openly as the Infallibles (AS)

*

571.

abandons it due to modesty.

Can

God Himself has said:

*

It

You

not care about whether you are praised or blamed by people.

*

No

done for God.

The

A man came to the Holy Prophet (SAW) and said: I give alms in the way of Allah,

Nevertheless when I am praised by people I will become happy and feel

Hearing this, the Holy Prophet (SAW) kept silent and said nothing till

*

Say:

therefore whoever hopes to meet his Lord, he should do good deeds, and not join

It

praiseworthy and blameworthy; praiseworthy when:

1-

deeds and devotion he understands that it is God who has made them known so as

attributes as mentioned in the following Hadith:

*

O

God

*

572.

make it manifest.

Here

devotion and his sin but God, due to His being Generous, covers up sins and sins and revealing good deeds.

people praising him or finding a place in their heart.

*

Say:

better than that which they gather. (Verse 58 of the Quranic Chapter,

2-

will conclude that God will treat him in the same manner in the Hereafter too,

*

573.

up in the Hereafter.

3- He will become happy that people praise men of devotion against those who pretension. Such

As

position with people so that he will be praised, his needs to be met, and to be ruins the good deeds but turn them into bad ones and will take him down to hell

The

The

sufficient belief in God, thinking not about the pests of the world and the

Love of world and lust is the root cause of all wrong doings.

duty bound according to their capacity but to stop Satan from tempting him

It is for this reason that the Holy Prophet (SAW) gave the servants of

desperate and be in restrictions, but to come close to God and hope in His

*

574.

they do not speak of it or do it.

The

by man and this is contrary to temptations of heart.

How

Devotion

A person was told: Do everything openly.

know it, you are not ashamed of it.

In

*

575.

require no apology.

Also avoid deeds which if reminded, its doer denies it.

The

*

576.

successful and is delivered, that is, his secret deeds should be so worthy that
case they are in secret.

The

The Holy Prophet said:

*

577.

but is meant to please people.

It

*

578.

About

1-

2-

3-

The

*

579.

would say he was generous, he was brave and reciter of the

The

for their deeds.

*

580.

They

The Holy Prophet said:

* *

It

their deeds, will say: Go to those for the sake of whom you acted hypocritically
they give any reward for your deeds?

In

*

581.

Fire. God

feet for they used to go to mosque with those feet.

ablution. Say

Say to the Fire: Do not burn their tongue, for they used to recite the

the master of the Fire will say to them: O miserable ones! What were you doing

say: We were doing for others and not God.

you did your deeds.

In

582.

prayer in a manner that I will become famous among people.

appeared before people, they said: He is dissimulating, he is hypocrite.

If

whereas if he is praiseworthy to God, peoples blame will not do any harm to

can peoples blame do any harm to him while the Holy Prophet (SAW) has said:

*

583.

will protect him against people and fulfill his desires.

The

* *

584.

affairs and whoever rectifies what is between him and God, God will rectify what

In

*

And

achievement we read:

*

585.

say to its doer, mount me for I was mounting you in the world for a long time.

takes him through the hardships of the Day of Judgment.

Dawood

*

586.

sends his servant ahead of himself to prepare everything for him.

Then

*

....and

To

with the rain of mercy and his tongue will utter words of wisdom.

Prophet (SAW):

*

587.

wisdom shall pour forth from his heart upon his tongue.

Obeid

*

588.

friendship and company by which he will keep calm in a way that even if he is on

Halabi

*

589.

them, you will find out that they are not your friends.

It

*

590.

Ka-abolahbar

*

591.

must be stranger, lonely, melancholic, fear-stricken as a lonely bird flying
takes abode in its nest, for this bird is familiar only with Me and fears

It

and the mother of the holy Imams (AS):

*

592.

means.

It

* *

593.

up hope in any one but God.

accept it due to His generosity and kindness.

It

*

594.

one but God in his heart.

Imam

* *

595.

Whoever appreciated divine knowledge, he will keep aloof from the worldly

In fear, such a person is familiar with God and in loneliness, God is his

helplessness. O

with ignorance is rejected.

It

*

596.

It

*

597.

servant of God out of devotion.

It

*

598.

a devoted servant of God, I have neglected his right and if I stop an unbeliever
extravagant.

How

Make

closed the doors.

Prophet

*

599.

lips so people will not know you go without food.

does. When

God who divides sustenance, divides praise.

The

*

600.

under the shade of His Throne: Two persons who make friend for the consent of

A person who gives money with his right hand while hiding it from his

her: I fear God, the Lord of the two worlds.

Hafas

*

601.

Ibne Ziad Nakhaee: Give away but remain unknown.

Learn knowledge and practice what you have learnt.

Make the good people happy and the wrongdoers angry.

are not known to you or you are not known to them.

Note

When

ever disclose it saying to yourself: My deed was out of devotion and it was

It

*

602.

done openly.

It

*

603.

deeds as a secret deed.

recorded as open deed.

recorded instead.

Nevertheless

speaking of his good deed, then he can do it as permitted by the Infallibles

Self-Admiration

Self-admiration

*

604.

desire which is followed and mans self-admiration which will ruin good deeds

The

*

605.

God would never make him free in committing wrongdoing.

Amiralmomenin

*

606.

which makes you proud.

The

*

607.

than self-admiration.

Imam

*

608.

tidings to wrongdoers and admonish the pious.

the pious? God

forgive their sins but admonish the pious lest they will become proud of their

In

*

Never

Imam

*

609.

sometimes one of My believing servants does his best to perform his prayer, he

This is due to My favor with him so as to make him steadfast.

himself. If

self-admiration which would ruin him, for he would feel superior to servants and

To sum it up he would keep aloof from Me whereas in his opinion, he was

It

*

610.

prayers but I take away the grace of the deed lest they will become proud of

Prophet

*

611.

by winds and many pious me who are obliterated by self-admiration.

What

Self-admiration

Saad

*

612.

not worship God as He really deserves.

Nevertheless,

granting such a grace is praiseworthy.

*

613.

believer.

The

*

614.

that is, if he has done a good deed he should praise God and wish for further

The

*

615.

That

deeds. Therefore,

As a traveler, pick up the pitch of tent of

How

Self-admiration

One should note that all signs and body members by which we perform

Are our sustenance and health not His?

thankful to God? Hence we should fear failing to perform them and being taken to

God

*

616.

David said: O Lord! How can I thank you while thanks giving itself is one

He said: O Dawood! I am pleased to take this confession of yours as

It

He asked the orator to give him a piece of advice.

when you are extremely thirsty?

The orator said: And if you can not pass off that water, how much would

Haroun said: The other half of my kingdom.

water deceive you.

All

of God, for instance, if we fast one day, God says:

*

617.

God

*

I

no mind imagined.

About

the Adoration:

*

So

reward for what they did.

If

angels. If you devote a time for God and perform a two Rakat prayer or say:

* *

And

enter the garden in which they shall be given sustenance without measure.

40 of the Quranic Chapter, Moamin)

It

*

Whoever

paradise.

The

* *

618.

him safe from the fright of the Day of Judgment.

In

*

619.

his self is better for him than beginning the day while he is happy with

Sheikh

a Hadith you have heard from the Holy Prophet (SAW) and you have it in your

said: All right and his tears started running.

(SAW) he raised his eyes towards the sky and said:

*

620.

Then he said: O Ma-aaz! I said: Yes, O Messenger of Allah and Master of

The

*

O

mercy!

*

I

If you memorize it, it will benefit you in your life and if you hear but

*

Then

them in a heaven and made that heaven splendid with that glory.

heavens.

The

as bright as the sun.

but out of sudden the angel will say: Wait! Throw this deed to the face of its
am the angel recording the act of backbiting.

This is the order of My Lord.

*

He

the former angel, purify the deed and add to it till they reach the second

Throw this deed to the face of its doer, for with this deed, he was

I am the angel of worldly affairs and will not let the deed of this

*

He

charity and prayer they are happy.

to the face of its doer.

This person had good deeds but was arrogant to people.

*

Then

shining like a star and his voice was up with glorification of God, fast, and

They were taking it up to the fourth heaven when an angel said: Stop

it to the face and belly of its doer.

He was self-conceited.

My Lord has ordered to stop his deed to pass on to others from here.

*

Then

bride is ready for wedding.

prayer and a sad voice like the moaning, of a camel and the light of the sun.

Throw it to the face of its doer and put it on his shoulder.

Whenever he saw someone was superior in devotion, he was jealous of him

Here that mans deed is put on his shoulder while the deed curses

*

Then

alms, and Hajj to the sixth heaven but the angel will say: Stop here, I am the

Throw this deed to the face of its doer and make him blind, for he had no

If anyone committed a wrongdoing or suffered a loss he would blame him.

*

He

mans deed which is accompanied by understanding, endeavor and piety

In addition, three thousand angels will accompany it.

Throw this deed to the face of its doer.

I will conceal from Him any deed which is not for His sake.

reputation. My

has not been refined for God.

*

Then

is happy. Deeds

which are accompanied by the heavenly angels as well as the seven angels reap

and with Dua. But

of the deeds of My servants but I am the guardian of what passes in his

did not mean Me with his deeds.

At

my deed? The

*

Follow

Ma-aaz

The Holy Prophet (SAW) said:

*

O

brother in faith and carriers of the Holy Quran.

Do not ever justify yourself by reproaching your brothers in faith.

Do not dissimulate.

Watch your language when associating with people so as people will not

Do not whisper in an assembly.

Do not reproach people, for the dogs of Hell will reproach you.

* *

Do

They are the dogs of Hell who bite flesh and bone.

I

The Holy Prophet (SAW) said:

*

O

The

Hadith.

Back

Oddatol Daee - Chapter - 5 Zekr (Remembering God)

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CHAPTER

(Remembering

-

- ZEKR IS PRAISEWORTHY AT ANY TIME
- ZEKR IS PRAISEWORTHY AT ANY PLACE
- ZEKR IS PRAISEWORTHY AMONG THE NEGLECTFUL ONE
- THE BEST TIME FOR ZEKR
- KEEP ZEKR IN SECRET
- TYPES OF ZEKR
- THE BEST TIME FOR ZEKR
- SPECIAL DUA FOR SPECIAL DAYS
- HEALING THROUGH DUA AND WRITING THE DUA

Zekr

Since

duties of reciter of Dua and this was discussed sufficiently, it would be proper

Zekr has all the advantages of Dua, that is, it fulfills mans desires

Encourage

We have already said that Dua keeps away tribulations. Zekr has the same advantages too. Therefore both reason and the Holy Quran encourage us to

As for reason

Reason requires that every man who enjoys a blessing must thank God.

repels probable harms. to repel

Hussein Ibne Zeid has reported on the authority of Imam Sadeq (AS):

* *

621.

they neither remembered God nor sent greetings to their prophet unless they

It has been reported on the authority of Imam Sadeq (AS):

* *

No

household of the Holy Prophet) unless they regretted it on the Day of

Imam Sadeq (AS) has also said:

* *

622.

not strike him when he is remembering God.

As for the Holy Quran

* *

Say:

Chapter, Anam, verse 91)

* *

And

Chapter, Araf, verse 205)

*

Therefore

152)

* *

O

and evening. (The Quranic

As for Traditions

In this relation, there are many Hadiths but due to short space,

1- Mohammad Ibne Abi Amir has polyquoted the Hesham Ibne Salem and Imam

* *

623.

remembering Me, I will give him the best thing I give to a supplicant.

2- Haroun Ibne Kharejah has reported

* *

624.

starts praising God and sending greetings to Muhammad and his progeny to the
God fulfills mans desire without asking any desire.

3- It has been reported

* *

625.

best thing given to a suppliant.

* *

626.

assembly of angels.

5- Ibnolghaddah has

* *

627.

which there is no limit. God

If man observes fast during the holy month of Ramadhan, he has observed

Hajj pilgrimage, he has observed his limit but zekr is not as such. God is not content with little Zekr, for He has not set

Then the Holy Prophet (SAW) recited verses 41-42 of the Quranic

* *

O

And glorify Him morning and evening.

Therefore God has not set a limit for Zekr.

* *

My

I was walking with him, when I was having meal with him, and when he was

I personally realized that he was saying there is no god save Allah

to recite Zekr till dawn. He

Zekr.

*

A house in which the Holy Quran is recited and God is remembered, has abundant blessings,

of heaven as stars give light to inhabitants of the earth.

*

A house in which the Holy Quran is recited and God is remembered, has

The Imam also said:

*

628. A

in mosque? The Holy Prophet said:

6- Abu Baseer has reported on

* *

629.

7- It has been reported on the

*

630.

humble.

8- The Holy Prophet (SAW) has

* *

631.

will remember you among an assembly of better ones.

9- It has been reported on the

* *

632.

Silence being a prelude to prayer, humility before God, remembering God

10- It has been reported on the

* *

633. A man might die

devoured by fierce animals, and stricken by thunder, but none of these befalls a

11- In a sacred Hadith, we read:

* *

634.

will dispose his affairs, become his company, speak with him and become his

12- It has been reported on the

* *

635.

remembering Me, I will make him invoke Me.

wrongdoing when he desires so. They

Whenever I intend to destroy the earth and punish men, I will forgo

13- The Holy Prophet (SAW) has

*

*

636.

Moses (AS) asked God: O Lord! Are You close to me so that I will whisper to you

Revelation came to him saying: O Moses! I am the company of one who

whom do you give shelter? God said:

for My sake and I love them too. If

I remove that wickedness from those living on the earth.

14- Shoaib Ansari and Haroun

637. Prophet Moses

he came to a man of devotion. When

He found that there were two pomegranades on it so he said to Moses (AS):

must be pious man, for I have been here for some time and saw no more than one

not a pious man, I could not find these two pomegranades.

When morning came, Moses (AS) asked that man: Do you know anyone more

and such person. Moses (AS) set out

man, he realized that he was more pious than the former one. When night fell, two loaves of bread and water were bought

God! Who are you? You must be a

a loaf of bread. Were you not a

(AS) said: I am a man of territory of Moussa Ibne Imran. Then Moses (AS) asked the man: Do you know anyone more pious

and such person. Moses (AS) found

Zekr. He performed his supply

The man said: O servant of God! Who are you?

of grain was a certain amount but it has been doubled to-night.

Imran. That man gave away one third

last third of it food which he shared with Moses.

man said: What is your smiling for? Moses

I found him as the most devoted one.

found him as the most devoted one. He

that he was more devoted than the former one.

but I dont see any similarity between you and them.

Dont you see that I perform my prayer at its proper time?

Are you returning to your homeland?

time a piece of cloud passed over them. The

cloud came down. He said: Where are

such territory. He said: Go away. Then another piece of cloud appeared. He said to it: O cloud! Come down. The cloud came down. He

cloud said: To such and such territory. He

of cloud appeared. He said: O

down. He said: O cloud! Where are

territory of Moussa Ibne Imran. He

has this man done that he has reached such a position?

with My will, and thanked for the blessings I have given him.

15- Hassan Ibne Abi Alhassan

* *

638.

loves his friend confirms his words. One

One who trusts his friend, takes him into his confidence. One who is fond of a friend, does everything for him.

My paradise is for the obedient ones and I am devoted to My lovers.

God has also said:

* *

639. Those who obey Me are

thank Me, have their blessing increased. Those

Those who commit sins, will be deprived of My mercy.

fulfill their desire. Should they
affliction and purify them from sins.

16- It has been reported on the

* *

640.

heaven called out: Rise up, for your sins have turned into virtues and you are
group of angels were sitting with them.

17- It has been reported

* *

641.

The companions said: O Messenger of Allah! What are gardens of
said:

* *

Gardens

see what position God has with him, for God will give him a position equal to

* *

know that the best deeds and their most refined sublime ones and the best
company of one who remembers Me. God

Remember Me with obedience and worship so that I will remember you with

18- It has been reported on the

*

642.

(Zekr), angels start planting trees therein.

you stopped, he will say: My company stopped his Zekr.

Zekr

Zekr

Halabi has reported on the authority of Imam Sadeq (AS):

* *

643.

for Zekr is praiseworthy under any condition.

Imam Sadeq (AS) has also said:

* *

644.

rejoice over much wealth nor abandon My remembrance under any condition, for
hard-hearted.

Abi Hamzeh has reported on the authority of Imam Baqer (AS):

* *

645.

Lord! You are too Great and Mighty to be remembered in the assemblies I attend.

On many occasions, God afflicts man with a tribulation so that he

Sabah says: I said to Imam Sadeq (AS): Is a believers tribulation because of

* *

646.

write virtues for him and remove his sins.

* *

God does not love any people whom He has not afflicted with

* *

Great reward is always with great tribulation.

* *

God

healthy and wealthy. I too test

of My servants faith will not

I will test them too in this way. Hence

* *

Whenever

supplicates God will say: Yes, My servant! I can fulfill your desire but what I

* *

The

Jesus (AS) said: Believe in world are always grief-stricken.

It has been reported on the authority of the Holy Prophet (SAW):

* *

647.

above nor has it any column beneath and Gods servants will not reach them by

Messenger of God! Who are the inmates of those mansions? The Holy Prophet said:

Zekr

in Every Place

No human gathering should ever be devoid of Gods remembrance or man

Baseer has reported on the authority of Imam Sadeq (AS):

* *

648.

household of the Holy Prophet unless that gathering was a source of regret for

he said: Imam Baqer (AS) said: Remembering us is as remembering God and

The Imam has also said:

* *

649.

rising up: Glory be to the Lord of might, who is beyond description and peace be

Hassan Ibne Abilhassan Deilami has reported on the authority of the

* *

650.

together with them and say amen to their Dua.

Though He knows better. They

glorifying You and feared Your Fire. Here

I take you witness that I have forgiven them and keep them safe from what

Lord! Among them there was one who did not remember You.

Never will become wretched, a man who sits with those who remember

Zekr

Zekr among the neglectful ones has been recommended for two

Firstly: They will remain safe from a tribulation which might

delivered thanks to one who remembers God.

Secondly: There are Hadiths in this relation.

* *

651.

for the sake of God instead of escaping from war.

It has been reported on the authority of Imam Sadeq (AS):

* *

652.

neglectful ones is as one who instead of escaping fro war fights on for the sake

The Holy Prophet (SAW) has also said:

* *

653.

business and are neglectful, God will have a thousand virtues written for him

any human mind.

The

The

The Holy Prophet (SAW) has said:

* *

654. God has said: O children

Imam Baqer (AS) has said:

* *

655. Iblis, upon him be

Therefore, remember God frequently at these times and seek refuge to Him

take care of your children during these hours, for these two hours are time of

In the interpretation of the Quranic verse

* *

.....and

* *

656.

It

It is praiseworthy to remember God in secret, for it is closer to
this connection, the Holy Prophet (SAW) said to Abuzar:

* *

657.

Abazar says: I said: What is Khameel?

Amiralmoamenin (AS) has said:

* *

658.

into account. But hypocrites

to be seen of men and do not remember Allah save a little."

Imam Sadeq (AS) has said:

* *

659.

openly.

Zararah has reported on the authority of Imam Sadeq (AS):

* *

660.

God has said: And remember your Lord within yourself humbly and
Zekr due to its importance.

In a Hadith, we read that in a battle, as soon as the army of the
no god save Allah, and God is the Greatest.

* *

661.

absent, rather you are calling upon the All-hearing who is close to you.

Classification

Zekr is classified into several kinds:

1- Tashmeed (Saying praise

Saeed Chamat has reported on the authority of Fazl: I said to Imam Sadeq

* *

662.

and will say: God hears one who praise Him.

It has been reported on the authority of the Holy Prophet (SAW):

* *

663.

perfect.

Abu Massood has reported on the authority of Imam Sadeq (AS):

* *

664.

times, has thanked God for that day and whoever repeats the same in the evening,

Imam Sadeq (AS) has reported on the authority of the Holy Prophet

* *

665.

heavenly scribes (angels) from writing. They

God will say: Write as My servant says.

2- Tamjeed (Saying God is

Ali Ibne Hessian has reported on the authority of a friend and he on

* *

666.

Tamjeed and then eulogy. The

least which will suffice as Tamjeed (commendation)?

* *

You

You are the Last after whom there is nothing. You are the Manifest above whom there is nothing.

And You are Almighty, the All-wise.

The reporter says: I asked Imam Sadeq (AS): What is the least which
said:

* *

667.

Praise is due to God who is aware of the hidden.

over all things.

3- Tahleel (Saying there is

Rabee Azfazeel has reported on the authority of Imam Sadeq (AS):

* *

668.

nothing more favored by God than Takbeer and Tahleel.

It has been reported on the authority of the Holy Prophet (SAW):

* *

669.

4- Tasbeeh (Saying glory be

Yunus Ibne Yaghoob says:

* *

670.

hundred times be among those who has remembered God frequently?

In a Hadith, we read:

671.

hundred Farsang twenty five Farsang of which was devoted to the Jinns, twenty

Farsang to other animals. Prophet

In these houses lived three hundred women and seven hundred slave girls.

lay a golden pulpit. Prophet

of gold and silver. Prophets sat on

surrounded by Jinns and satans. Birds

Zephyr carried all the equipment in a single day.

It is said that wind was under Soleimans command at Gods will and

son of David has a glorious rule. The

Soleiman landed, went to the farmer and said: I have come to tell you not

Then he said: One Tasbeeh of yours which is accepted by God is

In another Hadith, we read: The reward of Tasbeeh will last for

5- Tasbeeh and

It has been reported on the authority of Imam Sadeq (AS):

* *

672. Amirolmomenin (AS) has

Laelahaellallah and Allahoakbar fills what is between heavens and the earth.

6- The following Zekr

* *

673. I testify there is no

partner, the one God, unique, and One upon whom all depend, who has no wife or

Imam Sadeq (AS) has said:

* *

Whoever recites the above-mentioned Dua for forty five times, God

thousand bad deeds from him and will promote him forty five thousand degrees.

times a day and finally God will make him a house in paradise.

7- Fivefold Words

The Holy Prophet (SAW) has said:

* *

674.

the scales, words which will please God and drive away the Satan, words which

the righteous deeds? They said: Yes, O Messenger of Allah! The Holy Prophet said:

and God is the Greatest, there is neither might nor power but with Allah, the

five times: Excellent are these words which make your scales of good deeds

8- Four Tasbeeh

It has been reported on the authority of Imam Baqer (AS):

* *

675. The Messenger of God was

The Holy Prophet stopped and said: Shall I introduce to you a tree whose
than this? The man said: Yes, show

say: Subhaanallahi walhamdulillaahi walaa ilaa ha illallahu wallaahuakbar.

Tasbeeh in paradise. This is an example of the righteous deed.

orchard to you as a charity for muslim, that is, for the alms givers.

he who gives away and guards against evil and accepts the best, We will

Mohammad

* *

676. The Holy Prophet (SAW)

for him in paradise. Whoever says

instead. Whoever says

paradise instead. Whoever says

Here a man of Qureish said: Therefore, we will have many trees in

those trees, for God has said: O believers! Obey Allah and His Messenger and do

* *

677.

all your clothes, buildings and the living goods, do you think they will reach

of Allah! The Holy Prophet said: Shall I introduce to you something whose root

They said: Yes. The Holy

wal hamdulellahi walailahaillalah walaahuakbar the roots of which are in the

is these words that removes from man sorrows, collapsing of wall, fire, being

and tribulation which descend from heavens on the day.

Hamaad Ibne Osman has polyquoted Imam Sadeq (AS) Imam Ali (AS):

* *

678. The Messenger of Allah

edifice of musk. I saw paradise in

I saw angels who were putting bricks of gold and silver one on the other

said: Why are you putting them one on the other and why do you stop from time to

material. I said: What is your

believer which is subhanallahi walhamdoellahi walailahaillallah wallaahuakbar.

silent, we will stop too.

9- Seeking Forgiveness from Allah

Sokooni has reported on the authority of Imam Sadeq (AS):

* *

679. The

The Holy Prophet (SAW) also said:

* *

680. Hearts have a kind of

God.

The Holy Prophet (SAW) said:

* *

681. Whoever asks forgiveness

him sustenance from a source he can not imagine.

Zararah has reported on the authority of Imam Sadeq (AS):

* *

682. Whenever a man asks

It has been reported on the authority of Imam Reza (AS):

* *

683. After forgiveness from

But one who commits a sin and asks forgiveness at the same time, is a

Imam Reza (AS) has also said:

* *

684. The Holy Prophet (SAW)

* *

685. The Messenger of God

He said: Astaghfirullaaha rabbee wa atoobuilayh?

The Holy Prophet recited Astaghfrullahi seventy times and wa

The Holy Prophet (SAW) also said:

* *

686. Asking forgiveness and

God Almighty, the Omnipotent has said: So know that there is no god

The

The best time for Zekr is dawn, forenoon an afternoon. It has been reported on the authority of Imam Baqer and Imam

* *

687. Make the beginning and

will be forgiven.

Haroon Ibne Moussa Talakabri has reported on the authority of Imam Sadeq

*

688. The Holy Prophet (SAW)

the Ever living, the Self-subsisting, Lord of Majesty, Lord of honor. I ask Him to accept my repentance, for I am an abject, humble

life nor death, or gathering on the Day of Judgment. Once every afternoon, God orders two angels to set fire to

It has been reported on the authority of the Infallibles (AS):

* *

689.

forgiveness.

It is said that one day Abu Ghamgham, a misfortunate person came to

The Imam said: After dawn recite the following ten times:

* *

690. Glory be to Allah, the

Grace.

Abu Ghamgham says: I did so. By God! Soon some people came from desert telling me that a

Special

1- Amiral momenin (AS) when

* *

691.

Then the Imam said:

* *

O God! I seek refuge to You from a decline in Your blessings and a
adversity, from a bad fate, and from the evil of what has been written for me.
and Your great force, and power over Your creatures.

Then ask your desire.

2- When Imam Ali (AS) began his

* *

692. Hail to you guardian

Then until the sunrise, the Imam recited Tasbeeh and Tahleel and he

3- It has been reported on the

* *

693.

of Judgment, to have in the book of his deeds the testimonies of la
opened to him saying to him: O friend of God! Enter paradise from every gate you

O you two angels write: In the name of Allah, the Compassionate, the
bear witness that there is no god but Allah.

I bear witness that the day of Judgment is certain to come and God will
live, die and come back to life again with this belief, God willing.

Praise is due to Allah who took the dark night with His power and brought

Hail to the two guardian angels -here he turns to the right.

4- Hamaad Ibne Ossman has

* *

694. Whoever recites: My Lord!

prayer, God will keep his face from the flames of Fire.

It has been reported on the authority of Imam Reza (AS):

* *

695. Whoever recites the

easy to fulfill and God will assume his important affairs: In the name of Allah

I entrust my affair to God. He

protected him from the evil of what they planned.

There is no god but Thou, glory be to Thee; surely I am of those who make

responded to him and delivered him from the grief, and thus do We deliver the
Protector. So they returned with
What God wills though the people may not like it.
those who are nourished. The God
created. The God who is Provider of food is sufficient for me.
Sufficient for me is the God who there is no god but He.
the Highest Heaven.

6- The most virtuous Dua of

* *

696. Allahoma innaka lasta

(The full text of Dua is to be found in Baharolanwar, volume 40, p.59

7- It has been reported on the

* *

697. When the sun became red

Then he said: My suffering of loss ends when I seek refuge in Your
seek refuge in Your Amnesty, my abjectness ends when I seek refuge in Your
and perishable face improves when I seek refuge in Your permanent and
upon me Your blessing and bless me with Your mercy, give me honor and protect me
Merciful.

8- Soleiman Ja-fari has

* *

698. In the evening when you

due to Allah who takes neither wife nor child.

weakness and glorify Him with glorification.

described. Praise is due to Allah

knows treacherous looks and hidden secrets in hearts.

what is under earth, from the evil of what is open and secret, from the evil of

is due to Allah, the Lord of all beings.

Then the Imam said:

* *

This is safety against every fierce animal and the outcast Satan and his

Whoever recites it fears neither thief nor jinn or Satan.

The reporter says: I said: I hunt fierce animals and sleep in ruined

The Imam said:

* *

Whenever you enter the place put your right foot first and say: In

God's name and put your left foot first and nothing harmful will happen to

9- Sadooq has polyquoted

the following words every day during ten days of Dil Hijjah:

* *

699. Lailaha illallah as

illallah as many as the waves of seas. Laillaha

Lailaha illallah as many as thorns and trees.

Lailaha illallah as many as rock and clouds.

Lailaha illallah at night when it passes by and in the morning when it

Allah as many as the number of winds in deserts and on rocks.

Then the Imam said:

* *

Whoever recites this ten times each day during ten days of Dil

Tahleel. The distance between every two

In every place there is a city having a castle of jewels.

Houris, pillows, tables, servants, rivers, trees, ornaments and garments no one

comes out of his grave, the hair of his body gives a light and seventy thousand

In paradise, he will enter a city the outer face of which is red ruby and

God has created exists in this city. When he enters the city it is said to him: O friend of God!

They say: We are angels who witnessed you in world where you recited

We will give you good tidings about a better reward that is what God has

10- One day it was said to Ibne

said: I do not believe it. Another

Darda said: I do not believe. A

Later it became clear that everything around Ibne Dardas house had

asked him: How did you know that? He

* *

700. Whoever recites the
any harm on that night. I too
rely on You while You are the Lord of the heavens.
Whatever He wills, will be done and nothing will be done if He does not
over everything and He encompasses everything.
bad destiny, from the evil of one who has evil, from jinn and men, from the evil
straight path.

Healing

Seeking healing through Dua is of several kinds:

1- Repelling diseases

a- Aboo Najran and Ibne

recite the following when he was ill:

* *

701. O God! You have
those whom you assert besides Him, so they shall not control the removal of
distress and transfer it! Send greetings on Muhammad and his progeny and remove
no god but You.

b- Yunus Ibne

was afflicted with a severe disease. Knowing

*

702. I was informed on your
wheat, lie on your back and spread the wheat on your chest, then say: O God! I
will remove the loss from him, give him a suitable place on the earth making him
heal me of my disease. Then sit
several 750 gram sections, give them to the poor and recite the same Dua.
Dawood says: I recited this Dua and got rid of my disease. The others too recited and benefited from it.
c- Recite the following Dua:

* *

703. In the name of Allah,
is due to Allah. The Lord of all
and He is the best protector. Blessed
is neither might nor power but with Allah, the Great, the Exalted.
He should recite this Dua forty times after mooring prayer and draw
pain it is especially fissure or split will be improved with the permission of
was positive.

d- Yunus Ibne Ammar says:

God does not afflict a man who is in need of Him with the freckle which has

* *

704.

said: O my people! Follow the messengers.

Then the Imam said:

* *

In
In the last prostration of the first two-rakat prayer say: O the Most
Bestower of whatever is good! Send greetings on Muhammad and his progeny and
away from me whatever is evil in this world and the Hereafter which You do not
which has angered me. You should be

Yunus Ibne Ammar says: No sooner had I arrived in Medina than god removed

e- Dawood Ibne Zarbi has

*

705.

Allah, my true Lord! I do not associate anything with Him.

Therefore, remove it from me.

f- Mafzal has reported on the

* *

706.

help of Allah. There are many a

After obligatory prayer, take hold of your beard with your right hand and recite

remove my suffering. Recite the Dua by weeping and tears.

g- Aboo Hamzeh says: I had pain

The Imam said:

* *

707.

Best One upon whom one can call! O the Most Merciful from whom one asks mercy!

Aboo Hamzeh say: I recited this Dua and was relieved of my pain.

h- Imam Baqer (AS) has said:

* *

708.

Holy Prophet (SAW) came to him and said: Say: O God! Either hasten Your healing Mercy.

i- Ibrahim Ibne Abdulhamid

had. The Imam said:

* *

709.

times: I seek refuge in the power of God! I seek refuge in the Mercy of God! I seek refuge in the assembly of God! I seek refuge in the Holy Prophet (SAW)! I seek of what I am fearful for myself.

That man says: I did so and my pain was relieved.

j- Ibrahim Ibne Israel has

* *

710. A tumor appeared in the

invisible speaker said to me: O Ali! Say to the slave girl to recite: O removed it from her. Then the Imam

2- Duas by which Sorrows and

a- Ibne Maskaan has

* *

711. O Aba Hamza! What

corner of the room -while facing Qiblah- to perform a two-Rakat prayer and hearers! O the Most swift Reckoner, O the Most-Merciful of the merciful!

b- It has been reported on the

712. A man known as Chabih Hazli went to Holy Prophet (SAW) saying: O

I am use to prayer, fast, Hajj and Jihad.

Messenger of Allah! The Holy Prophet (SAW) said: Say it again. That man repeated it three times. The Holy Prophet (SAW) said: There is no tree or rock around

Whenever you have completed the morning prayer, say: Glory be to
with God, the Exalted, the Great, whereby God will protect you against

That man said: O Messenger of Allah! This is good for the world.

Holy Prophet said: After every prayer, say:

* *

O God! Guide me on Your side and bestow upon me Your special Grace and

That

the Dua. The Holy Prophet (SAW)

not abandon it intentionally, eight gates of paradise will be opened to him and

c- Sheikh Kolehini has reported on the authority of Imam Sadeq (AS):

* *

713.

to Muhammad and his progeny and forgive me and have mercy on me.

my fear into safety, make me healthy in my life and make my belief firm,

in my religion and ease my affair, expand my sustenance, for I am weak and forgo
family.

O

towards the best habits. My

I have stopped setting hope on people.

Mercy on me and forgive me as you have power to afflict me with tribulation and

Your kindness drives me near to you and hope in Your blessings strengthens me,

You are my Lord! My Master! My Helper, my Shelter, my Guardian! My

What You have destined for me comes from Your will.

change my fate for better for I have no one but You.

the light of my hope and good opinion and have mercy on my being confined to the

indebted, O the Most Merciful of the merciful! The greetings of God on Muhammad

d- Aassem Ibne Hamid has reported on the authority of Asmaa who said: The

* *

714.

recite: Allah is my Lord. I dont associate anything with Him. I rely on the living One who never dies.

e-

* *

715.

should sit down on his legs, bare his arms and place his chest and arms on the

f- For increase in sustenance, it has been reported on the authority of Imam

* *

716.

right with You to send greetings on Muhammad and his progeny and make an

me- and expand for me the sustenance You withheld.

g- Saeed Ibne zeid has reported on the authority of Imam Kazem (AS):

* *

717.

speak with anyone before reciting a hundred times: In the name of Allah, the
the Exalted the Great. Whoever recites this a hundred times in the evening and
leprosy, Satan and a tyrant ruler.

h- To repel the result of undesirable dreams, when you wake up, go into
Then send greetings on Muhammad and his progeny and supplicate to God and
Grace, there will be no bad result for it.

i- Aboo Ghatadeh Harath Ibne Rabee has reported on the authority of the Holy

* *

718.

whoever has a good dream, should not tell anyone about it except the good

side and seek refuge with God from the evil of Satan and the bad dream.

The

* *

719.

The

* *

720.

constituents of Prophethood.

j-

Prophet (SAW):

* *

721.

side on which he is sleeping and say: Secret counsels are only the work of them in the least except with Allahs permission. I seek refuge with God as seek refuge with God as the archangels, prophets and messengers and the can hurt my world or my religion and from the evil of Satan the outcast.

k-

latter to Imam Baqer to ask for a Dua for casement of affairs.

* *

722.

of affairs, tell him to keep on reciting the following Dua: O You who will Therefore assume my important affair and suffice it.

l-

and Amiralmomenin (AS):

* *

723.

I said to him: Teach me something by which I can overcome my enemies. When morning came, I recited it for the Holy Prophet who said: O Ali! You

on the Day of Badr.

It

is One) he would recite:

* *

724.

and help me against unbelievers.

Imam

3- Seeking refuge with God

a-

* *

725.

and say: I curse you with the curse of God and that the Muhammad (SAW) and the
him. God willing that animals will

Kaheli

two feet, turned it back and changed its course.

Abdullah

* *

726.

refuge with the God of Daniel and well from the evil of every fierce lion.

b- Imam Sadeq (AS) has said:

* *

727.

which there is no rescue? Therefore say: In the name of Allah, the Compassionate, the
nor power save with God, the Exalted, the Great whereby God will remove from you

c-

of fleas hurting them. The Holy Prophet (SAW) said to them:

* *

728.

insect which take heed of neither lock nor door! I curse you through the Mother
passes into morning.

The

it is till morning brings whatever it brings.

d-

teach him Dua for flatulence which afflicts children.

* *

729.

clearly bear witness and testify that Muhammad is Messenger of Allah.

is no god but Allah. I have no Lord

and praise is due to Him. He has no

wish will not be done.

O

promise! The Lord of Ibrahim, Samuel, Isaac, Jacob, and his grand children!

to You as many as Your signs. By

people. You existed before

By the words You held the heavens above the earth -except with Your

save..... from the evil of what descends from heaven and what ascends to

the beings.

e-

* *

730. In the name of Allah and

Allah, and omnipotence of Allah, the power of Allah, the kingdom of Allah! O

mother Your servant and he himself Your servant.

f- Amiral-momenin has said:

* *

731. The Holy Prophet (SAW)

Allah's absolute words and His best Names from the evil of what has poison and

when he envies. Then turning to us,

protect them.

g- It has been reported on the

*

732. Whoever recites there is

from him seventy kinds of tribulations the most simple of which is insanity.

the Merciful, two angels will say to him: You have been guided.

God, the Exalted, the Great, it is said to him: You have been guided.

suffice you. Here Satan says: What

h- Aboo Hamzah says: I asked

Imam came towards me while his lips were moving.

Imam said: Did you notice it O Thamali? I said: May I be sacrificed for you! Yes.

* *

733. I recited a Dua which no

world and the Hereafter.

I said: Give it to me. The

*

Whoever leaves home saying: In the name of Allah, God will suffice

you all that is good and seek refuge with You from abjectness of world and

person both in this world and the Hereafter.

* *

734. Whenever one of you wished

my family, my children, the result of my deeds and the sustenance God has given

omnipotence of God, the rule of God, the mercy of God, the compassion of God,

of God, dignity of God, and the assembly of God, and the messenger of God, and

whatever moves on the earth and whatever comes out of it and from the evil of

living creatures controlled by Him, for my Lord is on the straight path and has

Exalted, the Great. Thus the Holy

j- It has been reported

* *

735. Whenever one of you

recite: In the name of God! I put my side on the floor for God after the faith was made a duty by God. Whatever He from theft, looting and collapse of building, and angels will ask forgiveness

k- Aboo Baser has reported on

* *

736. Whoever leaves home and day which will no longer return when its sun disappears and from the evil of those who are the enemies of Gods friends, from the evil of jinns and men and seek refuge with God from all evil things, God will forgive such a person and evil.

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Oddatol Daee - Chapter - 6 RECITATION OF THE HOLY QURAN

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CHAPTER

ENCOURAGING

SECTION 1-

SECTION 2-

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SECTION 5-

Encouraging

The Holy

and Zekr have.

following reasons:

1- The

2- Gods

3- The

Hafass Ibne Ghiass has reported on the authority of Zahri and Imam

*

*

737. The

have to see what lies therein.

4- Recitation

(SAW) and its preservation by successive hearsay.

5- Recitation

a- It

*

*

738. God

invocation, I will grant him the best reward I give to the grateful ones.

b- Sheikh

*

*

739. One

than it, has truly underestimated something great and overestimated something

c- The

*

*

740. Whenever

it is an intercessor whose intercession is accepted and it is a witness which

Whoever takes it as a guide, it will lead him to paradise and anyone

The Holy Quran is the most clear guide towards the best ways.

him and he will succeed.

on the basis of justice and whoever acted on the basis of the Holy Quran, he

d- Leith

*

*

741. Make

in the same way that the Jews and Christians did, that is, they prayed in

recited frequently in every house, it has virtues which the family will enjoy

those on the earth.

e- It

*

*

742. Whenever

same way that those on the earth see shining stars in heaven.

f- Imam

*

*

743. Allocate

in the house, the affairs are made easy, its welfare increased and those living

If, on the contrary, the Holy Quran is not recited in a house, those

g- Imam

*

*

744. A

his death comes.

h- Hassan

*

*

745. Reciting

charity better than fast, and fast, a shield against the Fire.

The Imam has also said:

*

*

746. For

hundred virtues against every letter which he utters, fifty virtues in sitting prayer, ten virtues without ablution.

Alif, ten for lam, ten for mim and ten for raa.

i- Bashr

*

*

747. Whoever

hundred virtues against every letter of it and if he recites it elsewhere, God

If he listens to the recitation of the Holy Quran, he will have a virtue

If he recites the Holy Quran completely during the night, angels will guardian angels will send greetings to him till night.

and the earth will be for him.

The reporter says: I said: This is about one who recites the Holy

The Imam said:

*

*

O brother of Bani Assad! God is Generous, Praiser, and Magnanimous.

reward.

j- Abdullah

*

*

748. Whoever

virtues for him against each letter of it and whoever recites the Holy Quran letter and whoever recites it but not in prayer, God will write ten virtues for

k- It

*

*

749. Whoever

for him fifty virtues, removes fifty sins and makes the reward fifty fold.

prayer, God will write for him a hundred virtues, removes a hundred sins and

And whoever recites the Holy Quran completely, one Dua of his will be

The reporter says: May I be sacrificed for you!

The Imam said: Yes, to recite the Holy Quran completely.

*

*

750. I

as much as ones knowledge permits.

l- It

*

*

751. Whoever

give him a virtue (reward), removes a sin of his and promotes him a rank.

m- Khaled

*

*

752. Whoever

or recites a little more or less, but completes it on Friday, God will write

will be in the world.

n- Sa-ad

753. Whoever

ones and whoever recites fifty verses, he will be among the praisers of God,

whoever recites two hundred verses, he will be among the humble ones, whoever

delivered), whoever recites five hundred verses, he will be among the

be written for him.

Reciting

Section

One should not go to bed before reciting some verses of the Holy Quran,

*

*

754. What

before going to bed when he returns home in which ten virtues will be written

Having

Section Two:

It is praiseworthy to have a copy of the Holy Quran at home.

*

*

755.

repels satans.

It

one is a good reciter and memorizer of the Holy Quran to avoid any

Imam Sadeq (AS) has said:

*

*

756.

believers do not perform prayer, a scholar among the ignorant ones, and a copy
reciting it"

Ishaq Ibne Ammar says: I said to Imam Sadeq (AS): May I be sacrificed for

Shall I recite it by heart or recite from the text?

*

*

757.

Dont you know that looking at the lines of the Holy Quran is as

Imam

*

*

758.

strengthened and his parents sins will be forgiven even if they are

Imam

*

*

759.

while the text is being looked at.

Continued

Section

One

will not forget it and it will be a regret for him on the Day of Judgment.

Abdullah

Sadeq (AS): May I be sacrificed for you! Certain sufferings and calamities
verses. The

said:

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*

760.

same verse will appear to him saying: Peace be to you! And he will say: Peace be

It will say: I am such an such verse of the Holy Quran which you

you had kept me in heart I would have promoted you to a high rank.

Holy Quran, for some people learn it so that the people will say: He is reciter

He has a good voice.

But some people learn the Holy Quran and keep on reciting it day and

Imam

*

761.

beautiful face and a high rank in Paradise.

How gracious! I wish you were mine! It says: Dont you know me?

Had you not forgotten me, I would have promoted you up to here.

Imam

*

*

762.

Therefore, it is incumbent on a muslim to look at his covenant and

Heitham

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*

763.

had forgotten it and then remembered what he had forgotten.

The Imam said: No.

Some

Section

Know

can be found in the Holy Quran.

sublime nor likened to oceans, for it is more profound.

Should

orators have benefited from the Holy Quran.

will see that the truthful Mufti and expert jurisprudents have benefited from

Should you look at its eloquence, you will see the eloquent ones have

Men of letters take pride in interpreting the Holy Quran and getting to

After reading:

*

*

What

(Verse 185, Araf)

*

*

and We

(Verse 38, Anam)

No

If you are looking for cure, you can find it therein and it is the same

The Holy Quran is also an instrument for your Dua to be answered.

1-

a- Imam Sadeq (AS) has reported on the authority of his fathers and the Holy

*

*

764.

The Holy Prophet (SAW) said: Seek healing from the Holy Quran, for God

A

(Verse 75, Yunus)

b-

*

*

765.

Allah, eating honey, a cuppers lancet.

c- Imam Baqer (AS) has said:

*

*

766.

he can not be cured by anything else.

d- It has been reported on the authority of Imam Kazem (AS):

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*

767.

will be afflicted with paralysis and whoever recites it after each prayer will

e-

saying: There is yellow water in my abdomen.

The Imam said:

*

*

768. Yes,

Also drink a mixture of water and the inscription of the Throne Verse,

2- Seeking

a- Hussein

*

*

769. One

east and west.

b- Mofazzal

*

*

770. O

the Most Compassionate, the Most Merciful.

under you. Whenever

your left hand and do not untie till you leave him.

c- To

*

*

Say: Call upon Allah or call upon, the Beneficent God; whichever

raised voice not be silent with regard to it, and seek a way between these.

a partner in the Kingdom, and Who has not a helper to save Him from disgrace;

(Verse 110-111, Bani Israel)

In this relation, it has been reported on the authority of Amirmomenin

*

*

771. Whoever

Gods protection from the evil of any rebellious, spiteful, obstinate

d- It

772. Reciting

*

Surely We have revealed it on the grand night will help safeguard

e- To

*

*

Surely your Lord is Allah, Who created the heavens and the earth in

the day, which it pursues incessantly; and He created the sun and the moon and

command; blessed is Allah, the Lord of the worlds.

It is related that man learnt this from Imam Ali (AS) and then went

When he went to sleep there, he forgot to recite the above-mentioned

Satans friend said to him: Give him a respite.

Here Satan said to his friend: God has defeated you, hence you must guard

The man went to Amiralmomentin (AS) and informed him of the story, saying:

Then he went to the same place after sunrise and saw Satans hair were

f-

*

*

774. Whoever

two following verses, and the last three verses of the same Chapter, will not forget the Holy Quran.

g- It

*

*

775. Whoever

Ain Suad (verse 1. Mary) bend one finger of his right hand when reciting each his left hand reciting: And the face shall be humbled before the Living, the Ta Ha) and then opens his hands before his face.

h- It

*

*

776. Whenever

God! Repel tribulation from me three times.

i-

777. Abolmonzer

The Imam said: Are you the same person who interpretes the Holy Quran?

The Imam said: In the interpretation of verse 45 of the Quranic Chapter,

*

*

And when you recite the Quran, We place between you and those who

Prophet (SAW) recited that he remained hidden from unbelievers?

The Imam said: Then how do you claim to be an interpreter of the Holy

said: O son of the Holy Prophet! Kindly teach me if you deem it advisable.

one is in the Bee (Nahl) and one is in the Cave (Kahf) respectively as follow:

*

*

Have you then considered him who takes his low desire for his god,

his heart and put a covering upon his eye.

Will you not then be mindful?

*

*

These are they whose hearts and their hearing and their eyes Allah

*

*

And who is more unjust than he who is reminded of the

two hands have sent before?

it and a heaviness in their ears; and if you call them to the guidance, they

j- To

and hang it on him:

*

*

Surely We have given you a clear victory, that Allah may forgive

you and keep you on a right way. (Verse 1-2, Fatah)

Then write the Quranic Chapter, the Help (Nasr) and the following verses:

*

*

And one of His signs is that He created mates for you from

compassion; most surely there are signs in this for a people who reflect.

*

*

When you have entered it you shall surely be victorious.

*

*

So We opened the gates of the cloud with water pouring down and We according to a measure already ordained.

*

*

He said: O my Lord! Expand my breast for me, and make my affair word.

*

*

And on that day We will leave a part of them in conflict with together.

*

*

Thus I set free such and such person, the son of such and such woman, the

*

*

Certainly an Apostle has come to you from among yourselves; grievous to believers he is compassionate, merciful.

but He; on Him do I rely, and He is the Lord of mighty power.

3- Verse

Reciting any Quranic Verse that has the quality of fulfilling your some of the Quranic verses have been emphasized.

a- Imam

(SAW):

*

*

778. When

as verse 18 of the Family of Imran Allah bears witness that there is no go creation with Justice; there is no god but He, the Mighty, the Wise and givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from

good; surely, Thou has power over all things.

and thou bringest forth the dead from the living and Thou givest sustenance to

there was no veil between them and God.

those who commit sins while we belong to the domain of purity and holiness.

make him dwell in paradise with whatever exists therein, I look at him dwell in

day, I fulfill seventy desires of his every day the least of which is

prevents him from entering paradise but death.

b- In

*

*

779. Dua

times at dawn of Friday.

c- It

*

*

780. Whoever

times, his Dua is answered and God will make rocks cleave for him.

Various

Section 5:

a-

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*

781. The

Multiplication of Wealth and Children (Takasur), before going to bed, he will be

b- It

*

*

782. A

When they took it they found out that whatever written on it had been

(Verses 53, Shura)

c- Imam

The Imam said:

*

*

783. The

which is obligatory.

d- The

*

*

In the name of Allah, the Most Compassionate, the Most Merciful, read in

(Verse 1, Alaq)

And the last verse revealed was:

*

*

When there comes the help of Allah and the victory

e-

*

*

784. Whoever

bed, God will appoint fifty thousand angels on him to guard him that night.

Sheikh Sadooq, in the book Towhid has reported:

*

*

785. This

f- Aboo

*

*

786. Whoever

after daily prayer, for every one who recite it, God will give him all the good

children."

g-

*

*

787. The

Shall I teach you a Dua you will not forget the Holy Quran?

mercy on me for the trouble which has no benefit for me. Give me a share of what

Make my heart firm with memorizing Your Book as You taught me in a way

Give my daily food.

tongue expressive and my body active.

but You.

h- It

*

*

788. One

is One, it is said to him on the Day of Judgment: O servant of Allah! You are

i- Imam

*

*

789. Whoever

Allah is One, should he die, he has died with the religion of Abu Lahab.

j- Imam

*

*

790. Whoever

recited, say: He, Allah is One, he will be inhabitant of the Fire.

k- Abolghassem

*

*

791. My

was an unbeliever.

l- Amer

*

*

792. No

unless he wakes up at any hour he wishes.

m- Zahri

*

*

793. What

The Imam said: What comes and departs.

The Imam said: Opening the Holy Quran and reciting it thoroughly in a way

n- It

*

*

794. Whoever

before seeing Imam Mahdi, may God hasten his reappearance, he will not die

Chapter, the Cave every Friday night, he will not die but as martyr and God will

o- Imam

*

*

795. Whoever

Allah is one in his odd prayer, it is said to him: O servant of God! I give you

p- Amr

*

*

796. Whoever

by God till he returns home.

q- To

four reeds or pieces of paper and place them on four corners of the farm:

*

*

O animal! O toxic beasts! Leave this farm and land for ruined

I will send you:

*

*

The flames of fire and smoke..... then you will not be able to

(Verse 35, Rahman)

*

*

Have you not considered those who went forth from their homes for
died.

*

*

Get out of it, for surely you are driven away.

*

*

So he went forth therefrom, fearing, awaiting.

*

*

Glory be to Him who made His servant to go on a night from the sacred

(Verse 1, Bani Israel)

*

*

On the day that they see it, it will be as though they had not tarried but

*

*

So We turned out of gardens and springs.

*

*

And cornfields and noble places! And goodly things wherein they

(Verse 26-27, Dukhan)

*

*

So the heaven and the earth did not weep for them, nor were they

*

*

Get out of it does not befit you to behave proudly therein.

(Verse 13, Araf)

*

*

Get out of this, despised, driven.

*

*

So we will most certainly come to them with hosts which they shall
abasement and they shall be in a state of ignominy.

r- Samava

797. Whoever

home:

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*

In the name of Allah who created me and then guided me.

God will guide him to a true faith.

*

*

Who gives me food and gives me water.

God will make him enjoy the food and drinks of paradise.

*

*

He will heal me when I get sick.

God will accept it as atonement for his sins.

*

*

Who makes me die and brings me back to life.

God will make him die as a martyr, and will bring him back to life as
if he says:

*

*

Who, I expect, will forgive my wrongdoings on the Day of Judgment.

God will forgive all his wrongdoings even if they are as much as the
if he says:

*

*

O God! give me wisdom and a place among the righteous ones.

God will give him wisdom and a place among the righteous ones.

*

*

Give me a truthful language among the future nations.

God will write his name among the truthful ones.

*

*

Make me an heir of the blissful paradise.

God will give him mansions in paradise.

*

*

Forgive my father, for surely he is of those who have gone astray.

God will forgive his parents.

s- It

*

*

798. Whoever

shine from him to the sacred Mosque in Mecca on the border of which, angels will

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Oddatol Dae - Chapter - 7 GUIDANCE

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GUIDANCE:

-

- THE BEST KIND OF "ZEKR"

- PIETY AND ITS RESULTS

- THE IMPORTANCE OF RENOUNCING SINS

- JIHAD AGAINST "SELF"

Guidance

The

among Duas and Zekr those which are recited in secret are more virtuous
the reward of this kind of Zekr for its magnitude. Nevertheless,
that is what lies in the heart of man and no one but God is aware of it.

The

Furthermore, there is a fourth kind of Zekr which is the best and that one is to
of God and being careful of Him.

Aboo Obeidah Khazaee has reported on the authority of Imam Sadeq (AS):

*

799. Shall

He said: Yes.

*

*

The most emphatic rules which God has made obligatory on men are:

faith, and remember God frequently.

Walaelahaellallah wallahoakbar, though this is a Zekr, rather I mean to what is considered as sin.

The Holy Prophet (SAW) has a similar saying:

*

*

800. Whoever

his recitation of the Holy Quran is a little.

A similar Hadith says:

*

*

801. God

endeavor. If

praise and a sign of dignity and greatness.

Therefore, good deed accompanied with a little Dua is recommended,

that in a Hadith we read:

*

*

One who recites Dua without doing good is as one who wishes to shoot an

This is similar to the saying of the Holy Prophet (SAW):

*

*

802. Dua

In the Old Testament, we read:

*

*

803. Deeds

The Holy Prophet (SAW) has said:

*

*

804. Know

fast so that you are thin as a rake, it will not avail you unless you are pious

The Holy Prophet (SAW) has also said:

*

*

805. The

Renounce what is forbidden in order to become the most devoted.

without piety.

How can they be considered small when God accepts them.

In the Holy QURAN we read:

Allah only accepts from those who guard (against evil)

Therefore, piety is a criterion for acceptance of deeds.

Piety

Imam

The Imam said:

*

*

806. Piety

has forbidden.

Piety is praised by every one, for it brings honor and dignity to

has been highly praised in the Holy QURAN too:

*

*

And certainly We enjoined those who were given the Book before you and We

The Holy QURAN is replete wit praise of piety and it has enumerated

1- Eulogy

*

*

And if you are patient and guard against evil, surely this is one

(Verse 186, Alay Imran)

2- Protection

*

*

And if you are patient and guard yourselves their scheme will not

3- Support

*

*

.....Allah is with those who guard against evil.

4- Right

*

*

O you who believe! be careful of your duty to Allah and speak the
will put your deeds into a right state.

5- Forgiveness

*

*

.... forgive you your faults

6- Gods

*

*

Surely Allah loves those who are careful on their duty.

7- Acceptance

*

*

Allah only accepts from those who guard against evil.

8- Honor

*

*

Surely the most honorable of you with Allah is the one among you

(Verse 13, Hujurat)

9- Good

*

*

Now surely the friends of Allah, they shall have no fear nor shall
who believe and guard against evil.

10- Deliverance

*

*

And We will deliver those who guarded against evil.

11- Abiding

*

*

It is prepared for those who guard against evil.

12. Easing

*

*

And nought of the reckoning of their deeds shall be against those

13- Deliverance

*

*

And whoever is careful of his duty to Allah, He will make for him
give him sustenance from whence he thinks not; and whoever trusts in Allah, He
appointed a measure for everything.

Considering all these Quranic verses, we come to the conclusion that:

1- Piety

God Himself says: He will make for one who guards against evil an

This is similar to what the Holy Prophet has said:

*

*

807. If

evil, God will make for him an outlet between them.

2- Piety

whence he thinks not.

3- Piety

*

*

Who is truer of word than Allah

Hence the Holy Prophet (SAW) has said:

*

*

808. Should

4- God

attains His purpose, so as people are sure about His promises in relation

Being asked about reliance, Imam Sadeq (AS) said:

*

*

809. Not

Ahmad Ibne Hussein Meissami has reported on the authority of one of
written:

*

*

810. After

you to piety (guarding against evil), for God has ensured He will improve the
from where he does not think.

through obedience to Him.

Imam Baqer (AS) has reported on the authority of the Holy Prophet

*

*

811. By

ever made his desire prior to My will but I made his heart preoccupied with it,
By My glory, grandeur, greatness, light, highness and My sublime
protect him and made heavens and the earth to give his sustenance, and consider
towards him.

Aboo Saeed Khedri reports: I heard the Holy Prophet (SAW) who had
tree as saying:

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*

812. O

which has been ensured for you.
committing sins and incurring Gods wrath.
obedience. Whoever

Hereafter too in the world but he will not attain what he wishes.
will attain shares both in the world and whatever he wishes in the Hereafter.

Abdullah Ibne Sanaan has reported on the authority of Imam Sadeq

*

*

813. Every

loves, and whoever seeks shelter with God with piety, God will give him shelter.
and the earth fall.
all, he will be under the protection of God due to his piety.
place?

In a sacred Hadith, we read:

*

*

815. O

Obey Me in what I have commanded so as to make you rich in a way you will
O son of Adam! I am the Living One who does not die.

die. O

Obey Me in whatever I have commanded, to promote you to position wherein

Aboo Hamzeh has reported that the following revelation was sent to

*

*

816. O

Me unless I have fulfilled his desire before hand.

It has been reported on the authority of Imam Baqer (AS):

*

*

817. God

of Mine whom I have ordered to obey Me and he too has obeyed Me unless I too

Should he have any desire I will fulfill it and should he recite any Dua

Should he seek shelter with

on Me, I will keep his secrets and wrongdoings and should all the people deceive

The

Piety (Guarding against evil) has two phases, namely acquisition

Acquisition is obedience of God and shunning is to renounce what is

the second one is more advisable, for shunning the vice is beneficial and

be alongside shunning of the vice.

If the unlawful deeds are not renounced performing the lawful deeds will

According to Hadith 676, when we glorify God, He will plant tree for us

regard to this a man of Quresh said to the Holy Prophet (SAW): Then we have many

The Holy Prophet (SAW) said: Yes, but be careful not to set them on fire

*

*

819. Jealousy

It has been reported on the authority of the Infallibles (AS):

*

*

820. Make

commit sin, for one who makes a building but does not demolish it, it will go up
up.

It has been reported on the authority of the Holy Prophet of Islam

*

*

821. Avoid

obeying God, and will make you deaf in listening to advice.

Avoid avarice, for it pollutes your heart with greed and seals your heart
of any virtue.

Jihad

One will never attain piety without fighting concupiscence which is a

In this relation, God says:

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then as for him who is inordinate.

Then surely the hell, that is the abode.

the soul from low desires.

(Verse 37-41, Naziat)

The Holy Prophet (SAW) has said:

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*

825. Your

Call on God to help you fight the self as Joseph has said in:

*

*

Surely mans self is wont to command him to do evil, except such

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Oddatol Daee - Chapter - 8 EPILOGUE The Best Names Of God

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EPILOGUE: THE BEST NAMES OF GOD

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- ELABORATING ALLAH'S BEST NAMES
- WHY OTHER NAMES OF ALLAH ARE NOT MENTIONED HERE
- UNITY OF DIVINE ESSENCE
- THE VIRTUE OF THE DUA "YA MAN AZHARAL JAMIL..."

Why

I would like to bring this book

1- The
the fulfillment of Dua.

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*

And Allahs are the Best Names, therefore call on Him.

Sheikh Sadooq has polyquoted Abdussalam Ibne Heravi, Imam Reza, and Imam

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826. There

answered and whoever counts and memorizes them, will enter paradise.

2- It

Sheikh Sadooq has polyquoted Imam Sadeq, Imam Baqer, Imam Sajjad, Imam Hussein

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827. The

Whoever counts and memorizes them, will enter paradise.

The

Now let us discuss His Attributes in detail:

1-

The proper noun Allah solely

Anything succeeding it is regarded as an adjective describing it, while

It combines all His Attributes, and it needs no introduction from others,

Allah is not given to anyone other than Him, nor should it ever be

Allah is the ever-Existent, the One Who causes existence, Who

Whatever He creates shall perish; He never will: ...say: Allah!

2-

Allah has said, All those in the heavens and the earth will come to

(QURAN, 19:93)

Al-Rahman al-Rahim are two of the Attributes of Allah which remind

reach whomsoever He pleases, this warding off evil from them.

each conveying more meaning of mercy than the other.

Al-Rahman is an Attribute specially relevant of Allah; none

applied to people: One may be described as Rahim, merciful or kind, but a

Beneficent, the Most Merciful (QURAN, 1:1); The beneficent God is

(QURAN, 20: 5).

Him. It

and the like of which does not at all exist.

Though derived from mercy, Al-Rahman is both a noun and an
contradicts the other.

It is commonly known that mercy means: ones desire or power of will to

3-

Allah, Praise and Glory to Him, has said, Inform My servants that I am
(QURAN, 15: 49).

Al-Rahim is derived from rahman, mercy or compassion.

loss, and their being blessed with guidance, forgiveness and sound conviction.

It is the highest derivative form of rahmah.

His angels, so that He may bring you out of utter darkness into the light, and
(QURAN, 33:43).

Al-Rahim is the One Who bestows countless blessings.

Allah and blessings; surely His blessings cannot be counted, nor can they ever

The Messenger of Allah has said, One who has no compassion towards
does not respect the seniors among us, nor shows compassion towards our young,
Compassion among the servants of Allah is a sure path to achieving the
The Messenger of Allah has said, Be merciful unto those on the earth

4-

God has said, So exalted be Allah, the True King

Al-Malik" conveys the meaning of One Who is free, by
existence, while everything in existence depends on Him.
derives its existence from Him or because of Him.

Al-Malik occurs in: Master of the Day of Judgment (QURAN, 1:4).
exists in this verse: In the seat of honour with a most Powerful King
Malikul-Mulk exists in: O Allah, Master of the Kingdom!
Al-Malakoot exists in: Therefore glory to the One in Whose hand
(QURAN, 36:83).

The Almighty has described Himself as being Malikul-Mulk, the Owner
Kingdom! (QURAN,

first verses of the Holy QURAN.

A lands

with regard to land-related laws issued by the latter, whereas the opposite is

Among the Attributes of Allah Almighty, the word al-Malik has something else, such as Maliki yawmid-Deen, Master of the Day of

5-

Allah has said, Whatever in the heavens and in the earth declares the

Al-Qudoos means: the, One Whose characteristics cannot be realized by any mind or reason or judged by any intellect.

Al-bayt al-muqaddas means the Purified House, the one in which Paradise is also called the place of quds because it is free from the Arch-angel Gabriel is called in Islam al-ruh al-quds, the Holy the messengers of Allah.

59:23), and He has also said, Whatever in the heavens and in the earth glory of Allah, the King, the Holy (QURAN, 62:1).

Al- Quddus is the One Who is above need and Whose Attributes are above He is the One Who purifies the souls against sinning, Who takes the

The Messenger of Allah once sent one of his companions to teach Islam to That companion used not to recite any chapter of the Holy QURAN (besides, believers went back once to the Prophet and told him about it.

Upon asking him, the companion answered them by saying,because it often! When they told the Prophet this answer, he said to them, Go back

Ibn Abbas spent a night once with his cousin the Messenger of Allah. his head towards the heavens and thrice repeated the following statement: the last verses of Surat Ali-Imran starting with the verse: Surely in the

6-

Allah Almighty has said that He is the King, the Holy

Al-Salam

shortcoming, Whose qualities are above deficiency, Whose deeds are free from

He is as such, there can be neither peace nor security in existence without Him.

Salam means peace.

peace (QURAN, 10:25), meaning Paradise: anyone who abides therein will have

Allah has said, And if he is one of those on the right hand, then

assured that they are enjoying peace and tranquility.

Alaikum! he will have assured him of safety and security, granting him

Allah Almighty praises Yahya, John the Baptist, by saying, And peace be

(QURAN, 19:15).

The most precarious situations to which human beings are exposed are

So Allah honoured Yahya in all these three situations, granting him

He saved him from the perils of all these three situations and granted

Muslims are repeatedly enjoined by the Holy QURAN to disseminate peace

-O you who believe! Enter into peace one and all.... (2:208)

-And if they incline to peace, do incline to it too and trust in Allah.

-And the servants of al-Rahman are the ones who walk on earth humility,

-And when those who believe in Our Signs come to you, say: Peace be on

-So turn away from them and say, Peace! For they shall soon come to

Allah's Salam is His speech. Likewise, the Messenger of Islam used to
them. There

-Assalamu minal Islam: The greeting of peace is an integral part of the

-Afshu al Salama taslamu: Disseminate the greeting of peace among you so

-Whoever upholds three things will have combined in him the meaning of
peace to everyone, and 3) spending wisely out of what he saves.

-Afshu al Salama baynakum: Disseminate the greeting of peace among you.

In

harbingers of peace to Your friends! The Holy QURAN tells us that the name of

Him, says, They shall have the abode of peace with their Lord, and He is

Allah will make the greeting of the believers, when they meet Him,

Salaam! (Peace!) (QURAN, 33:44).

..... the gardens of perpetual abode which they will enter along with those angels will enter upon them from every gate (saying): Peace be on you (Quran, 13:23-24).

Thawban servant of the Messenger of Allah, has said, "Whenever the Messenger saying, "Lord! You are the Peace; from You is the Peace; Glory to You!

7-

Allah has

grants security" (Quran, 59:23)

"Al-Mu'min" means: the one to whom peace & security

avenues of fear. There is no peace nor security in this life against the causes the wrath, except that He provides the means to attain it.

"Iman," linguistically speaking, is an infinitive (to

or someone, as in 12:17: "...and you will not believe us though we are

106:4 "...and gave them security against fear" (Quran, 106:4). Some verb.

If we say that the Almighty grants His servants security against anything in this world and in the hereafter. As regarding the life in this world, the situation has actually taken place. Fear cannot be removed when the possibility except Allah. Nobody can bring about peace and security other than He. A blind from which death may overtake him. Sound vision grants him security against defend himself except through the use of his arm. His healthy arm, then, is the bodily parts. The one who has created all these parts is the same One who has created delicious food for man as well as good medicines and taught him how to who grant him security against all such dangers.

The Messenger of Allah has said, "Anyone who believes in Allah and misdeeds."

8-

In

Holy the One Who grants peace, the One Who grants security, the Guardian over from whatever they set up (with Him)."

When applied to the Almighty, al-Muhaimin" means that He is

and decrees their life-spans. He does so through His knowledge, control, and

power over it. These Attributes can never be present in their absolute meaning

This Attributes describes in 10:61 the One who testifies for or against you when you enter into it." Allah is Al-Muhaimin, the One who witnesses incorporates the meaning of the word "muhaimin" thus: the One who weight of an atom in the earth or in the heavens.

Al-Khalil ibn Ahmed al-Farahidi says that "al-Mumin means: the One as muhaimin if he protects someone else or is his guardian.

Al-Mibrad explains its meaning as: the One who is most kind and young as being muhaimin over them.

Al-Hassan al-Basri says it means the Guardian who testifies to one's by word, hence His Testimony informing us about His messengers being truthful, their truthfulness.

Al-Muhaimin

His creation from the smallest atom to the largest planet in the cosmos.

9- Al-Aziz

The

(QURAN, 27:9).

The

elevation, non-submission. Its verb

they called them liars, so We strengthened them with a third, (QURAN, 36:14)

Linguistically, its verb means: to overcome, to gain the upper hand, to

Al-Aziz

is the One Who Alone has all honour; He is never humiliated, nor is He ever

He is the One Who cannot be overcome or in any way harmed, the One Who vanquished, the Mighty, the Omnipotent Who can never be reached.

The

QURAN, an anecdote Jesus pleading to Him thusif You forgive them, surely

He has proven that He has in Him all the Attributes of Greatness, saying:

(QURAN, 63:8), and also, Glory to your Lord, the Lord of Honour, above what discussing Iblis, He quotes him saying, by Your Might I will surely

The

the One Who is the One and Only God Who never dies, while the jinns and men

10. Al-Jabbar

Allah

Holy, the Source of peace (and perfection), the Guardian of Faith, the Preserver

Allah! (High is He) above the partners they attribute to (Him) (QURAN,

Linguistically,

forceful mending of something broken, fractured, shattered, crushed...., etc..

inaccessible. Linguists say that al-Jabbar is the Most Great.

only mends what is broken but also enriches the one who is incapacitated by

the One Who repairs everything broken or impaired.

Abdullah ibn Abbas says that al-Jabbar is the Great King, while Ibn al-Anbari says that

nobody can dispute with Him about anything.

Attribute al-Mutakabbir, the Proud or the Supreme One.

Allah. If applied to anyone else,

It is also said that the meaning of al-Jabbar connotes: the One Who

can happen in His domain except whatever He pleases, whether His beings like it

repairs, improves, or reforms, as is the analogy with one who mends, say, a

One

According to one tradition, the Messenger of Allah has supplicated thus,

In one of his statements, Imam Ali ibn Abu Talib has said, He is the

firmed the hearts according to the way He created them and according to their

not are the wretches.

Al-Jabbar

can find out that all parts of the body have been driven to perform their

a look at the sun as it moves in its orbit without deviating from it as little

to begin, or how he his born, or when he dies, or the family in which he is to

for him, and he has no control over them. So

They all have been created with the ability to adapt to life on earth,

earth for (His) creatures; therein are fruits and date-palms, producing spathes

of these things are created without the choice of any human being.

11- Al-Mutakabbir

Allah

Holy, the Source of peace (and perfection), the Guardian of the Faith, the

Glory to Allah! (High is He) above the partners they attribute to (Him)

Understanding

Its root word kibriya means greatness and sovereignty, and it nobody can be described as such except Allah. Greatness, as far as Allah send the spirit (of inspiration) to any of His servants He pleases so that it Al-Mutakabbir is the One Who possesses all greatness, Who is above having super-most. He is too great to be having any of the characteristics and attributes of His creatures, the One Who beside Him is justified to conceive himself as great, or as mighty, or as the calamity; so, no greatness is justified for anyone besides Him; He is the One Attribute means: the One Who has combined in Him, and Who rightly deserves so, time.

He

Him. The Holy QURAN bestows the throughout the heavens and the earth, and He is Exalted in Power, full in to the sense of being great is on of two kinds:

One

anyone elses; He is the Source of peace (and perfection), the Irresistible, the Supreme (QURAN, 59:23).

The

to most people:

-Thus

-Surely

-Isnt

Quoting

Pride is My cloak; Greatness is My garment; whoever disputes with Me might and pride are all His prerogatives, that none among His servants is worthy

In

You, Lord, against the evil of pride. He

Truth. Imam Ali has said, The

pain, his sweat can make him stink, so how can he ever feel proud?

The

saying, Nobody will enter Paradise if he has even the weight of a mustard
conviction in his heart. As the
jealousy: And we will root out

The

QURAN in 59:23, and Allah knows best.

12- Al-Khaliq

Allah

Al-Khaliq

al-Khaliq, the Creator, is the One Who brings things into existence after their

Some scholars say that al-Khaliq is the One who creates things out of
qualities. Others say that He is

things when they were enshrouded by void, perfecting them by His bounties and

Anyone who thinks that there is anyone else besides Him who creates is

Allah* The word lucky is used here only because the Holy QURAN
ones. The Almighty's use of this

It is human use of this word that we reject.* Almighty has said the

....

....

Yea,

(36:81)

...

(23:14)

Is

is Allah, the Cherisher and Sustainer of the worlds. (7:54)

Ibn

mirror, he would say, Praise to Allah Who has made both my creation and my

According to a narration by our master Imam Ali ibn Abu Talib, the

Praise is due to Allah! Lord! Just as You have made my form good, I implore

13- Al-Bari

Allah

colors) upon what He creates. To

There

the One Who brings about something out of nothing, the One Who creates something said that Allah is al-Bari of creation, the One Who brought all things into

The

The root verb of this word means cutting and shaping something such as a illness has parted from him, or that he is free of a claim put forth by another. partnership with another, or a woman separating from her husband.

Allah has bara's,

has created. Another meaning is curing or healing. A wise saying states that one

Jafer ibn Sulayman is quoted as having said that he passed once by a it take to sustain you?" She answered him saying, "Stop sticking your you or others." Then she added, "Have you not heard the statement made way, and He provides me with food to eat and with water to drink, and when I am

One who knows the real meaning of "al-Bari", therefore, is one surprise. It is also said that anyone who comes to know Who al-Bari really is or shape, fearing his creator's Might, knowing that he is the One who has whatever events take place. it is also said that anyone who recognizes Him as refuge with the King, the most Forgiving One.

14.

Allah has said, "He is Allah the creator, the Evolver, the Bestower

Al-Musawwir is the One who fashions, Who gives something its non-humans. Allah say, "... and He formed you and made your form good" (Quran, 82:8), and "He it is Who shapes you in the wombs as He pleases

"Al-Musawwir" means: the One Who invents the forms and giving everything its own distinctive shape and form. He creates humans in physique, size, complexion, etc. This may be the meaning of the verse saying, diversity of your tongues and colors; most surely there are signs in this for the wombs as He pleases; there is no God but He, the Mighty, the Wise"

made the seed a clot, then We made the clot a lump of flesh, then We made in the grow into another creation; so, blessed be Allah, the best creators"

Whenever the Messenger of Allah prostrated, he used to say, "Lord!

My countenance has prostrated to the One Who created it and shaped it, Who creators!"

Among the supplications of the Messenger of Allah when he prostrated is

Who made its form good". The Holy Quran has informed us a good deal

"And certainly We created you then fashioned you" (Quran, 7:11). In

just proportions and He has given you shapes & made your shapes beautiful,

"Allah is He Who made the earth a resting-place for you and the heavens a

with good things; that is Allah, your Lord; blessed then is Allah, the Lord of

shapes you in the wombs as He pleases; there is no god but He, the Mighty, the

beguiled you from your Lord, the Gracious One Who created you then made you

constitutes you" (Quran, 82:6-8). And in Surat al-Hashr we read, "He

belong the Attributes; all those in the heavens and on earth declare His praises

Allah Almighty has said, "And He created pairs, the male and the

forth a second time" (Quran, 53:45-47).

15- Al-Ghaffar

Allah

good deeds (QURAN, 20:82).

Al-Ghaffar

convey the meaning of: veiling, hiding, concealing. Allahs mahifra, forgiveness, is His veiling of ones

beautiful and veiled what is ugly in the life of this world and Who does not

He is the One Who forgives sins, veils the shortcomings, wipes out the

accepts His servants repentance and is pleased thereby, and the One Who

He is the One Who forgives the sins though they may be great, and He

The

them is al-Ghafir as in this verse: The One Who forgives the sins (QURAN,

has said, then [if he] asks forgiveness of Allah, he shall find Allah

third is al-Ghaffar, And surely I am most Forgiving to one who repents and

Lord; surely He is the most Forgiver (QURAN, 39:5). It is proven, by making a reference to the Holy QURAN, that

Allah, the Most Exalted One.

Having

own self; so, forgive me (QURAN, 28:16).

Allah also revealed the fault of David then said, So We forgave him

addressed Muhammed saying, So that Allah may forgive your past and future

Has He not in these examples exposed a sin then forgive it?

You to forgive me an apparent forgiveness and a concealed one, and to forgive

The

clear in the verse saying: The One Who forgives the sins and accepts the

god but He; to Him is the eventual return (QURAN, 40:3).

Al-Ghaffar

so that He does not propagate ones silent supplication?

Allah, the most Honoured, the Most Great, will touch His servant who believes

world, and in the life hereafter He will ask him about each and every sin and

perish on their account, the Almighty will say, I have veiled your sins in

Then he will be handled the book of his good deeds.

not, and the hypocrites, He will deal with them quite differently.

16- Al-Qahhar

Allah

Supreme (QURAN, 13:16).

Linguistically,

victory. It means the overtaking of

One who takes another by way of qahr is one who takes him against his

superlative of al-Qahir, the Victor or Subduer.

created to His Authority and Power, using His creatures as He pleases, whether

creation; and Allah is the master of His affair

Al-Qahhar

emperors. He is the One besides

helpless. If we submit to Him, He

achieve our objectives. He is the

subduing them by taking their lives away, and by humiliating them, while there

everything is helpless in His grip.

Al-Qahhar

whether they are willing or unwilling. He

His retribution, and the hearts of those who are endowed with knowledge with the

truth about Him to them. He has

enjoys a special status with Him, nor a prophet, nor a messenger.

his soul is taken out, the angel of death will say, By Your Honour do I swear

away anyones soul at all! It is to such a meaning that the word qahr, upon the taking

does the kingdom belong this day? To

40:16).

If

this Attribute, he has to subdue his own self, his nafs, and control his evil

submitting to His will in all matters. The

should view his nafs, which is ever present within him, as the worst of hs

it tells him to do, so much so that it will have no choice except to submit to

have to subdue his stubborn opponent, i.e. Satan, staying on his guard against

insinuations by not following what they inspire him to do.

17- Al-Wahhab

Allah,

deviate after having guided us, but grant us mercy from Your own Presence, for

(QURAN, 3:8)

Al-Wahhab

someone else the owner of what the giver, the first party (the doer), rightfully

It is the gift which is free from any recompense or gain for the giver.

jawad and wahhab, the generous one, the oft-giving, respectively.

al-Wahhab, simply Attributes are al-Wahhab and al-Wahib.

of the latter. One who is wahub is

Al-Wahab

His servants without a selfish end; He grants even without being asked; He is

the Most Giving, the One Who ever tries to get closer to His servants, Who

Him, the ever-Giver Who gives everyone what he needs. Al-Wahhab bestows His blessings upon His servants, and this

He does not give painstakingly, nor does He seek a benefit, or an

showers you with His blessings without having to have a reason or a means to do

gives, and He causes all beings to die without a particular purpose He seeks to
Surat al-Shura, He bestows (children), male or female, according to His Will

Whenever

thus: Lord! There is no god but You! Glory

mercy, O Lord, to increase my share of knowledge, not to permit my heart to

You are al-Wahhab....

18- Al-Razzaq

Al-Razaq

plants, etc..., whereby the latter are sustained or are helped in their growth.

planet. In 51:58, we read: Surely Allah is the One Who bestows

the heavens is your sustenance and what you are threatened with (QURAN,

heavens is your sustenance may be a reference to the rain that descends from

and what you are threatened with, this may be a clue that the end

larger size cosmic debris with the earth, but this is not the place to discuss

Allah so wills, I intend to write a complete tafsir, an exegesis of the Holy

has never been written in English before. If

Almighty to make it happen. Prayers

listen to each and every supplication no matter who the supplicant is so long as

*Notice

reference to one: the sky. If it is

spheres of the sky. As for the word

from that of Muslims.

The

wealth....., or for the earning of something good, be it during the life of this

even to anything eaten. Al-Razzaq

types of rizq: one sustains the body, such as food and drink, while the other

The latter is the best type of sustenance simply because what sustains

Al-Razzaq

making such sustenance attainable to His creatures, Who provides means for

sustains all His creation by whatever means needed to keep them alive.

souls with manifestations, the bodies with food, and so on.

who realizes this fact will recognize the fact that his own sustenance, and that

References

.....

(2:212)

Allah

He is the Strong, the Might One. (42:19)

...

from whence he does not expect. (65: 2-3)

..... these are the believers truly; they shall have forgiveness and an honorable

....

(20:131)

Most

(38:54)

Say:

(29:17)

There

(11:6)

One

servant of Allah becomes convinced that there is no partner with his Lord in

He, therefore, pleads to Him for anything small or big.

He has said, And they are the ones who, when spending, are neither

(QURAN, 25:67), and also, Those who, when spending, are neither extravagant nor

(QURAN,

The

is no creature moving on earth except that its sustenance depends on Allah: He

in a clear record (QURAN, 11:6).

19- Al-Fattah

The

decide the matter between us (and you) in truth and justice, and He is the One to

In

means victory or conquest. Fath

means: seeking help or achieving victory. Both

text of the Holy QURAN. Al-Fattah is a superlative of al-fath.

between those whom He creates, His servants, the obedient ones and the

which means, in such usage, arbitration or decision-making.

and our people with truth, and You are the best of those who decide (QURAN, 7:89). It

you pray for victory, then indeed victory has come to you

Al-Fattah

simplifies whatever seems to be complicated, Who controls the affairs of the

none knows them but He, and He knows what is in the land and in the sea

One Who opens what is closed and Who has the keys to everything, Who widely pens

lands, Who grants victory and support for His prophets whom He send to various

their souls from evil intentions. He opens the closed hearts and fills them with

The Attribute "al-Fattah" inspires good manners which ought to

contemplates upon it, who sincerely desires to be blessed by it. Among such

Grace of Allah, continuously expecting to receive His favours, always looking

lot and with whatever his Lord has decreed for him. "Contentment is a

20.

Allah has said, "...and trust in Allah; surely He is the Hearing, the

"Al-Aleem" is derived from "ilm, knowledge,

conviction which agrees with reality. "Al-Aleem," when applied to

everything in existence even before anything begins to exist. Nothing at all can

and its end, what is above or underneath it, and what results there from.

Al-Aleem is also the One Who knows what has happened and what will. The

knows what the wombs bear, when the rain falls, what every should earns, what

where anyone will die. Al-Aleem is the One who knows the details of all things,

not even the weight of an atom in the earth or in the heavens, can ever escape

is one. It occurs in Surat al-Maida in this verse: "...surely You are the

occurs in Surat al-Anam: "Allah best knows where He places His

The Holy Quran contains the following verses which demonstrate the

-He knows that there is weakness in you (8:66)

-He knows that there will be sick ones among you (73:20)

-And surely We know that your breast straitens at what they say (15:97)

-Allah knows what every females bears. (13:8)

"Al-Aleem, one of the ninety-nine Attributes of Allah, occurs in many

..that is the ordinance of the Mighty, the Knowing (36:38)

The revelation of the Book is from Allah, the Mighty, the knowing..

..surely He knows what is in the breasts (11:5)

..We have no knowledge except what You have taught us; surely You

And the sun runs (its course) to a term appointed for it; that is the

This word is coined as a superlative derived from a verb meaning:

The Messenger of Allah is quoted saying that one who supplicates in the

at all, be it in the earth or in the heavens, can ever harm, and He is the

evening time, and if he says so in the evening, he will not be afflicted by any

21. "Al-Qabid"

Allah has said the following in the Holy Quran: "..and Allah

Linguistically, qabd, root verb of al-Qabid," means:

something with the hand such as a sword's handle, etc. It is meant as a way to

following in this sense: "..and Allah straitens and amplifies.."

amplifying it for others.

"Al-Qabid" means: "the One who takes hold of the souls by

sustenance by His wisdom, and the hearts by making them fear His glory."

their temporary homes, at the time of death. The angel who takes the soul away

takes hold of the hearts, Who controls them, Who isolates them through their

so He unveils to them His Greatness and Glory. He pleases other Hearts through

and Beauty. Al-Qabid is the One Who unveils His Glory to you, so He protects

Al-Qabid is the One Who controls the entire cosmos; in the following

earth shall be in His grip on the Day of Resurrection and the heavens rolled up

left hand; He has no hands at all; this is only a figure of speech denoting

expansion of the earth is done by Him during the life of this world; says He,

spread like a carpet. On the Day of Judgment, the earth shall also be there, but

it will look and what will happen above and underneath it is detailed in books

time in English.., but let us not digress here by borrowing from another book of

Al-Qabid receives the knowledge of and appreciated acts of charity: to be from His servants and takes the alms" (Quran, 9:104). e straitens the fear or of aspiration, and He also eases them.

22-

Linguistically,

(in order to shake hands with someone else), or otherwise (to harm someone else, or his own self). It may be applied

Almighty, for example, has quoted Cain son of Adam saying the following to his etc., (QURAN, 5:28). It also

tradition, the Messenger of Allah has said, Fatimah is part of me; whatever

Literally, it means: to relax the facial muscles in order to express

that. In bisat, its noun, means,

is the outstretched tract of land, and bast is: expansion or propagation.

Al-Basit

He is the One Who plants the seeds of life in the bodies to signal the

the advent of resurrection, brings life back to them in order to show people, in world.

The

derivatives certainly do; these are examples where such derivatives exist:

Nay!

Allah

(71:19)

Allah

forth in the sky as He pleases, and He breaks it up, so you see rain coming servants, to, they rejoice! (30:48)

The

you in excellence in respect of physique (QURAN, 7:69).

physique when it says, and He has increased him abundantly in knowledge

We

and al-Basit together in order to convey the meanings of al-Qabid and al-Basit

Almighty is al-Qabid just as He is al-Basit.

23-

Some

simultaneously. If

guidance respectively. If applied

ranks respectively; it is in this sense that they occur in this verse:

(QURAN, 56:3), meaning abasing the unbelievers who occupy the lowest

Allah

(QURAN, 26:215). Khafd is the

insulting, humiliating. The Hour is

other) (QURAN, 56:3), meaning abasing some people because of their

In Surat al-Hijr, we read more about the khafd: ... be kind to the

gentle to them, compassionate (QURAN,

Al-Khafid

insulting them. He abases at will.

of themselves as being great, the arrogant and the conceited.

lowers falsehood, Al-Khafid is the One Who lowers the rank of all those who

ranks of those who deserve to be treated as such.

those who deserve to be treated as such. He

them from Him, and by exposing them to perdition.

is the One Who has lowered the status of those who do not believe in Him, of

Path, the Path of Islam, His final Word of truth.

24-

The

and those who are granted knowledge, to high degrees (QURAN, 58:11).

Al-Rafi

exalting, elevating, and the like. It

and in 13:2: Allah is the One Who raised the heavens without any pillars so

as is the case in the verse saying, And when Abraham and Ishmael raised the

It is also used for exalting or revering someones status as in this

as in the verse saying, ... and We have exalted some of them above

(QURAN, 56:34), that is, thrones the status of which is exalted by nearness to

Al-Rafi

foes and His, and that of the righteous, to the highest degrees.

He exalts His friends from among the believers by getting closer to them; He the status of those who befriend Him in truth and in equity.

winds, raised the birds in the air: Have they not seen the birds above them

Who withholds them save the Beneficent God?

Al-Rafi

believers humble themselves before them, and by making people pay homage and

at all: Now surely the friends of Allah shall have no fear, nor shall they

guarded (themselves against evil) shall have glad tidings in the life of this

Al-Rafi exalts the reputation of those who are regarded as weaklings

In Surat al-Baqarah, the Almighty says, We have made some prophets excel over

(many degrees of) rank argument which We gave to Abraham against his people;

(QURAN, 2:253). In Surat al-Anam,

people; We exalt in dignity whomsoever We please; surely your Lord is Wise,

same chapter, the Almighty tells us that He it is Who has made you successors

may try you by what He gives you; surely your Lord is quick to requite (evil),

Other references occurs in the following verses:

Allah

cause you to ascend to Me, to purify you from those who disbelieve, and to make

then to Me shall be your return, so I will decide among you concerning that in

And

We raised him high in heaven. (19:56-57)

And

One

one who rises above his abominable desires and inclinations; such a person will

or even higher....

25-

Allah

desires honour, to Allah belongs the honour all of it.

those who plan an evil plan, they shall have a severe chastisement, (as for)

He

Say:

please and take the kingdom away from whomsoever You please, and You please and have power over all things. (3:26)

Allah has said: Those who take the unbelievers

Surely all honour is Allah's" (Quran, 4:139)

AL-Muizz conveys the meaning of: the One who honors whomsoever He

the verb yuizz, means power, strength, might. Allah is surely al-Aziz, the

favour, protecting them against sinning, forgiving their faults, permitting them

permitting them to witness His manifestation and see His signs. He s the One Who

protecting them, raising their status among their people. He honours one who

servant of His even if he were an Abyssinian slave. Allah, God, The Truth,

His Book, the Holy Quran. Among such references are the following:

Do not let their speech grieve you: surely might is wholly Allah's; He is

Glory to your Lord, the Lord of Honour, above what they describe (37:180)

To Allah belongs the might, and to His Prophet, and the believers, but

Imam Ali ibn al-Hussain Zayn al-Abidin is quoted saying, "If one

in high esteem even though he has no authority, or to be a man whose wealth does into the honour of obeying his Lord".

Essentially, the way how God honours His servants is by making them feel satisfied , contented, for humiliation lies in one being greedy. Had it not been for false hopes,

26. "Al-Muthill"

The Almighty has said, "Those who oppose Allah and His Prophet shall be (herded) among the most abased" (Qura'n, 58:20). "Al-Muthill" is one of the Attributes of Allah derived from the noun thull, whatever results from subduing, vanquishing, overcoming, conquering, someone. The Almighty says, "... walk in the ways of your Lord submissively," (Qura'n, 16:69), that is, freely. He has also said, "... its fruits shall be made accessible (to them), always easy to reach" (Qura'n, 76:14). Al-Muthill is the One Who abases or humiliates whomsoever He pleases, depriving them of all prestige. He is the One Who justly abases His foes when they disobey Him and rebel against His commandments. He insults them and dismisses them, causing them to be hurled into the abode of His chastisement, the inferno of hell. Al-Muthill is the One Who abases His foes by depriving them of knowing Him, enabling them to have their way and to go against His injunctions. He will then have them transported to the abode of His chastisement, insulting them by dismissing and cursing them.

Al-Muthill is the One Who abases the unbelievers through the power of the truth, Who subdues whomsoever He

pleases. Allah has not honoured any servant of His more than He has to one who abases his own evil-insinuating self, his nafs, and He has not abased any servant of His more than one who is preoccupied with trying to earn distinction, prominence, and prestige for himself. In Surat al-A`raf we read the following verse: "(As for) those who took the calf (for a god), surely wrath from their Lord and disgrace in the life of this world shall overtake them" (Qura'n, 7:152).

who is never satisfied with what he has had, one who is dragged by his own schemes to elevate himself to prominence while keeping himself in the darkness of ignorance...,

But you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you, till the threatened punishment of Allah came while the arch-deceiver [Satan] deceived you about Allah,

Thull, or bringing it about, that is, ithll, comes in many types, shapes and sizes.

or by making him in dire need of others. Let us supplicate thus: "

and do not permit any of those whom You created to disgrace us, and crown us with the crown of Your honour." Honour is in needing nobody. The absolutely perfect degree of such honour, to be sure, belongs to none other than Allah Who has said, "Surely all honour is Allah's" (Qura'n, 4:139). Next in degree of being honoured is one who is closest to the Almighty: "... to Allah belongs the honour, to His Prophet, and to the believers" (Qura'n, 63:8).

27. "Al-Samee`"

Allah has said, "And to Him belongs whatever dwells in the night and in the day, and He is the Hearing, the Knowing" (Qura'n, 6:13).

Al-Samee' is the One__and Only One__Who listens to everything in existence without the use of a faculty for hearing or a hearing aid. Allah hears each and every sound and voice even if it is hidden from us. His hearing encompasses everything: He hears the pleas of those who are in distress; He responds to the supplications of those in need; He helps those who are desperate for help; He hears the praising of those who praise Him, so He rewards them for it, and the supplication of those who plead to Him, so He responds to them. He hears the sound of the black ant walking on a solid rock in the darkest night; and He hears what the hearts contemplate and what scruples penetrate the conscience. His response to the supplication of one person does not distract Him from responding to another; He knows where the vision trespasses and what the breasts conceal; He hears every silent plea; He hears you and me. Nothing on earth or in the heavens can ever be hidden from Him.

"Al-Samee`" is derived from "sam`". It conveys the fact that Allah, the Most High, realizes the truth about each and every sound even if it is, to our limited ability, quite silent. He, Glory to Him, realizes and distinguishes sounds as well as colors just as He realizes and distinguishes everything else.

"Sam`" may mean: acceptance of and a favourable response to. It exists, for example, in a tradition wherein the Messenger of Allah says, "Lord! I seek refuge with You against a statement which is not heard," meaning a supplication which does not receive His favourable response. It is also similar to one Muslims pronounce during their obligatory daily prayers: "Sami`a Allahu liman amidah," that is, Allah responds favourably to the pleas of those who praise Him.

The Almighty has said,

Surely I am with you both: I do hear and see. (20:46) Or do they think that We do not hear what they conceal and their secret discourses? Aye! And Our messengers (angels) are with them writing (everything) down. (43:80) Allah has indeed heard the plea of the [woman] who pleads to you about her husband. (58:1) And if they resolve to divorce, Allah is surely Hearing, Knowing. (2:227)

One who comes to realize that Allah knows everything will safeguard his tongue against uttering falsehood. He will always say what is right. One who realizes that Allah hears even our thoughts will adopt the manners of one who watches over his conduct and who always holds himself accountable for what he contemplates, says, or does. A servant of Allah ought to know that Allah did not create the hearing faculty for him except so that he would listen to the speech of Allah which He revealed unto His Prophet in order to benefit from it and to be guided by it. If a servant of Allah seeks to

be close to his Lord by offering nawfil (optional acts of adoration), he will be loved by Allah Who will then pour over his hearing of His divine light, thus making his insight very sharp, so much so that such a person will be able to see beyond the world of matter. If a servant of Allah remains straightforward in his worship of Allah, continuously seeking to please Him, Allah will surely provide him with goodness from Him and with divine light.

28. "Al-Baseer"

Allah has said, "He is with you wherever you are, and Allah sees whatever you do" (Qura'n, 57:4). In language, seeing is achieved through the faculty of vision; it is the reflection of light on what can be seen and its impression on the eyes. Seeing is also an insight, a discretion, an innermost conviction. One who is baseer is one who sees deeply, who is knowledgeable, who is an expert. Also, to "see" means not to rush, but to contemplate, to be acquainted with things, and to be firm in adhering to the creed.

Al-Baseer sees everything, the apparent and the hidden, without using the faculty of vision. When applied to the Almighty, Glory to Him, vision receives the perfection whereby the qualities of anything that can be seen are realized. Al-Baseer fully knows every visible thing, and to Him the truth in their regard is apparent, evident. He knows where vision trespasses and what the breasts conceal. He sees and oversees; nothing in the high heavens nor in the earth, nor in what is between them both, nor what is under the ground, can ever be concealed from His vision, and He is the ever-Present Who is never absent.

One who realizes that Allah has such an attribute will be disciplined by constantly keeping a vigil on his conduct, by being precise when holding his soul to account. One who safeguards his hearing and vision against incurring the wrath of the Almighty, not committing anything that does not beseem him or is not commendable, is loved by Allah, and he will be blessed with hearing and vision as indicated in sacred traditions.

29. "Al-Hakam"

The Almighty has said, "The judgment is only Allah's; He relates the truth and He is the best of those who decide" (Qura'n, 6:57).

Both "al-Hakam" and "al-Hakim" convey the same meaning; the origin of the first means the same as that of man`, prohibition, from which a word such as hakama, an iron rein piece used to restrain horses, is derived.

"Al-Hakam" means: the One Whose word is final in determining what is right and what is wrong, in distinguishing between acts of righteousness and those of sinning. He rewards each soul according to what it earns, Who decides between His servants as He pleases, Who distinguishes between the wretch and the lucky, tormenting the first and rewarding the latter. Al-Hakam is the precise Arbitrator, the absolutely correct Judge Whose decision none can overturn, nor can anyone repeal His decree.

Al-Hakam is the One in Whose promise there should be no doubt at all, in Whose action there is no fault at all; He has decreed that the hearts must be contented and pleased with Him, that the souls must be submissive, obedient, to Him. He separates the truth from falsehood. In Surat al-Ana`m, we read: "Shall I then seek a judge other than Allah? He it is Who has revealed to you the Book (which is) made clear" (Qura'n, 6:114). In Surat Yunus we read: "Follow what is revealed to you and persevere till Allah gives His judgment, and He is the best of judges" (Qura'n, 10:109). Other such references are:

There are many derivations from this word in various places throughout the Holy Qura'n. Among Allah's judgment with regard to His servants is that everyone will receive the rewards of what he earns, and that his endeavor will be witnessed, noted, recorded, preserved; those who do good deeds will receive eternal bliss, whereas those who sin will receive eternal damnation. He makes righteousness the path to heaven and sinning the path to hell. Shurayh ibn Hani has said that his father Hani ibn Yazid said, "I came to see the Messenger of Allah once and he heard people calling me `Abu [father of] al-Hakam.' He said to them, `Al-Hakam is Allah! Why are you named like that?!' I said to him, `Whenever my people dispute with one another, I judge between them to the satisfaction of both disputing parties.' The Prophet then asked me if I had any sons. `Yes. They are: Shuray, Abdullh and Muslim, sons of Hani.' `Who is their oldest?' the Messenger of Allah asked me. I told him it was Shuray. He then said, `You are Abu Shuray,' then he invoked Allah to

bless me and my sons." [6]

30. "Al-`Adl"

Allah has said, "Surely Allah enjoins the doing of justice and of good deeds (to others) and the giving to the kindred, and He forbids indecency, evil, and rebellion; He admonishes you so that you may be mindful" (Qura'n, 16:90).

`Adl means moderation; al-`adl is above oppressing or being inequitable to anyone in His decrees and actions. Rather, He grants everyone what is due to him; He puts everything in its right place; nothing ensues from Him except justice. He does whatever He pleases, and His decree regarding His servants is carried out.

In Surat al-Ana`m, the Almighty says, "And the word of your Lord has been accomplished truly and justly; none can change His words, and He is the Hearing, the Knowing" (Qura'n, 6:115). He enjoins justice and equity and says the following in Surat al-Nisa' (Women): "When you judge between people, you should judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing" (Qura'n, 4:58).

There are many traditions narrated about the Messenger of Allah pointing out to `adl and highlighting the status of those who act upon it. One of them is his saying, "There are seven types of people whom Allah will shade on a Day when there will be no shade except His: a just imam, a young man who grows up adoring Allah, a man whose heart is always attached to mosques, two men who love one another for the sake of Allah: they meet and they part only accordingly, a man sought by a woman of prominence and beauty [for illicit sex] and to whom he says, 'I fear Allah,' a man who pays charity and hides his action, so much so that his left hand does not know what his right hand gives away, and a man who mentions the Name of Allah for the sake of remembering Him while his tears overflow." This tradition is recorded by al-Bukhari and Muslim and is quoted on pp. 164-165, Vol. 3, of *Al Targheeb wal tarheeb*, and on p. 30 of *Qabasat min hadi al nubuwwah*.

31. "Al-Lateef"

Allah has said, "... surely my Lord is benignant to whomsoever He pleases; surely He is the Knowing, the Wise" (Qura'n, 12:100).

"Al-Lateef" is one of Allah's Attributes derived from extreme kindness and compassion in a way which no human faculty can ever fathom. Al-Lateef continuously pours His blessings unto His servants; His actions are good and beautiful. This Attribute also means: the One Who cannot be sensed by human senses or those of all other beings, Who knows hidden and minute matters. Al-Lateef has combined in Him terse and wise compassion as well as minute and detailed knowledge of all affairs and of the means to make them reach whomsoever He pleases from among His creation.

Al-Lateef pleases His servants when He removes the clouds of His wrath away from them, the One Who is compassionate towards His servants even in matters related to His decree; He knows all hidden matters. He is the One Whose knowledge encompasses everything minute regarding all facts. His will is carried out, the will whereby He protects His creatures. He knows the most intricate of details relevant to interests and their obscurities; He gently makes them reach their destinations. He is Most Kind and Compassionate to His servants even when they are not aware of it; He manages their affairs and wishes everything good for His servants. He desires their ease and makes for them the means of righteousness and goodness attainable. He eases everything difficult, Who joins everything broken. Allah has said, "Does He not know, being the One Who created (everything and everyone)?! He knows the subtleties, the One Who is ever-Aware (of everything)" (Qura'n, 67:14).

One of the signs of His kindness towards His servants is that He has given them more than enough and required them to do less than what they can, thus making the achievement of eternal happiness attainable by easy endeavor during a short period of time, i.e. one's life-span, which is too short to be compared with the eternity of the hereafter.

Al-Lateef has conceived everything within the framework of its own antithesis. Allah, for example, hid for prophet Joseph the prominence of authority in the garb of slavery till he himself eventually came to say: "... surely my Lord is benignant to whomsoever He pleases; surely He is the Knowing, the Wise" (Qura'n, 12:100). A man was taken once to prison although he was innocent of the charge, so he kept repeating Joseph's invocation saying, "... surely my Lord is benignant to whomsoever He pleases; surely He is the Knowing, the Wise" (Qura'n, 12:100). A young man came to him

during one night and said to him, "Stand up so that I may get you out of your jail." The man asked the youth how he could get out since the doors were all locked, but the youth ordered him for the second time to stand up. He walked with the young man till he got out of town, then he said to him, "Recite: `Surely my Lord is benignant to whomsoever He pleases; surely He is the Knowing, the Wise" (Qura'n, 12:100).

32. "Al-Khabeer"

The Most Exalted One has said, "Vision does not comprehend Him, while He comprehends all vision, and He knows the subtleties, and He is the Aware" (Qura'n, 6:103).

Al-Khabeer is one of the Attributes of Allah, and it means: the One Who knows everything and from Whose knowledge nothing at all escapes. He knows the essence of everything and is acquainted with the truth in its regard. Al-Khabeer is familiar with the most intricate matters; He knows the ailment and its remedy.

Al-Khabeer knows the innermost of everything; nothing takes place in His domain without His knowledge; no atom moves nor stands still, nor a soul is upset or eased, except that He knows about it. He is the One from Whose knowledge nothing in the earth or in the heavens is hidden; nothing moves in the heavens or in the earth except that He knows about its final resting point or destination.

Scholars have distinguished between al-Khabeer and al-`Aleem. The first connotes knowledge, but when knowledge is applied to hidden matters, it is then called khibra, and the One Who knows it is called al-Khabeer.

The Almighty has said, "What?! Do you think that you will be left alone while Allah has not yet ascertained those of you who have struggled hard and have not taken anyone as an adherent besides Allah and His Prophet and the believers?! Allah is Aware of all what you do" (Qura'n, 9:16). Anyone who has a certain need about which he likes to ask Allah for something should recite the verse saying "Does He not know, the One Who created?! He knows the subtleties, and He is the Aware" (Qura'n, 67:14) repeatedly till he falls asleep.

33. "Al-Haleem"

Allah has said, "... certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing" (Qura'n, 3:155).

"Al-Haleem" is an Attribute of the Almighty derived from the root word hilm which means: taking the time to do something. It also means care, attention, and sensibility. Allah's hilm is His postponement of chastising those who deserve to be chastised, so He delays the penalty of some of those who deserve it. After that, He may penalize them or overlook their faults. Or He may swiftly penalize some of them. He witnesses the transgression of transgressors and the disobedience of those who disobey Him without being provoked by anger or overwhelmed by wrath, and He does not rush to penalize despite His ability to do so. Allah has said, "Had Allah destroyed men on account of their iniquity, He would not have left on earth a single creature" (Qura'n, 16:61).

Al-Haleem does not bring about a swift vengeance; had He intended to effect revenge at a later time, He would have been called spiteful, vengeful, and if He does not intend to seek revenge at all, then surely He is Forgiving. He can also be called al-Haleem if He does not intend to seek revenge at all provided He does not declare His intention. If He does declare it, He then is called Forgiving. Al-Haleem quite often overlooks sins and covers up shortcomings. He forgives after having covered up. He safeguards His affection for His servants. His promise is good. He fulfills His promise. Al-Haleem shields those who indulge in sins with His forgiveness, Who pardons those who violate His laws, Who is not slighted by the rebellion of the rebellious, and no oppression of any oppressor can ever provoke Him.

The Holy Qura'n has described some of Allah's messengers as Haleem; for example, Abraham, the Friend of Allah, is described as, "... most surely Abraham was very tender-hearted, forbearing" (Qura'n, 9:114), and in Surat Hud, he is praised likewise: "Most surely Abraham was forbearing, tender-hearted, oft-returning (to Allah)" (Qura'n, 11:75). The Holy Qura'n states the following in Surat al-Saffat about Ishmael "So We gave him the glad tidings of a boy [Ishmael] possessing forbearance" (Qura'n, 3:101). ilm is a gracious and a noble attribute, so much so that one tradition recorded in Al-Athir cites the Messenger of Allah saying, "Hilm is the master of all good conduct." It also records another such tradition saying, "One who is Haleem is almost on the same footing with Allah's prophets." Hilm enjoys a high status and esteem despite the abundance of one's sins and the repetition of one's repentance.

Allah has said, "Allah does not call you to account for what is vain of your oaths, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing" (Qura'n, 2:225). He has also said, "The seven heavens declare His glory and the earth, too, and those who are in them, and there is not a single thing but glorifies and praises Him, but you do not understand their glorifying; surely He is Forbearing, Forgiving" (Qura'n, 17:44).

A forbearing and munificent person, then, is one who often forgives the sins and conceals the shortcomings. He is the one who forgives after shielding one's sins, who safeguards his compassion, who is true to his word, who forgives those who break his law, who is not stirred by the rebellion of transgressors, nor is he provoked by oppression. Allah's Munificence regarding the sinners is great: "... and He is the Most High, the Great" (Qura'n, 2:255).

It is narrated that Abraham saw a man committing a sin, so he prayed Allah to cause him to perish, and so it happened. He saw a second and a third, and he repeated his plea, and they, too, perished. Then he saw a fourth and invoked Allah likewise to annihilate him. It was then that Allah inspired him, "O Abraham! Stop! If We were to annihilate each one of Our servants who commits a sin, then only a small number will survive; but if one sins, We give him a respite; if he repents, We accept his repentance, and if he persists, We postpone his penalty knowing that he cannot escape from Our domain."

It is also narrated that a young man used to commit many sins, and he used to persist in sinning; nay, he even used to repent and immediately go back to sinning. Having done so quite often, he was addressed by Satan thus, "For how long will you keep sinning and repenting?" Satan wished that Allah would cause that man to lose hope in His mercy and become despondent. When night came, the man performed his ablution and offered two reka`ts, then he raised his eyes to the heavens and said, "O You Who protects the righteous against sinning, Who safeguards those who are protected from sinning, Who makes the righteous what they are! If You neglect me, You will find me losing heart; my forelock is in Your hand; my debts are before You! O You Who changes the hearts! I invoke You to keep my heart firm on following Your creed!" Allah, thereupon, said to His angels, "O angels of Mine! Have you all heard his statement? Bear witness, then, that I have forgiven all his past sins and safeguarded him against sinning for the rest of his life."

34. "Al-`Azeem"

The Almighty has said, "So glorify the Name of your Lord, the Great" (Qura'n, 56:96). "Al-`Azeem" is a superlative derived from the noun `izam, greatness, magnanimity, dignity, honour, esteem, pride... The Absolute Azeem is the One Whose greatness cannot be grasped by vision; it is beyond all limits, so much so that no human intellect can ever absorb it. Allah has said, "He is the Most High, the Great" (Qura'n, 2:255).

The most prominent person in a town is called its greatest. This is the meaning of what the unbelievers say as the Holy Qura'n quotes them: "... to a man great in both towns..." (Qura'n, 43:31). Allah has said, "... and the great Qura'n" (Qura'n, 15:87). When the Messenger of Allah wrote a letter to Heraclius (which will be discussed later in this book Insha-Allah), he addressed him as "the azeem man of Rome," that is, the greatest dignitary in Rome. Heraclius, who ruled from 610 - 641 A.D., was a Byzantine emperor, ruler of the Eastern Roman empire. was involved in many wars with the Persians from 634 - 642 A.D. He did not accept Islam; his armies were eventually conquered by Islamic troops, so he lost Syria, Palestine and Mesopotamia (upper Iraq) as well as Egypt, one after the other.

If you consider the greatness of al-Az`eem, you will come to know that anyone besides Him is insignificant. The human being, no matter how knowledgeable, is limited in the scope and content of his knowledge. How can you compare such a limited amount of knowledge with that of the Almighty? An example of His might exists in 31:28: "Neither your creation nor your raising (bai`th, the reunion between the soul and the recreated body) is only like (that of) a single soul" (Qura'n, 31:28). To the Almighty, the creation of the entire cosmos is as easy as the creation of one single soul: "Our word for a thing when We intend it is only to say to it: Be, and it is" (Qura'n, 16:40). Allah has required us to revere His signs; He says, "That (shall be so), and whoever respects the signs of Allah, it surely is (the sign) of the piety of the hearts" (Qura'n, 22:32). One who highly regards the signs of Allah, respects religious rites, holds in high esteem anything related to Allah, is surely held in high esteem by both Allah and His servants.

The Messenger of Allah, Muhammed, has conveyed the following glad tidings: "One who learns then becomes fully knowledgeable then acts upon what he has learned is called great in the kingdom of the heavens."

Ibn `Abbas quotes the Messenger of Allah saying, "If someone enters a room to visit a sick person on the brink of death

and he repeats seven times the saying of: 'I plead to Allah the Great, Lord of the Great Throne, to heal you,' that sick person will be healed by the Will of Allah."

35. "Al-Ghafoor"

Allah has said, "... surely Allah forgives the faults all of them; surely He is the Forgiving, the Merciful" (Qura'n, 39:53).

"Al-Ghafoor" is derived from the root word ghafr, veiling or covering. He is al-Ghafoor because He quite often veils the sins and forgives those who commit them. He does not dispute about them with His servants. Maghfira means the covering and the forgiving of sins. Allah's forgiveness means His protection of a servant of His against His torment. Its verb means: to openly overlook his sins.

Al-Ghafoor is the Master Whose power is perfect; He may unconditionally forgive due to the favours He bestows upon His servants, and to His benevolence.

The Holy Qura'n has referred quite often to forgiveness, and Allah has diversified it so that the hearts of those who disobey Him may not lose hope of His mercy, and so that no criminal will despond of the mercy of Allah. He forgives the sins and accepts the repentance. In Surat Ghfir, we recite this verse: "The One Who forgives the faults and Who accepts repentance, Who is Severe in punishing, the Lord of bounty" (Qura'n, 40:3). Other such references are as follows:

... so forgive us and have mercy on us; You are the best of those who forgive. (7:155) Most surely I am the most Forgiving to one who repents and believes and does good deeds then continues to follow the right guidance. (20:82) He has created the heavens and the earth with the truth; He makes the night cover the day and the day overtake the night, and He has made the sun and the moon subservient (to His will): each runs to an assigned term; surely He is the Mighty, the oft-Forgiving. (39:5)

As regarding the verse saying, "Inform My servants that I am the Forgiving, the Merciful" (Qura'n, 15:49), some companions of the Prophet were once indulged in laughter as the Messenger of Allah passed by. He greeted them then said to them, "Do you laugh while the fire is before you?" They regretted and felt extremely depressed. He soon went back to them and said, "Gabriel has just come to me and said that Allah asked why I caused some of His servants to lose hope in His mercy," then he repeated 39:5 quoted above.

The lot of one who wishes to personify the Attribute "al-Ghafoor" is that he constantly seeks His forgiveness; he forgives His servants time and over again. This is the key to obtaining the forgiveness of Allah as referred to in 24:22: "Do not let those among you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's way; they should pardon and overlook. Do not you love that Allah would forgive you? Allah is Forgiving, Merciful."

36. "Al-Shakoor"

Allah has said, "So that He may pay them back their rewards in full and give them more out of His grace: surely He is the Forgiving, the One Who multiplies the rewards" (Qura'n, 35:30). Linguistically, "al-Shakoor" is derived from the root word shukr which conveys the meaning of: an increase. Arabs describe a land as such if its plants are abundant. They describe an animal as such if it is fattened. Plants sustained by a little amount of water are called shakoor. Al-Shakoor thanks quite often, Who appreciates acts of righteousness, charity and kindness. A servant of Allah who is shakoor is one who perseveres to thank his Lord by obeying Him and by carrying out the obligations which He has mandated on him. Shukr is recognition and propagation of goodness.

Al-Shakoor, Allah, appreciates even the few good deeds His servants do, doubling His rewards for them. His way of thanking them is by giving them of His bounties though He was the One Who enabled them to do such good deeds in the first place. He planted in their hearts the desire to do them, then He provided for them all the means to carry them out. He enables His servants to be grateful for the blessings which He bestows upon them, so He rewards them even for small acts of obedience to Him with an abundance of His good things. He grants for a few days' endeavor a bliss in the hereafter that never ends.

Al-Shakoor accepts the little and Who gives a lot. Allah has called Himself al-Shakoor in order to tell us that He rewards His servants for thanking Him; hence, the reward for such gratitude is called shukr, just as the penalty for a bad deed is

called bad; He has said, "And the recompense of evil is a like punishment" (Qura'n, 42:40).

One of the tokens of accepting one's expression of appreciation is that he receives an increase of Allah's blessings according to 14:7: "If you are grateful, I will certainly give you more, and if you are ungrateful, My chastisement is truly severe." The truth about appreciation is not related to the qualities of Allah: appreciation comes from people; it is simply the expending of the blessings granted by Allah in the way for which He created them. Linguistically, appreciation is coupled with blessing, grace, gratitude. Nobody can do Allah a favour for which He has to thank him; therefore, His appreciation must be understood metaphorically according to Tafsir al-Manar. Allah's gratitude means that He is capable of rewarding the doers of good, that He does not permit the deeds of such doers to be wasted or unrewarded. It is in this sense that rewarding the doer of good with what he deserves is called appreciation, and Allah has thus called Himself appreciative. Allah has also promised those who appreciate His blessings to increase His blessings upon them; so, such gratitude also falls under the same type of appreciation. The most Appreciative One has said, "... and whoever does good spontaneously, surely Allah is Grateful, Knowing" (Qura'n, 2:158). Thus do we come to know that Allah, Glory to Him, has a conduct which is surely the most perfect one when He called Himself appreciative of the worlds although whatever good they do neither benefits Him nor harms Him in the least; rather, its benefit is surely for our own good. It is, in reality, a sign of His own blessings upon us that He guides and enables us to do it; so, it does not beseem any sensible person to observe the great favour bestowed upon him by Allah without thanking Him for it, or without obeying Him.

Allah also says, "Therefore remember Me, so I will remember you, too, and be thankful to Me, and do not be ungrateful to Me" (Qura'n, 2:152). In this verse, Allah teaches His servants to be appreciative, ordering them to remember the blessings which He has bestowed upon them by their hearts, tongues and senses. Their reward for it is that He reminds them of His permission to continue to enjoy such blessings, and to increase them, ordering them to praise Him by His Attributes, to discuss His countless blessings, to glorify Him openly and secretly, so that He may mention them in His high company and mention His being pleased with them. In a qudsi tradition, the Messenger of Allah quotes the Almighty saying, "I am as My servant thinks of Me: I am with him; if he mentions Me silently, I shall mention him likewise, and if He mentions My Name before a crowd of people, I shall mention him before a better crowd; if he gets closer to Me as much as a span, I shall get closer to him as much as a yard; if he gets closer to Me as much as a yard, I will get closer to him more than twice that much. If he comes to Me walking, I shall come to him running." Allah commands His servants to be grateful to Him and not to deny the blessings which He has bestowed upon them. This is a warning for this nation against that wherein previous nations had fallen due to the latter's denial of the blessings which the Almighty had showered upon them. He granted them the powers of reason, emotion, judgment, and other such blessings.

A servant of Allah should never tire of thanking and praising Him, incessantly and unhesitatingly. In a supplications by the Messenger of Allah, he says, "Lord! I am incapable of praising You enough; You are as You have praised Yourself." Praising Allah and thanking Him as He really deserves is not within the human capacity. A servant of Allah, therefore, must leave it to the One Who can do so: Allah, Praise is due to Him, and ONLY to Him. How can man acquire perfection in such an area while he contemplates upon some blessings bestowed upon him by Allah and says to himself: "I was mere naught and Allah caused me to be, then He granted me the beautiful outward appearance, and the power of reason which is the very best of my inner qualities, then He granted me hearing and vision and guided me to know Him, then He made His great rewards attainable and even praised me in his Great Book"? If you move your tongue and say: Alamdu-lillh (Praise to Allah), thinking that mere saying so is sufficient to express gratitude for all the great favours He has bestowed upon you, then you surely have taken leave of absence from your sanity, for you surely will not have thanked Him at all. "Talk is cheap," says an axiom, whereas "actions speak louder than words." Express your gratitude towards your Maker by actions, not only by words. A servant's true expression of gratitude is his own admission that he simply is incapable of sufficiently express his gratitude to His Maker, Sustainer, and Benefactor.

Jabir ibn Abdullah al-Ansari has quoted the Messenger of Allah saying, "If one is given something while being capable of finding a way to likewise give, let him do so, but if he is not, then let him praise the giver, for one who remains silent and says nothing commits kufr, apostasy. And if one were to put on clothes which he was not given, he would then be like one who wears two outfits of forgery." [7]

37. "Al-'Aliyy"

Allah has said, "... what they call upon besides Him is falsehood; Allah is the High, the Great" (Qura'n, 22:61).

"Al-`Aliyy" is one of Allah's Attributes, and it is derived from uluww, height, sublimity, or loftiness versus lowliness. The height referred to here is that of status. Al-`Aliyy is High, so High that He can never be conceived nor visualized. Minds are at a loss regarding His Greatness; intellects are incapable of conceiving His perfection. According to Al-Mufradat, one who is `aliyy is a prominent person, a man of distinction. When applied to the Almighty, as in 22:61 cited above, the implied meaning is that He is above being described by anyone or truly known by anyone, and He is above what anyone says about Him.

He is the One above Whose status there is none at all, and everything in existence is under His control. Allah has said, "He is the Most High, the Great" (Qura'n, 2:255), "... judgment belongs to Allah, the High, the Great" (Qura'n, 40:12), and, "... the Great, the Most High" (Qura'n, 13:9).

"High" and "low" may be applied both to tangible as well as intangible things. As regarding the tangible ones, the `Arsh (Throne) is said to be higher than the Kursi (the Seat of Authority), and the heavens is higher than the earth. Such words are applied only to tangible things, things which have dimensions. Since the Almighty is above having dimensions, His being al-`Aliyy is above being as such.

The One Who is al-`Aliyy is above being conceived by any intellect, and Whose Attributes are too great to be described. He is the One in Whose Greatness minds are puzzled, and in trying to realize His Essence the intellects fall short.

Among the good manners adorning a believer are: humbleness and submissiveness before the Glory of the Almighty. It is only then that He exalts his status. Al-Qushayri has reported saying that Allah inspired Moses to go near a mountain so that He would address him. Every mountain there vied with the others in the hope of being the one near which such a divine address would take place. Mount Sinai thought very humbly of itself saying, "Since when do I deserve the honour of being the site worthy of the status of Moses when addressed by his Lord?" For this reason, Allah inspired Moses to go near Mount Sinai due to the latter's humility.

According to Al-Asma' wal sifat, where a qudsi tradition is quoted, the Messenger of Allah heard during the Night of Isra (the night journey to Jerusalem) a praising in the high heavens saying: Subhan al-`Aliyy al-A`la, Subnahu wa Ta`ala, that is, "Glory to the Most High, Glory to Him and Exaltation." Iyas ibn Salmah has quoted his father saying that he had heard the Messenger of Allah starting every supplication by saying, "Subhana al-A`la al-Wahhab," "Glory to the Most High, the ever-Giving."

38. "Al-Kabeer"

We read the following in the Holy Qura'n: "They shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great" (Qura'n, 34:23).

Linguistically, one who is kabeer is a great person, a dignitary, a distinguished personality. Allah, Glorified and Exalted is His Name, is greater than everything and everyone, and He is the Absolutely Great One, the One Who is Great on His own merits, in His qualities and Essence, above being in any way like any of His creatures; "There is nothing like Him," the One Who is superior to the praise of any of those who praise, glorify, or attempt to describe Him. He is the most perfect of anything in existence, the One Who has all the Glory, the Greatness, the Honour and the Sublimity. He is above what the beings He has created conceive Him to be. He is too Great to be described or His actions to be comprehended. The Almighty has said,

He is the High, the Great. (40:12) Proclaim His greatness magnifying (Him). (17:111) And your Lord do magnify. (74:3). To Him belongs greatness in the heavens and the earth. (45:37)

The Almighty has been lauded with characteristics of this sort:

One is al-Kabeer. The other is al-Mutakabbir, the explanation of which has already been dealt with. The third is al-Akbar as in 9:72: "... and best of all is Allah's goodly pleasure" (Qura'n, 9:72), and in 29:45: "... certainly the remembrance of Allah is the greatest." But it has not been used in the Holy Qura'n as a reference to the Almighty, yet it occurs as an Attribute of His in the Sunnah such as our saying: Allahu Akbar! The fourth is al-Kibriya'; Allah has said, "And to Him belongs greatness..." (Qura'n, 45:37). So, let us discuss these Attributes:

As regarding al-Akbar, there are two ways to look at it: First, He is greater than anything else in existence. It is possible to view the "Allahu Akbar!" which Muslims pronounce audibly when saying their prayers in the same light, meaning that Allah is greater than anyone or anything else; hence, one's mind will not be occupied by anyone or anything else besides Him, nor is his heart attached to anyone or anything else besides Him.

"Allahu Akbar!" is a statement derived from "al-Kabeer" and is pronounced to initiate the obligatory prayers, during the time of rukoo`, sujud or qiyam, that is, when bowing, prostrating or standing during the performance of obligatory prayers. It is called takbeer, Glorification of al-Kabeer, the Great One, the Most Great. Takbeer is required on several occasions such as the athan, iqama, prayers, both feasts, funeral prayers, upon seeing the Ka`ba, throwing the stones [during the pilgrimage], and announcing the time for jihad, holy war. The Messenger of Allah is said to initiate anything of significance with "Allahu Akbar!"

Ibn `Abbas is quoted saying that the Messenger of Allah used to teach his companions a supplication whereby they could shun all ailments and types of fever which said, "In the Name of Allah al-Kabeer; we seek refuge with Allah al-Azeem from the evil of any feverish vein, and from the inferno of hellfire."

The Attribute "al-Kabeer" is repeated five times throughout the text of the Holy Qura'n.

39. "Al-Hafeez"

The Almighty has said in the Holy Qura'n, "And he has no authority over them, but so that We may distinguish the one who believes in the hereafter from the one who is in doubt concerning it, and your Lord preserves all things" (Qura'n, 34:21).

"Al-Hafeez" is derived from the root word if, safeguarding something or someone. Its antithesis is sahu, forgetfulness, negligence, inattentiveness. Women who safeguard the property of their husbands when the latter are absent are described in the Holy Qura'n as fhafizatin lil ghayb. A book is called afee because its contents safeguard records of actions and statements from being lost (from people's memory, etc.).

Al-Hafeez very much maintains the existence of everything that exists, Who safeguards contradictory elements against overwhelming one another such as what is hot and what is cold, what is moist and what is dry, qualities which Allah has created, making them inherent in our creation as well as in that of all animals and plants. Had He not thus safeguarded them, by neutralizing them once and by increasing the amount of what diminishes thereof another, they would not have coexisted with one another, their mixing would have been annulled, their composition would have diminished, and their ability to be composed or amalgamated would have disappeared. Al-Hafeez carries a stronger meaning than that of al-Hafiz. Al-Hafeez has two meanings: One is the opposite of oversight or forgetfulness, and its meaning is derived from knowing. When we say that the Almighty safeguards things, we mean that He knows them in all their quantities and intricacies, and that such knowledge is not altered by diminution, oversight, negligence, or forgetfulness. The other is that al-Hafeez safeguards things against loss: He guards them, and all His characteristics and perfection are above extinction. He has also said: "Attend constantly to prayers and to the middle prayers, and stand up truly obedient to Allah" (Qura'n, 2:238), and, "... the preservation of them both does not tire Him" (Qura'n, 2:255). He protects His Divine statements, i.e. the Holy Qura'n, hence the verse, "We have revealed the Reminder, and We are its Guardian" (Qura'n, 15:9), meaning Protectors against alteration, distortion, or any tampering with its sacred text, applied here particularly to the text of the Holy Qura'n.

Despite the greatness of his status, the Friend of Allah Abraham supplicated thus: "Lord! Grant me wisdom and join me with the righteous" (Qura'n, 26:83), and, "Lord! Make us both submitting to You" (Qura'n, 2:128). Moses, who spoke to the Almighty, also supplicated saying, "Lord! Expand my breast for me" (Qura'n, 20:25). The Almighty has said the following to His Prophet and Messenger Muhammed: "... had it not been that We had already established you..." (Qura'n, 17:74), and, "... Allah will protect you from people" (Qura'n, 5:67). He admonished the believers to pray by saying, "Lord! Do not make our hearts deviate after You have guided us aright" (Qura'n, 3:8).

One who contemplates on the meanings of al-Hafeez and eagerly longs for Him with all his heart is one in whose heart the love for His Lord is borne, the Lord Who protects His servant even when the latter is disobedient to Him, falling short of worshipping Him, lagging behind in adoring Him. He reawakens his heart from its inattentiveness. It is then that Allah makes his heart like a preserved treasure of secrets, so he takes courageous stands, safeguarding his senses against

committing sins, protecting his heart against spiritually harmful insinuations.

40. "Al-Muqeet"

In the Holy Qura'n, we read: "Whoever joins himself (to another) in a good cause shall have a share thereof, and whoever joins himself (to another) in an evil cause shall be responsible for it, and Allah controls all things" (Qura'n, 4:85).

"Al-Muqeet" is derived from the root noun qoot, sustenance, the food that sustains the human body. Ibn `Abbas has said that al-Muqeet is al-Muqtadir, the Omnipotent. Al-Muqeet creates all beings, creating likewise the means for their sustenance. He provides ways for them to have access to such means of sustenance; He has made accessible to them what is necessary and what is a luxury. He sustains the bodies and the souls. He has taken upon Himself to sustain His creation. Al-Muqeet hears the silent supplication and responds to it and knows the affliction and removes it. "Al-Muqeet" conveys the same meaning as that of "al-Hafeez," the Protector; so, He protects and sustains the living beings.

Reference to qoot exists throughout the Holy Qura'n. For example, Allah has said the following in Surat Fussilat: "And He made in it mountains above its surface, and He blessed therein and made therein its foods, in four periods: alike for the seekers" (Qura'n, 41:10). He sustains the hearts through knowledge, so He is al-Razzaq but in a more specific way, for sustenance includes both food and non-food items. Qoot is food sufficient to keep someone's body alive. It may also mean the One Who takes full control over something or someone, Who is Capable of managing his/her affairs. Al-Muqeet Alone is Capable and Knowledgeable of everything. One of the good manners inspired by this Attribute is that when food is brought to you, you must recognize al-Muqeet Whose sustenance is quite spacious and encompassing, through Whose Grace are you provided with food. Such a recognition will cause the light of this Attribute to lift you spiritually. God will then make you the treasure-house for His servants, enabling you to sustain others, teach them knowledge, and lead them to the ever-Living, the Sustainer.

Do not seek the achievement of all your wishes and desires except from Allah, for He surely holds the keys to the treasures of His sustenance. According to one qudsi tradition, Allah said to Moses, "O Moses! Ask Me with regard to everything, including your shoe strings and the salt for your pot."

41. "Al-Haseeb"

Allah has said in the Holy Qura'n, "... those who deliver the messages of Allah and fear Him and not fear anyone save Allah, and Allah suffices for taking account (of everything)" (Qura'n, 33:39).

Al-Haseeb is one of Allah's Attributes, and it is often explained as the One Who rewards. Its meaning may also be understood as the One Who provides sufficiently, Who grants whatever His servants need; He is the Master upon Whom all rely; there is no haseeb besides Him, and all His creation are in need of His help and support. It is also said that al-haseeb is the One to Whom everything honourable is referred, and with Him does every glory end. He calls His servants to account for their deeds, Who tries those who obey Him and rewards them for such obedience, Who calls those who disobey Him to account and penalizes them for their disobedience; He, and only He, tries everyone.

Things are connected to one another, and in the end they are connected to Allah Who has said, "O Prophet! Allah suffices you and the believers who follow you" (Qura'n, 8:64). If we look at this great cosmos, which is fixed and unaffected by external effects since millions of years, we will conclude that there is a complex accounting system for it which is spontaneous. It makes cosmic criteria fixed in order to guarantee the preservation of human life on earth in the best way so that man may be able to perform the function for which Allah created him, that is, to worship Him. The number of computations required to run such a tremendous cosmos can never be conceived by any human mind; so, how can one imagine the spontaneous alterations of some while the rest remain the same?! It is the Great al-haseeb, the computing One, the Great, the most swift of all those who compute. It truly is an Attribute which deserves a close look. If a thinking person were to remain thinking all life, he will never be able to compute except very, very little indeed. Yet I like through these simple statements to give the reader an idea that may provide him with a glimpse of the greatness of this miraculous Attribute:

The verb "hasaba" means: counted, computed, calculated, deducted a total, etc. "hisab" means: counting, computing, calculating, or accounting, and it is accomplished by adding, subtracting, and such related steps. The science of hisab is arithmetics from which more advanced sciences: algebra, mathematics, and calculus, are derived. The Holy Qura'n

contains references to al-haseeb and the derivatives of its root word in verses such as these:

... and though there may be the weight of a grain of mustard seed, We will (still) bring it, and sufficient are We to take account. (21:47) Then are they sent back to Allah, their Master, the True One; now surely His is the judgment, and He is the swiftest in taking account. (6:62) They shall have (their) portion of what they have earned, and Allah is swift in reckoning. (2:202) There is none to repeal His decree, and He is swift to take account. (13:41) ... there he finds Allah, so He pays him back his reckoning in full, and Allah is swift in reckoning. (24:39)

In order to be acquainted with the secret of Allah's Power as embedded in His Attribute "al-haseeb", as it manifests itself upon His creation, let us take a look at the chemical, physiological and astronomical balance existing in the cosmos. We will see that there is a high computing power too great to be conceived, one capable of conducting such computations and controlled by One Who is fully knowledgeable of the cosmos in its entirety, of the smallest atom in it up to the largest planet. Had it not been so, its cosmic computations would not have remained fixed. In order to form an idea about the complexity of such computations, we have to provide an example:

Were we to think for one moment about the number of computations which take place inside our bodies, we will surely be unable to calculate them. So, how can man conceive the number of computations in the whole cosmos from the smallest atom to the largest planet in their various types, orbits, and environments? The mind, no matter how great, can never do so, and it will definitely recognize Allah and His Absolute Power, and that He is the only capable al-haseeb Who can make such computations; so, let us contemplate on this Attribute so that we may honour and thank Him. Allah has pointed out in the text of the Holy Qura'n the calculation according to which the cosmos is arranged in accordance with places very well computed in their locations, orbits and speeds: "Surely We have created everything according to a measure. And Our command is but one, as (swift as) the twinkling of an eye" (Qura'n, 54:49-50). He has also said,

As a matter of fact, there is hardly any verse which does not contain one indication or more about the computed system of the cosmos or of the human body, but the Holy Qura'n highlights a specific significance for a different type of calculations: the calculations of the sustenance of Allah's servants according to the wisdom of Allah, some of which are according to a measure, and some coming from whence a servant of Allah does not know: "... and Allah gives means of subsistence to whomsoever He pleases without measure" (Qura'n, 2:212). Such is usually the sustenance of the righteous whom Allah sustains from whence they do not know or expect: "... and whoever is careful of (his duty to) Allah, He will make an outlet for him and give him sustenance from whence he does not expect" (Qura'n, 65:2-3). Also, Allah's giving is great, so great that its true value can never be conceived or computed. There is still a greater calculation: the calculation of the deeds and the intentions behind them, their recording as well as the rewards for them in the life of this world or in the one to come, or in both, for the Almighty says the following in this regard:

... only the delivery of the message is (incumbent) on you, while calling (them) to account is Ours. (13:40) So that Allah may requite each soul (according to) what it has earned; surely Allah is swift in reckoning. (14:51) ... so We called it to account severely and We chastised it with a stern chastisement. (65:8) Surely to Us is their return, then surely upon Us is the taking of their account. (88:25-26) ... surely Allah takes account of all things. (4:86) "Whoever brings a good deed," says the Almighty in the Holy Qura'n as He refers to the Day of Judgment, "he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like thereof, and they shall not be dealt with unjustly" (Qura'n, 6:160). People on the Day of Judgment will be simultaneously judged just as they are being judged in the life of this world. Their sustenance will be forwarded to them at once, and Allah is never diverted by anything from another: "So that Allah may requite each soul (according to) what it has earned; surely Allah is swift in reckoning" (Qura'n, 14:51). Those who are endowed with understanding know the precision of the Divine computation from their own dealing with Him, for He has said, "... and whether you manifest what is in your minds or hide it, Allah will call you to account according to it, then He will forgive whomsoever He pleases and chastise whomsoever He pleases, and Allah has power over all things" (Qura'n, 2:284). God's management of the affairs goes on forever and ever. Our master Muhammed has said, "Call your own selves to account before you yourselves are called upon to account for them."

42. "Al-Jaleel"

Allah has said, "And the person of your Lord will forever endure, the Lord of glory and honour" (Qura'n, 55:27), and also, "Blessed be the Name of your Lord, the Lord of Glory and Honour" (Qura'n, 55:78)!

Linguistically, the verb "yujill" means: to magnify or glorify someone or deem him great. The Attribute "al-Jaleel" is derived from honour, dignity, and greatness. He is too Great to do anything which does not fit His Honour, Who purifies the heart by manifesting the qualities of His Glory to it, Who reveals what is hidden by the attributes of His beauty and what is in the world, all of it, of glory, perfection, goodness and magnificence by the lights of His Essence and the effects of His qualities. Al-Jaleel is worthy of bidding and forbidding; besides Him, every great person is not great at all, and every gigantic thing is dwarfed. He grants glory to those who approach Him and humiliation to those whom He dismisses from His presence.

The Absolute al-Jaleel is Allah. The Attribute "al-Kabeer" describes the perfection of the Self, whereas "al-Jaleel" describes the perfection of His qualities. "Al-`Azeem" refers to the perfection of the Self. All qualities of His are referred to according to the extent one can conceive; so, He exhausts the mind and is not exhausted; He can never be seen by anyone, yet He sees everyone. When the qualities of glory are attributed to a reasoning mind capable of conceiving them, they are called beauty, and the one they describe is called beautiful. Originally, the Attribute "al-Jameel" was linguistically applied to a picture which can be discerned by the eyes no matter what it represents, one which suits and agrees with the vision. Then it was applied to an inner picture which may be conceived by the mind such as one may talk about "a beautiful conduct," for it is conceived by the mind rather than the eyesight. Inner pictures, then, if harmonious and combining the qualities of perfection that suit them, just as they ought to be, convey an inner beauty just as they convey to whoever discerns and conceives them a visual pleasure, and their inner beauty is more intense than their outward one.

The share a servant of Allah may derive from the inspiration of this Attribute is that he adorns himself with beauty and bears in mind that it is He Who has bestowed upon him the blessings of beauty, be it the beauty of a visible image or of the inner self. The inner beauty of the soul is surely higher and greater than that of the beauty of the body. The Messenger of Allah used to thus supplicate after his prayers: "Allahomma anta as-Salam wa minka as-salam; tabrakta wa ta`alayta ya thal jalali wal ikram," that is, "Lord! You are the Peace and the source of peace; Glory to You, You are the One with all the Greatness and Honour!"

The Messenger of Allah has also said, "Hold Allah in high esteem so that He may forgive you," that is to say, Glorify Him by obeying Him and by distancing yourselves from committing any disobedience of Him, and seek nearness to Him, Glory to Him, by performing what He has enjoined you to perform.

43. "Al-Kareem"

Allah has said, "... whoever is grateful, he is grateful only for (the good of) his own soul, and whoever is ungrateful, surely my Lord is self-Sufficient, Honoured" (Qura'n, 27:40). Scholars say that anything regarded as good, precious, of great importance, is kareem. Linguistically, a person who is out-giving is also called kareem, generous. Anything held in its own category in high esteem is called kareem. Allah is called "al-Kareem," an Attribute that describes His benevolence and beneficence. Allah has always been Generous, and He will always be so. He is high above any lowliness; He gives abundantly, and He gives beautifully.

Al-Kareem forgives though He is capable of inflicting the most severe of punishment; He fulfills His promise; He gives more than what one pleads to Him for; He does not mind how much He gives and to whom; He does not permit anyone who seeks refuge with Him to suffer loss; He does not need means to do what He does. One Who can combine in Him all these qualities is the Absolute al-Kareem; none other than Allah is as such.

The Almighty has said, "O man! What has beguiled you from your Lord, the Gracious One...?" (Qura'n, 82:6), and, "Read and your Lord is the Most Honourable" (Qura'n, 96:3).

Arabs are used to calling anything kareem if it has a commendable merit or quality. Muhammed, the Messenger of Allah, has said, "Yousuf is the most kareem of people," meaning in lineage and descent. They may describe something the presence of which can be identified by one of the physical senses as kareem. For example, the Egyptian women, upon seeing Yousuf said, "... this is but a noble angel" (Qura'n, 12:31). Describing Paradise, the Almighty says it is a "... noble place" (Qura'n, 44:26). This word may also be applied to anything honourable; the Almighty has said, "... surely the most honourable of you with Allah is the one who is most careful (of his duty towards Allah)" (Qura'n, 49:13).

Arabs may also apply it to something that has many benefits or advantages, such as what is implied in this verse which

narrates the story of prophet Solomon: "Surely an honourable letter has been delivered to me" (Qura'n, 27:29). According to exegesis, kareem in this verse means quite significant and weighty, containing very good statements.

One of the signs of His greatness and generosity is that He provides His bounties even to those who do not deserve them. He doles out His benevolence even without being asked. If a suppliant prays Him for forgiveness, one of the signs of His greatness is that He will erase that suppliant's sin if he truly repents, and He records a good deed for him in its place. Allah has said, "The parable of those who spend their wealth in the way of Allah is like the parable of a grain growing seven ears (with) a hundred grains in each, and Allah multiplies for whomsoever he pleases, and Allah is ample-Giving, Knowing" (Qura'n, 2:261). Among the signs of His greatness is that in the life of this world He covers the sins of the sinners and hide their shortcomings.

In one incident, the Messenger of Allah has narrated a story about the forgiveness of the Almighty which is thought-provoking. He said, "I know the last person who will enter Paradise and the last one to get out of hellfire. He is a man who will be approached and it will be said, 'Show him his minor sins and suspend the major ones,' whereupon he will be shown his minor sins. He will then be asked if on such-and-such a day he did such-and-such, and he will answer in the affirmative, fearing the penalty from his major sins. He will be told, 'In place of each of your sins, you will be granted a good deed,' whereupon he will say, 'Lord! But... I have committed other sins which I do not see here among them!'" The narrator of the anecdote says that he saw the Messenger of Allah smile at that juncture of the story till his front teeth became visible.

Allah is "al-Kareem mutaghafil," that is, the Great One Who deliberately and quite often overlooks. One of the signs of His Greatness is that He forgives whenever He is prayed for forgiveness; Allah has said, "Ask forgiveness of your Lord; surely He is the most Forgiving" (Qura'n, 71:10). And among the signs of His Greatness is that He forgives without reminding those whom He forgives of the types of sins and ugly things they had committed.

And among the signs of His Greatness is that if they come to Him after having obeyed Him only a little, He will grant them quite a generous reward and will honour them by praising them beautifully. Among the signs of His Greatness is that He includes them in His Covenant; He has said, "... fulfill (your) covenant with Me, I will fulfill (My) covenant with you" (Qura'n, 2:40). He even makes them worthy of His love: "... He shall love them and they shall love Him" (Qura'n, 5:54).

Among the other signs of His Greatness is that He has made this world the loaned property of His servants saying, "He it is Who created for you all that is in the earth" (Qura'n, 2:29), and the hereafter as well, "... and a Garden, the extensiveness of which is like the heavens and the earth, prepared for those who guard (themselves against evil)" (Qura'n, 3:133).

Also among the signs of His Greatness and generosity is that He has made everything in the heavens and the earth subservient to man: "And He has made whatever in the heavens and in the earth, all of it, subservient to you, [a gift] from Him" (Qura'n, 45:13). One of the signs of a believer's good conduct in as far as the Attribute "al-Kareem" is concerned is that he directs himself wholeheartedly towards His Lord. He makes it his habit to feed and clothe the orphans and be good to his kith and kin. In order to attract the attention of the Muslims to this weighty matter, Prophet Muhammed has said, "If someone held in high esteem by his folks comes to you, be generous to him." He has also said, "Your Lord, Honour and Glory belong to Him, is ever-Living, Generous, too shy to disappoint any of His servants who plead to Him."

It is a sign of good manners to habitually forgive the doers of evil deeds, including repeated offenders, and to cover the faults of your brethren in all circumstances. Such generosity of manners is surely more precious than any materialistic generosity, for the latter preserves the body whereas the first sustains the soul. The Messenger of Allah has said, "You will not be able to please all people with your wealth; so, do please them with your good manners." He has also said, "Allah, Honoured is His Name, is Generous, and He loves good manners and hates a lowly conduct." The Messenger of Allah has said, "The generous one is close to Allah, close to [the hearts of] people, close to Paradise, distant from the fire. A miser is distant from Allah, distant from people, distant from Paradise, close to the fire."

As for "al-Akram," i.e. the most Generous, surely it is Allah, the Most Generous of all those who are generous. This Attribute may also bear the same meaning embedded in that of "al-Kareem."

44. "Al-Raqeeb"

Allah has said, "... and be careful of (your duty to) Allah through Whom you demand (your rights of) one another, and to the ties of kinship; surely Allah ever watches over you" (Qura'n, 4:1).

"Al-Raqeeb" is one of Allah's Attributes, and He is the Witness Who is never absent from the scene. In language, a raqeeb is a vigilante, a watchman who stands to protect and guard. In the army, the raqeeb is the one in the vanguard. Al-Raqeeb is Allah Who safeguards everyone and everything, the One from Whose knowledge nothing at all can escape. According to one sacred tradition, the Messenger of Allah has said, "Safeguard Muhammed in his household," meaning safeguard his name and honour it. "Raqeeb" also means offspring. The angel who writes down whatever we do and say is also called "raqeeb": "He does not utter a word except that there is by him someone watching at hand" (Qura'n, 50:18). Al-Raqeeb, that is, the One Who truly ever watches over us, is, of course, Allah. One Who is raqeeb regarding Allah is one who acknowledges that He oversees whatever we do and say, so he observes his duties towards Him.

Allah, al-Raqeeb, knows our conditions and counts our breath. Al-Raqeeb never laxes nor forgets, Who is always present and is never absent, Who knows everything and nothing regarding the conditions of His creation can ever escape His knowledge. He manages the affairs of His servants, Who knows what they say, Who watches over His servants, Who observes what they do, Who is familiar with their innermost thoughts.

Narrating the story of Jesus son of Mary, the Almighty quotes Jesus saying, "... but when You caused me to die, You were the Watcher over them, and You witness all things" (Qura'n, 5:117). He has also said, "... and Allah is Watchful over all things" (Qura'n, 33:52). There are two viewpoints that explain the meaning of "al-Raqeeb":

One: Linguistically, He safeguards things, Who watches over everyone, Who guards everyone, Who is free of any oversight or negligence. He takes care of and safeguards everything. The Almighty has said, "He does not utter a word except that there is by him a watcher at hand" (Qura'n, 50:18), meaning an angel who records his deeds and takes note of everything he contemplates, says, or does, while Allah is al-Raqeeb Who looks after His servants, knows their conditions and whatever they utter.

As regarding observation, it is His saying: "... surely I (Allah) am with you both: I hear, and I see" (Qura'n, 20:46). Regarding knowledge, it is His saying: "Allah knows what every female bears, and that of which the wombs fall short of completion, and that in which they increase" (Qura'n, 13:8). Other such references include:

... and He knows what is in the land and the sea. (6:59) He knows what goes deep down into the earth and what comes forth out of it. (57:4)

The other viewpoint says that this word is derived from irtiqab, waiting. Allah has said, "Wait, therefore; surely they (too) are waiting" (Qura'n, 44:59). Such a viewpoint is impossible to accept; therefore, it is rejected on the ground that one who waits for something needs to reach its commencement, desiring to find out its outcome. The correct meaning of this latter verse is that Allah wants His servants to reach out to Him, to make Him the goal of their adoration, submission and humility.

Al-Raqeeb, then, is the Witness Who is never absent. The virtues of one who watches himself is implied in a tradition wherein the Messenger of Allah Muhammed says, "Ihsan (goodness) is that you worship Allah as though you see Him, for if you do not see Him, He surely sees you."

It is narrated that a man once passed by a young slave tending sheep and pointed to an ewe and said, "Sell me this ewe, young shepherd!" The young slave told him that it was not his; therefore, he could not sell it, whereupon the man said, "Where is your brilliance?! Can't you tell its owner that a wolf ate one of his sheep?" He answered him by saying, "Then where is Allah?!" The man was very impressed by his answer, so he bought the young slave and set him free, then he bought the herd and gave it to him as a gift. Since then, that man kept repeating "Then where is Allah?!" quite often. It is, therefore, one of the good manners of a believer towards Allah, al-Raqeeb, to keep in mind that Allah ever watches over him and sees whatever he does. He knows that his self, that is, his nafs, is his enemy, and that the accursed Satan, too, is another, and that they both seize every opportunity to make him lax and disobey his Lord; therefore, he must always be on his guard. He must close all the pitfalls in which he may fall and block all the avenues

from which Satan may approach him. It is also one of the signs of good manners of a believer in this regard to watch himself and his senses, to keep vigil, and to make whatever he does solely for the achievement of the Pleasure of his Lord in a pure intention, to observe his obligations towards his Muslim brother, and not to expose the latter's faults to others.

45. "Al-Mujeeb"

Allah has said, "And to Thamud (We sent) their brother Salih. He said: O my people! Worship Allah; you have no other god besides Him; He brought you into being from the earth and made you dwell in it; therefore, ask forgiveness of Him, then turn to Him; surely my Lord is Nigh; he ever answers" (Qura'n, 11:61).

Linguistically speaking, both nouns *ijaba* and *istijaba* mean basically the same, and "al-Mujeeb" has two meanings: One is: the One Who answers the pleas. The other is: the One Who grants what He is pleaded for.

Al-Mujeeb, Allah, responds to the plea of those who plead to Him and helps them, Who favourably answers the supplication of those who supplicate to Him, Who removes the need of those in need and gives them sufficiently. He even gives prior to being asked and accepts even prior to being pleaded. He knows the need of those who are in need before they pray Him, and He since eternity knows all their needs, so He has provided them with means to satisfy all their needs: He creates foods and all types of sustenance for them; He creates the tools and the means to get such tools to the hands of those who need them. Al-Mujeeb responds to the pleas of those who plead to Him. Since time immemorial, He knew in advance what they needed. He goes to the rescue of those who are in dire need of help, and He does not disappoint anyone who pleads to Him.

This theme recurs quite often throughout the Holy Qura'n. Examples are:

And Noah called upon Us, and most excellent are We to answer the prayer. (37:75)

And your Lord says: Call upon Me, I will answer you; surely those who are too proud to worship Me shall soon enter hell abased. (40:60) For those who respond to their Lord there is goodness, and those who do not respond to Him, had they had all that is in the earth and the like thereof with it, they would certainly have offered it for a ransom. (As for) those (latter ones), an evil reckoning shall be theirs, and their abode is hell, and evil, indeed, is the resting-place. (13:18) O you who believe! Answer (the call of) Allah and His Prophet when he invites you to that which gives you life, and be informed that Allah intervenes between man and his heart, and that to Him you shall be gathered. (8:24)

Allah is capable of responding in various ways. When some of His friends are in need of something, He satisfies their need, and He may even make some circumstances deliberately hard for them only to test them and raise their status due to their perseverance, and to their thanking Him during the time of ease as well as the time of hardship. So when they almost lose hope, He comes to their rescue with beautiful rewards and with indications of His being pleased with them. Allah guarantees for His servant that He will respond favourably to his supplication in the way which He knows to be in his best interest, and at the time He chooses, rather than the time chosen by His servant; so, do not lose hope because of His delay in answering your plea, for such a delay may prove to be better for you. Allah May even opt to grant you better than what you ask Him for; so, plead to Him as one convinced of His favourable response.

The Messenger of Allah used to say, "Plead to Allah, being convinced of His answer to your pleas, and be advised that Allah does not respond to the pleas of one who is inattentive, indifferent." This tradition has been recorded by al-Tirmithi. He has also said, "No Muslim pleads to Allah a plea wherein there is no desire for committing a sin nor the severing of the ties of kinship except that Allah will grant him one of three good rewards: He will either grant him an immediate response, or He may save the rewards for him in the life hereafter, or He may keep its equivalent of evil away from him." His companions said, "Then we will plead to Him a great deal, indeed." He said, "Surely Allah is greater still!"

The Messenger of Allah has said, "When you have a plea, plead to Allah, and whenever you need help, seek help from Allah." In another tradition, he says, "Allah is too shy to disappoint any of His servants who pleads to Him for something good."

46. "Al-Wasi`"

The Most Exalted and Glorified One has said, "... whither you turn, there is Allah's purpose; surely Allah is Ample-giving, Knowing" (Qura'n, 2:115).

"Al-Wasi" is one of Allah's Attributes, and its root word is derived from si`a, spaciousness, expanse, capacity, abundance, plentitude, etc. One may have an abundance of knowledge if he is acquainted with a good deal of it, or he may have an abundance of means. In his book Al-Nihaya, Ibn al-Atheer, who discusses Allah's Attributes, says that al-Wasi` can enrich everyone who is indigent, Whose mercy encompasses everything. His authority never ends; His benevolence is unlimited; His domain is endless. He never stops giving; He is never distracted by knowing something from knowing another, nor by one issue from taking care of another. His knowledge encompasses everything. His knowledge encompasses everything; His might suffices everything. His mercy is spacious; He is independent; His authority is above everything; His knowledge, might, and benevolence are the greatest. He is the One for the meanings of Whose Attributes there can be no limit, Whose knowledge is spacious, and so are His mercy and forgiveness; His domain is tremendous.

The Absolute al-Wasi` is Allah, Glorified and Exalted is He. There is no shore for the spacious ocean of His knowledge. Had the seas been ink, they would have been consumed before His words can ever be exhausted. There is no end for what He is capable of giving and blessing.

The Holy Qura'n has indicated that Allah's knowledge is vast and endless; in Surat al-Ana`m, the Almighty says, "And his people disputed with him. He said: Do you dispute with me regarding Allah, and He has, indeed, guided me? And I do not fear in any way those that you set up with Him unless my Lord pleases; my Lord comprehends all things in His knowledge; will you not then mind" (Qura'n, 6:80)? The Holy Qura'n has described Allah's mercy as vast; in Surat al-A`raf it is stated that, "And ordain for us good in this world's life and in the life hereafter, for surely we turn to You. He said: (As for) My chastisement, I will afflict with it whomsoever I please, and My mercy encompasses all things; so I will ordain it (especially) for those who guard (themselves against evil) and pay the zakat and those who believe in Our signs" (Qura'n, 7:156). In Surat Taha, His knowledge is described as vast: "Your only God is Allah; there is no god but He; He comprehends all things in (His) knowledge" (Qura'n, 20:98). Other references to the vastness of His knowledge, to His mercy and might, are as follows:

Our Lord comprehends all things in His knowledge; in Allah do we trust: Lord! Decide between us and our people with the truth, and You are the best of those who decide. (7:89) Those who bear the Throne and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe (saying): Lord! You encompass all things in mercy and knowledge; therefore, grant protection to those who turn (to You) and follow Your way, and save them from the punishment of hell. (40:7) And the heavens We raised high with power, and most surely We make things ample. (51:47)

We ought to ponder on Allah's vast knowledge, for He is the Absolute al-Wasi` Whose Grace has encompassed everything in existence, in fact, even prior to their existence, and even before the existence of time itself, since He has always been for all eternity. His knowledge encompasses everything. Nothing He knows distracts Him from knowing something else. His might overwhelms everything; no issue distracts Him from another. His Hearing encompasses everything; no person's supplication can distract Him from hearing the supplication of another. His benevolence includes all His creation; His helping one particular needy person does not prohibit Him from helping another.

One of the ways for learning a code of ethics derived from this Attribute, "al-Wasi`," is that you should include all servants of Allah in your good treatment and kindness at all times; be gracious to all people. Help them when they seek your help, and treat all of them with the best treatment. A servant of Allah ought to remember and seek wisdom from the conduct of the Messenger of Allah who was saying his prayers once when he overheard a bedouin supplicating to his Lord saying, "O Allah! Have mercy on me and on Muhammed, and do not be merciful to anyone else besides us." The Prophet said to him, "You have prayed Him to limit what is limitless," meaning the mercy of Allah. The Messenger of Allah has also said, "If Allah grants you an increase [of His blessings], do give your own self an increase."

47. "Al-Hakeem"

Allah has said, "... and if You forgive them, then surely You are the Mighty, the Wise" (Qura'n, 5:118).

"Hakeem" is a superlative form, a form for the glorification of the One Who has all the wisdom; hence, al-Hakeem is the

very greatest in His wisdom. Allah is the most wise in creating everything and in perfecting such a creation. His wisdom means His prior knowledge of everything and His bringing everything into existence most wisely and most perfectly.

Wisdom means: the best way of knowing something utilizing the very best of means. "Al-Hakeem" carries the same meaning as that of "al-`Aleem." Nobody knows Allah except Allah; therefore, al-Hakeem cannot be anyone but Allah: He knows the origins of all things through His eternal and perpetual knowledge which nobody can ever conceive as being liable to extinction.

"Al-Hakeem" may also mean His being Holy, too Holy to do anything which does not beseem Him. In Surat al-Mominoon, Allah says, "What?! Did you then think that We had created you in vain and that you will not be returned to Us?!" (Qura'n, 23:115). Some scholars have said that al-Hakeem is equitable in His assessment, benevolent in His management of affairs, the One Who has determined the measure of everything, the One Whose wisdom is the very ultimate end, the One Who places everything in its right place. Nobody can really appreciate Allah's wisdom other than Allah Himself.

Al-Hakeem is free from seeking any self-interest, nor can anyone object to anything He does. Al-Hakeem is adorned with wisdom, and wisdom is knowing the best of things through the best means. The best of everything is Allah; so, He is the Absolute al-Hakeem; He knows everything by the very best means of eternal and everlasting knowledge, the knowledge which nobody can conceive as ever coming to naught, nor can there be any doubt about it, and nobody can be described as such except Allah.

Some scholars say that wisdom means getting to know the truth for its own sake, and to know goodness in order to act upon it. A servant of Allah, though his portion of knowledge and potential may be little, such a shortcoming is evident in him when compared to Allah's knowledge and might and to the knowledge and ability of the angels. Yet whatever amount human beings have been given is quite significant by the token that Allah Himself has deemed it great when he said, "... and whoever is granted wisdom is indeed granted a great deal of goodness" (Qura'n, 2:269). Abraham prayed his Lord for wisdom saying, "Lord! Grant me wisdom" (Qura'n, 26:83). Allah said the following about David (prophet David): "We granted him wisdom and a clear judgment" (Qura'n, 38:20). Scholars have said that wisdom means knowledge.

Knowledge may either be knowing what can exist without our choice or doing, which is theoretical knowledge, or it may be knowledge of what can happen by our choice and doing, which is practical knowledge. Theoretical knowledge may either be the means towards an end, or it may be an end by itself. The means, for example, may be the science of logic the deduction of which is determined by what concepts and assertions mankind can conceive in a way which does not permit except a very rare margin of error.

As regarding what is considered as the ultimate end, be informed that things may be classified into three categories: They may either comprise a form, or they actually are not supposed to exist in a certain form, or either case may be applicable to them. What is supposed to be in a form should either be in a particular one, and the science which researches such portion of what exists is called natural science or physics. What ought not be a particular form and ought to be in some other form, the science that researches it is called the science of mathematics. As regarding the other category which is not supposed to be in a particular form at all, the science that researches it is called theology.

As regarding the third kind, the one which may be in a particular form or may not, the science researching it is called the inclusive science, and it is like the knowledge of the unit, the multiplicity, the causation, the deduction, the completion or the deficiency. All of this falls under the category of theoretical knowledge.

Practical knowledge may either be the researching of the conditions of man regarding his own body, which is called the science of physiology, or his conditions with members of his household, which is called the science of domestic management, or his conditions (ties to, relationship...) with the rest of the world, which is called political science.

The person who personified wisdom in his everyday conduct among people is the Messenger of Allah by the token of this verse of Surat Ali-`Imran: "Certainly Allah conferred a benefit upon the believers when He raised among them a Messenger from among themselves reciting to them His signs and purifying them and teaching them the Book and the wisdom although before then they were surely in manifest error" (Qura'n, 3:164).

The wisdom in as far as the servants of Allah are concerned is to say and to do what is right as much as it is humanly possible. Allah says in Surat al-Baqarah, "He grants wisdom to whomsoever He pleases, and whoever is granted wisdom is indeed granted a great deal of good and none but men of understanding mind" (Qura'n, 2:269). A wise person among people is one who precisely calculates intricate things; he masters them and skillfully executes them. Wisdom is the greatest knowledge, and its greatness depends on the greatness of what is known, and surely there is nothing greater than Allah. Anyone who gets to know Allah is wise even if his share of all other secular branches of knowledge is most modest. The ratio of the wisdom of any of Allah's servants to that of Allah is like the ratio of such servant's knowledge to that of Allah, and what a vast difference it is! And what a vast distance it is between both norms of knowledge! Yet despite the huge gap between both matters, wisdom is regarded as the most precious of all types of knowledge and the most fruitful, and anyone who is endowed with wisdom is surely granted a great deal of good.

To derive a good conduct from the attribute al-Hakeem requires a servant of Allah to be wise, that is, to do his best in whatever good deeds he does, and that his condition is pleasing to others, that is, based on following the commandments of Allah and distancing himself from whatever He has enjoined us to be distant from. He takes extreme care in performing his religious obligations, distancing himself from following his own whims and desires, staying away from any doubtful matter.

The Messenger of Allah has said, "The apex of wisdom is fearing Allah." A wise person is one who indicts his own self and who learns about what will come after death. A feeble person is one who follows his own desires and still wants even more from Allah. The Messenger of Allah has made many wise statements in this regard. A bedouin once came to the Messenger of Allah and asked him to teach him something good to say. He told him to say, "There is no god except Allah, the One and only God Who has no partner; Allah is Great, Greater than everything; Praise, a great deal indeed of Praise, is due to Allah; Glory to Allah, Lord of the Worlds; there is no power nor might except in Allah, the Honoured One, the Wise." The bedouin said, "All this is for my Lord; what about something for my own self?!" The Messenger of Allah taught him to say, "Lord! I invoke You to forgive me, to have mercy on me, to grant me guidance, to grant me good health, and to grant me an increase in sustenance." [8]

As regarding what some people consider as having "wisdom," anyone who knows "everything" without knowing Allah is not worthy of being called wise because he has missed the knowledge of the best and the most significant of everything. One who knows Allah is a wise person even if his share of all other branches of knowledge is very shallow, even if he stutters or is unable to absorb them. One who knows Allah is one whose speech will sound different from that of anyone else, one who seldom indulges in frivolous matters. On the contrary, his speech will be inclusive, and he does not seek any vanishing interest.

48. "Al-Wadood"

The Most Glorified and Exalted One has said, "And He is the Forgiving, the Loving" (Qura'n, 85:14).

"Al-Wadood" is an Attribute derived from the Arabic word "wudd" which conveys the meaning of love and friendship, and it applies to all avenues of goodness. Allah is "al-Wadood" because He loves His servants and they love Him; He says the following in Surat al-Ma'ida: "O you who believe! Whoever among you turns back from his religion, Allah will bring people whom He loves and who love Him, who are humble before the believers and mighty against the unbelievers...." (Qura'n, 5:54).

The condition of true love is that it does not increase on account of loyalty, nor does it decrease on account of aversion. Al-Wadood ever tries to show His love for His friends by manifesting His knowledge to them. The "wadood" person is one who prefers you over all others, who removes from your heart any desire to notice or to love anyone else but him. Al-Wadood very much loves His servants, Who tries to be loved even by the sinners through His forgiveness, and by all His creation by sustaining them and granting them sufficiently. Allah's righteous servants love Him due to their knowledge of His perfection and the perfection of His qualities, and due to His readiness to forgive.

For all these reasons, al-Wadood is the Loving and the Beloved One. If a servant of Allah dives deeply into the depths of the knowledge of Allah's perfection, the perfection which causes a servant of Allah to love his Lord more and more, his knowledge will be crystallized, and he will find a great deal of contentment while worshipping Him accordingly. His knowledge of Him will then bear good fruits, and he, the servant of Allah, will turn to be the one who loves Him. He may

also be understood to be the One Who loves His servants and the love for Whom bears good fruits according to the degree of love in the heart of each one of those who love Him. If someone sees through his heart his Lord to be self-Sufficient, Gracious, Honoured, Omnipotent, everyone is in need of Him while He does not need anyone or anything, yet He loves His servants and wishes the best for them and even tries to get closer to them by granting them His favours..., such a person will surely have been blessed with true vision and a clear sight.

One who tries to fashion his conduct according to the inspiration of this Attribute ought to know that he should love all those whom Allah loves such as the prophets, successors of the prophets, and the scholars. He should love everything Allah loves and with which He is pleased such as acts of righteousness, piety, good deeds and exemplary conduct with others.

Such a person should be compassionate towards all people: He loves to see the disobedient returning to their Lord obediently, the righteous remaining firm in their righteousness. He becomes compassionate towards all servants of Allah, forgiving those who abuse them, being kind to all people especially his family and kin. It is recorded that the holy Prophet has said to Imam `Ali, "If you wish to surpass those who are close to Allah, then join your ties with those who have cut them off from you, grant those who deprived you, and forgive those who wrong you." The attribute "al-Wadood" deserves from the servants of Allah that they wish one another what they wish for their own selves, and even more so! They should prefer others over their own selves. A righteous man once said, "I wish to be a bridge over the fire whereupon people pass [to heaven] unharmed."

The perfection of such following is that anger, grudge, or harm received do not stop anyone who exemplifies this Attribute in his conduct from favouring others over himself and from being good to them; thus are we taught by our master the Messenger of Allah. Four of his teeth were once broken, and his face was bleeding, yet all of that uncalled for abuse to which he was exposed at the hands of the infidels did not stop him from praying for them or from wishing them good. Ibn `Abbas is quoted saying that he had heard the Messenger of Allah, who had just finished his prayers, supplicating thus: "Lord! I plead to You for mercy from You whereby You guide my heart, manage my affairs, unite my kinsfolk, and bring reform to those who are absent from among my kin. I plead to You for security on the Promised Day, for Paradise on the Day of Eternity, in the company of the witnesses who are near to You, those who bow down and prostrate, who fulfill their promise..., for surely You are the Most Merciful One, the Compassionate."

Regarding the explanation of the verse saying, "... for them will Allah bring about love" (Qura'n, 19:96), the "love" referred to here means that Allah will make His creation love them, that is, He will make His servants experience love and affection on their own account. Supporting this explanation is a tradition wherein the Messenger of Allah says, "If Allah loves one of His servants, He calls upon Gabriel to tell him so, whereupon Gabriel loves that person, so he calls upon the residents of the heavens saying, 'Allah loves so-and-so; therefore, you, too, should love him,' whereupon the residents of the heavens respond to him in the affirmative. Love for him will thus be disseminated among the residents of the earth."

49. "Al-Majeed"

Allah has said, "The mercy of Allah and His blessings be upon you, O Ahl al-Bayt (People of the Prophet's House); surely He is Praised, Glorified" (Qura'n, 11:73).

In language, majd is glory; when combined with good deeds, a person's own prestige will be enhanced, so he will be called glorious. It also conveys the meanings of manliness, generosity, open-handedness, and gracious conduct.

"Al-Majeed" connotes general honour or abundance of wealth. A man who is majeed is extremely generous. Al-Majeed is Glorified to the utmost extent of Glorification due to His own merits, qualities, and actions. He is also Great in His attributes, beautiful in His power and authority. Al-Majeed has the utmost limit of glory; His benevolence is great. Al-Majeed is the great One, the One Whose status is Sublime, Who is most Benevolent. His status is tremendous, Whose Benevolence is great. He is Honoured, Whose actions are beautiful, Who is generous in giving. Al-Majeed grants His favours to all others, Who is Glorified because of His actions, Who is Praised by His creation due to His greatness. He alone has the perfect Honour, the vast kingdom since time immemorial, the One Who does not disappoint anyone, Whose will is always carried out. Whose Honour is not earned, Whose actions are never abhorred, Whose benevolence is beautiful, Who gives most generously...

All meanings of perfect and inclusive glory are always rendered to Allah, and all of them combined are but a drop in the ocean of His Glory. Glory is also attached to His prophets, to the successors of the latter, and to the mujahidin.

Allah has described the Holy Qura'n as majeed, saying, "Qaf. I swear by al-Qura'n al-majeed..." (Qura'n, 50:1). The Holy Qura'n is majeed because of the abundance of wealth of knowledge, ethics, and sublime objectives it contains and due to the benefits it contains; so, it is beneficial for man both in the life of this world and in the life to come.

One who personifies in his conduct the essence of this attribute ought to be gracious in all circumstances and most cultured.

50. "Al-Ba`ith"

Allah has said, "And the hour is coming; there is no doubt about it, and Allah shall resurrect those who are in the graves" (Qura'n, 22:7).

"Al-Ba`ith" is an attributes linguistically derived from bai`th which means: exciting or stimulating action, something stirring someone to action, sending someone somewhere, going out seeking revenge, or simply waking up someone. It also means sending a soldier to war: bai`th means army. It also means to bring life back to the dead.

The word "al-Ba`ith" conveys more than one meaning: 1) the Almighty will bring His creation back to life on the Day of Judgment as stated in Surat al-Hajj quoted above. 2) He sends messengers to His servants: In Surat al-Nahl, He says, "And certainly We raised in every nation an prophet" (Qura'n, 16:36). 3) He commissions His servants to perform specific tasks by creating the impulses and motivations in them. 4) He sends aid to His servants who need it and helps the sinners by accepting their repentance.

Al-Ba`ith resurrects those in the graves, stirs things into motion, causes determination, manifests the knowledge of the unknown, brings His servants back to life, resurrects His creation on the Day of Judgment, Who records what the breasts conceal. Ba`th is the life hereafter. One who knows the real meaning of resurrection knows the real meaning of this Attribute. Most people have numerous general misconceptions and ambiguous presumptions about it. They imagine that death is the end of everything, and that resurrection starts a new creation from nothing, just as the first creation was started. Their belief that death is the end of everything is surely erroneous, for we have come to learn from studying the Sunnah that the grave is either a pit of fire or a piece of Paradise. The dead are either happy or miserable. The happy ones, such as the martyrs, are not dead; rather, Allah says the following about them in Surat Ali-Imran (the Family of Amram): "And do not reckon those who are killed in the way of Allah as dead; nay! They are alive receiving sustenance from their Lord, rejoicing in what Allah has given them out of His grace, and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve" (Qura'n, 3:169-170). The miserable, too, are living, leading a miserable life. For this reason, the Messenger of Allah once addressed the latter in the aftermath of the Battle of Badr saying, "I have found what my Lord has promised me to be the truth; so, have you found what your Lord promised you to be true?" He was asked, "How can you address people who have turned into a stink?" He answered by saying, "You do not hear me better than they, except that they cannot answer me back."

Al-Ba`ith is also the One Who inspires determination in the heart of people to undertake lofty objectives on the battlefields of jihad, and to purify themselves. Al-Ba`ith plants the will to rise up to lofty endeavors, Who removes from your heart the evil whisperings, Who purges the innermost conscience from scruples and purifies the deeds from filthiness. He sends His messengers to convey His commandments: "Allah raised prophets as bearers of glad tidings and as warners" (Qura'n, 2:213). He brings the dead back to life: "Then We resurrected you after your death..." (Qura'n, 2:56). He wakes up those who sleep by reawakening their bodies: "He it is Who takes your souls at night (while asleep), and He knows what you acquire during the day, then He raises you up therein so that an appointed term may be fulfilled, then to Him is your return, then will He inform you of what you were doing" (Qura'n, 6:60). Glory, then, to Him for resurrecting the dead and recording what the breasts conceal.

The subject of bai`th is referred to in numerous places of the Holy Qura'n; these are some of them:

Certainly We raised in every nation an prophet saying: Worship Allah and shun Satan. So there were some of them whom Allah guided, and there were others against whom error was due; therefore, travel in the land and witness what

the end of those who rejected [Our signs] was. (16:36) And during part of the night pray Tahajjud beyond what is incumbent upon you so that your Lord may raise you to a position of great glory. (17:79) Then We raised them up so that We might ascertain which of the two parties was best able to compute the time during which they remained (asleep). (18:12) Those who disbelieve think they shall never be resurrected. Say: Aye! By my Lord! You shall most certainly be resurrected, then you shall most certainly be informed of what you did, and that is easy for Allah. (64:7)

The portion of inspiration a servant of Allah may be able to derive from the attribute al-Ba`ith is his knowledge that a soul first has no knowledge of anything, just like the body. Allah says the following in Surat al-Ana`m: "Is he who was dead then We brought him back to life and made for him a light whereby he walks among people like one who is in utter darkness from which he can never come forth? Thus what they did was made fair-seeming to the unbelievers" (Qura'n, 6:122), and in Surat al-Nahl He says, "He sends the angels with the inspiration by His command to whomsoever He pleases of His servants saying: Give the warning that there is no god but I; therefore, be careful (of your duty) to Me" (Qura'n, 16:2). If a servant of Allah strives hard to learn, he will be as though he has instilled a new life in his soul after its death, and if he strives to teach the ignorant ones, he will be as though he brought their souls back to life after their death.

51. "Al-Shaheed"

Allah has said, "Is it not sufficient as regarding your Lord that He is Witness over all things?" (Qura'n, 41:53).

According to Mu`jam maqayees al lugha by Ibn Faris, the topic of the verb shahida, saw, witnessed, or testified, indicates, linguistically, presence, knowledge, and the dissemination of such knowledge. The attribute "al-Shaheed" is derived from shuhood, [eye] witnesses, and it requires knowledge by observation: Allah is al-Shaheed because He is present and observes all beings whom He has created and whom He will create at any time and in any place, and He is fully aware of such beings; "... and He is with you wherever you may be." Al-Shaheed is a superlative of al-Shahid, the Witness. In his work Taj al-Aroos, al-Zubaidi has indicated that al-Shaheed is one of Allah's Attributes meaning: "the One Who is faithful in His witness and from Whose knowledge nothing at all escapes." His knowledge is the very ultimate regarding all apparent matters, all things to observe and to witness. The Holy Qura'n states the following in Surat Ali-`Imran: "Allah bears witness that there is no god but He" (Qura'n, 3:18). Al-Shahid knows and manifests the knowledge of what He knows to a select group from among His most sincere and loyal servants. Allah has proven His being One through all what He has created. Al-Shaheed is ever-present; from His kingdom nothing at all can be absent; everything is included within the realm of His kingdom.

Addressing the Messenger, Allah says the following in Surat al-Nisa': "... and We have sent you (O Muhammed!) to mankind as an Prophet, and Allah suffices as Witness (to that)" (Qura'n, 4:79). That is, Allah suffices as Witness to all people regarding the truth of your message: He testifies that you are His Messenger who does not have full control over His servants. In Surat al-Ana`m, He says, "Say: What is the weightiest in testimony? Say: Allah is Witness between you and me" (Qura'n, 6:19), that is, were we to paraphrase it, "Ask them: What is the greatest witness? Say: Allah testifies with regard to you and to me." Allah ordered His Messenger to ask the disbelievers, "Whose testimony is the greatest and the most accurate?" Then He ordered him to tell them that the greatest is the testimony of the One Whose statement does not permit any room for lying or erring. The testimony, that is, shahada, of the Almighty is of three types: 1) His own telling people in His Book that He has sent the Prophet as His Messenger; 2) His own support for His Messenger in numerous ways the greatest of which is the Holy Qura'n, which is the everlasting scholarly and rational miracle. It has been practically proven that all people put together are incapable of producing a chapter or a verse like it; 3) the testimony of previously revealed divine books and the fact that messengers before him had already brought the glad tidings of his Prophethood.

In Surat Yunus, the Great Qura'n says, "Allah, therefore, suffices as Witness between us and you that we were quite unaware of your worship (of us)" (Qura'n, 10:29). It may be paraphrased thus: Allah suffices as Witness, O polytheists, and as Judge between us and you, for He is fully knowledgeable of our condition and yours, and we were not happy with your own associating partners with Him. In Surat al-Tawbah, the Almighty says, "... Allah and His Prophet will witness your deeds, then you shall be brought back to the One Who knows the unseen and the seen, then He will inform you of what you did" (Qura'n, 9:94), that is, He knows what you hide or manifest, what you conceal or reveal.

The Almighty has repeated the phrase "Alim al ghayb wal shahada," the One Who knows the unseen and the seen,

about ten times; among such references are the following:

... His is the kingdom on the Day when the trumpet is blown, [and He is] the One Who knows the unseen and the seen, and He is the Wise, the Aware. (6:73) The One Who knows the unseen and the seen, the Great, the Most High (is He). (13:9) The One Who knows the unseen and the seen, so may He be exalted above what they associate (with Him). (23:92) Such knows the unseen and the seen, the Mighty, the Merciful. (32:6) Say: O Allah! Originator of the heavens and the earth Who knows the unseen and the seen! You judge between Your servants as to that wherein they differ. (39:46) He is Allah besides Whom there is no other god, the One Who knows the unseen and the seen; He is the Beneficent, the Merciful. (59:22) Say: (As for) the death from which you flee, it will surely overtake you, then you shall be sent back to the One Who knows the unseen and the seen, and He will (then) inform you of whatever you did. (62:8)

The believing nation, the nation that believes in Muhammed as the Messenger of Allah, always remembers that its Lord, Allah, is the Witness over it, and it is also the nation of testimony in every field. Its Lord has said the following about it: "Thus have We made you a medium (just) nation so that you may be the bearers of witness to people, and so that the Messenger may be a bearer of witness to you" (Qura'n, 2:143).

52. "Al-Haqq"

Allah has said: Allah is the Truth, and He gives life to the dead, and He has power over all things. (22:6)

One of the attributes Allah is "al-Haqq", the Truth. His existence is proven to be true and so is His Divinity. He makes the truth manifest by the power of His words, Who supports those whom He loves by His signs. Allah is the Truth, al-Haqq, who is worthy of being adored, Who is always there and Who never disappears, Whose presence is proven to have always been, since time immemorial, and forever__even before time and above time. His presence is a reality standing on its own merits, and there is no existence except through Him, and by Him, and He never moves and is above motion or anything physical or material. He permits the truth to manifest itself. He creates everything as His wisdom dictates. He is present in a way which permits no room for Him to be absent, nor different, nor extinct. Everything that exists is from Him, and to Him is its ultimate end.

"Al-Haqq" is the antithesis of falsehood. According to one tradition, the Messenger of Allah has said, "Labbayka Haqqan Haqqa!" that is, "Here I am, O Truth, O Truthful One, here I am, in obedience to You! Here I am, O antithesis of falsehood!" Surely He is the truth beyond any doubt. Allah has said, "Then are they sent back to Allah, their Master, the true One" (Qura'n, 6:62). He has also said,

This is so because Allah is the Truth, and that which they call upon besides Him is falsehood. (31:30) And Allah will show the truth to be true by His words. (10:82)

His promise is the very truth; He has said in this regard: Surely the promise of Allah is true. (31:33)

Whenever the Prophet made tahajjud during the night, he would say, "Lord! All Praise is due to You! You are the Lord of the heavens and the earth and everything in them! All Praise is due to You! You are the One Who sustains the heavens and the earth and everything in them! You are the Truth; Your speech is the truth; Your promise is the truth; meeting with You is the truth; Paradise is the truth; Hell is the truth; the Hour [of Judgment] is the truth! Lord! To You have I submitted myself; in You have I believed; upon You have I relied; to You have I returned; for Your sake have I disputed with others, based upon Your truth have I arbitrated; so, I implore You to forgive my past faults and my future ones, what I have concealed and what I have manifested! You are my Lord! There is no god but You!"

53. "Al-Wakeel"

Allah has said, "... and trust in Allah, and Allah suffices as Protector" (Qura'n, 4:81, 33:3).

"Al-Wakeel" is one of the Attributes of Allah, these Attributes which link whoever repeats them quite often, being aware of their meanings, to the gardens of Allah, the Truth, Who has all the beauty, perfection, and glory. Al-Wakeel is the Sustainer, the One Who has taken upon Himself to provide sustenance for His servants. He, and only He, takes charge of all the affairs of those who are in His custody, under His care. According to linguists, "al-Wakeel" is the One to Whom all affairs are entrusted to manage, Who provides His servants with everything they need. In other words, He takes charge of everything. Al-Wakeel benevolently looks after His pious servants. He is the One to Whom all affairs are

referred, Who makes the truth manifest; so, whoever relies on Him will be self-sufficient, and whoever seeks sufficiency from Him will be independent and pleased.

The servants of Allah have entrusted their affairs to Him and relied on His benevolence due to their inability to attain what they wish to attain versus His own ability to do so: He takes charge of the conditions of His servants, Who manages them as He pleases. Those who recognize Him will entrust Him to fare with their own affairs. He surely is the only One Who truly fares with His servants as He pleases. If one of His servants entrusts Him to fare with his own affairs, He will beautifully save him the hardship of any task and will grant him more than He grants others; He gives sufficiently to those who rely on Him. He takes care of the affairs of His servants. He initiated the giving to man without the latter having asked Him, and He gave man everything he needed. Whenever man pleads to Him, He directs His attention to him and beautifully looks after him. If he remains on the straight path, He will seal his deeds with the beauty of His guardianship.

Linguistically, a wakeel is one upon whom one relies; so, this is why it is said that one who relies on Allah will come to know that Allah suffices him in as far as his sustenance and affairs are concerned, so he relies on Him and only Him and depends on none but Him. The wakeel of someone else is the person who efficiently represents him or does on his behalf what he is incapable of doing.

In Surat Hud, Allah addresses His Messenger Muhammed saying, "You are only a warner, and Allah is Custodian over all things" (Qura'n, 11:12), that is, "Your responsibility is simply to convey the Message, to warn against the dire consequences of rejecting it, to invite people to accept it, while Allah manages the affairs of His servants and watches over them, something which you do not have to do, since it is the responsibility of the Creator towards His creatures, and it is not a subject to be taught or conveyed."

Narrating the tale of Ya`qoob (Jacob) and his sons, the Almighty says in Surat Yousuf (Joseph), "And when they gave him their pledge, he said: Allah is the One in Whom trust is placed as regarding what we say" (Qura'n, 12:66). In Surat al-Ahzab, the Almighty addresses His Messenger Muhammed saying, "The Lord of the east and the west; there is no god but He; therefore, take Him for Protector" (Qura'n, 73:9). The address here is repeated twice to the Messenger of Allah; therefore, the Messenger of Allah used to quite often remember his Lord, al-Wakeel al-Hafiz, reminding his companions and followers never to neglect mentioning this Gracious Attribute during the time of trouble, hardship and affliction. The Messenger of Allah once said, "How can I feel happy knowing that the one charged with blowing the horn (i.e. archangel Israfil) has picked the horn and bent his forehead listening to the order to blow it?" His companions asked him, "Then what are we supposed to say, O Messenger of Allah?" He said, "Say: `Hasbuna Allah wa ni`mal-Wakeel (Allah suffices us, and Great is the Guardian)!"

The Messenger of Allah used to plead to his Lord, al-Wakeel, on every occasion, saying, "Lord! I implore You not to permit me to rely on my own self even for the twinkling of an eye else I should surely perish." According to one qudsi tradition, the Almighty, addressing His Messenger, says, "You are My servant and Messenger, and I have named you al-Mutawakkil [one who trusts in and relies on his Lord];" therefore, the Messenger of Allah was ordered by his Lord to do so; i.e. to always rely on Him. In Surat Ali-`Imran, He says, "... so once you have made up your mind, place your trust in Allah; surely Allah loves those who trust (in Him)" (Qura'n, 3:159), that is, "Having consulted your companions regarding a matter, you must rely on Allah in effecting it, and have confidence in His assistance and help, for He is al-Wakeel, and He is your Guardian." Allah loves His servants who turn to Him and rely on Him provided they exert some effort and exhaust the means available to them.

Allah has made His Messenger a role model to emulate in the reliance upon his Lord, for Allah has ordered His believing servants to be among those who rely on Him. In Surat Yousuf, He says, "Judgment is only Allah's; on Him do I rely, and on Him let those who are reliant rely" (Qura'n, 12:67). In another verse of the same chapter, He says, "And what reason do we have not to rely on Allah, and He has, indeed, guided us in our ways? And certainly we would bear with patience your persecution of us, and on Allah should the reliant rely" (Qura'n, 14:12). In 39:38 we read, "Say: Allah suffices me; on Him do the reliant rely" (Qura'n, 39:38).

One who chooses Allah as his Guardian is one who has also to guard Allah's interest in his own self by observing His rights and obligations and whatever He has required him to do, so he should be the opponent of his own evil-insinuating self day and night, without laxing for a moment, nor falling short even for the twinkling of an eye.

54. "Al-Qawiyy" and 55. "Al-Mateen"

The Almighty has said, "Surely Allah bestows sustenance, the Lord of Power, the Strong One" (Qura'n, 51:58).

"Al-Qawiyy" and "al-Mateen" are two of Allah's Attributes and are mentioned in such an order. They share the same basic meaning.

Linguistically, "al-Qawiyy" is derived from quwwa, strength, power, might, ability, etc. It is in lexicons indicative of strength versus weakness. Strength in this sense describes a complete and perfect might. Since He is very Strong, Allah has the most perfect and absolute might and perfection; He has said, "... surely your Lord is the Strong, the Mighty" (Qura'n, 11:66). "Al-Qawiyy" means: the One Whose strength is unlimited and before Whom the strength of His foe dwarves, and so does the greatness of anyone held as great. Allah has granted the angels a mighty power whereby one angel, for example, can uproot a mountain or turn cities upside down. Yet such an angel, or his like, fears Allah and His Might, shakes in awe for fear of His Greatness. Al-Qawiyy is the One Whose Might and Greatness are perfect: He subdues and is not subdued; He helps and is not helped; His Might is superior to the might of anyone else. It is also said that He never suffers any weakness in Himself, in His qualities, or in His actions, and His strength is indicative of His complete Might.

There are many Qura'nic verses that describe Allah as the Strong One; among them are the following,

O had only those who are unjust seen when they witness the chastisement that power is wholly Allah's, and that Allah is severe in requiting (evil)! (2:165) And wherefore did you not say, when you entered your garden: "It is as Allah has pleased; there is no power save in Allah"? (18:39)

As regarding `Ad [9] , they were unjustly proud in the land, and they said: "Who is mightier than we are?" Did they not see that Allah Who created them is mightier than them, and that they denied Our signs? (41:15)

When we discern the previously quoted glorious verses, we will find the Attribute "al-Qawiyy" existing in 8:52 and 40:22 as the One Who is severe in requiting evil. Seven times has the Attribute "al-Qawiyy" been combined with the Attribute "al-`Azeez"; strength is not suited except for those who are honourable. Might is accompanied by severity.

The root word, matana, connotes solidness with expansion and extension. It may be applied to a solid rock, or to a distance traversed. Al-Mateen is al-Qawiyy, the Strong One, Who can do whatever He pleases, Who does not need an army to enforce His authority. He needs no help, nor supporters, nor assistants. Rest your hope on none besides Him. Al-Mateen is the One Whose Might is perfect; nothing in the heavens nor on earth can stand in His way. He is Allah Who affects His will, Whose Might is eternal; He affects everything yet nothing can affect Him.

56. "Al-Waliyy"

Allah has said, "Allah is the Guardian (al-Waliyy) of those who believe" (Qura'n, 2:257). Al-Waliyy connotes closeness, nearness, one who may be an ally, a neighbor, a guardian, a relative, etc. It also means the supporter, the beloved one.

Allah has said, "Allah is the Guardian of those who believe" (Qura'n, 2:257). Quoting Yousuf, He has said, "You are my Guardian in this life and in the life hereafter" (Qura'n, 12:101). Quoting the believers, He has said, "You are our Patron; so, help us against the unbelieving people" (Qura'n, 2:286), and, "Then are they sent back to Allah, their Master, the True One" (Qura'n, 6:62). He has also said, "That is so because Allah is the Protector of those who believe, and because the unbelievers shall have no protector" (Qura'n, 47:11).

Allah is the Guardian of His servants. A good servant of Allah is also a friend of His. The Exalted One has said, "Surely the friends of Allah shall have no fear, nor shall they grieve" (Qura'n, 10:62). The word "waliyy" simultaneously conveys the meanings of a master and a slave, a supporter, a neighbor, a cousin, an ally, a guardian... The common denominator in the meaning of all these connotations is nearness. A "waliyy" is one who is near to someone else physically and figuratively. The Almighty has said, "Awla laka fa awla" (Qura'n, 75:34): Nearer to you (is the destruction) and nearer, a clear warning meaning: "It (destruction) has come close to you, and that against which I have warned you has almost reached you; therefore, beware!"

This proves that the root word of this Attribute is derived from nearness, and this meaning is met in the case of a slave,

a supporter, a cousin, an ally, or a guardian. In all these cases, there are situations which necessitate nearness required for proximity and communication. If this is proven, His being al-Waliyy of His servants is indicative of His being near to them. The Almighty has said, "... and He is with you wherever you are" (Qura'n, 57:4). He has also said,

... and We are nearer to him than his life-vein. (50:16) Nowhere is there a secret counsel between three persons except that He is their fourth. (58:7)

Whoever repeats this Attribute, realizing its great meanings, must be a friend of Allah. Any friend of Allah is also a friend of people, Allah's servants. He looks after them, managing their affairs, and so on. Allah says, "Believing men and women are guardians of one another" (Qura'n, 9:71). Whoever aspires to be close to the Almighty will find Him willing to be his friend too, and whoever turns away from Allah, Allah will turn away from him, and Satan will welcome him with open arms.

57. "Al-Hameed"

The Almighty has said, "O people! You are the ones who stand in need of Allah, while Allah is the self-Sufficient, the Praised One" (Qura'n, 35:15).

The root word of "al-Hameed" is hamd which means: praise, something more general than thanking. Al-Hameed is also al-Mamood, the Praised One. Allah is al-Hameed due to praising His own Self since time immemorial, and also due to His servants praising Him. His qualities, such as His being Glorified and Exalted, are due to the fact that those who mention His Attribute glorify and exalt it. Hamd in this context means enumerating or the attempt to enumerate the qualities of perfection conceived by those who praise Him. Al-Hameed grants you success and compliments you for it; He wipes out your sins and does not embarrass you by exposing them. He is Praised due to His merits.

One whose beliefs, conduct, speech and action are praiseworthy is called hameed. Such a description fits only the Messenger of Allah and those whose ranks are close to his from among Allah's prophets as well as others such as the friends of Allah, and the scholars. Each one of these is hameed with regard to his beliefs, conduct, deeds and statements.

58. "Al-Muhsi"

Allah has said, "So that He may ascertain that they have truly delivered the messages of their Lord, and He encompasses what is with them, and He records the number of all things" (Qura'n, 72:28).

The root word of "Al-Muhsi" is ihisa' which means: counting or computing. Linguistically, it also means to tolerate or to be able to handle. It is also used to describe a tract of land where there is a large quantity of pebbles or stones.

Allah is al-Muhsi Who counts what we do and readies it for the Day when we meet Him, that is, the Day of Judgment, the day of hisab, accounting or reckoning, the day of reward or punishment. Al-Muhsi knows all precise and minute matters, the secrets of what is decreed; He sees what is apparent and is fully knowledgeable of what is hidden. He counts the acts of obedience to Him, knows everything, counts our breath, and is acquainted with our insinuations. He is knowledgeable of all beings in existence, when they move around or when they are still, and with all their affairs and deeds.

This Attribute's meaning and derivations exist in several places; here are some examples:

Certainly He has a comprehensive knowledge of them, and He has numbered them a (comprehensive) numbering. (19:94) Surely We shall give life (back) to the dead, and We record what they have sent forth before and what they leave behind, and of all things have We taken account in a clear Book. (36:12) And We have recorded everything in a book. (78:29)

59. "Al-Mubdi"

Allah, Glory and Exaltation are His, has said, "... as We originated the first creation, so shall We reproduce it, a promise (binding on Us); We shall surely bring it about" (Qura'n, 21:104). Both "al-Mubdi" and "al-Mu'eed" are among Allah's Attributes, and most of those who have discussed them have dealt with them jointly.

In Surat al-A`raf, we read the following: "Say: My Lord has enjoined justice, and set your faces upright at every time of the prayers and call upon Him, being sincere to Him in obedience; just as He brought you forth in the beginning, so shall you also return (to Us)" (Qura'n, 7:29). And in Surat al-Naml, we read: "Or Who originates the creation then reproduces it, and Who gives you sustenance from the heavens and from the earth? Is there a god with Allah? Say: Bring your proof if you are truthful" (Qura'n, 27:64). In Surat al-Ankabut, we read this verse: "Say: Traverse the earth and see how He makes the first creation, then Allah creates the latter creation; surely Allah has power over all things" (Qura'n, 29:20). Surat al-Room mentions these Attributes in two places:

Allah originates creation, then He reproduces it, then to Him you shall be brought back. (30:11) He it is Who originates the creation then reproduces it, and it is easy for Him, and His are the most exalted Attributes in the heavens and the earth, and He is the Mighty, the Wise. (30:27)

In Surat al-Buruj, we read: "Surely He it is Who originates and reproduces" (Qura'n, 85:13).

Linguistically, the root word of this Attribute means to start, begin, initiate, and the like. Allah starts, begins, initiates, the creation of all beings and Who brings them into existence. In Surat Saba', we read the following: "... falsehood shall vanish and shall not come back" (Qura'n, 34:49). This verse may be paraphrased thus: "What can falsehood initiate, and what can it bring back?"

Al-Mubdi has brought the cosmos into being without a prior model, Who created all the worlds in a perfect manner, Who initiates the giving to and the assistance of His servants, proving Himself as the best to rely on.

One who remembers the Attribute "al-Mubdi" ought to seek His forgiveness whenever he remembers it and to always stay attentive while supplicating to Him.

60. "Al-Mu`eed"

Allah has said, "Surely He it is Who originates and reproduces, and He is the Forgiving, the Loving" (Qura'n, 85:13-14).

Linguistically, the root word of this Attribute means: to return, to go back. We supplicate thus: "Lord! We plead to You to grant us a return to Your House," that is, to go back to the Ka`ba after having visited it or after having been there. A man who is mu`eed is one who is knowledgeable of certain issues/topics, etc. Al-ma`d means: the Day of Judgment. According to one particular tradition, the Messenger of Allah has supplicated saying, "... and make my abode in the hereafter good, for to it shall I return." It is narrated that Gabriel asked the Messenger of Allah once, "O Muhammed! Do you have a nostalgic feeling for your place of birth, to your homeland?!" He answered him in the affirmative, whereupon Gabriel quoted the Qura'nic verse saying, "Most surely He Who has made the Qura'n binding on you will bring you back to the destination" (Qura'n, 28:85).

Al-Mu`eed brings life back to the dead. He gathers all beings for the Judgment Day together, lifting the veils from them and rewarding or punishing them, each according to what he/she had said and done. He tries them about how they fared with the blessings He bestowed upon them. Allah will cause all things (beings as well as inanimate objects) to come to naught, then He will bring them back again into existence: "Say: The One Who brought them into existence at first will give life [back] to them, and He is Cognizant of all creation" (Qura'n, 36:79).

We ought to return to Allah regarding everything, and we have to bear in mind that Allah created us when we were nothing at all; He determines our destiny.

61. "Al-Muhyi"

Allah has said, "Allah gives life and causes death, and Allah witnesses whatever you do" (Qura'n, 3:156).

Allah surely brings life to the bodies when He rejoins their souls to them. Al-Muhyi creates life and grants it to whomsoever He pleases. He creates people out of nothing, then He brings them back to life when the Day of Judgment approaches after their death. He brings life into the heart of those who know through the light of His knowledge: "Is he who was dead then We raised him to life and made for him a light whereby he walks among people like him whose likeness is that of one who is in utter darkness from which he cannot come out?" (Qura'n, 6:122). Allah gives life to the sperm and to the leech-like clot. He causes rain to pour out of the clouds in order to bring life thereby to a dead land.

References to Allah bringing life back to the dead are numerous throughout the Holy Qura'n; here are some of them:

So We said: Strike him (the dead corpse) with part of it (the sacrificed cow); thus does Allah bring the dead to life, and He shows you His signs so that you may understand. (2:73) Allah gives life and causes death, and Allah sees whatever you do. (3:156) Say: O people! Surely I am the Messenger of Allah to you all, [the Messenger] of Him to Whom the kingdom of the heavens and the earth belongs; there is no god but He; He brings (beings/things) to life and causes death; therefore, believe in Allah and in His Messenger, the ummi Prophet who believes in Allah and in His words, and follow him, so that you may walk in the right way" (Qura'n, 7:158). Allah's is the kingdom of the heavens and the earth; besides Allah you have no guardian nor helper. (2:107) He gives life and causes death, and to Him you shall be brought back. (10:56) He it is Who gives life and causes death, and in His (control) is the alternation of the night and the day; do you not then understand? (3:80) He brings forth the living from the dead and the dead from the living and gives life to the earth after its death; thus shall you be brought forth. (30:19) One of His signs is that He shows you the lightning for fear and for hope and sends down water from the clouds, then He gives life therewith to a land after its death (barrenness); most surely there are signs in this for people who understand" (Qura'n, 30:24). He it is Who gives life and causes death; so, when He decrees an affair, He only says to it: Be, and it is. (40:68) Or have they taken guardians besides Him? But Allah is the Guardian, and He gives life to the dead, and He has power over all things. (42:9) There is no god but He; it is He Who gives life and causes death, the Lord and Cherisher of yourselves and of your earlier ancestors. (44:8)

A believer ought to adorn his conduct by remembering this Attribute quite often so that Allah may bring light into his heart through knowledge. His soul will then glow with the mysteries of manifestation. He should particularly remember Him as such in the depth of the night.

62. "Al-Mumeet"

Allah has said, "He it is Who makes (men) laugh and makes (them) weep, and He it is Who causes death and gives life" (Qura'n, 53:43-44).

Death is the antithesis of life. A wind dies when it stands still. A human dies when he sleeps; sleep is called death by way of analogy: it causes the faculties of reason and almost all other bodily movements to stop. The mawt is the land which was never tilled. One whose heart dies is dumb, stupid, idiotic, the warmth of his reason cooled down and died out.

Al-Mumeet, the Almighty, decrees death for whomsoever He pleases; none causes death except He. He has subdued His servants by death, causing them to go back to the earth from which He had created them and to be covered with dust...

Al-Mumeet has caused the heart of sinners to die because of going against His will. He is the Creator of death. He has caused the tyrants to die out of His mercy for the living. He causes the oppressors to die on account of their disrespect for Him. He causes the land to die, rendering it barren, free from vegetation, then He brings it back to life when it produces. He brings to life His Sunnah by causing His prophets to inherit it from their predecessors, and He causes the death of innovations through the life of knowledge.

Once the Messenger of Allah performed the hajj then stood over the safa, overlooking the House, the Ka`ba. Then he made three takbeers saying, "There is no god except Allah, the One and only God; there is no partner with Him; His is the kingdom; to Him is all Praise due; He brings to life and causes death; in His hand is all goodness, and He can do anything at all."

Abu Tharr al-Ghifari, may Allah be pleased with him, is quoted as saying that whenever the Messenger of Allah was ready to go to bed at night, he would say, "In Your Name do we die and live," and whenever he woke up, he would say, "All Praise is due to Allah Who has brought us back to life after having caused us to die, and to Him is our final return."

63. "Al-Hayy"

The Almighty has said, "... as for the next abode, that most surely is the (real) life, had they only known!" (Qura'n, 29:64). He has also said, "And rely on the ever-Living Who never dies" (Qura'n, 25:58).

Life is the antithesis of death. Allah brings life back to a "dead" land: He causes vegetation to grow in it; He brings it life

through rain. When we discuss it as an Attribute of the Almighty, it means that He is the ever-Living Who is self-Sustaining since time immemorial and will continue to be so forever. Every living being besides Him is not alive on its own; it does not by itself sustain its life; rather, its life is sustained by al-Hayy. Al-Hayy never dies. The Holy Qura'n states the following in Surat al-Zumar: "Surely you shall die, and so shall they" (Qura'n, 39:30).

Al-Hayy is the Doer, the Aware; any deed without an origin or an awareness is dead. The least degrees of awareness is awareness of one's own self. Anything which is not aware by itself is a dead inanimate object. Allah is the Absolute Living One, and everyone and everything that live besides Him is alive according to the extent of its awareness.

Anas ibn Malik has said, "I was once sitting with the Messenger of Allah in our circle when a man was still performing his prayers. After having bowed down, prostrated and made the tashahhud, he supplicated to his Lord saying, 'Lord! I plead to You by the very fact that to You is all Praise due; there is no god but You; You are the One Who gives without reminding the takers, Who created the heavens and the earth; O You Who has all the Honour and all the Glory! O ever-Living One, O Sustainer! I plead to You...' whereupon the Prophet said, 'He surely has invoked Allah by His Greatest Attribute: He answers favourably when He is asked thereby, and He gives when invoked.'"

Al-Mumeet causes your heart to die when you fail to remember Him, and your soul to die when you continuously permit yourself to slip away from His right path, and your mind to die when you permit your desires to take control of you. Al-Muhyi brings life to the hearts of those who know and who willingly submit to Him, while al-Mumeet causes the [spiritual] death of those who go against His will.

64. "Al-Qayyum"

Allah has said, "Alif, Lam, Mim. Allah, (there is) no god but He, the ever-Living, the self-Subsisting, the One through Whom all things subsist" (Qura'n, 3:1-2).

One who is qayyim is a master and organizer of affairs. The "qayyim creed" is the Hanafi faith. The day of qiyama is the Day when everyone will stand before Allah, Lord of the Worlds, for judgment. Al-Qayyum is never created, Who manages all affairs.

Al-Qayyum exists absolutely on His own, not through others, while every being exists through Him and because of Him. Nothing, no life whatever, can ever be sustained without Him. Al-Qayyum is the ever-Lasting, the Eternal Who never suffers extinction. He effects justice and equity, Who is self-Sustaining, Who never sleeps.

According to Abdullah ibn `Abbas, whenever the Messenger of Allah used to stand up to perform his night prayers, he would say, "Lord! All Praise is due to You! You are the Lord of the heavens and the earth! All Praise is due to You! You are the Qayyum of the heavens and the earth and everything in them; all Praise is due to You! You are the Light of the heavens and the earth; all Praise is due to You! You are the King in the heavens and the earth; all Praise is due to You! You are the Truth; Your promise is true, the meeting with You is true, Your speech is the truth; Paradise is true; the fire is true; the prophets are truthful; Muhammed is truthful, and the Hour is true! Lord! To You have I submitted; in You have I believed; upon You have I relied; to You is my return; for Your sake do I dispute; Your judgment do I seek; so, I implore You to forgive my sins, the ones I have committed and the ones I may commit in the future, what I have concealed and what I have declared, for You are the One Who advances and Who postpones; there is no god but You, and there is no strength nor might except in Allah."

According to another tradition, he has invoked His Maker saying, "O Hayy! O Qayyum! We solicit Your help by Your mercy! Lord! I invoke You to mend my affairs, all of them, and not to permit me to rely on my own self even for a twinkling of the eye, nor for a shorter time, nor on anyone from among Your creation."

Imam `Ali has said, "During the Battle of Badr, I participated in the battle for some time, then I came to the Messenger of Allah to see what he was doing, and I found him making sajdah while repeating, 'O Hayy! O Qayyum!' So I went back to the battle-field, then I came back to him and I saw that he was still repeating the same words. I kept going there and coming back to him, and he was still doing exactly the same thing till Allah granted us victory."

Abdullah ibn `Abbas is quoted as saying that the Greatest of all Attributes of Allah is al-Hayy al-Qayyum. Anyone who truly realizes that He, Glory to Him, is the Qa'im, Qayyim, Qiyam and Qayyum will never detach his heart from loving the

Creator.

Al-Qayyum connotes His independence and the dependence of all others on Him, that He does not need anyone while everyone is in need of Him.

Allah, Glory to Him, is the Only al-Hayy al-Qayyum: He exists on His own, whereas everything that exists depends on Him to continue existing. So rely on al-Qayyum besides Whom you need no other supporter, nor is there anyone else besides Him who can sustain you, nor can anyone else teach you whatever you need to know.

65. "Al-Wajid"

Allah has said, "And whoever does evil or acts unjustly against his own soul then asks forgiveness of Allah, he shall find Allah Forgiving, Merciful" (Qura'n, 4:110). The root word of "al-Wajid" is "jidda," abundance and independence. Al-Wajid is the most Knowing: "And [did He not] find you lost and guide you?" (Qura'n, 93:7); "... and there he finds Allah, so He pays him back his reckoning in full" (Qura'n, 24:39). The phrase "he finds Allah" means "he finds out that Allah..." Al-Wajid has everything; He lacks nothing; He is never incapable of doing whatever He pleases. Al-Wajid is the One from Whose knowledge nothing at all escapes; He does not overlook anything at all. He is the opposite of one who has lost everything. Al-Wajid lacks neither necessary things nor any of the requirements related to Divinity and its perfection; He is none but Allah, the Most Exalted One. In such sense, He, and He alone, is the Absolute al-Wajid. Anyone besides Him who may have some of the attributes of perfection while still lacking a few things is not called wajid at all.

Al-Wajid has with Him everything He wants and desires; He can affect His decree; He knows everything and He determines everything; He is capable of doing everything; nothing is beyond His reach or might; His status is Sublime. He is the Most Honoured; His Might is the most perfect; He gives abundantly and generously.

The root word of this Attribute has many other meanings such as: finding out something through the power of the senses, the reaching of a point or a goal, the existence of something, the mental realization.

66. "Al-Majid"

The Almighty has said, "... the handiwork of Allah Who has made everything thoroughly" (Qura'n, 27:88).

The root word of this Attribute is "majd," a noun meaning glory and honours. A man may be said to be majid if he has descended from parents known to have established a deeply rooted reputation of glory and honours. A majid person is very highly distinguished; he quite often showers others with his favours.

The Attribute "al-Majid" means absolute perfection and dazzling glory; He is Beautiful in His qualities and actions, Who treats His servants most graciously, most generously, manifesting His Greatness to them through the light of His compassion for them. Among our supplications is this one:

Lord! You are al-Majid al-Majid, the Doer of whatever pleases You! We plead to You to grant us security on the Promised Day; Glory to the One Who has been Gracious unto His servants through His Glory and Honours and is distinguished thereby! Glory to the One Who is Great, Whose Honour is Great, Whose Generosity is vast!

The Attribute "al-Majid" underscores the meaning of the Attribute "al-Wajid", thus stressing their common meaning of independence. Abu Tharr al-Ghifari, may Allah be pleased with him, has quoted the Messenger of Allah quoting, in turn, his Lord saying, "O servants of Mine! You are all sinners except those whom I have healed from sinning; therefore, seek My forgiveness so that I may forgive you by My might. Whoever among you comes to know that I am capable of forgiving, and he seeks My forgiveness, I shall forgive his sins and overlook them. You are all to perish except those whom I guide; therefore, seek My guidance so that I may guide you. You are all poor except those whom I enrich; therefore, ask Me so that I may grant you sustenance. O servants of Mine! If the first of you and the last, whatever is moist with you and whatever is dry, the living among you and the dead, should ever unanimously become as pious as the most pious person among My servants, it will not increase My domain as much as the wing of a mosquito. And if they all become as wretched as the worst wretch among My servants, it will not decrease My domain as much as the wing of a mosquito. If the first of you and the last, the moist with you and the dry, the living and the dead, were to ask Me, it will not decrease what is with Me in anything at all just as any of you may pass by a sea shore and immerse a needle therein then takes it out. This is so because I am al-Majid; I do whatever I please; My giving is only a word:

Whenever I desire something, I say to it 'Be!' and it is."

This Attribute instills in the hearts of the faithful the sincere desire to treat others with forgiveness, clemency, and patience. One should speak kindly to them, smile to them, and remove the dissension from among them. He should spend his wealth for the good of the poor, and he should be humble and kind to the weak among them. He should treat all people as though they were his own family members and brethren.

67. "Al-Wahid"

Allah has said, "And your Lord is One (and Only) Lord! There is no god but He" (Qura'n, 2:163). He has also said, "Say: He, Allah, is One" (Qura'n, 112:1).

Linguistically, "al-Wahid" means: the One Who does not socialize with people nor keeps them company. To believe in Tahweed is to believe that there is no partner at all with Allah in His authority, and that being One is a quality of His which nobody else shares with Him.

Tahweed means recognition of the Unity of the One Who alone manages the affairs of His servants. None creates, nor sustains, nor grants, nor withholds, nor brings back to life, nor causes death, nor manages the affairs of the domain outwardly or inwardly, except Allah. Whatever He wills comes to be, and whatever He does not never will. Not even an atom moves without His knowledge; nothing takes place without His will. No leaf falls down without His knowledge. Nothing escapes His knowledge, not even as much as the weight of an atom in the heavens or the earth, nor smaller than that nor bigger: His knowledge encompasses everything. His might overwhelms everything. His will is effected regarding everything. His wisdom dominates everything.

Tawhid, then, means that whatever comes to your mind of how He may be or anything which you think is appropriate for Him..., He is contrary to and above it, Glory to Him.

The subject of Tawhid is beyond anyone's description, for if you discuss the Almighty, there are too many views about Him to discuss, and there are too many ways to discuss Him through Him [i.e. through His statements]. Reason recognizes Him, yet the tongue can never describe Him.

Tawhid's meaning shatters any image and confuses all branches of knowledge, while Allah remains just as He has always been and will always be. Glory to the One Who has made no means for His creatures to really know Him except by proving to them that they can never know Him. One who falls into the seas of Tawhid will day after day feel more and more thirsty. Tawd is a prerogative, a privilege, of the Truth (the Almighty), yet His creatures are simply curious. Among people are those whose actions portray their belief in Tawhid; they look at everything that happens through Him. And there are those who, when the truth is unveiled before their eyes, feel less and less concerned about anyone besides Him; they see everyone to be as one secret within another...

Muhammed, the Messenger of Allah, has said, "Allah is One, and He loves oneness." This tradition indicates that He loves the heart that is solely dedicated to Him, Glory and Exaltation are His.

Al-Wahid, the One and Only God, protects you, the individual that you are, against the group, a number of individuals, whereas the latter cannot protect you against Him. Al-Wahid cannot be counted. He Alone is the source of all knowledge, the Only One Who reveals what is hidden. His existence has neither a duration nor a limit, nor can anyone carry out a decision against Him, nor can His Essence ever suffer any decrease or increase whatever.

68. "Al-Samad"

Allah, Glory and Exaltation are His, has said, "Say: He, Allah, is One. Allah is He on Whom all depend" (Qura'n, 112:1-2).

Al-Samad is an Attribute of Allah whose linguistic meanings include the following: the ultimate goal, the obeyed Master without Whose command nothing can happen, the Support of those who need to be supported, the One to Whom all matters are referred, the One to Whom all issues are rendered and regarding which nobody else decides, the One to Whom pleas are directed. A-Samad is approached to grant the pleas and is pleaded to make wishes come true. He is the Master sought during the time of need. Arabs describe a household as Samad if people go there in the hope of

fulfilling their worldly needs. God is the final destination, the ultimate goal. The one whom Allah enables to be sought to satisfy people's needs, particularly those relevant to their creed, as well as those of every day life, the one who serves their interests by word and by means is truly one upon whom Allah has bestowed a great deal of goodness. It is goodness inspired by this Attribute.

Whoever recognizes Allah as the ever-Lasting Who never dies will turn away from the adornments of this fleeting life and will have no desire for its material things... One of the good manners of a believer inspired by this Attribute is that he does not seek help from anyone besides Allah to help him meet his worldly needs, nor does he rely on anyone else besides Him. He fashions his conduct after Him and becomes the one sought by people for the fulfillment of their needs. According to one hadith, the Messenger of Allah has said, "One who is most loved among people is the one who benefits them most."

69. "Al-Qadir"

In the Holy Qura'n, we read, "Say: He has the power to send on you a chastisement from above you, or from beneath your feet, or throw you into confusion, (making you) different parties, and making some of you taste the fighting of others. See how We repeat the signs so that they may understand" (Qura'n, 6:65).

Both al-Qadeer and al-Qadir are among Allah's characteristics. They may be derived from taqdeer, estimation or assessment, or from qudra, might, power, or ability. Al-Qadeer does whatever He does according to the requirement of wisdom, no more, nor less. Al-Qadeer is not among Allah's ninety-nine Attributes although it is repeated more than thirty times throughout the text of the Holy Qura'n.

The root word of "al-Qadir" is the noun "qudra", might, power, prowess, ability, etc. Laylat al-Qadr, the Night of Power or of Destiny, is surely the Night of the great honour. In the Holy Qura'n, we read the following verse in Surat al-Ana'm: "And they do not honour Allah the Great Honour due to Him" (Qura'n, 6:91), that is, they do not honour Him as He ought to be honoured. The word "qadr" means that Allah is capable of doing anything without tackling it or using any means, etc.; therefore, it does not exert or exhaust Him to do whatever He wants. It means authority and power, that is, the complete dealing with the entire universe, the cosmos, without being opposed by an opponent. Who can oppose Him or escape His grip? His command is that whenever He decrees anything, he says to it: "Be!" and it is. It means the One Who has the Complete power, Who is not frustrated by anything at all, He needs no means to do anything. He measures His decree, Who manages the universe with might and wisdom: "So We proportion it: how well We are at proportioning (things)!" (Qura'n, 77:23) and also, "Surely We have created everything according to a measure" (Qura'n, 54:49). The qadar is what Allah, the Most Honoured and Glorified, decrees and decides.

A servant of Allah has a measure of power to do a number of things, but it is deficient, for his ability is limited. Allah, on the other hand, makes His servants capable of doing what they do through His might. A servant of Allah has power to do a number of things, but he cannot do everything. He cannot create things out of nothing. Only Allah can.

70. "Al-Muqtadir"

As regarding the Attribute "al-Muqtadir", the Almighty has said, "They rejected all Our signs, so We overtook them after the manner of a Mighty, Powerful One" (Qura'n, 54:42).

"Al-Muqtadir" is a superlative of "al-Qadir" which enhances the prestige and awe inspired by the latter. Al-Muqtadir controls everything through His might which encompasses all His creation. His might is endless, Who manages all affairs, Who manifests His might to the souls through the light of His Attribute al-Muqtadir and thus grants them serenity and security. They recognize and venerate His might in the late hours of the night and at both ends of the day. The meaning it suggests is: "the One Whose Might is Great, Who, through His overwhelming Power, controls all His creatures; He subdues everyone and everything in His domain. He decreed, so existence came to be as a manifestation of His might: `... and Allah holds power over all things'" (Qura'n, 18:45).

One of the signs of the good manners of a believer in as far as al-Muqtadir is concerned is that this Attribute will always fill his heart, and he always remembers it, so much so that a glimpse of its light will shine upon him and will always surround him. The following is a tradition related by Jabir ibn Abdullah al-Salami:

The Messenger of Allah used to teach his companions to follow istikhara in all matters just as he used to teach them the text of the Holy Qura'n. He used to always repeat saying, "If one of you decides to do something, let him prostrate twice besides what is incumbent upon him then say: `Lord! I seek Your istikhara and Your help to enable me to achieve what I aspire to achieve! I plead to You to grant me of Your favours, for You can and I cannot, and You know and I do not, and You know the unknown. Lord! If You know that this matter (and here you indicate what it is) is good for me sooner or later, or good for my creed or sustenance, or for the ultimately good end of my affairs, then decree it for me and ease it for me, then bless it for me. Lord! If You know that it is evil for me regarding my creed or the ultimate end of my affairs, or regarding my matter sooner or later, then take me away from it and enable me to acquire goodness wherever it may be, then make me pleased therewith."

The Attribute "al-Muqtadir", Praised and Glorified is He, is mentioned verbatim in two verses of the Holy Qura'n: in verses 42 and 55 of Surat al-Qamar, and once in verse 45 of Surat al-Kahaf.

71. "Al-Muqaddim"

Allah has said, "... so that Allah may forgive your past faults and your faults to come, to complete His favour unto you, and to guide you on the right path" (Qura'n, 48:2).

Linguistically, taqdeem, the root word of this Attribute, means advancing, promoting, or preferring; "al-Muqaddim" means: the One Who presents things and places them in their right place. Whoever deserves to be advanced, preferred or favoured over others, the Almighty, al-Muqaddim, advances his rank or status. And He advances the living, each according to his sincerity of worshipping Him, protecting them against falling into disobedience of Him. Al-Muqaddim since the beginning of time advanced those whom He loves and made them happy through accurate comprehension and sound judgment. He prefers those who know over those who do not. He opens the gates of true conviction (iman) for everyone. He prefers humans over all others, making them Imams. And He advances, prefers, favours scholars over ignorant folks, making the first party like stars guiding others to righteousness. He has advanced the Messenger of Allah from the very beginning and will advance him at the very end, in the Hereafter. He took a covenant from all those whom He sent into this world that: "... when a Messenger comes to you verifying that which is with you, you must believe in him, and you must support him" (Qura'n, 3:81). He also advanced him on Laylatul-Isra', the Night Journey. Muhammed led all other Prophets in congregational prayers.

The Holy Qura'n states the following: "Do not dispute in My presence, and indeed I warned you beforehand" (Qura'n, 50:28). Muhammed, the most honoured of all prophets, as Muslims regard him, enjoys a status that tops all those of other "Ulul-'Azm" prophets[10], peace be upon all of them. Next in status are awliya', the friends of Allah, whose status is less only than that of the prophets.

Al-Muqaddim, therefore, advances whoever He pleases on account of one's piety and frequency of returning to Him, to His path, making them truthful; He responds favourably to their pleas. And al-Muqaddim advances the living who worship Him in ranks (in this life as well as in the one to come), protecting them against disobeying or displeasing Him.

72. "Al-Mu'akhkhir"

The Almighty has said, "Man shall on that Day be informed of what he had sent forth before and of what he had put off" (Qura'n, 75:13).

Al-Mu'akhkhir causes the polytheists to lag behind while raising the ranks of the believers. He delays the disobedient ones and grants His guidance to those who obey Him. He postpones the penalty of the oppressor because He is Compassionate and Merciful. Whenever your heart is exposed to a glimpse of the light of His Attribute "al-Mu'akhkhir," you will be managing your affairs very well, postponing what the Legislator has decided must be postponed, and looking down at what the Wise Lord has Himself looked down upon. In Surat Ibrahim (Abraham), we read the following verse: "And do not think that Allah is heedless of what the unjust ones do; He only grants them a respite till a Day on which the eyes shall be fixedly staring (being horrified)" (Qura'n, 14:42). He has forewarned people regarding the Day when His chastisement will approach them, so those who have wronged their own souls will plead to thus: "Lord! Grant us a respite till a near term so that we may answer Your call and follow the messengers" (Qura'n, 14:44) but they will be told: "Did you not swear before now that there would be no passing away for you?!" (Qura'n, 14:44).

The Messenger of Allah used to supplicate by saying, "Lord! I plead to You to forgive my sins, my ignorance, my extravagance, and to grant me that which You know to be better for me. Lord! I plead to You to forgive my (unintentional) sins, my deliberate sins, my ignorance, when I am serious and when I am not, and I am guilty of all of that. Lord! I plead to You to forgive what I have advanced and what I have postponed, what I have revealed and what I have declared, for You are al-Muqaddim, and You are al-Mu'akhkhir, and surely You can do whatever You please." Both Attributes "al-Muqaddim" and "al-Mu'akhkhir" are not mentioned in the text of the Holy. The discussion of advancing something and postponing something else has been dealt with in the Holy Qura'n with reference to mankind in verses such as these:

Man shall on that Day be informed of what he sent forth before and what he put off. (75:13) Surely We know those of you who have gone before and We certainly know those who shall come later. (15:24) And We do not delay it except till an appointed term (11:104).

One of the signs of a believer's good conduct with regard to both of these Attributes is that he should take a middle course between fear and excessive hope, and to always be on his alert.

73. "Al-Awwal"

Allah has said, "He is the First (al-Awwal) and the Last (al-Akhir) and the Ascendant (over all) and the One Who knows hidden things, and He is Cognizant of all things" (Qura'n, 57:3).

The Attribute "al-Awwal" means: the One upon Whom all others rely, the One Who advances all others. Applied to the Almighty, it means: He was never preceded in existence by anyone at all; He does not need anyone else at all; He is Independent of everything and everyone.

A bedouin once asked the Messenger of Allah, "Where was Allah before creation?" He answered him by saying, "Allah was and there was nothing with Him." The bedouin asked him again, "How about now?" He answered him by saying, "He is now just as He has always been." The Attribute "al-Awwal" exists in Surat al-adeed: "He is the First and the Last, the Ascendant (over all), the One Who knows hidden things, and He is Cognizant of all things" (Qura'n, 57:3). And He is referred to by implication in this verse: "We have ordained death among you and We are not preceded in doing so by anyone else" (Qura'n, 56:60).

"Al-Awwal" is the first of anything different from Him. He has the upper hand over His foes, an advancement due neither to time nor to place nor to anything else that can be conceived by mind nor acquired by knowledge. "Al-Awwal" means the timeless, the perpetual, the One Who has neither a beginning nor an end. He is the First without a beginning; He exists on His own even before His creatures were ever there.

He is the Eternal One Who has always been and Who is never preceded by anyone at all. Allah has said, "We have ordained death among you, and We are not preceded in doing so by anyone else" (Qura'n, 56:60). This verse indicates that He, and Only He, has such power to effect death upon His servants, and He is the First to do so without anyone preceding Him.

74. "Al-Akhir"

Allah Almighty has said, "He is the First and the Last, the Ascendant (over all), the One Who knows all hidden things, and He is Cognizant of all things" (Qura'n, 57:3).

Al-Akhir is the Last without having to have a first, the Last in His Attribute of eternity and perpetuity; He postpones anything that is to come later. He is the Last by virtue of being above any adjectives whereby He may be described, the Last above extinction. He is the Last without anyone having delayed Him and made Him so, and He is the Last due to His sustaining us. He is the Last according to the rule of necessity: He is the First to grant guidance; He is the Last to look after those whom He guides.

Allah permits the rewards to reach those who earn them and the penalty to afflict those who deserve it; so, just as He was the first since time immemorial, when there was nothing with Him at all, so will He remain the Last One and nothing will be with Him at all.

Among the good manners of a believer with respect to this Attribute is that he keeps remembering it quite often so that its light may manifest itself unto his heart, and so that he should escape this vanishing abode and look forward for the lasting one; he flees from his own self seeking Allah, the Lord of the heavens and the earth.

75. "Al-Zahir"

Allah has said, "... the One Who knows the unseen! So He does not reveal His secrets to any..." (Qura'n, 72:26).

Linguistically speaking, "al-Zahir" is derived from "zuhoor," manifestation, appearance, sighting, etc. It means something hidden coming to appearance. It also conveys the meaning of "victor." This meaning occurs in this verse: "... and they became the uppermost" (Qura'n, 61:14), that is, in a higher status and rank. "zahr" also means back, the opposite of "ban," stomach or belly; so, what is zahir is the opposite of what is batin. It also means: animals used to transport people and luggage on their backs, their hrs, that is, beasts of burden, whether it is used as a figure of speech or literally. Something zaheer is very strong. According to hadith, "There is no verse in the Holy Qura'n except that it has an apparent meaning and a hidden one." What is apparent may be the wording, and what is hidden may be the meaning, or it may mean recitation or reading versus comprehension and learning.

The meaning of the Attribute of the Almighty "al-Zahir" permits more than one interpretation:

1) He subdues His creation. 2) He knows everything apparent, just as the Attribute "al-Batin" means He knows everything hidden. 3) He is al-Zahir due to the abundance of dazzling proofs and the enlightening evidence testifying to His Glory.

Suppose someone says that if He is al-Zahir, the Apparent or the Evident One, the One about Whom there can be no doubt entertained, well, most people seem to doubt His existence nevertheless; so, how can He still be Apparent or Evident?

Allah is al-Batin, the Obscure, if sought through the senses and the imagination. He is al-Zahir, the Apparent One, if sought by the treasure of reason by way of deduction. His being obscure to many minds, despite His being so Apparent, is due to the intensity of such evidence. His being Evident is the reason why He is Obscure, and His light is the same that obscures His glow: whatever exceeds its limit turns into its own antithesis. He is Obscure if one seeks to know Him by applying his own physical senses. The senses are related to what is apparent, such as one's complexion, physique, etc.. In fact, a person is a human being not only on account of his complexion, for even if such complexion or the rest of his parts are altered, he still remains one and the same. Actually, a person's parts at the time when he ages are not the same when he was young. They would have suffered a great deal of change due to the passage of time and were replaced by ones similar to them through food intake. His identity, nevertheless, has not changed. Such an identity is obscure from the senses, quite clear to the mind by way of deduction.

76. "Al-Batin"

Allah has said, "He is the First and the Last and the Ascendant (over all) and the One Who knows all hidden things, and He is Cognizant of all things" (Qura'n, 57:3).

"Al-Batin" means: the One Who is obscured from the eyes of His creatures due to the intensity of His appearance, the Hidden One due to His Essence that defies the minds and intellects.

The Messenger of Allah has supplicated thus:

Lord! O God of the heavens and of the great Throne! Our Lord and the Lord of everything! The One Who splits the seed and the date-stone! The one Who has revealed the Torah, the Gospel, and the Holy Qura'n! I seek refuge with You against the evil of every being whose forelock is in Your Hands! Lord! You are the First; there is nothing before You! And You are the Last; there is nothing after You. You are the Apparent; there is nothing beyond You, and You are the Hidden One; there is nothing that can reach You! I plead to You to pay our debts on our behalf, and to save us from [the humiliation of] want.

He is al-Zahir through sufficiency, al-Batin by objectivity, al-Zahir due to His bounties, al-Batin through His mercy. He is the Apparent One Who subdues everything, the Hidden One Who knows the truth about everything, the One Who is

Apparent for everything by way of convincing proofs, the One Who is Hidden from any physical appearance. Glory, then, to the One Who has obscured Himself from all creation by His light, Who is Hidden from them because of the intensity of His appearance.

The Almighty has said, "... and made His favours to you complete outwardly and inwardly" (Qura'n, 31:20). Apparent are the ones we can observe, see, witness, notice, while hidden are the things with which we are not familiar. He has also pointed out to the fact that "And if you were to count Allah's favours, you will not be able to count them" (Qura'n, 16:18 and 14:34). They are apparent to the senses, defying our intellect.

Man is a manifestation of the Attribute "al-Zahir" and, at the same time, is also a manifestation of the other Attribute "al-Batin." Man, physically, is a manifestation of the Apparent Light, and spiritually a manifestation of the Hidden One, al-Batin. Whenever a servant of Allah repeats the Attribute "al-Batin", his soul will feel submissive to its Creator, and he will realize that he on his own is really incapable of doing anything at all; so, it is then that the Truth will be Merciful unto him and will grant him purity of both body and soul.

77. "Al-Wali"

Allah has said, "For his sake there are angels following one another, before him and behind him, who guard him by Allah's commandment; surely Allah does not change the condition of people until they change their own conditions, and if Allah intends evil to anyone, there is none to avert it, and besides Him they have no protector" (Qura'n, 13:11).

Al-Wali is the Owner of everything; He deals with everything as He pleases. The mawla is also a supporter or a helper.

Al-Wali manages the affairs of all creation. He initiates whatever improves the condition of His creatures. In other words, He is the Absolute and undisputed Ruler. Al-Wali is the One and only One Who manages all affairs, Who does everything, and there is no continuity nor existence without His permission; everything happens according to His judgment and by His command. Al-Wali gives graciously by halting the advent of mishaps and calamities.

Among the characteristics of al-Wali is that He manages, is capable and is the doer of whatever He pleases. Unless all these attributes are found in someone, he will not be called wali, and there is no wali for our affairs except Allah. He, and only He, single-handedly manages them first and foremost and safeguards their continuity and existence. It is also possible to attach to the wali the meaning of: One Who gives abundantly, Who wards off evil.

78. "Al-Muta`ali"

Allah has said, "[He is] the One Who knows the unseen and the seen, the Great, the Most High" (Qura'n, 13:9).

The root word of "al-Muta`ali" is `uluww, height, sublimity, loftiness. Its verb also means one who feels proud, or even arrogant, with regard to someone else, and this usage is for humans. We have already discussed the Attribute "al-`Aliyy", which is also derived from the same root word. Al-Muta`ali is Exalted in His Greatness and Honours, an Exaltation which nobody reaches besides Him. His Honour is above what any of His creation can conceive or comprehend, above what His creation describe, measure, compute, or define. Al-Muta`ali is Sublime and is above everything due to His might or perfection. He, Glory to Him, is Most High due to His Greatness. It also means He is high above deficiencies or shortcomings, or above being conceived by anyone's imagination. He is very, very High above all His creatures. He does not need any of what He creates or what He did not create; He created them out of His Munificence. His Compassionate Attribute is surely gloriously manifesting itself to all what He has created. He does not need the worship of those who worship Him; He makes His grace available to all those who strive to attain it.

Al-Muta`ali is above the falsehood of the conceited, by necessity is Lofty and Sublime. His rank is the Most High; He has the authority all of it. He is Proud and Great. His Glory is too High to be comprehended or conceived by His creation.

One who keeps remembering the Attribute "al-Muta`ali" ought to fashion his conduct according to it by his determination to worship none but Allah. One who adorns his manners as such will then remember the persecuted and the downtrodden and does his best to help them, so their condition will hopefully improve. According to one tradition, "A wretch indeed is a servant of Allah who fancied himself and became conceited, forgetting the Great One, al-Muta`ali."

Our second Imam, al-Hasan ibn `Ali, says that his grandfather, the Messenger of Allah, had taught him a few

supplications to recite during his witr prayers such as this one:

79. "Al-Barr"

Allah has said, "Surely He is the Benign One, the Merciful" (Qura'n, 52:28).

Al-Barr is one of Allah's Attributes derived from barr, the doer of goodness; birr means the doing of benevolent deeds. "Al-Barr," then, is an inclusive word containing all attributes of goodness, benevolence and charity. One who is barr to his parents is very gracious and benevolent to them. Those who are barr are those from whom deeds of goodness are expected. Birr also means ties, links, or connections. A person who is barr regarding his kin means he maintains good ties with them. The Holy Qura'n states this verse in Surat al-Mumtaana: "Allah does not forbid you regarding those who have not made war against you on account of (your) religion and have not driven you out of your homes that you show them kindness and deal with them justly; surely Allah loves the doers of justice" (Qura'n, 60:8). And in Surat Ali-'Imran, we read, "By no means shall you attain righteousness until you spend (benevolently) out of what you love" (Qura'n, 3:92). A pilgrimage that is blessed and free of any prohibited acts is called "hajj mabroor" the reward for which is no less than Paradise according to hadith. Birr also means piety, which in turn means the doing of whatever brings one closer to Allah, a word that combines qualities very highly commendable and praiseworthy.

The birr is the best of what is in the life of this world and that of the hereafter. The best of this life is whatever Allah makes available to any of His servants such as guidance, bounties, and enjoyable things. The best of the life to come is the eternal bliss which is residence in Paradise; may Allah enable us to enjoy both blessings by His mercy and grace, Allahomma ameen. The Messenger of Allah has said, "Uphold telling the truth, for it shall lead you to birr."

Birr means goodness, a word which combines all good attributes. It implies whatever good deeds bring one closer to Allah, the Honoured One, the Most Exalted. The well of Zamzam is called barra due to the abundance of its benefits and of its water.

Al-Barr does not do anything ugly or abominable. He has been Gracious unto those who seek His pleasure by showing them the way how to, and unto the worshippers by His Favours and the granting of success to them. Al-Barr is kind unto those who seek His benevolence and His giving, unto the worshippers by beautifully rewarding them. He never ceases giving benevolently because of one's disobedience to Him.

A servant of Allah may be described as barr. A servant of Allah can be barr according to the extent of his deeds of righteousness, to his being the first and the foremost to observe the right of his parents, teachers, and mentors.

One of the ways wherein a servant of Allah can fashion his conduct after following the light of this Attribute is to befriend the believers who are sincere in their belief, who are acquainted with the secrets of belief. When someone mentions this Attribute quite often, his conduct will then personify it, and love for all servants of Allah will then be planted in his heart, and all people will love him with sincerity.

Allah has combined all the aspects of birr in one of the verses of Surat al-Baqarah when He said:

It is not righteousness that you turn your faces towards the east and the west, but righteousness is this: that one should believe in Allah and the last day and the angels and the book and the prophets and give away wealth out of love for His sake to those near in kin, to the orphans, the needy, the wayfarer, the beggars, and for (the emancipation of) the slaves, and keep up prayers and pay the zakat, and those who fulfill their promise when they promise, and those who persevere when in distress and affliction and during the time of conflict: these are they who are true (to themselves), and these are they who guard (themselves against evil) (2:177).

One to whom Allah is barr will be protected from committing what displeases Allah, and He, in turn, will please him with many beautiful things; He will make his path in life full of success; He will make his objectives always good. He will make him independent through Favours from Him, and He will protect him against committing anything which He deems unlawful.

80. "Al-Tawwab"

The Glorified and Exalted One has said, ... except those who repent and amend and make (the truth) manifest: to these

do I turn (mercifully), and I am the oft-Returning (to mercy), the Most Merciful. (2:160)

"Al-Tawwab" is an Attribute whose root word is tawbah, repentance, which means: returning to Allah. It means that He accepts His servants' repentance, that is, He resumes bestowing His grace upon them, enabling them to repent, making it easy for them to do so. Al-Tawwab, then, accepts repentance. He says in the Holy Qura'n, "... then He turned to them (mercifully) so that they might turn (to Him); surely Allah is oft-Returning (to mercy), the Most Merciful" (Qura'n, 9:118). It is known, hence, that if Allah does not accept the repentance of one of His servants, the latter is not considered repentant, for the initiation of repentance in all reality is from Allah Who concludes it with His acceptance thereof.

Al-Tawwab facilitates repentance for His servants, time and over again, by the Signs which He manifests for them, and the warning whereby He warns them; so, when they become familiar with the penalty of their sins, they become frightened, and they return to repentance, and Allah's favour returns to them when He accepts their repentance.

Al-Tawwab accepts the repentance of His servants and forgives their sins. He accepts the repentance of one who disobeys Him then returns to obeying Him. And if he commits a sin then returns to Him, He welcomes him back. He forgives the one who slips from the right path then apologizes to Him and overlooks his sin. As long as the servant of Allah seeks tawbah, the Lord remains Forgiving.

The light inspired by this Attribute is that one who accepts the apologies of criminals as well as friends and relatives time and over again derives his conduct from this Attribute. So that we may model our conduct after it, we ought to repent and seek His acceptance of our repentance; we should go to Him in every circumstance. Also, repetition of repentance prepares a servant of Allah for Allah's love for him, which is the greatest honour and status, for repentance is admission of one's deficiency and shortcoming, and the standing at the threshold of the Most Knowing most humbly. For this reason, the Messenger of Allah used to repent quite often in order to show us the path to happiness. It is also one of the good manners of a believer who repeats this Attribute quite often to forgive those who wrong him, to be benevolent to those who mistreat him, and to accept the apologies of others.

The Messenger of Allah has desired very much that those who believe in him should always seek Allah's forgiveness. He once said, "By Allah! I seek forgiveness of Allah, and I repent to Him, every day more than seventy times." Allah has forgiven all the faults of our master Muhammed, yet he seeks His forgiveness and repents to Him more than seventy times a day, nay, even a hundred times a day! So, what can we say about how often should Muslims repent to Him and seek His forgiveness?

Anas ibn Malik has said that he had heard the Messenger of Allah quoting his Lord saying, "O son of Adam! So long as you invoke Me and place all your hope on Me, I shall forgive you, and I do not mind. O son of Adam! Even if your sins were to pile up and reach the skies, then you seek My forgiveness, I shall forgive you. O son of Adam! If you come to Me after having committed as many sins as would fill the earth, believing in Me, associating no partners with Me, I shall grant you their equal in forgiveness."

81. "Al-Muntaqim"

Allah, subhanahu wa ta'ala, has said, "Therefore do not think Allah (to be One) failing in His promise to His prophets; surely Allah is Mighty, Lord of retribution" (Qura'n, 14:47).

Al-Muntaqim, the Avenger, splits the spines of those who deviate from His path, Who increases the penalty of those who oppress in the land, after alerting them and repeatedly warning them, and after enabling them to amend, giving them a respite. It implies a much more severe penalty than merely an immediate one.

The word "al-Muntaqim" is derived from the noun intiqam, avenging or seeking revenge against someone. A penalty is not called as such unless the following conditions are met:

1. Clemency reaches the limit of extreme outrage. Allah has said, "On the Day when We seize them with the most violent of seizing; surely We will (then) inflict retribution" (Qura'n, 44:16).
2. A punishment is affected after a period of respite. The Glorified and Exalted One has said, "... and whoever returns to (committing) it, Allah will inflict retribution on him, and Allah is the Mighty, the Lord of Retribution" (Qura'n, 5:95).

3. Such a punishment must require a sort of feeling of spiteful gratification upon seeing one being hurt, something which never happens in the case of the Creator, but it does happen in the case of vicious and spiteful humans. The intiqam, revenge, of a servant of Allah is held commendable only if it is inflicted on His foes (those who deny or disbelieve in Him). The worst of all foes of mankind are their own insinuating selves, the nafs, which is within each and every one of us. There is no doubt that he has to seek revenge against such nafs.

The Attribute "al-Muntaqim" manifests itself in the body: in the means for its natural defense system when a germ violates the sanctity of the body. These means will then kill the germ as a penalty for such a violation, and they will then purge the body from it. Al-Muntaqim, then, facilitates getting rid of what is bad, harmful, or dangerous.

The discussion of "revenge" occurs in the Holy Qura'n: In Surat al-Ma'ida we read: "O you who believe! Do not kill (any) game while you are on pilgrimage, and whoever among you kills it unintentionally, the compensation (for it) is the like of what he killed from the cattle, as two just persons among you shall judge, as an offering to be brought to the Ka`ba, or the expiation (of it) is the feeding of the poor or the equivalent in fasting, so that he may taste the unwholesome result of his deed; Allah has pardoned what is gone by, and whoever returns (to it), Allah will inflict retribution on him, and Allah is the Mighty, the Lord of Retribution" (Qura'n, 5:95).

The "We" in the phrase "We inflicted retribution" is meant, of course, as a reference to Allah Almighty. It also occurs in several other places throughout the text of the Holy Qura'n such as the following:

We, therefore, inflicted retribution on them and drowned them in the sea... (7:136) So We inflicted retribution on them, and they are both, indeed, on an open road (still) pursued. (15:79) ... then We punished those who were guilty, and helping the believers is ever incumbent upon Us. (30:47) So We inflicted retribution on them, then see how the end of those who rejected was. (43:25) Then when they displeased Us, We inflicted retribution on them. (43:55) He has revealed to you the Book with the truth, verifying what is before it, and He revealed the Torah and the Gospel aforetime, a guidance for people, and He sent the Furqan (Qura'n). Surely those who disbelieve in the signs of Allah shall have a severe chastisement, and Allah is the Mighty, the Lord of retribution. (3:3-4) ... and Allah is the Mighty, the Lord of retribution. (5:95) Do not, therefore, think Allah (to be) failing in His promise to His Messengers; surely Allah is the Mighty, the Lord of Retribution. (14:47) And whoever Allah guides, there is none that can lead him astray; is not Allah the Mighty, the Lord of Retribution? (39:37) And who is more unjust than one who is reminded of the signs of his Lord then he turns away from them? Surely We will punish the guilty. (32:22) But if We should take you away, still We shall inflict retribution on them. (43:41) On the Day when We seize them with the most violent of seizing, surely We will (then) inflict retribution. (44:16)

Al-Muntaqim intensifies His penalty against the oppressors, causing the criminals to be subjected to His retribution. He sends His messengers supported by His signs and miracles to warn people; so, if warning does not benefit someone, He will surely then inflict His penalty and revenge against him.

Once a person comes to realize that there is nothing small nor big except that there is a penalty for it equal in size and kind, he will certainly fear his Lord and remain alert regarding his wishes and desires for fear of falling into transgression.

82. "Al-`Afuww"

Allah has said, It may be that Allah will pardon them, and Allah is Pardoning, Forgiving. (4:99)

"Al-`Afuww" is derived from the root word "`afuw" and permits several meanings: When used as a verb, it means to go somewhere to receive something, to give without being asked, to increase, to wipe out something. As a noun, it means the wiping out of sins in their entirety. One may supplicate and say, "Lord! I implore You to grant me `afuw and `fiya," that is, not to punish me for my sins, and to make me safe and secure with regard to Your torment. As an adjective, it means what is halal, lawful.

Al-`Afuww has removed, by His Mercy, from the souls the darkness of slipping away from the right path, and of the loneliness of forgetfulness from the hearts through His Greatness. It is also said that He removes the sins from the records and replaces loneliness with beautiful things from Him.

Al-`Afuww wipes out the traces of sins, removing them by the winds of His forgiveness. He wipes out the sins from the

records kept by His guardian angels. He even wipes them out from their (angels') memory and the memory of those who committed them. He abandons punishing the sinners, Who does not remind you of your shortcomings; He is Gracious when He forgives. He protects the heart of the doer of evil against loneliness, sparing him the feeling of shame, and He does not remind him of the evil of what he had done.

We notice that in the text of the Holy Qura'n, the Attribute [indeed a Most Beautiful one] al-`Afuww occurs side by side with another Attribute which is al-Ghafoor as many as four times, and once side by side with the Attribute "al-Qadeer" as the following verses demonstrate:

... surely Allah is Pardoning, Forgiving. (4:43) It may be that Allah will pardon them, and Allah is Pardoning, Forgiving. (4:99) ... most surely Allah is Pardoning, Forgiving. (22:60, 58:2) If you do good openly or secretly or pardon an evil act, then surely Allah is Pardoning, Powerful. (4:149)

The Messenger of Allah has always enjoined us to wipe out our evil deeds with good ones, saying, "Fear Allah wherever you may be, and follow your evil deed with a good one in order to wipe out the first, and treat people in the best conduct." He addressed one of his uncles once saying, "O `Abbas, uncle of the Messenger of Allah! Plead to Allah for `afuw and `fiya in the life of this world and in the life to come." The Commander of the Faithful Imam `Ali ibn Abu Talib called upon one of his slaves once but he did not respond. He repeated his call, and the slave again neglected to respond. Then he repeated it a third time, and no response was there either, so he stood up and looked for him and found him lying down. He asked him, "Did you hear me calling you?" He answered, "Yes, I did." The Imam asked him, "Then what stopped you from responding?" He answered, "My confidence in your clemency and my reliance on your forgiveness," whereupon the Imam said, "Then I set you free seeking the Pleasure of Allah." The Imam did so on account of the firm conviction on the part of that slave.

One who wishes to receive a glimpse of the light inspired by this Attribute should first forgive those who have committed a wrong deed against him or dealt with him unjustly. One who remembers this Attribute ought to wipe out from his heart any ill feeling towards anyone who has wronged him, and to treat beautifully those who mistreated him.

83. "Al-Ra'oof"

Allah, the Glorified and the Exalted One, has said, ... so that He may bring you out of utter darkness and into the light. (57:9)

Linguistically, this Attribute is derived from ra'fa, intense mercy or compassion which is the ultimate limit of rahma. When applied to the Almighty, it means His warding off all types of evil.

The Attribute "al-Ra'oof" refers to the One Who does not cease being kind and compassionate to the sinners by accepting their repentance, and to His friends by protecting them from committing sins. It conveys the same meaning conveyed by the Attribute "al-Rahim" with an intensification of the meaning embedded in the latter. Among the manifestations of His mercy towards His servants is that He protects them against committing what incurs His penalty. Such a protection from slipping from the right path carries a stronger sense of mercy than His forgiveness for sins already committed. He may be Merciful unto one of His servants by outwardly exposing him to hardship, but inwardly there may be a great deal of bliss and blessing hidden for him in such hardship, while he does not know it. How often has a servant of Allah been pitied by people for the harm from which he suffers, the harm of poverty, want, and misery, while in reality he is enjoying a blessing for which the angels envy him?

The Most Exalted One has advanced the Attribute "al-Ra'oof" over that of "al-Rahim," preferring "ra'fah" over "rahmah" and giving precedence to the first over the latter in the following glorious verses:

Most surely Allah is Affectionate, Merciful, to people. (2:143) ... and We put in the hearts of those who followed him kindness and mercy. (57:27) ... to the believers he is compassionate, merciful. (9:128)

This Attribute is derived from "mercy" and "compassion." This requires us to distinguish between both of these words. Also, whenever the Almighty uses both of these words, He mentions the Attribute "al-Ra'oof" before "al-Rahim;" therefore, we have to explain the difference between both of them and the reason for such a preference.

The Messenger of Allah was travelling once as he happened to pass by a woman baking bread. Her young son was with

her. She was told that the Messenger of Allah was passing by, so she came to him and said, "O Messenger of Allah! It has come to my knowledge that you have said, 'Allah is more Compassionate towards His servants than a mother towards her son.' Is this the correct statement which you have spoken?" He answered her in the affirmative, whereupon she said, "A mother does not hurl her son in an oven like this one." Having heard her say so, the Messenger of Allah wept, then he said, "Allah does not torment anyone by the fire [of hell] except one who is too arrogant to bear witness that there is no god but He."

If a servant of Allah wishes to model his conduct after the inspiration of this Attribute, he has first to remember and mention it quite often, hence the light of al-Ra'oof will manifest itself to his heart, so much so that he will become compassionate towards all people, the commoners as well as the elite, always remembering the saying of the Messenger of Allah, "Be merciful unto the people of the earth so that the people of the heavens may be merciful to you."

84. "Malikul-Mulk"

Allah has said: Say: O Allah, Master of the Kingdom! You give the kingdom to whomsoever You please and take the kingdom away from whomsoever You please, and You exalt whomsoever You please and abase whomsoever You please; in Your hand is goodness; surely You have power over all things. (3:26)

Malikul-Mulk affects His will in His kingdom however He pleases, letting some live and others perish. The mulk in this context means the kingdom, and the Malik is the Omnipotent, the Most Powerful. All things in existence are included in His kingdom, so His is one kingdom because all things in it are somehow connected to one another. Although they may be regarded as many, they constitute one entity, one kingdom.

Malikul-Mulk fares with His kingdom as He pleases, and none can revoke His judgment, nor can anyone appeal or repeal it. All things in existence, in all their degrees and levels, constitute one kingdom owned by One: Allah, the Most Exalted.

Malikul-Mulk is the true King Who deals with His kingdom as He pleases, bringing things into existence in it or ending the existence of some of its beings, chastising some and accepting the repentance of others, without anyone sharing the authority with Him or prohibiting Him from doing whatever He pleases.

"Malikul-Mulk" occurs in the original Arabic text of this verse: "Say: O Allah, Master of the Kingdom!" (Qura'n, 3:26). Another derivative is "al-malakoot" which exists in "Glory to the One in Whose hand is the kingdom of all things, and to Him you shall be brought back" (Qura'n, 36:83).

... and a hard Day shall it be for the unbelievers. (25:26) To Whom does the kingdom belong this Day? To Allah, the One, the One Who subdues (all). (40:16) And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual return. (24:42)

The Messenger of Allah is quoted saying that Allah's Greatest Name, the one because of which He will respond if thereby invoked, exists in the verse saying, "Say: O Allah, Master of the Kingdom!" (Qura'n, 3:26).

The Commander of the Faithful Imam `Ali ibn Abu lib was asked once by Ababah ibn Rab`i al-Asdi about "ability." The Commander of the Faithful asked Abadah, "Do you have it without Allah or with Him?" Ababah could not answer, so he told him to say something. "What shall I say, O Commander of the Faithful?!" asked Ababah. He answered, "You should say that you have it by permission of Allah Who has full control over it without your help. If He opts to grant it to you, then it is a boon which He gives you. And if He takes it away, it is a trial from Him. He is the real Owner of what you own, and the One Who owns what He enables you to possess. Have you not heard about seeking His help and might by saying, 'Surely there is no help nor might except through Allah?'" The man asked him, "And what does it mean, O Commander of the faithful?" He said, "It means: We do not stay away from committing acts of disobedience to Allah except if He protects us against disobeying Him, and we have no strength to obey Him except if He grants us His help," whereupon the man leaped and kissed his hands and feet.

The kingdom of each and every servant of Allah is his own body. If it affects his will regarding his heart and senses, he will then be the owner of his kingdom according to the extent of his control over it.

85. "Thul-Jalali wal Ikram"

Allah has said: Blessed is the name of your Lord, the Lord of Glory and Honour! (55:78)

The Almighty monopolizes the qualities of jall, greatness, and ikrm, honour. All greatness is His, and honour is from Him; Glory to Him; there is no glory except that He is its fountainhead, while honour is always His. Glory has originated from Him and overwhelmed His creation, and the norms of His honouring His creation are countless, immeasurable; therefore, He, and only He, is worthy of being Glorified by His creatures. They should express their respect for His Greatness, show appreciation for His favours and grace, and recognize His signs and bounties.

"Thul-Jalali wal Ikram" means: the One Who has all Greatness. There is no distinction, nor glory, nor prominence, except if Allah permits it; in all reality, it is His, from Him, and by Him. Glory and Exaltation are His, the One Who is the source and fountainhead of all glory, perfection, honour, dignity and greatness. There is neither greatness nor favour nor bliss nor goodness except that it springs from His ocean.

Ma`ath ibn Jabal is quoted saying that the Messenger of Allah once passed by a man who was repeating "O One with the Glory and Honours!" so he said to him, "Your plea will be honoured; so, proceed and state it."

The Messenger of Allah has said, "Uphold Thul-Jalali wal Ikram," that is: "follow His path and remain steadfast in doing so and repeat this Attribute of His in your supplications." If a servant of Allah keeps repeating this Attribute, and its light will eventually shine in his innermost, he will become highly regarded among the nations. Whoever realizes the Greatness of Allah will become very humble before Him.

One of the signs of the good conduct of a servant of Allah is that he seeks nearness to Him by attaching himself to Him, by becoming very humble, by expressing his humility before Allah. He must realize that all Greatness and perfection belong to Him, and that He honours His servants by granting them His favours.

86. "Al-Muqsit"

Allah, Glory and Exaltation are due to Him, has said, Allah testifies that there is no god but He, and (so do) the angels and those who have knowledge, maintaining His creation with justice. (3:18)

Meanings of variations of this Attribute's root word is qist, equity or fairness, are as follows: qasata means implemented justice; qasata means became inequitable or unfair; qasit is an unfair or inequitable person, an oppressor; muqsit is one who is fair in his judgment or decision, and qist means share, lot, or portion of something. Qasitoon is plural: they are those who deviate from justice and about whom the Almighty says, "As to the deviators, they are the fuel of hell" (Qura'n, 72:15).

Qist means the implementing of justice by taking what one unlawfully has acquired and giving it back to its lawful owner. Iqsat means that one is given his own lawful share which someone else has unlawfully taken [forcefully or otherwise]; it is also called insaf, carrying out equity. Qasata means someone became inequitable, and aqsata means that he became fair and just. Al-Muqsit is the Almighty Who is fair and equitable in all His decisions and decrees, Who deals with everyone according to a system. Al-Muqsit comes to the rescue of the oppressed and brings about justice. The perfection in His doing so is the fact that He adds to pleasing the oppressed His own pleasing of the oppressors as well, which is the ultimate end of equity, something which nobody can do other than Allah, Glory to Him, Who has said, "... and if you judge, then judge between them with equity; surely Allah loves those who judge equitably" (Qura'n, 5:42).

According to a Qudsi tradition, while the Prophet was sitting once, he smiled to the extent that his molar teeth showed. One of his companions said to him, "May both my parents be sacrificed for your sake, O Messenger of Allah! What has made you smile like that?!" He answered, "Two men of my nation were brought before the judgment of the Lord of Dignity. One of them said, 'Lord! I plead to You to effect justice on my behalf from this man.' Allah, the Honoured and the Great, said, 'Be fair to your brother and give him what is his.' The man said, 'Lord! None of my good deeds is left to effect it thereby.' The Glorified and the Honoured One said to the first man, 'What are you going to do to your brother since he has none of his good deeds left with him?' The man answered, 'Then, Lord, let him bear some of my own burdens.'" It was then that the eyes of the Messenger of Allah over-flooded with tears. "That, indeed," he continued, "is a momentous Day when men will need others to bear their own burdens." After a pause, the Messenger of Allah continued to say, "Allah, the Honoured and the Glorified One, said to the wronged one, 'Raise your eyes and cast a look at the

Gardens of Bliss.' The man said, 'Lord! I see whole cities made of silver and huge houses of gold bedecked with pearls; for which siddeeq or martyr are they?' The Almighty said, 'They are for the one who pays the price.' The man said, 'Lord! Who can have their price?' He said, 'You can.' 'For what, Lord?' he asked the Almighty. 'For forgiving your brother,' the Lord said. The man said, 'Lord! I do forgive him.' The Almighty then said, 'Take your brother by the hand and lead him the way to Paradise.'" Then the Messenger of Allah said, "Fear Allah; fear Allah, and mend your relations, for Allah will implement justice on the Day of Judgment among the believers."

87. "Al-Jami`"

Allah has said, Lord! Surely You are the One Who gathers men on a Day about which there is no doubt; surely Allah will not fail His promise. (3:9)

Al-Jami` is an Attribute of Allah derived from jami`, its root word, which means: to gather, assemble, horde, or combine. The Day of Gathering is the Day of Judgment. It is called so because Allah will gather on it the early generations of His creation and the last ones, the jinns and mankind, all the residents of the heavens and the earth, each and every servant of Allah and his deeds, every oppressor and those whom he oppressed, and every prophet and those to whom he was sent. He will also combine between the rewards of those who obeyed Him and the penalty of those who disobeyed Him.

The subject of jami`, gathering or combining, is referred to in several verses of the Holy Qura'n such as the following:

Allah: there is no god but He; He will most certainly gather you together on the Resurrection Day; there is no doubt about it. (4:87) He has ordained mercy on Himself; most surely He will gather you on the Day of Resurrection, there is no doubt about it. (6:12) And on that Day, We will leave some of them in conflict with others, and the trumpet will be blown, so We will gather them all together. (18:99) Say: Our Lord will gather us together, then will He judge between us with the truth, and He is the greatest Judge, the all-Knowing. (34:26) Say: Allah gives you life, then He causes you to die, then He will gather you to the Day of Resurrection wherein there is no doubt... (45:26)

And one of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings, and when He pleases, He is all-Powerful to gather them together. (42:29) On the Day when He gathers you for the Day of Gathering, that is the Day of loss and gain: whoever believes in Allah and does good, He will remove from him his evil and cause him to enter gardens beneath which rivers flow to abide therein forever; that is the great achievement. (64:9)

One whose knowledge is perfected and whose conduct is good deserves to be called jami`. For this reason, a perfect person is one who does not put out the light of his piety by the light of his knowledge; so is one who combines perfect vision with foresight.

88. "Al-Ghaniyy"

Allah has said, O men! You are the ones who stand in need of Allah while Allah is self-Sufficient, Praiseworthy. (35:15)

Both "al-Ghaniyy" and "al-Mughni" are among the Attributes of Allah.

Linguistically, ghina, the root word of "al-Ghaniyy", means: independence by virtue of having self-sufficiency. It is the opposite of faqr, poverty, want, indigence, need, and the like. Independence or self-sufficiency is of various types: one is the absence of need, and none is independent of needing anyone or anything other than Allah. This meaning is implied in the verse saying, "His is whatever in the heavens and in the earth, and most surely Allah is the self-Sufficient, the Praised" (Qura'n, 22:64). The other is the small or limited number of one's needs, which is pointed out in this verse: "And found you in want and made you free from want" (Qura'n, 93:8). A third is what is mentioned by a few ignorant folks among the unbelievers who claimed that Allah was poor while they were rich, whereupon the One Who has all the Glory and Honours responded by telling them that "Allah has certainly heard the statement of those who said: Allah is poor and we are rich" (Qura'n, 3:181). They had said so upon hearing the verse saying, "Who will loan Allah a beautiful loan...?" The Almighty answered them by saying, "O men! You are the ones who stand in need of Allah while Allah is self-Sufficient, Praiseworthy" (Qura'n, 35:15). The Almighty emphasized the same fact in another verse: "... and whoever disbelieves, then surely Allah is self-Sufficient, above any need of the worlds" (Qura'n, 3:97).

Al-Ghaniyy has no need, within Himself or in His Attributes or deeds, for anything or anyone at all. He needs none while

everything and everyone need Him. Al-Ghaniyy is the Perfect One due to what He has and what is with Him. Our Lord, the Most Praiseworthy, is referred to as such because need is a deficiency, and the needy person is incapable of attaining what he desires or aspires for. The one who is needed has an advantage, because of what he has, over the one who is in need of him. Deficiency is out of the question in the case of the Absolute al-Ghaniyy, and incapacitation cannot be attributed to Him, Praise to Him, nor can anyone do Him a favour, for everything is His own creation and invention; He formed and created it, and it is totally dependent on Him in everything. Everything is exactly what the Creator wants it to be.

Everyone else besides Allah is needy while He, al-Ghaniyy, does not need anyone. The Holy Prophet is quoted saying, "Wealth is not abundance of availability; rather, it is the richness of one's own soul." The highest degree of wealth is satisfaction, contentment, with what is available with you; therefore, there is, indeed, no wealth like the feeling of contentment. A man may be very poor, yet he tries his best to look good in the eyes of the people. Notice what the Almighty says about such persons: "... the ignorant man perceives them rich on account of their abstaining (from begging)" (Qura'n, 2:273).

The Almighty exists by virtue of the necessity for His existence, on His own merits; therefore, He needs none besides Himself. Everything and everyone besides Him may exist, yet its existence comes about when He creates it; so, He, and He alone, Praise to Him, is al-Ghaniyy.

89. "Al-Mughni"

Allah, al-Mughni, has said, ... and if you fear poverty, Allah will enrich you out of His grace if He pleases; surely Allah is Knowing, Wise. (9:28)

Al-Mughni has granted His favours to His servants abundantly and facilitated for them the achievement of their goals and objectives, and the meeting of their everyday needs. There is no independence nor self-sufficiency except that He caused it to exist. He enriches His friends from the treasures of His lights, facilitates for those who live in the universe to access the means of their livelihood and sustenance by His decree. He enriches every truth which He provides in a measure, for He, and only He, knows its secrets, what is hidden of it and what is apparent.

Allah is the Enricher, yet a servant of His whom He has enriched cannot be thought at all as being absolutely independent. The least of his affairs proves that he needs al-Mughni; therefore, he is never independent; rather, he may be independent of anyone except Allah Who provides him with what he needs while not jeopardizing the causes for his needs. The true independent person is one who does not need anyone at all. One who needs and finds what he needs is independent only by way of analogy, which is the most that can be said about anyone besides Allah. As regarding the lack of need, this is out of the question for anyone besides Him. But if one needs none save Allah, then he will be called ghaniyy. Had he had no need at all, the verse saying "... and Allah is self-Sufficient while you have need (of Him)" (Qura'n, 47:38) would not have been accurate. Had there been any possibility at all that Allah could in any way be regarded as in need of anything, there would have been no need for the Almighty to be al-Mughni, the Enricher.

Al-Mughni makes whomsoever from among His servants self-sufficient. He grants independence and self-sufficiency to His servants, and He can be regarded as granting them self-sufficiency. And Allah also makes some of His servants independent of others, for all needs are in reality met by Him: His creatures cannot do anything for themselves without His help; so, how can they be thought to help others when they themselves need to be helped? He grants independence and self-sufficiency to whomsoever He pleases from among His servants according to His wisdom and will; He says the following in Surat h: "... Our Lord gave everything its creation then guided" (Qura'n, 20:50).

About Himself, al-Mughni has said,

... if they are needy, Allah will make them free from want by His grace. (24:32) And that He enriches and Who withholds. (53:48) And He found you in want and made you free from want. (93:8)

One of the ways to derive a code of ethics from al-Ghaniyy and al-Mughni is that one realizes that he needs Him constantly, and that he trusts in what Allah has more than he does in what he himself has, and to be good in conducting generosity and benevolence towards other servants of Allah. One of the norms of conduct of a believer with regard to the Attribute "al-Mughni" is that once he realizes Him to be the One and only One Who is Independent of any need, the

One Who satisfies all the needs of His servants, he will rely on Him in everything and refer to Him in every matter.

90. "Al-Mani`"

Allah, Glory and Praise are due to Him, and only to Him, has said, Or do they have gods who can defend them against Us? (21:43)

Al-Mani` is one of Allah's Attributes and is derived from man`, the opposite of giving or granting. It also means: to protect, to stop one thing from harming another or one group of people from annihilating another. It is used to describe the defense of a house, a fortified fortress, etc, against an enemy. It means: to protect and support. It means He has the power to stop the causes of annihilation or deficiency in both creeds and bodies. He wards off evil to protect and safeguard; He stops giving to whomsoever He pleases in order to try or to protect them. He gives life to whomsoever He loves or does not love, but He does not grant the bliss of the hereafter except to those whom He loves.

Al-Mani` protects and supports those who obey Him, and He stops some of His servants from doing what He does not want them to do while giving them what they want. He wards off the causes of perdition and diminution in matters related to creeds and nations due to what He creates of causes prepared for their preservation. Obstruction from the causes of annihilation, and the preservation of what is guarded against extinction, are the objectives of man` and are the ultimate goal. If man`, prohibition, is needed for the purpose of preservation, and the latter is not needed for the sake of the first, then every protector defends and protects. Not everyone who prohibits protects except that he prohibits the causes of annihilation and diminution.

Al-Mani` prohibits affliction from reaching His friends, or the complete abstention from giving to whomsoever He pleases. If He prohibits affliction from reaching His friends, this is due to His beautiful Grace, and if He stops giving to them, it will still be a great favour from Him.

Allah grants the pleasures of the life in this world to those whom He loves and to those whom He does not, but He does not protect the heart of a servant of His except when the latter is one of His close friends.

Al-Mani` wards off the causes of annihilation and diminution of creed and body by creating the means which protect it against annihilation and diminution. So, He creates some causes and prohibits others; He gives everything what serves its interests and prohibits what causes its damage. He makes some wealthy by giving them, and He stops giving to whomsoever He pleases to try them by affliction. He enriches and impoverishes; He makes some happy and some miserable; He grants some and withholds from others; He grants some and deprives others; so, He is both al-Mu`ti, the Giver, and al-Mani`, the One Who withholds. And He withholds giving from whomsoever He pleases, and His withholding may contain giving in disguise. He may withhold giving one of His servants abundant wealth and instead give him accomplishments and beauty. He may deprive one of His servants from enjoying good health and make him pleased with His decree. Al-Mani` is also al-Mut'i: for within the withholding there may be giving, and within the giving there may be withholding.

The Messenger of Allah used to say the following after finishing each of the prescribed daily prayers: "There is no god but Allah, the One and only God; His is the Kingdom; His is the Praise, and He can do everything. Lord! None can prohibit what You grant, nor can anyone grant what You withhold, and none is capable of stopping the implementation of Your will."

91. "Al-Darr"

Allah has said, Say: I do not control for myself any harm, nor can I benefit myself in aught except what Allah pleases. (10:49)

Both al-Darr and al-Nafi` are among the Attributes of Allah.

Most references wherein these Attributes are discussed have combined both Attributes together. Combining both of these Attributes is better: it conveys a stronger meaning of the Almighty's Power to do whatever He wills, however He wills; none benefits nor harms others besides Him.

Language says that darr, harm, is the opposite of nafi`, benefit or advantage. Allah is al-Darr, that is, the One Who can

harm anyone He wants in any way He wishes; He impoverishes some of His servants or causes them to fall prey to sickness according to His wisdom; so, He determines everything, and He alone facilitates the means of harm as a trial from Him whereby He purges the sins or subjects one of His servants to a test in order to raise his status. He decrees harm to some of His servants and effects His decree through certain means. He is the Wise One in whatever He does, the most Merciful in His judgment. If He decrees some harm, it is only for the sake of the general good, and if He decrees an ailment, it is but the useful medicine in the life of this world and the life hereafter.

Allah has said, "If Allah touches you with affliction, there is none to remove it but He..." (Qura'n, 6:17).

Prophet Moses once complained to his Lord about a tooth-ache, so the Almighty instructed him to apply a certain type of herb on the area of his pain, which he did, and the aching stopped. A few days later, the same pain came back to him, so he went and took the same herb and applied it, but this time his pain intensified many times more. He complained to Allah saying, "Lord! Did You not order me to apply this type of herb and tell me where I could find it?" The Almighty inspired him, "O Moses! I am the One Who heals and Who grants good health; I am the One Who causes harm and Who benefits. You came to Me the first time, so I removed the cause of your ailment, whereas this time you went to the plant (on their own) instead and did not come to Me."

The Messenger of Allah has said, "Anyone who claims that Allah commends the doing of wrong deeds and of sins tells lies about Allah. And anyone who claims that goodness and evil are possible without the will of Allah strips Allah of His Authority. And anyone who claims that sins are committed without Allah's Might tells a lie about Allah, and whoever tells lies about Allah, He will lodge him into the fire." In this tradition, by goodness and evil he means health and sickness respectively due to this verse: "... and We try you by evil and by good by way of probation" (Qura'n, 21:35).

Imam al-Baqir is quoted saying, "Allah, the Exalted and the Great, is more compassionate towards His creation than forcing them to commit sins then penalizing them for doing so, and Allah is more Mighty than willing to do something and it does not take place." He was asked once whether there was a distance between compulsion and destiny, and his answer was, "Yes! One more spacious than that between the heavens and the earth!" He has also said, "There should neither be compulsion nor an unrestricted freedom; the best course is a middle one." When he was asked about the middle course, he said, "Let me give you an example: You may see a man committing a sin, and you may try to stop him from doing so but he refuses to desist, whereupon you leave him to commit that sin. When he does not listen to you but insists on sinning, it does not mean that you yourself have encouraged him to commit that sin."

92. "Al-Nafi"

As regarding the Attribute "al-Nafi", Allah subhanahu wa ta'la has said, "Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from your own self" (Qura'n, 4:79).

Al-Nafi` is the source of any benefit and goodness for the life in this world and for the creed. He alone grants good health, wealth, happiness, authority, guidance and piety. He enables all His creatures to receive the benefits He creates for them. He has facilitated the path leading to Him for those who aspire to tread it, Who benefitted the souls through His prophets, Who nourished the bodies through food, Who warded off disease through medicine, Who kept affliction away through favours and goodness, and Who has benefitted everyone, be he an angel, a human, or a jinn.

Ibn `Abbas says, "I was sitting once behind the Messenger of Allah so he said to me, `Young man! I would like to teach you a few words [of wisdom]: If you safeguard your rights towards Allah, He will protect you. If you remain mindful of Allah's rights on you, you will find Him looking after you. If you have a plea, then plead to Him; if you seek help, seek it from Him, and bear in mind that if all people gather to benefit you in anything, they will not be able to do so except in what He has already allotted for you, and if they all gather together to harm you in any way, they will never be able to do so except if He has already decreed it on you; the ink has dried, and the tablets have been removed."

Al-Darr al-Nafi` is the One from Whom everything good or bad ensues; all is attributed to Allah and is affected either through the angels, mankind, inanimate objects, or by other means; so, do not think that poison, for example, kills by itself, or that food by itself satisfies hunger. Angels, mankind, demons, or anything else in existence, such as planets, stars, or other things, are all under His control; they do not do anything except what He has made them do. Their totality, in addition to the eternal Power, is like a pen in the hand of the writer as conceived by an illiterate. If a ruler signs the order to penalize or reward someone, the pen whereby he signs such an order cannot tell the difference between one

order and another, or between what harm it is causing or what benefit, or even the difference between one of its users and the other. This is the case with all means and causes.

Both al-Darr and al-Nafi` are referred to in various places in the Holy Qura'n; among them are:

Say: I do not control any benefit nor any harm for my own soul except as Allah pleases; had I known the unknown, I would have had much of good and no harm would have touched me; I am only a warner and giver of glad tidings to people who believe. (7:188) Say: I do not control for myself any harm, nor any benefit, except whatever Allah pleases; every nation has a term; when their term comes, they shall not remain behind for an hour, nor can they go before (their time). (10:49) Yet when He removes the evil from you, lo! A party from among you associates others with their Lord. (16:54) And when We make people taste of mercy, they rejoice in it, and if evil befalls them for what their hands have done, lo! They despair. (30:36)

The portion a servant of Allah may obtain of the inspiration of these Attributes is that he becomes "harmful" towards the enemies of Allah while benefitting the friends of Allah. In Surat al-Ma'ida, the Almighty describes the faithful as "... lowly before the believers, mighty against the unbelievers" (Qura'n, 5:54). Such a believer does not plead to anyone, nor does he fear anyone except his Lord; he relies wholly on Allah. One who fully realizes that his Lord, the Most Exalted One, is the One and only Who creates and makes things available, Who alone brings new things into existence, he will then submit to Him and rely on Him regarding all his affairs; he will then live enjoying a peaceful mind; he will be secure from people, and he will provide counsel for everyone. His heart will have no room for deception nor treachery.

It is good to combine both of these Attributes, al-Darr and al-Nafi`, together, for at them it is said that all Attributes end; He, Glory to Him, controls the means for people's harm and benefit, and none can harm anyone nor benefit anyone besides Him; "... and suffices your Lord for a Guide and a Helper" (Qura'n, 25:31). One who remembers both of these Attributes will submit totally to Allah and will always feel that everything is from Him and returns to Him.

93. "Al-Noor"

The Almighty has said, Allah is the light of the heavens and the earth; a likeness of His light is a niche wherein there is a lamp; the lamp is in a glass, and the glass is as if it were a brightly shining star lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost emanates light though fire does not touch it: light upon light; Allah guides whomsoever He pleases to His light, and Allah sets forth parables for men, and Allah is Cognizant of all things. (24:35)

In language, noor is light, whatever its glow, rays, or reflection may be. It aids vision. There are two kinds of light: a light related to the life of this world, and a light related to the life hereafter. The first, let us say the secular, is also of two types: one is what the mind, the intellect, can see; it is a Divine light, the light of reason, of the Holy Qura'n. The other is related to the physical one, that of things which emit or reflect light such as the sun and the moon. An example for the Divine light is implied in a verse such as this: "... there has come to you light and a clear Book from Allah" (Qura'n, 5:15). Reference to the physical light exists in the verse saying, "He it is Who made the sun a shining brightness and the moon a light (a reflection)" (Qura'n, 10:5). Here, the sun is mentioned before the moon because its light is more commonly associated with what we can see than the moon.

Al-Noor is the Apparent One Who has manifested Himself fully. The One Who is apparent on His own and Who makes everything else apparent and visible is called al-Noor Who takes things out of non-existence and brings them into the world of existence. Al-Noor, Glory to Him, has filled our world with light and brought it into existence, Who determined it since time immemorial, Who has illuminated the apparent existence through the sun and the stars, Who illuminated the world of spirits through the Messenger of Allah, the master of the first generations and of the last, and He illuminated the hearts through the light of His Divinely revealed Books. He illuminated those endowed with knowledge with the light of Divine manifestations. Al-Noor has illuminated the hearts of the truthful through His Unity, and the conscience of those who love Him by His support for them. He beautified the complexions and brought life to the souls of the pious through their adoration. He guides the hearts to prefer and opt for what is right, Who guides the innermost conscience to silently address Him.

Noor, light, then, has many meanings. One of them is the light of knowledge and scholarship, which is the dawn of the truth as seen by the heart of a knowledgeable believer. The Attribute "al-Noor" has been mentioned in the text of the Holy Qura'n and is attributed to Allah in many places the best known of which is 24:35 cited above.

Ibn `Abbas says that the meaning of this verse is that Allah is the Guide of the residents of the heavens and of the earth; the similitude of His guidance in the heart of a believer is like pure oil which shines even before fire touches it; therefore, when fire does touch it, it intensifies its light, so it intensifies and adds light to its light. The Attribute "al-Noor" is indicative of the fact that Allah is the Light of the heavens and the earth.

There are many other verses wherein reference to Allah's light is made; among them are the following:

They desire to put out the light of Allah with their mouths, and Allah insists on perfecting His light though the unbelievers are averse thereto. (9:32) What?! Is he whose heart Allah has opened for Islam, so he is in a light from his Lord (like the hard-hearted one)? Nay! Woe unto those whose hearts are hard against the remembrance of Allah; surely they are in clear error. (39:22) And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought forth, and judgment shall be issued between them with equity, and they shall not be dealt with unjustly. (39:69)

There are more than forty references to light in the text of the Holy Qura'n. Some scholars are of the view that the Attribute "al-Noor" is Allah's Greatest Name. They say that they cannot see anything in existence without seeing the meaning of this Attribute manifested in it.

The Messenger of Allah used to supplicate to his Lord in the morning saying, "Lord! I invoke You to create light in my heart, light in all parts of my body, light in my hearing, light in my sight, light in my hair, light in my complexion, light in my flesh, light in my blood, light in my bones, light before me, light behind me, light on my right, light on my left, light above me, light underneath me! Lord! I implore You to increase my light, to grant me light, and to create light for me."

94. "Al-Hadi"

The Most Glorified and Exalted One has said, ... and sufficient is your Lord as a Guide and a Helper. (25:31)

"Al-Hadi" is an Attribute derived, linguistically, from hidya, guidance, which means: to attract someone to something, such as attracting the heart of a believer to al-Hadi, to the One Who provides such guidance. Guidance means bringing the hearts closer to the Almighty.

Guidance is the following of one's sound reason and common sense and the graceful way of bringing someone to the anticipated goal. He guides the elite from among His servants whom He has chosen to know His Essence, so much so that they see things through Him, and He guides the commoners among them to witness His creatures, so much so that they have seen them as signs of His being their Creator and Sustainer. He has guided everything He created to whatever means whereby it can satisfy its needs. He has guided the baby to suck the breast of its mother, the young birds to pick the seeds, and the bees to build their honey-combs in hexagonal shapes which are the best to suit the forms of their bodies, and such examples are quite lengthy indeed.

Al-Hadi guides the guilty to repentance, and those blessed with knowledge to the facts regarding nearness to Him. Al-Hadi occupies the hearts by truthfulness and equity, the bodies by life and death. Al-Hadi has given everything He has created its shape and characteristics, and He guides whom He creates to the goals behind His creating them, to issues related to their life in this world and to those related to their creed, in addition to everything else related to them. He guides the hearts to know Him and the souls to obey Him; He guides the guilty to the path of repentance, the sincere ones to nearness to Him after being far from it. He keeps the hearts filled with love for equity and truth; He enables them to treat people justly. Al-Hadi is in all reality Allah. Al-Hadi has guided the elite from among His servants to wisdom and knowledge.

Whenever the Messenger of Allah woke up during the night for prayers, he would supplicate to his Lord saying, "Lord! God of Gabriel, Michael and Israfil, Originator of the heavens and the earth, Knower of the unknown and the Witness! You judge between Your servants regarding that wherein they dispute! I plead to You to guide me to that wherein they have differed, by Your will, for You guide whomsoever You please to a straight path."

95. "Al-Badee`"

Allah, Glory and Exaltation are His, has said, Wonderful Originator of the heavens and the earth! When He decrees an affair, He only says to it "Be!" and it is. (2:117)

In language, to originate is to bring about something without following a model or an example. Al-Badee` is the Unique One; there is nothing similar to Him in His essence, qualities, or whatever He does; He has manifested the wonders that He has created as the most beautiful indications of His wisdom. He has created all cosmic worlds without a prior model. He, Exalted is His Name, has said, "Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (Himself) created everything, and He knows all things?" (Qura'n, 6:101).

"Badee`" means: originator; one who does something new, originating its existence. "Bid'a" means something new, an innovation, simply because nobody before had said or advocated it. Allah is the Originator of all things without following a prior model. He did not learn their creation from anyone else; rather, He initiated the creation of all beings, so He is their Maker, the One Who started their existence. The Almighty, al-Badee`, has brought everything into existence without the use of a tool or any material, without being limited to time or space in order to be able to do that.

Al-Badee` has manifested the wonderful things of what He has done and the extra-ordinary proofs of His wisdom. He is the Absolute One Who has no peer similar to Him in His qualities, wisdom, or anything related to Him; He, and only He, is the Absolute al-Badee` Who has created everything without following a prior model.

Since there is none like Him in His essence, characteristics, actions, or anything related to Him, that makes Him the Absolute Originator. If such a thing is known commonly, it cannot be called badee' at all; so, this Attribute does not fit anyone besides Allah. None was ever like Him nor ever will; therefore, His example never existed at all and never will, and whatever exists besides Him exists because of Him; He, and He alone, is the Originator since time immemorial and forever.

Anas ibn Malik is quoted saying that the Messenger of Allah once heard a man supplicating thus, "Lord! I plead to You by the fact that to You is all Praise due; there is no god but You; You are the One Who never stops giving, Who originated the heavens and the earth, the One to Whom all Glory and Honour belong! I plead to You to grant me a place in Your Paradise, and I seek refuge with You against the fire," whereupon the Prophet said, "He surely has pleaded to Allah by His Attribute which, if one pleads to Him by it, He grants the plea and gives what He is asked."

A believer's share of this Glorious Attribute is that if he repeats it quite often, Allah will cause the springs of wisdom to flow from his tongue; he will be wise in his intentions, for intention is the bedrock of action. A servant of Allah who remembers and repeats this Attribute quite often, being fully aware of its meanings, will be exposed to the beauty of its light. Allah, the Truth, Exalted and Blessed is He, will permit him to enter into the circle of invention; He will make him a master obeyed by others. One of the norms of conduct of whoever mentions this Attribute quite often is the avoiding of innovations in the creed and full adherence to the Sunnah.

96. "Al-Baqi"

Allah, Glory and Exaltation are His, has said, "... and Allah is better and more abiding" (Qura'n, 20:73).

"Al-Baqi" is one of Allah's Attributes the root word of which is baqa': the opposite of extinction. It also means: obedience to Allah and awaiting His rewards, or the lingering status of goodness.

The reality of al-Baqi, Glory to Him, is in His ever-enduring existence; endurance is one of His characteristics. Al-Baqi, Glory to Him, always exists and Whose existence is necessitated by virtue of His own merits. He is ever-Present, Who remains existing forever, from the beginning of any beginning and for eternity. The Absolute al-Baqi is the One the duration of Whom never ends, and such a duration is described as abadi, perpetual, eternal, endless. The Absolute al-Qadeem is the One the time of Whose beginning, if there is such a thing, goes back to the very beginning of time, and such a duration is called azali, eternal. When you say that His existence depends on His own merits, this Attribute will then include both meanings.

What affects the determining of the "past" and the "present" are certain variables; both words describe time, and nothing measures time other than change. One Who is above change by virtue of motion is above being affected by time; therefore, neither "past" nor "future" can apply to Him. The Truth, Exalted is He, is before time, since He Himself created time, and nothing in Him changed, and He was before time, and He remains after His creation of time just as He has always been and will always be. Those who have claimed that duration is a characteristic added to the essence of al-Baqi are far from the truth, and still further from the truth than them are those who claim that time is an additional

quality in as far as the Eternal One is concerned. There is no need to bother the reader with details about such confusion regarding existence, duration, and which qualities endure.

Allah's existence stands on its own merits and is self-necessitating, that is, it does not accept extinction in any way. The duration of anything which is self-sustaining during the past and will remain so in the future as well as it did in the past is called old, and its duration in the future is called existence.

The subject of enduring and duration attributed to Allah has been referred to in the text of the Holy Qura'n in more than one place. Examples are the following:

... and the sustenance of your Lord is better and more abiding. (20:131) And there will endure forever the person of your Lord, the Lord of glory and honour. (55:27) ... what is with Allah is better and more lasting for those who believe and rely on their Lord. (42:36)

The good fortune a servant of Allah may receive if he remembers this Attribute quite often is that the Almighty will reveal to him enduring facts and will make him observe the perishing trails, so he will flee eagerly to al-Baqi and decorate his conduct with the meanings its qualities and moral code suggest.

97. "Al-Warith"

Allah has said, ... Allah's is the heritage of the heavens and the earth, and Allah is aware of everything you do. (3:180)

Al-Warith, Glory to Him, remains after the extinction of all beings. He inherits everything after the extinction of everyone and everything. He is the Heir: on the Day of Judgment, it will be loudly called out, "To whom does the kingdom belong this Day? To Allah, the One, The Subduer (of all)" (Qura'n, 40:16).

The root word of the Attribute "al-Warith" is "waratha," inherited: He will inherit all beings after their extinction. He is the only One Who remains after those who used to think that they possessed wares and items, the things which He had given them, will be gone; their existence, as well as that of what He has given them, is dependent on Him, and on none else. He has said, "And most surely We bring to life, and We cause death, and We are the heirs" (Qura'n, 15:23).

What Allah's servants used to own will go back to Him; there is no partner with Him. Al-Warith is the One to Whom all possessions will go back after the death of their "owners." He will be the One Who will call on that Day, the Day of Judgment, as in 40:16, "To whom does the kingdom belong this Day?" and He will be the One Who will answer by saying, "To Allah, the One, The Subduer (of all)" (Qura'n, 40:16)." Most people mistakenly think that they have possessions which are their own, but the reality of the matter will be unfolded before their eyes on that Day. This call represents a fact which will then be revealed to everyone.

Reference to the subject of heritage as applied to the Almighty occurs in some Qura'nic verses such as the following:

And most surely We bring to life and cause death, and We are the heirs. (15:23) Surely We inherit the earth and all those on it and to Us shall they all be returned. (19:40) And We desired to bestow a favour upon those who were deemed weak in the land and make them the Imams and make them the heirs. (28:5) Lord! Do not leave me alone, and You are the best of inheritors. (21:89)

The Messenger of Allah used to supplicate saying, "Lord! I plead to You to grant me the enjoyment of my hearing and vision, and to make them my heirs."

98. "Al-Rasheed"

Allah subhanahu wa ta'ala has said, And when My servants ask you concerning Me, then surely I am very near: I answer the prayer of the suppliant when he calls on Me; therefore, they should answer My call and believe in Me so that they will be rightly guided. (2:186)

The Attribute "al-Rasheed" is derived from Rushd, its root word, which means: guidance, righteousness, and uprightness, the antithesis of straying and crookedness. Its derivation accepts two possibilities: one is al-Rasheed, which means the same as al-Rashid, the Wise One, so Wise is He that there is nothing among His deeds that can be

regarded as wasteful or wrong. The other is that it may mean the same as al-Badee`, and Allah's irshad, that is, His leading His servants to the right path, is due to His hidaya, guidance. Al-Rasheed is the One Whose management of all affairs achieves its objectives without anyone else besides Him directing or assisting it, Who is none but Allah, Glory to Him. Al-Rasheed pleases whoever He wills by providing him with His guidance, making whoever He wills miserable by distancing him from His guidance. He is the One in Whose management there is no lapse, and in Whose assessment there is no fault.

Al-Rasheed is characterized by complete perfection, great wisdom, ultimate guidance. He is the One Whose management of all affairs reaches its ultimate goal and success. He guides His creatures and leads them to what is best for them. He guides them through His wisdom towards the attainment of their well-being in the life of this world and in the life to come. Al-Rasheed has made those with whom He is pleased happy, Who guided His friends to Him; there is no negligence in His management of the affairs nor in His assessment, and He is known for His justice and favours.

Al-Rasheed is al-Murshid, the One Who inspires right guidance for those who obey Him, and He has led all beings to His guidance, the One Whose rope is strong, Whose command is wise. In Surat al-Kahaf, we read the following verse, "Lord! Grant us mercy from You, and provide for us a right course in our affairs" (Qura'n, 18:10), and, "... whomsoever He causes to err, you shall not find for him any friend to lead (him) rightly" (Qura'n, 18:17).

If a servant of Allah wishes to be on the right track, his guidance will be proportionate with his terse management in the attainment of his secular and religious objectives. One must deal with his Lord, al-Rasheed, in a way whereby he properly relies on his Lord to guide him. His Lord will then lead him to reform his own self first, to refer all his affairs to Him, and to seek refuge with Him whenever evil touches him and pray for His help whenever he is afflicted, just as Allah has told Moses to do: "And when he (Moses) turned his face towards Midyan, he said: Maybe my Lord will guide me to a course nearer to the right path than this" (Qura'n, 18:24). Thus ought a servant of Allah behave: when he wakes up, he should rely on his Lord, and whatever matter faces him, he should seek Allah's help in its regard then await what signal his heart will respond thereto. He will then help him do whatever he needs to do and will suffice him regarding all his affairs. If he does contrary to what Allah guides him, He will then reprimand him so that he would know that his Lord found him to be insolent, hence he abandons his self-reliance and forsakes following his own mind and trickery. A servant of Allah ought to quite often remember the Attribute "al-Rasheed" and cling to its meaning so that he may be led to the commendable conduct, and Allah will then grant him wisdom and bestow His blessings upon him.

99. "Al-Saboor"

The Praised and Glorified One has said, ... nor did they weaken, nor did they abase themselves, and Allah loves those who are patient. (3:146)

"Al-Saboor" is an Attribute of Allah linguistically derived from the noun sabr which means: withholding one's self from expressing its overwhelming grief. Al-Saboor is most patient, Whose patience is greater than anyone else's. The month of Ramadan is called the month of patience and perseverance: during its days, the believer withholds himself/herself from yielding to the desires.

Al-Saboor, Glory to Him, is the Clement One Who does not surprise those who disobey Him by suddenly inflicting His penalty on them; rather, He forgives and postpones His carrying out of such a penalty. Al-Saboor does not rush to do anything too early; rather, He manages the affairs according to a measure; He conducts them according to a well-defined plan of His; He does not delay them from reaching their destined courses out of laziness or laxation, nor does He advance their execution. Rather, He does everything exactly at its right time, in the best way, as it ought to be. All of this He does without facing hardship which may frustrate His will. Al-Saboor gives you and is true to you even when you are rude to Him. He comes to you forgiving even when you shun Him and revolt against Him.

Al-Saboor does not rush to penalize those who disobey Him or to chastise those who sin. He does not do anything except when it is most opportune due to His wisdom, honour, and sublimity. He is not harmed by those who commit sins. He takes the guilty by the forelocks. Al-Saboor commands and respites those to whom He issues His command; He observes and does not rush, nor does He do anything prematurely. He commands and His command is according to a certain measure. He cancels the penalty even after it becomes due. Al-Saboor inspires patience and perseverance for all His creatures. The meaning of the Attribute "al-Saboor" is very close to that of the other Attribute "al-Haleem". The

difference between the first and the latter is that with al-Saboor, nobody can feel safe against His penalty, as is the case with al-Haleem.

In Surat Ali-'Imran, the Almighty says, "O you who believe! Be patient, excel in patience, and remain steadfast" (Qura'n, 3:200), that is, be patient while obeying Allah, make your hearts accustomed tolerating affliction in the cause of Allah, and train your innermost conscience to be eager for Allah. It also means: Be patient for the sake of Allah; persevere while seeking Allah's Pleasure; remain in Allah's camp. Patience regarding what Allah decrees is a trial, and patience for the sake of Allah is a hardship, while patience with Allah is loyalty [to Him].

"None is more patient regarding the pain of what he hears than Allah:

One of the manifestations of a believer's good conduct in deriving a moral code from His carrying out of such a penalty. Al-Saboor does not rush to do anything too early; a well-defined plan of His; He does not delay them from reaching their destined courses out of at its right time, in the best way, as it ought to be. All of this He does without facing rude to Him. He comes to you forgiving even when you shun Him and revolt against Him.

Al-Saboor does not rush to penalize those who disobey Him or to chastise those who sin. and sublimity. He is not harmed by those who commit sins. He takes the guilty by the forelocks. rush, nor does He do anything prematurely. He commands and His command is according Al-Saboor inspires patience and perseverance for all His creatures. The meaning of the The difference between the first and the latter is that with al-Saboor, nobody can feel

In Surat Ali-'Imran, the Almighty says, "O you who believe! Be patient, excel in patience, accustomed tolerating affliction in the cause of Allah, and train your innermost conscience seeking Allah's Pleasure; remain in Allah's camp. Patience regarding what Allah decrees is loyalty [to Him]. The Messenger of Allah has said, "None is more patient regarding the pain sustenance."

Unity

The multiplicity which is indicated by these names is related to attributes and Gods Attribute are of two kinds: True and additional.

True attributes are those applied to Him if we consider the very essence

However, additional attributes are those applied to God if we take others which is against one who receives mercy. or Being but related to the affairs outside it.

Ali

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834-

Whoever worships name without meaning, he is an unbeliever too.

Whoever worships the meaning and the applies names to it, that too,
makes his tongue expressive of it in secret and public, such men are the

In a Hadith, we read that they are true believers.

In

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835- There

If the name is the same as meaning, then every name is a god but to say

The

Amr Ibne shoaib has polyquoted his father and the Holy Prophet of Islam (SAW) as

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836- While

Holy Prophet (SAW) bringing the following Dua saying: God has sent a gift for

Holy Prophet said: What is the gift O Gabriel! Gabriel said: Words along with

The Holy Prophet said: What are those words O Gabriel?! Gabriel said:

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O You who reveal beauty and conceal ugly things! O You who do not

You who have the great forbearance! O You who have pardon abounding! O You who

complaints are made! O Noble face! O Possessor of great favor! O You who give

Lord! O our Guardian! O the Goal of our desires! I beseech You O God! not to

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Here the Holy Prophet (SAW) said to Gabriel: What is the virtue of
said: Far away! Far away! It is something impossible, for if the angels of seven
Judgment, they are not able to describe a single part of it.

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Therefore when a man says: O You who reveal the beauty and conceal
beautiful on the Day of Judgment and covers his defects with a thousand veils in

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And when he says: O You who do not take the wrongdoer to task and
on the day all veils are torn, God will not tear his veil.

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And when he says: O You who are Great Forgiver, God will forgive

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And when he says: O You are of great forbearance, God will forgive

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And when he says: O You who have pardon abounding, God will open
Mercy till he dies.

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And when he says: O You who have opened Your hands for mercy, God

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And when he says: O Hearer of all whisperings, O You to whom all
afflicted and unaffiliated, every losing and sick as well as destitute and every

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And when he says:

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And when he says: O You who give blessings to Your servants when those who have thanked His blessings.

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And when he says: O our Master, O our Lord, God will say: My those being in paradise and Hell, the seven heavens and the earths, the sun, the

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And when he says: O our Guardian, God will make his heart replete

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And when he says: O the Goal of our desires, God will give him the

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And when he says: I beseech You O God not to make my being ugly
O My angels! Be witness that I set him, his parents, his brothers, his intercession for a thousand others who deserved the punishment by fire and saved

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_ O Muhammad! Teach this Dua only to men of piety.

answer. This

seventh heaven as sacred as Kaaba) when they circumambulate it.

CONCLUSION

This treatise comes to an end with this Hadith.

follow it by being qualified as the ones described in it, to make us a partner

on the path of the righteous ones, and has added to his worthy provision, to
hardship, for He is the cause of every benevolence and every thing becomes

Greetings of Allah be on Muhammad who is the noblest of pure souls and
and light follow each other.

Muhammad and his pure household!

This dissertation was completed by Ahmad Ibne Fahd, the one who is needy
801 AH.

Praise

the One and His greetings
and peace on Muhammad
and his progeny.

Back
