

# Allah's Most Beautiful Names

## Allah's Most Beautiful Name:

### AL-LATEEF

The Sublimely Courteous, The Ever Kind, The  
Knower of Subtleties,  
Exalted Be He!

**Allah, Exalted be He, says:**

**{فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ} [محمد: 19].**

✚ ***“O know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).” (Surat Muhammed, 19)***

- ✉ Acquiring knowledge about Allah, The Almighty, His Most Beautiful Names and Most Divine Attributes is actually the noblest, greatest and most honorable of all branches of knowledge and disciplines of science.
- ✉ Believing in Allah, Exalted be He, is one of the pillars of faith, rather it is the best and greatest of them, and even the basis of all pillars. This belief is not just a statement to be articulated by the person without acquiring knowledge about the Lord and His Names and Attributes.
- ✉ Rather, the real essence of faith is: the slave's knowledge about The Lord he is believing in; he must exert best efforts to know about His Lord's Most Beautiful Names and Most Divine Attributes, and to recognize His graces and benevolent favours, until he reaches the degree of certainty. The more he gains knowledge about his Lord, the greater his faith will be; and conversely, the more he lacks knowledge about his Lord, the more deficient his faith will be.

- It is not appropriate for any slave to be ignorant of his Lord, or to abstain from acquiring divine knowledge about Him or His Most Beautiful Names, Most Divine Attributes and Most Magnificent Deeds, while he is showered with that Lord's bestowments and favours.
- Indeed, gaining knowledge about Allah, Glorified be He, makes the slave love Him and glorify Him, fear Him and have great expectations about His mercy. When you learn more about your Lord, you shall dread His torture, and devote your deeds sincerely to Him. Actually, this is the essence and core of the slave's felicity.
- You will never be able to know about Allah and acquire divine knowledge about Him unless you learn about His Most Beautiful Names and Most Divine Attributes, and understand their meanings.

👉 Certainty [i.e. the highest level of faith] has three pillars: ❶ Certainty in Allah and His Names and Attributes; ❷ Certainty in Allah's Word and the sayings of His Messenger, Allah's blessings and peace be upon him, and ❸ certainty in Allah's Promise and Threat; this leads the slave to worship Allah that way that pleases and satisfies Him.

👉 If the slave attains certainty with its three pillars, he eventually glorifies and exalts his Lord, he loves Him and humiliates himself to Him. Then the slave's heart clings to Allah alone as he will entrust his soul and affairs to Allah alone (thus, he gets all gains, becomes saved from his Lord's wrath and will be rewarded). He devotes himself to all forms of obedience of his Lord's orders, turns away from any disobedience, and hastens to do all righteous deeds.

📖 **Today we shall discuss Allah's Most Beautiful Name: *AL-LATEEF*  
*The Sublimely Courteous, The Ever Kind, The Knower of Subtleties, Glorified be He.***

Exalted be Allah [above all that (evil) they associate with Him]; Praised be He, *The Sublimely Courteous, The Ever Kind, The Knower of Subtleties*, the All-Aware; He treats His slaves with all kindness and gentleness. He provides whomsoever He wills without measure. When He withholds something from any of His slaves, this will be a form of endowment, because He KNOWS BEST the interests of all creatures; Jinn and humans, birds and animals, inanimate objects and plants. In other words, Allah, The Almighty, identifies the ultra-fine, indistinct, unapparent interests [of a creature], and then can deliver them in the most gentle, unaggressive way to those who would benefit from them.

If you contemplate the universe around you, you shall find the effects of Allah's supreme kindness toward His creations, clear and obvious, and you shall realize how incapable you are to grasp that insurmountable extent of kindness. You shall understand that It is Allah's Sublimely Subtleness and Most Perfect Kindness that made you in this good condition, so you have no choice but to call upon Him, Glory be to Him, saying: "**O my Lord! O my Sublimely Courteous, Ever Kind Lord! Be kind to us!**"

✉ Linguistically, *lateef* denotes finesse, kindness, subtlety, tenderness and compassion. Allah's Most Beautiful Name {Al-Lateef} is One of The Names of Beauty (Asmaa' Al-Jamal).

✉ **Allah's Most Beautiful Name: AL-LATEEF in the holy Quran:** This Most Beautiful Name *is mentioned seven times in the holy Quran* as for instance, Allah, Exalted be He, says:

{لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ} [الأنعام: 103]

✚ "No vision can grasp Him, but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), Well-Acquainted with all things." (Surat Al-An'am, 103)

{...إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ} [يوسف: 100].

✚ "Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He! Only He is the All-Knowing, the All-Wise." (Surat Yusuf, 100)

{أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ} [الحج: 63]

✚ "See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted with all things." (Surat Al-Hajj, 63)

📖 Allah's Most Beautiful Name: **AL-LATEEF, The Sublimely Courteous, The Ever Kind, The Knower of Subtleties**, revolves around three meanings:

🌀 **Firstly, The Knower of the most hidden secrets of affairs and the innermost corners of hearts:** Allah, AL-LATEEF, The Sublimely Courteous, The Ever Kind, The Knower of Subtleties, Glorified be He, is the Knower of the most hidden secrets of affairs and the innermost corners of hearts, Who is cognizant of the minutest interests of His slaves. It is Allah Who can identify the ultra-fine, indistinct, unapparent interests [of a creature], and then can deliver them in a gentle, unaggressive way to those who would benefit from them.

Hence, it is only when gentleness in action and nuance in knowledge come together that the concept of This Most Beautiful Name is realized. Indeed, it is unimaginable for such perfection in knowledge and actions to exist except with Allah, Glorified and Exalted be He.

He conveys these interests to them with all gentleness in action and implementation. Allah, The Almighty, says:

**{اللَّهُ لَطِيفٌ بِعِبَادِهِ...} [الشورى: 19]**

✚ ***“Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.” (Surat Ash-Shura, 19)***

Indeed, Allah is Most Kind and Gracious to His slaves. He treats them courteously and gently as He is Most Near to them. He treats them with all compassion, kindness and benevolence, calling on sinners to repent to Him and to have their sins forgiven, no matter how grave their sins are, for He is Most Kind and Gracious to His slaves, All-Aware of the minutest details of their affairs and lives. Nothing in their hearts is hidden from Allah. He, Exalted be He, says:

**{أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ} [الملك: 14]**

✚ ***“Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).” (Surat Al-Mulk, 14)***

Allah’s Name Al-Lateef is always mentioned in conjunction with His Most Beautiful Name: Al-Khabeer {The All-Aware (of everything)}. This pairing is a profound catalyst for generating awe of Allah in the believer’s heart. It excites a lifetime of reflections on how the closest people to us do not know what Allah knows about our struggles and pain.

Allah, The Most High, knows well the most hidden and mysterious matters of His slaves, thus, He treats them with all kindness and courteousness. Thus, He does not decree for them anything but what is good, although the good aspect of things is unknown to His slaves, so they might sometimes object to Allah’s decree. Allah, The Almighty, says:

**{أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ} [الملك: 14]**

✚ ***“Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).” (Surat Al-Mulk, 14)***

✉ The eminent scholar, Al-Saadi said: [AL-LATEEF, The Sublimely Courteous, The Ever Kind, The Knower of Subtleties, is He Whose knowledge is so subtle that it

encompasses the mysteries and most hidden secrets. It is He Who has full knowledge about the obscurities, secrets, and most subtle matters, perceiving the indiscernible and the hidden, and every secret the heart contains.]

📖 Ibn al-Qayyim said: [The calamities which Allah afflicts His slaves with, and the seemingly hard orders He commands them with, and the desires He orders them to abstain from, are all means through which He leads them to their happiness, sooner and later, for **paradise is surrounded with hardships, and the Fire is surrounded with desires.**]

قَالَ ﷺ: "عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ" (صحيح مسلم)

Allah's Messenger (Allah's blessings and peace be upon him) said: ***"Wondrous is the way of the believer, for he gets benefits in all his affairs; and this is not the case of anyone else except the believer: when a prosperity befalls him, he thanks (Allah), thus it is good for him, and when an adversity befalls him, he endures it patiently, thus it is good for him."*** [Narrated by Muslim]

Allah's decree is all-good; the rightly guided believers thank their Lord for any prosperity and endure patiently any calamities. Likewise, all calamities and trials that befell Prophets: Adam, Ibrahim, Moses, `Isa and Allah's Messenger, Muhammad (Allah's blessings and peace be upon him), were apparent trials and tribulations yet they were nothing but hidden mercies and means that led them to the zenith of their perfection and happiness.

❁ **Secondly, He Who facilitates for people their affairs and answers their supplications for He is Most Benevolent to them:** Allah, **AL-LATEEF, The Sublimely Courteous, The Ever Kind, The Knower of Subtleties**, is He Who facilitates for people their affairs and answers their supplications for He is Most Benevolent to them secretly from where they do not know. Surely, Allah showers them with His apparent and hidden graces and favors that no one can count, and only the ungrateful denies them. This Name {Al-Lateef} reflects His delicate finesse in dispensing mercy to His creation, delivering to them His kindness in the most gentle ways. It is Allah Who provides His slaves with His grace from where they do not anticipate. If you see the earth yellow and barren, then the clouds pile up, the sky thunders and rain falls, so that earth shakes and turns green, do not say that such is a natural phenomenon. No, you should contemplate the matter well and attribute it to Allah's Will and Grace. Allah, The Almighty, says:

- ﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾ [الحج: 63]،
- ✚ “See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted with all things.” (Surat Al-Hajj, 63)

- ﴿اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ﴾ [الشورى: 19]
- ✚ “Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.” (Surat Ash-Shura, 19)

The eminent scholar Az-Zajjaj said: [Allah’s Name **AL-LATEEF, The Sublimely Courteous, The Ever Kind, The Knower of Subtleties** denotes that Allah is The Benefactor to His slaves in secret, from where they do not know, as He provides them with their livelihood from where they do not expect.]

**“Thus, Allah’s Name Al-Lateef denotes that He is Most Kind, Courteous and Ever Cognizant of everything.”**

- ✚ **Thirdly, He Who is too Subtle to be grasped, due to His Perfection and Magnificence:** Allah, **AL-LATEEF, The Sublimely Courteous, The Ever Kind, The Knower of Subtleties**, is too Subtle to be grasped, due to His Perfection and Magnificence, Exalted be He. In fact, Allah cannot be grasped by visions due to His kindness to His slaves and perfect wisdom; He will be seen in the hereafter due to His honoring and love for them. That is why Allah says people’s inability to see Him in the life of this world:

- ﴿وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ...﴾ [الشورى: 51]
- ✚ “It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil” (Surat Ash-Shura, 51)

- ﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ [الأنعام: 103]
- ✚ “No vision can grasp Him, but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), Well-Acquainted with all things.” (Surat Al-An`am, 103)

قال صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "حِجَابُهُ النُّورُ (وَفِي رِوَايَةٍ: النَّارُ) لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا أَنْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ". رواه مسلم.

Allah's Messenger (Allah's blessings and peace be upon him) said: ***“His (i.e. Allah's) Weil is the Light (and in another narration: “is the Fire”), and if He (Allah) were to remove it, then splendour (rays, radiance) of His Face would burn all creations that His Sight reaches out to.” [Narrated by Muslim]***

The eminent scholar Ibn Uthaimin- may Allah bless his soul- commented by saying: ***[These are great sublime resplendent veils of light, none knows the extent of their greatness and exaltedness except Allah, The Almighty.]***

**Imam Ibn Al-Qayyim said in one of his poems:**

And Allah is **The Sublimely Courteous,**  
**The Ever Kind To and UNTO** His slaves!

Allah's Sublime Kindness and Courteousness are of two kinds:

***Knowing subtleties and most hidden secrets*** of matters

With most perfect awareness;

And ***Kindness mingling with divine benevolence;***

Thus, He, Exalted be He, displays to His slave

His honor and pride,

And unveils His courteousness,

Though that slave is heedless of this matter!

- The eminent scholar Al-Khattabi said: ***[AL-LATEEF, The Sublimely Courteous, The Ever Kind, The Knower of Subtleties*** is He Who is most Benevolent, The Fulfiller of promises and The Ever Beneficent to His slaves. He, The Almighty, exhibits all kindness toward them, bringing forth to them whatever they need from where they do not expect, and formulate for them causes and means that bring to them their interests from where they do not anticipate. Allah, Exalted be He, says:

***﴿اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ﴾ [الشورى: ١٩].***

***✚ “Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.” (Surat Ash-Shura, 19)***

- One of the meanings of **AL-LATEEF, The Sublimely Courteous, The Ever Kind, The Knower of Subtleties** is that It is Allah, Al-Lateef, Who treats His slave and beloved patron with all kindness and courteousness so that He directs to him acts of righteousness and benevolence from where he does not know, and He protects him from evil from where he does not expect. Allah, Exalted be He, raises him to the highest ranks through means that have never occurred to him, to the extent



that He might make him experience hardships and adversities that lead him to Allah's great love and noble ranks.

- So, when Allah facilitates for His slave the path of goodness and helps him in it, then this is a manifestation of His kindness and courteousness He treats His slave with. And similarly, when He repels evil from him then He has treated him with all kindness and courteousness.
- Moreover, when Allah guides his slave to the right path and brings him from the darkness of ignorance, disbelief, heresies and sins, into the light of knowledge, faith and obedience, then this demonstrates that He has treated him with all kindness and courteousness.
- When Allah decrees for him external causes that are beyond his ability, then He has treated him with all kindness and courteousness.

An example of this is what took place during the battle of Badr. The Prophet, Allah's blessings and peace be upon him, took a handful of pebbles, and met the tyrants of Quraish with them; he threw this handful of pebbles in their faces and said: (The faces are deformed!). When he, Allah's blessings and peace be upon him, threw that handful of pebbles in their faces, the pebbles hit them each one of them in his eyes, nostrils, and mouth.

**Allah, AL-LATEEF {The Sublimely Courteous, The Ever Kind, The Knower of Subtleties} says to His Messenger (Allah's blessings and peace be upon him):**

**{وَمَا رَمَيْتَ إِذْ رَمَيْتَ، وَلَكِنَّ اللَّهَ رَمَىٰ} [سورة الأنفال: 17]**

**✚ “And you (Muhammad صلى الله عليه وسلم) threw not when you did throw, but Allâh threw...” (Surat Al-Anfal, 17)**

***Moreover, the angels, in large numbers, descended in the battle, preceded by Jibril, Michael and Israfil, Allah's peace be upon them, so victory and conquest fell to the believers' lot although they were very few in number.***

- **Except to You, never had I resorted**  
**And except You, none has all splendour and graces!**
- **Never had I found Your Gate closed in my face,**  
**How come You repel him**  
**Who has headed for You?**
- **Your Defence is still sought by all.**



**How come you keep away  
Those resorting to You?**

- **Great is Your divine Kindness,  
How gently sublime, subtly hidden  
Is Your Kindness;  
Indeed, You are Able to vanquish all (evils)!**

- One of the manifestations of Allah's kindness, courteousness and endearment towards His slaves in a way that is veiled from them in this life is: when He decrees their livelihood according to His perfect knowledge of their interest, not according to their desires. So, He, The Almighty, determines for them the best sustenance that suits them, even if they hate it. Allah, Exalted be He, says:

**﴿اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ﴾ [الشورى: ١٩].**

- ✚ ***“Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.” (Surat Ash-Shura, 19)***

- Another manifestation of Allah's kindness, courteousness and endearment towards His slaves is when He decrees some calamities and various trials and troubles to befall them, as a hidden form of mercy and kindness that He bestows on them, to lead them to perfection and to reward them with highest ranks in paradise and perfect bliss. Allah, The Almighty, says:

**﴿وَعَسَى أَنْ تَكْرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئاً وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ [سورة البقرة: 216].**

- ✚ ***“and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.” (Surat Al-Baqarah, 216)***

Most of those who have led an ascetic life, and yearned for Allah's paradise, did so as a result of some hardships that pained them and made them hate worldly pleasures and hasten to please his Lord with all acts of obedience. the here. This is the divine mercy bestowed by The Most Gentle Lord. If the slave's spirit had been caught (i.e. he died) while he was wading in the wetlands of the world, then he would have lost the highest ranks of Paradise. Allah is Most Kind and Courteous to His servants; people cry over the worldly gains, while He, Glorified be He, is preparing them for the highest levels of paradise.

- 📖 Ibn al-Qayyim said: [Allah's Most Beautiful Name **AL-LATEEF, The Sublimely Courteous, The Ever Kind, The Knower of Subtleties** includes: His extensive

knowledge of the minutest and most subtle and hidden secrets, and His conveyance of His divine mercy through the most concealed means.]

Allah, The Almighty, says:

﴿ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا (79) وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يَرِهَقَهُمَا طُغْيَانًا وَكُفْرًا (80) فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوَةً وَأَقْرَبَ رُحْمًا (81) وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ ﴾ [سورة الكهف: 79-82].

✚ *“As for the ship, it belonged to Masâkîn (poor people) working in the sea. So, I wished to make a defective damage in it, as there was a king behind them who seized every ship by force. And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief. So, we intended that their Lord should change him for them for one better in righteousness and nearer to mercy. And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience.” (Surat Al-Kahf, 79-82)*

☞ O Allah! How many a time You have treated your slaves and creations with such great kindness, courteousness, gentleness and generosity in a way that none can understand or grasp.

Sometimes, the slave looks forward to attain some worldly gains, such as a high position, wealth or any other trivial vanity, yet Allah, The Almighty, turns him away from it and turns it away from him. Due to Allah’s mercifulness to him, he protects him from that worldly gain that might affect his religion and make him commit sins. But, the slave remains sad because of his ignorance and lack of knowledge about his Lord. Had that slave realized that his Lord had mended his affairs and saved him from some unforeseen matters that would have happened to him in the future, he would have praised his Lord and thanked Him for that. Actually, Allah is Ever Gracious and Most Merciful to His slaves, Sublimely Courteous and Ever Kind, to His endeared worshippers.

**It was reported that the Messenger of Allah (Allah’s blessings and peace be upon him) used to say in his supplication:**

عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَقُولُ فِي دُعَائِهِ: (اللَّهُمَّ ارزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ، اللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أَحَبُّ فَأَجْعَلْهُ قُوَّةً لِي فِيمَا تُحِبُّ، اللَّهُمَّ وَمَا زَوَيْتَ عَنِّي مِمَّا أَحَبُّ فَأَجْعَلْهُ فِرَاعًا لِي فِيمَا تُحِبُّ) سنن الترمذي.

*“O Allah grant me Your love and the love of those whose love will benefit me with You. O Allah, whatever you have provided me with of that which I love, then make it strengthen me to do that which You love. O Allah, and whatever you have kept from me of that which I love, then make it a cause for me to devote myself to do that which You love.”*

One of the manifestations of Allah’s kindness, courteousness and endearment toward His slave: is when He gives him kids, money, and wife, then He afflicts him and ordains him to lose some of these grants. Then Allah, The Almighty, compensates him with a great reward in the hereafter for that loss, if he bears patiently and hopes to attain Allah's reward. Allah, Exalted be He, says:

**﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ﴾ [سورة التغابن: 14].**  
✚ *“O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allâh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily Allâh is Oft-Forgiving, Most Merciful.” (Surat At-Taghabun, 14)*

***The Will of Allah, AL-LATEEF {The Sublimely Courteous, The Ever Kind, The Knower of Subtleties}, is replete with Mercy:***

- ☰ Whoever contemplates the meanings of Allah’s Most Beautiful Name {Al-Lateef}, will realize that gifts are hidden in the folds of calamities, and grants follow adversities, no matter how difficult the calamities and adversities are. The more intense distresses are, the more imminent Allah’s kindness and mercy will be.
- 👉 Prophet Yusuf (Joseph), Allah’s peace be upon him, spent his life in a series of adversities and hardships, and when Allah’s relief loomed to him, he sealed such trials with certainty in his Lord’s mercy. He acknowledged that **Allah is the Most Courteous and Kind unto whom He wills**. Yusuf ended his praise to his Lord for the calamities he had gone through, and which were nothing but gifts and favours hidden in the folds of calamities, by mentioning Allah’s Name, Al-Lateef. This is because Allah sent to him sustenance in the most unexpected

and hidden ways. We are informed in the holy Quran that Prophet Yusuf, at the beginning of his story, related one of the greatest visions (dreams) ever seen in history and which he saw. Allah, The Almighty, says:

﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ﴾  
[سورة يوسف: 4].

✚ *“(Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me.” (Surat Yusuf, 4)*

The interpretation of that dream denoted that his father, mother and eleven brothers would prostrate to him in honor and respect. All circumstances then proved that this was impossible: his brothers hated him, so how would they prostrate to him?! Rather, they even devised a plot to kill him, then agreed to throw him into the well. All this indicated that it was impossible for them to prostrate to their brother one day. Allah, The Almighty, says:

﴿اقتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ﴾ [سورة يوسف: 9].

✚ *“Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin).” (Surat Yusuf, 9)*

Then things changed, and he became a slave in the house of the ruler of Egypt. Then he moved on from the palace and was put in prison. All this, of course, made the realization of his past dream impossible. When Allah, **AL-LATEEF {The Sublimely Courteous, The Ever Kind, The Knower of Subtleties}** willed to release Yusuf, Allah’s peace be upon him, from prison, He did not decree the walls of the prison to be demolished, nor did He order an angel to kill his jailers, or a thunderbolt to fall from the sky to crush the iron lock. Rather, Allah, Glorified be He, just ordained the king to see a dream. That dream was a nice hidden cause for Yusuf’s rescue and release from the fetters of injustice!

Indeed, Allah, Al-Lateef, Exalted be He, decrees things, and conducts matters with all kindness and gentleness toward His slaves; so He released Yusuf from prison, and made him assume a high position. Then, Allah, The Almighty, decreed drought and famine to befall the entire country. This brought forth his brothers who resorted to him, humiliated. Thus, through the predestinations that Allah, Al-Lateef, had ordained Yusuf to pass through, his old dream, of the days of yore,

could be fulfilled. At that moment, Yusuf was stunned when he saw his parents and brothers prostrate to him. Then he said:

**﴿وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا﴾ [سورة يوسف: 100].**

✚ **“O my father! This is the interpretation of my dream aforesaid! My Lord has made it come true!” (Surat Yusuf, 100)**

**Had it not been for his Lord’s Will, he would not have had his dream fulfilled.**

**﴿وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ﴾ [سورة يوسف: 100].**

✚ **“He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitân (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He! Only He is the All-Knowing, the All-Wise.” (Surat Yusuf, 100)**

**This saying that is related in the previous verse summarized Allah’s divine lutf (gentleness, kindness and courteousness) that dominated the scene, and prevailed in Yusuf’s life. Then Prophet Yusuf put the final signature by saying:**

**﴿إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ﴾**

**“Certainly, my Lord is the Most Courteous and Kind unto whom He wills.”**

**Indeed, Allah is Al-Lateef {The Sublimely Courteous, The Ever Kind, The Knower of Subtleties}, Exalted be He! Whenever He wills something, He prepares its means and causes with all gentleness and discreteness, and in the most concealed way, so that what is usually considered impossible to happen, happens because It is He Who is The Most Kind and Courteous (to His slaves), The All-Aware (of everything).**

✚ **And when Allah, Al-Lateef, willed to restore Moses, Allah’s peace be upon him, to his mother, he did not make a war erupt between the rebels of the Children of Israel against the tyrannical Pharaoh. Rather, Allah, The Almighty, made Moses dislike the milk of breast-feeding women. With this gentle subtlety, Moses was restored to his mother after her heart-sight became empty. Allah, Exalted be He, says:**

﴿وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ (12) فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (13)﴾ [سورة القصص: 12-13].

✚ *“And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?" So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allâh is true. But most of them know not.” (Surat Al-Qasas, 12-13)*

👉 Moreover, *when Allah, Al-Lateef, willed to save our Messenger*, Allah’s blessings and peace be upon him, and those with him, from the torments of the boycott and economic siege in an area called Shib **Abu Talib**, He did not send an outcry to shake the oppression of Quraysh! The tyrants of Quraysh drafted their penal code and banishment declaration on a parchment that they hung inside the Kaaba. The penalty terms imposed on Banu Hashim and Banu Al-Muttalib were to not marry their sons and daughters, to not sell to them, to not mix with them, and never accept any form of reconciliation from them; they would not deal with them kindly at all until they gave the Messenger of Allah (Allah’s blessings and peace be upon him) to Quraysh to kill him. Allah, Glorified be He, sent a termite that ate the ends of the parchment and the malicious statements written therein.

So, the oppressors of Quraysh woke up in the morning to find the bonds of tyranny dismantled by an insect that one can hardly see. They were shocked to find the entire parchment eroded, *except for Allah’s Name [In your Name, O Allah!] written at the beginning of it*. It remained a clear divine sign. Hence there was no other option before the leaders of Mecca but to revoke the parchment, and end the boycott after the passage of three years of siege and starvation.

👉 **Allah, AL-LATEEF {The Sublimely Courteous, The Ever Kind, The Knower of Subtleties}**: His divine knowledge is so subtle and sublimely encompassing that He grasps the mysteries, and most hidden secrets, even the seeds buried in earth. Allah is All-Aware of the inconspicuous anxieties murmuring deep within the chambers of His slaves’ hearts, which they do not understand, nor are they able to properly express them. Allah’s Ever kindness and great courteousness toward His beloved friends and patrons have facilitated for them the paths of ease and protected them from hardships. He, Exalted be He, has eased for them every path that leads to His pleasure and honor, and saves them from everything and all means that lead to his wrath. Surely, one of the manifestations of Allah’s kindness and gentleness that He showers His slaves with occurs when He get out of them



acts of worship that they could not bear to perform in prosperity. It happens that calamities and distresses have strengthened their bodies and made their souls melt in love for their Creator. Thus, they become more righteous and exalted in the ranks of the prophets, the constantly sincere, the martyrs and the righteous.

☰ You go to sleep, and **Allah, AL-LATEEF {The Sublimely Courteous, The Ever Kind, The Knower of Subtleties}** wills you to get up and stand in prayer to Him. So, He sends a calm breeze that makes your window slightly move, or makes one of the children of your family pass by your room and make some noise next to your room. Or you might feel a strong desire to drink some water, so you wake up and look at the clock, and after a few minutes you stand on the rug, supplicating to your Lord, without ever knowing that It is He Who woke you up at that late hour of night.

☰ Someday, while you are driving your car in the heights of mountains, you suddenly decide to park your car aside to make sure that some stuff (your ID card or wallet) is in the car drawer. After a few seconds, you see in front of you a huge rock descending from the top of the mountain that would have smashed you and your car if you had not stopped your car. Then, you complete your journey safely, without knowing that It was He, Glorified be He, Who saved you!

☰ **Contemplate this incident:** one day you enter the kitchen to drink some water, but all of a sudden you hear an electrical hum from the refrigerator socket, so you unplug it. Surprisingly, you smell the smoke of the fire that was about to blaze. You wonder: What brought you in, at that very moment? Why weren't you late for just five minutes?

**O Allah! How great Your concealed kindness is;  
How many a time I have been showered with  
Your hidden courteousness,  
That is so gently and secretly implemented,  
And could not be grasped by the intelligent!  
How many things embarrass you in the morning  
Then suddenly happy things happen at night!  
If some calamities befall you one day,  
Put your trust in Allah,  
The One and Only Lord, the Most High!**

☰ Know for sure that the divine kindness that the slaves request from Allah in all their states is one of the manifestations of His abundant mercy. Indeed, the mercy that reaches out to the slave, come from where he has never anticipated, or even realized its causes, is nothing but the divine kindness and gentleness of his Lord.



Allah, Exalted be He, says:

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِنْقَالًا حَبَّةً مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ {سورة لقمان: 16}

✚ **"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Aware (of its place)." (Surat Luqman, 16)**

None can bring forth a mustard seed from the mazes of this huge universe except Allah, with His extensive knowledge and great gentleness. Do you think that The Supreme Lord cannot, with His sublime kindness and perfect gentleness, convey to you a certain grant that has never occurred to you; however Allah, your Most Kind Lord, will bring it forth to you from some hidden place.

☞ When the slave supplicates to his Lord and say: **"O Allah! You are Al-Lateef! Be kind to me,"** or **"O my Most Kind Lord, be kind to me"**, then this means: "O my Lord! Manage and mend my outward and inward affairs, with Your special guardianship, and repel from me any internal and external evil. The slave seeks with this supplication to get all goodness in religion and attain his Lord's pleasure, not to have any worldly gains; he might lose some of such worldly gains, and become perplexed. No, take heed, for Allah, The Almighty, has mended and reformed for you your religion and hereafter; and of course, this is the core of divine kindness, courteousness and gentleness.

☞ Al-Saadi said: [If you see that Allah, The Almighty, has eased the slave towards ease and distanced him from difficulty, and has eased for him every path leading to His pleasure and honorable reward and guarded him against every path leading to His wrath, in ways he realizes, and in ways he does not realize, thus know for sure that Allah has exhibited *lutf* (kindness, courteousness and endearment) towards him by facilitating for him every form of good, righteousness and welfare.]

☞ **One of the manifestations of Allah's kindness toward His endeared slave is evident when** that slave is inclined to some carnal desires, and is about to commit a sin. He finds some annoyances; things do not flow smoothly for him. He hardly finds any pleasure in committing that sin and he eventually abstains from being inclined to such lusts. Also, part of this divine kindness that Allah bestows on His slave is to make him enjoy a lot his obedience of his Lord, and performance of acts of worship. He eventually yearns to get closer to his Lord.

- ☐ **One of the manifestations of Allah's kindness toward His slave is exhibited when** Allah rewards him for deeds that he was just resolute to do them, but has not done them. He decides to do some act of obedience, then something happens and hinders him from doing it or he loses his zeal or passion to do it, nevertheless, he gets reward for it.

عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عَزَّ وَجَلَّ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضَعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً... وَإِنْ هَمَّ بِهَا فَعَمِلَهَا، كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً".

Ibn 'Abbas reported that Allah's messenger (Allah's blessings and peace be upon him) said, *"Whoever intends to do a good deed and does not do it, Allah will record it in His record as a complete good deed; and if he intends to do a good deed and he does it, Allah will record it in his record as ten times to seven hundred times the like thereof to his credit and many more times as much. And if he intends to do an evil deed but he does not do it, Allah will record it in his record as a complete good deed; and if he intends to do it and does it, Allah will record it for him as one evil deed."*

- **One of the manifestations of Allah's kindness toward His slave is when** he opens up for him one of the gates of goodness that has never occurred to him, yet all of a sudden, he feels deep down in his heart an urge to pursue righteous deeds. He rejoices and realizes that it is one of the manifestations of Allah's kindness and his Master's courteous ways that He has decreed to reach out to him. So, that slave yearns to do such righteous deeds, and becomes fully preoccupied with it and eventually does them as per his Lord's will.
- **Another greater manifestation of Allah's kindness toward His slave is when** He, Exalted be He, ordains His slave to have all means to sin, and provides for him all ways to it, while He knows well that he won't commit it. Thus, the slave's abstinence from committing that sin that has been facilitated for him becomes one of the greatest acts of obedience, just as Allah did with Yusuf, and exhibited His divine kindness and courteousness when a woman seduced him.

(وَأُحَدِّثُ السَّبْعَةَ الَّذِينَ يَظْلِمُهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ (وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ، وَجَمَالَ فَقَالَ: إِنِّي أَخَافُ اللَّهَ...)) متفق عليه

It was reported that Allah's Messenger (Allah's blessings and peace be upon him) said in one of his saying *that Allah, The Almighty, will give shade, to seven, on the Day when there will be no shade but His. [Among these seven persons is a*

*man who refuses the call (and seduction) of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah.]*

👉 **The Fruits We Gain from Believing in This Exalted Name *Al-Lateef*, and our Share of This Most Beautiful Name: on understanding the meanings and denotations of Allah's Name {Al-Lateef}, we:**

- 1- Become kind to Muslims and treat compassionately the orphans, the needy and the weak.** Only then, we seek reconciliation between quarreling persons, select kind and sweet words when we talk with others, and meet them with faces lit with joy, and always have positive opinion about people and never suspect them.

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ: «أَنَّ رَسُولَ اللَّهِ قَالَ يَا عَائِشَةُ، إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ» (صحيح مسلم)

'Ā'ishah (may Allah be pleased with her) reported that the Messenger of Allah (Allah's blessings and peace be upon him) said: "O `Aisha! Indeed, Allah is Lenient and He loves leniency in all matters. He rewards for leniency what He does not reward for harshness or for anything else."

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ أَوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ، عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ"، وعن عبد الله بن الحارث بن حزم قال: "ما رأيت أحدًا أكثر تبسمًا من رسول الله" (رواه الترمذي وصححه الألباني)

'Abdullah bin Mas'ud reported that the Messenger of Allah (Allah's blessings and peace be upon him) said:

"Shall I not inform you of him who has been prohibited to enter fire (or him whom fire has been forbidden to touch him): Every person who is near (to people), amicable, and easy (to deal with)."

وعن عبد الله بن الحارث بن حزم قال: "ما رأيت أحدًا أكثر تبسمًا من رسول الله" (رواه الترمذي وصححه الألباني)

'Abdullah bin Al-Hareth bin Hazm said:

"I have not seen anyone smiling more often than the Messenger of Allah, Allah's blessings and peace be upon him." (Narrated by At-Tirmidhy)

- 2- **Strive to seek knowledge about Allah, The Almighty, in order to understand the divine secrets and wisdoms laden in the universe**, so that our faith and certainty in our Lord increases every day. Indeed, when the believer feels unable to grasp some matters or to know the divine wisdom behind them, he tries to perform more acts of worship and humiliate himself to his Lord, Exalted be He. This is because he knows well that Allah is All-Knowing and All-Aware about all matters and that none can guide him, and inspire his heart to divine knowledge and guidance except Him, Glorified be He.
- 3- **Have a sense of accountability and self-monitoring**: when the slave realizes that his Lord is fully aware of the most hidden secrets, and the most elusive intricacies, and has the most accurate and perfect knowledge of the minutest details of things, he will hold himself accountable for what he says and does. He will then acquire a sense of self-monitoring of all his sayings and deeds, because he becomes aware all the time that he is in the Hands of his Lord, **The Most Kind and Courteous (to His slaves), All-Aware (of everything)**.

{أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ} [المك: 14]

✚ **“Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).” (Surat Al-Mulk, 14)**

Allah, Glorified be He, will reward every person for his deeds on the Day of Judgment, if these deeds are righteous, he will be rewarded and if they are evil, he will be punished. Allah, The Almighty, says:

{وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ} [الأنبياء: 47]

**“And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.” (Surat Al-Anbya’, 47)**

{فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ} [الزلزلة: 7-8]

**“So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.” (Surat Az-Zalalah, 7-8)**

4- **As related in the holy Qur'an, Luqman said to his son one day,** "O my son, know that if the slave does a good or an evil deed, that is as infinitely small as a mustard seed, and is hidden inside a mountain, or anywhere in the heavens or on the earth, then Allah will bring it forth on the Day of Resurrection, and he will be held accountable for it. Surely, Allah **is Subtle (in bringing out that grain), Well-Aware of everything and all His slaves' deeds.** So, call yourselves to reckoning before you are called to reckoning before your Lord. Watch your heart and your ideas, because you are certain that Allah, **The Most Kind and Courteous (to His slaves), The Most Subtle** knows them. Know for sure that people see you from outside and Allah, The Almighty, is All-Aware of your most hidden secrets. In Surat Luqman, Allah, Exalted be He, says:

﴿يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾ [سورة لقمان: 16]

✚ **"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Aware (of its place)." (Surat Luqman, 16)**

5- **You will definitely love Allah, Glorified be He, for all His gentleness, courteousness and kindness that He has embraced you.** How many a time Allah has been Sublimely Kind to you, and provided you with sustenance, and gave you what you need in your livelihood. When you contemplate such divine supreme kindness of Allah, The Almighty, that He has showered you (and His slaves) with, and how He wills you all welfare, prosperity and ease, and subjugates for you the means to righteousness and virtuousness, you will be more and more attached to Him, The Almighty, and your love for Him will increase.

6- **Submission and humiliation:** if you want to be treated by your Lord with this divine kindness and courteousness, you must be humiliated and totally submissive in His Hands. The more humiliated you are before your Lord, the greater the divine kindness you will be treated with.

📖 Supplication to Allah in His Name, Al-Lateef {**The Sublimely Courteous, The Ever Kind, The Knower of Subtleties**}: Only one supplication was reported by At-Tabarani, yet the eminent scholar Al-Albani's considered it weak: Abu Huraira reported that Allah's Messenger (Allah's blessings and peace be upon him) said:

ورد عند الطبراني وضعفه الألباني من حديث أبي هريرة مرفوعاً: «اللهم الطف بي في تيسير كل عسير؛ فإن تيسير كل عسير عليك يسير، وأسألك اليسر والمعافاة في الدنيا والآخرة» (ضعيف الجامع: 1181).

*“O Allah, be Kind to me in facilitating every difficult thing; for, indeed, facilitating every hardship is easy for You, and I ask You for ease and safety in this world and the hereafter”.*

It is possible to pray according to what was mentioned in the Almighty’s saying on the authority of Yusuf, peace be upon him

**We should read well Prophet Yusuf’s saying as related in the holy Quran when he said:**

﴿وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ﴾ [سورة يوسف: 100].

✚ *““He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitân (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He! Only He is the All-Knowing, the All-Wise.”” (Surat Yusuf, 100)*

In the same meaning, we can invoke Allah, Exalted be He, by saying: “O Allah, You are Ever Kind unto whom You will. Truly You! Only You are The All-Knowing, The All-Wise! Relieve me of afflictions and misery; I seek refuge with You from the accursed Satan.

However, by Allah’s Grace, all the supplications established and proved to be attributed to Allah’s Messenger, Allah’s blessings and peace be upon him, includes his invocation to his Lord to shower him with His kindness and mercy. These supplications suffice us, we should stick to them apart from any heresies that people fabricated.