

# DO YOU KNOW? ALLAH

ALLAH is an Arabic word which refers to the ONE ONLY ALMIGHTY GOD; the Creator, the sustainer, the master of the entire creation including the earth, the universe and beyond. Muslims worship the God of all prophets including Noah, Abraham, Moses, David and Jesus - peace be upon them all. When prophet Muhammad was asked by people to describe ALLAH, he was given the following description by ALLAH Himself, "Say: He is Allah, the One and Only (1) Allah, the Eternal, Absolute (2) He begetteth not, nor is He begotten (3) And there is none like unto Him (4)." Qur'an 112:1-4) He is neither two nor three. He has neither spouse nor offspring nor ancestors. He is Supreme and Omnipotent. The Qur'an tells us, "... Take not two gods: for He is just One Allah..." (Qur'an 16:51). Elsewhere in the Qur'an we read, "...So believe in Allah and His messengers, and say not "Three" - Cease! (it is) better for you! - Allah is only One God. Far is it removed from His transcendent majesty that He should have a son. To Him belong all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender." (Qur'an 4:171). The principle of "Oneness of God" or "Divine Unity" is the very soul of Islam. The Qur'an abounds with strong arguments supporting this principle. "Never has God begotten a son, nor has there ever been any other god besides Him. (If that happened), each god would govern his own creation, and some would have overwhelmed others. He knows what is hidden and what is open: Exalted is Allah above the partners they attribute to Him!" (Qur'an 23:91-92) In another place, "If there were, in the heavens and the earth, other gods besides Allah, both (the heavens and the earth) would have been ruined! But glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him! He cannot be questioned for His acts, but they will be questioned (for theirs)." (Qur'an 21:22-23)

## Introduction

It is established that there is a superior power which created, controls and manages the universe. This superior power is given different names by different people. The Qur'an however provides the name which incorporates all the perfect, sublime, and beautiful traits worthy of that superior power: "ALLAH". The human mind is incapable of knowing the reality of Allah. Human mind cannot reach a full understanding of itself and the many facts of the reality of the universe. Man can only realize the effects of some natural forces and phenomenon, but not complete reality of things. How could a human being aspire to realize the Self of Allah, the Almighty? We can only know about His nature from His divine revelation. "This is God, your Lord, there is no God but Him, the Creator of all things, so worship Him: He is the guardian of all things. No vision can grasp Him, but He grasps all vision; He is the Subtle and All-Aware (of all things)." (Qur'an 6:102-103) Allah is not god of one clan, or one group of people, or one province, or one time-period. He is rather "...the Lord of the Worlds" (Qur'an 1:2), "...the Lord of the heavens and the earth..." (Qur'an 18:14), and "...the Lord of the east and west, and what is between them..." (Qur'an 26:28) The Qur'an says, "... Shall I seek a lord other than Allah, while He is the Lord of all things?" (Qur'an 6:164)

## There is no god but Allah

If there is one truth then it can only be reached with the negation of false assumptions. The Muslim starts his or her spiritual journey by the negation of all gods and the affirmation of The Absolute, "there is no god but Allah". This testimony is the bedrock of belief and therein lies the spiritual and intellectual emancipation of the Muslim heart and mind – A relief from dogmas and misbeliefs. In its essence, the testimony of oneness is liberation from personal prison of a spiritual quagmire. Nothing is rightfully worshipped except the One and only One God, the Creator and the Sustainer of the entire universe whom Muslims call ALLAH. There is one Creator and everything else is God's creation. We have direct bond with the Creator and a common bond with all that He has created.

## The following beliefs about Allah are necessary:

### Allah's Transcendence

He is without body and form, free of restriction, limitation and resemblance, not divisible. Nothing is like Him and He is not like anything. He is not limited by measure, space and time. He is free from diligence, rest and change. Everything is in His grasp. He is above Throne, above heaven and above everything. He nevertheless fully comprehends all below the deeper depth. Yet He is near, very close to a thing, nearer to a person than his or her jugular vein. He is beyond space and beyond time. He expresses Himself through His creatures and He is free from change. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things. (Qur'an 6:103)

### Allah's Power

He is Ever-living, All-powerful, Almighty, the Omnipotent, the Omniscient. He is free from faults and failures, slumber, sleep, disease, death. He is the Lord of the entire universe, angels and of everything. The heavens are controlled by His Powers. He is unique in creation and unrivalled in every creation. He fixed the provision and death of created being and nothing can escape from His power. His power and might are above counting.

### Allah's Knowledge

He is the Omniscient. His knowledge is without limit and He knows everything. Whatever happens between the deepest abysses of the earth to the highest heaven is within His knowledge. The smallest atom in the earth or in heaven is not outside His knowledge. Everything open and secret is within His knowledge. Every thought in mind, every contrivance of the devil and every thought good or bad is within His knowledge. His knowledge is eternal and unlimited and without any defect.

### Allah's Will

Nothing comes into being small or great, good or evil, benefiting or not benefiting, faith or infidelity, known or unknown, profit or loss, sin or virtue without His order, power and will. What He will comes into being. What He does not will comes not into being. Not a glance of the eye, not a stray sudden thought in mind is outside His will. He does what He wills. There is none to rescind His command; there is no obstacle to it. There is no refuge except to him. There is none to follow His command without His will. If mankind, jinn, angels and devil want to remove an atom from its proper place, they won't be able to do it without His will. His will lies naturally in His attributes which are unlimited. There is no precedence or subsequence of any event from its appointed time decreed by Him.

### Allah's Hearing and Sight

He hears and sees; He is the Omniscient. His hearing and sight encompass and pervade all things. Nothing however scanty can escape His hearing and nothing however subtle can go from His sight. Distance is no bar to His hearing and seeing, rather distance and nearness are all equal to Him. Darkness cannot obstruct His sight. He sees without eyes, catches without hand and creates without instrument. His attributes are not like those of the created beings as His being is not like that of the created.

### Allah's Speech

Allah's speech is eternal, ancient and self-existing unlike the talks of the created. The Qur'an, and the original Gospel, the Torah and the Psalms are His created books revealed to His respective Prophets. The Qur'an is recited by tongue, written in papers and preserved in heart; nevertheless it is an eternal existing Word of Allah.

## Allah's Actions

There is no creator of actions except Him. He created everything in its best of make and form and no other form is better than that form. He is wise in His actions and just in His judgments. His justice is not comparable to that of men or any creature. Whatever exists in the universe: men, jinn, angels, devils, heaven, earth animals, plants, living or inanimate things, all are results of His creating power. He existed in eternity by Himself and there was nothing along with Him. Thereafter He originated creations from nothingness. In all Creations He never feels fatigue or languor. Whatever He does is from a sense of justice, not of oppression or injustice. He gave His prophets miracles and conveyed His injunctions and prohibitions to mankind through them.

## Allah's Existence

The existence of Allah is proved and illustrated in the Qur'an in various ways referring to the best description of creations we see around us and within our own bodies.

First, the Qur'an draws the attention of those who faithfully believe in the law of causation to the signs of the universe that point to the Creator. "In the creation of the heavens and the earth; in the alternation of night and day; in the ships that sail the ocean bearing cargoes beneficial to man; in the water which Allah sends down from the sky and with which He revives the earth after its death, scattering over it all kinds of animals; in the courses of the winds, and in the clouds pressed into service between earth and sky, there are indeed signs for people who use their reason." (Qur'an 2:164) There has to be a creator for this creation or an organizer for this perfect order, "Were they created of nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, they have no firm belief." (Qur'an 52:35-36) When Pharaoh asked Moses, "Who is your Lord or Moses?"



Al-Quds



Al-Kaaba



Al-Madinah

Third, the Qur'an brings in historical evidence that the belief in Allah and His messengers has always meant life and well-being, and that disbelief and rejection have always meant destruction and loss. The case of Noah, "But they denied him, so We saved him and those who were with him in the ship. And We drowned those who denied Our signs. Indeed, they were a blind people." (Qur'an 7:64) In the case of Hud, "So We saved him and those with him by mercy from Us. And We eliminated those who denied Our signs, and they were not [at all] believers." (Qur'an 7:72) In the case of Saleh and his people of Thamud, "So those are their houses, desolate because of the wrong they had done. Indeed in that is a sign for people who know. And We saved those who believed and used to fear Allah." (Qur'an 27:52-53) Addressing Muhammad (peace be upon him), the Qur'an refers to all these cases and others saying, "And We have already sent messengers before you to their peoples, and they came to them with clear evidences; then We took retribution from those who committed crimes, and incumbent upon Us was support of the believers." (Qur'an 30:47)

## Allah's Oneness as the One and Only God

Allah is One God with no partners whatsoever. There is no one or thing that is like Him in self, attributes or acts. The Qur'an affirms, "Say, He is Allah, The One and Only, The Eternal cause of all beings; He begets not, nor was He begotten. And there is none comparable to Him." (Qur'an 112:1-4) In another place, "And your God is One God, there is no god but He, the Most Gracious, the Merciful." (Qur'an 2:163) All the great beauty and order in the universe point to the fact that the Creator is one. If there were more than one, beauty and order would be replaced with anarchy and chaos. "Had there been within (the heavens and earth) other gods besides God, they both would have been ruined. So Exalted is Allah, Lord of the Throne, above what they describe." (Qur'an 21:22) In

to worship Him alone. The Muslim testimony, "There is no god worthy of worship except the One Almighty God" marks a revolution against demigod of the earth, whether they are human, things, concepts or otherwise. No one has the right to be worshipped, except Allah.

## Allah's Perfection and Infallibility

To believe in the existence of Allah is to believe that He is perfect in the manner that is described of Him, that He is infallible and free from any imperfection or weakness. "He begets not nor is He begotten, And there is none comparable to Him." (Qur'an 112:3-4) His perfection is illustrated by the beauty and perfection of the universe, and by sound and insightful nature of humans. The Qur'an has made a detailed account of this. "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 darkness of the earth and no moist or dry (thing) but that it is (written) in a clear record." (Qur'an 6:59) "[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the All-Hearing, the All-Seeing." (Qur'an 42:11) Allah is the All-Knowing, the All-Mighty, the Doer of what He wills. No one and nothing can conquer Him or oppose His will. "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, over all things you have power." (Qur'an 3:26)

He is All-Able - there is nothing that He cannot do. It is He Who responds to the one in distress when he calls upon Him, and He Who removes evil. It is He Who will give to the dead when their bones have rotten away and become dust. It is He Who gives life to creatures as He creates them for the first time,

Whether you speak aloud [or in a low voice], He hears all, for He knows your secrets and what is even more hidden. Allah, there is no deity but Him. His are the most excellent names." (Qur'an 20:4-8) In another verse He says, "Allah: there is no deity save Him, the Living, the Eternal One. Neither slumber nor sleep overtakes Him. To Him belong whatsoever is in the heavens and whatsoever is on the earth. Who can intercede with Him except by His permission! He knows all that is before them and all that is behind them. They can grasp only that part of His knowledge which He wills. His throne extends over the heavens and the earth; and their upholding does not weary Him. He is the Sublime, the Almighty One!" (Qur'an 2:255)

God in Islam is the Creator of all, Giver of sustenance to all, the Exalted in Power over everything. He is fully aware of everything and has accounts of everything in the universe. His mercy includes all. He has created everything and then proportioned it. He has measured everything and guided it. He can hear and see and know all that is revealed or confided in the hearts. "Do you not see that Allah knows all that is in the heavens and on the earth? There is not a secret consultation between three, but He makes the fourth among them; nor between five but He makes the sixth; nor between fewer nor more than that, but He is in their midst, wherever they may be; in the end He will tell them the truth about their conduct on the Day of Judgment. For Allah has full knowledge of all things." (Qur'an 58:7)

His is the creator of all living and non-living and all follow His commandment, and in His power is the dominion of all things. He merges night into day and merges day into night. He brings forth the living from the dead and the dead from the living. He gives wealth and sustenance to whom He wills without limit. Everything that is in the universe, high and low, with or without voice, animate or inanimate, all the stars, planets and their space and orbits, and all other objects in the space are subjected to the ordinance and law of Allah. They all testify to His Greatness and Oneness, bespeak His Knowledge and Wisdom and eternally glorify and praise Him. "The seven heavens and the earth and all who dwell therein glorify Him. There is not a single thing but glorifies Him with His praise; but you do not understand their glorification. Truly, He is forbearing and most forgiving." (Qur'an 17:44) This universal glorification of and devotion to Allah is a great truth that many eyes fail to see and many ears fail to hear. It is, however, all too obvious for the insightful and sensible – who view the whole world as a place of worship with all its beings prostrating in devotion to Allah, reciting verses of glorification and praise of the All-Mighty, the All-Wise, the Most Beneficent and the Most Merciful. "All who dwell in heavens and on the earth submit to God alone, willingly or unwillingly, as do their shadows in the mornings and in the evenings." (Qur'an 13:15) "Everything in the heavens and earth glorifies Allah – He is the Mighty, the Wise One. He has sovereign control over the heavens and the earth. He gives life and brings death. He has power over all things. He is the First and the Last, the Outward and the Inward. He has knowledge of all things." (Qur'an 57:1-3) "Do you not see that whoever is in the heavens and whoever is on the earth, as well as the sun and the moon, and the stars and the mountains, and the trees and the beasts and many human beings – all submit to Allah? But there are many who have become deserving of punishment. Whoever Allah disgraces will have no one to honor him. Surely, Allah does what He wills." (Qur'an 22:18)

## Allah's Attributes

The Qur'an establishes the magnificence and uniqueness of God through revealing His metaphysical attributes. He is self-sustaining and eternal (Qur'an 2:255, 3:2, 20:111, 25:58, 40:65) and also absolute (Qur'an 112:2), a perfection which combines infinity and self-sufficiency. God also has moral perfections which include absolute forms of wisdom, knowledge, power, goodness, mercy, and so on. Islam as an absolutely rigorous and unqualified monotheism, views the voluntary submission to God as providing yardstick of human worth. God is unseen, but we can sense His total omnipresence in the nature around us. Everything in the heavens and the earth glorifies God and declares His majestic grandeur (Qur'an 45:36; 57:1; 59:1; 59:24; 61:1; 62:1; 64:1). All creation, including the shadows of objects, bows to God (Qur'an 13:15; 16:48), though such worship is unlike the voluntary, rational and loving worship of human choice.

The perceptible divine dignity is described as glorified (Qur'an 11:73), overwhelming greatness (Qur'an 45:37), glory (Qur'an 17:1), dignified beauty (Qur'an 55:27; 55:58), honor (Qur'an 55:27; 55:78) and gravitas (Qur'an 71:13). He is the first and the last, the evident and hidden (Qur'an 57:3). He is the conqueror (Qur'an 6:18; 6:61) or in intensive form, the irresistibly dominant (Qur'an 12:39; 13:16; 14:48; 39:4; 40:16). "And God dominates in His purposes" (Qur'an 12:21; 65:3); His word is exalted (Qur'an 9:40). He is the All-Sufficient, free from needs (Qur'an 14:8; 27:40; 29:6; 31:12; 57:24; 64:6). "The revelation of the Book is from God, Exalted and Wise. Who forgives sins, accepts repentance, is severe in retribution, has far-reaching power, there is no god except Him; Unto Him is the journeying." (Qur'an 40:2-3) God is only the genuine Doer: He is able to command anything according to His will (Qur'an 5:1; 3:154). He does all things He intends (Qur'an 11:107) and He directly cause events in nature (Qur'an 25:45-51). Indeed He alone is able to do anything since human agency is over-ridden by His divine actions (Qur'an 8:17, 85:16), especially in the exercise of the divine prerogative of bestowing life and death and of giving life to the dead (Qur'an 3:156; 15:23; 42:9; 44:8; 50:43; 53:44; 57:2).

While Allah is independent to creation, all creation depends on Him and is answerable to Him. He is our King, Owner, and Master. We are His servants, citizens of His kingdom. Allah is not accountable to His creatures – though He has voluntarily enjoined mercy on His nature and conduct (Qur'an 6:12).

## How to find us...



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Yet all will return to Him for accountability and judgment as "their Master" (Qur'an 6:62), He has inalienable sovereignty over all creation, the Cherisher and Sustainer of the worlds (Qur'an 1:2). As obedient servant, the wise person seeks security against divine anger (Qur'an 1:4-7). Allah is independent not only of His creatures. He is also unaffected by their response to His summons (Qur'an 2:57; 39:7). Human is dispensable, even disposable (Qur'an 35:15-17). Whether human beings respond in remorseful obedience or unremorseful rejection, it makes no difference to Allah. However, Allah has honored men and women by His gracious decision to reveal His will for them (Qur'an 17:70; 76:2-3). Though the initiative here is divine, it is we who need Allah (Qur'an 14:8). It is sensible to be aware of the Allah to Whom we are accountable (Qur'an 1:4; 21:23, 43:44), yet He offers us a good sense that is praised as a "bargain" i.e. if we obey we are the successful ones (Qur'an 61:10). If not, Allah warns us that we must be cautious of Him (Qur'an 3:28; 3:30). Allah is merciful to whom He wishes and gives wisdom and guidance to whomsoever He pleases (Qur'an 2:269). He forgives whom He pleases and punishes whom He pleases (Qur'an 5:18; 42:8; 48:14; 76:31). In the first case the statement is made in the context of those who claim exemption from divine judgment (Qur'an 5:18).

While Allah is self-described as merciful, appreciative, forbearing and just, always rich in pardon for a corrupt community, He is also punishing those who reject the injunctions (Qur'an 13:6); if men and women believe and act virtuously, He is eager to reward them generously. "Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions." (Qur'an 16:97)

he replied, "Our Lord is He Who gave to each (created) thing its form and nature, then guided it." (Qur'an 20:49-50)

Second, the Qur'an invokes human 'innate faith' (fitrah) that impels man to intuitively recognize the existence of Allah Who protects and give sustenance. Through one's own natural instinct, especially during the time of utmost hardship, he or she will sincerely call upon Allah for help. "So direct your face toward the religion, inclining to truth. (Adhere to) the 'fitrah' of Allah upon which He has created (all) people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know." (Qur'an 30:30) If this pure and sound innate faith is belied in times of joy, amusement and well-being, it always comes to life in time of hardships, "It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from everywhere and they assume that they are surrounded, supplicating Allah, sincere to Him in religion, If You should save us from this, we will surely be among the thankful" (Qur'an 10:22). This innate faith also comes to life when man is suddenly asked or wonders about the origin of the universe and its Creator. At this time, the word Allah will present itself. "If you asked them, "Who created the heavens and earth and subjected the sun and the moon? They would surely say, 'Allah'. Then how are they deluded away (from the truth)?" (Qur'an 29:61) "Say, Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter? They will say, Allah, so say, then will you not fear Him? For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you turned away?" (Qur'an 10:31-32)

another place, "Allah has not taken any son, nor has there ever been with Him any deity. (If there had been), then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allah above what they describe (concerning Him)." (Qur'an 23:91)

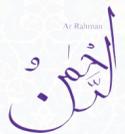
Allah is the sole Lord of the heaven and the earth and all what is in them and between them. He created everything and measured it exactly according to its due measurements, and it is He Who gave to each thing its form and nature, then guided it aright. No creature can ever claim to be the creator, sustainer or controller of even an atom of heaven or earth. Allah is the sole God; none else is worthy or deserving of worship. It is only Allah that people must look up to in fear and hope; it is only Allah that must be asked for mercy and good fortune. All mankind – be the prophets, saints, kings, emperors, presidents, ministers, or ordinary people – are all Allah's creatures and servants who can do no harm nor affect no benefit except Allah's power. "Not one of the beings in the heavens and the earth but must come to (Allah) Most Gracious as a servant." (Qur'an 19:93) They cannot control life, death or resurrection. To ascribe divine to a human is to overrate that human; and to submit oneself to a human is to underrate oneself.

Allah asked The Prophet Muhammad to call all people of earlier scriptures (Christians and Jews), "Say, O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah. But if they turn away, then say, we Bear witness that we are submitting to Him." (Qur'an 3:64) The Prophet of Islam is described in the Qur'an, "Muhammad is no more than a messenger. Other messengers have passed away before him." (Qur'an 3:144) According to Islam, all the prophets of Allah are human beings like us who were chosen by Him to carry His message to His creatures and call them

and this is easily done, "Blessed is He in whose hand is sovereignty, and He is Able to do all things." (Qur'an 67:1) He is All-Wise Who creates not in play nor without purpose. He leaves nothing neglected without judgment, reward or punishment. There is nothing that He does nor is a law that He gives that devoid of reason, even though it may not be understood by His creatures. Angels testify to this in the Qur'an, "They said, Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You Who is the All-Knowing, the most Wise." (Qur'an 2:32) Likewise do all His prophets, devotees and all insightful people, "Those who remember Allah while standing or sitting or (lying) on their sides and give thought to the creation of the heavens and the earth, (saying), Our Lord, You did not create this aimlessly: exalted are You [above such a thing]; then protect us from the punishment of the Fire." (Qur'an 3:191)

He is the Merciful Whose anger is overwhelmed by His mercy and Whose mercy and Knowledge are all-inclusive. The Qur'an quotes the angels' invocation, "... Our Lord, You embrace all things in mercy and knowledge..." (Qur'an 40:7). Allah says, "... As for My punishment, I afflict it whom I please, but My mercy encompasses all things. That (mercy) I shall ordain for those who do right, and practice regular charity, and those who believe in Our signs." (Qur'an 7:156) To strengthen hope in Him in the hearts of His creatures, especially the sinners and wrongdoers, He says, "Say: O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Off-Forgiving, Most Merciful." (Qur'an 39:53)

God is not isolated from the universe. He says, "It is a revelation from Him who has created the earth and the high heavens, the All Merciful settled on the throne. To Him belongs whatever is in the heavens and whatever is on the earth, and whatever lies in between them, and all that lies under the ground.



**Allah / God's Proper Name**  
Allah is the most sacred Name that indicates the Being Most High, His oneness and His godly attributes.

**Ar-Rahman / The Compassionate**  
It means 'granting blessings and warding off evil, through grace, condescension and beneficence.'

**Al-Rahim / The Merciful**  
Here 'mercy' implies pity, patience and forgiveness, all of which sinners need.

**Al-Malik / The Sovereign**  
Allah owns the universe and controls it.

**Al-Quddus / The Holy**  
Allah is free from imperfection, shortcomings or need, and He is the One to whom are attributed all good and beautiful Names.

**Al-Salam / The All-Peace**  
A believer, by following the will of Allah, lives in peace with himself, with other human beings, with the universe and with His Lord.

**Al-Mu'min / The Giver of Peace**  
Allah is the real giver of security. Only by being faithful to Him can one feel truly secure and have no fear at all.

**Al-Muhyamin / The Protector**  
Allah is the great preserver and is watchful over everything.

**Al-Aziz / The Almighty**  
Allah is the Conqueror that is never conquered and never harmed, because of His might, glory, force and pride.

**Al-Jabbar / The Irresistible**  
Allah is the one who oblige His creatures to do whatever He wishes. Man's will is granted by Allah, so he can act only with His permission.

**Al-Mutakabbir / The Superb**  
Allah has all pride and glory. He is beyond need and is without imperfection. He is beyond the qualities of what He has created.

**Al-Khaliq / The Creator**  
Allah created things out of nothing with no precedence and for a purpose known only to Him.

**Al-Bari' / The Maker**  
Allah created matter, then He made out of its elements different sorts of things and beings.

**Al-Musawwir / The Shaper**  
Allah shaped His creatures and made them numerous and varied. He gave each a form which was unique and distinctive.



**Al-Ghaffar / The Forgiving**  
Allah forgives the sins, small and big, of His worshippers.

**Al-Qahhar / The Dominant**  
The universe runs according to laws laid down by Allah. No one can reverse them and those who try to break them suffer.

**Al-Wahhab / The All-Giving**  
Allah gives abundant blessings perpetually. He gives all who are in need what they need, for no purpose other than giving and for nothing in return.

**Al-Razzaq / The All-Provider**  
Allah provides sustenance for His creatures. He, alone, is the giver of their livelihood.

**Al-Fattah / The Opener**  
Allah opens the stores of His mercy for people.

**Al-'Alim / The All-Knowing**  
Allah's knowledge is comprehensive. It extends to everything seen and unseen, present and future, near and far, existing and non-existing. His knowledge precedes, and is the cause of, existence.

**Al-Qabid / The Seizer**  
Allah seizes souls in sleep and at death.

**Al-Basit / The Expander**  
Allah gives abundantly to whoever He will.

**Al-Khafi' / The Abaser**  
Honour or abasement in this life are not final. Allah may raise people and abase others in order to put everyone to the test.

**Al-Rafi' / The Exalter**  
Honour in the Kingdom of Allah comes with merit. There, rank is related to one's response to his Lord.

**Al-Mu'izz / The Honourer**  
Allah is Possessor of Glory, and Giver of Glory. He gives glory to His obedient and loving servants.

**Al-Mudhill / The Humiliator**  
Allah humiliates those who disbelieve in or disobey Him.

**Al-Sami' / The All-Hearing**  
Allah hears everything, nothing escapes His divine hearing, and no call prevents Him from hearing other calls.

**Al-Basir / The All-Seeing**  
Allah sees everything everywhere all the time.

**Al-Hakam / The Judge**  
Allah is the Judge whose judgment is implemented and cannot be nullified.

**Al-'Adl / The Just**  
Allah is just in all His doings. He gives to each what he deserves, and puts everything in its proper position.

**Al-Latif / The Subtle**  
Allah is gentle to people. He looks after them though they may not be aware of it.

**Al-Khabir / The All-Aware**  
Allah's knowledge is profound and comprehensive. He has the knowledge and the understanding of the Creator, the Maker.

**Al-Halim / The All-Clement**  
Allah does not punish people for every sin. He tolerates the minor ones and postpones the punishment of some of the major ones, so that we may repent.

**Al-'Azim / The All-Glorious**  
Allah's reality is too great to be grasped by the human mind. He is indefinitely greater than His creation.

**Al-Ghafur / The Forgiving**  
Allah's forgiveness is unlimited. Believers should serve Allah with hope, not despair, in their hearts.

**Al-Shakur / The Appreciative**  
Allah appreciates even the smallest of our acts of obedience and He rewards us for them in this life and the Hereafter.

**Al-'Aliy / The Sublime**  
Allah is beyond any praise or description. No ordinary human being may claim to have seen or spoken of Allah, or to have the authority to speak for Him.

**Al-Kabir / The Great**  
Allah is great in Himself, His attributes and His actions.

**Al-Mujib / One Who Answers All**  
A believer is taught that Allah is very close to him and ready to answer his prayers.

**Al-Wasi' / The All-Embracing**  
Allah's knowledge, mercy, forgiveness and provision are vast. Allah embraces all things in His knowledge.

**Al-Hakim / The Wise**  
Wisdom, the pure essence of knowledge, is all Allah's.

**Al-Wadud / The Loving**  
"Purest and finest love." Between Allah and His faithful servants there is such mutual love.

**Al-Majid / The Glorious**  
He possesses perfect honour and nobility. He is the All-noble in Himself and His Doings.

**Al-Ba'th / The Resurrector**  
Our present form of life ends, yet death is but a phase after which Allah, the Resurrector, raises us and brings us to life again.

**Al-Hamid / The Praiseworthy**  
Allah is the only One who is Praiseworthy, for He has given us everything we enjoy in this life, even life itself. We should extol His favours, and love and exalt Him.

**Al-Muhsi / The Reckoner**  
Allah takes account of all things in the universe: their numbers, their movements and any changes that befall them.

**Al-Mubdi' / The Originator**  
Allah is the Originator of all creation. Nothing exists of its own accord. His will is the source of all being.

**Al-Mu'id / The Restorer**  
On Resurrection Day, Allah recreates us and brings us back to life, as responsible beings, to be confronted with the consequences of our doings on this earth.

**Al-Muhyiy / The Giver of Life**  
Allah is the Quickener: The Giver of Life. It is He who bestows life on dead matter.

**Al-Mumit / The Life-Taker**  
Allah, who gives life, is the One who takes it. Death to a Muslim is not the end of life, it is a transformation of it.

**Al-Qadir / The Powerful**  
Allah has the power to do whatever He will. Nothing can interfere in the design of Allah.

**Al-Muqtadir / The Prevailing**  
Allah is the All-powerful who has absolute power and mastery. Nothing is beyond His power.

**Al-Muqaddim / The Promoter**  
Allah promotes to higher positions the servants whom He loves for being the staunchest in faith, and gives them a rich reward.

**Al-Mu'akkhkir / The Detainer**  
Allah, most exalted, detains the unbelievers on the Day of Judgment, and keeps them at a distance from His Forgiveness and Mercy.

**Al-Awwal / The First**  
Allah is the Being whose existence is without a beginning, for if there were a beginning for Him, then something should caused Him to be, and that something should have existed before Him.

**Al-Akhir / The Last**  
The Last is the Eternal on who will continue to exist after the universe as we know it, has vanished.

**Al-Dhahir / The Evident**  
Allah is the Evident, the Manifest. He made Himself evident without being visible.

**Al-Batin / The Hidden**  
Allah is the Immanent; His Self and Reality are utterly unknown to us.

**Al-Wali / The Protector**  
Allah is the Owner of things and beings, who disposes of them as He will, and whose judgment is immediately implemented.

**Al-Muta'ali' / The All-Exalted**  
Allah is high above His creation in power and authority, not in place or direction. Angels and worshippers look up to Him in awe and reverence.

**Al-Barr / The Beneficent**  
Allah is the Benign One to His servants. He is Good to people: bestowing upon them health, wealth, honour, posterity and power.

**Al-Tawwab / The Acceptor of Repentance**  
Allah returns to His servant the favour of His mercy if he turns to the straight path and eschews the wrong course.

**Al-Muntaqim / The Avenger**  
Allah is very patient; He gives many opportunities to the worst sinners for repentance. But, eventually, there comes a time when justice must be done and punishment must be given.

**Al-'Afuw / The Forgiving**  
Allah pardons the sins of His servants. Out of gentleness and love He ignores their misdeeds or blots them out altogether, if they forsake evil and repent.

**Al-Ra'uf / The Gentle**  
Allah is the Most Kind. His kindness is ultimate mercy. It means granting forgiveness to sinner, and the upholding of integrity for the obedient.

**Malik'u'l-Mulk / The Lord of the Kingdom**  
Allah is the Noble One, and extremely Generous One, who gives abundantly; and this entitles Him to be glorified, praised and honoured.

**Al-Wahid / The One**  
He is the One and Only God. There is no alternative to Him, no equal, no like, no partner, no son and no wife; He is above all such relationships.

**Al-Samad / The Everlasting Refuge**  
Allah is the Refuge sought by all persons in times of need. When in trouble, or distress, or facing adversity.

**Al-Qadir / The Powerful**  
Allah has the power to do whatever He will. Nothing can interfere in the design of Allah.

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**Al-Samad / The Everlasting Refuge**  
Allah is the Refuge sought by all persons in times of need. When in trouble, or distress, or facing adversity.



**Al-Jami' / The Gatherer**  
Allah has the power to gather the bones and particles of every body, from wherever they may be scattered, for the Reckoning. Allah will gather all mankind, from the beginning of their race, and crowd them together.

**Al-Ghani / The Self-Sufficient**  
Allah is free of need, He is independent of all His creation. He owns everything and everybody; while people own nothing except what He allows them to have; and they depend on Him for their livelihood.

**Al-Mughni / The Enricher**  
Allah is the Enricher who gives us material possessions and frees us from want.

**Al-Mani' / The Withholder**  
Allah withholds His bounty from people, either because they do not deserve it, or to test them. If He wishes to deprive somebody of His bounty, no power that can interfere.

**Al-Darr / The Afflictor**  
No affliction begets us or is removed from us except by Allah's permission. So, we must fear only Him, for fear of harm has always driven people of all civilizations to worshipping false gods.

**Al-Nafi' / The Beneficent**  
Man cannot earn any good for himself, nor remove any harm from himself except by the will of Allah.

**Al-Mu'ti / The Giver**  
Allah gives us worldly graces such as health, power, wealth and beauty; and spiritual graces such as tranquility, security, pleasure and happiness.

**Al-Nur / The Light**  
Allah is the Ultimate, Manifest Light, Light in and by Himself, not kindled from other lights.

**Al-Hadi / The Guide**  
Allah guides hearts to the truth, and to what is good for people spiritually and materially.

**Al-Badi' / The Innovative Creator**  
Allah created the universe without any pre-existing mode. It is full of beauty, magnificence, and order.

**Al-Baqi / The Everlasting**  
Allah will never cease to exist. Any dependent being will terminate once his support is cut off; but Allah's existence does not depend on any factor or cause.

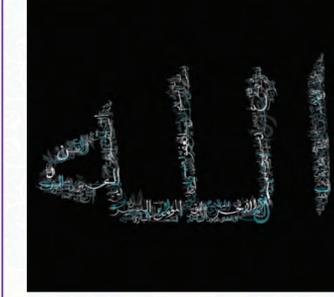
**Al-Warith / The Inheritor**  
Allah is the Inheritor to whom shall revert all that survive the physical death of mankind. Al-Warith is also the One who bequeaths the heritage of the earth to whoever He will.

**Al-Rashid / The Guide**  
He is the One who guides to rectitude. He has shown us the Right Path in the teachings of His Prophets, so clearly that human nature will readily follow it.

**Al-Sabur / The Forbearing**  
Allah is Patient with the unbelievers and the disobedient. Forbearance does not mean approval of evil. Allah does not punish them right away, but allows them time so that they may turn to Him.

**Al-Muqsit / The Just**  
Perfect fairness is an attribute of Allah. Allah bears witness-and the angels, and men possessed of knowledge-that there is no god but He, upholding justice.

**The Verse of the Light**  
"Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah setteth forth for mankind similitudes, for Allah is Knower of all things." (Qur'an 24:35) The Light (An-Nur) is one of God's exalted names; just as the God is the source of life and creation. He is also the source of light which enables life to continue. Hence, all that we know, see and feel in this world is, in its own right, the living proof of the existence of God. To describe God as Light puts Him above everything else in existence and points to His power to create living matter out of dark nothingness. The evidence of God's existence and power is overwhelming and pervasive in the physical universe as well as in our own everyday lives, that only the ignorant or the arrogant can be blind to it. Light can also be interpreted as the guidance God infuses into the hearts of the believers that give them the ability to discern right from wrong, good from evil. Those who fail to recognize God and deny or ignore His power and role in the world will be deprived the privilege of God's light and guidance, no matter how materially fortunate or advanced or successful they may be.



**The Verse of the Throne**  
"God: there is no deity save Him, the Living, the Eternal One. Neither slumber nor sleep overtakes Him. To Him belong whatsoever is in the heavens and whatsoever is on the earth. Who can intercede with Him except by His permission? He knows all that is before them and all that is behind them. They can grasp only that part of His knowledge which He wills. His throne extends over the heavens and the earth; and their upholding does not weary Him. He is the Sublime, the Almighty One!" (Qur'an 2:255). This magnificent verse describes the nature of God and some of His attributes of perfection. Every conceivable thing is part of His creation and subject to His authority. Unto Him belongs whatsoever is in the heavens and whatsoever is on earth; whatever is between them and whatever is below the surface. He is the One to whom you need not call upon for He knows full well whatever is revealed and hidden. The verse refutes unreservedly the idea that anyone or anything has the power to intercede or impose its will on God. No one shares independently in God's governance of the universe and no one therefore could decisively affect His judgment or decision. Such influence would be contrary to the complete authority and total sovereignty of God, unless it is by His design, His decree or His permission. God is Omniscience and thus His knowledge is not limited nor measurable for it is not bound by the limitation of the finite. His boundless knowledge is comprehensive, complete and all-embracing; encompassing all dimensions of reality in its entirety.



**Murad Wilfried Hofmann**  
Was born into a Catholic family on 6 July 1931 in Aschaffenburg, Germany. He graduated from Union College in New York (pre-law; sociology, 1950-51) and completed his legal studies in Munich University where he received a doctorate in jurisprudence in 1957. Following an Assistant Professorship in Civil Procedure, he studied American Law at Harvard Law School where he received an LL.M. Degree (1960). He became the Director of Information for NATO in Brussels from 1983 to 1987. From 1981 until 1994, he was a member of the German foreign service and a specialist on issues of nuclear defense. He was appointed as a German Ambassador to Algeria (1987-90), and a German Ambassador to Morocco (1990-94).

I began to see Islam with its own eyes, as the unadulterated, pristine belief in the one and only, the true God, Who does not beget, and was not begotten, Whom nothing and nobody resembles. In place of the qualified deism of a tribal God and the constructions of a divine Trinity, the Qur'an showed me the most lucid, most straightforward, the most abstract – thus historically most advanced – and least anthropomorphic concept of God. The Qur'an's ontological statements, as well as its ethical teachings, impressed me as profoundly plausible, "as good as gold," so there was no room for even the slightest doubt about the authenticity of Muhammad's prophetic mission. People who understand human nature cannot fail to appreciate the infinite wisdom of the "Dos and Don'ts" handed down from God to man in the form of the Qur'an.



**Yusuf Estes**  
Yusuf Estes was born in Ohio in 1944 and moved to Texas in 1949. He grew up in a Protestant Christian family; as members of the Disciples of Christ. Skip Estes had a career in the music industry, entertainment, marketing, music instructor and music minister and owned several companies including The Estes Piano and Organ Company. Skip Estes was baptized at the age of 12 in Pasadena, Texas. His father, who became an ordained minister in the 1970s, was very active in supporting church work, especially church school programs. Skip's parents knew many TV evangelists and preachers and had even visited Oral Roberts and helped in the building of the "Prayer Tower" in Tulsa, Oklahoma. They were strong supporters of Jimmy Swaggart, Jim and Tammy Fae Baker, Jerry Falwell, John Haggi and Pat Robertson. As a teenager, Skip did a serious research into religions, such as Christianity, Hinduism, Judaism, Buddhism, Metaphysics, Native American beliefs with the exception of Islam.

Strangely enough, the word "Trinity" is not in the Bible...I would ask preachers or ministers to give me some sort of an idea how 'one' could figure out to become 'three' or how God Himself, Who can do anything He Wills to do, cannot just forgive people's sins, but rather and had to become a man, come down on earth, be a human, and then take on the sins of all people; keeping in mind that all along He is still God of the whole universe and does as He Wills to do, both in and outside of the universe as we know it. They never seemed to be able to come up with anything other than opinions or strange analogies.



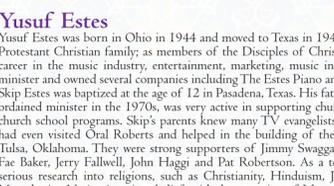
**Timothy J Winter**  
Born in 1960, He is a British native and a revert to Islam. He studied at the prestigious Westminster School in London, UK and later at the University of Cambridge, where he graduated with first class honors in 1983. He received his master's Degree from Cambridge University, England and later studied at Azhar; one of the oldest universities in the world. He lived in Cairo for three years, studying Islam under traditional teachers. Dr. Timothy was a research fellow at Oxford University. He knew the fact that the clergy did not believe in the Doctrine of Trinity. He was aware that some prominent figures and best minds who lived on this earth were Unitarians (People who discarded Trinity and believed in one God). Timothy was happy to be a Unitarian Christian, sharing the same Unitarian beliefs with Milton, the greatest English poet, John Locke, Isaac Newton, and Charles Dickens among others.

A simple definition of one God, ultimate reality is ultimately single, unconfused, uncomplicated, undifferentiated. That seems to me the clearest explanation for the otherwise intolerable mystery of human existence, and the diversity and richness and beauty of the world. And then a wonderful range of forms of meditation and worship by which one approaches and adores that one ultimate reality. One of the richness's of Islam for me is that the core liturgy, the core practices of worship and of fasting and of charity, are the same everywhere, and have never changed. No well-meaning, liberal, woolly-minded reformers have said let's do mosque worship in a slightly different way. Let's bring in the guitars and the trendy Imam with the winkle-picker boots and the jeans, trying to sing along with the Prophet, and update it. I go into a mosque and I know exactly what I'm going to get, a beautiful, unchanged, perfect ritual from a great age of faith, and I find that to be a unique privilege, one of the great things of being a Muslim for me, is that our core practices don't change, and I think probably never will change. And then also the third thing is belongingness to the Abrahamic tradition. Superficially, I suppose it's different, but at heart it's part of the Judaeo-Christian scriptural.

**TESTIMONIALS**

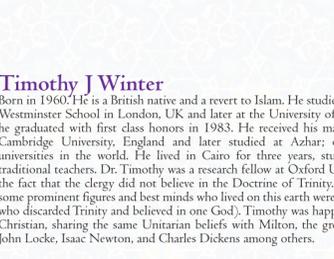
**Yusuf Islam**  
Steven Demetre Georgiou who would later be known by his stage name Cat Stevens was born to a Greek Orthodox father and Swedish Baptist mother on 21st of July 1948. Cat Stevens is a singer-songwriter, multi-instrumentalist, educator, and philanthropist. He had been a pop star since his teens. Under the name "Cat Stevens", he has sold over 60 million albums around the world since the late 1960s. The world famous British pop singer used to earn sometimes more than \$ 150 000 a night. Cat Stevens had everything most people aspire to achieve: fame, talent, wealth, good looks, and strong magnetism towards the opposite sex. In his long held quest for spiritual truth, Cat Stevens had looked into other spiritual formulas including Buddhism, Zen, Numerology, Tarot cards and Astrology.

My quest for truth continued in parallel with my artistic career, till the day when a friend of mine who came back from a trip in the East told me that he found serenity inside a mosque which he didn't in a church, which led me to shift my interest to that religion and bought a translated Koran. At last I found answers to my questions: Who I am? Where I come from? And what is my goal in Life? Through my several readings of this holy book, I concluded that there is only one God with whom we can communicate directly without any interference. It was the Qur'an that gave him the peace he was searching. I would like to stress that I did not come into contact with any Muslim before I embraced Islam. I read the Qur'an first and realized that no person is perfect. Islam is perfect, and if we imitate the conduct of the Holy Prophet (peace be upon him) we will be successful. Everything made so much sense. This is the beauty of the Qur'an; it asks you to reflect and reason...When I read the Qur'an further, it talked about prayer, kindness and charity. I was not a Muslim yet, but I felt the only answer for me was the Qur'an and God had sent it to me.



**Suhaib Webb**  
He was born William Webb in 1972 in Oklahoma, where he grew up in a Christian family. He became a successful local Hip-Hop DJ, making records with various artists and bands. During this period of his life, he was a member of a gang and turned his back on religion. After his reversion to Islam, he left his career as a DJ and studied at the University of Central Oklahoma, where he graduated with a Bachelor's degree in Education. After studying Islam in the USA and working as an Imam and teacher in 2004, Suhaib Webb, his wife and children moved to Cairo, to study at Al-Azhar Islamic University. Suhaib has also spent 10 years studying with a Senegalese scholar and memorized the Qur'an under his guidance.

I had a lot of trouble accepting God as a human being or creation. Even as a young child I would ask my mother questions. (Why) suddenly, God is one of three instead of God just being God. So I became a little confused. How could the prophets before Jesus go to heaven if they couldn't worship Jesus? If (the criteria for heaven was) worshipping (Jesus) and recognizing him as a deity and (as) the key to paradise.



**Michael Wolfe**  
Besides being the President and Executive Producer of Unity Productions Foundation, Michael Wolfe (Born 3 April 1945, United States) is the author of books of poetry, fiction, travel, and history. He is also a frequent lecturer on Islamic issues at universities across the United States including Harvard, Georgetown, Stanford, SUNY Buffalo, and Princeton. He holds a degree in Classics from Wesleyan University. He had a foot in two religious camps for he was born to a Christian mother and Jewish father, having the opportunity of celebrating both Hanukkah and Christmas.

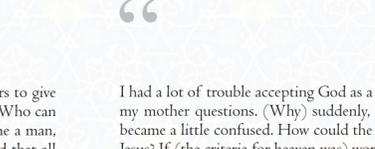
I could not have drawn up a list of demands, but I had a fair idea of what I was after. The religion I wanted should be to metaphysics as metaphysics is to science. It would not be confined by a narrow rationalism or traffic in mystery to please its priests. There would be no priests, no separation between nature and things sacred. There would be no war with the flesh, if I could help it. Sex would be natural, not the seat of a curse upon the species. Finally, I did want a ritual component, daily routine to sharpen the senses and discipline my mind. Above all, I wanted clarity and freedom. I did not want to trade away reason simply to be saddled with a dogma. The more I learned about Islam, the more it appeared to conform to what I was after".

**The Ninety-Nine Most Beautiful Allah's Attributes**

"Call upon Allah, or call upon the All-Merciful; whichever you call upon, to Him belong the Most Beautiful Names..." (Qur'an 17:110)

In Arabic, "Allah" is the proper name of the one and only one God worth of worship. The name Allah embraces all His beautiful names. He has ninety-nine other most beautiful names that are referred as Allah's unique attributes that are not shared by any other being. A human being needs to have unshakable faith in Him and profound knowledge of His attributes, for unless a person has a faith in Allah and knowledge of His attributes, may not render obedience to Him. The knowledge of Allah's attributes enables a person to cultivate the noblest human qualities and to fashion his or her life in virtue and devoutness. If a person does not recognize Allah as the Creator, the Ruler, and Sustainer of this universe and Who has no partner to share with Him the Divine power and authority, that person may fall prey to false gods. But if a person recognize Allah and know His divine attributes, there is not the least possibility of falling a prey to this illusion.

For example, if we know that Allah is Omnipresent and Omniscient and He sees, hears and knows everything that we do in public or private or even our unexpressed thoughts, then how can we afford to indulge in disobedience to Allah? The one who is aware of these attributes will feel under divine will and scrutiny all the time, therefore, will behave in the most appropriate way. But the one who is not aware of these attributes may be misled into Allah's disobedience out of ignorance. So is the case with all other attributes. Furthermore, the qualities and attributes which a person must possess can be cultivated and developed out of profound knowledge of Allah's attributes. It is the knowledge of Allah's attributes which purifies a person's mind and soul, beliefs, morals, and actions. "To Allah alone belong all the fairest and most perfect Names, so call on Him by those Names, and leave alone those who deviate from the right way with respect to His attributes and violate their sanctity." (Qur'an 7:180)



**Ar-Rahman / The Compassionate**  
It means 'granting blessings and warding off evil, through grace, condescension and beneficence.'