

**ONE INTRODUCTION TO ISLAM FOR A BETTER NIGERIA
AND THE LIGHT OF IMAN**



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ONE INTRODUCTION TO ISLAM FOR A BETTER NIGERIA AND THE LIGHT OF IMAN

Praise be to Allah who has favoured us with the life and experience we grew up in and the present unbelievable embarrassing degeneration we have sank into, in spite of all the resources at our disposal.

The gap between the two is the main concern that ought to disturb any rational and conscious person. Majority of us have been conscious of this and expressed concerns. The least have merely observed and acknowledged it. Most have criticized it as wrong. Some of these have accommodated it. While everyone has been living with it, the better stand is that it is unacceptable.

This explains the growing resentment in relation to leadership. Majority are careless because most things are neither believable nor impossible. The best unfortunate expression of this, is to wait for one's turn. The behavioural characteristics that accompany this resentment are protests, strikes, drug addiction, abuse of trust, alcoholism, rape, banditry, robbery, cultism, collapse of the institution of marriage and the family, assassination, inter-tribal conflicts, inter religious conflicts, wretch, poverty, hunger, dissatisfaction, frustration, confusion, hopelessness etc.

The best stand is defined by those who have attempted to provide a solution to overcome part or parts of the characteristics. Interestingly, the actors on this level consist of both champions of the characteristics and the functionaries that have the primary responsibility of checking the characteristics and indeed the growing gap. For instance, the Police and the Military will offer that more hands and equipment will be required. More prisons will be advocated. Depopulation will be ignited. The bench will be working faster and the bar will be spinning more money. More anti-graft agencies are created. More arms of government are created. Along these are more auditing of governance, more oversight activities,

more consulting, more personnel training, more professionals and professionalism. In addition, more copying from Dubai, United States or China.

But the best of the best are those who have captured the principal challenge or gap and the solution to rest in the CHARACTERS of ourselves. And the response has been impressive. There are more Islamic and Christian institutions now, from kindergarten to the university level. There are more Mosques and Churches. More evangelism, pilgrimages etc.

However, no one needs to be told that the impact of both efforts have only been costing us monetary fortunes and the embarrassment that nothing can work in Nigeria. This is even evidently so, because Muslims and Christians have been responsible for all the problems.

It is therefore logical and sensible to straighten the Muslims and Christians, as the ONLY AND BEST SOLUTION, if we are not to sincerely abandon our identities.

As for Islam, in respect of Muslims, Allah remains Absolutely goodly. At one level, His favours cover all creations, all men. This is just as His Message is to entire Jinns and Mankind. For example, His rain and sunshine benefits without discrimination. The same with competencies and resources, whether mental, financial, sociological, professional, political, psychological or spiritual. The Christians do not in any respect differ in this.

For us, Allah is all-able, without any partner or competitor. In Nigeria, just wake at dawn and sit in your room with a means for sunlight to reach you. Watch the subtle manner the day breaks and illumination follows, without pains. In the same term, Allah ages all men and no one can resist death.

The difference between a believer and others is facing to overcome trials or tests, while sticking to the limits of Allah. This is the gauge for knowing whether you

need to check yourself and make amends or not. And where you have remained on course, it is highly rewarding because you cannot lose with Him. Resisting evil seduction is therefore as rewarding as marriage. Prostitution and transgender are not trials.

Therefore, Allah can make livelihood easy and sweet by His blessings. Children will be obedient. Learning will be honourable. The land will yield variety and abundant fruits. Rains will be comforting and soothing. Diseases will be minimal and manageable. Men will be prosperous and contented with differences.

But when floods begin to be part of us, we battle with fellow humans, pests and organisms in farming, the products are toxic, the nutritional value is dropping, we invest in recovering the fertility of land, research and production of drugs becoming strong businesses, specialist hospitals become indicators for progress, something is fundamentally wrong. This is absolutely so where the people are believers.

This is the case with Nigeria.

It is therefore NOT ENOUGH for Muslims to declare *Kalimatu Shahada* and put Allah to work or keep Him working. This is because, THIS IS WHEN HE BECOMES COMMITTED TO VERIFYING THE SINCERITY OF THE BELIEVERS. If they strive to be WITH HIM, they will always find His face.

But if they strive to ‘help’ themselves, He can decide to LEAVE them with their efforts. It is not straight or consistent for Muslims or Christians to take advantage of trusts in the face of either the genuine fears of tomorrow or simply doing as others are or have done. This is virtually the standard NEGATIVE orientation of the top echelon in the public and private sectors management. This has become because the Leaderships have consistently failed to secure guaranteed decent post services livelihood. As for public leaders, they normally primitively rape resources in their trust. The ones with the sense of productivity will plough it into

farming, commercial school business, construction and estate development, capital investments, banking, packaging sums for personal expenditure etc. Where a few more hands are made partners by organized and legalized robbery like privatization or twisted procurement processes, it does not make any difference. Those who printed our currency and import, those who cart the ones printed in Nigeria, those who cart the dollars earned by Nigeria, those who appropriate capital intensive projects funds, those who pad budget, those who buy national assets at ridiculous sums, those who appropriate to pay living services for life and more, all share two critical qualities. The first is that their real foundation of prosperity is neither defensible nor justifiable. The second is that they are more unsuitable to get us out of the woods, because they will be considerate of our collective interests **ONLY TO THE EXTENT THAT THE FURTHER ADVANCEMENT OF THEIR 'FORTUNES' WILL BE SECURED.**

The real status is that of questionable prosperity, because the levels have not been attained through basic safe economic processes. This is why Nigerian elite can under cover be loaning Nigeria sums. This is why Nigerian elite will manipulate the sale of crude oil to themselves, refine and sale back to Nigeria.

Thus resources can be abundant. Cost of living will be beyond common reach. Productivities will not be fulfilling. Relationships will become stiff. Leadership will collapse. A lot of work will be on, but the results will not solve the problems.

Majority of the people will be existing but not living. The enormous resources will essentially be geared towards eating, drinking, cohabiting, sheltering **MORE AND MORE, BETTER AND BETTER.** The two forms of living will be strangled. The first is real **INDEPENDENCE BY SELF PROPELLING OF EXPANDING PROSPERITY.** This is why in other climes living allowances can be given to the unemployed. We really **CANNOT**, when we dispute even our numbers and our resources management by both the public and private sectors

are not driven by any consistent identity. The second is that insecurity of survival cannot allow pure spiritual growth and development, both in religious and non-religious terms. The former will be closeness to Allah and the latter will be creativity like in the arts and intellectual prowess. The few that we have had were generated and sustained by secure survival circumstances and independence.

This is the case with Nigeria.

The solution to our challenges therefore rests in **DRIVING OUR CURRENT COMPETENCIES AND RESOURCES WITH IDENTITY CHARACTER**. For example, in climes where religion is sincerely not the driver of livelihood, when businesses men are entrusted with public trust, they distance themselves from their declared interest. In our case, it is an opportunity in life to direct public trust to private interests. While the former will be shy we will not be ashamed.

For a Muslim to be useful for himself and Nigeria, made up of variety of others, the **FIRST** recommended stepping stone is a conscious knowledge of Allah. And this is very easy, by learning and working on His Ninety-Nine Names/Attributes.

Knowing them alone is very rewarding. Acting or Living by them is a key or path to *Jannah*.

The outline that follows with attendant explanations **AND** the **ACTIONABLE PROCEDURES** will hopefully make a Muslim **FITTING** for what Islam is.

This will be radically opposed to the degrades fellow Muslims are subjected to by either reducing pleas to Allah for sale or payment by those who often believe that they cannot ask and get results or some believers who are in custody of certain pleas formulas, are superior or closer to Allah. This is responsible for the pervasive real disrespect of those who should hold the beacon of light for the Ummah. The coloration of this with monetization can degenerate to an idol worshipper slighting Muslims rightly.

LEARN THE NAMES AND ATTRIBUTES

AR-RAHMAAN (The Beneficent)

He who wills goodness and mercy for all His creatures

Allah is Ar-Rahmaan (in Arabic: الرَّحْمَانُ). He is the One who blesses all His creation with prosperity and devoid from disparity. He is most merciful, kind, and loving towards all creation. His *Rahma* is all inclusive and embraces all.

Say, “Call upon Allah or call upon the Most Merciful. Whichever [name] you call – to Him belong the best names. And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way.” 17:110. myislam.org

AL-RAHMAN (The Most Beneficent, the Most Compassionate)

He created man from nothing, His sounding clay, the ribs, his breath, liquid gel.

He gave man senses like seeing, hearing, feelings, limbs for powering.

He accommodates man under the roofing sky, provides him with rain, sunlight, day time, night time, vegetation, natural resources, animals, mountains and intellect.

He resides man in space and provides the air to freely breathe.

He secures man with gravity.

He has revealed His Message for Guidance and Muhammad (SAW) as a model.

AR-RAHEEM (The Merciful)

He who acts with extreme kindness.

The name Ar-Raheem (in Arabic: الرَّحِيمُ) comes from the same root as Ar-Rahman which refers to Allah’s attribute of being Merciful. Although similarly related the meanings are different. Ar-Rahman can be understood to refer to Allah

as the origination/source of all mercy, whereas Ar-Raheem refers to its sustaining/infiniteness. Some view the name of Ar-Raheem as being merciful to His creation deserving of mercy (primarily the mercy reserved for the believers).

“It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.” 33:43.

“Say, ‘O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.’” 39:53. myislam.org

AL-RAHEEM (the one who grants complete and most extreme Rahma).

He grants man a brief life time in this world and eternal life after resurrection.

He saves man from all the shortcomings of his senses (like falling sick, getting tired, excretions), allowing only the pleasure and peace.

He replaces the enablement of any resource desire, without labour or skill or knowledge.

He keeps man free in space and with discretion to gravity.

He has provided what is befitting of Him and is beyond the imagination of man, as recompense for those who had strived in obedience.

He has prepared a more than imaginable forgiveness for cleansing those who have erred more than doing right, to follow suit in enjoying more than their obedience will entitle them.

He has prepared eternal isolation and damnation for those who chose the option, after Guidance had reached them.

AL MALIK (The King)

The Eternal Lord.

The Sovereign Lord, The One with the complete Dominion, the One Whose Dominion is clear from imperfection.

Allah is Al-Malik (in Arabic: **الْمَلِكُ**), the literal meaning in Arabic is “The King.” He is the one who reigns dominion over the heavens and the earth and everything that resides within them. There is nothing above Him, and He is alone.

Say (O Muhammad SAW): “O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.” 3:26.

So high [above all] is Allah, the Sovereign, the Truth.

And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, “My Lord, increase me in knowledge.” 20:114.

“He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.” 59:23. myislam.org

AL-MALIK (the King with the full right of authority and power, over everything).

Any and all kings are by His permission or grace.

Any and all kingdoms are by His permission or grace.

Every and all kings have a determined reign given by Him.

Every and all kingdoms come to pass.

As He is the King of all kings and kingdoms, He will be the King of the Day of Judgement.

Every and all decisions will remain unsettled until He decides over every and all matters.

AL-QUDDUS (The Most Sacred/The Most Holy)

The one who is clear of any imperfection, weakness, or shortcoming.

Allah is Al-Quddus (in Arabic: **الْقُدُّوسُ**), meaning the Most Pure or the Most Holy. He is so far removed from any imperfection and does not suffer from any shortcomings. The mere mention of being free from defects borders on insult as it implies the possibility of imperfection. He transcends all that we perceive as perfection, and all sublime attributes belong to Him.

“He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.” 59:23.

“Whatever is in the heavens and whatever is on the earth is exalting Allah, the Sovereign, the Pure, the Exalted in Might, the Wise.” 62:1. myislam.org

AL-QUDDUS (the transparently and perfectly pure).

He is pure and admits only what is pure or gets cleansed.

He has distinguished between cleanliness and purification.

This is why He instructs ablution or ritual bath for fitness.

This why either has obligatory parts and can get voided, to warrant repeat.

This is why submission must be preceded by declaring faith.

This is why His forgiveness is abundant and a door for repentants to seek Him.

This is why He ordered Musa (AS) to remove his footwear before approaching Him.

This is why Musa (AS) fell unconscious merely seeing a rock failing to have Allah's face manifest on it.

This is why the Prophet (SAW) heard the steps of Bilal during his Isra'i.

This is why He ordered Jihad against unbelievers and supports the believers with success of war or martyrdom.

This is why Salat is cleansing.

This is why He cleanses rightly gotten wealth with Zakat.

This is why tauhid requires ihsan for ibadah.

This is why a Muslim, a Moomin, a Salih, a Waliyyi, a Nabiyyi differ only in the level and quality of Ibadah, because all are conscious servants of Allah.

This is why He cleansed the heart of Rasul (SAW), favoured him with *mi'raj* and *isra'i*, the most visited by Angels and the privacy of granting him Salat.

As-Salam (The Giver of Peace)

The Embodiment of Peace.

The Most Perfect, The Source of Peace, The Giver of Blessings.

Allah is As-Salam (in Arabic: السَّلَامُ); He is the One who grants peace and security to all His creation. Allah is above and beyond all weaknesses and inflictions. The source of peace and security for mankind. Breaking away from As-Salam brings

disturbance and destruction to oneself. It is because He is free of any defect that the one who is with Him experiences tranquillity.

“Allah is He, than Whom there is no other god; the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him.” 59:23.

“[And] ‘Peace,’ a word from a Merciful Lord.” Qur’an 36:58. myislam.org

AL-SALAM (the giver of real and genuine peace).

When a man faces the risk of losing his mind like in awaiting the result of his blood test, after his fellow party is confirmed to be HIV positive, and he is certified to be negative. He immediately appreciates the value of his free health and the foolishness of carelessness.

When a person gets blind for the reason of cataracts and has it cleared after medication. He immediately appreciates the value of free healthy eyes.

This was the difference between the challenge of the Nile and Allah enabling Musa (AS) to cross it, before the arrival of Pharaoh, his men and their destruction. The Israelites put behind their fear and remained in gratitude before another attempt at idol worship.

When a woman naturally goes through labour and gets successfully delivered of a child. The ambition of recreation is met with the happiness of relief.

When the Meccans in thousands met the believers in hundreds at Badr to annihilate them, and Allah supported the believers with Angels, to give them success.

Following the loss of the necklace of Aisha (RA) and the rumour of infidelity that put her and Rasul (SAW) to extreme test, Allah revealed the truth about her innocence.

Al-Mu'min (The Infuser of Faith).

The Affirmer of Truth, The Guarantor, The Giver of Faith.

The One who witnessed for Himself that no one is God but Him. And He witnessed for His believers that they are truthful in their belief that no one is god but Him.

The name of Allah, Al-Mu'min (in Arabic: **الْمُؤْمِنُ**) means the one who witnessed for Himself that no one is God but Him. And He is the one who sent down Messengers and revealed His books as clear proofs.

“He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.” 59:23. myislam.org

AL-MU'MIN (the protector of faith).

It is Allah who gave to Rasul (SAW), Khadijah (RA), Abubakar (RA) and Umar (RA) as key supports for the spread of His Message.

It is Allah who permitted the support of Musa (AS) by his brother, to approach Pharaoh.

It is Allah who strengthen and reconciled the heart of Umar (RA) with that of Abubakar (RA) for the compilation of the Qur'an.

It is Allah who accepted the *ruqya* of a companion of Rasul (SAW) in reciting Fatiha, to cure a leader of snake bite.

It is Allah who enabled Angel Jibril (AS) to take Rasul up through the heavens and restricted him to the *Sidratul Muntaha*, while Muhammad (SAW) proceeded on his own.

It is Allah who supported the believers in the battle of Badr with Angels, and Satan announced his withdrawal from supporting the unbelievers to continue with the war.

It is Allah who guarded Ibrahim (AS) against the heat of the furnace he was thrown into.

It is Allah who protected and revived the people of the cave and their dog, to remain a sign even for fools.

It is Allah who took the life of Uzair along with his ride and restored them, as a proof of His reality, for those who have sense.

It is Allah who enabled Jibril (AS) to swiftly hit the hand of an enemy, for the sword of Rasul (SAW) to return to his hand.

It is Allah who elected the Ansar for the support of Rasul (SAW).

It is Allah who protected Ali (RA) from being killed, mistaking him for Rasul (SAW).

It is Allah who protected Muhammad (SAW) and Abubakar (RA) in a cave with spider webs.

It is Allah who protected the Kaaba and destroyed the people of the Elephant who headed to pull it down.

AL-MUHAYMIN (The Guardian)

The Preserver of Safety & Overseeing Protector.

The One who witnesses the saying and deeds of His creatures

Allah is Al-Muhaymin (in Arabic: **الْمُهَيِّمُنُ**), meaning the one who ensures well-being and protection over His creation. He is also the ever watchful. Nothing that can be hidden from Him, He is the knower of all the secrets we conceal.

“He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.” 59:23. myislam.org

AL-MUHAYMIN (the guardian of actions and deeds).

It is Allah who guarded Imam Bukhari to commit Istikhara for every ahadith he recorded.

It is Allah who guarded Rasul (SAW), to invite the Jews to join him in placing a curse on the party that is lying against Allah, as the God of Islam.

It is Allah who guarded Umar (RA) by his determined contribution for jihad, to discover the superiority of Abubakar (RA) over him.

It is Allah who guarded Umar (RA) to recommend covering for a wife of Rasul (SAW), on recognizing her, and it's becoming a rule.

It is Allah who guarded the Iman of Abubakar (RA) and Umar (RA) with the trust of Rasul (SAW), such that Rasul (SAW) will state a matter requiring faith and will add: Abubakar and Umar will believe me.

It is Allah who guarded Abubakar (RA) to respond to the report that Rasul (SAW) said he was on *mi'raj* and *Isra'i* with: if Muhammad (SAW) said so, it is true.

It is Allah who guarded the visit of the Angel of death to Sulaiman (AS) to enable an attendant before him, seek to be flown to India to meet his death.

It is Allah who guarded Idris (AS) to meet his death in the fourth heaven.

AL-AZIZ (The Mighty One)

The Strong, The Most Esteemed, The Exalted in Might.

Al-Aziz (in Arabic: **الْعَزِيزُ**) is the one who is most powerful and strong. He is the conqueror that is never conquered and never harmed. This is because His strength, glory, and power are overwhelming, and cannot be overcome or resisted. He is the only one with complete mastery over all creation.

“[He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing.” 6:96.

“And to Allah belong the soldiers of the heavens and the earth. And ever is Allah Exalted in Might and Wise.” 48:7. myislam.org

AL-AZIZ (the mightily strong).

Allah is creator and sustainer of Al-Arsh, Samawat, Ardh, Al-‘aalameen and all that are within and between.

Allah is above them all and better, even as a mere designer, a manufacturer or a technician is still above and better than a technological product.

Above the difference of the product of a man that can be self-destructive, like a robot or drug, no creation can affect Allah. Allah is above that.

AL-JABBAR (The All Compelling)

The Irresistible, The Restorer, The Repairer.

Al-Jabbar (in Arabic: **الْجَبَّارُ**), there are several accepted meanings to this name. The most often quoted is The Compeller. He implements His decree without any opposition. There is no one that prevails over Him. The other interpretation is the repairer. He restores all of creation. He heals the broken-hearted, binds their

wounds, and brings comfort to the weak. He compels each and everything to His divine will but is never Himself compelled.

“He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.” 59:23. myislam.org

AL-JABBAR (The Irresistible).

It is Allah who permitted the authority and rulership wielded by the Pharaoh of Musa (AS).

When he persisted in denying the reality of Allah and claimed what he cannot be, Allah destroyed him, as a sufficient proof for the survivors.

When Pharaoh made the law of executing male children, Allah made Musa (AS) to grow up in his palace.

When the king of Ibrahim (AS) argued that he similarly takes life and gives life, he became dumb, when Ibrahim (AS) told him that Allah raises the sun in the east and it sets in the west.

When Ibrahim (AS) was permitted to chop several birds, mix the bodies, place portions with a head each and call unto them, in the name of Allah, the respective parts found their bodies and flew to him.

AL-MUTAKABBIR (The Dominant One).

The Tremendous, The Great, The Proud.

Al-Mutakabbir (in Arabic: **الْمُتَكَبِّرُ**) means the supremely great one. He is exalted far above all creation, The One who is clear from the attributes of the creatures and from resembling them. He has rights, privileges, and qualities that others do

not have. He is tremendous and manifests this greatness in all things and many ways.

“He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.” 59:23.

“If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely.” 3:160. myislam.org

AL-MUTAKABBIR (The Greatly Superior).

It is Allah who caused the provision of zamzam water, to serve crying Ismail, from beneath his feet, that does not require purification and satisfies.

It is Allah who granted Muhammad (SAW) the favour of splitting the moon, that the minds of the unbelievers may be disabused.

It is Allah who granted Isa (AS) the favours of instant healing of a leper, raising a dead, and getting manna from the heavens, that unbelievers may consider.

It is Allah who granted Musa (AS) the favour of tapping rocks and getting water for the different groups of the Jews, so that they may be grateful.

It is Allah who sank Qaroon along with his possessions instantly, for his arrogance.

AL-KHALIQ (The Creator).

The One who brings everything from non-existence to existence.

Al Khaaliq (in Arabic: **الْخَالِقُ**) He is the one who creates things from nothing with no precedents. He creates what He pleases and in a perfect manner. He is the only one who determines when, how, and what to create and does so from nothing.

“He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.” 59:24.

“Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.” 23:14. myislam.org

AL-KHALIQ (The Creator).

It is Allah who is the creator of space. This dismisses any ignorant and foolish claim, to have an inhabitant as knowing and being responsible for his first origin or beginning.

It is Allah who is the creator of air that we generously breathe. This is why the need and support with oxygen is always inevitably only a temporary solution.

It is Allah who is the creator of light. This is why every production of light is not just inferior, it can be harmful and necessarily temporary. Sunlight is not comparable to electric, led lights, etc.

It is Allah who restricted saltwater to a barrier without crossing into sweet water.

It is Allah who created phenomenal processes, from which we enjoy and calculate time.

AL-BARI' (The Evolver/The Maker)

The Maker, The Creator who has the Power to turn the entities.

Al-Baari' (in Arabic: **الْبَارِئُ**) is the one who decreed things to exist out of nothing in a specific manner. Creates shape from nothing that has no model or similarity. He manifests His creations in perfect harmony and in perfect proportions without any faults.

“He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.” 59:24.

“Who created you, proportioned you, and balanced you?” 82:7. myislam.org

AL-BARI' (The Inventor out of His creation).

It is Allah who conversed and granted the wish of our womb, to honour whoever keeps good relationship with kins.

It Allah who granted speech to a wolf, who told a shepherd to go to Madina and meet Rasul (SAW) who is the real wonder and not its speech.

It is Allah who settled the seeming pride of the Hell Fire in its conversation with Jannah. Allah confirmed that He will host the arrogant in Hell Fire and His Beloved Servants of humility in Jannah.

It is Allah who enabled Sulaiman (AS) to hear the discussion of the ants, who urged one another to go into their holes, so that the king does not trample on them without knowing.

It is Allah who will make the limbs of man that were engaged in committing sins to bear witness, on the Day of Judgement.

AL-MUSAWWIR (The Flawless Shaper).

The Fashioner, The Bestower of Form, The Shaper of Unique Beauty

Allah is Al-Musawwir (in Arabic: **الْمُصَوِّرُ**), meaning He brings into existence whatever He wills and in whatever manner He wills it. He says, *kun faya kun*, “Be! and it is.” He is the fashioner of every creation and has given it a special form whereby it is distinguished.

“He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.” 59:24.

“O mankind, what has deceived you concerning your Lord, the Generous, Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you.” 82:6-8.

“And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colours. Indeed, in that are signs for those of knowledge.” 30:22.

“And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.” 16:78. myislam.org

AL-MUSAWWIR (The Perfect Shaper or Moulder).

It is Allah who fashioned the nature, structure, capacities and abilities of employing the bones and muscles of man.

Consider what you do and can do with your finger and fingers.

Consider what you do and can do with your wrist and wrists.

Consider what you do and can do with your hand and hands.

Consider what you do and can do with your elbow and elbows.

Consider what you do and can do with your knee and knees.

Consider what you do and can do with your foot and feet.

Consider what you do and can do with your buttocks.

Consider the peculiarities of a woman.

Consider intimacy, reproduction and caring for the young.

AL-GHAFFAR (The Great-Forgiver).

The Forgiver, The Ever-Forgiving, The Most-Forgiving.

Allah is Al-Ghaffar (in Arabic: الْعَفَّارُ), He sees our sins and disobedience, yet He still forgives and accepts the repentance of the sincere. He shows never-ending compassion and forgiveness, no matter how big or small the sin. He is the most forgiving and loves to forgive.

“Say, O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.” 39:53.

“Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Perpetual Forgiver.” 38:66.

“And say, Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.” 71:10. myislam.org

AL-GAFFAR (The Most Forgiving).

It is Allah who forgives all past sins of an unbeliever and retains the good deeds.

It is Allah who continues to forgive as long as a sinner asks for it, in recognition that He is the only one who can truly forgive sins.

It is Allah who forgives and favours the believer with blessings from the heavens and from the earth, with wealth and children as prosperity.

AL-QAHHAR (The All-Prevailing)

The Dominant, The Irrestible, The Subduer.

Allah is Al-Qahhar (in Arabic: الْقَهَّارُ), meaning the one who prevails over all creation. The universe runs according to the laws laid down by Allah (SWT). He is dominant, the master of all, and is victorious over all opposition. He has the perfect Power and is not unable over anything.

“Say, [O Muhammad], I am only a warner, and there is not any deity except Allah, the One, the Prevailing.” 38:65.

“[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing.” 14:48. myislam.org

AL-QAHHAR (the All-Prevailing).

On the final blowing of the Trumpet, all lives shall cease followed by that of the blower. And only Allah shall remain.

Those who fail to believe or acknowledge now, from reflection, will not be opportune again to serve but face the consequences of their stupidity.

AL-WAHHAB (The Supreme Bestower)

The One who is abundantly generous in giving without ever needing to calculate.

Allah is Al-Wahhab (in Arabic: الْوَهَّابُ), which means the great giver whose blessings are freely and perpetually given. He gives with no purpose and expects nothing in return. Allah is truly the most liberal giver, He gives to the deserving and undeserving, to the good and the evil.

“Do they possess the treasures of your Lord, the Most Mighty, the Great Bestower?” 38:9.

“He said, ‘My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.’” 38:35. myislam.org

AL-WAHHAB (The Most Generous Bestower).

It is Allah who created all things with completeness.

All the needs and more, of men can be met with civility. The resources, both immediately useable and those that need labour to make them useable, on the surface of the earth, in the earth crust or inside waters, are freely provided.

There is also no disease that has no cure, except it is either not sought or across the lines of Allah’s permission.

Men are therefore permitted to migrate from one point to another, to enable worship, because Jinns and mankind were not created but for true worship.

This is why across unbelievers, disbelievers, misbelievers and believers, the favours of Allah are not restricted. It does not matter whether it is attractive looks, wealth, power, knowledge, skills, etc.

AR-RAZZAQ (The Total Provider)

The Provider, The Sustainer. The one who creates sustenance for all His creations.

Allah is Ar-Razzaq (in Arabic: **الرَّزَّاقُ**) The Provider, The Sustainer for all His creatures. He is The One who creates all means of nourishment and gives them their livelihood. He is the provider of growth for all things good for the body, the soul, and the mind.

“And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.” 51:56-58.

“Say, ‘Who provides for you from the heavens and the earth?’ Say, ‘Allah. And indeed, we or you are either upon guidance or in clear error.’” 34:24. myislam.org

AR-RAZZAQ (The Total and Continuous Provider).

It is Allah who constantly gives life to the earth after its death.

It is Allah who constantly gives rain, sunlight in just sufficiency like the day and night in turns.

It is Allah who raises successors of knowledge, the foundation of knowledge improvements, according to what men choose for themselves.

It is Allah who raises successors of authority and power holders according to what men choose for themselves.

It is Allah who provides unending means and resources for aesthetics, according to what men choose for themselves.

AL-FATTAH (The Opener/The Judge)

The Opener, The Solver, The Victory Giver.

Allah is Al-Fattah (in Arabic: **الْفَتْاحُ**), meaning The Opener, The Revealer, and The Granter of Success. He opens or locks His doors of mercy to whom He pleases. Through His guidance, whatever is unclear becomes clear. Allah has the best judgment and holds the keys to victory and success.

“Whatever Allah grants to people of mercy – none can withhold it; and whatever He withholds – none can release it thereafter. And He is the Exalted in Might, the Wise.” 35:2.

“Say, ‘Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge.’” 34:26. myislam.org

AL-FATTAH (The Real Opener of the paths to relief and success).

It is Allah who tests some people with the comfort of provisions, and their generosity leads them to Him even as it leads others away from Him.

It is Allah who tests some people with poverty of provisions, and their perseverance as well as gratitude or contentment leads them to Him, even as it leads others away from Him.

It is Allah who grants people knowledge as a trial, for benefiting others, to serve and please Him even as others use it for acquisition of money, fame and authority.

It is Allah who lifts people by inheritance and leaves them to choose to turn to Him or turn away.

It is Allah who opens ways through social relations, through economic exchanges or struggles, to test the sincerity of those who claim to believe.

AL-ALIM/AL-ALEEM (The All-Knowing One).

The Knowledgeable, The Omniscient One, The Knower.

Allah is Al-Alim (in Arabic: **الْعَلِيمُ**), meaning the one whose knowledge is comprehensive and extends to all that is seen and unseen, apparent and hidden, present and future, near and far. His knowledge precedes, and He is intuitively aware of all things, even before they happen. He is the knower of all details, and nothing goes unnoticed or unrecorded. Indeed, He is the Omniscient One.

“But those who disbelieve say, ‘The Hour will not come to us.’ Say, ‘Yes, by my Lord, it will surely come to you. [Allah is] the Knower of the unseen.’ Not absent from Him is an atom’s weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register.” 34:3.

“And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it.

And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.” 6:59. myislam.org

AL-ALIM (The All-Knowing).

It is Allah who created man and sets his time, his prosperity and destiny in the womb.

It is Allah who revealed True Guidance for mankind and perfected it with the Qur'an and the example of Muhammad (SAW).

It is Allah who showed Muhammad (SAW) certain realities through *miraj* and *isra'i*.

It is Allah who has kept to Himself, knowledge of when and where every man will return to Him, when the sun will rise in the west, when the Trumpet will be blown.

It is Allah who knows those who will be sheltered under His shade on the Day of Judgement.

It is Allah who knows what is in the thoughts of men.

It is Allah who knows the intentions of men.

It is Allah who knows the objectives of men as they set out to act.

AL-QABID (The Restricting One).

The Constrictor, The Withholder, The Restrainer.

Allah is Al-Qabid (in Arabic: الْقَابِضُ) meaning whatever He wills comes to be. He is the one who enriches and makes poor. Al-Qabid decides to withhold something or to make it scarce. He is the taker of all souls at the time of death, and He stretches His hand out to the believers so that they may turn to him and repent. He is the one who constricts sustenance, our lives, and our hearts. The

opposite, Al-Basit is the one who expands and widens it with His Generosity and Mercy.

“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.” 2:245.

“Allah extends provision for whom He wills and restricts [it]. And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.” 13:26. myislam.org

AL-QABID (The One Who Restricts).

It is Allah who provides in right measures, without excess. For example, he could have provided unbelievers with stairs of gold because the good of this world is temporary, but that would make it more difficult for many who believe, to persevere with patience.

It is Allah who has made aging, ill health and death signs for self checks, by those given knowledge and understanding.

AL-BAASIT (The Extender)

The Enlarger, The Expansive, The Munificent.

Allah is Al-Baasit (in Arabic: الباسِطُ), meaning The One who amplifies all abundance. He is the one who makes the way wide open. He expands and widens the hearts and our souls and gives us sustenance in His Generosity and Mercy. He gives plentifully to whoever He wills and reaches out a helping hand to all mankind.

“And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an

amount which He wills. Indeed, He is, of His servants, Acquainted and Seeing.” 42:47.

“Allah extends provision for whom He wills and restricts [it]. And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.” 13:26. myislam.org

AL-BASIT the one who expands.

It is Allah who increases whatever, as He pleases.

The earth for example has been expanding, against the ignorance and confusion of unbelievers misled by Satan to fear poverty, because provisions are diminishing.

Similarly, the ignorant deny blessings, even when they enjoy multiples over their predecessors. Do we not now calculate in billions and trillions and still appreciate that the past was more humane?

AL-KHAFID (The Reducer)

The Lowerer, The Reducer, The Abaser.

Allah is Al-Khafid (in Arabic: **الْخَافِضُ**), meaning The Abaser, The One who lowers whoever He willed by His destruction and (Ar-Rafi’) The One who raises whoever He willed by His endowment.

“We have certainly created man in the best of stature; Then We return him to the lowest of the low, Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.” 95:4-6.

“And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, ‘My Lord has honored me.’ But when He tries him and restricts his provision, he says, ‘My Lord has humiliated me.’” 89:15-16. myislam.org

AL-KHAFID (The One Who reduces or lowers).

It is Allah who reduces man to a weak state after full growth and maturity.

It is Allah who lowered the claims of Pharaoh after the magicians experienced defeat from Musa (AS).

AR-RAFI' (The Exalter)

The Exalter, The Elevator, The Raiser.

Allah is Ar-Rafi' (in Arabic: الرَّافِعُ), meaning He is The One who lowers whoever He wills and raises whoever He wills. The One who chooses who will be raised in rank in every way.

“And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.” 6:83.

“[He is] the Exalted above [all] degrees, Owner of the Throne; He places the inspiration of His command upon whom He wills of His servants to warn of the Day of Meeting.” 40:15.

“O you who have believed, when you are told, ‘Space yourselves’ in assemblies, then make space; Allah will make space for you. And when you are told, ‘Arise,’ then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.” 58:11. myislam.org

AL-RAFI' (The Exalter).

It is Allah who raised the status of Adam by teaching him what the Angels did not know.

It is Allah who raised the authority of Suleiman (AS) over men and jinns.

It is Allah who raised the status of Muhammad (SAW) and his followers over those of Musa (AS) and Isa (AS).

AL-MU'IZZ (The Honourer-Bestower)

The Giver of Honour, The Bestower of Might.

Allah is Al-Mu'izz (in Arabic: الْمُعِزُّ), meaning He gives esteem to whoever He willed; hence there will be no one to degrade them. Al-Mu'izz is the one to give strength and honour to His obedient and loving servants. He gives material power to whoever He wills. He strengthens, glorifies, and makes it possible for someone or something to be respected.

“So he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did We plan for Joseph. He could not have taken his brother within the religion of the king except that Allah willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.” 12:76.

Say, “O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.” 3:26. myislam.org

AL-MU'IZZ (The One Who Gives True and Right Honour).

It is Allah who granted honour to Yusuf (AS) through the right interpretation of dream.

It is Allah who granted Abubakar (RA) honour by creating an Angel with his like voice, to be heard by Muhammad (SAW) in the heavens.

It is Allah who granted Bilal (RA) the honor of identifying the sound of his foot steps in the heavens by Muhammad (SAW).

It is Allah who granted Umar (RA) the honor of showing Muhammad (SAW) his paradise in the heavens.

It is Allah who granted Muhammad (SAW) the honours of leading the past prophets in Salat, interacting with some of them in the heavens and leading Angels in Salat.

AL-MUZILL/AL-MUDHILL (The Dishonourer)

The Humiliator, The Disgracer, The Degrader.

Allah is Al-Muzil or Mudhill (in Arabic: **الْمُذِلُّ**), He degrades whoever He willed; hence there is no one else to provide them with esteem. Once a man is disgraced, He may never be honored without the permission of Allah.

“Say, ‘O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.’” 3:26.

“So Allah made them taste disgrace in worldly life. But the punishment of the Hereafter is greater, if they only knew.” 39:26. myislam.org

AL-MUDHILL (The One Who humiliates or disgraces).

It is Allah who disgraced, humiliated and destroyed Pharaoh, following his stubbornness and audacity.

It is Allah who will disgrace, humiliate and eternally punish Satan and his followers on the Day of Judgement.

AS-SAMI’ (The All-Hearing)

The Hearer. His eternal hearing without an ear, instrument or organ.

Allah is As-Sami' (in Arabic: السَّمِيعُ) the perpetual hearer. He pays attention to every supplication, listening to all who reach out to Him. Whether we speak loudly or in secrecy, English or in French, Allah hears it all.

“Say, ‘If I should err, I would only err against myself. But if I am guided, it is by what my Lord reveals to me. Indeed, He is Hearing and near.’” 34:50.

“And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], “Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing.” 2:127. myislam.org

AS-SAMI' (The One who is All-Hearing).

It is Allah who heard the complain of Yakub (AS) after he was informed that an animal devoured his son Yusuf (AS).

It is Allah who heard Aisha (RA) after she was rumored for infidelity. She said, she cannot but patiently bear, like Yakub (AS), when he was told that Yusuf (AS) was dead.

It is Allah who heard the plea of the people of the cave.

Allah heard the submission of Yunus (AS) from inside the belly of a fish.

AL-BASIR (The All-Seeing)

The All-Noticing. The one who sees all things by His Eternal Seeing without a pupil or any other instrument.

Allah is Al-Basir (in Arabic: البَصِيرُ), He sees everything, even if it's insignificant, like a black ant on a black stone when it's pitch black at night. There is nothing hidden from His sight. He has knowledge of all things, both in Heaven and on Earth. He does not miss any detail. His sight encompasses all, not just the superficial. He sees what's truly within.

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.” 4:58.

“Say, ‘Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants’” 3:15. myislam.org

AL-BASIR (The All-Seeing).

It is Allah who saw the pursuit of Muhammad (SAW) and Abubakar (RA) and shielded them with spider webs, over the cave they hid in.

It is Allah who saw the king that sought to molest the wife of Ibrahim (AS) and restrained him from reaching her.

It is Allah who saw the commitment of Ibrahim (AS) and his son Ismail (AS) to obliging His test, and He provided them with a ram, for the sacrifice.

AL-HAKAM (The Impartial Judge)

The Arbitrator, The Judge, The Giver of Justice.

Allah is Al-Hakam (in Arabic: **الْحَكَمُ**), The Giver of Justice. His judgment, once rendered, cannot be thwarted. He always delivers justly in every situation and never makes a mistake. He is the best of judges.

“Allah will judge between you on the Day of Resurrection concerning that over which you used to differ.” 22:69.

“Verily, all things have We created in proportion and measure.” 54:49.

“And follow what is revealed to you, [O Muhammad], and be patient until Allah will judge. And He is the best of judges.” 10:109. myislam.org

AL-HAKAM (The Impartial Arbitrator).

It is Allah who inspired a child to direct the Master of Yusuf (AS) on determining the truthfulness or lie of his wife against Yusuf (AS), to have harassed her.

It is Allah who instructed Maryam (AS) to point at Isa (AS), to answer questions about his coming about, in his cradle.

AL-ADL (The Embodiment of Justice)

The Just, The One who is entitled to do what He does.

Allah is Al-Adl (in Arabic: العَدْلُ), The one who rectifies and sets matters straight in a just and equitable manner. He always delivers absolute justice through His wisdom without failure. He gives each what he deserves and puts everything in its proper order.

“Indeed, Allah does not do injustice, [even] as much as an atom’s weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.” 4:40.

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” 16:90.

“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.” 4:135. myislam.org

AL-ADL (The Totally Just).

It is Allah who has instructed the same punishment for theft on believers, whether an ordinary believer or the daughter of Muhammad (SAW).

It is Allah who punished the miscreants of the people of Lut (AS) along with his hypocritical wife.

It is Allah who drowned the son of Nuhu (AS) along with the unbelievers who sought refuge outside the Ark.

It is Allah who has instructed the same oath for parents in dispute over paternity of a child.

It is Allah who has promised to make Scholars, Political Leaders and the Wealthy, who abused their trusts to be the first to be judged.

AL-LATEEF (The Knower of Subtleties)

The Subtle One, The Gracious, The One who is kind to His servants and endows upon them.

Allah is Al-Lateef (in Arabic: اللّطِيفُ). The most gentle and gracious to people and cares for them, although they may be oblivious to his acts. His nature is kind, affectionate, and understanding of the subtle details of individual circumstances. His actions are so subtle that they can not be observable or understood. He does things for you that you will never know. This is the name of Allah to call when asking for help through hardship.

“[And Luqman said], ‘O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.’” 31:16.

“Do you not see that Allah has sent down rain from the sky and the earth becomes green? Indeed, Allah is Subtle and Acquainted.” 22:63.

“And he raised his parents upon the throne, and they bowed to him in prostration. And he said, ‘O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of

prison and brought you [here] from bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise.” 12:100.

“Allah is Subtle with His servants; He gives provisions to whom He wills. And He is the Powerful, the Exalted in Might.” 42:19. myislam.org

AL-LATEEF (The One Who is Subtle).

It Allah who informed Yusuf (AS) through a dream, of what will ultimately become of him in relation to his family. And Allah achieved His will in spite of all the obstacles.

It is Allah who showed Aisha (RA) to Rasul (SAW) in her cradle, as his wife, in a dream.

It is Allah who showed Muhammad (SAW) the success of believers in the battle of Badr, in a dream.

It is Allah who took the soul of Suleiman as while resting on his staff, and the jinns were busy working without knowing, until ants ate the staff and the corpse fell.

It is Allah who enabled the discovery of the mother of Musa (AS) and granting her Musa (AS) to breastfeed.

AL-KHABIR (The All-Acquainted)

The One who knows the truth of things.

Allah is Al-Khabir (in Arabic: **الْخَبِيرُ**). The Knower of reality, The One whose knowledge is comprehensive, knowing the qualities and meanings of all things. He knows and understands the most hidden secrets. He is All-Aware and All-Acquainted. The One who knows the truth in every situation.

“O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow – and fear Allah. Indeed, Allah is Acquainted with what you do.” 59:18.

“Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.” 6:103.

“Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.” 31:34. myislam.org

AL-KHABIR (The Who is All-Aware).

It is Allah who was aware of the truthfulness of the confessions three youths used as pleas to get Allah shift the rock that covered them away.

It is Allah who was aware of the sacrifice of Imam Bukhari, to protect the credibility of the Hadith he had collected, by throwing his purse into the water.

It is Allah who is aware of those who will believe and restricted Rasul (SAW) to only conveyance of His Message.

It is Allah who is aware of the soft and loving heart of Rasul (SAW) towards Aisha (RA), that could have led to his suspension of taking honey from her mate, that led to His instructing that he keeps to it, because He has made it permissible.

AL-HALEEM (The Clement One)

The Forbearing, The All Magnanimous. The One who delays the punishment for those who deserve it as He may forgive them.

Allah is Al-Haleem (in Arabic: **الْحَلِيمُ**), the most serene, kind and gentle. He does not punish people for every sin. He tolerates and is most gracious and merciful.

He is ever calm and deliberate, never acting hastily, even with the wrongdoers. He gives us the opportunity to learn and be kind.

“Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving.” 35:41.

“The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.” 17:44.

“And if Allah were to impose blame on the people for what they have earned, He would not leave upon the earth any creature. But He defers them for a specified term. And when their time comes, then indeed Allah has ever been, of His servants, Seeing.” 35:45. myislam.org

AL-HALEEM (The Most Forbearing).

It is Allah who forgives the greatest sin of shirk after repentance and non return.

It is Allah who admits an all life spent sinner who sincerely submits at the point of death.

It is Allah who sustains non believers and hypocrites and awaits them with what they deserve on the Day of Judgement, if they fail to return to Him before death.

It is Allah who forgives and continues to forgive he who asks.

It is Allah who grants favors to his friends, his enemies and hypocrites, as He pleases.

AL-AZEEM (The Magnificent One)

The Great One, The Mighty, The Tremendous.

Allah is Al-Azeem (in Arabic: العَظِيمُ), The Supreme Glory and The Greatest. His reality is too great to be fully understood under the human mind's capacity. He is infinitely greater than His creation. It is said, His throne (symbolic of His knowledge and authority) extends over the heavens and the earth, and their care burdens Him not. He is the One deserving the attributes of Exaltment, Glory, Extolment, and Purity from all imperfection.

“To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great.” 42:4.

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

AL-AZEEM (The Gloriously Magnificent).

Anyone who reads the Qur'an will sincerely acknowledge this.

Anyone who knows and ponders over the *miraj* and *isra'i* of Rasul (SAW) will acknowledge this.

Anyone who knows and ponders over the agenda of the Day of Judgement, will acknowledge this.

Anyone who knows and ponders over the life of Muhammad (SAW), will acknowledge this.

AL-GHAFUR (The All-Forgiving)

The All-Forgiving, The Forgiving, The One who forgives a lot.

Allah is Al-Ghafoor (in Arabic: **الْغَفُورُ**), He is The One who completely forgives our sins and faults. His forgiveness is unlimited, and He is all compassionate. He is most high; His forgiveness extends to all who turn to him in humility and seek repentance.

“He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.” 2:173. myislam.org

AL-GHAFUR (The One Who is All-Forgiving).

He can forgive any and all sins, to a repentant, without referring to them forever.

He welcomes anyone into submission, irrespective of his status, by the standard of those who are already committed in the faith.

He forgives those who ask and those who please Him with goodly actions.

He forgave a prostitute for quenching the thirst of a dog.

He forgave a murderer of one hundred persons for the intention and effort to seek Allah.

ASH-SHAKUR (The Acknowledging One)

The Grateful, The Appreciative, The Rewarder of Thankfulness.

Allah is Ash-Shakur (in Arabic: **الشَّكُورُ**), meaning the most grateful, the rewarder of good deeds, and is most appreciative. He notices the smallest of our acts of righteousness and rewards us for them in this life or the next. He is bountiful in giving and bestows great rewards for the smallest amount of good.

“Indeed, *as-Safa* and *al-Marwah* are among the symbols of Allah. So whoever makes Hajj to the House or performs ‘umrah – there is no blame upon him for walking between them. And whoever volunteers good – then indeed, Allah is appreciative and Knowing.” 2:158.

“It is that of which Allah gives good tidings to His servants who believe and do righteous deeds. Say, [O Muhammad], ‘I do not ask you for this message any payment [but] only good will through kinship.’ And whoever commits a good deed – We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative.” 42:23. myislam.org

ASH-SHAKUR (The One Who is Most Appreciative).

Allah gives double reward for accepting Islam by a Christian or Jew.

Allah gives ten rewards through seventy thousand to countless for good deeds.

Allah accepts *sadaqatu jariya* that serves after the death of the initiator.

Allah will accept the pleas of innocent children for their parents, on the Day of Judgement.

Allah builds a palace for a believer who recites Ikhlas ten times after Salat.

AL-‘ALIYY (The High)

The Exalted and High. The One who is High in all respects.

Allah is Al-‘Aliyy (in Arabic: **الْعَلِيُّ**), the most exalted and all high. He exceeds all others, and there is nothing higher. He is the one whose rank and station are the highest. He is above all that has or will ever be.

“Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with

Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.” 2:255.

“And intercession does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts, they will say [to one another], ‘What has your Lord said?’ They will say, ‘The truth.’ And He is the Most High, the Grand.” 34:23. myislam.org

AL-‘ALIYY (The One Who is Most High).

What can be as high as to cross the limit Angel Jibril will get burnt if he exceeds, and Muhammad (SAW) who was honoured to proceed and conversed, again and again, without reaching Him.

Allah is indeed above every estimation. This is why the reflection of His grace could not be held by a mountain and His chosen Prophet, Musa (AS).

AL-KABEER (The Great)

The Most Great, The All-Great, The Greatest.

The name Al-Kabeer (in Arabic: **الْكَبِيرُ**) is the 37th name of Allah meaning the perfection of greatness. The heart of the believer knows Allah is the essence of perfection and nothing is comparable to him. His greatness is beyond measure, and His being is unimaginable to the human mind.

“That is because Allah is the Truth, and that what they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.” 31:30.

“[He is] Knower of the unseen and the witnessed, the Grand, the Exalted.” 13:9. myislam.org

AL-KABEER (The One Who is Most Great).

It is Allah who is Lord of the throne, that is held by specially powerful Angels, resting on water and can hold multiples of all creations, but is not for Allah. Cannot serve Allah, to sit on as human or jinn kings sit on thrones, for security and comfort.

AL-HAFIZ/AL-HAFEEZ/AL-HAFEEDH (The Preserver)

The Guarding One, The Protector, The One who Preserves what He created. Allah is Al-Hafiz (in Arabic: **الْحَفِيزُ**), the guardian and protector of everything. He preserves all creations and remembers all that has ever been and all that is. He is the protector of The Qur'an and vowed to safeguard it from being changed or perverted, as was the case with previous scriptures.

“He said, ‘Should I entrust you with him except [under coercion] as I entrusted you with his brother before? But Allah is the best guardian, and He is the most merciful of the merciful.’” 12:64.

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

AL-HAFIZ (The One Who Preserves and Protects).

It is Allah who is the preserver and protector of the Qur'an.

It is Allah who holds the sky and the heavens in suspense and suitable balance.

It is Allah who preserved the drink of Uzair for three hundred years without defect.

It is Allah who preserves zamzam water.

AL-MUQIT/AL-MUQEET (The Nourisher)

The Nourisher, The Sustainer.

Allah is Al-Muqeet (in Arabic: الْمُقِيتُ) meaning the ultimate sustainer. He gives strength and nourishment to His creations and maintains all that exists. He oversees, guards, and preserves all. To Allah we owe the satisfaction of all needs, but He is alone and independent of needs.

“Whoever intercedes for a good cause will have a reward therefrom; and whoever intercedes for an evil cause will have a burden therefrom. And ever is Allah, over all things, a Keeper.” 4:85.

“And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.” 11:6.

“It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers.” 14:32. myislam.org

AL-MUQIT (The One Who Nourishes).

The needs of man come to an end only at death. It is Allah who sustains the needs of all creatures from beginning to end. Allah has no need of anything from the needy.

AL-HASEEB/AL-HASIB (The Reckoner)

The Reckoner, The Sufficient, The one who Suffices.

Allah is Al-Haseeb (in Arabic: الْحَسِيبُ). He is The One who takes account of all actions and reckons them on the day of judgment. There is nothing that goes unnoticed, however small. Allah is the one who will take account of everything and will hold each person accountable. He will give whatever is sufficient and necessary in every situation.

“Allah [praises] those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And sufficient is Allah as Accountant.” 33:39.

“And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.” 21:47.

“Whoever intercedes for a good cause will have a reward therefrom; and whoever intercedes for an evil cause will have a burden therefrom. And ever is Allah, over all things, a Keeper. And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant.” 4:85-86. myislam.org

AL-HASIB (The Sufficient Recorder).

On the Day of Judgement, between Allah and a slave, He will tell him sins he committed supposedly secretly and Allah covered him. He will admit. Allah will pronounce forgiving him as He had covered him.

Allah has appointed Angels over men, who record every and all activities diligently, throughout one's life.

AL-JALIL/AL-JALEEL (The Majestic One)

The Glorious, The Majestic, The Sublime.

Allah is Al-Jaleel (in Arabic: الْجَلِيلُ): He is the great one and above all in dignity and rank. He is majestic and the source of all attributes of greatness. To Him, all honor and sincere devotion are due.

“And there will remain the Face of your Lord, Owner of Majesty and Honor.” 55:27.

“And when Moses arrived at Our appointed time and his Lord spoke to him, he said, ‘My Lord, show me [Yourself] that I may look at You.’ [Allah] said, ‘You will not see Me, but look at the mountain; if it should remain in place, then you will see Me.’ But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, ‘Exalted are You! I have repented to You, and I am the first of the believers.’” 7:143. myislam.org

AL-JALIL (The Gloriously Majestic).

Those given of knowledge understand that wheresoever one turns, the figurative face of Allah is present.

Everything is subject to perishing but not His face.

AL-KARIM/AL-KAREEM (The Most Generous)

The Generous One, The Gracious, The Bountiful.

Allah is Al-Kareem (in Arabic: الْكَرِيمُ) meaning the one who is the most generous, bountiful and esteemed. He is The One whose kindness knows no bounds and continually gives precious gifts to whomever He wills. He is gracious in giving and forgiving.

“O mankind, what has deceived you concerning your Lord, the Generous.” 82:6.

“Said one who had knowledge from the Scripture, ‘I will bring it to you before your glance returns to you.’ And when [Solomon] saw it placed before him, he said, ‘This is from the favour of my Lord to test me whether I will be grateful or

ungrateful. And whoever is grateful – his gratitude is only for [the benefit of] himself. And whoever is ungrateful – then indeed, my Lord is Free of need and Generous.” 27:40.

“Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan – it will be multiplied for them, and they will have a noble reward.” 57:18. myislam.org

AL-KARIM (The Most Generous).

It is Allah who granted Sulaiman (AS) with the permit to use the wind for his service.

It is Allah who granted a companion of Sulaiman (AS) the knowledge and plea for Allah to move the throne of Bilkisu to his palace, in a twinkle of the eyes.

It is Allah who builds a palace for a believer for reciting Ikhlas ten times in Salat.

AR-RAQIB (The All Watchful)

The Watcher, The Observer.

Allah is Ar-Raqib (in Arabic: الرَّقِيبُ), meaning the one who sees what's hidden. He is the vigilant witness and acts as a guardian protecting His creation. It also relates to the attribute of knowledge. He is the one who sees the truth in everything. He knows the secrets of every soul, and on the day of recompense, Allah will reward it for what it's earned.

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.” 4:1.

“Never did I say to them aught except what You (Allah) did command me to say: ‘Worship Allah, my Lord and your Lord.’ And I was a witness over them while I

dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things.” 5:117. myislam.org

AR-RAQIB (The One Who Is All Watchful).

Allah is fully watchful of what the followers of Isa (AS) turned into, after he was taken to heaven. Isa (AS) will submit this to absolve himself and the decision will remain that of Allah.

It is Allah who is watchful over the prosperity of an ant family, in the belly of a rock.

Allah is watchful of the perseverance and patience of believers in sincere worship and rewards them in this world and better still in the hereafter.

A GUIDE AGAINST CONFUSION, FRUSTRATIONS AND CRISIS: FOR CLARITY, CERTAINTY AND FULFILMENT

THE STATE OF VARIETY OF PROVISIONS

Man will find availability of things to meet needs, wants and fancies. These can be in their nature, use or useful forms. For example, the landscape is massive. Those who care to pursue will find different vegetations, including barren deserts, springs, lakes, rivers and oceans. From it one can find different types of plants, fruits, birds, reptiles, animals, minerals etc. And different people with languages, beliefs and traditions.

The one logical necessity is what names are given to the things. This has the absolute implication that one could have been from any one of the differences. Interrelationships between the people further strengthens this. For instance, the product of a marriage between two can safely identify with either or both parental origins.

Accordingly, the use to which the provisions are put are also in variety. For example, where there are no rivers, swimming, swimmers, canoes, boats, paddles, fishing, nets, etc. and both concepts and accompanying culture will not be found. Where dogs and hunters are found, some may also eat the dogs. Some may have lambs for herding others, rams, goats, sheep, pigs and cows. Some eat snakes while some do not. The very same applies to nuts, fruits, etc. Even with plants or trees, some are used as firewood against others. The same with the parts of a tree, like the bark or the roots or the leaf.

The useful forms of these provisions will not be the same. The availability of the natural resource and the application of skills to make them useful is another level of difference. Like farming cotton and the use it is put. Even the clothing styles and colours will be different. Those with bronze will have different facilities fabricated with it. The same applies to animal skin.

The varieties of tools, skills, concepts, beliefs, technology, culture, systems, orientations, languages, structures, etc. are for that reason really nothing mysterious. They are simple formations out of gifts of Allah to mankind.

As for the man himself: “We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much),” 22:5.

“Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. Allah ever surroundeth all things.” 4:126.

This state of favours is thus without discrimination. It also logically means that growth, expansion, development and transformation can take place across time, by any people **without recourse to Allah**. A people do not have to believe in Allah to grow and develop. In the same term, a people who believe in Allah can grow and develop. Allah has not made His religion compulsory. What He has made **inevitable** is returning to Him **for Judgement**.

“Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it.” 99:7-8.

THE CHOICE AND CHALLENGE OF A MUSLIM

The first and primary choice of a Muslim is between consciously living a life that he will consider as honourable, to account for, or to be careless about his livelihood, and face whatever consequences.

The first option attracts the challenge of knowing and living according to the Guidance of Allah and the example of Rasul (SAW). The second is the freedom option, that accommodates and promotes anything that is pragmatic, that works.

While the first drives pragmatism with standard straight values and principles connecting to the pursuit of the pleasure of Allah, attaining Jannah and safety from the Fire, the second hopes to gamble through Judgement.

The Muslim of the first option will always be on alert and guard, by evaluation of anything, anyone, any step, any activity, any involvement, any commitments, to fit into the knowledge and discipline of Islam. This is the Muslim that is connected to the Ummah of Rasul (SAW). This is the Muslim who bears the burden of sustaining the Islam that was established by Rasul (SAW). Every growth, development and transformation will be right, only if it **simply fits into what has been established**, because it has been **perfected**.

“This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.” 5:3.

THE CONFUSION

In the Ummah, like in other societies, the Muslim will observe that the majority of members are simple practitioners. This is most evident in respect of the canons and rites. You will see believers and in congregations, praying five times daily and especially on Fridays. You will hear the exchange of salam. They ask for the grant of peace and blessings by Allah after the mention of Prophet Muhammad (SAW). They devote the month of Ramadan to ceaseless fasting. Give charity at the closing. Some of them give annual charities according to endowment, just as some visit Ka’aba. Two feasts are observed. The Qur’an and Hadith are studied etc.

The fundamental value of this class of Muslims is that, they bear the flag. They bear a possible trait of succeeding those who established the religion, under the example of Rasul (SAW). The best reference is the people of Madina, after the death of the Prophet. This is what gives special credence to the learnings and teachings of Imam Malik.

The Muslim will also find a lesser size of the Ummah, who are simple backers of simple practices. They may even appear or strive to be defenders. Their value is that; they give ordinary sense to the simple practices.

No society and tradition can have Identity elements without these two related classes as parts of its constitution.

The instruments that give real life and colour to the society in every generation or epoch, are the rich or wealthy and especially the political leaders. They fund and enable what is sustained. Where the rich is also wielding political authority or a rich is also learned, the effects on the Ummah can be very challenging. This is because the so learned have often been found to have their economic or political status, driving and shaping what they had learned.

But the capacity and ability of the realities of the Ummah squarely rests on a smallest group, that are scholars. More than **defending the simple practices, they provide guide for what is right to be admitted and what can even be dropped, TO FIT**. They bear the keeping of what has been established and keeping any growths and development **in compliance** with what has been established. Thus, any mistaken **picks** can be **corrected**. An example is what Imam Bukhari and Imam Maliki have done. When this is combined with what Imam Ghazzali did, there should be no loss in recognizing the personal differentials between the translations of Pickthall and Yusuf Ali. And none of them is a Meccan or Ansar.

As a result, it is lousy for any individual or set of scholars to make sleeping over the enormous jihad that had been made as **perfect or completed** without enlightening the trappings of their times. For example, with banking, Islamic banking has developed but not yet insurance. The Ummah has not lost keeping with the establishment because of modern banking **completely**. If this had not taken place the entire Ummah would have been **absolutely** enmeshed in **riba**. The implications of this on the faith of Muslims and the **barakah** of their monies are enormous. This is why the engulfment of the Ummah in the real or inconsequential truth of **overpopulation**, has built up the free knowledge, professions, technology, market and culture of family planning. We are then left with intermittent and ad-hoc **lip objection or reservation or controversies** of the different aspects of the culture. This covers use of contraceptives, use of cosmetics because some high quality ones make use of extract from aborted babies, abortions, oral sex, sex toys, dolls, single parenting, surrogate mothers, sperm banks, etc. The **true faithfuls** of overpopulation have not failed to advance to **depopulation** and effecting it with **terms of relating with the Ummah**. These range from getting loans, grants, cancellation of debts, technological support, aids, etc.

In the context of Nigeria, the challenges are even more in number and quality, because it is not prohibited by Islam for Muslims to live with Christians. When you combine all of these elements, the challenge of the scholars (not necessarily those with institutional certifications, awards or occupying some ‘religious’ chair, who can be dangerous and misleading), is very burdensome.

A Muslim in Nigeria will therefore **inevitably** find that **the majority** of Muslims who should be keeping what is established with possible easily cleanable or correctable mix ups, in **real confusion**. This is because they simply adopt to the inadequacies or failings of the scholars, strengthened by the rich and political leaders, that are often either ignorant, arrogant or hypocritical, advancing their

egoistic interests. This explains the variety of institutions, organizations, movements, sects, etc. The trending culture is that of competition to outsmart, condemn or even fight for greater recognition. When it involves physical combat, the followers pay. In between, a growing army of miscreants who are not scholars champion the right of one group or condemnation of another.

Consequently, it appears as if truth is neither one nor recognizable. This is the root of the frustrations and crisis in the Ummah, for those who care. And because of the attendant effect on the Nigerian Polity, the Muslims and Ummah of Nigeria is not seen as a saving resort.

The principal root of this confusion is modern political organization and the irresponsible attendant leadership, Nigeria has been consistently exposed to. Today, public power and authority is rested in defined offices. And the occupation of the offices has neutral requirements about character or values. Those in the structures that produce them are equally neutral about character because it is **not part of their own qualifications for suitability**. But the players are largely Muslims and Christians.

The reality of the refusal or failure of the scholars to make modern politics fit into the the identity of Muslims and Christians in Nigeria is **absolutely responsible for the frustrations and crisis impacted by the system and the leadership**. This is responsible for the ignorant Muslims and Christians ignoring their identity and groping for solutions in the same structures and processes or its principles for additional structures and processes. This is essentially responsible for the half hearted satisfaction along with growing mistrust in the judiciary. But the real challenge is that like the politics, it is the character of the functionaries that is **not aligned to the identity of the Muslims and Christians**. And it is worse for Muslims who have the option of the Shariah courts. But they have remained

stagnant even in the permitted civil jurisdiction. Muslims are therefore ‘**free**’ **losers** on both ends of politics and the judiciary.

The electorate that gives mandate to their oppressors generally inevitably do so, because they are either bankrupt in character or neutral about it. It is thus garbage in, garbage out.

Consequently, the poverty and oppression that the leadership consistently clamps on the citizens have the further impact of disorienting majority of Muslims and Christians. This is fundamentally because the right to minimum livelihood **is supposed to be made inalienable for all citizens by the leadership**. The choices of how one lives within legal boundaries is secondary. Thus, there is no harm in having a Muslim or Christian fasting every other day for an entire year. But it is unacceptable for leadership to fail to make it possible or make it difficult for those who choose to eat three or four times daily, given our collective natural and human resources. The leadership must not be living fat on our collective resources while up to one percent or more is wallowing in wretch, and it is told to be patient for month in month out. This kind of **inflicted poverty** that is both avoidable and unacceptable, can affect the faith of the common. Where Muslims and Christians live with this state of rubbish by their own and their faith gets cut down and disoriented, **it not their fate**. They are simply paying for their ignorance and unconscious identity.

And the seal of hopelessness is being flied in the name of either **end times or predestination or both**. These Muslims behave as if the *Qadr* of a believer is not to be Sort after, as guided by Muhammad (SAW), because it remains a *ghaib* until the end. This **diversion** with the support inclination, **to live with whatever** can be described as escapist. For example, should Muslims increase *Istigfar* and be **carelessly involved in whatever our times provide, without the strengthening of our character?** Those who remember to vaguely add that,

believers should return to Allah **shortfall** of providing more character guidance applicable to the strengthening of Iman. And the indicator is with moves like boycotting products of some companies or countries associated with being anti-Muslims or anti-Islam.

The seeming consistent efforts to isolate poverty and deal with it by character-free leaders and functionaries have only improved statistical growths with degenerating living conditions. The seeming consistent efforts to isolate political rascality by leaders and deal with it, by fellow character-free leaders have only built up the number and complexity of the laws, structures and processes. The succeeding leaders turn out to be more rascal than the preceding ones. They are neither shy of flaunting private interest nor ashamed of gangsterism in the use of entrusted authority.

This is a summary of the challenge before a Muslim in Nigeria today.

FOR CLARITY AND CERTAINTY

“Behold, ye are those invited to spend (of your substance) in the Way of Allah: But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy.” 47:38.

For every generation, the natural and human resources freely provided by Allah, are useable by their organization. Allah has only **guided** for their **usefulness** in this life and in the hereafter, for those who believe. Religion is not sheepishness. Indeed, no religion cannot afford to be sheepish. This is why there was a history of slavery and its later becoming illegal. This is why there was colonialism and independence followed.

The choice is therefore of **conscious** men or believers. And the liberty of man is to be asserted. In Islam, there are two principles that affirm this. The first is

“There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.” 2:256.

The implication of this is that a Muslim or Muslims should not expect that there will be no other identities they will have to share the making of history with. Indeed a common or homogeneous identity is not given but has to be struggled for. This was the case in the beginning of Islam when Allah instructed physical jihad.

In our times, our personal jihad of the body and soul requires to be supported by scholarship. This is why the Prophet (SAW) guided that the Ummah should face the **greater jihad** after the physical one. This has to do with sustaining what has been established. For example, the fancy of our times is **technology**. There is no restrictions in creating or developing between Muslims, Christians and unbelievers. However, it is evident that the creation and development that is not character driven **can serve all, at the possible detriment of Muslims and Christians**. This is why vaccines can bear mercury or be made from the venoms of snakes **as solution to human problems**, by champions of depopulation. And because of the bankruptcy in character or identity, those who fund the research, production or policies to use them **can be Muslim or Roman Catholic**.

The second principle is:

“Or dost thou ask of them (O Muhammad) any tribute? But the bounty of thy Lord is better, for He is Best of all who make provision.” 23:72.

“Say: ‘No reward do I ask of you: it is (all) in your interest: my reward is only due from Allah: And He is witness to all things.’” 34:47.

“Follow those who ask of you no fee, and who are rightly guided.” 36:21.

It is thus, the primary responsibility of every Muslim to seek right knowledge and live by it as the discipline of livelihood. It is better and more secure when the collective of believers do so. And it must not be for sale or profit in any disguise. This is because Allah is the Truth. He is the Goal. The Message is free and belief is without financial subscriptions.

In the end:

“He cannot be questioned for His acts, but they will be questioned (for theirs).” 21:23.

Every person, Muslim, Christian or unbeliever, will be **questioned by Allah**. The choice of believing in Allah is only a first step. Compliance must follow. And it **cannot be expected to be on a platter of gold or convenience**.

“If Allah so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions.” 16:93.

“Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere”. 2:155.

THE SUPERIORITY OF GODLY CHARACTER IN LIVELIHOOD

The people of **only this world** affirm that between the factors of production, human labor is the king or superior. This is irrespective of the fact that a product of man can have the capacity to destroy man or even the producer. This has been experienced with robots for war.

The limitation of this perception or understanding is that **this possible consequence** is unavoidable because both man and whatever he is able to produce have the same trappings of being created. They both occupy space by necessity,

which is out of the control of man, and both are perishable. However where or when it relates to what is limitedly positive, like the production of a chariot, a bicycle or motorcycle, keeping to the manual of the producer makes it very serving and safe. This does not rule out the possibility of accident and the consequences or deliberate misuse of the product or part of it.

It will be appreciated that, with time and number of products that will be produced, the implications of leadership, resources security, management, profits, losses, motivations, discipline, marketing, skills, technology, etc. will evolve. These will generate attendant behavioral and ethical standards and processes. These will produce a system of pragmatism, that is open to continuous adjustment and even abuse or contradiction as development.

These are not outrightly prohibited or not anticipated, in Islam.

The standard of Islam is that, the entirety of these packages relating to the production of the material needs are to submit and be driven by the character that amounts to pursuing the pleasure of Allah, as the beginning and ultimate objective. And Allah is the **only one entitled to and the best to prescribe the terms, that please Him and is harmless to the entire humanity, including those who misbelieve or disbelieve.** For example, the sourcing of the materials must be legal and civil. Users must not use spare parts for fighting. The personnel to be trained or employed do not have to share the same beliefs. Expertise contributions don't have to be by people of the same faith. Thus, when it comes to production of armaments, the measure will have to compete with the identity and spread of peace and civility.

And in Islam **no one is exempted from compliance to prohibitions and prescribed commissions.** A producer of a drug will not be deceitful about the real ingredients or the side effects. Indeed no intelligence and resources will be committed to things like cloning or transgender services.

The differences in respect of believers who comply to the **guidance of Allah, include the following:**

Nothing restrains them from exploration per se, to whatever levels.

When they are driven by godliness, Allah will bless the products and the producers and business.

The best efforts of compliance will be supported by the guidance of Allah and forgiveness of errors, which can be corrected.

Antagonists may only temporarily succeed but Allah will give full rewards to those who comply.

THE FOUNDATION FOR FULFILLMENT

“There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.” 2:256.

“So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.” 59:7.

“He who obeys the Messenger, obeys Allah: But if any turn away, We have not sent thee to watch over their (evil deeds).” 14:80.

And the first step for every individual believer and for the collective is **keeping away from the major sins**. There is **NOTHING THAT CAN DIRECT TO THE PLEASURE OF ALLAH AND ATTRACT HIS PLEASURE AS WELL AS HIS GUIDANCE, OTHER THAN THESE**. It is **impossible** for Nigerians to attain whatever any political manifesto contains **if the proponents are not clear believers and symbols of these discipline**. This must be an **unnegotiable suitability for every Muslim**. **If he is not, expect ANYTHING from him**. For instance, how can an ignorant or careless Muslim who does not

perform Salat **care and be pained** by the cries of the citizens against high costs of basic livelihood? The cries of citizens including believers is not **any demand by Allah**. Other things can become the priority to that of Allah, while living in comfort. How can one who is not ashamed of Allah, be ashamed of seeing you in difficulties? The rewards Allah grants for His pleasure are not attractive to him.

But in the context of the present Nigeria, the blame of **confusion, frustrations and crisis can only be shared in grades**. The leaders have the largest portion, whether they are ignorant or naive. And for Muslim Participants, it is equally shared between the political leaders, the scholars and the wealthy. As for the majority of citizens that include Muslims, Christians and others, their share is really the brunt they are subjected to.

No type, form or amount of hatred, criticism, regrets, protests can **meaningfully help the situation, other than Education for Identity Reorientation**.

POSTSCRIPT

AN INTRODUCTION TO THE ALLAH, THAT I BELIEVE IN, WORSHIP AND LOOK UP TO.

SURAH FATIHA

In the name of God, the infinitely Compassionate and Merciful.

His compassion is more and higher than any calculation of man. It covers all creations including those who misthink that they do not believe even though they are in evident compliance. Is there a non believer who lives out of space and location; neither eats, drinks nor defecate; does not use ears to hear, eyes to see, nose to breathe; who refuses to grow, fall ill, age or die? He does not restrict intelligence, skills, wealth, authority, goodly form, water and mineral resources to believers. Those in disbelief can believe, those in belief who turn to unbelievers are given respite. To be sure, He appreciates good deeds by either.

It is His compassion to give respite to all, to find Him and seek Him, in this temporary world that is passing. And His mercy is perfection of all good for eternal experience by those who believe, in the hereafter. Those who remain and return as dead, stones and dark, will more than justify His Justice.

Praise be to God, Lord of all the worlds.

Is this not most praiseworthy, by anyone who sees, observes and understands the processes or beingness of creatures, the good, the bad, the ugly and the continuous sustenance and transformations and sorting? Certainly, for those who believe and have both knowledge and understanding of Qadr, they submit to the absolute truth that Allah is the Lord and only Lord. This generates the sincere love and fear of Allah. There is no difference in His

Lordship, whether it is this world or the hereafter, the world of mankind, the jinns or the Angels.

The Compassionate, the Merciful. Ruler on the Day of Reckoning.

Because He is Living and True, the negation of falsity will logically and sensibly be completed by separation, adjudication and sanction. Life and Discipline of believers is then settled with rewards as the meaningful while Disbelief and Carefree discipline is settled with sanctions as meaningless.

You alone do we worship, and You alone do we ask for help.

The believer is indeed the intelligent and wise, by submission, because of his voluntary choice. But the sincerity of this, is solely between Allah and the believer.

Guide us on the straight path,

Anyone who knows and observes Qadr will understand the truth, the light and holy attributes of Allah, to necessarily constantly ask for the guidance of Allah, to remain with Him, with His help. This is because man has neither real or meaningful knowledge or strength.

The path of those who have received your grace;

To be in the company Adam (AS), Nuhu (AS), Ibrahim (AS), Musa (AS), Isa (AS) and Muhammad (SAW), the leading examples and the best.

Not the path of those who have brought down wrath, nor of those who wander astray.

The summary choice is the distinct negative of outright Disbelief and Careless Believe.

Amen.

NOTES

The first verse by implication or reflection returns as a key to the chapter that is the opening of the chapter. It runs as an oath or affirmation of what follows. This is why in experience, starting any activity with it in the opening should debar one from prohibited things. And since it will be for the sake of Allah, it pleases Him and he rewards the activity as worship. As a key, some practitioners hold and experience it as weapon or tool for opening any challenge or difficulty. And why not, when it contains **Allah**. It will not matter if the seeker simply calls on Allah or O Allah.

Reflecting on the second verse, informed by the double forms of *Rahma*, it is not surprising that some practitioners hold that the two attributes of *Rahman* and *Rahim*, are the foremost. And why not, when in the key or opener, has these attributes, immediately following Allah? The practitioners never separate the two.

And the comprehensive meaning of His Lordship, makes the attribute the greatest, for some practitioners.

While the name praise worthy eludes many, the presentation is a note with boundless weight. In the first place, it teaches not only that for His compassion and mercy He is praiseworthy, but that He is pleased with praising Him. Indeed it is the tradition of believers that no one should be praised, because it is like a seal. Men can be acknowledged for what they have committed. Only Allah should therefore be praised. In addition, Allah has undertaken to serve and cater for all the needs of a practitioner, without even asking, if he can solely stick to praising, glorifying and remembering Him. When Musa (AS) asked for the best, special and unique calling of Allah for His pleasure, after *Alhamdu liLahi*, Allah told him: *La ilaha illa Llahu*.

While the plea to guide the believer can stand on its own for practitioners, Allah's rule of the Last Day and declaration of the believer's submission, is the

foundation for the constant asking for Allah's forgiveness by practitioners. This can be outstanding because it cleanses the believer and Allah is holy. Like praising or remembering Him, Allah has undertaken to grant those who ask for His forgiveness, prosperity from the sky, from the earth and with procreation. It therefore ignites His *Rahma*.

And Allah is responsive. A believer invoked the chapter, which contains the name of Allah, His attributes of *Rahman*, *Raheem*, *Hameed*, *Rabb* and *Malik*. He got a stung ruler cured.

Truly, believers can have their needs met or challenges overcome, with the help of Allah, if they practice calling on Him or remembering Him, using His names/attributes.

This is the chapter Jibril (AS) recognized as one that no similar one had ever been revealed.

And the special favour of Allah on the believers can be appreciated in making its recitation obligatory in every Salat. Reflecting on the beneficial implications give awesome results. One is that, the constant realization and submission according to the meanings of the chapter, ignites the transformation of the believer. And even for the one who struggles to recite it without knowing the meanings, is not left out of the blessings.

SURAH IKHLAS

Say: He is Allah, the One.

This is the teaching to reaffirm the Difference of and with Allah.

He is Allah, the Eternal.

Only He, is the One that has or had no beginning, an end therefore does not and cannot apply or relate to Him.

Who was never born, nor ever gave birth.

Not like what we know about ourselves and not like what He has revealed to us about His creation of Adam (AS), Hauwa'u (RA) and Isa (AS). We can never discover these on our own.

The One beyond compare.

Knowing ourselves best, because He has chosen or favoured us by creating us in His image, the name Allah absolutely belongs to Him and cannot be bored by anyone. Thus, any of His attributes that we can reflect is DIFFERENT from Him and His. For example, Allah sees inside, outside, above, below, ahead, behind, besides, around, beyond, of everything, all things, every time and at all times, without a body or body part or facility. He is God and we can only be godly limitedly. For instance, one can get purified and enter into prayer, to communicate with Allah. But the impurities he is still bearing are condoned by Allah with performance of the purification rites. Allah is then watching and listening to him, in His presence, even though he neither sees nor feels Allah. But because Allah is real and alive, He chose to be heard by Musa (AS).

NOTES

If the Unique name of Allah (SWT) was not impressed, because of the attachment with attributes in Fatiha, its stand alone status answers it here. Historically, it is the most comprehensive and concise rejection response to believing in and serving any or several deities.

This makes the practice of Allah or O Allah justifiably outstanding, especially for the constantly reflective practitioners.

It is by this revelation that it is clear that Allah is really the only He. That is, He is Allah or Allah is the He. For those who sincerely and deeply know, it is a most worthy praise practice.

And the attribute of His eternity as absolute is indeed the best dressing of Allah. It is unlike the One, that is distinguished by neither being born nor giving birth. It is more like the compassionate and merciful.

And the composition makes an Odd. Allah, the One, the Eternal.

The entirety of the surah is the foundation of freedom because believing and declaring its essence only requires completion with the messenger and servitude status of Muhammad (SAW). This admits one into the fold of being open to the pleasure of Allah. One example is the companion who declared, went on jihad and was gracefully martyred.

For those given of knowledge and understanding, it indicates the value of best expression of gratitude in the form of sending peace and blessings upon Rasul (SAW). Indeed, he who sticks wholly to this with knowledge can have all his needs met, by Allah.

The declaration of faith in Islam is thus the registration for entering Jannah.

Indeed, its recitation ten times grants a believer, a goodly palace in his paradise.

This is how it constitutes the head of the three parts of the Message and Guidance. The declaration is required to be established by keeping away from prohibitions and dressing up with enjoins.

And its recitation for the benefit of the dead is indeed goodly, for the practitioners.

AYATUL KURSIYYU

Allah! There is no God but He,

How can a believer know and affirm this without the precedence of Fatiha and Ikhlas?

the Living, the Self-subsisting, the Eternal.

This is the summary of Ikhlas.

No slumber can seize Him, nor sleep.

These are attributes of creations, weaknesses that negate the uniqueness of Allah, but favours for the resting and rejuvenation of creatures.

All things in heaven and earth are His.

How can any creature claim the origination of itself when it wasn't and cannot even know of the how of its becoming without being favoured with the knowledge? Who then is there to share origination and deserving ownership of the heavens, the earth and their content? In Fatiha His Lordship is affirmed.

Who could intercede in His presence without His permission?

There cannot be any capacity or ability without His knowledge and permission, in any affairs or matters, in the heavens, in the earth, in this world and in the hereafter.

He knows what appears in front of and behind His creatures.

His grasp includes whatever approaches any creation from around it and them, because He surrounds and encompasses every and all creations.

Nor can they encompass any knowledge of Him except what he wills.

Certainly not same or similarly by any creature, of Him, except as He made a subtle and graceful exception to speak to and be heard by Musa (AS). The superior example is the graceful permission Muhammad (SAW) had, to

exceed the point of *Sidratul Muntaha* that is beyond Jibril (AS) and receiving the gifts of Salat, from Allah (SWT).

His throne extends over the heavens and the earth,

He has granted knowledge of only the heavens and the earth.

and He feels no fatigue in guarding and preserving them,

His strength and might is only for easy human comprehension because all energies are creations. They are subject to being used up or expiring. These are negative limits that do not apply to Allah.

for He is the Highest and Most Exalted.

Why not? And without dispute, for those who are given of knowledge and understanding.

NOTES

There is a similar combination of attributes with the name Allah in this verse: the Living and Eternally Self-subsisting. This is like the Compassionate, the Merciful in Fatiha; and Allah the One or Allah the Eternal, in surah Ikhlas. More like in Fatiha, where the combination are descriptive of Allah.

Practitioners are of this common choice too.

As a result, Allah is the focus. Like the summary of Ikhlas.

Like the same Ikhlas, His distinctive nature, different from that of creatures is expounded. Slumber and sleep are weaknesses that are also beneficial for mankind. These apply to all mankind, including Adam as from sounding clay, Hauwa'u (RA) from his rib, Isa (AS) by His grace, those who give birth and those who are born.

This is followed by reaffirming His Lordship, like in Fatiha, relating to the creation of all the worlds, with compassion and mercy. He created creation and sustains it. He has also provided Guidance for enhancing good, voluntarily. This is complete and fair Lordship, because He can choose to make mankind and jinns, all obedient, like the Angels.

Unlike His creations and the vastness of them, He cannot get tired of sustaining them.

The distinctive attribute here is His all-knowingness. This is why practitioners of remembering and praising Allah, using this attribute are on the path of getting the gift of enlightenment. All the same, no knowledge can reach or grasp Him. The knowledge of Allah encompasses everything.

The combination of these attributes only reveal the highness and greatness of Allah. Another inviting combination, for remembrance practice.

The loftiness of reciting this verse in prayer is that, death is the only barrier between the believer and Jannah. Allah also shields the believer from Satan. Indeed, evil jinns can get burnt by reciting it.

AYATUL NOOR

Allah is the Light of the heavens and the earth.

He is solely responsible for the life and rightly guidance of all creations, including the accommodations and contents or circumstances.

The Parable of His Light is as if there were a Niche and within it a Lamp:

The reality of these double and related favors is akin to a status of convenient accommodation, inside which there is lighting.

the Lamp enclosed in Glass:

The lightning encased in brightness.

the glass as it were a brilliant star:

This brightness is as if it is a different creation.

Lit from a blessed Tree, an Olive, neither of the east nor of the west,

Originating from a source, of numberless benefits, beyond what is knowable.

whose oil is well-nigh luminous,

The effect of which is capable of bursting

though fire scarce touched it:

Though there is no real unity between them

Light upon Light!

This is the nature of the relationship between Allah and those who have received His grace, the Messengers, the Prophets, the Sincere, the faithful, the believers.

Allah doth guide whom He will to His Light:

But only the message is to be circulated for voluntary compliance, by the grace of Allah. This is why Muhammad (SAW) was cautioned against worrying over acceptance of the Message by anyone. That is the reserve of Allah.

Allah doth set forth Parables for men: and Allah doth know all things

This is a rendering, close to the perception and understanding of men. Thus, taking it together, Jibril (AS) subtly introduced Allah (SWT) to Muhammad (SAW), Rasul received the Guidance, lived it, and out of certified compliance, he heard the footsteps of Bilal (RA) in the heavens, Khadijah

(RA) was notified of a special palace gifted to her in the heavens before her death and was shown the paradise of Umar (RA) in the heavens. Allah alone is the unifying factor. This justified, by Shariah, the execution of Mansur Al-Hallaj for his expression of: *Anal Haq*, the mystery of the words from his split blood.

NOTES

Allah is Allah, that is, absolute and consistently so.

His creation of creatures and the favours He has granted and continues to load on them, does not and cannot approach affecting Him.

Thus, he created Adam (AS) and asked that he be saluted. The Angels feared for Allah that he may be careless to the point of shedding blood. This will be unlike them, constantly in His praise. But they became remorseful and reaffirmed their submission, after Adam (AS) beat them with knowledge. This was not the case with Iblis, who was arrogant. He witnessed the superiority of Adam (AS) like the Angels, but chose to differ. This was with the permission of Allah. He further asked for leave to mislead the descendants of Adam, to have companions to face the wrath of Allah. Allah granted him, assuring him and believers that, He will always be with those who seek and strive to be with Him.

Unique related examples are, the companion who declared Shahada and became a martyr; a prostitute who quenched the thirst of a dog and was forgiven; and the murderer of ninety-nine men who topped it up with a learned believer, and was admitted to His mercy. And the learned believer only got martyred.

The teaching is that the business of believers is to submit by keeping the discipline of true knowledge. For example, when an epidemic breaks out, those within the environment should remain. If they are taken, the pleasure of Allah is not lost, because they have not been foolish. And if those outside the same environment

refuse to keep away by going there and die, they are not warriors of Allah. Thus, a hungry traveler or a sick believer, who has only forbidden food to eat or is prescribed what is forbidden for treatment by the certified professional around, will not be blameworthy.

Those who are given of knowledge and understanding are humble and patient with the guidance. But foolishness is forbidden. This is why a believer is not stung by a creature in a hole and returns to it a second time.

Thus, without specific mention, His attribute of being the creator is explicit and in truthfulness, by expounding on lighting His creatures with His Light, without becoming Him or like Him. This was the experience of Musa (AS). He asked to see Allah. But the grace of Allah that manifested on a mountain crushed it. The vision of that sent Musa (AS) unconscious.

For those who know, seek and are given to understanding, they come to the realization that His attribute of holiness is not separable from knowledge and light. Those who care to know can only attract His Light by utmost consistent compliance or discipline, to reflect His holiness, to be godly. And whoever He touches is consumed by the three attributes combined. This was the effect on Uzair (AS), to clear his doubts about resurrection. He landed on total submission, immediately he recovered. Muhammad (SAW) was not literate and was an orphan. But his ordinary discipline raised to acceptance and admission by Allah. He was gifted His Message which is knowledge, he lived it, which is lightening and Allah remains with him, which is holy.

This is why from commitment to the purpose of our creation, the best goal is to strive after believing, to know and experience sincerity, as much and as high as Allah permits. But how many believers even know about His friends, His beloved, and are motivated to thread on their paths? But the Qur'an repeatedly

narrates their stories as reminders and to strengthen our faith. Over and above this, the straight path remains standard:

“Do men imagine that they will be left (at ease) because they say, We believe, and will not be tested with affliction? We did test those before them, and Allah will certainly know those who are true from those who are false.” 29:2-3.

How can what was originally dark become bright, what was dead become alive, without brushing, cleansing, firing? As with gold, so will belief, submission and faith. So it is with the body and the heart.

“To Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing”. 2:115.

“It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall ye be brought out (from the dead)”. 30:19.

It is Allah who created creations from nothing.

This does not and cannot make a believer become Allah.

“Allah is He, than Whom there is no other god; the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him.” 59:23.

“It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.” 42:51.

GLORY BE TO ALLAH, LORD OF THE WORLDS, THE COMPASSIONATE, THE MERCIFUL.

All glories belong to Allah alone, for those who know and understand.

All creations, without exception glorify Him **really**. The heavens, the earth and their contents.

The intelligent knows that no creature is capable of abusing the **nature** of its creation. For example, no man can choose or prefer to use his mouth to excrete. The more subtle are refusing to fall sick, refusing to age and refusing to die. What of the sky in balanced suspension and the stable earth?

Thus, the mere creation of creatures is praiseworthy by any third party, and of the creator by those who know Him. Between mankind, the collection of Hadith by Imam Bukhari is commendable by any intelligent believer who goes through them. And the person who personally knew the Imam or those who are conversant with his history, appreciate, respect and love him better. However, the difference between the two is that, the latter is also the praise of Allah, the creator of man, who grants knowledge and lights up in guidance livelihood.

The specific essence of the two is that, the praise is deliberately, consciously, willingly done best. This is what stands out believers, because there is no compulsion in Islam.

The Angels are equally best because of the element of consciousness and better because they do so, ceaselessly. In the case of animals, it is only goodly, because of the different mode of praise, akin to inevitable compliance with the nature of creation.

Those who know easily understand when Allah favors man with sharing appreciating this truth. Thus, pebbles spoke to assert that Muhammad (SAW) is the Messenger of Allah. A wolf spoke to a shepherd to hurry to Medina, because

the appearance of Rasul (SAW) is a greater wonder than hearing it speak. And both rocks and birds used to glorify Allah along with Dawud (AS). Musa (AS) flogged a piece of rock and it was rolling away. Suleiman (AS) heard the conversation of ants and was communicating with *al-hudahuda*.

This sole deserve of Allah is gracefully taught to believers in the regular obligatory recitation of Fatiha in Salat. **In the Name of Allah** is full acknowledgement of Him, and a wise conscious undertaking by a believer to proceed or follow up with **what is true and right action**. For the conscious, **it orients** what is true, right and goodly. **Praise be to Allah** is a more explicit sounding that ignites the required consciousness. These are followed by specific examples of His great attributes, **the Lord, the Compassionate, the Merciful, the King, Master or Ruler**. That all of these apply to all the worlds and the hereafter, upon resurrection, after death. The believer then consciously declares submission to Allah **who alone deserves worship**, and asks for His help. And to complete his submission, he dissociates himself from both of those who **consciously deny to refuse to acknowledge Allah and those who muddle up His praise**.

The former are clearly losers and the latter are for Allah to decide, because they are very argumentative.

The best form of the unity of creation is therefore in the glorification of Allah, constantly, even though only a small proportion of miscreants among the creations fall out. One hundred fold of the number of mankind since Adam (AS) is not close to the number of Angels in the first heaven, who have never ceased from glorifying Him. Moreover, men have been dying and no angel has died.

It is therefore a favour to believers, to be commanded to praise or remember Him constantly. By speech and prayer, believers have ninety-nine attributes as abundant pathways. Practitioners know and understand that they are not limited

to these. Even the scholars who admit that three thousand are known to creations, clarify that only Allah knows the limits.

Allah loves to be praised as much as He is Compassionate. This is why **anything in His Name or for His sake, is worship and rewarding**. Muhammad (SAW) is the best example because he lived the Qur'an. The examples for believers is that proper ablution as well as regular Salat erases sins. The goodly charity given by the right hand without the left hand knowing is stronger than the wind that directs the flow of water. Believers who gather for the sake of Allah and engage in remembering or praising Him, are witnessed by Angels of mercy. And regardless of what the believers ask, at the end, the Angels report and ask Allah to **forgive them, grant them Jannah and save them from Jahannam**. Allah grants and ask them to be witnesses.

Let it therefore be crystal clear to those who seek for any kind, form, type and whereof favours, simply **submit and keep to Allah according to His Guidance and Example from Muhammad (SAW)**.

“All **bounties** are in the **hand** of **Allah**. He granteth them to whom He pleaseth: And **Allah** careth for all, and He knoweth all things.” 3:73.

“And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; but We only send down thereof in due and ascertainable measures.” 15:21.

“To Him belongs whatever is in the heavens and on earth, and to Him is duty due always: then will ye fear other than **Allah**. And ye have no good thing but is from **Allah**. and moreover, when ye are touched by distress, unto Him ye cry with groans; Yet, when He removes the distress from you, behold! some of you turn to other gods to join with their Lord (As if) to show their ingratitude for the favours we have bestowed on them! then enjoy (your brief day): but soon will ye know (your folly)!” 16:52-55.

“Whatever **good**, (O man!) happens to thee, is from **Allah**. but whatever evil happens to thee, is from thy (own) soul.” 4:79.

“To those who do **good**, there is **good** in this world, and the Home of the Hereafter is even better and excellent indeed is the Home of the righteous.” 16:30.