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UNDER ALLAH'S PERFECT CARE

Divine Protection Through As-Sami & Al-Baseer



with Ustazah Farhana Mumshi

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20
*Attributes
of Allah*



Calling His Names

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

Allah has the Most Beautiful Names.

So call upon Him by them

(Al-A'raf 7:180)

- It is an instruction from Allah SWT for us to call Him by His Names.
- We can effectively call Allah SWT by His Names when we have understood and internalised what these Names mean.
- Our teachers mentioned that there are levels in which you learn the names of Allah SWT.

Levels of learning Allah's Names

- The **first level** is تَعَلَّمَ (ta'allum). It is the **process of learning, studying, and knowing the meanings and translations of the Names**, and what it means when it comes to the right of Allah SWT. You also learn what it means for yourself when it applies to you.
- The **second level** is تعلق (ta'alluq). It means **to be attached to the Name**. As we are attached to Allah SWT, we get ourselves attached to His Names.
- As we learned the Names of Allah SWT, different Names will manifest for you at different parts of your life.

Doors to Allah



- The study of the names of Allah SWT is immense. Many of the scholars delve into the Names of Allah SWT; some take one name of Allah SWT, and study it for 10, 20 years.
- For some people, different Names of Allah SWT speak to them depending on where they are in their lives. **They find their door to Allah SWT through every one of His beautiful Names.**

Attributes of Allah

- The two Names - **As-Sami** and **Al-Baseer** - we are learning today are **usually paired in the Quran**, because they have a similar effect on a human being.
- These two Names are linked to the **20 attributes (sifat) of Allah SWT** that are necessary or compulsory in the right of Allah SWT.
- The **first attribute** that we know about Allah SWT is that **He exists**. Of the 20 attributes of Allah SWT, **five attributes** are **negating attributes**, and **seven attributes** **expand our understanding of Allah's existence**.



20 Attributes of Allah SWT

	Attributes (Sifat)	Meaning
Core Attribute	1) Wujud	Allah exists
5 Negating Attributes	2) Qidam	Without beginning
	3) Baqa'	Without end
	4) Mukhalafatuhu li'l-hawadith	He the Exalted being unlike to any of the contingents
	5) Qiyamuhu bi-nafsihi	Self-Sufficiency
	6) Wahdaniyyah	Oneness
7 Attributes that expands our Understanding of Allah	7) Qudrah	Power
	8) Iradah	Will
	9) 'Ilmun	Knowledge
	10) Hayyun	Life

	Attributes (Sifat)	Meaning
7 Attributes that expands our Understanding of Allah	11) Sama'	Hearing
	12) Basar	Sight
	13) Kalamun	Speech
7 Main Attributes, where Allah's 99 Names come from	14) Qadiran	Being Powerful
	15) Muridan	Being Willing
	16) 'Aliman	Being Knowing
	17) Hayyan	Being Alive
	18) Sami'an	Being Hearing
	19) Basiran	Being Seeing
	20) Mutakalliman	Being Speaking

Allah's Existence

- Allah exists, but how does Allah exist? Do we know how He does not exist? What do we understand about His existence?
- There's no **how** to Allah, but we do know that He is alive. He is the creator of life, so He has to be alive.
- This goes into our دليل عقلي Dalil aqli (rational, logical, or intellectual proof), meaning the mind can reach these realities without text (Quran and Hadith).
- There are things in our belief where the mind can bring you there, and that is necessary so that people can recognise the truth without being told. They can use their own minds and come to their own realisation of the truth.

- It makes complete logical sense that the Creator of the Heavens and the Earth must have these seven attributes - He has to be alive; He has to be all-powerful; He wills for things to happen; and He has all knowledge of everything.
- In **His relationship with His creation**, there are **three attributes** that we see - He is All-Seeing, He is All-Hearing, and He communicates with us, to tell us the entire grand scheme of this whole existence.
- The scholars would call this **al-yaqiniyat al-kubra (The Greatest Certainty)**. Allah created all of us in this dunya to prepare for the Akhirah.



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*On
As-Sami'
and
Al-Baseer*



Allah is Unlike Us

- What is the difference between the attributes of Allah SWT and the Names of Allah SWT?
- We know that there are 99 Names and 20 attributes of Allah SWT. **The attributes form our understanding of Allah SWT**; they form the **core**, while the Names of Allah SWT branch out from this core.
- When we speak about Allah SWT, His Names are not like a human being's. **Allah sees and hears without any organs, unlike humans. There is no limit to His seeing and His hearing**; there is no beginning and no end.
- Allah's seeing is not like the creation - **His Seeing is independent and one**; it is not dependent on anything, and we don't see parts to His Seeing.

Studying the Names of Allah

- Every Name of Allah SWT brings us close to Him, and the servant of Allah SWT gets close to Him through the two wings of fear and hope.
- **Every single one of Allah's Names will incite a portion of fear and hope.**
- The study of Allah's Names is very systematic - beginning with their meanings, progressing to the emotions of fear and hope they evoke, exploring their relevance in your life, and culminating in how one soars towards Allah SWT through His beautiful names.

The All-Hearing

- Some verses that mention As-Sami':

هَذَاكَ دَعَا زَكَرِيَّا رَبَّهُ ^{وَصَلَّى} قَالَ رَبِّ هَبْ لِي مِنْ
لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ^{بِحَبْلٍ} إِنَّكَ **سَمِيعٌ** الدُّعَاءِ

At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the *Hearer* of supplication."

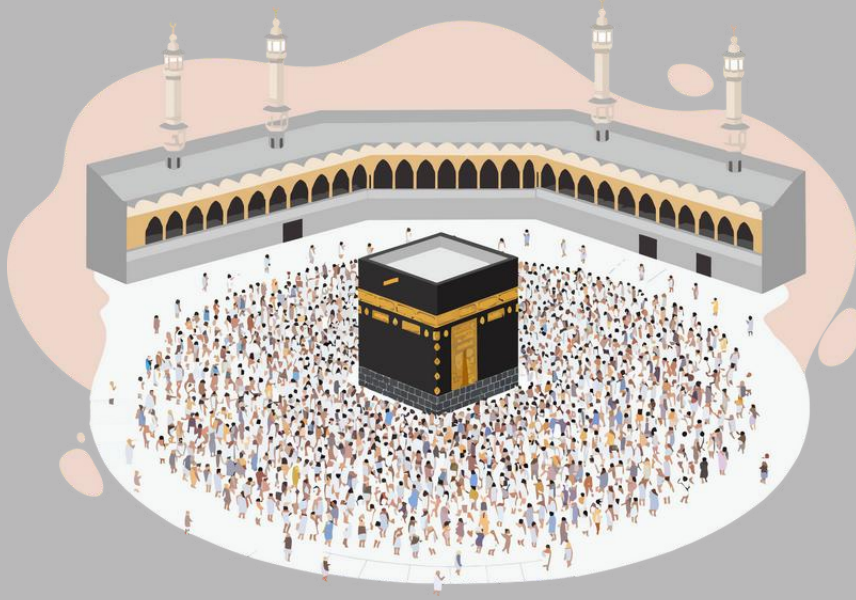
(Ali Imran 3:38)

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ
رَبَّنَا تَقَبَّلْ مِنَّا ^{وَصَلَّى} إِنَّكَ أَنْتَ **السَّمِيعُ** الْعَلِيمُ

And 'remember' when Abraham raised the foundation of the House with Ishmael, 'both praying,' "Our Lord! Accept 'this' from us. You are indeed the *All-Hearing*, All-Knowing.

(Al-Baqarah 2:127)

Nabi Ibrahim a.s.



- After Nabi Ibrahim a.s. finished building the Ka'bah with his son Nabi Ismail a.s., they raised their hands to Allah SWT and made du'a.
- Nabi Ibrahim a.s. was undertaking a task as commanded by Allah SWT and **was facing a situation that is perceived to be impossible** - building the house of Allah SWT in the middle of a desert, to call people to come and perform the Hajj.

Nabi Zakaria a.s.

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

'This is' a reminder of your Lord's mercy to
His servant Zachariah,

إِذْ نَادَىٰ رَبَّهُۥ نِدَاءً خَفِيًّا

when he cried out to his Lord privately,

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ
شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

saying, "My Lord! Surely my bones have become brittle,
and grey hair has spread across my head, but I have
never been disappointed in my prayer to You, my Lord!

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي
عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

And I am concerned about 'the faith of' my relatives
after me, since my wife is barren. So grant me, by
Your grace, an heir,

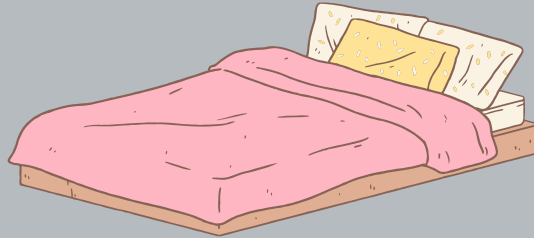
An Innate Trait in Humans

- How does someone who is not a Muslim yet know that God hears? They are not told by anyone, but they know that God hears and sees.
- It is the fitrah of human beings to know that God hears, even without them saying anything. He hears what's in our hearts.
- We see there's a hope when we try our best in our worship and obedience to Allah. We cry out and make du'a to Him, no matter the difficulties we go through. It's a very intimate and personal relationship in which Allah hears what we say. Allah sees the effort, the difficulty, and the struggle that we're going through.

A Warning to People

- Allah also uses the Names As-Sami and Al-Baseer as a **warning to people**. You find these Names mentioned in the Quran concerning marriage and divorce.
- Allah says this to the men and women, that He sees what they've done. Allah hears their conversations and knows who's right and wrong.
- Allah can see, even if people want to fake it, or if they want to show a different image to those who are out there. He knows exactly what transpired between you and other human beings.

The Story of Sayyidina Sahl



- He was five years old. When he woke up one night, he saw his uncle, his mother's brother, praying the night prayer. Sayyidina Sahl stood on the side, watching his uncle.
- After his uncle finished praying, he asked the boy, "Sahl, do you want to remember Allah?" Sayyidina Sahl replied, "Yes, my uncle, I want to remember Allah."
- The uncle said, "Every time you stir in the night, say three times, 'Allahu ma'i, Allahu naghiri, Allahu shahidi, Allahu qaribun minni' (Allah is with me, Allah sees me, Allah witnesses me, Allah is present with me, Allah is close to me.)"

- At that point, Sayyidina Sahl realised that he would never disobey Allah.
- This story shows that Sayyidina Sahl went through the **path of hope** first, when he said, “I found sweetness in these words”.
- When we are told Allah is with us, we find sweetness in the fact. If you go deeper, though, you will find fear, and **if you feel fear, how would you disobey Allah?**



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Question and Answers

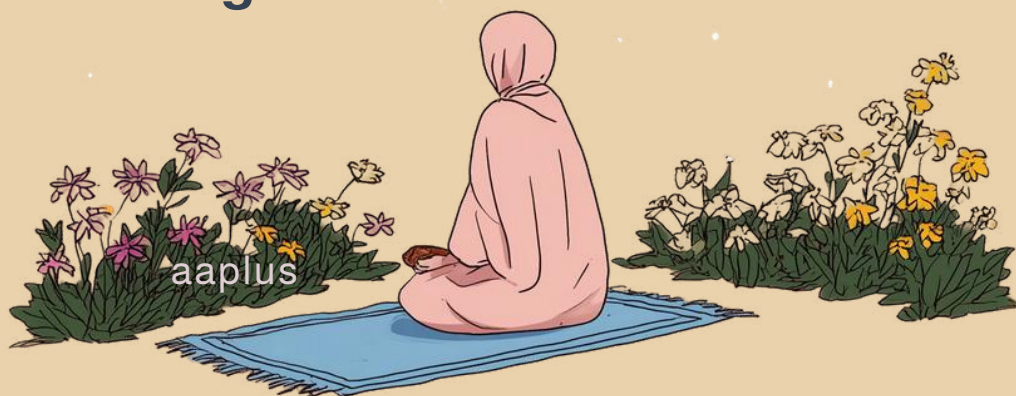


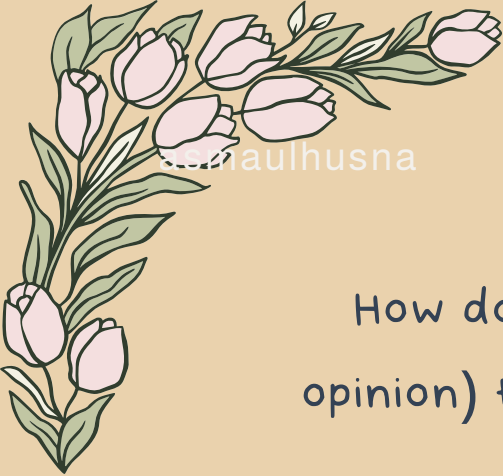
Is there wisdom in the order, where in the Qur'an, As-Sami' is in front of Al-Baseer?

It changes the order in some parts (where Al-Baseer comes before As-Sami'). Hence, it depends on the Ayah and the context.

As-Sami' is closer to a human being than Al-Baseer. For example, you might hear someone and not see them. When you whisper in your heart, you are not conjuring images; rather, you envision your words being expressed in your heart.

When you think of Allah knowing you, you think of Him hearing your thoughts.





How do I improve my Husnudhon (good opinion) to Allah, using the names of Allah?

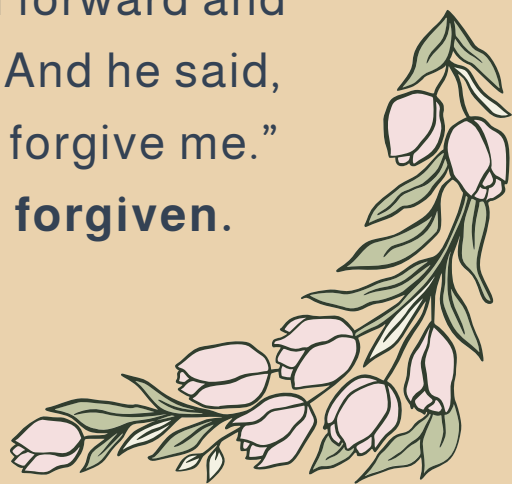
This goes back to the Hadith Qudsi: ‘ **I am as My servant thinks I am.**’ (Bukhari)

‘Two traits are unsurpassed by any other good: **thinking well of Allah**, and thinking well of His servants. And two traits are unsurpassed by any other evil: thinking ill of Allah, and thinking ill of His servants.’

To maintain a good opinion of Allah SWT is for our own good. Allah does not need us, but we need him. When we hold a bad opinion of Allah SWT, we are the ones suffering.

On the day of judgement, a man is brought forward, and he is commanded to go to hellfire. As he walks away, he keeps turning back to the angels who had commanded him. Then Allah calls him forward and says to him, “Why do you turn back?” And he said, “Because I had hoped that you would forgive me.”

By his hope of Allah SWT, he was forgiven.



When someone has a bad opinion of Allah SWT, first she needs to ask herself, “**Where is this bad opinion coming from? And what is it doing to me?**” Most of the time, it's coming from shaitan.

Iblis's biggest goal is to sever our connection with Allah. With the story of Nabi Adam a.s., he saw how Allah SWT honoured the human being. As long as a human being has a connection with Allah SWT, Iblis has not taken himself to be successful with this human being, even if they are not praying or fasting, or are drinking alcohol. He would make them harbour wrong opinions of Allah SWT.

Bad opinions of Allah SWT can go in **two ways** - the path of **despair** or the path of **arrogance**. The path of despair leads one to believe that Allah will not grant forgiveness; that He harbours animosity towards you.

Conversely, the path of arrogance involves questioning Allah SWT - “How can Allah let this happen to me? How can Allah allow for this to happen?” They begin to judge what Allah has done in his creation.

Iblis took both paths.

In the path of arrogance, he judged Allah by asserting that Allah had no right to teach Nabi Adam a.s and make all the angels, including himself, bow to Nabi Adam a.s.

In the path of despair, he was resolute to never ask Allah for forgiveness. He is not going to seek Allah's Mercy.

Hence, if someone is plagued by a bad opinion of Allah, they need to be aware of it, as **it may lead them to the dark road of doubt**. If it is not handled, they can go down an even darker road of kufr (complete disbelief) in Allah SWT, and that is exactly what Iblis wants.

If you can't push it out of your mind, or you can't correct your thoughts, then you need someone to help you talk you out of it. You also need to increase in saying 'La ilaha illallah' and to recite the names of Allah SWT every single day. You may recite Surah Ikhlas in abundance.

In Sha Allah, these are practical pieces of advice, to purify your understanding of Allah SWT.

