

Points to Ponder

Excerpts from the 19th Juz.

Surah Furqan

Ayah 60: And when it is said to them, "Prostrate to the Most Merciful," they say, "And what is the Most Merciful? Should we prostrate to that which you order us?" And it increases them in aversion.

The name and proper noun "ALLAH" was used by Arabs prior to Islam. The name "Rahman" is found in pre Islamic Arabic too however it was not as common. When the disbelievers were asked to prostrate to RAHMAN, they mockingly replied: Who is Rahman? Allah Ta'ala then replies in the most beautiful way describing who ar-RAHMAN is. The scholars say that RAHMAN refers to that being whose mercy encompasses everything as well as HE is innately merciful. i.e. his very nature is merciful. Whereas Raheem means the one who is constantly exercising that mercy.

Who is Ar-Rahman?

Allah explains.....

Blessed is He who has placed in the sky great stars and placed therein a [burning] lamp and luminous moon.

And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude.

HE is so blessed that whatever HE "touches, turns into much more than gold". For a moment think, Who are we? Human beings. We eat drink, sleep, make merry, fight argue..... But then again much of this even animal does. Are we the same??? No. We have a very much more higher and noble purpose and function without which we are just like animals or even worse. Says Allah in the very same Surah Furqan:

Have you seen the one who takes as his god his own desire? Then would you be responsible for him?

*Or do you think that most of them hear or reason? **They are not except like livestock. Rather, they are [even] more astray in [their] way.** Ayah 43-44*

So void of Allah, we are purposeless, just like domestic animals and livestock who don't have any purpose, work, effort. They wake up the owner feeds them, they eat, drink and that's it. But at least they remember and glorify Allah....

(The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification.)(17:44)

Whereas the human being, who is void of Allah, fails to do this, hence **“they are [even] more astray in [their] way”**

But when the heart of this human is “*touched*” by Allah, then this human transcends even the Ka’bah and at times even the angels..

In the *Tarhib wa’ I-Tarhib* of Imam al-Mundhiri, 3/276 it has the following *hadith* from `Abd Allah ibn `Amr ibn al-`As (Allah be well pleased with him) that he said:

“I saw the Messenger of Allah (saw) performing tawaf around the Holy Ka`ba saying to it: ‘how pure and good you are! How pure and good your fragrance is! How great and exalted you are! And how great and exalted your sanctity is! But by Him in Whose hand is Muhammad’s soul, the sanctity of a believer’s blood and property in the sight of Allah is greater than your sanctity!”

This is not because of who we are; rather it’s because of what we contain.

So blessed is HIS name that if recited before partaking of food, shaytaan disappears, if recited upon entering ones home shaytaan says “*No bed and breakfast here*” , If recited on slaughtering a permitted animal it becomes halaal to consume, it becomes *Tahir* clean , paak and if it was not recited it would render it *Haraam and Najis* (impure).

VERY IMPORTANT

The Name Ar-Rahman is one the exclusive names and attributes of Allah. Therefore we are **NOT ALLOWED** TO CALL ANYONE RAHMAN, REHMAN, SAMAD, RAZZAQ, KHALIQ as these names are exclusive for ALLAH TA'ALAA and cannot have two distinctive meanings unlike **RASHEED** which is also an Attribute of ALLAH, however it has a different meaning when used for Allah Ta’alaa (The ONE who shows the Rightly

guided path) and a different meaning when used for mortals (the guided one, intelligent).

Instead of RAHMAN we should say Abdur Rahman, i.e. add **Abd** before those exclusive names.

Rahman is said to be of the *Ismul A'tham*. Those names of Allah by means of which if a person makes dua the Dua will definitely be accepted. There is a beautiful Hadeeth regarding the *Ismul A'tham*.

Nabi (saw) once said to H.Aa'ishah R.A "Oh Aa'ishah, do you know that Allah has taught me a name of His with which if I ask of Him, He will certainly grant?"

H.Aa'isha R.A said "I said (to Nabi (saw)) may my parents be sacrificed for you, please teach it to me"

Nabi (saw) replied "it is not conducive for you oh Aa'ishah"

H.Aa'isha R.A says "I went aside and sat for a while, then I stood up and kissed the forehead of Nabi (saw) then I said Oh Rasulullah, please, teach it to me"

But Nabi (saw) replied "It is not conducive for me to teach it to you Oh Aa'ishah, It is not appropriate for you to ask for any worldly gain through it oh Aa'ishah"

H.Aa'isha R.A says "then I stood up and made wudhu, then I performed two rakaats of namaaz and I supplicated:

اللَّهُمَّ إِنِّي أَدْعُوكَ اللَّهُ وَ أَدْعُوكَ الرَّحْمَنَ وَ أَدْعُوكَ الْبَرَّ الرَّحِيمَ وَ أَدْعُوكَ
بِأَسْمَائِكَ الْحُسْنَى كُلِّهَا مَا عَلِمْتُ مِنْهَا وَ مَا لَمْ أَعْلَمْ أَنْ تَغْفِرَ لِي وَ
تَرْحَمَنِي

*Allahumma inni ad'ukallah wa ad'ukarrahman wa ad'ukal bararahima wa ad'uka bi
asmaa'ikal husna kulliha ma alimtu minha wa maalam a'lam an taghfirali wa
tarhamani*

H. Aa'isha R.A says Rasulullah (saw) smiled then he said "certainly that name is in the names you have supplicated with"