

# **A BASIC INTRODUCTION TO ALLAH, FOR A MUSLIM STUDENT**



**MUHAMMAD SA'IDU JIMADA**

COPYRIGHT © SAD-TAYY FOUNDATION, 2024

Copyright is hereby granted to any interested body or person to circulate, transmit or reproduce this book on NON-PROFIT basis in whatever form (hard or soft copy), provided it will be in this form and content of presentation.

First Published: December, 2024

Published by

**SADAQATU TAYYIBATUN FOUNDATION**

Post Office Box 2630,  
Minna, Nigeria.

[nigerians.sadtayyfoundation.org](http://nigerians.sadtayyfoundation.org)  
[jimada.sadtayyfoundation.org](http://jimada.sadtayyfoundation.org)  
[sadtayyfoundation.org](http://sadtayyfoundation.org)

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

## **IF NOT FOR THE COMPASSION OF ALLAH OUR KNOWLEDGE OF HIM WILL BE CROOKED**

The best men who care and make the effort of reflecting on the universe and themselves, will no doubt brush His reality but not His Unity. But His sole deserve of worship is rooted in the truth and reality of His Unity.

This is why there are unbelievers. These are people who have not been opportune with His Message by His chosen Messengers. But because reflections are inevitable for the best and caring men, idol worship can be convenient, with the aid and luring of Satan. And the worship deserve of Allah will be granted to other than Him.

This is inevitably so because man is weak and really needs a pillar to lean on and hold unto as reference.

## **OUR KNOWLEDGE OF HIM WILL NOT BE UNDERSTOOD**

Every and all Messengers of Allah were taught, inspired and sent to convey and teach, that Allah is One, the Creator of every and all things, who alone deserves total worship and reference. The best and final definition of Him was since granted to Muhammad (SAW). Allah cannot belong to anyone and is not of anything or anyone.

This simple and true foundation is not beyond any sane and average person to know and understand.

And to strengthen it, the elaboration with His Names/Attributes lights up the understanding. Indeed, the enjoined use of them for communication and relationship settles the platform of the belief and knowledge.

The understanding is to motivate and drive livelihood for the identity and discipline of the believer. This is giving life to the Guidance, distinguishing the right path from the wrong path.

### **HIS TRIALS WILL NOT BE APPRECIATED**

Men may simply see livelihood as a process of random chances, accidents and deliberate commitment.

It will be impossible to appreciate opting for poverty or even moderation to be competitive with acquisitions of legal wealth and prescribed charity, in worship. This is because both states can be trials, for those who believe.

The very same state does not apply to unbelievers. This is because the believers who opt for poverty and even moderation are less vulnerable to challenges of purity at the material level. They have more of the purity of their persons and worship personality to manage. The other party equally has this but is topped by the challenges of the purity of acquisitions and utilization. The first group are therefore more likely to be in paradise before the second, because of accountability requirements.

In a society where unbelief rules or believers are dead in their identity, the path of the option of poverty and moderation will be tight. Leadership will be careless or unable to provide the security to make it an option. Poverty will be a curse.

### **HIS BLESSINGS WILL NOT BE DIFFERENTIATED**

Allah the All-Compassionate cares for all without discrimination, as far as natural resources and competencies are concerned. The rain, sunlight, breast milk, water resources, mineral resources, vegetation, animals, knowledge, skills, power, wealth, etc. are not for only believers.

The difference between believers and others, is that the use to which these gifts are put, are in accordance with the guidance of Allah.

For example, economic and financial relations are free from *RIBA* for believers. The unbelievers who are greedy of worldly materials will appear to be prospering because of the fast increase in their possessions. The future pains of losing in the hereafter and real pains of unblessed or cursed possessions may not be differentiations. This is more so where believers are sharing the same cursed or unblessed path.

Take personal health. What is prosperous about having money and specialist hospitals with private facilities, patronized by deposits, regular checks for chronic diseases? The superiority of a healthy contented or less rich can be easily overlooked. Take family life. What is the freedom in transgender? Living permanently on drugs to contain natural resistance is not health. Believers are saved these wastes and pains by simple compliance to prohibitions.

### **HIS IRRESISTIBLE WILL, WILL NOT BE FEARED**

This is the experiential reserve for believers. Those who are given of knowledge and understanding discover the truth of tasting the sweetness of *Iman* as they commit themselves to the guidance. They appreciate that those on the path of guidance find it easy, as difficult as it may appear. Accordingly, those left to stray, find defiance easier. The spirit of hopeful fear is what keeps the faithful sailing with patience and perseverance. This is because it is left to Allah to determine the details of what the believer will cross in this world, to be successful in the hereafter.

Only those who are given of knowledge, understanding and reflect, appreciate that, at a level, all men are good, regardless of what they are into, because man is really helpless by himself and can really not be helped by anyone. At another level, men can help themselves, help others and be helped. And only those whose

self-help or the help of others or both, **meet** with the help of Allah, really succeed. Meaningful help is therefore the **reserve** of Allah.

And **meaningfulness** lies in the **end**.

### **HIS RESERVES OF MERCIES WILL NOT BE KNOWN**

It is only those who believe who can share the beauty, truth, sincerity and motivation for increasing their faith, from the *mi'raj* and *isra'i* of Muhammad (SAW). Only believers know that *sadaqatul jariyat* is a post-life investment. Only believers will be in the only shade of Allah on the Day of Judgement. Only believers can achieve martyrdom by physical jihad, abdominal pain, child birth, drowning, etc. Only believers will get the award of Jannah that is multiples of the earth for eternity. Only believers who have up to an atom's weight of faith will not remain in Hell Fire for eternity. Only believers will be favoured with the pleasure of sighting Allah, by His grace. Only believers will have some of their sins concealed by Allah, in this world and in the hereafter.

Without a doubt, the mercies of Allah will be attained **only by His Forgiveness and Compassion**, to the believers.

For that reason, unbelievers will not understand the justification for **racing in righteousness, for the real benefit of oneself**. "To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute. (Qur'an 5:48).

**Those who reflect on these may cling to constantly remembering, calling and praising Him as *Ya Rahman, Ya Raheem*. And if Allah meets them or touches them in this course, they submit that, they are the **greatest names of Allah**. Those who stick to **Allah** alone and taste or experience His Truth, are only expressing **all the other attributes**. And those who attain the same by either of the combination of attributes, are **no less**. Where-so-ever you turn, you shall find the face of Allah.**

“Call upon Allah, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names”. (Qur’an 17:110).

### **FORGIVENESS AS HIS COMPASSION AND MERCY WILL NOT BE APPRECIATED**

For believers, they enjoy it repeatedly in this life, provided they do not engage, disengage only to reengage in **shirk**. Apostasy has a defined sanction.

It is the key to connecting with Allah who is free of all needs, including our worship. This is because it seeks for being cleansed. But beyond clearing dirt, it means purification. Thus before *Salat*, ablution is prescribed. Asking for forgiveness of Allah is like brushing or cleaning the heart. A superior form is preceding any activity with ***Basmala***. It implies proceeding into what is right, for the sake of Allah. It is akin to an undertaking, for what is true and right. Allah used it as the opening of chapters in the Qur’an.

*Basmala* consequently suffices for those who have experienced the response of Allah through it. They can hold unto it for remembrance and praise, as the key to nearness to Allah. Moreover, it contains the **ultimate objective, Allah** and two of His attributes.

Forgiveness is the only shield of a believer against the easy successful mislead by Satan. Without forgiveness, more believers will fall into his evil trap and company, faster.

It therefore opens the way **for** prosperity. “Ask forgiveness from your Lord; for He is Oft-Forgiving; He will send rain to you in abundance; Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water)”. (Qur’an 71:10-12).

And from the ninety-nine names of Allah, the Mercifulness of this compassion can be appreciated, with the forms. Allah is **Gaffar** (repeatedly forgiving), **Gafur** (exceedingly forgiving), **Afuwwu** (pardoner) **and Tawwab** (ever pardoning). This a beautiful continuum between cancellation and erasing of faults.

Allah is these responsive to believers, by performance of ablution for prayer, by five daily prayers, by congregational prayer, by night prayer, by the prayer of the two festivals, by fasting, by pilgrimage, by charity, etc. Indeed, those who cling to the remorseful submission of Ayyub (AS) in the belly of a fish, are really asking for forgiveness. Peace and blessings be upon Muhammad (SAW)for *Sayyidil-Istigfar*.

Those who are touched by the compassion of Allah and stick to the litany of ***Ya Rahman Ya Raheem***, on the understanding that the two attributes are the canopies under which any or most or all other attributes rest, cannot be denied. But those who are touched by His forgiveness, and stick to it in whatever form, stand as on the gate to His compassion and mercy, in this world and in the hereafter. How can one access a location or position without a way?

This stands out those who combine His total name **Allah, asking for forgiveness and the best gratitude by asking for peace and blessings for Muhammad (SAW).**



## **THE SPECIAL INDEPENDENCE AND IDENTITY OF MAN WILL NOT BE APPRECIATED**

What stands men and jinns out, among creations, is the degree of freedom to will, in choosing between options.

The Angels are not having this nature. They are the proof that, if it is the will of Allah, He can make us all united in obedience. Those who are blind and ignorant are prone to ask: **if indeed Allah cares, why does He permit evil to happen?** Only the Qur'an teaches that as much as Allah is the one who is responsible for the beginning, the passage and end of all matters and affairs, He is able to **establish** the freedom of choice by men and jinns, through pleasant and unpleasant trials and experiences.

The objective is separating the truly faithful from the unbelievers and hypocrites. This is why there is really no compulsion in religion and accountability is justified. Men and jinns can therefore rise above the Angels like by voluntary worship over and above obligatory requirements and can be reciprocated by Allah, like admitting Idris (AS) into heaven and taking his life there; taking Isa (AS) to himself for safety, against the mischief of the Jews, alive and to return to die; and admitting Muhammad (SAW) into the heavens, indeed beyond the Lote tree, that even Jibril (AS) does not cross.

This is the root of the superiority or greater desirability of voluntary **additional acts of worship**. They are the permanent or ceaseless door for the special favours of Allah to believers. It is voluntary goodly charity that is more powerful than the mountains that serve as pegs in keeping the earth firm and stable; the iron that can be used against it; the fire that can be used against it; the water that can be used against it; and the wind that can direct its flow. Not zakat.

The variety and consistent cumulation of these, are what draws a believer to the closeness of Allah. And the benefit is that his sight, speech and grasp become

approved of Allah. The experience of the immediate revelation of these are classified as miracles.

Iblis and his compatriots among jinns and mankind are therefore on the will of Allah. And the granting of Iblis the extreme and selfish choice of misleading believers neither harms nor benefits Allah. Iblis and his compatriots are enjoying the grace of choice granted by Allah. Their successes build up their qualification for eternal damnation. The most unfortunate creature is therefore Satan, who is the first to be cursed and certified by Allah for damnation. His compatriots still have the door and grace of option to submit to Allah. This is why a certain generation of jinns that were worshipped by a community converted to Islam, on receiving revelations of the Qur'an through the recitation by Muhammad (SAW).

Thus, it is understandable when some believers choose *Kalimatu Shahada* as the greatest expression of what is true and right. The statement of declaration that affirms the Unity of Allah along with the servitude of the best model for creations, is indeed a seal. It is the necessary foundation for building knowledge, consciousness and discipline of Islam. It is sufficient for goodly unbeliever who converts, to be saved from his evil sins and keeping his good deeds to build on. It certifies entry to Jannah if it is the last breath of a believer. It is a security from unbelief if it is the last action of an unbeliever. It is the indicator or registration for entering Jannah, even if eventually.

Those who belong here express the knowledge of the absolute Unity of Allah and submitting to Him.

## **HIS POWER WILL NOT BE KNOWN IF WE DO NOT KNOW HIM**

In human terms, power relates to capacity and ability. What can be more powerful than to create a thing from nothing? In our context, without skills that are necessarily a functional product of relationships and without tools? Indeed, is it

possible for man, who is rested in space to produce anything outside of space and time?

But Allah is the one who created Adam (AS) from sounding clay, Hauwa'u (AS) from the rib of Adam (AS), Isa (AS) from the breath of His spirit and enabled him to speak in his cradle. This creation of man within our space and time, alone, will continue to be a mystery. Have we since the beginning of our efforts yet fully understood ourselves? How many compartments of knowledge and specializations have we been growing and developing, but yet really unsatisfactory?

Then with reproduction, we cannot be certain. Women have conceived with contraceptives, after menopause, while having their flow. To be sure, not all conceptions have been in the uterus.

With maintenance, the safest claim is that we can slow down the process of aging. But intelligent people know that this does not come close to mean extension of life span. This is because the life span of a man can only be approximated, based on certain parameters that are never perfect. And those in the business of anti-aging know the cost and the competition. Today, the cultists of orthodox medicine along with pharmaceutical companies are battling with simple alternative medicine discoveries for what we now agree to be autoimmune diseases. They use lies, patent and corruption along with knowledge. We have consequently deviated from being united in the same course, for making money.

And death is irresistible.

With faith and knowledge of the Guidance these efforts can be good fun for praising Allah, like many scholars have converted to Islam. But without faith and the discipline of keeping within the limits set by Allah, we are witnesses of the implications of excesses. In the use of force to settle disagreements, why do we need nuclear weapons or robots? It is insane, when even among the producers

there are hungry people. But the community of nations will sing commitment to humanity.

And the most intriguing capacity and ability is the freedom of will, Allah has granted man. We are together in relationships always struggling without assurances, until our objective becomes. Take Human Resources management, you will find records of discipline. Take Professional practitioners, you will find bundles of ethics that are constantly developed, abused or manipulated. It is not different between a husband and a wife. But is most revealed and appreciated between a student and a teacher, between a leader and followers. For instance, a leader freely elected by a Polity can be hearing the cries, collapsing and death of followers arising from increasing costs of livelihood. But his best priority will be increasing taxes along with taking more loans, to make livelihood better.

Without Allah and the grace that everything that has a beginning will come to an end, mankind would have destroyed itself long before now. But it is Allah who comes and can always intervene. He can decide not to disallow a military seizure of power. He can allow incapacitation or death. He had allowed revolts in some societies. He can guide and turn matters around, if the people **and especially the leaders turn back to Him, to His Guidance**. He always gives the grace of this opportunity to especially the leaders.

“O ye who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall (all) be gathered.” (Qur’an 8:24). Those who reflect on knowing Him understand that He is **Al-Jabbar, Al-Qahar, Al-Qadir and Al-Latif**.

Why and how can He be denied as **Al-Kabir, Al-Aliyyu, Al-Azim, Malikil-Mulk and Zuljalal-wal-Ikram**? Those who refuse or fail to recognize and acknowledge these, are not believers. For those who know, it is connected to the

final truth that will unveil before all creations. On the Day of Judgement, He alone shall be the **Master**. Believers are thus incomplete without admitting and being driven by belief in the hereafter and the Day of Judgement.

Those who reflect on all of these can appreciate from His description of His power and ability expressed by **Kun-faya-kun** and get consumed in praising Him by **Ya-Latif**. And many practitioners have hung on it, as His greatest name. Some prefer the obvious or manifest form of His power and cling to **Ya-Zuljalal-wal-Ikram**, the implication of all. He is indeed truly, the Hidden and the Manifest.

### **OUR NON BEING WITHOUT HIM WILL NOT BE APPRECIATED**

The foundation of non-existence is often overlooked by man, because of the blessed covering of the parents that gave birth to us. This is because we cannot possibly know anything without some help or gift.

Whatever man can claim to know is defeated by the constant fact that our knowledge of many things continue to change, but we motivate ourselves by labelling it as advancement. However, common sense indicates that true and right knowledge is either known at the very first time, by the knowledgeable or not. If this is not so, it will not be right to fail any student **before he passes the knowledge of any particular subject**. This is why we moved from the perception of the earth as flat to round. We had perceived the earth to be a finished and static fix, only to later discover that the earth expands. But we are still far behind, because we are yet to connect it to Allah. And the consequences of the miseries we have plunged ourselves into are plain.

Allah who is the creator and makes a balanced provision in all matters placed man in the earth with more than he needs. Why will He expand the earth less the provisions, when He has permitted procreation? But men rest on this ignorance and fear that the world is overpopulated. They devise things against themselves, to enable a balance. How foolish is man?

Those who believe and reflect praise Allah who is **Al-Alim**. He knows everything truly and rightly because He is indeed the source. And you may be blessed with true and right knowledge if you stick to praising Him. The believer may use this as the door but he can be blessed with any knowledge through any other attributes or names. Sulaiman (AS) was not characterized by the constant invocation of this, to hear the speech of ants or communicate with *Al-huda huda*.

Allah is responsive with compassion in any way that pleases Him. For example, men are blessed with the sense of smelling and distinguish between what is pleasant against what is foul. The Angels perceive this, of believers against disbelievers respectively. Imam Shafi'i could smell impurity requiring ritual bath. Usumanu Fodio could see the difference of the eyes that had committed Zina of the eyes.

If man were not created and provided with senses, capacity or talent, and placed in the earth with numerous resources, how can his abilities be ignited and even blossom? Indeed, he proceeds to claim ownership and even fight to death, to retain or expand it. Those who reflect and are given of understanding, know that the heavens and the earth including their contents belong solely to Allah. These include the relationships and transformations or changes or processes that take place. And the indicator is that all claims of man are provisions for trial, because Allah inherits them back for whosoever He pleases. Men die and nations collapse. The believer on the path of Muhammad (SAW) knows that **what really belongs to you is what you make use of, usefully or as charity**.

The believer given of knowledge and understanding appreciates that man is neither himself nor whatever he may claim, without Allah, without His compassion. Allah indeed is who is **Ar-Razzaq, Al-Karim, Al-Mughni and Al-Wahhab**.

This is why those who abandon justice for oppression are doomed, because they have exceeded the limits of the middle path that is the straight path. Allah is **Al-‘Adl**, because of His total love for all. In consequence, He is not veiled from the cry of the oppressed and responds as He pleases. This is different with the love He has covered the members of the *Ummah* of Muhammad (SAW) compared to those of Musa (AS) and Isa (AS). This was why in an interaction with Allah, Musa (AS) sought to be in the community of Muhammad (SAW) and Isa (AS) will return and be in the community of Muhammad (SAW). It is also different from the love of Allah for Muhammad (SAW), by prescribing that any declaration of faith in Him is completed by acknowledging the servitude of Rasul (SAW). Allah is **Al-Wadood**. The love of a mother to a child as well of that of a husband to a wife are reflections of the compassionate gifts of Allah.

Without a doubt, some believers praise Allah through this door and receive uncontrollable affection from fellow men. This is still different from the direct love of Allah by friendship of His sincere slaves.

Those who reflect on all of these and especially the dynamics, see them as living. But they are indeed reflections of Allah, who alone is the living and self-subsistent. He is the one who gives life and takes it. Thus, with His leave Isa (AS) raised a dead man and healed a leper. Ibrahim (AS) cut birds into pieces and they turned alive by the leave of Allah. To be sure, Allah settled the argument between Hell Fire and Jannah, over His peculiar blessing for each.

This is the attraction of those who stick to Allah in remembrance and praise as **Al-Hayyu, Al-Qayyum**.

Muhammad (SAW) in distress called on Allah: *La ilaha ilalLahu Azimul Haleem, La ilaha ilalLahu Rabbil Arshi Azim, La ilaha ilalLahu Rabbil Samawati wa Rabbil Ardl, wa Rabbil Arshi Kareem*. This is because it is Allah alone who is **Al-**

**Rabb.** His compassion is also characterized by His Forbearance and Patience. There is indeed nothing like unto Him.

Who then is **He** if not Him? Who is other than Him if not **He**?

Then what favours of Allah shall we deny? And what excuses do we have? Certainly, are we not witnesses against ourselves?

Allah has no need whatsoever of us, because He created us, far different from our requiring or suffering, if we lose the benefit of what we produce. This is because we produce based on need. Our waste disposal gives us relief even as our consumption supports us. Allah enjoined and is pleased with our worship but does not need it. It neither adds to Him nor takes anything from Him. Indeed, of entire creation. This is why He will surely bring everything to an end, including the Angel of death.

Our worship is certainly for our own good. Our disbelief is at our peril.

Allah is Just. He did not create us for fun, but for a purpose. It is to worship, and He has provided all the facilities, the environment, the materials, the circumstances, the rules, etc. He has provided for more than the deserving rewards for compliance. He gives ten, seventy, in thousands and without measure. And has prepared enough sanction as recompense for the stone headed, the foolish. By His mercy, those who did not receive His Message are not blameable.

We must therefore avoid and resist this life, this time, this world and all about them, either as sufficient or as all. They are a test and transitory, including us. The future beyond these are much better and the real things.

This is why the best summary advice is: Ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said, “**Be in this world as if you were a stranger or a traveller along a path.**” Ibn Umar would say, “If you make it to the evening, do not wait for the morning. If you make it to the morning, do not



wait for the evening. Take from your health for your sickness, and from your life for your death.” Source: Ṣaḥīḥ al-Bukhārī 6416.

For that reason, the orientation of a wise believer is being driven by utmost preparation for the Day of Judgement and safety from the Fire, through whatever blessings and trials he may be exposed to, with gratitude and fear. Allah is the Lord and Muhammad (SAW) is not the father of anyone as to effectively protect one against the will of Allah, but also His slave and Messenger.

The objective and strive of all of us should be towards **being with Allah and Allah being with us, in our livelihood, as individuals and as a collective, that He may be with us in the hereafter.** The academics of His Greatest Name, to be used as a **switch, may not be easy**, no matter how strong the inclination. This is because the **path is clearly defined, to separate what is on it against what is not on it. And Allah responds in whatever way He pleases, to the best benefit of a believer.**

**Islam and for a believer, is beyond how much you know. It is how well you submit that matters.** “O ye that believe! Fear Allah, and believe in His Messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk (straight in your path), and He will forgive you (your past): for Allah is Oft-Forgiving, Most Merciful.” (Qur’an 57:28). “And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.” (Qur’an 65:3).

Praise be to Allah, the Compassionate, the Merciful.

“And remember! your Lord caused to be declared (publicly): “If ye are grateful, I will add more (favours) unto you; But if ye show ingratitude, truly My punishment is terrible indeed.” (Qur’an 14:7).

The only way to being grateful is by connecting with Allah **ceaselessly**. And because man is a bundle of needs, he should be ceaseless and asking, pleading, with Allah for **everything**. There is **nothing** feasible without the help of Allah. This is why and how Du'a is actually worship. The response of Allah by granting it immediately, later, substituting it or not granting the request builds the connection of the believer. He becomes more conscious of the will of Allah as it changes and his response of contentment is developed. Then whatever pleases Allah pleases him. This is genuine and living servitude.

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said, **“Let one of you ask his Lord for his needs, all of them, even for a shoestring when his breaks.”** Source: Sunan al-Tirmidhī 3973.

Thus, it is not best to only consciously run to Allah when one sees himself as helpless. Allah is always there. This is why those who stick in comfort are met by Him in their distress. A good reference is the men who were faced with the trial of being blocked by a rock in the cave they took refuge in. Each pleaded with the sincerity of his earlier act, for the sake of Allah, to have the rock give way. Allah confirmed by moving the rock.

But this is not complete without keeping the guidance. This is what distinguishes the believers, because it is Allah alone who really grants or provides for all. Those who do not keep compliance are not ignored by Allah, but they are not on guidance; since he grants or provides for even those who did not ask.

Ibn Abbas reported: I was riding behind the Messenger of Allah, peace and blessings be upon him, when he said to me, **“Young man, I will teach you some words. Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. If you ask, ask from Allah. If you seek help, seek help from Allah. Know that if the nations gathered together to benefit you, they could not benefit you unless Allah has decreed it for you. And if**

**the nations gathered together to harm you, they could not harm you unless Allah has decreed it for you. The pens have been lifted and the pages have dried.”** Source: Sunan al-Tirmidhī 2516.

The name Allah or any attribute or a combination is a goodly door for connecting with Allah. It is best in purity. The regularity is the guide. **Neither number nor form is the prescription of Allah or His Messenger.** Neither specialization nor license is assigned to anyone. Allah is not just available to every believer and all but is inviting every believer and all believers. And the opportunities cut across livelihood.

Hence, we pray alone and in congregation. We pray in transit and in stations. We pray in safety, in fear and in fight. We pray before convenience, sleep and after. We pray in adversity and in festival. We pray at birth and at death.

Our support for each other in du’a is encouraging. But we must guide against monetization and structuring and institutionalization. This is because as fanciful and tempting these may be, they can incline towards **licensing and guarantees** which can be misleading. To be sure, it can generate a murky colouring of the community of believers.

This is a constant challenge to the scholars of every generation, for the strength and unity of the community. Whenever they fail, they become part of the challenge. And the challenge is **guarding the limits of Allah that are prohibited and keeping within with moderation.** Allah is **Al-Ahad and As-Samad.** He cannot be dictated to, impressed or exhausted. The safety and success of the best rests on His Forgiveness, Compassions and Mercy. He does as He pleases.