

## 10. "Al-Jabbar"

*Allah has said, "He is Allah besides Whom there is no other god, the Sovereign, the Holy, the Source of peace (and perfection), the Guardian of Faith, the Preserver of safety, the One Exalted in Might, the Irresistible, the Supreme; Glory to Allah! (High is He) above the partners they attribute to (Him)" (Qura'n, 59:23).*

Linguistically, "al-Jabbar" is derived from jabr, the opposite of breaking. It suggests the forceful mending of something broken, fractured, shattered, crushed..., etc. It is also said that the adjective jabbar means great, huge, and inaccessible. Linguists say that al-Jabbar is the Most Great. It is a superlative adjective derived from jabr; He is the One Who not only mends what is broken but also enriches the one who is incapacitated by poverty and want. In short, He is the One who repairs everything broken or impaired.

Abdullah ibn `Abbas says that al-Jabbar is the Great King, while Ibn al-Anbari says that al-Jabbar is the One Who is beyond anyone's reach. Others have said that "al-Jabbar" means the One Who cannot be harmed by any mighty oppressor, and nobody can dispute with Him about anything. It is said that "al-Jabbar" conveys the same meaning conveyed by the Attribute "al-Mutakabbir," the Proud or the Supreme One. Pride and Supremacy are commendable Attributes only when applied to Allah. If applied to anyone else, on the other hand, they become abominable qualities. It is also said that the meaning of "al-Jabbar" connotes: the One Who forces His will on others. Nothing can happen in His domain except whatever He pleases, whether His beings like it or not. Or it may mean the One Who repairs, improves, or reforms, as is the analogy with one who mends, say, a broken limb.

One of its derivatives is jabaroot, supremacy or greatness. According to one tradition, the Messenger of Allah has supplicated thus, "Glory to the One Who has all the jabaroot and the entire domain." In one of his statements, Imam `Ali ibn Abu Talib has said, "He is the One Whose will has manifested itself on the nature of hearts," that is, He firmed the hearts according to the way He created them and according to their level of knowing Him; those who know Him are the happy ones, while those who do not are the wretches.

"Al-Jabbar" implies forcefulness and forcibleness. We can find out that all parts of the body have been driven to perform their functions without any will of their own. Cast a look at the sun as it moves in its orbit without deviating from it as little as an inch, whether it likes it or not. Man has no control over the time when Allah chooses his life to begin, or how he is born, or when he dies, or the family in which he is to be born. All these are predestined for him, and he has no control over them. So is the case with all other beings on the face of earth. They all have been created with the ability to adapt to life on earth, and nobody has any choice in this matter:

*"It is He who has spread out the earth for (His) creatures; therein are fruits and date-palms, producing spathes (containing dates)" (Qura'n, 55:10-11).* All of these things are created without the choice of any human being.

*He who recites this name will not be compelled to do anything against his wishes, and will not be exposed to violence, severity, or hardness.*

## 11. "Al-Mutakabbir"

*Allah has said, "He is Allah besides Whom there is no other god, the Sovereign, the Holy, the Source of peace (and perfection), the Guardian of the Faith, the Preserver of safety, the One Exalted in Might, the Irresistible, the Supreme; Glory to Allah! (High is He) above the partners they attribute to (Him)" (Qura'n, 59:23).*

Understanding "al-Mutakabbir" requires a good deal of reasoning and insight. Its root word "kibriya" means greatness and sovereignty, and it incorporates the meanings of the perfection of one's self and existence; nobody can be described as such except Allah. Greatness, as far as Allah Almighty is concerned, is the loftiness of status: "*By His command does He send the spirit (of inspiration) to any of His servants He pleases so that it may warn (men) of the Day of mutual meeting*" (Qura'n, 40:15).

*Al-Mutakabbir* is the One Who possesses all greatness, who is above having any of the qualities of His creatures, who is above being harmed by the oppressors among His creation, Whose greatness and pride are the super-most. He is too great to be deficient in anything or in need for anyone or anything, the One Who is above having any of the characteristics and attributes of His creatures, the One Who Alone has all greatness and pride. None besides Him is justified to conceive himself as great, or as mighty, or as the sovereign. He is the One who is too Holy to be afflicted by any calamity; so, no greatness is justified for anyone besides Him; He is the One Who has all might and kingdom. This Attribute means: the One Who has combined in Him, and Who rightly deserves so, all the attributes of greatness, perfection, pride and glory, all at the same time.

He is too great to submit to others; rather, submission is due to Him, and only to Him. The Holy Qura'n bestows the Attribute of greatness upon the Almighty in Surat al-Jathiya:

*"To Him be Glory throughout the heavens and the earth, and He is Exalted in Power, full of Wisdom" (Qura'n, 45:37).* Pride due to the sense of being great is of two kinds:

One is when actions of such a person are indeed great and better than those of anyone else's; He is *"... the Source of peace (and perfection), the Guardian of Faith, the Preserver of security, the One Exalted in Might, the Irresistible, the Supreme" (Qura'n, 59:23).*

The other is that one conceives himself artificially to be as such, and this applies to most people:

Thus does Allah set a seal over the heart of everyone who is proud, haughty. (40:35) Surely evil is the dwelling place of those who are proud. (16:29) Isn't there in hell an abode for those who are proud? (39:60)

Quoting the Lord of Greatness, the Almighty God, the Messenger of Allah has said, "Pride is My cloak; Greatness is My garment; whoever disputes with Me regarding either, I shall surely hurl him into the fire." Here the Almighty informs and admonishes us that greatness, might and pride are all His prerogatives, that none among His servants is worthy of claiming any of them for himself.

In one of his supplications, the Messenger of Allah says, "I seek refuge with You, Lord, against the evil of pride." He is also quoted as saying that pride is an indication of ingratitude towards the Truth, the Almighty; he has said, "Pride is ingratitude towards the Truth." Imam `Ali has said, "The son of Adam is truly amazing! A wound can end his life, a bug can cause him a pain, and his sweat can make him stink, so how can he ever feel proud?"

The Messenger of Allah has warned us against pride and of being proud of ourselves, saying, "Nobody will enter Paradise if he has even the weight of a mustard seed of pride, and nobody will enter the fire if there is a likewise weight of conviction in his heart." As the lucky [\[2\]](#) ones enter Paradise, their hearts will be purged of any pride and jealousy: "And we will root out whatever rancor there is in their hearts" (Qura'n, 15:47).

The Attribute "*al-Mutakabbir*" is mentioned only once in the text of the Holy Qura'n in 59:23 and Allah knows best.

*He, who repeats this name before having a sexual intercourse with his wife, will be blessed by Allah with righteous children.*

## 12. "Al-Khaliq"

*Allah has said, "He is Allah the Creator..." (Qura'n, 59:24).*

*"Al-Khaliq"* is derived from *khalq*, creating. Allah, *al-Khaliq*, the Creator, is the One Who brings things into existence after their non-existence, Who invents and innovates without a prior model. Some scholars say that *al-Khaliq* is the One Who creates things out of naught then bestows upon them their characteristics of movement

and other qualities. Others say that He is the One, Who invents whatever the eyes can see, Who perfects their creation. Still others say that He is the One Who determined the measure of all things when they were enshrouded by void, perfecting them by His bounties and goodness, bringing them into existence according to His will, desire and wisdom. Anyone who thinks that there is anyone else besides Him who creates is indeed one who commits *kufi*; apostasy, blasphemy, disbelief. Allah Almighty has said the following:

... The Creator of everything; therefore, worship Him. (6:102)... is there any creator besides Allah...? (35:3) Yea, indeed! For He is the Supreme Creator, of (infinite) skill and knowledge. (36:81) ... so blessed is Allah, the best of creators. (23:14) Is it not His to create and to govern? Blessed is Allah, the Cherisher and Sustainer of the worlds. (7:54)

Ibn `Abbas is reported as saying that whenever the Messenger of Allah looked in the mirror, he would say, "Praise to Allah Who has made both my creation and my manners good, Who beautified in me what He has not done in others." According to a narration by our master Imam `Ali ibn Abu Talib, the Messenger of Allah used to say the following whenever he looked in the mirror, "Praise is due to Allah! Lord! Just as You have made my form good, I implore You to make my manners, too, good." [\[3\]](#)

*He who repeats this name at night, Allah will appoint an angel for his security and protection till the Day of Judgment. The reward for this angel's actions will be given to that person*

### 13. "Al-Bari"

Allah has said, "*He is Allah the Creator, the Evolver, the One Who bestows forms (or colors) upon what He creates. To Him belong the Attributes*" (Qura'n, 59:24).

There are viewpoints regarding the explanation of "*al-Bari*": One says it refers to the One Who brings about something out of nothing, the One Who creates something which was never there before. It is said that Allah is *al-Bari* of creation, the One Who brought about all things into existence out of non-existence.

The other meaning conveys the cutting off or severing of something. The root verb of this word means cutting and shaping something such as a twig or a pencil. One may say that illness has parted from him, or that he is free of a claim put forth by another. It can also be applied metaphorically such as one person is severing his partnership with another or a woman separating from her husband. Allah has *bara'a*, created or initiated the creation without a model; *bariyyah* means those whom He has created. Another meaning is curing or healing. A wise saying state that one who is cured should express gratitude to the One Who cured him.

Ja`fer ibn Sulayman is quoted as having said that he passed once by a blind old woman grieving over herself and wailing, so he asked her, "What does it take to sustain you?" She answered him saying, "Stop sticking your nose where it does not belong; I have reached this stage of life without needing you or others." Then she added, "Have you not heard the statement made by the Friend of Allah who said, `[Allah] Who created me then showed me the way, and He provides me with food to eat and with water to drink, and when I am sick, He restores my health to me' (26:78-80)?"

One, who knows the real meaning of "*al-Bari*", therefore, is not one whose heart is not affected by events, nor can momentous events overtake him by surprise. It is also said that anyone who comes to know Who *al-Bari* really is will dissociate himself from claiming to have anything to do with his own form or shape, fearing his Creator's Might, knowing that he is not doing Him a favor by worshipping and obeying Him. It is also said that He is the One who has dissociated Himself from everyone else; the One Who is never surprised by whatever events take place. It is also said that anyone who recognizes Him as *al-Bari* will dissociate himself from committing anything prohibitive, seeking refuge with the King, the Most Forgiving One.

*If a woman who desires to give birth to a child, but cannot, fasts for seven days, and on each day at the time of Iftar repeats three Names of Allah: Al Khaliq, Al Bari, Al Musawwir, twenty one times, breaths into a cup of water and breaks the fast with this water, Allah will bless her with a child.*

#### 14. "Al-Musawwir"

Allah has said, *"He is Allah the Creator, the Evolver, the Bestower of forms (or colors). To Him belong the Attributes" (Qura'n, 59:24).*

*Al-Musawwir* is the One Who fashions, who give something its distinctive form and shape. The general human form is distinguished from that of non-humans. Allah says, "... and He formed you and made your forms good" (Qura'n, 40:64), "Into whatever form He pleased He shaped you" (Qura'n, 82:8), and "He it is Who shapes you in the wombs as He pleases (3:6)."

*Al-Musawwir* means: the One Who invents the forms and shapes of whatever He creates, Who beautifies them according to His wisdom, giving everything its own distinctive shape and form. He creates humans in different forms and shapes, making some of them different from others in physique, size, complexion, etc. This may be the meaning of the verse saying, "And among His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for those who have knowledge" (Qura'n, 30:22). "He it is Who shapes you in the wombs as He pleases; there is no god but He, the Mighty, the Wise" (Qura'n, 3:6); "And certainly We created man of an extract of clay, then We made him a small seed in a firm resting-place, then We made the seed a clot, then We made the clot a lump of flesh, then We made in the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation; so, blessed be Allah, the best of creators" (Qura'n, 23:12-14).

Whenever the Messenger of Allah prostrated, he used to say, "Lord! To You have I prostrated, in You have I believed, and to You have I submitted! My countenance has prostrated to the One Who created it and shaped it, Who created hearing and vision for it; so, blessed is Allah, the best of creators!"

Among the supplications of the Messenger of Allah when he prostrated is this one: "My face has submitted to the One Who created and formed it and Who made its form good." The Holy Qura'n has informed us a good deal about *al-Musawwir*, Allah. In Surat al-A`raf, for example, we read the following: "And certainly We created you then fashioned you" (Qura'n, 7:11). In Surat al-Taghabun, we read, "He has created the heavens and the earth in just proportions, and He has given you shape and made your shapes beautiful, and to Him is the final resort" (Qura'n, 64:3). In Surat Ghafir, we read, "Allah is He Who made the earth a resting-place for you and the heavens a canopy, and He formed you then made your forms good, and He provided you with good things; that is Allah, your Lord; blessed then is Allah, the Lord of the worlds" (Qura'n, 40:64). In Surat Ali-`Imran, we read, "He it is Who shapes you in the wombs as He pleases; there is no God but He, the Mighty, the Wise" (Qura'n, 3:6). In Surat al-Infitar, we read, "O man! What has beguiled you from your Lord, the Gracious One Who created you then made you complete, and then He made you symmetrical? Into whatever form He pleased He constituted you" (Qura'n, 82:6-8). And in Surat al-Hashr we read, "He is Allah the Creator, the Evolver, the Bestower of forms (or colors). To Him belong the Attributes; all those in the heavens and on earth declare His Praises and Glory, and He is Exalted in Might, Wise" (Qura'n, 59:24).

Allah Almighty has said, "And He created pairs, the male and the female, from the small seed when it is adapted, and upon Him is its bringing forth a second time" (Qura'n, 53:45-47).

*If a sterile woman keeps fast for seven days, breaks her fast every evening with a drink of water over which this sacred name of Allah has been recited twenty one times, she will be blessed with a child.*

## 15. "Al-Ghaffar"

Allah has said, *"Surely I am most forgiving to whoever repents and believes and does good deeds" (Qura'n, 20:82).*

*Al-Ghaffar* is one of Allah's Attributes derived from *ghufir* and *ghufiran*, both nouns which convey the meaning of: veiling, hiding, concealing. Allah's *maghfira*, forgiveness, is His veiling of one's sins, and His forgiveness by granting him His favor and mercy. *Al-Ghaffar* is the One Who has manifested what is beautiful and veiled what is ugly in the life of this world and Who does not inflict His penalty on him in the life hereafter. He is the One Who forgives sins, veils the shortcomings, wipes out the sins by accepting one's repentance. He accepts His servants' repentance and is pleased thereby, and the One Who forgives the sins and turns them into good deeds by His great favor. He is the One Who forgives the sins though they may be great, and He veils them though they may be numerous.

The words derived from forgiveness have mostly been associated with Allah. One of them is *al-Ghafir* as in this verse: "The One Who forgives the sins" (Qura'n, 40:3). The second is *al-Ghafur*; He has said, "... then [if he] asks forgiveness of Allah, he shall find Allah Forgiving, Merciful" (Qura'n, 4:110). A third is *al-Ghaffar* as in: "And surely I am most Forgiving to one who repents and believes and does good deeds" (Qura'n, 20:82), "... seek forgiveness of your Lord; surely He is the most Forgiving" (Qura'n, 71:10), and "... surely He is the Mighty, the great Forgiver" (Qura'n, 39:5). It is proven, by making a reference to the Holy Qura'n, that all these Attributes, which are derived from forgiveness, are applied only to Allah, the Most Exalted One. Having killed a Copt, Moses implored his Lord thus: "Lord! Surely I have harmed my own self; so, forgive me" (Qura'n, 28:16). He first admitted his sin then sought His forgiveness. Allah also revealed the fault of David then said, "So We forgave him this (lapse)" (Qura'n, 38:25). He addressed Mohammed saying, "So that Allah may forgive your past and future faults" (Qura'n, 48:2). Has He not in these examples exposed a sin then forgiven it? In one of his supplications, Prophet Mohammed says, "Lord! I implore You to forgive me an apparent forgiveness and a concealed one, and to forgive open and secret sins."

The meanings of *maghfira*, the root word of *al-Ghaffar*, *al-Ghaafir*, and *al-Ghafur* are clear in the verse saying: "The One Who forgives the sins and accepts the repentance, the One Who is severe in punishment, the Lord of bounty; there is no god but He; to Him is the eventual return" (Qura'n, 40:3).

*Al-Ghaffar* is the One Who very often veils [the sins and faults of His servants], so much so that He does not propagate one's sins in the life of this world nor in the life hereafter. One of the companions of the Messenger of Allah was asked once, "What did you hear the Messenger of Allah say with regard to one's silent supplication?" He answered by saying that he had heard the Messenger of Allah say, "Allah, the most Honored, the Most Great, will touch His servant who believes in Him with His mercy by veiling his sin from the public in the life of this world, and in the life hereafter He will ask him about each and every sin and fault he had committed. Once he admits all of them and realizes that he is going to perish on their account, the Almighty will say, 'I have veiled your sins in the past short life, and in this one I am going to forgive them.' Then he will be handed the book of his good deeds." All this happens to those who believe in Him; as regarding those who do not, and the hypocrites, He will deal with them quite differently.

*He who recites this Name, Allah will forgive his sins.*

## 16. "Al-Qahhar"

Allah has said, *"Say: Allah is the Creator of all things, and He is the One, the Supreme" (Qura'n, 13:16).*

Linguistically, "*al-Qahhar*" is derived from *qahr*, conquest, subduing, vanquishing, and winning a victory. It means the overtaking of something or someone with the intention to humiliate him. One who takes another by way of *qahr* is one who takes him against his will. "*Al-Qahhar*" is a superlative of "*al-Qahir*", the Victor or Subduer. Allah,

indeed, is the One Who, by His Might, has subdued everything He created to His Authority and Power, using His creatures as He pleases, whether they like it or not. *Al-Qahir* is the One Who has the upper hand over all creation; "... and Allah is the master of His affair" (Qura'n, 12:21).

*Al-Qahhar* is the One Whose vengeance nobody can withstand. He humiliates oppressors, splits the spine of kings and emperors. He is the One besides Whose Might all creation is powerless, without Whose Power all beings are helpless. If we submit to Him, He will satisfy our needs, but if we do not, He will make us suffer as we try to achieve our objectives. He is the One Who splits the spine of the tyrants and oppressors from among His foes, subduing them by taking their lives away, and by humiliating them, while there is nothing in existence that can escape His Might and Power: everyone and everything is helpless in His grip.

*Al-Qahhar* effects His will with regard to His creatures, whether they like it or not, whether they are willing or unwilling. He has subdued the souls of the worshippers by instilling in the hearts the fear of His retribution, and the hearts of those who are endowed with knowledge with the Might of nearness to Him, and the souls of those who love Him by unveiling the truth about Him to them. He has subdued all beings by death, so none is safe from Him, not even an angel who enjoys a special status with Him, nor a prophet, nor a messenger. Allah will make even the angel of death, Israel, taste of death; so, when his soul is taken out, the angel of death will say, "By Your Honor do I swear that had I known the taste of death to be like this, I would never have taken away anyone's soul at all!" It is to such a meaning that the word *qahr*, upon the taking of the souls of all beings, conveys as implied in the verse saying, "To whom does the kingdom belong this day? To Allah, the One, the Subduer (of all)" (Qura'n, 40:16).

If one who believes in Allah desires to personify within him the meanings embedded in this Attribute, he has to subdue his own self, his *nafs*, and control his evil desires, by not plotting in cooperation with Satan, and by returning to Allah, submitting to His will in all matters. The path whereby man derives light from the Attribute "*al-Qahhar*" is that one should view his *nafs*, which is ever present within him, as the worst of his enemies, so he subdues it and strangles it, doing exactly the opposite of what it tells him to do, so much so that it will have no choice except to submit to divine commandments. Then he will have to subdue his stubborn opponent, i.e. Satan, staying on his guard against his evil suggestions, blocking his avenues. Then he will have to subdue his carnal desires and insinuations by not following what they inspire him to do.

*He who repeats this Name will control his worldly desires. He will gain spiritual contentment and inner peace. The repetition of this Name also protects one from doing evil.*

## 17. "Al-Wahhab"

Allah, the Most Exalted, the Most High, has said, "*Lord! Do not let our hearts deviate after having guided us, but grant us mercy from Your own Presence, for You are the Grantor of bounties without measure*" (Qura'n, 3:8).

"*Al-Wahhab*" is derived from the proper noun *hibah* the verb of which, *yahib*, means: to make someone else the owner of what the giver, the first party (the doer), rightfully owns without asking the second party for any compensation in return. It is the gift which is free from any recompense or gain for the giver. If someone gives out such gifts quite often, he will earn the titles of *jawad* and *wahhab*, the generous one, the oft-giving, respectively. Allah Almighty is described as *the Most Generous, the Most Giving*, i.e. *al-Wahhab*, simply because He gives everyone according to his means. Among Allah's Attributes are *al-Wahhab* and *al-Wahib*. The latter Attribute means: the giver, whereas the first is a superlative of the latter. One who is *wahab* is one who grants many gifts.

*Al-Wahhab* is the One Who gives away without compensation; He bestows His favors upon His servants without a selfish end; He grants even without being asked; He is the One Who initiates giving, and He is the oft-Giver. Allah is surely *al-Wahhab* because He is *the Most Munificent, the Most Giving, the One Who ever tries to get closer to His servants, Who graciously bestows His favors upon them, Who gives them even before they ask Him, the ever-Giver Who gives everyone what he needs. Al-Wahhab bestows His blessings upon His servants, and this*

indicates His inclusion of everyone as He continuously gives. He does not give painstakingly, nor does He seek a benefit, or an advantage, for Himself by doing so. *Al-Wahhab* showers you with His blessings without having to have a reason or a means to do so. *Al-Wahhab* gives away without being compensated for what He gives, and He causes all beings to die without a particular purpose He seeks to achieve for Himself. According to Surat al-Shura, "He bestows (children), male or female, according to His Will (and Plan)" (Qura'n, 42:49).

Whenever the Messenger of Allah used to wake up during the night, he would supplicate thus: "Lord! There is no God but You! Glory to You! Lord! I seek Your forgiveness for my sins, and I plead to You, by Your mercy,

O Lord, to increase my share of knowledge, not to permit my heart to deviate after having guided it, and to grant me, from You, a mercy, for surely You are *al-Wahhab*.." [\[4\]](#)

*The person who repeats this Name seven times after Du'a (supplication) appealing to Allah, his appeal will be answered. A needy person, or a person who is captured by an enemy, or someone who can't earn enough to maintain himself, if he repeats this Name for three or seven nights 100 times after two rak'ahs of a Nalla (voluntary) prayers at midnight, Allah will bless him with all his needs, and free him from the clutches of the enemy.*

## 18. "Al-Razzaq"

"*Al-Razzaq*" is derived from *rizq*, sustenance, or anything of any benefit to man, animals, plants, etc., whereby the latter are sustained or are helped in their growth. Rain is also called *rizq*; it helps sustain every living being on our planet. In 51:58, we read: "Surely Allah is the One Who bestows sustenance, the Lord of Power, the Strong One." Another verse referring to our sustenance is this: "And in the heavens is your sustenance and what you are threatened with" (Qura'n, 51:22). "In the heavens is your sustenance" may be a reference to the rain that descends from the heavens, the sky [\[5\]](#). As to the phrase "and what you are threatened with," this may be a clue that the end of life on this earth will be terminated by a collision of an asteroid or a large size cosmic debris with the earth, but this is not the place to discuss such interpretations or speculations. If Allah so wills, I intend to write a complete *tafsir*, an exegesis, of the Holy Qura'n that will contain such interpretations and speculations the like of which has never been written in English before. If the reader wishes to see such a book published, he is requested to pray the Almighty to make it happen. Prayers go a long way, had people only known. Allah listens to each and every supplication no matter who the supplicant is so long as the latter is a true believer in Him.

The word *rizq* may be used for means of income, livelihood, sustenance, money, wealth..., or for the earning of something good, be it during the life of this world or in the life to come, or it may be applied to one's lot or fortune, or even to anything eaten. "*Al-Razzaq*" is a superlative of "*al-Raziq*," the One Who provides *rizq*. *Al-Razzaq* is applied to none other than Allah. There are two types of *rizq*: one sustains the body, such as food and drink, while the other sustains the soul, which is knowledge and true inspiration. The latter is the best type of sustenance simply because what sustains the soul lasts forever, while what sustains the body has a temporary duration.

*Al-Razzaq* is the One Who creates all types of sustenance, Who extends His favor to cover making such sustenance attainable to His creatures, Who provides means for getting them to attain their sustenance. He sustains all His creation by whatever means needed to keep them alive. He sustains the minds with knowledge, the hearts with understanding, the souls with manifestations, the bodies with food, and so on. Only He can do so. Anyone who realizes this fact will recognize the fact that his own sustenance, and that of everyone and everything else, is controlled by none other than Allah.

References to *rizq* have been made in several Qura'nic verses such as these:

... Allah provides means of subsistence to whomsoever He pleases without a measure. (2:212) Allah is Benignant to His servants; He gives sustenance to whomsoever He pleases, and He is the Strong, the Mighty One. (42:19) ...

and whoever fears Allah, He will make an outlet for him and give him sustenance from whence he does not expect. (65:2-3) ... these are the believers truly; they shall have forgiveness and an honorable provision. (8:74) ... and the sustenance (provided) by your Lord is better and more abiding. (20:131) Most surely this is Our sustenance: it shall never deplete. (38:54)

Say: The (blessing) from the presence of Allah is better than any amusement or bargain. (62:11) ... surely the things you worship besides Allah cannot sustain you. (29:17)

There is no creature moving on earth except that its sustenance depends on Allah. (11:6)

One of the Islamic manners inspired by the Attribute "*al-Razzaq*" is that a servant of Allah becomes convinced that there is no partner with his Lord in providing sustenance, just as He has no partner in creating everything. He, therefore, pleads to Him for anything small or big. He also feels satisfied with what *al-Razzaq* has allotted for him, just as He has said, "And they are the ones who, when spending, are neither extravagant nor parsimonious but keep the just means between these [extremes]" (Qura'n, 25:67), and also, "Those who, when spending, are neither extravagant nor niggardly but hold a just (balance) between these (extremes)" (Qura'n, 17:29).

The abundance of Allah's sustenance is without a limit. He is the One Who says the following in Surat Hud: "There is no creature moving on earth except that its sustenance depends on Allah: He knows the time and place of its definite abode and its temporary deposit: all is in a clear record" (Qura'n, 11:6).

*He who recites this Name will be provided with sustenance by Allah.*

## 19. "Al-Fattah"

The Almighty has said, "*Say: Our Lord will gather us together and will in the end decide the matter between us (and you) in truth and justice, and He is the One to decide, the One Who knows everything*" (Qura'n, 34:26).

In Arabic, *fataha*, the verb, means "opened," and *muftah* means key, whereas *fath* means victory or conquest. *Fath* also means flowing water, a creek, or a river. It also means: to arbitrate between two opponents. "*Istiftal*" means: seeking help or achieving victory. Both *al-Fatih* and *al-Fattah* are among the Attributes of Allah. They exist within the text of the Holy Qura'n. "*Al-Fattah*" is a superlative of *al-fath*. To say that Allah is *al-Fattah* is to say that He is the One Who judges between those whom He creates, His servants, the obedient ones and the rebellious. It is derived from *fath* which means, in such usage, arbitration or decision-making. It exists in this meaning in the verse saying, "Lord! Decide between us and our people with truth, and You are the best of those who decide" (Qura'n, 7:89). It also means: the One Who grants victory as in this verse of Surat al-Anfal: "If you pray for victory, then indeed victory has come to you" (Qura'n, 8:19).

*Al-Fattah* is the One Who opens deadlocked matters and issues, Who reveals the truth, Who simplifies whatever seems to be complicated, Who controls the affairs of the heavens and the earth: "And with Him are the keys of the unseen treasures: none knows them but He, and He knows what is in the land and in the sea" (Qura'n, 6:59). So He is the One Who opens what is closed and Who has the keys to everything, Who widely opens the gates of sustenance and brings down rain whereby He brings life back to dead lands, Who grants victory and support for His prophets whom He sends to various lands so that the light of the truth may shine therein, and so that He may purge their souls from evil intentions. He opens the closed hearts and fills them with His light, so they become tranquil, and they enjoy the feeling of success.

The Attribute "*al-Fattah*" inspires good manners which ought to be followed by anyone who correctly grasps the meanings it implies, who deeply contemplates upon it, who sincerely desires to be blessed by it. Among such manners is that one should maintain an attitude of beautiful anticipation of the Grace of Allah, continuously expecting to receive His favours, always looking forward to earning His blessings. He abandons haste, feels satisfied with his lot and with whatever his Lord has decreed for him. "Contentment is a treasure that never depletes," says an Arabic axiom. How true!

*He who repeats this Name, Allah will enlighten his mind and he will be given victory.*