

# Names, Attributes, and Actions of Allah

## IN JUZZ ONE



# أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ

Those are upon [right] guidance from their **Lord** (2:5)

Allah, Ar-Rabb, nurtures His slaves whom He has created in two ways. One is general nurturing, which includes all of His creation. This includes - providing them with sustenance necessary for surviving, guiding them to that which is good for them, granting them various blessings and favors after creating them and not abandoning them.

The other kind of nurturing or ‘tarbiyyah’ is the special kind of nurturing and it is only for His believing slaves, such as in this ayah. Allah guides their hearts to Him and He enlightens their hearts with knowledge about Him, leading them to understand about Tawheed. He brings them out of the darkness of ignorance and shirk to the light of knowing Him and worshipping Him alone. He enables them to go upon the right path and guides them away from the straying paths. He facilitates every goodness to them and protects them from all evil.

This is why the du’aa of Prophets were frequently made with this Noble Name, because they seek His specific nurturing.





أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ  
مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is **encompassing** of the disbelievers. (2:19)

Al Muheet is The One Who encompasses all things with His knowledge, power, dominion, mercy. Nothing is concealed from Him and nothing escapes Him. This attribute reassures the believers of Allah's absolute control over everything. However, here it is a threat for the hypocrites. Because when the hypocrites hear the Quran and its commands and prohibitions, its promises and warnings, they put their fingers in their ears and turn away from it as they are terrified of its warnings and disturbed by its promises to the believers. They attempt to avoid the danger but how can they ever escape Allah while He is Al Muheet, One Who encompasses them with His power and knowledge. Rather, He records their deeds and will requite them in full.



وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And if Allah had willed, He could have taken away their hearing and their sight.

Indeed, Allah has **power over all things**. (2:20)

Allah warns the hyocrites and threatens them of punishing them in this world by taking away their sight and hearing because they abandoned the truth after

acknowledging it. Also, they did not use their faculty of hearing and sight for the purpose Allah had given them - accept guidance.

If Allah wishes to punish the hypocrites He can do it, nothing can prevent Him or oppose Him.



يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

O mankind, worship your **Lord**, who created you and those before you, that you may become righteous (2:21)

As mentioned before, Allah Ar-Rabb nurtures His slaves in two ways. In this ayah, Allah mentioned His general tarbiyyah or nurturing which encompasses all His creation and this is why Allah addresses all of mankind. Allah mentions Tawheed Ar-Rububiyah in this ayah as He is The One Who brought them and those before them to life after they did not exist. He surrounded them with innumerable favors and blessings some of which He mentioned in the following ayah which none besides Him is able to provide. This ayah establishes Tawheed al ‘Ibaadah through Tawheed Ar-Rububiyyah. Since Allah is Ar-Rabb Who created mankind and blessed them with all favors, He Alone is deserving of worship.



يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

He **misleads** many by it (parables in Quran) and **guides** many thereby. And He **misleads** not except the defiantly disobedient. (2:26)

The hypocrites questioned the parables Allah mentioned in the Quran such as that of a spider, mosquito, etc. and thought these parables to be too insignificant to be revealed. However, Allah says that He is not ashamed to provide such parables. It is infact due to His Mercy that He chooses simple and understandable examples for His slaves whose knowledge and intelligence is way too limited. While the Quran is the greatest blessing to mankind, for some it is a source of trial, confusion and misguidance which only adds further to their evil.

However, there is justice and wisdom of Allah in letting some of them astray. Allah causes only those to go astray who are evil - who rebel and disobey Allah, those for whom evil-doing is essential part of their character which they do not seek to change. These people therefore are not qualified to be guided. By the same token, His sincere slaves are worthy of His guidance so He guides them and increases for them their guidance.



هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ  
سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

It is He who created for you all of that which is on the earth.  
Then He directed Himself to the heaven, [His being above  
all creation], and made them seven heavens, and  
**He is Knowing of all things. (2:29)**

Mention of Allah's creation of the universe is often  
followed by affirmation of His omniscience  
(knowledge of everything) like in Surah Mulk (67:14).  
That is because His creation of all things  
is the clearest evidence of His knowledge,  
wisdom and might.



وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

And He **taught** Adam the names - all of them. (2:31)

Allah taught Adam and granted him the power to know the nature of all things and to summarize them by names; that is a bird, that is a star, that is a tree, etc. Allah implanted in Adam an insatiable need for and love of knowledge and a desire to bequeath knowledge to his children. This was the reason for his creation and the secret of his glorification.

(Ibn Katheer, Stories of the Prophets)





قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا  
إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is **the Knowing, the Wise.**" (2:32)

Allah presented Adam before the angels after teaching him the names of all things and asked the angels if they knew the names of those things because there was a hint of superiority among the angels to the new creation of Allah (Adam).

They responded that it is indeed Allah Who is the All-Knowing, All Wise. He is the One Who encompasses everything with knowledge and wisdom. He does not create anything except for a reason and He does not command anything except for a reason due to His wisdom. The angels acknowledged their own inability to know the slightest thing as well the grace of Allah towards them for teaching them that which they did not know.



فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Then Adam received from his Lord [some] words, and  
He accepted his repentance. Indeed, it is He who is  
**the Accepting of repentance, the Merciful.** (2:37)

Allah is Al-Tawwab, Acceptor of repentance,  
for the one who turns to Him.

Allah's acceptance of repentance is indicated by two  
things: being guided to repent, then repentance is  
accepted when all its conditions are met.

Allah is Ar-Raheem towards His slaves. By His mercy  
He guides them and enables them to repent, and  
He forgives them.

It was the mercy of Ar-Raheem that He inspired Adam  
even the words of repentance (mentioned in 7:23)  
since Adam would not have known on his own how to  
supplicate in a manner that would please  
Allah and earn His forgiveness.



قَوَّادُ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ  
وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ

And [recall] when We saved your forefathers from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from **your Lord**. (2:49)

Allah, Ar-Rabb, nurtures His slaves through many different ways which is suitable for them. Sometimes, He nurtures them by putting them into hardship and then relieving them from it so that they turn to Him in thankfulness and obedience after being heedless and disobedient.



وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ  
رَبِّكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ رَبِّكُمْ

And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship].

So repent to your **Creator** and kill yourselves. That is best for [all of] you in the sight of your **Creator**." (2:54)

Moosa (alayhi as-salaam) chose the perfect Name of Allah on this occasion - Al Baari. Because he wanted to remind Bani Isra'eel that everything besides Him is created. The calf that they worshipped was created by them and how can a true god be created with hands? Infact, The True God has to be the Creator of all things. He must be Al Baari.

Al Baari is The Originator, The Maker, The Evolver. He is the One who creates form out of nothing. Al-Baari' creates with no model or similarity.



وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ

And [recall] when you slew a man and disputed over it (concerning the crime), but Allah was to **bring out** that which you were concealing. (2:72)

Sometimes, Allah discloses the affairs of His servants in the most unexpected and miraculous ways. When Bani Isra'eel killed a man and they blamed the crime on each other Allah made the dead man who was killed come to life and disclose the name of the killer.

Allah commanded Bani Isra'eel to strike the dead man with a piece of the sacrificed cow. Thus, he came to life with the permission of Allah. In this way, He did not only disclose the name of the killer but in the process also showed them His great sign that Allah can bring back dead to life and they must pay heed to Him.





وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

But they (Jews) will never wish for it (death), ever, because of what their hands have put forth. And Allah is **Knowing** of the wrongdoers. (2:95)

The Jews claimed that only the Jews and the Christians will enter Paradise and that they will only be punished in the Fire for a few days. So, Allah, knowing everything what they hide and what they conceal challenged them to wish for death if their this claim is true so as to establish a proof against them. Then Allah says that they will never do so because of the fear of requital for their disbelief and sins.

His saying, “Allah is Knowing of the wrongdoers”, is therefore a threat to them. They cannot escape His knowledge of their disbelief and actions and thus His punishment because one of the four meanings of ‘Aleem is to act according to knowledge.



وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ  
سَنَةٍ وَمَا هُوَ بِمُزَحِّزٍهُ مِنَ الْعَذَابِ إِنَّ يُعَمَّرُ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

And you will surely find them the most greedy of people for life - [even] more than those who associate others with Allah . One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment that he should be granted life. And Allah is **Seeing** of what they do. (2:96)

Greediness of life and hatred for death is a hidden disease of the heart although its symptoms may show on the limbs. Therefore, Allah, Al Baseer, Who is watchful of His servants, from Whom nothing is ever hidden, Who knows His servants inside out, mentions His Seeing before the verb “what they do.”

Similarly, when the actions are connected to limbs (outward deeds), Allah mentions His Seeing after the deeds. This style is consistent in the Quran.

When Allah says that He watches His slaves, it is either a comfort as in the ayah concerning Moosa when he was commanded to go to Pharoah or it is a threat to the wrongdoers like in this ayah.



مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ

مِّنْ رَبِّكُمْ ۚ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord. But Allah selects for **His mercy** whom He wills, and Allah is **the possessor of great bounty**.  
(2:105)

It is a hint from Allah to the people of Book that what He favored Prophet Muhammed (sal-Allahu 'alayhi wa sallam) and the believers with of guidance is a favor from Him, and that His favors are not obtained by mere wishes, but they are gifts from Him for which He confers and selects whomever He wills of His creation. By His grace towards the believers He sent down the Quran to the Messenger (sal-Allahu 'alayhi wa sallam), in order to purify them, teach them the Book and wisdom, and teach them that which they did not know.

Also, since Allah is Dhu al Fadh al Adheem no hindrance or obstacle prevents Him from making His Grace and Bounties reach whomever He wills (in this ayah, the envy and vain struggles of the people of the book)



مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ  
أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that **Allah is over all things competent?** Do you not know that to Allah belongs the dominion of the heavens and the earth. (2:106-107)

The Jews did not believe in abrogation and said that it is not permissible although it is mentioned in Torah too. Allah tells us the wisdom behind abrogation in this ayah. He also tells us that whoever objects to the concept of abrogation is underestimating His sovereignty and power because to Him belongs the dominion of the heavens and earth. If He is in control of you and of your affairs, and He directs your affairs on the basis of kindness and mercy when issuing His decrees, commands and prohibitions, then just as there is no restriction with regard to what He decrees for His slaves, by the same token no one should object to what He prescribes for His slaves of different kinds of rulings. How can someone who is under His control object Him?



أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ  
وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

Do you not know that to Allah belongs the dominion of the heavens and the earth and [that] you have not besides Allah any **protector** or any **helper**? (2:107)

Since Allah is the protector and helper of His slaves,  
He helps them attain that which is in their best interests and supports them in warding off harm from them. One aspect of His being their protector is that He prescribes rulings for them as dictated by His wisdom and mercy towards them.

The one who ponders what happened of abrogation in Quran and Sunnah will come to know thereby the wisdom of Allah and His mercy towards His slaves, for He helps them to attain that which is in their best interests in ways that they do not realise.





وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ  
أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ  
اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed, **Allah has power over all things.** (2:109)

The people of the Book were envious of the believers and they used to plot schemes to make the believers apostate from Islam. Allah enjoined the believers to respond to their extreme mistreatment with forgiveness and to overlook it until He gave His command.

Allah's saying "Indeed, Allah has power over all things" has hope for the believers. After that, Allah gave His command to the believers to fight them in jihad. Thus Allah gave the believers the satisfaction of settling the score with them. So they killed some, took some prisoners and expelled others - for Allah has power over all things.



وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ ۖ

إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

And establish prayer and give zakah, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is **Seeing**. (2:110)

While the people of the Book were plotting against the believers and Allah enjoined the believers to be respond to them with forgiveness until Allah commands them to fight them, Allah commanded the believers to make most of the present time by establishing prayer, giving zakah and doing all kinds of acts of worship. He promised them that whatever good they did would never be lost with Allah; rather they would find it with Him in abundance, as He would preserve it since “Indeed, Allah of what you do, is Seeing.”

In this ayah, since deeds are those of the limbs Allah mentioned His Seeing after the deeds.



وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ

إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah . Indeed, Allah is **all-Encompassing and Knowing**. (2:115)

The east and the west are singled out here because they are the focal point of great signs, at which the lights rise and set. So if Allah is in control of them, then He is in control of all directions. Allah says that whichever direction a person takes whether it is a command of Allah such as in case of taking Ka'bah as qiblah after being directed to Bait al Maqdis, or due to excuses given such as to a traveling or sick person, it cannot be beyond the dominion of His Lord.

Allah's saying, "...there is the Face of Allah" is the affirmation that Allah does indeed have a face, in a manner that is befitting His Majesty, and it is not like the faces of His creation. Because "Allah is All Encompassing, All Knowing", He knows what is in your hearts and intentions and so He has made things easy for you.



# بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

**Originator of the heavens and the earth.** When He decrees a matter, He only says to it, "Be," and it is. (2:117)

In the preceeding ayah Allah refutes those who say that Allah has a son. Then, Allah says that He is the Originator of the heavens and the earth. Meaning, everything that is in the heavens and everything that is on the earth was created by Him. So, everything besides Him is His creation.  
How can a son therefore be attributed to Him?



إِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ  
السَّمِيعُ الْعَلِيمُ

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

When Ibraheem and Isma'eel were raising the foundation of Ka'bah, they persisted in this great task humbly with fear and hope.

They prayed to Allah to accept this task from them so that it may become a blessing for all. One of the Sunnah of the Prophets is to seek acceptance from Allah after completing a good deed. It may be that we were not able to complete the good deed according to Allah's will or we may have made a mistake, so to prevent all these from dampening our good deed, we need to beg acceptance from Allah. They mentioned in their du'aa Allah's Name As-Samee' because this Name of Allah also means that Allah is The One Who answers the prayers, and Al 'Aleem is The One Who knows what is in the hearts and also the sincere intentions.





رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ  
عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are **the Accepting of repentance, the Merciful.** (2:128)

Ibraheem and Isma'eel in their supplication were asking for guidance, beneficial knowledge and good deeds. And this is granted due to the Mercy of Ar-Raheem.

They also asked Al-Tawwaab to accept their repentance since they might have fallen short even after their best efforts. After completing any good deed one must therefore - ask for forgiveness for any shortcomings in the deed and thank Allah for giving the opportunity to do good.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ  
نَصَارَى ۚ قُلْ أَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ ۚ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۚ  
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is Allah ?" And who is more unjust than one who conceals a testimony he has from Allah ? And Allah is not unaware of what you do." (2:140)

The Jews and Christians concealed the truth and propagated the falsehood committing greatest wrongdoing. Thus Allah says, "Allah is not unaware of what you do". Allah has recorded and listed their deeds and has stored up punishment for them. This is the Quranic style to mention the knowledge and power of Allah after verses that refer to the deeds that He will punish. Also, Allah uses second person pronoun (ta'maloon) as an indication of direct threat.

