

## God, the All-Holy

One of the names of Allah (SW) is the All-Holy or Al Quddoos. The term is originated in the Arabic language from the word: (Al Qudus) which means *purity*.<sup>1</sup> One of the names of Heaven is the Holy Barn (Hazeerat Al Qudus)<sup>2</sup> which means the land of purity- the land pure from all defects found in this life. In the Quran, Allah (SW) called Palestine the Holy Land (Al Ardd Al Muqaddasah)<sup>3</sup> and in the Sunnah the name was referred to as the Holy House (Bayt Al Maqdis) which refers to the pure land that welcomed revelations and prophets and messengers on its land.

Angel Gabriel (PBUH) is named the Holy Spirit (Rooh Al Qudus) in the Quran. Allah (SW) said: *{then We gave Jesus, son of Mary, clear (and miraculous) proofs (to confirm his truth to them). Moreover, We aided him with (Angel Gabriel) the Holy Spirit}* 2:87. This name was given to him because Gabriel had to be on the highest level of purity to have the honor of bringing the words of God unto earth. Imam Al Fakhr Al Razi said, *“He (Gabriel) was described with that to honor him and to introduce him for the high level he is in by Allah (SW) and (also) because in the same way the body survives with the spirit, he (Gabriel) was assigned to bring revelation on Prophets, and people (who were) tasked with (revelation) are alive by their religion.”*<sup>4</sup>

The term was also used in the Quran as a verb describing the status of angels praising God (SW) where it says: *{they said: Will you place thereupon one who will spread corruption therein, and who, (moreover) will shed blood, while we ever exalt You with all praise and hallow You?}* 2:30. The angels were saying as Imam Al Dahhak said, *“We are purifying ourselves (to be worthy) for worshipping you.”*<sup>5</sup>

The name of Allah (SW) “Al Quddoos” was mentioned twice in the Quran, chapters 59 and 62. From the previous introduction about the meaning of the name we can understand the name (Al Quddoos) as: *“the One who is pure from any description that can be attained by a sense, imagined by a (thought of) fiction, reached by a (false) imagination, shivered by a conscience or settled (to claim) by a thought.”*<sup>6</sup>

In other words, using language to describe Allah (SW) is only a reference that can relate to our understanding of such meanings. For example, when we say God is Merciful, we think of mercy in our human term but, is this the type of description of the true attribute that relates to Allah (SW)? The answer is no. When we wanted to praise Allah (SW) we

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<sup>1</sup> Lisan Al Arab by Ibn Manthoor

<sup>2</sup> Hadith narrated by Imam Al Munthiri. “Whoever let go liquor and he is capable of it, I (Allah SW) shall have him drink from it (in) Hazeerat Al Qudus.”

<sup>3</sup> 5:21

<sup>4</sup> Book of Tafseer “Mafateeh El Ghayb”

<sup>5</sup> Look the interpretation of Imam Al Qurtubi

<sup>6</sup> Imam Al Ghazali in his book: (Al Maqsad Al Asna)

used the language for the terms we understand but Allah (SW) is the All-Holy, “Al Quddoos,” the One in which our minds fall short into realizing His true attributes, and if it wasn’t that Allah (SW) accepted from us to use the language to describe Him, our language indeed falls way short from the true attributes of Allah (SW). This meaning was explained by the Prophet (PBUH) in the Hadith saying that minds can never reach the true essence of the attributes of Allah (SW) in this life through some sort of a math equation example. He (PBUH) said, “*Our Lord had apportioned His Mercy in one hundred parts and He (SW) brought down one part to earth and (this part) is the one that humans have mercy (toward each other) and birds and cattle. And with Him (SW) stayed one hundred (parts) of mercy minus one mercy for His servants at the Day of Judgment.*”<sup>7</sup> We can never understand the feeling of mercy from one mother toward her baby, how can we begin to comprehend the Mercy of Allah? That is why Allah (SW) said: {*no eye attains Him. Yet He attains all that every eye sees*} 6:103.

Knowing this name of Allah (SW) should enlighten us about purifying ourselves to be worthy of His Mercy and fit and match the Holy Barn, Heaven. The purification should start with the most important part of our entity, our heart. Allah (SW) said that only pure hearts can survive and enjoy the Mercy of Allah and be worthy of Heaven. Allah (SW) said: {*a Day when (mere) wealth and children shall not benefit (anyone) in any way; but only those who come to God with a pure heart (will be saved)*} 26:88/89.

Allah (SW) gave us the best ways to engage in worshipping Him, at the same time purifying ourselves to be worthy of His Mercy and of heaven. As to the prayer, Allah (SW) said: {*moreover, (duly) establish the prayer. Indeed, the Prayer guards (one) against immorality and evil*} 29:45. Charity or Zakah was described directly in the Quran as an act of purification. Allah (SW) said: {*take from their wealth a charitable offering to cleanse them and purify the thereby*} 9:103. The main purpose mentioned as an outcome for Fasting in the Quran was to be God-fearing (Taqwa). Allah (SW) said: {*O you who believe! Fasting is prescribed for you as it has been prescribed for those (who have believed) before you, so that you may be (ever) God-fearing*} 2:183. This term (Taqwa) is all about purification, and Fasting helps the person to purify himself by controlling the physical needs and investing in the spiritual enlightenment. Hajj is a reminder of how all the sins will be washed away and people returning to purity as if they were just born!<sup>8</sup>

The act of worship purifies us, and to perform it we too need to be purified. To give an example, we prepare ourselves in many ways just to establish an act of worship like Prayer (Salah). We clean our bodies through a bath or ablution, dress with clean clothes, make sure the place of prayer is clean, cover our private parts, face Makkah, declare that

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<sup>7</sup> Hadith narrated by Imam Al Haythami

<sup>8</sup> A Hadith is narrated by Imam Bukhari

God is great, stand in humility, contemplate on the verses we recite, bow down and prostrate in total submission to Allah, and many things to present a prayer to Allah (SW).

The All-Holy (Al Quddoos) is the One who purifies us, and what we do are just means and tools, nothing else. He is the source of purity and the One who bestows it on whom He (SW) wishes.

O Allah purify us to be worthy of Your Mercy and Heaven, Ameen.

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