

Allah's Most Beautiful Names

Allah's Most Beautiful Names:

Al-`Aleem {The All-Knower}

Al-`Alim {The Knower}

`Alaam al Ghuub

{The Sublime Knower of the unseen}

Allah, The Almighty, says:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾
[الأعراف: 180]

"And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do." (Surat Al-A`raf, 180)

وروى البخاري ومسلم من حديث أبي هريرة رضي الله عنه: أن النبي صلى الله عليه وسلم قال: «إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ»

Abu Hurairah reported that the Messenger of Allah (Allah's blessings and peace be upon him) said: "Indeed, Allah has ninety-nine Names, one hundred minus one, whoever counts them (and observes their meanings in all his affairs) shall enter Paradise." [Narrated by Al-Bukhari and Muslim]

☒ Surely, gaining divine knowledge about Allah's Most Beautiful Names mentioned in the holy Qur'an and Sunnah, with their great meanings, and wondrous secrets is one of the significant causes that augments the slave's faith and strengthens his certitude. In fact, Allah, The Almighty, created the human beings and jinn to to know Him and to worship Him, and this is the ultimate goal they are required to do.

📖 Ibn al-Qayyim, may Allah have mercy on him, said: [The key to the Messengers' call, and the core of their divine message is our knowledge about The worshipped Lord, with His Most Beautiful Names, Most Sublime Attributes and All-Wise Actions, for on this great knowledge all the pillars of the divine message are based.]

✉ Being immersed in and occupied with gaining divine knowledge about Allah is what the slave has been created for; abandoning or neglecting it is an abandonment and neglect of what he has been created for him. Indeed, the true essence of faith is not mere utterance of it without coming to know about Allah. This is because the true essence of the slave's belief in Allah is his attainment of divine knowledge about his Lord in Whom he believes. The slave must exert his best efforts to know his Lord with His Most Beautiful Names, Most Sublime Attributes and All-Wise Actions; and his faith will augment according to the extent of his knowledge about his Lord.

📁 Allah's Names: {Al-`Aleem {The All-Knower}, Al-`Alim {The Knower}, Al-`Alaam {The Sublime Knower} are three Most Beautiful Names that revolve around the same meaning. They are mentioned in the holy Quran.

- ❖ Allah's Name: {Al-`Aleem {The All-Knower} is mentioned in the Qur'an one hundred and fifty-seven times;
- ❖ Al-`Alim {The Knower} is mentioned in the Quran thirteen times;
- ❖ `Alaam al Ghuub {The Sublime Knower of the unseen}.

Allah, Exalted be He, says:

(قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ) (سورة المائدة: 76)

✚ *"Say (O Muhammad صلى الله عليه وسلم to mankind): "How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, All-Knower." (Surat Al-Maidah, 76)*

(عَالِمِ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ) (سورة الأنعام: 73)

✚ *" It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day Resurrection) He will say: "Be!", - and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things)." (Surat Al-An'am, 73)*

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ) (سورة التوبة: 78)

✚ **"Know they not that Allâh knows their secret ideas, and their Najwa ¹ (secret counsels), and that Allâh is The Sublime Knower of the things unseen." (Surat Al-Tawbah, 78)**

📁 **Allah's Name: {Al-`Aleem {The All-Knower}, Al-`Alim {The Knower}, Al-`Alaam {The Sublime Knower}}: the scholars and commentators have several opinions comments on these Names, including:**

🌟 The linguistic meaning of the Arabic word Al-`Aleem {The All-Knower}: the Arabic term {`alim (knower)} is derived from the Arabic word {`ilm (knowledge)} which is the opposite of "ignorance".

🌟 **The meaning and denotation of the Most Beautiful Name: Al-`Aleem {The All-Knower}**: It is one of the Most Beautiful Names of Allah that signifies perfect knowledge that was not preceded by ignorance and is not followed by forgetfulness. Indeed, the all-perfect knowledge of Allah, The Almighty, encompasses everything. Allah, The Almighty, says:

(وَمَا يَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ) (سورة إبراهيم: 38)

""O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh."" (Surat Ibrahim, 38)

📖 Al-Fakhr Al-Razi said: [Allah is Al-`Aleem {The All-Knower}, Exalted be He, is a superlative term that denotes and establishes complete and perfect divine knowledge of Allah, Glorified be He, this is because It is Allah alone Whose all-perfect knowledge encompasses all information; for to Allah 'alone' belongs the all-perfect and absolute knowledge.

📖 The eminent scholar Al-Sa`adi said about this great Name Al-`Aleem {The All-Knower}: "It is He "alone" Whose knowledge encompasses all phenomena, the hidden things, mysteries, the known things and duties, the impossible and inconceivable things, the possible things, the heavenly and lower worlds, the past, the present and the future, as, indeed, nothing whatsoever is hidden from Allah, The Almighty."

Allah, Exalted be He, says:

(لَتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا) (سورة الطلاق: 12)

"It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge." (Surat Al-Talaq, 12)

📖 The late scholar Al-Qahtani said: "Al-`Aleem {The All-Knower}: is He who knows the details and subtleties of things, the hidden secrets of consciences and souls. Nothing is hidden from Him as all things lie in His possession, not even the weight of an atom.

Allah's knowledge encompasses all affairs and things, outwardly and inwardly. This all-perfect knowledge encompasses what was, what is happening, and what will be; it even surrounds what did not occur, and how it could have been, had it occurred.

📖 Al-Khattabi, may Allah have mercy on him, said: "It is true some human beings have knowledge, but this knowledge is restricted to a certain branch of knowledge or a certain kind of information not all kinds. Yet Allah's knowledge is perfect, all-inclusive and real. Allah, The Almighty, says:

(قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا) (سورة الطلاق: 12)

✚ **"and that Allâh surrounds all things in (His) Knowledge." (Surat Al-Talaq, 12)**

(وَأَخْصَىٰ كُلَّ شَيْءٍ عَدَدًا) (سورة الجن: 28)

✚ **"[He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything)." (Surat Al-Jinn, 28)**

✉ Surely, ever since Allah had created Adam, peace be upon him, until Doomsday, the knowledge of all human beings together is but an atom, a tiny dust particle, with regard to Allah's all-perfect knowledge.

Allah, The Almighty, says:

(وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا) (سورة الإسراء: 85)

"And of knowledge, you (mankind) have been given only a little." (Surat Al-Isra, 85)

وفي الصحيحين، عن أبي بن كعب -رضي الله عنه- عن النبي ﷺ في قصة موسى -عليه السلام- مع الخضر قال: " فَجَاءَ عُصْفُورٌ، فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ، فَتَقَرَّ نَقْرَةً أَوْ نَقْرَتَيْنِ فِي الْبَحْرِ، فَقَالَ الْخَضِرُ: يَا مُوسَى مَا نَقَصَ عِلْمِي وَعِلْمُكَ -وفي رواية: وعلم الخلائق- مِنْ عِلْمِ اللَّهِ إِلَّا كَنَقْرَةَ هَذَا الْعُصْفُورِ فِي الْبَحْرِ "، فلا إله إلا هو!

Ubayy ibn Ka'ab, may Allah be pleased with him, reported that Allah's Messenger (Allah's blessings and peace be upon him) mentioned the story of Moses, Allah's peace be upon him, with Al-Khadir and said: "A sparrow came and stood on the edge of the ship and dipped its beak once or twice in the sea. Al-Khadir said: 'O Moses! My knowledge and your knowledge [and another narration: and all creations' knowledge] have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the sea with its beak."

Indeed, there is none worthy of worship but He, Exalted be He!

(وَسِعَ كُلُّ شَيْءٍ عِلْمًا) [سورة طه: 98].

"He has full knowledge of all things." (Surat Ta-Ha, 98)

☞ There is a great difference between limited knowledge and absolute unlimited knowledge. Glorified be He, to Whom all-perfect knowledge belongs, for His great unfathomable knowledge is above the knowledge of every man of knowledge. Allah, Exalted be He, says:

(تَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ) (سورة يوسف: 76)

"We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allâh)." (Surat Yusuf, 76)

☒ In fact, the greatest of all creatures: the angels and honorable messengers, Allah's blessings and peace be upon them, stood powerless and helpless before Allah's knowledge as the Holy Quran informs us:

(قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ) (سورة البقرة: 32)

✚ **"They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." (Surat Al-Baqarah, 32)**

☞ Ibn Jarir said: "O Allah! Verily, You are, our Lord, The All-Knower, without being ever taught, Glorified be You! It is You alone Who perfectly knows all that was, all what has been and all what is, and all what will be! Allah alone is The Knower of the unseen!"

He also said: "Indeed, Allah knows well everything that is hidden in His creations' hearts: including faith and disbelief, truth and falsehood, good and evil, and what they will gain, apart from what they have not gained yet.

📖 **Allah is {The All-Knower, The Knower, The Sublime Knower} Who certainly knows the secret and what is even more hidden, and knows *whatever there is in the land and in the sea*; not even a leaf falls without His knowledge, nor a grain in the darkness of the earth or anything—fresh or dry—but is 'written' in a clear perfect Record. No female conceives or gives birth but with His Knowledge. He, Exalted be He, knows whatever thoughts man's inner self develops before he utters them.**

Allah, The Almighty, says:

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي كِتَابٍ مُبِينٍ) [الأنعام: 59]

✚ **"And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record." (Surat Al-An`am, 59)**

☞ Let's contemplate this verse: **"not a leaf falls, but he knows it"**: not a leaf falls from any tree or any plant in the entire universe, but He, Exalted be He, knows it.

⇒ **So how dare any oppressor and arrogant person who conceal** things from people, trying all the time to make justifications, lie, and change the truth into falsehood, conceal them from his Lord?!!

Is it (imaginable) that He, The Almighty, does not know what he is hiding?! What about the tears of the penitents and those of the oppressed persons, and the squeezing of their hearts? How come He, Exalted be He, does not know their severe pains? Do you think that this could be hidden from him?! Indeed, the heart shivers, the eyes are tearful, and the mind stands helpless and bewildered before Allah's all-perfect knowledge that encompasses everything, Glorified be He, and Exalted are His Most Beautiful Names.

What is greater than this is Allah's saying: "but is written in a Clear Record." (Surat Al-An`am, 59).

That is to say, Allah, The Almighty, had written it in the 'Preserved Tablet' fifty thousand years before He created the heavens and the earth. This means that Allah, all Extolments be (to Him), had written that a leaf will fall from that tree in the darkness of the night, in that part of the earth, fifty thousand years before He created the tree, rather before He created the entire earth, knowing that this leaf will not be called to reckoning or punished, so what about the deeds of the slaves, who will be called to reckoning before their Lord?

✉ **"It is Allah alone Who knows the cause of the dark circles under your eyes! He, The Almighty, knows the fatigue you are suffering from, your sighs; He knows the inmost talk crowded in your chest, the worries that weigh on your heart. He, Glorified be He, knows well the nights that you spent sleepless, and the deep sadness that eclipsed your smile! He, The Almighty, knows how many times your disappointments have took you away from your ambitions, He knows perfectly about the pitfalls you have had in the journey of your life! He knows how many times the reality has cut the wings of your dreams, and that feeling that you have been concealing, and trying to apparently beautify things.**

Allah, Glorified be He, knows about the debris of your hopes that are slain after each experience, the list of your dreams, and those tears that scorched your cheeks. Surely, Allah knows well those applauses with which you encouraged yourself when you were at the end of your rope! Allah, Exalted be He, knows everything! Know for sure that Allah is High above all defects, Glorified be He; don't ever think that He Who knows all this, will leave you, struggling in your world alone, for It is He Who says:

(ما ودَّعَكَ رَبُّكَ وَمَا قَلَىٰ) (سورة الضحى: 3)

✚ **"your Lord (O Holy Prophet,) has neither forsaken you, nor has become displeased." (Surat Ad-Duha,3)**

Allah forbid! Allah, Exalted be He, says:

(وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ) (سورة البقرة: 216)

✚ **"Allâh knows but you do not know." (Surat Al-Baqarah, 216)**

One day, you will realize that every matter that you were keen to attain but couldn't, was not good for you, and that Allah has delayed it from you for your best. One day you will know that the timing that Allah has chosen for you is the best and the most suitable. Eventually, you will realize that your haste was not in your favor, only then your heart will throb with thankfulness and gratitude to your Creator for the perfection of His knowledge and the perfection of His disposal of affairs.

✉ Allah's all-perfect knowledge is a glorious epithet that signifies the all-perfection and greatness of the "Knower", Glorified be He. He called Himself "the Sublime Knower of the unseen". One of the aspects of the greatness of Allah's all-perfect knowledge is His knowledge of the unseen that is hidden from us, and could not be grasped by minds, eyes, and the rest of senses. Allah, The Almighty, had known all about His creations before He created them and knew all their affairs after their creation. He even their destinies, their conditions, and the outcome of their affairs after their death.

✉ Allah, The Almighty, alone possesses the five keys of the Unseen; none knows them but He. He has neither informed the angels near [to Him] nor a sent prophet. Allah, Exalted be He, says:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (سورة لقمان: 34)

✚ *"Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)." (Surat Luqman, 34)*

✉ Allah, The Almighty, alone knows the five keys of the Unseen.

قال النبي -صلى الله عليه وسلم-: «مَفَاتِحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ: لَا يَعْلَمُ مَا فِي عَدِ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَا تَغِيضُ الْأَرْحَامُ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدًا إِلَّا اللَّهُ، وَلَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ، وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا اللَّهُ» [رواه البخاري].

Allah's Messenger (Allah's blessings and peace be upon him) said, "The keys of the Unseen are five which none knows but Allah: no one knows what will happen tomorrow but Allah; no one knows what the wombs lose (prematurely) but Allah; no one knows when it will rain but Allah; no person knows in what land he will die and no one knows when the Hour will be established but Allah." [Narrated by Al-Bukhari]

✉ Allah is {Al-`Aleem {The All-Knower}, Al-`Alim {The Knower}, Al-`Alaam {The Sublime Knower}}:

His all-perfect knowledge has encompassed the measures of the seas, the number of raindrops, and the weights of mountains on land, and the number of grains of sand. Allah, Glorified be He, says:

﴿عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾
(سورة سبأ: 3)

"Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (Al-Lauh Al-Mahfûz)." (Surat Saba, 3)

Allah has the full account of all this and has written it in a Record. My Lord neither errs nor He forgets.

📖 Ibn Al-Qayyim said:

Allah is {Al-`Aleem {The All-Knower}, Al-`Alim {The Knower}, Al-`Alaam {The Sublime Knower}}:

He is The All-Knower, Whose knowledge
Has encompassed all things in the universe:
Hidden secrets and unveiled things;
Glorified be He, for he is The All-Encompassing
Who never errs or forgets!
Likewise, he knows what will happen
In the future, and what has been,
And even what is in the present.

⇒ Allah has combined His Name {Al-`Aleem (The All-Knower) with other Names:

- Al-`Aleem (The All-Knower), Al-Khabeer (The All-Aware);
- Al-`Aleem (The All-Knower), Al-Hakeem (The All-Wise);
- Al-Samee` (The All-Hearer), Al-`Aleem (The All-Knower).

⇒ **Allah's Most Beautiful Name: Al-Hakeem (The All-Wise):** Allah, The Almighty, says:

﴿قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾ (البقرة: 32)

✚ **"They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." (Surat Al-Baqarah, 32)**

Knowledge leads to wisdom, and knowledge never goes along with thoughtlessness or recklessness. Allah's all-perfect knowledge is coupled with His all-perfect wisdom.

⇒ Allah's Most Beautiful Name Al-Samee` (The All-Hearer): Allah, Exalted be He, says:

(قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ) [سورة الأنبياء: 4]

"He (Muhammad صلى الله عليه وسلم) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower." (Surat Al-Anbya`, 4)

⇒ Hearing leads to knowledge. Allah, Glorified and Exalted be He, hears everything, He even hears the crawling of the ant on the black rock in the darkness of night, and even what is quieter than that. That is why Allah alone possesses all-perfect knowledge.

✉ Khawlah bint Tha`laba, may Allah be pleased with her, came to Allah's Messenger (Allah's blessings and peace be upon him) to complain to him about her case with her husband. The abode of the Messenger, Allah's blessings and peace be upon him, was just a small, narrow room. Aisha, may Allah be pleased with her, was nearby in that room yet she did not hear the conversation that took place between Khawlah and Allah's Messenger, Allah's blessings and peace be upon him. Nevertheless, Allah, Glorified and Exalted be He, heard it. Allah, The Almighty, says:

(قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ) (سورة المجادلة: 1)

✚ **"Indeed Allâh has heard the statement of her (Khawlah bint Tha`labah) that disputes with you (O Muhammad صلى الله عليه وسلم) concerning her husband (Aus bin As-Sâmit), and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer." (Surat Al-Mujadilah, 1)**



✉ **Contemplate Prophet Yunus (Jonah), Allah's peace be upon him, when he was in the depths of the seas, in three depths of darkness. Who could hear or rescue him? None but The Sublime Knower of the unseen. Prophet Yunus was fully aware that Allah is All-Hearing, All-Knowing, so he cried out and called on Him and he was certain that He would deliver him:**

(يُودَا النَّوْنِ إِذْ ذَهَبَ مُغَاصِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ * فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْعَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ) (سورة الأنبياء: 87-88)

✚ **"And (remember) Dhun-Nûn (Jonah: the man of the whale), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities**

which had befallen him)! But he cried through the darkness (saying): Lâ ilâha illâ Anta [none has the right to be worshipped but You (O, Allâh)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers." So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allâh, abstain from evil and work righteousness)." (Surat Al-Anbiya', 87-88)

⇒ Indeed, you don't know from where relief will come, but Allah, Exalted be He, alone knows. He will lead you to it or lead it to you, and one day He will bring you out of what you are suffering from just as Yunus, Allah's peace be upon him, who was brought out by Allah from the belly of the whale. **Allah, The Almighty, says:**

﴿سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾ (سورة الطلاق: 7)

✚ **"Allâh will grant after hardship, ease." (Surat Al-Talaq, 7)**

✉ Our Lord is :

- Al-`Aleem (The All-Knower), Al-Hakeem (The All-Wise);
- Al-`Aleem (The All-Knower), Al-Khabeer (The All-Aware). He is The All-Knower Whose all-perfect knowledge encompasses all things.

The all-perfect knowledge of Allah, Glorified and Exalted be He, is one of the epithets that leads us to be more submissive, subservient, and humiliated; it makes us more obedient to Allah, The Almighty, with humility and are humbleness.

✉ Allah's all-perfect knowledge is greater than what humans imagine or minds could realize. Allah, Exalted be He, says:

﴿إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى﴾ (سورة الأعلى: 7)

✚ **"He knows what is apparent and what is hidden." (Surat Al-A`la, 7)**

If you pronounce words aloud or keep them secret, they are alike for Allah Whose knowledge encompasses all things. Even the knowledge of Allah, The Almighty, encompasses what is beyond concealment and secrecy. Allah, Glorified be He, says:

﴿وَأِنْ تَجْهَرُوا بِالْقَوْلِ فَيَنْتَهَى السِّرَّ وَالْخَفَى﴾ [طه: 7]

✚ **"And if you (O Muhammad صلى الله عليه وسلم) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden." (Surat Ta-Ha, 7)**

What is more hidden than secrets is one's thoughts, or his humming or whispers, his grievances or feelings: they all are known to our Lord, The Almighty, because He is The All-Knower, Glorified be He.

☰ The divine attribute of all-perfect knowledge has high significance in the verses of the holy Qur'an because it is closely related to the human being's responsibility, and his standing before Allah, Exalted be He, and his sense of Allah's watch over his outward and inward deeds.

Thus, man's faith in them remains firm in the depths of his soul, they motivate him to improve and perfect his deeds, and excel in intent, therefore link belief in this divine epithet (i.e. Allah's all-perfect knowledge) and the upright human behavior. *Allah, Exalted be He, says:*

﴿وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾ (سورة البقرة: 235)

✚ **"And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing." (Surat Al-Baqarah, 235)**

It is Allah alone Who knows the thoughts deep down in hearts, which no angel can reach or know and He, Exalted be He, knows what people will do and their intentions.

☰ Allah's all-perfect knowledge that supremely encompasses everything is mentioned in the holy Quran in the context of the reckoning and count of people's deeds, and their accountability before Him for them, and their subsequent doom either to eternal bliss or hell. Allah, The Almighty, says:

﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (البقرة: 284)

✚ **"To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things." (Surat Al-Baqarah, 284)**

☞ The Quranic verses remind the human being that Allah, Glorified be He, is The All-Knower Who knows all the affairs of His slaves, their moments of death, livelihoods, conditions, wretchedness, and happiness, and who of them will be among the people of Paradise, and who will be among the people of Hellfire. He, The Almighty, had known all this before He created them and the heavens and the earth.

☞ *What is greater and more important than all this, and which should be highlighted and must push the human being to exert best efforts to do more righteous deeds is the fact that all things are accurately counted in the Book that is with Allah. This Book leaves neither a small thing nor a big thing, but has recorded it with numbers. Allah, The Almighty, says:*

(إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ) (سورة يس: 12)

✚ *"Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers (as a record) in a Clear Book." (Surat Ya-Sin, 12)*

[Which means: "We enumerated and preserved them on record".]

Moreover, Allah, Glorified be He, says:

(وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا) (سورة النبا: 29)

✚ *"And all things We have recorded in a Book." (Surat An-Naba, 29)*

Allah's counting and recording is all-inclusive and encompasses everything: all the slaves' words and deeds, every small and big thing, apparent or concealed.

☒ A person might forget what he said and what he did in the life of this world, but Allah has counted it and recorded them in the Preserved Tablet, and even commanded the honorable angels to write them.

☒ While people nowadays are amazed at the high speed of information transmission and boast of its circulation, and how they are speedily transferred and accurately saved on devices, they must remember the all-perfect knowledge of their Lord, His counting, and recording of everything, for He, Exalted be He, has encompassed all things in (His) Knowledge and has said:

(وَاللَّهُ سَرِيعُ الْحِسَابِ) (سورة البقرة: 202)

✚ *"And Allâh is Swift at reckoning." (Surat Al-Baqarah, 202)*

The late eminent scholar, Mujahed commented and interpreted the previous verse by saying: "That is, "swift in counting"."

☒ There is no human deed, good or bad, except that Allah, Exalted be He, has recorded and counted it. There is no difference in that between the person's direct deed during his lifetime and the effects of that deed after his death, whether that effect is good or evil. The more the benefits of the person's good effects are renewed, the more righteous and good deeds are written for him in his record. Similarly, the more the evil impact his deeds have, the more odious deeds are written in his record.

☒ Allah, Exalted be He, informed His slaves that He knows well all the affairs of His creations, in every hour, in every second, and that nothing whatsoever is hidden from His all-perfect knowledge and permanent watch over the slaves' states and affairs. Allah, The Almighty, says:

(وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ) (سورة يونس: 61)

✚ **"And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record." (Surat Yunus, 61)**

☒ In this, there is a call to us to permanently watch our deeds, all the time, keeping in mind that *Allah is constantly watching* over us. In other words, the human being must avoid all his deeds and sayings lest he regrets it on the Day of Resurrection whereon neither wealth nor sons will avail, except him who will come to Allah with a clean heart [clean from Shirk (polytheism) and Nifâq (hypocrisy)].

⇒ Allah's all-perfect knowledge encompasses us, He is constantly watching over all of us, counting our deeds and keeping account thereof. Allah, The Almighty, says:

(أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ) (سورة المجادلة: 7)

"Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwâ (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His

Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything." (Surat Al-Mujadilah, 7)

✉ **When a person realizes this meaning, he becomes wary of indulging in backbiting or gossiping. He becomes keen to consider every word he utters and to control his own self, lest he be blamed for them later on. Of course, this is a commendable thing, and a rational thing to do: to weigh every word you say and every deed you do so as not to regret anything after that in this world and in the hereafter.**

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَّبِعُنَّ فِيهَا يَزِلُّ بِهَا إِلَى النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ). متفقٌ عليه.

Abu Huraira reported that Allah's Messenger (Allah's blessings and peace be upon him) said: "Verily, the slave may utter a word, not examining it carefully, and he will fall because of it into the Fire further than the distance between the East and West."

⇒ Let's hold ourselves accountable and call ourselves to reckoning! Let's watch our deeds, knowing that our Lord is watching our words and deeds. We must fear Allah before we meet with Him, for throughout our lifetime we have the chance to do good deeds, and after our death, we will miss this chance and will be called to reckoning before our Lord! Beware of committing sins and doing what Allah, The Almighty hates! Allah, Glorified be He, is all-aware of our deeds and affairs, our outward and inward states. Nothing of our affairs escapes His all-encompassing knowledge and hearing; this all-perfect knowledge includes all things and His Pen recorded and decreed everything. Allah, Exalted be He, says:

(يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ) [آل عمران: 30]

✚ **"On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His punishment) and Allâh is full of kindness to (His) slaves." (Surat Aal-`Imran 30)**

- ✉ If we clearly realize the vast knowledge of Allah, Exalted be He, that encompasses all things, and His knowledge of what the breasts conceal and what the souls intend, we must watch our deeds and words.

Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you."

📖 **Believing in Allah's Name: {Al-`Aleem {The All-Knower}, Al-`Alim {The Knower}, Al-`Alaam {The Sublime Knower} has its faith impacts on the slave's behavior, words, deeds and beliefs as follows:**

① The believer becomes always certain that Allah knows what he does, and what he intends to do; this makes him more willing to obey Him, hasten to do good deeds, avoid bad deeds, and watch over his own self, thus he manages to watch his deeds out of his fear of Allah, The Almighty. So long as he does this, he ascends from the degree of faith to the level of Ihsan (perfection and excellence in worship). It was reported that Allah's Messenger (Allah's blessings and peace be upon him) said:

قال صلى الله عليه وسلم «الإحسان أن تعبد الله كأنك تراه، فإن لم تكن تراه فإنه يراك» متفق عليه

"Ihsan (i.e. attainment of perfection and excellence in worship) is to worship Allah as if you see Him, and if you cannot see Him, then indeed He sees you."
[Al-Bukhari and Muslim both agreed on this narration]

أخبر النبي ﷺ في حديث السبعة الذين يظلهم الله في ظله يوم لا ظل إلا ظله عن سبعة أصناف من البشر، ويجمع جميع هذه الأصناف صفة المراقبة: " ومنهم " وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالَهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ" صحيح البخاري

The Messenger of Allah (Allah's blessings and peace be upon him) informed us about the seven who will be shaded by Allah under His shade on the Day when there will be no shade except His Shade. All these types of people have in common one attribute: they watch their deeds and are fearful of their Lord. Among them is a man seduced by a woman of high rank and beauty, but he says to her: 'I fear Allah'; and a man who gives a charity and keeps it secret so that that his left hand does not know what his right hand has spent; and a man who remembers Allah in seclusion and his eyes are then flooded with tears." [Narrated by Al-Bukhari]

📖 Ibn al-Mubarak, may Allah have mercy on him, advised a person by saying: "Be cautious of Allah and be wary because He is watching over you lest He gets wrathful with you." The man did not understand what he meant and asked for an explanation, so he stated clearly: *"You should be always on guard as if you see Allah, The Almighty."*

📖 Abu Othman said: Abu Hafs told me: "When you deliver a sermon to people, preach to your own self and to your heart. Don't be deceived by their assembly around you, for they are watching your outward appearance, and Allah is watching over the inmost corners of your heart."

📖 Ibn `Ataa said: "The best act of obedience is to observe the truth at all times."

**If once upon a time you stay in seclusion,
Don't say: "I'm secluded",
but say: "Indeed, I have a Watcher over me!" a watchdog
Don't ever think that Allah is unaware of any affairs,
Not for the twinkling of an eye!
Don't ever think that what you are concealing from Him
Will be really concealed! Nay!
Have you not seen that days are fleeting fast,
Rather faster than ever;
For tomorrow is close if you wait for it!**

📖 Abdullah bin Dinar said: "One day, I went out with Omar bin Al-Khattab, may Allah be pleased with him, heading for Mecca. We stopped at night on our way for rest. So, a shepherd descended from the mountain, and Omar said to him: "O Shepherd! Sell me one of the sheep!" The man said: "I am a slave!" So, Omar told him: "Tell your master that the wolf ate it!" But he said: "I can't! Allah is watching over me!" Omar, may Allah be pleased with him, wept. Then he went to the slave's master and bought him from him then set him free and said: "These words you said have set you free in the life of this world; I hope they will set you free in the hereafter."

**An eminent scholar said:
I have never seen a more beautiful guy than
That one who fears Allah in his solitude!**

📖 Ibn Rajab, may Allah have mercy on him, said: "A man forced a woman to sleep with him, and ordered her to close the doors. Then he asked her: 'Is there any door left unclosed?' She said: 'Yes, the door that is between us and Allah!' So, he let her go and abstained to touch her!"

📖 Another man seduced a woman and when he got hold of her, he said: "No one can see us but that planet?!" She said: "What about then is its Creator?!" "Where is Allah?!" So, he released her.

✉ Undoubtedly, there are many easy ways and means to committing sins; forbidden scenes and forbidden audio clips are all at your disposal, on your mobile phone. You can access anything you like at your place, in your bed and no one can know nothing about you. Nevertheless:

**If you are alone, in darkness,
And your soul calls you to commit a sin,
Shy away from committing a disobedience,
For Allah is watching over you!
Then tell your soul:
"Indeed, He, Who created darkness, sees me!"**

📖 A man said to the eminent scholar Al-Junaid: "How can I force myself to lower my gaze and guard my chastity?!" He said: "You can do this if you really know that Allah, The All-Seeing Lord is gazing at you even before you gaze at anything (i.e. forbidden)." Allah, Exalted be He, says:

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ﴾ (سورة الأنعام: 60)

"It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do." (Surat Al-An`am, 60)

⇒ Anything that you do or intend to do is known to Allah, Glorified be He, for He is constantly watching over you!

✉ Imagine that you know that a person whom you love, and respect will see you committing a certain sin, you won't dare commit it. May be if someone knows that a little child is watching him sinning, he won't dare do

it. Why, then, does he ignore the fact that his Lord, Exalted be He, who knows the treachery of the eyes and whatever is concealed by the hearts?!

You disobey Allah,
While you claim your love for Him,
Indeed, this is impossible!
If you really loved Him,
You would obey Him,
For, verily, the lover is obedient of the one he loves!
Every day he endows you with a grace,
Yet, you respond thereto ungratefully!

⇒ Whoever is on guard and feels, all the time, that Allah is watching over him and is Aware of his thoughts, will fear Him in all his moves and actions.

② Believing that Allah, The Almighty, has been Aware of all what will happen since eternity, and knows all the affairs and conditions of His creations, their livelihoods, their moments of death, deeds, wretchedness, and happiness. Allah, Exalted be He, knows the number of their breaths and their glances, and even all their movements and thoughts. This belief makes the believer glorify Allah and content with Him, and even surrender to His destinies. Thus, he never acts ungratefully or arrogantly when he is lavishly inundated with Allah's graces, nor will he despair when a distress befalls him because he knows that it is from Allah, and that everything happens by Allah's knowledge and will.

③ The believer gives up his beloved ones and things for the sake of Allah, The Almighty, he frees himself from his slavery to desires. Man cannot do this unless he knows that Allah, The Almighty, knows what a person spends, and that He, glory be to Him, thanks him for it and rewards him with the best reward.

ففي صحيح البخاري (قَالَ أَنَسٌ فَلَمَّا أَنْزَلَتْ هَذِهِ الْآيَةُ (لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ) آل عمران 92، قَالَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ وَإِنْ أَحَبَّ أَمْوَالِي إِلَى بَيْرُحَاءَ، وَإِنَّمَا صَدَقْتَهُ لِلَّهِ أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ، فَضَعَهَا يَا رَسُولَ اللَّهِ حَيْثُ أَرَاكَ اللَّهُ، قَالَ فَقَالَ رَسُولُ اللَّهِ ﷺ « بَخْ ، ذَلِكَ مَالٌ رَابِحٌ ، ذَلِكَ مَالٌ رَابِحٌ »

Anas bin Malik said:

"When this verse was revealed:

(لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ) (سورة آل عمران: 92)

"By no means shall you attain Al-Birr (piety, righteousness - here it means Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love;" (Surat ali-`Imran, 92)

Abu Talha (one of Al-Ansar (the local inhabitants of Medina and supporters of the Prophet (Allah's blessings and peace be upon him) who had the largest date palm gardens, went to the Prophet (Allah's blessings and peace be upon him) and said:

"O Allah's Messenger, indeed, and the most beloved of my property to me is the Bairuha garden, so I give it as a charity in Allah's Cause and I hope to receive all good out of it, and to have it stored and cherished for me with Allah. So, Allah's Messenger, utilize it in the way Allah orders you (to utilize it in)." Allah's Messenger (Allah's blessings and peace be upon him) said, "Oh, what a great charity! This, indeed, is a profitable trade (i.e. with Allah)! This, indeed, is a profitable trade (i.e. with Allah)!" [Narrated by al-Bukhari]

④ The believer becomes contented with the destinies and submit to the Will of Allah, The All-Knower, The All-Aware. Allah, The Almighty, says:

(وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ 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)

So, he gains firm belief that Allah's destiny brings nothing but good, because Allah, The Almighty, knows everything, and He is The All-Wise, Glorified be He. Thus, no matter how much your afflictions augment, no matter how hard your trials are, no matter how hard your life is, even if you lose the greatest and most precious thing you possess, don't despair of Allah's all-perfect generosity and kindness. Know for sure that Allah has afflicted you with distresses because He loves you! Always remember that these distresses and afflictions expiate your sins in order to raise you to the highest levels of bliss and felicity in paradise.

⑤ The believer raises his children on the Islamic principles and teach them to be on guard for Allah is watching over them and His all-perfect knowledge encompasses all things. We are informed in the holy Quran that Luqman, the Wise, raised his son to watch his deeds:

(يَا بُنَيَّ إِنَّهَا إِنْ تَكَ مِنْتَقَالٍ حَبِيبَةٍ مِنْ خُرْدِلٍ مُنْتَقِنٍ 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)

⑥ As a believer, one should be cautious, and never attempts to know anything of the knowledge of the unseen, that no one knows except Allah, Exalted be He. No one dares claim to possess this divine knowledge. So, the believer should totally abstain from going to priests, fortunetellers or soothsayers. It was reported that the Messenger of Allah, Allah's blessings and peace be upon him, said:

قال النَّبِيُّ ﷺ «مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً» (رواه مسلم).

"Whoever goes to a fortuneteller, to ask him about something, his prayers will not be accepted for forty days." [Narrated by Muslim]

وفي سنن البيهقي قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَى عَرَّافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَيَّ مُحَمَّدٍ».

"Whoever goes to a fortuneteller or a priest, and believes in what he says, has certainly disbelieved in the divine revelation that was sent down on Muhammed." [Sunan Al-Bayhaqy]

⑦ The believer realizes the virtue and merits of knowledge and learning, because Allah is All-Knowing, loves knowledge and the knowledgeable. Indeed, the human being has not been granted a grace greater than knowledge, not to mention faith. Surely, Allah, Exalted be He, honored Adam, Allah's peace be upon him, with this great grace; so, He commanded the angels to prostrate to him to demonstrate the merit of knowledge. A person should never stop seeking knowledge. Because if he stops his pursuit of knowledge, his heart will be corrupted. Knowledge makes the knowledgeable fear Allah.

Allah, The Almighty, praises the learned by saying:

(إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ) [فاطر: 28]

"It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving." (Surat Fatir, 28)

Knowledge leads one to be feel shy from his Lord, The Almighty. When he knows that Allah knows his inward and outward states, he will inevitably be ashamed of himself, and will feel bashful of his Lord especially when He, The Almighty, inspects his heart and finds in it what he hates and how he is

attached to beloved persons and things. Of course, when you seek Islamic knowledge, you should give precedence to nothing over the holy Quran and the Sunnah.

⑧ If a person realizes the high status of knowledge and the elevated rank of the knowledgeable, he becomes more motivated and eager to gain it. His zeal pushes him to exert best efforts in seeking it, and invokes Allah, The Almighty, to open up all closed gates and facilitate all means for him to gain knowledge, for It is Allah Who is the Grantor of knowledge. Allah, Exalted be He, says:

(وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا) (سورة النساء: 113)

"Allâh has sent down to you the Book (The Qur'ân), and Al-Hikmah (Islâmic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh unto you (O Muhammad صلى الله عليه وسلم). (Surat An-Nisa, 113)

Ibn Taymiyyah used to go out to distant mosques, saying: "O Teacher of Ibrahim, teach me! O Guider of Solomon, guide me!"

⑨ Seek Allah's Counsel in all matters as he used to teach us, and your Lord will choose for you what is best for you, and don't lament a missed deal, and don't be sad about a husband walking away from you, for Allah knows that this deal will not make you happy, and He knows best that this husband will not please you. Ask and invoke Allah to choose for you what is best for you, and ordain you to be contented with Him and His choice for you in the whole matter.

عن جابر رضي الله عنه قال: (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ؛ يَقُولُ: إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ، فَلْيَرْكَعْ رُكْعَتَيْنِ مِنْ غَيْرِ الْقَرِيبَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ؛ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِن كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي قَالَ: «وَيُسَمِّي حَاجَتَهُ» رواه البخاري

Jabir bin Abdullah (may Allah be pleased with him) said: *"Allah's Messenger (Allah's blessings and peace be upon him) used to teach us Istikharah (i.e. to seek Allah's Counsel in all matters) as he used to teach us a Surah (Chapter) from the Qur'an and said: 'If anyone of you intends to do something, he should offer two rak'ahs other than the obligatory prayer, and then say: "O Allah, I seek the counsel and guidance of Your Knowledge, and power from Your Might and I beseech You for Your Magnificent Grace. Surely, You*

are Capable and I am not! Surely, You know and I know not, and You are the Knower of the unseen! O Allah, if You know that this matter [then mention the thing to be decided] is good for me in my religion and in my subsistence and for my welfare in the life to come, - [or said: if it is good for my present and future] - then ordain it for me and make it easy for me to get, and then endow me Your blessings in it. And if You know that this matter is bad for me in my religion and in my subsistence and for my welfare in the life to come, - [or said: if it is bad for my present and future] - then keep it away from me, and keep me away from it, and ordain for me what is good wherever it may be, and make me satisfied with it." The Prophet, Allah's blessings and peace be upon him, added: "He should name (mention) his need." [Narrated by Al-Bukhari]

⑩ The path to beneficial knowledge is piety, for Allah, Glorified be He, will not make you gain knowledge about Him and love for Him unless He wills. Allah, The Almighty, says:

(وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ) [سورة البقرة: 255]

"And they will never compass anything of His Knowledge except that which He wills." (Surat Al-Baqarah, 255)

If you want your Lord, Glorified be He, to endow you with His beneficial knowledge, you have to be piety and obedient to Him. Allah, Exalted be He, says:

(وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ) [سورة البقرة: 282].

"So be afraid of Allâh; and Allâh teaches you." (Surat Al-Baqarah, 282)

①① That whoever is endowed with a portion of knowledge should not be deceived or transgress because of his knowledge, for knowledge might make one transgress if it is not refined with piety and fear. Whoever wants the greatest share of knowledge, then he should combine his knowledge with piety, and persist to be pious and fearful of Allah. He should totally obey and enact Allah's commands, feeling all the time that He is watching over His slaves and knows all their affairs. Allah, The Almighty, praises the learned by saying:

(إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ) (سورة فاطر: 28)

"It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving." (Surat Fatir, 28)

Only those whose inner and outer selves are purified and cleansed, and whose words and deeds are righteous will be qualified for the high rank of

knowledge. So, beware of being boastful or proud of your knowledge. Then, what is the way out? Your only way out is to look at those who are more learned and knowledgeable than you in order to realize your true status.

☞ **We conclude with "the supplication for asking Allah for His endowments" in His Name, The All-Knower: The servant must ask his Lord, Glorified be He, in His Name: The Knower, so that He opens up for Him gates of knowledge, and endow Him with the ability to know all the good that is hidden from him. Not everything that is hidden from you is good, so, let's ask only to be endowed with what is beneficial and useful to us in the matter of our religion. This knowledge should result in action. In the holy Quran, supplication is mentioned in Allah's Name, The All-Knower, in Prophet Ibrahim's supplication:**

[وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ] [سورة البقرة: 127]

"And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ'îl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower." (Surat Al-Baqarah, 127)

Allah's Messenger (Allah's blessings and peace be upon him) used to commence his prayer with seeking refuge in Allah, The All-Hearing, the All-Knower, from Shaitân (Satan), the outcast.

عن أبي سعيد الخدري قال: كان رسول الله إذا قام من الليل كبر ثم يقول: «سبحانَكَ اللَّهُمَّ وبحمدِكَ وتباركُ اسمُكَ وتعالى جدُّكَ ولا إلهَ غيرُكَ ثمَّ يقولُ اللهُ أكبرُ كبيراً ثمَّ يقولُ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمَزِهِ وَنَفْحِهِ وَنَفْثِهِ» (صحيح الترمذي).

Abu Sa'eed Al Khudri narrated: **"When Allah's Messenger (Allah's blessings and peace be upon him) got up to pray during the night (for voluntary Tajajjud prayer), he uttered the Takbir (Allahu Akbar {Allah is Greater}), then said: 'Glorified be You; Praised be You! Blessed is Your Name, and exalted is Your Greatness! None has the right to be worshipped but You!' Then he would say: 'Indeed, Allah is Most Great {Allahu Akbaru Kabira}! Then he would say: 'I seek refuge in Allah, The All-Hearing, the All-Knower, from Shaitân (Satan), the outcast from his evil suggestion, from his puffing up and from his spitting.' [Narrated by At-Tirmidhi]**

وعبد الرَّحْمَنِ بنِ عَوْفٍ، قَالَ: سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ، بِأَيِّ شَيْءٍ كَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ صَلَاتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ: (اللَّهُمَّ رَبَّ جِبْرَائِيلَ، وَمِيكَائِيلَ، وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ

وَالْأَرْضِ، عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ) صحيح مسلم.

Abdul-Rahman Ibn `Auf said: "I asked `Aisha, may Allah be pleased with him, about what Allah's Messenger (Allah's blessings and peace be upon him) used to commence the prayer *during the night (i.e. voluntary Tajajjud prayer)*. She said: "When Allah's Messenger (Allah's blessings and peace be upon him) got up to perform the voluntary night prayer, he used to supplicate to Allah at the beginning of the prayer and say: '*O Allah, Lord of Jibraīl, Mikāil and Israfil (great angels), Creator of the heavens and the Earth, Knower of the seen and the unseen! You are the arbitrator between Your servants in that which they have disputed. Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path.*' "[Narrated by Muslim]

✉ When we realize the greatness of Allah's knowledge in His creation, sovereignty, and disposal of all affairs, and His greatness in his creatures, this leads us to feel *more impoverished before Him, standing in need of Him*, for it is He alone Who deserves to be worshiped, to have hearts subjugated to Him, and slaves humiliated to him. Let everyone know that we have a Great Lord Who is All-Knowing, Glorified and Exalted be He. His all-perfect knowledge is incomparable to any person's knowledge, His determination and management are so perfect and great that they guarantee to fulfill people's interests and desires.

✉ Let us glorify and exalt our Magnificent Lord Who is Great in His Most Beautiful Names and Most Sublime Attributes; our Lord Who is Great with His all-perfect Knowledge that encompasses everything.

Allah, The Almighty, says:

(وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ) [سورة البقرة: 255].

"His Seat extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great." (Surat Al-Baqarah, 255)

✉ Allah knows the affairs of the creations, their needs, their destinies, and knew their positions in the Hereafter: Allah, The Almighty, says:

{فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ} [سورة الشورى: 7]

"when a party will be in Paradise (those who believed in Allâh and followed what Allâh's Messenger صلى الله عليه وسلم brought them) and a party in the

blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh's Messenger صلى الله عليه وسلم brought them)." (Surat Ash-Shura, 7)

Let us flee to our Generous Lord, and knock on the gates of our All-Knowing Lord, invoking Him, Glorified be He, with His Knowledge and Omnipotence, with His greatness and wisdom, to relieve us of our worries and to provide with what we need, and more than what we need. Only then, when you resort to Him, and supplicate to Him with His Great Name {The All-Knower}, you will feel yourself the richest person in the world.

⇒ Glorified and Exalted be Allah! How all-perfect Your knowledge is! We don't encompass Your knowledge and You have counted and enumerated everything in numbers! Glorious is He Who knows all things; all extolment be to Him Who predestined, sustained, created and guided all creations.

⇒ If you do not excel in ordering and rephrasing supplications, then raise your hands to the sky and say what is in your heart simply, and say: 'O our Lord, you know what is in my heart.

May Allah relieve your worries and please your hearts with His kindness and generosity.

We ask our All-Knowing Lord to guide us to the truth and the path of guidance in the time of temptations!

We ask Allah, The Almighty, to teach us what is beneficial for us, and to benefit us through what He teaches us and to increase us in beneficial knowledge!