165867 - Conversing with Allah by calling upon Him as “the joy of the worshippers and the comfort of those who know Him”

the question

I heard a supplication on television, in which the speaker was conversing with Allah, may He be exalted, and I heard the phrase “O joy of the worshippers, O comfort of those who know You.” Is it permissible to address Allah, may He be exalted, in this way? What are the guidelines on addressing Allah, may He be exalted, in such terms?

Detailed answer

Praise be to Allah.

The names and attributes of Allah, may He be exalted, are tawqifi, meaning that none of them can be proven except on the basis of sound evidence from the Qur’an and Sunnah.

But it is permissible to speak of Allah, may He be exalted, in terms that are sound in meaning, even if they are not proven in the religious texts, because talking about Him and describing Him is broader in scope than the issue of His names and attributes.

Ibn al-Qayyim (may Allah have mercy on him) said: Here you should note the following:

1.. What comes under the heading of speaking about Allah, may He be exalted, and describing Him is broader in scope than the issue of His names and attributes, such as saying that He is an entity or the Existant or the self-sustaining. So you may speak of Him in such terms, and that does not come under the heading of the divine names and attributes.

Then he said:

7.. What comes under the heading of the divine names and attributes is tawqifi [and can only be

proven on the basis of the sound religious texts], whereas what comes under the heading of describing or speaking about Him does not have to be tawqifi, such as describing Him as ancient or existing from eternity, or as an entity, or as the existent, or as self-sufficient. This is the dividing line between the divine names and attributes, which are limited to what is mentioned in the sound religious texts, and describing Allah in terms that are not narrated in the religious texts, which is permissible.

End quote from *Bada'i' al-Fawa'id* (1/132).

So if someone says of Allah, may He be exalted, that He is "the joy of the worshippers and the comfort of those who know Him" and the like, such as the "refuge of the fearful" and the "hope of those who seek forgiveness," there is nothing wrong with that, because it is saying of Him something of sound meaning that refers to Him, for He, may He be glorified, is indeed the joy of the worshippers, and in Him the believers will find comfort in the hereafter, and He is the refuge, may He be glorified. But these should not be regarded as being among His names, and names signifying servitude to Him cannot be coined from these terms, such as saying 'Abd Surur al-'Abidin ("slave of the joy of the worshippers").

The Permanent Committee for Ifta' was asked:

Is it permissible for a person to say when seeking help from Allah, for example: "O Helper, O Lord"; or when seeking ease and facilitation to say "O one who makes things easy, O Lord"? What are the guidelines concerning that? What is the ruling on the one says that by mistake, or out of ignorance, or deliberately?

They replied:

It is permissible to say what you have mentioned, because what is meant by the helper and the one who makes things easy in your supplication is Allah, may He be glorified and exalted, because you clearly say "O Lord (ya Rabb)" at the end of the supplication, whether you say that by mistake or out of ignorance or deliberately.

And Allah is the source of strength. May Allah send blessings and peace upon our Prophet Muhammad and his family and companions.

Permanent Committee for Academic Research and Ifta'

Member… Vice president of the committee… Pres

'Abdullah ibn Ghadyan… 'Abd ar-Razzaq 'Afifi… 'Abd al-'Aziz ibn 'Abdillah ibn Baz."*Fatawa al-Lajnah ad-Da'imah* (1/160).

Shaykh Salih Al ash-Shaykh (may Allah preserve) was asked:

Nowadays some imams offer supplication by saying: "O Helper (Ghiyath) of those who seek help." Is the name Ghiyath (Helper) one of the names of Allah, may He be exalted?

He replied:

This supplication was regarded as sound by Imam Ahmad (may Allah have mercy on him), and was also regarded as correct by Ibn Taymiyah in *al-Fatawa*. That is because Allah – may He be glorified and exalted – is the One Who helps {when you asked help of your Lord, and He answered you} [al-Anfal 8:9]. Whoever seeks the help of Allah, He will help him, and seeking His help (istighathah) is a type of supplication, because it is seeking help in a specific supplication and a specific call. Allah, may He be exalted, responds to the desperate one when he calls upon Him, as He says in Surat an-Naml: {Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth?} [an-Naml 27:62]. This supplication is one which was deemed to be sound, and the fact that it is valid to call upon Allah by saying "O Helper of those who seek help" does not necessarily mean that the name Ghiyath (Helper) is one of the beautiful divine names, because this is proven in other ways. Reference may be made regarding that to the words of Ibn Taymiyah."(*Sharh al-'Aqidah at-Tahhawiyyah)*.

And Allah knows best.