Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Know er, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Allâh's Beautiful Name: Al-Muhaimin:

In this lecture we shall be dealing with the fifth of Allah's Beautiful Divine Names: “Al-Muhaimin”.

In our approach to the study of Allah's Beautiful Names, we adopt the following procedures:
- First point: the speech about Allah's Beautiful Name.
- Second point: its practical applications.
- Third point: the relationship between true believers and this Name.

Among the meanings of Allah's Beautiful Name “Al-Muhaimin” is that Allah, All-Mighty, is the Observer and the Witness, Who know s all secrets and what is even more secret than secrets. He know s deception of the eyes and what the breasts conceal. He know s overt and covert things and man's secret and public affairs. He sees things and what lies behind them. And He sees all things, both hidden and seen.

This Beautiful Divine Name necessitates the ability to fulfill people's benefits from the viewpoints of knowledge and power. In other words, from among mankind there are people who know but lack the power or ability to do things; and there are others who have the power or ability but lack knowledge. The Name also necessitates continuity and endurance. Hence, you may know but lack power, as is commonly said: “The eye sees but the hand is short”, and you may have the power but lack knowledge. That is to say: some people may be powerful and able to do things, but they lack knowledge, i.e. they do not know what is going on. Others may know and have the power to do things; nevertheless, they cannot guarantee the future. A person may know what is going on before and around him, and he may be sure that his hand can reach things under his power, yet he does not know what the results will be in the future. But when we say that “Al-Muhaimin” is one of Allah's Beautiful Divine Names, this means that He, All-Mighty, know s all things, and that His Divine Knowledge is Infinite, i.e. nothing in the heavens and the earth can ever be hidden from Him. If a doctor examines a female patient who suffers some illness in one part of her body, but he seizes a glimpse at another private part of hers, it would be a kind of treason undetectable by any human observation whatsoever. But Allah has the Ability to detect such an unlawful act on the part of the doctor. This is because Allah, All-Mighty, know s even secret glances of the eyes. He, All-High, know s w hat w as, w hat is, w hat will be and w hat is not: if it were to be how it would be. He know s all secrets that no human beings can ever see. He know s your secret and public things: things that you keep secret for yourself or things that you announce. He know s “secrets and what is even more secret”. He know s w hat goes into the interior of the earth and w hat goes out of it. He know s w hat falls from the heaven and w hat goes up into it. And He is w ith you w herever you may be: in your secret intentions, hopes, ambitions, desires, motivations, movements, secrecy, publicity, interior, exterior, ... etc. he know s everything. By the way, man can not dominate unless he know s all relevant things that have to do with the thing he is about to do. No man can ever dominate over anything, no matter how simple and limited it might be, if he does not know all relevant information about it. That is why he needs to search for proper relevant facts and information, because he can not determine to do anything if he does not possess enough relevant facts about it. In other words, he who desires to dominate must have enough relevant knowledge.

But what is the use of knowledge if you do not have the necessary power or ability?! You may know but
lack the ability; but Allah, the Almighty, knows and is powerful over all things. Nothing can ever escape His Infinite Divine Power and Ability. And you may know what to do and have the ability to do it, yet you can not know what will be tomorrow. Describing His Infinite Divine Power and Ability, Allah, All-Mighty, says

“Allah causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight.”

[XXIV; 44]

Describing His Infinite Divine Knowledge, He says

“If a wound has touched you, be sure that a similar wound has touched the others. And so are the days: We give them to men by turns so that Allah may test those who believe and that He may take martyrs from among you. And Allah likes not the wrong-doers.”

[III; 140]

Among the meanings of Allah’s Beautiful Name “Al-Muhaimin” is the following notion that I put forward to my dear readers: Whenever Allah’s Messenger, (PBUH), was on travel, he would invoke:

“O Allah! You are the Companion in travel and the Guardian on the family, wealth and children.”

Do you think that such qualities as in the above Hadith can ever be in a human being: to be your companion in your travel and, at the same time, the guardian on your family, wealth and children?! That is impossible! He can either be with you in your travel or at home with your family, wealth and children. That is why they said that both qualities can not be together except in Allah, All-Mighty: He is with you in your travel, providing you with protection, care, help, and support, yet, at the same time, He is at home with your family, wealth and children, also providing them with protection and care, in your absence. Therefore, Allah, Most Gracious, can be with you in travel and, at the same time, with your family, wealth and children.

Furthermore, it is very rare that both knowledge and power are found together at the same time in a human being. That is why in human communities, there are people who excel in knowledge but are short-handed and unable to do what they like to do; and there are other people who excel in power but their knowledge is limited. But supposedly, if both qualities of perfect knowledge and perfect power were found in one person, which is very rare (perhaps the rate is 1/50,000,000), he would lack vision of the future, i.e. someone who is more powerful might come and take all that he has in his hands, someone who is more intelligent might come to overcome him, or someone who is so cunning and malicious may take away all that he has under his power or possession.

In other words, you may have both knowledge and power but it is impossible that you possess the future. When you say that Allah is “Al-Muhaimin”, it means that He, All-Mighty, has both Perfect Absolute Knowledge:

“And Allah knows all things.”

[XLIX; 16]

and Perfect Absolute Power:

“Certainly, Allah is Powerful over all things.”

[II; 20]

Moreover, nothing could ever escape His Infinite Divine Knowledge and Power, and there is no one in all existence that shares in His Decision and Rule:

“They have no Guardian other than Him, and He makes none to share in His Decision and Rule.”

[XVIII; 26]
If there were any other gods together with Allah in the heavens and the earth, they would be corrupted, for each god would go away with that which he has created, and some gods would try to overcome other gods. In other words, no one except Allah, Alone, could possibly compete, dominate, resist, overpower. Therefore, you should put your trust in Allah, “Al-Muhaimin”, Who knows all things, Who is Powerful over all things, Who knows what was, what is, what will be, and what is not – if it were, how it would be. And nothing is the like of Him.

By way of comparison and contrast, the following examples can be put forward: A person may own something but does not benefit from it. He may own a house that is worth 40,000,000 Pounds, but he has let it to another to live therein. Another person may live in a house that he does not own. A third may own a house and live therein, but suddenly an act of expropriation may be issued and he may lose thereby his ownership of the house. But when we read Allah's Words

“And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.”

this means that the whole universe really belongs to Allah by way of ownership, disposition, and end. Now, I would like you to know that a very important part of your belief in Allah is that you know His Beautiful Divine Names and Attributes. It may be asked whether the following often repeated Prophetic Hadith is authentic:

“Verily, Allah has ninety-nine Names: whosoever knows each and every one of them enters Paradise.”

Yes, indeed. It is authentic and definitive. But don’t you ever think that mere knowledge, enumeration, or reading of Allah’s Beautiful Names and Attributes enables man to enter Paradise? Nay! He should understand such Divine Names and Attributes and gets his own share of them. In other words, he should firmly believe in, and qualify himself with, each and every one of such Divine Names.

“Al-Muhaimin” is, therefore, the One Who has Absolute Knowledge of all things, Whose Power is Infinite, Irresistible and Absolute. However, there are four other subsidiary meanings that add more beauty to this Divine Name:

First Meaning: Allah’s Beautiful Divine Name “Al-Muhaimin” embraces His Love and Compassion. Sometimes, a loving mother stands at the bed of her ill son, watching all his movements with care and worry. Such compassionate attitude on the mother’s part is that of knowledge and domination, and it is motivated by noble tenderness, sympathy, compassion, and kindness. Sometimes, people’s domination is motivated not by noble motivations such as sympathy, compassion, or tenderness, but rather by arrogance, tyranny, aggression, and transgression, …etc. In this case domination is mere tyranny and injustice. In other words, when we describe someone as being “Muhaimin”, this has controversial connotations, but when we describe Allah, Most Gracious, as being “Al-Muhaimin”, this includes positive connotations such as His Divine Love, Compassion, Tenderness, and Care for His slaves, in addition to the original meaning of the Name. In this context, Allah’s Messenger, (PBUH), one day, saw a woman kissing her beloved baby. He, (PBUH), said:

“Could that woman possibly cast her (beloved) baby in fire?!”

“By no means, O Messenger of Allah!” They replied. He, (PBUH), said

“By Allah, in Whose Hand is Muhammad’s soul! Allah is indeed more Merciful upon His slave than this mother upon her (beloved) baby!”

Therefore, Allah’s Domination over His creatures is mixed with His Divine Love, Compassion, Tenderness, Mercy and Care concerning their happiness in the present world and the world to come. In other words, the original meaning of Allah’s Divine Name “Al-Muhaimin” includes His Divine Domination and Power, but one of the subsidiary meanings of this Name includes His Divine Love and Compassion molded in His Divine Domination and Power.

Second Meaning: When we say that someone is “Muhaimin” over a certain store, for example, it means that
he is trustworthy and honest in being in charge of such store. He never lets anything go out of the store without his knowledge, registration, observation, or control. Such is domination of trustworthiness. Thus, another meaning of Allah’s Beautiful Divine name “Al-Muhaimin” is that He is the Trustworthy Protector of His slaves. To this effect the Quranic Verse goes

“He (Joseph’s father, Jacob) said: ‘Can I entrust him (Joseph’s brother) to you except as I entrusted his brother (Joseph) to you aforetime? But Allah is the Best to protect, and He is the Most Merciful of those who show mercy.”

[XII; 64]

The word “Muhaimin” means that if you are with Allah, believing in His existence, and if you desire to argue with someone on such basis, you will be the winner, because all events will come to prove the validity of your argument. This is because everybody puts forward a certain theory, hypothesis, analysis, doctrine, notion, interpretation, creed, …etc, but actual realities prove validity of the ideology that is put forward by Allah, All-Mighty, in His Divine Book, the Holy Quran. Therefore, if you are on the Quran’s side, you will be the winner every time.

To say, for example

“Allah shall indeed destroy usury and give increase for deeds of charity. And Allah does not like sinful disbelievers.”

[II; 276]

Allah does indeed destroy usury or usurious transactions; and this is indeed a Quranic Verse which is part of your creed. People who deal in usury may say the opposite: Is it reasonable that I should keep my wealth or assets frozen and not deposit it in a bank to get a reasonable interest by which I make a living?! In other words, you, as true believer, say that Allah, All-Mighty, destroys usury, while a disbeliever puts forward another opinion, namely that one must invest one’s wealth. Days go on, and events come to prove that the wealth of such a usurer has been destroyed. Whose opinion is “Muhaimin”, i.e. dominates, in this issue? Yours! When you believe that a usurer’s wealth will be inevitably destroyed, the days come to prove that you are right, this means that your opinion is “Muhaimin”, i.e. the right dominant opinion. Another example: You, as a true believer, believe that lowering down of man’s gaze towards unlawful women brings sweetness and comfort to his heart and makes his married life happy; but a disbeliever may claim that his eye needs to enjoy looking at beautiful women, whether lawful or unlawful, because beauty has been created to be looked at and admired. You confirm invalidity of his opinion, saying: “You are wrong! Such is a Divine Command, and such is a Quranic Verse”! Days go by, and you find that such a disbeliever, who spends all his time in the streets watching indecent women, suffers from a serious eye-disease, such as weakness of eye-lids, which renders him unable to open his eyes. Who is “Muhaimin”, i.e. dominant in this case?! You are! You are dominant because events have come to prove validity of what you believe is a Divine Command. A third example: If you choose your wife on the basis of her being chaste, religious, and righteous, and on the basis of her good righteous family, and if you prefer her righteousness and religiousness to her beauty, wealth, or social rank, you work according to your firm belief in Allah, All-Mighty, and with full obedience to Him, because He says in His Holy Quran

“And do not marry idolatresses till they believe (in Allah, Alone). And indeed a slave believing woman is better than a (free) idolatress, even though she (the latter) pleases you. And give not (your daughters) in marriage to idolaters till they believe (in Allah, Alone). And verily, a believing slave is better than a (free) idolater, even though he (the latter) pleases you. Those (idolaters and idolatresses) invite you to the Fire; but Allah invites (you) to Paradise and Forgiveness by His Leave, and makes His Signs clear to mankind that they may remember.”

[II; 221]

But a disbeliever may follow his lusty desires, saying: a wife should fill one’s eyes with beauty and
allurement. It does not matter if she is a true believer or not, a religious righteous woman or not. Days go by, and you suddenly find that the man who chose the righteous religious wife lives a happy, contented, stable married life, full of love and compassion. His happiness increases by days, and Allah, Most Gracious, blesses his wife and provides him with good children that fill his heart with happiness and delight. But the man who preferred beauty to religiousness: his life becomes a piece of Hell. Who is “Muhaimin”, i.e. the dominant in this case? The believer! That is why our Lord, All-Mighty, All-Majestic, says

“That Abode of the Hereafter (i.e. Paradise): We shall make it to those who do not rebel against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is in favor of the pious and righteous.”

[XXVIII: 83]

The above-mentioned are some subsidiary meanings of Allah’s Beautiful Name “Al-Muhaimin”. Undoubtedly, Allah’s being “Al-Muhaimin” includes His Divine Love, Compassion, Tenderness, Protection, Care and Trustworthiness.

Among the meanings of Allah’s Name “Al-Muhaimin” is also that He, Most Gracious, verifies His Words to you by His Divine Acts concerning all the things that you read in the Holy Quran and believe therein. Also, among the meanings of such Divine Name is that He, All-Mighty, makes you victorious; He makes your words truthful and your belief rightly guided. Things come to verify your belief and words. In other words, Allah’s Name “Al-Muhaimin” includes absolute and all-embracing knowledge, absolute and all-embracing power, perseverance and endurance. Such are the basic meanings of the Name. Other subsidiary meanings of the Name include His Overwhelming Divine Love, Care, Protection and Compassion, and not arrogance, tyranny or unjust domination, as is the case with human beings. It also includes verification of all the things mentioned in the Holy Quran. This is the theoretical part of the meaning of Allah’s Divine Name “Al-Muhaimin”: knowledge, power, endurance, compassion, protection and verification.

Now, let us have a few examples by way of illustration: There are incidents and events, evidences and truths that deepen our understanding of this Divine Name and its meanings. When Allah, All-Mighty, addressed Moses and his brother Aaron, (PBUH):

“Go, both of you, to Pharaoh! Verily, he has transgressed. And speak to him mildly, perhaps he may accept admonition or fear (Allah).”

[XX: 43,44]

Pharaoh! And who do you think Pharaoh was?! It was as he who slaughtered the children of Israel and spared the lives of their women! Who could ever dare speak to him?! Who could disprove his false claim of being a god?! Who could ever dare?! That is why Moses and Aaron, (PBUH), said:

“Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress.”

[ibid; 45]

Allah, All-Mighty, said:

“Fear not! Verily, I am with you both, hearing and seeing! So, go you both to him, and say: ‘Verily, we are Messengers of your Lord. So let the children of Israel go with us. And do not torment them. Indeed, we have come with a Sign from your Lord! And peace will be upon him who follows the guidance. Truly, it has been revealed to us that the torment will be to him who denies and turns away.”

[ibid: 46,47]

In the above Verses Allah said: “I am with you, hearing and seeing”, i.e. Pharaoh is in My Hand and under My
control. Therefore, if you believe that Allah is “Al-Muhaimin” you feel safe and secure, comfortable and peaceful. This is because all the matter is in Allah’s Hand and under His Divine Knowledge and Power. All creatures are in His Divine Hand; and He knows secrets and what is more hidden than secrets.

Also, our Prophet Muhammad, (PBUH), was once on a meeting with the Jews of Bani Nadheer, who plotted against him and wanted to throw a large rock onto him and kill him thereby. Who told him to move away from that place?! It was Allah, All-Mighty, Most Gracious! They conspired against him in a secret closed room, but Allah told him and warned him against them. Such is another meaning of Allah’s Beautiful Divine Name “Al-Muhaimin”: He knew what they said and plotted.

After Badr expedition, ‘Umair bin Wahab sat with Safwan bin Umayyah and told him: “I wish I could go to Medina, kill Muhammad and rid you of him! If only I were not so heavily indebted and if only I did not have children for whom I fear poverty!” Safwan soon replied: “As for your debts, I undertake to pay them back, no matter how great they are. And as for your children, they are my own children! So, go ahead with what you intend to do!” ‘Umair soaked his word in poison, put it on his shoulder, mounted on his camel and headed for Medina. Upon his arrival at Medina, Omar bin Al-Khattab, may Allah be pleased with him, received him saying: “That is Allah’s enemy, ‘Umair!” He soon tied him up with the holder of his sword and drove him to the holy Prophet, (PBUH), saying: “O Messenger of Allah! This is Allah’s enemy ‘Umair. He has come seeking evil!” But Allah is “Al-Muhaimin”! The holy Prophet, (PBUH), said: “Let him go!” Omar, may Allah be pleased with him, let ‘Umair go. The Prophet, (PBUH), addressed ‘Umair: “Come nearer to me!” And ‘Umair came nearer to the Prophet, who immediately bade him: “Why don’t you greet us?” ‘Umair said: “Good morning, Muhammad.” The Prophet added: “Say: ‘Peace be with you.’” ‘Umair replied: “That is how we greet others.” The Prophet asked: “What brought you to us?” ‘Umair said: “In order to set my brother free from captivity.” The Prophet asked: “And that sword on your shoulder?” ‘Umair answered: “May Allah cause such swords to perish! Did they avail us anything on the day of Badr Expedition?” The Prophet asked: “Didn’t you tell Safwan: ‘If only I were not so heavily in debt, and if only I did not have children for whom I fear poverty, I would go to kill Muhammad and rid you of him.’”? ‘Umair soon said: “I do bear witness that there is no god but Allah and that you are His Messenger!” That was because Allah is “Al-Muhaimin”! Such a secretly woven evil conspiracy on the part of ‘Umair and Safwan was disclosed to Prophet Muhammad, (PBUH), by Allah, “Al-Muhaimin”!

Khawlah bint Tha’labah came, one day, to complain to the Prophet, (PBUH), saying: “O Allah’s Messenger! My husband, Aus bin As-Samit, married me when I was young and of a good family, wealth and beauty. But when my belly was deformed (due to several child-deliveries), my family got dispersed, my wealth was made to perish, and I grew old, he told me: ‘You are to me like my mother’s back (i.e. you are no longer my wife)! And I have children from him: If I quit and leave them to him, they will be lost; and if I join them to me, they will starve.” The Prophet, (PBUH), couldn’t help crying out of mercy, sympathy and compassion, saying: “I think that he has divorced you, for his words denote clear divorce.” Soon, Allah, “Al-Muhaimin” sent down:

“Indeed, Allah has heard the statement of her (Khawlah bint Tha’labah) that disputes with you (O Muhammad) concerning her husband (Aus bin As-Samit), and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearing, All-Seeing.”

[LVIII: 1]

That was why when Omar bin Al-Khattab went by Khawlah bint Tha’labah, he would dismount, stand before her in honor and respect and listen to her most politely. And when he was one day asked: “You are the Commander of the Faithful! So why do you listen to such a woman?!” he replied: “Why shouldn’t I listen to her and Allah has listened to her from above seven heavens?!” This is one of the meanings of Allah’s Name “Al-Muhaimin”: He, All-Mighty, hears and sees everything!

Also, Moses addressed Pharaoh: “I am Allah’s Messenger to you!” And Pharaoh was the greatest man of his time, whose state and civilization were the greatest, who used to say to his people: “I am your all-high lord!”, and who gathered all his sorcerers and promised them the most generous rewards if they could defeat Moses and his so-called magic. Allah, “Al-Muhaimin”, says

“He (Moses) said: ‘Nay! Throw you (first)!’ Then, behold! Their ropes and sticks, by their magic,
appeared to him as though they moved fast. So Moses conceived fear in himself. We (Allah) said: *Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician’s trick; and a magician will never be successful to whatever amount (of skill) he may attain.*

Who was victorious in the end? Moses, (PBUH)! That is because Allah is “Al-Muhaimin”, Who dominates over all things.

All the above-mentioned examples provide sufficient evidence of Allah’s Beautiful Name “Al-Muahimin”: domination of knowledge, power, endurance, compassion, love, care, protection and verification.

As for Abraham, (PBUH), Gabriel came to him after his people had kindled a great fire for which they had gathered a great deal of wood, and after they had placed him in a catapult and cast him into it. They seemed to be dominant and superior, with everything under their control, saying: “Who is more powerful than we are?!”

*Have they not seen that Allah, Who created them, is more powerful than they are!*


*O fire! Be you coolness and safety for Abraham!*  

If Allah had not said:

*coolness and safety*

Abraham would have been found frozen-dead. If He had not said:

*for Abraham*

fire would have lost its property of burning at all. Three Divine Commands:

*O fire! Be you coolness and safety for Abraham!* Then Allah, “Al-Muhaimin” goes on to say: “And they wanted to harm him, but We made them the worst losers.”

Who is the Dominant?! It is the Almighty Allah!  

Didn’t Abraham say: “His knowledge of the circumstances I am undergoing suffices me from asking Him.”? Also, Moses’ mother: Show me a mother, other than Moses’ mother, that can put her most beloved baby in a box and cast it into the river! But she received, from the Lord, All-Mighty, Most Merciful, a couple of Divine Biddings, a couple of Divine Forbiddings, and a couple of Divine Promises:

*And We inspired Moses’ mother: ‘Suckle him! But if you fear for him, cast him into the river! And neither fear nor grieve! Verily, We shall bring him back to you and We shall make him one of (Our) Messengers.’*

The two Biddings are:

*Suckle him!*
and

“cast him into the river!”

The two Forbiddings are:

“neither fear nor grieve!”

The two Promises are:

“We shall bring him back to you, and We shall make him one of (Our) Messengers.”

But who drove Moses’ box to Pharaoh’s palace?! It is Allah, “Al-Muhaimin”, Who knows and dominates! And when they opened Moses’ box, who filled Pharaoh’s wife’s heart with love and compassion for Moses?! It is Allah, “Al-Muhaimin”, Who knows and dominates!

The above-mentioned stories confirm Allah’s Beautiful Divine Names, one of which is “Al-Muhaimin”. The holy Prophet Jonah: I do not think that any hardship could ever be harder than being in three kinds of darkness and loneliness as Jonah, (PBUH), was in: darkness of the whale’s stomach, darkness of the sea and darkness of the night. If a whale opens its mouth it devours three tons of fish for one meal. When still a baby, a whale suckles three times a day: each time is nearly 1000 kg’s of milk. Just imagine: every day, a baby whale needs a ton of milk. A full-grown whale weighs nearly 150 tons. Its interior is like a big room; and the great Prophet Jonah, (PBUH), suddenly found himself inside the whale’s stomach in the darkness of the night and that of the deep sea. To this effect, the Quranic Verses go:

“And (remember) Jonah: when he went off in anger and imagined that We shall not punish him! But he cried out through the darkness, (saying): ‘There is no god but You (O Allah!). Glorified and Exalted are You! Truly, I have been of the wrong-doers!’”

[XXI; 87]

How wonderful! Is there in the whale’s stomach a fax or a telex or even a telephone or a telegraph or anything like that?! No, nothing like that at all! But he cried out through the darkness: “There is no god but You (O Allah!). Glorified and Exalted are You! Truly, I have been of the wrong-doers!” Therefore, Allah, “Al-Muhaimin”, says

“So We answered his call and delivered him from the distress (he was in). And thus do We deliver the believers.”

[ibid; 88]

Don’t you feel comfortable with such story, which ends up with Allah’s Divine Promise to all believers:

“And thus do We deliver the believers.”

Everywhere, at all times, and under all circumstances, Allah is “Al-Muhaimin”, Who hears and sees all things, and Who dominates over all things. Therefore, you should always be with “Al-Muhaimin” if you desire to be safe and secure.

Look at the little baby in his mother’s lab: It says nothing; nevertheless, his father and mother strive to provide it with means of sustenance and survival. When it grows older, they strive to provide him/her with all the necessary things for success at school and university. If you are with “Al-Muhaimin”, you are powerful over all things.

Now, we go on to talk about another holy Prophet, Zechariah, (PBUH), who did not utter one single word, but rather:
“He beseeched his Lord in secret.”

Try to be silent and beseech your Lord secretly but honestly and truthfully of the best things of this world and the world to come! You will certainly find out that Allah has answered your call! This means that He, Most Gracious, has heard you and has known your secrecy. In other words, your relationship with Allah does not need a loud voice...

“He beseeched his Lord in secret.”

His secret call crossed seven heavens and Allah, “Al-Muhaimin”, answered him! On the day of Hunain Battle, the Prophet’s Companions, who had fought with him the battles of Badr, Uhud and Al-Khandaq, and who were his sincere and devoted companions, felt proud and self-confident because they noticed that they out-numbered their enemies. In this context Allah, Most Gracious, says:

“And on the day of Hunain (battle), you rejoiced at your great number.”

In other words, they said to themselves: “We shall never be defeated because of fewness of number!”, for they were ten thousand Companions, and with them was Allah’s Messenger, after they had conquered Mecca and subjected all of Arabia. Nevertheless:

“But it (your great number) availed you nothing; and the earth, vast as it is, was straightened for you, and then you turned back in flight.”

Allah, “Al-Humaimin”, knew the self-conceitedness that filled Muslims’ hearts and minds, so He, All-Mighty, cast fear into their hearts, for their hearts were in Allah’s Hands: and He could fill them either with security or fear. This teaches us that people’s hearts are in Allah’s Hands: He changes them as He desires, and that Allah is “Al-Muhaimin”: the whole matter is His Hand and under His Dominion.

Yes, indeed. The whole matter is in Allah’s Hand: When he took refuge in the cave of Hira’ on his migration to Medina, accompanied by his best friend Abu Bakr As-Siddeeq, may Allah be pleased with him, who said: “O Messenger of Allah! If anyone of them looks at his foot-place, he will see us!”, with utmost calmness and security, the Messenger of Allah, (PBUH), replied: “O Abu Bakr! What do you think of two men the third with whom is Allah?!” Afterwards, things were even more difficult, so Abu Bakr said: “O Messenger of Allah! They have really seen me!” In other words, the eyes of one of the chasers met Abu Bakr’s eyes. Nevertheless, Allah’s Messenger, (PBUH), said: “O Abu Bakr! Haven’t you read Allah’s Words:

“And you see them looking at you, but they see not.”

Allah, “A-Muhaimin”, protected the great Call for Islam with the weak lines of a spider’s web. Such is Allah’s Infinite Divine Power: He, All-Mighty, protects the greatest things even with the tiniest and most insignificant things. He, “Al-Muhaimin”, protects man or causes him to perish with the most insignificant causes. He does this just to show Perfection of His Divine Power and Might!

On the Ahzab (Confederates) Expedition, the whole of Arabia gathered to fight against Muhammad, (PBUH), the Jews of Medina breached their covenants with him, and the Messenger’s Call to Islam seemed to have only a few hours to survive. In other words, it seemed that Islam had only a few hours to live before it was eradicated from the surface of the earth. One of the men said: “Does your fellow (i.e. Muhammad) promise us
that the Roman and Persian Empires will be opened to us, while the one of us can not safely go to answer the

call of nature?!” But suddenly, Allah, “Al-Muhaimin”, sent forth an incredibly strong wind that put off the enemies’

fires, uprooted their tents and upset their pots; and Allah, All-Mighty, sufficed the believers the trouble of

fighting back their enemies. This is because Allah is “Al-Muhaimin”: everything is in His Hand; the wind is in His

Hand, and He speaks the truth as He says

“...And none can know the hosts of your Lord but He...” [LXXIV; 31]

A low pressure in the earth’s atmosphere makes visibility weak or impossible: that is in His Hand. A strong

wind makes movement of vehicles impossible: that is in His Hand. People’s hearts are in His Hand: He casts

therein fear or security. Everything is in His Divine Hand. A gigantic ship was built in 1912. Its outer walls were

made double-sided so that it may withstand extraordinary powers of nature. It did not have enough life-boats

because people were sure that it would never sink. A leaflet was published about that gigantic luxurious ship.
The leaflet read: “Fate can not cause this ship to sink!” It was indeed one of the most luxurious ships in the

world. It was said to have the most expensive and luxurious furniture, silverware, chandeliers, restaurants,
saloons, rooms, swimming-pools, ...etc. In other words, it was as a whole floating city. But on its very first

voyage, on board of which were Europe’s richest people – it is said that women’s jewelry on board the ship

was worth hundreds of millions of Pounds – it hit an ice-berg that split it into two parts. Its crew-members sent

S.O.S. messages, but they were misunderstood as features of celebrations. However, almost all people on

board the ship were killed. About a year ago, I read in “Al-‘Arabi” magazine that the ship was found and

photographed in the sea-bottom. The ship’s name was the Titanic. A priest said: “Such is heaven’s admonition to
earth.”

A few years ago, one of the developed countries, whose people say: “Who is mightier than we are?!” built

a great space-ship that was supposed to stay in outer space for a whole year. Seven male and one female

astronauts were on board. The plan was that the woman should have a sexual relation with one of the male

astronauts in order to become pregnant and then stay in outer space for nine months. Then she was supposed
to deliver in outer space; and there was an obstetrician on board. That space-ship was called “Challenger”.

How ever, seventy minutes after it had been launched, it became a ball of blazing fire. Who is “Al-Muhaimin”,
who dominates?! Didn’t they make the down-count?! Didn’t they examine each and every part of the ship?! But
where is “Al-Muhaimin”?! It is Allah, Glorified and Exalted! Be with Allah, “Al-Muhaimin”, and fear nothing!

A friend of mine told me that he visited an orchard near Damascus. The orchard consisted of two parts,
each part belonged to either of two brothers. The wheat of the first brother grew incredibly well, but that of the
other did not grow well at all. My friend, who was a true believer, and who knew the Almighty Allah, came to
the first brother and asked him about the secret of the perfect growth of the trees in his orchard. The man
answered: “I take care of my own orchard just as my brother does. And we have the same man to look after
both orchards.” So what is the secret?! The man explained: “I had a third brother, who had died and left behind
helpless orphans. I intended to give my brother’s orphans half of my orchard’s harvest.” That is the secret! The
other brother did not intend to give any of his harvest to his dead brother’s children. This story confirms the fact
that Allah, All-Mighty, knew the first brother’s intention and, therefore, increased his harvest for him just as He
knew the other brother’s intention and decreased his harvest for him. Hence, Allah, “Al-Muhaimin” knows and
does.

Also, another friend of mine told me about a group of farms around Damascus. There were some shepherds
who brought their sheep to be watered from those farms. All farmers, except one, used to drive away the
sheep and prevent them from drinking. Only one farmer used to allow the sheep to drink from his farm. A man
swore to me that the water of the wells of all of the seven farms dried out, except that of the farmer who used to
allow the sheep to come and drink from his farm. In fact, he did not only allow the sheep to come and drink
from his farm but also built for them special basins from which they could drink comfortably. For whose sake
did that good farmer do all that?! For the sake of Allah, “Al-Muhaimin”: in Whose Hand is the man’s well, in
Whose Hand is “Challenger”, in Whose is the Titanic, in Whose Hand are clouds, in Whose Hand are ships, in
Whose Hand are whales, in Whose Hand are all things. Sometimes, a true believer, lost and exhausted in a
remote place, is confronted by a snake. The snake is made to stand still and even sneak away from him. And sometimes, a true believer is confronted by a hungry mad dog that has not eaten for quite a few days. The dog is made to stand still as if it had not seen anything. So who is “Al-Muhaimin”, Who protects believers?! It is, surely, Allah, All-Mighty, Most Gracious, Who speaks the truth as He says

“Allah is the Creator of all things, and He is the Disposer and Guardian of all things.”

Therefore, Allah is “Al-Muhaimin” in the sense that He is the One Who dominates over and disposes with all things. Everything is under His Divine Control and nothing is left unheeded or neglected. That is why

“Allah is the Creator of all things, and He is the Disposer and Guardian over all things.”

Fire is something horrible; and it attacks blindly. Fire might suddenly break out in some markets of the city and devour everything in all shops except one single shop that the fire surrounds but does not burn… Fire is in Allah’s Hand!

Some fifty years ago locusts invaded this city and destroyed everything. A man, who is now dead, and who was in charge of controlling the whole matter and helping owners of orchards resist the locusts, told me: “When we examined the trees, we found that the locusts devoured everything: their leaves, fruits and even their outer crusts. But we were so surprised to see one of the orchards safe and secure, and it looked as if it were a piece of Paradise. We asked the owner about the reason why his orchard was safe and secure. He replied that he used a certain kind of medicament. Very angrily we said: “You have a good medicament that you refrain to give to other Muslim farmers?!” “Yes, sir! They refuse to use the medicament that I use to keep my orchard safe and secure. My medicament is simply the Zakat (alms), for I always pay alms for the crops of my orchard at every harvest of the year.” The man answered.

The above-mentioned stories are but a few daily examples of millions of evidences of the fact that everything is in Allah’s Hand and under His Divine Control. Therefore, it is wise to know that Allah is “Al-Muhaimin”, in Whose Hand are all things. Such knowledge cuts off your hopes for anyone but Him and makes you beseech none but Him. With Him you are most submissive, humble and poor, and, therefore, most secure. But with people you are most honorable and respectable because you know that they are mere slaves of Allah and can do neither good nor evil except by His Leave, for He is “Al-Muhaimin”, Who controls and dominates over all things. Those who are ignorant of the fact that Allah is “Al-Muhaimin” in Whose Hand is everything and nothing could ever escape His Divine Will and Power wrongly think that other fellow humans can do them good or harm. Therefore, they tend to over-estimate other human beings, who might seem to be more wealthy or powerful, and humble themselves to them, which makes those human beings disrespect and humiliate them. That is why: “He who sits with a wealthy person to whom he humbles himself loses two thirds of his religion.”

That was the third part of our lecture. The first part of the lecture included theoretical definitions of Allah’s Beautiful Divine Name “Al-Muhaimin”: Absolute Knowledge, Absolute Power and Endurance. This is because Allah’s Domination is that of Love, Compassion, Mercy, Protection, and Verification. The second part of the lecture dealt with subsidiary definitions, three paragraphs that include the main definition and three subsidiary ones highlighting the main definition. That was the theoretical part of the lecture. And now, we go ahead to the third part, namely the practical one, which includes actual evidences:

One of our brothers had a heart-disease and was strongly advised by doctors to have a surgical operation in one of the foreign countries. He went there, and when he was placed in bed to be examined, he invoked Allah, with eyes filled with tears: “O Lord! It is You Who have made my heart! Don’t let them open it!” And he cried sadly. After several tests, Allah, Most Gracious, restored him to health by something that doctors call “self-recovery”, i.e. without any surgical operation. But the question is: Who unblocked that man’s arteries?! It is Allah, “Al-Muhaimin”, Who has full control of man’s heart!

Sometimes a person’s kidney fails to work. Why does it fail? Who makes it fail? And who makes it work?
Allah, “Al-Muhaimin”! Make no mistake about it: Your nerves, kidneys, heart, lungs, arteries, veins, stomach, intestines, hearing, sight, tongue, and all other parts are in Allah’s Hand:

“Say: ‘O Allah, Owner of the Kingdom! You give the kingdom to whom You will; and You take away the kingdom from whom You will. You endue with honor whom You will; and You humiliate whom You will. In Your Hand is the Good. Verily, You are Powerful over all things.’”

[III; 26]

Those human cells: who prevent them from growing in an evil cancerous way?! Allah, All-Mighty, All-Majestic! So far, doctors have not been able to find out any definite cause for cancer. And sometimes a person is healthy and powerful: regular food, sports, movement, activity, and energy; but suddenly cancerous cells begin to show somehow here in his body. Who controls and governs these cells?! Who makes them grow, or prevents them from growing, in such evil way?! Allah, All-Mighty, All-Majestic, “Al-Muhaimin”!

Even your wife is in Allah’s Hand. To this effect, Imam Ash-Sha’rani says: “I know my position with my Lord from my wife’s behavior (towards me).” Sometimes, you find your wife an angel, sent from the heaven; and sometimes, you find her an evil frightful devil. Praised is the Creator, Who has full power and control over your wife: He makes her heart soft or hard; and He makes her obedient or obstinate. Her character and behavior are in Allah’s Hand!

The same thing applies to your children, customers, bosses, subordinates, … etc. Even your car: If you praise the company that has manufactured it and forget Allah, it breaks down on the road and causes you a lot of trouble. It is in Allah’s Hand. Earthquakes: man is completely helpless if afflicted with an earthquake! Even germs: they cause illnesses only if Allah, All-Mighty, permits them to do so.

That was the practical part of our lecture. Now we still have the last part of the lecture, namely that which has to do with personal application.

If a believer desires to benefit from this Divine Name, he has to be conscious and well-aware of himself. In other words, he should know the reality of himself: does he suffer from any kind of deviation, arrogance, self-deception, or self-conceit; does he desire to go beyond bounds or transgress or go astray?! Is his belief in Allah firm enough?! He should know his heart’s conditions, his psychic conditions. He should know about his income: whether it is lawful or unlawful. He should know whether his expenditure of money, dealings with others, deeds, attitudes, reactions, … etc, are rightly guided and acceptable by Allah, All-Mighty. He should know whether he is straightforward. He should know whether there is any deviation in his relationships. He should know whether there is any negligence on his part concerning the rights of others. He should know all that. But he will never be able to know all that unless he attends religious lectures, because such lectures teach him what is lawful and what is unlawful, what is legal and what is illegal, what is legitimate and what is illegitimate. Such lectures teach him whether such and such qualities are laudable or illaudable. Through attending religious lectures he gets to know so many good things; and once he has learned such good things, he attains three quarters of the meanings of Allah’s Name “Al-Muhaimin”. He should also strive to purify himself from all defects and imperfections, his deeds from sins and wrong-doings, his heart from anything except Allah, his intellect from all deviant ideologies, illusions, surmises, superstitions, tricks, forgery, idle talk, … etc.

Yes, indeed! I reiterate: You should purify your mind from all deviant ideologies, your deeds from sins and wrong-doings, your heart from everything except Allah. This is an application of Allah’s Name “Al-Muhaimin”: one should have full control of one’s heart as well as the secrets and depths thereof, and one should have full control of one’s qualities and traits.

Therefore, you should know your conditions, you should evaluate your deeds, you should observe full straightforwardness, for you have covenanted Allah, Most Gracious, to know yourself and reform it, to show enough endurance, and, better still, to know conditions of your fellow humans, to strive to reform them as much as you can, and to stick to your covenant with Allah through your dealings and relationships with them.

Your self-reform is a part of the meanings of Allah’s Words

“So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger if you are believers.”
I emphasize once again: You should reform yourself. But how can you ever reform yourself if you do not know the ailments, deviations, defects, imperfections, negligence, problems, violations, …etc, that you suffer from?! In other words, knowledge is the essence of each and every act or behavior. Therefore, you need knowledge in order to know, a will in order to reform, and truthfulness in order to endure. Unless you do that, you will never be able to get any benefit from Allah’s Divine Name “Al-Muhaimin”.

Moreover, since Allah, All-Mighty, observes you and sees all the things that you do, what is your attitude towards His Observing you?! You should be shy with Allah. One application of Allah’s Name “Al-Muhaimin” is that you should be shy with Allah, for He, All-Mighty, watches you. You should trust in Him because He is the Almighty, the One and Only, Who has no partner. Also you should be confident of your future if you entrust all your affairs to Allah, All-Mighty All-Majestic:

“For him (each person), there are angels in succession, before and behind him: They guard him by Allah’s Command. Verily, Allah does not change the condition of a people unless they change their state themselves. And if Allah wills a people a punishment, there can be none to resist it, and they find beside Him no protector.”

The three applications of Allah’s Name “Al-Muhaimin” are: You should check the conditions that your heart undergoes, the conditions you yourself undergo, and the conditions your ideology and faith undergo. In other words, you should set aright your conceptions and beliefs, you should attend religious lectures, you should have a strong will to correct your deviations, to obey Allah and to stick to His Divine Commands, you should always be truthful and honest. In short, you should have knowledge, will, and truthfulness. Such is the first application.

The second application: Since Allah is always watching you, you should be shy with Him:

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from Him (Adam) He created his wife (Eve), and from them both He created a great many men and women. And fear Allah, through Whom you demand (your natural rights), and do not sever relations of kinship. Surely, Allah is Ever All-Watcher over you.”

Since Allah, All-Mighty, dominates over all things, you should trust in Him. In other words, if you desire to be the strongest of all mankind trust in Allah. And since Allah, the One and Only, Who has no associates or partners, tells you:

“For him (each person), there are angels in succession, before and behind him: They guard him by Allah’s Command. Verily, Allah does not change the condition of a people unless they change their state themselves. And if Allah wills a people a punishment, there can be none to resist it, and they find beside Him no protector.”

you should be confident of the future, you should be confident of Allah, All-Mighty, All-Majestic. You should also be sure that unless you change your state, Allah never changes your conditions, that so long as you obey Him, you move from good to good, from a high position to a higher one, and from one station to a better and nobler one. Such is Allah’s Beautiful Divine Name “Al-Muhaimin”, whose definitions, meanings, applications, and evidences I hope, I have made clear to you. I also hope that Allah, Most Gracious, enables you to benefit from such Divine Name by way of both theory and application.
Translation :
Auditing :