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In the Name of Allah, the Most Gracious, the Most Merciful.

Among the attributes of Allah is : AL-MALIK (i.e the King), and there're such a 99 attributes of Allah, that whoever counted them ,will enter Heaven Paradise.

Allah – the All-Mighty said:" **He is Allah beside Whom Lailaha illa Huwa(none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller,the Supreme. Glory be to Allah ! (High is He) above all that they associate as partners with Him."**

[Al-Hashr:23]

And He also said : "**The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e The Day of Resurrection)"**

[Al-Fatihah:4]

And according to scholars of Shafi'I School (a religious doctrine attributed to Imam Shafi'i –may Allah be pleased with him); you must recite during the first prostration : Malik [MĀLĪK](i.e. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e The Day of Resurrection). And during the second prostration :Malek [MĀLĪK] (i.e. The king of Day of Recompense). The later name(attribute) was mentioned in another verse:

" In a seat of truth (i.e Paradise) , near the Omnipotent King(Allah , the One the All-Blessed, the Most High, the Owner of Majesty and Honour).

[Al-Qamar:55]

In a fourth verse; Allah the All-Mighty has said :

" Say (O Muhammed –PBUH-):" O Allah!Possessor of the Kingdom, You give the kingdom to whom You will, and you take the kingdom from whom You will , and You endue with honor whom You will, and you humiliate whom You will. In Your hands is the good , You are able to do all things."

[Al-Imran :26]

In a fifth verse He'd said :

"So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to him you shall be returned."

[Ya-Sin:83]

The definition of The King : the ability to act, so it's among the attributes of Beings; thus, it could be an attribute of Being with the meaning : the ability to act or behave, and it's a verb's noun means the ruler (governor) An authentic holy Hadeeth (among the sayings attributed to Allah – besides the holy Qura'n and was revealed to his prophet –PBUH) in which Allah the All- Mighty says :

" I , King of the kings, and Owner of the kings, hearts of kings are in my hand. If the worshippers obeyed Me, I turned their kings' hearts with mercy and kind towards them. Other wise; if the worshippers disobeyed Me , I turned their kings' hearts with malice , indignation and resentment against them. Thus. Do never take up your selves cursing kings, rather pray and make Dua'a for them to be supported with righteousness, as your righteousness is bonded to theirs."

Allah: **King**, rather **Owner of the Kings**; means that Allah –The All-Mighty – is the Owner of any thing which is entitled to be possessed (owned). Some scholars said : a king is the one who rules but doesn't own, and the Owner : is the one who owns but doesn't rule, and Allah – the All-Mighty – is The Owner and the Ruler; i.e The King & the Owner. In some cases, a person owns something but doesn't make use of it, and he isn't entitled to act with it. in other times , he may have the right to make use of a thing , but he doesn't own it. In other cases, a person owns a thing, acts with it, but it doesn't revert to him . For instance, if some one legally owns a house, and he inhabits this house , if a decision of possession was issued; this house –no longer- reverts to his legitimate owner. Thus, if we said that Allah – the All-Mighty- is **The owner of Dominion** (Authority & Power) : it means that He Owns the thing , Acts with it, and the thing reverts to Allah. Thus, the Supreme Rank of Ownership is the Ownership Of Allah- the All-Mighty.

A Bedouin , owns a herd of sheep, was asked: Who owns this herd? He replied : Allah is Its Owner, yet it is in my hands. Thus, a truthful believer believes that : his house, shop, business, car, experience, position , and qualification ; are owned to Allah – the All-Mighty. For example, the best specialist doctoring a certain field of medicine, if a clot stopped at his brain , he loses his memory and ends up at the asylum. So, Who is **The owner of Dominion**? Allah the All-Mighty.

Hence, all your senses are owned to Allah, your eye, which enables you to see, your ear, your tongue, your motion , power. So, it's a prerequisite

of faith to believe that everything you possess within your hands is under the dominion of Allah – the All- Mighty; and that He Allows you to make use of it. back again to the Bedouin who was asked about the herd , and answered : It's Owned to Allah , yet its in my hands (to make use of).the same is said about , your house, business, position , qualification ,good reputation, publications , intellect, mind ...and so forth.

Now, if we say : X is a king. Do we mean reality or allegory? Scholar said :the Only Real owner is Allah, and no one but He is considered a reality owner, and any description of ownership to anyone beside Allah is pure figuration. Since the king is the one who is, in his being and attributes, in no need to any other being, so Is there a king -in his being and attributes, in no need to any other being? Doesn't he eat, drink, exhale , feel asleep, get terrify, become sad, wish to have more supporters? So every human being is in need –in his being and attributes – to other human beings. Consequently, he (a human being) can never be a real king. Verily, the Real King is Allah the All-Mighty, and when we call X as a king it's just a metaphoric expression.

The king is the one who is, in his being and attributes, in no need to any other being, provided that every other being is in need to him; rather it's impossible for anything to be in no need of any of his being or his attributes. Thus, He's a King by His Being, His attributes, in no need to anything, every thing in great need to Him; this serves for a precise and accurate description of a King, and it could only be applied to Allah. Hence, the real king is Allah , and whoever describe himself to be a king or an owner of a certain estate or property, it's a kind of allegorical expression. So, Do find out your real size. May Allah bless a slave acquainted his limit and stick to it.

Allah the All-Mighty- is the Owner and He makes the owner of (He allows the sovereignty(i.e. kingdom)). a person who is unable to make you an owner of (certain property) is not a king. So, it's a prerequisite of this attribute is that Allah is The Owner Who Makes you Owner of, the proof is found in the holy verse:

" Say (O Muhammed –PBUH-):" O Allah!Possessor of the Kingdom, You give the kingdom to whom You will, and you take the kingdom from whom You will , and You endue with honor whom You will, and you humiliate whom You will. In Your hands is the good , You are able to do all things."

[Al-Imran :26]

The Real King , is the one Who controls his desire, not the one who's controlled by his desire. The real king is the one who was freed from being captured to his soul, and he is not a slave to his soul, Allah has said:

" My Lord! You have indeed bestowed on me of the sovereignty , and taught me something of the interpretation of dreams – the Only (Creator)of the heavens and the earth ! You are my Wali (Protectoe, Helper, Supporter, Guardian, God, Lord)in this world and in the Hereafter. Cause me to die as a Muslim(the one submitting to Your Will), and join me with the righteous."

[Yusuf:101]

This verse is very accurate, as our master Yusuf (Joseph) –PBUH- describes that Allah did bestow him sovereignty : How great sovereignty did Allah Bestow on Yusuf! You may think that the meant sovereignty in the holy verse is that he was in charge trustee of land's store-houses. Most Qura'nic interpretation scholars said : No , rather , he was bestowed the Real sovereignty, and the sovereignty bestowed by Allah to any of his slaves is a removal sovereignty; it's not a virtue to be proud of. But, What is the Real sovereignty? It's that he –Yusuf- controlled himself, no sooner did he say :O I seek shelter by Allah- When he was seduced by the king's wife who was very beautiful and of high position- than he was bestowed this Real sovereignty. The scholars said : this is the Real sovereignty, the irremovable sovereignty, the sovereignty that causes you endless happiness, to control yourself instead of being controlled by it, to cause your desire to follow you rather than following your desire. If you control your desire and force it to follow you, then you're a King, if you controlled yourself, and your desire , then you're a king, if you drove your self to the righteous and happiness path, you're a king. If your soul led you to astray, desires, sins & guilts, then you're a slave. If your mind leads you, then you're a king. On the contrary, if your desire and lust lead you , then you're a slave. Of course there's a great difference between being a slave and being a king.

One of the greatest leaders of Europe in the previous century , who achieved great victory during the 2nd World War said an unforgettable word: " We controlled the world, yet we couldn't control ourselves; i.e we're weak before our lusts and desires. A celebrity person was destructed due to his seduction by a woman who was working for him. By this deed ,he became a slave. People in this world have two destructive weak points: money and woman. So , you may easily find a person who is really gifted , and well educated ; still he is weak regarding the issue of money and woman (sex). This person is considered a slave. The holy prophet-PBUH – in this context has said :

" Verily miserable, he who is a slave of money (Dinar or Dirahm). Verily miserable , he who is a slave of vulva. Verily miserable , he who is a slave of his tommy. Verily miserable , he who is a slave of his appearance (wearing style)."

[Reported Abu-Hurairrah, narrated Ibn Majah]

Each kind of slavery ,listed in the above mentioned Hadeeth, indicates a kind of people. Money slavery , for example, indicates that a slave person to his money , is the servant of money ; instead of employing money for his service. Money , originally, was meant to serve human being's needs; i.e it's utilized to your benefit. However, when you utilize yourself to be it's servant , you're ,then, a slave of money. The same is said for each other kind of slavery listed in the Hadeeth. When reading this verse, Do concentrate at it :

" My Lord! You have indeed bestowed on me of the sovereignty"

The real sovereignty is to control yourself, not to be controlled by it. it's to drive your desire , not to be driven by it. the real sovereignty is to control your lusts and fancies, and to support truth wherever truth is found. It also means to be committed to Allah's instructions and orders, to admit other's right upon you , even if it was bitter. This is the real heroism . it's also what most of Qura'n interpretation scholars went for when they explained the holy verse :

" My Lord! You have indeed bestowed on me of the sovereignty , and taught me something of the interpretation of dreams – the Only (Creator)of the heavens and the earth ! You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord)in this world and in the Hereafter. Cause me to die as a Muslim(the one submitting to Your Will), and join me with the righteous."

Some of them said: **the King** : is the one who owned worshippers' hearts , thus caused their hearts worry and anxiety. In fact , a human being , since the early times of his beginning to acquire the existence of Allah – the All-Mighty , entered the spinning top of love. Thus , he became busy and great after being absurd. This means that a believer is always anxious till he meets his Lord. A believer is always thinking and inquiring : Is Allah pleased with me? Does my works harmonize with the Pleasure of Allah? Does Allah Love me? Do I maintain sincerity in my deeds? Is there any astray regarding my deeds? Is there what I hope for else than Allah?

The King: He also controls the hearts of His acquirers; thus, He caused their hearts' burning. **The King** : is the One who bestows sovereignty according to His well , and He destructs according to His well.

Allah has said :

"Verily, (O Muhammed-PBUH-) the seizure (punishment) of your Lord is severe and painful."

[Al-Buruj:12]

When He gives, He causes surprise (for the greatness of his gift), and when He calls for account , He is very accurate and precise. Some years ago , He granted us with heavy rain; in which we were surprised. That year the rain exceeded 70 double wheat than the yields of previous years. However , when Allah prevents rain , no one on this earth , no matter what his position, can order rain to fall!. When rain is prevented , plants will die, animals follow , and consequently human beings. So, we're slaves because we are in need to rain. The holy verse :

" Say (O Muhammed-PBUH-): " Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"

[Al-Mulk:30]

The King : is the One who bestows sovereignty according to His well , and He destructs according to His well. The real King is the one who has no opponent to dispute; he has no disputes , no opponents, no distracters, no critics . He, also, has no reluctance critic, as He is distinguished by his preordination , and organization. There's no refusal for his Judgment, nor his orders are returnable(his orders are not rejected). **The King :** is the One according to Whose orders the astronomy orbits.

Allah-The All-Mighty –has mentioned five terms of Ownership in one holy verse :

" Say (O Muhammed –PBUH-):" O Allah!Possessor of the Kingdom, You give the kingdom to whom You will, and you take the kingdom from whom You will , and You endue with honor whom You will, and you humiliate whom You will. In Your hands is the good , You are able to do all things."

[Al-Imran :26]

Scholars explained this as : the **Kingdom** is the **Kingdom** of the Other life and of this worldly life. Thus, if you're a righteous, faithful believer , and you have a righteous deed ; then you're a king of the other life's kings. In that day – Day of Resurrection – when neither wealth nor sons will avail. Except him who brings to Allah a clean heart [clean from Shirk(polytheism) , and Nifaq (hypocrisy)]. Imam Ali says : "Real Richness and Poverty is shown after being called for account before Allah ". **You give the kingdom to whom You will** what's the meaning of **whom You will?** when Allah – the All-Mighty says: "**Allah guides whom He will to the straight way**". what does this mean? It means that whoever wants to be truly guided will be guided by Allah, "**Allah leads astray**" means whoever wants to be misled will be misled by Allah. So, the origin of guidance is a penal guidance, and the origin of misleading is a penal misleading; each one is built upon a personal choice of either guidance or misleading. Allah has said :

" And remember when Musa (Muses) said to his people: " O my people !Why do you annoy me while you know certainly that I an the Messenger of Allah to you?so when they turned away(from the path of Allah), Allah turned their hearts away (from the Right Path). And Allah guides not the people who are FAsiqun (the rebellious, the disobedient to Allah).

[As-Saff:5]

You give the kingdom to whom You will means bestows the right guidance to whom wants to be right guided, **and you take the kingdom from whom You will** this indicates the person who rejects religion, rejects Allah's Mercy, and rejects Allah's Supreme Promise; rather he prefers the worldly life and all its desires . Consequently, this person heads directly for his desires ,he commits guilts and become deviated from the right path (i.e. True guidance).

By the way, Allah bestows the worldly sovereignty to those whom He loves or He doesn't love; however, the Other life's sovereignty is only bestowed to those whom He loves.

The other meaning: The worldly sovereignty :Allah the All-Mighty says : **" And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution , and certainly He is Oft-Forgiving, Most Merciful."**

[An'am :165]

He makes you the owner of your house? Allah the the All-Mighty did so. For example, Who was the owner of this house ? for so-and so, How did he sell it? he ran into severe situation , so he sold it. Who gave you the right to be his successor in owning that house? Allah- the All-Mighty. The same is said about your job, Who gave you this job, Allah- the All-Mighty. Why , for instance, so-and –so was dismissed ? according to Allah's wisdom and preordain, so the other meaning is : **You give the kingdom to whom You will**, means the worldly. Allah- the All-Mighty says :" **And it is He Who has made you generations coming after generations, replacing each other on the earth. "** What's the wisdom? Why has He given X and forbidden Y? Why has He bestowed ownership to X and removed it from Y? Why has He made X of a high- position and Y of a Low-position?? The answer to all these questions is : " That He may test you which of you is the best in deed."

.Thus, Allah tests you by either poverty or wealth, health or pain , power or weakness. What if the slave (worshipper) were rebellious? The answer is : **Surely your Lord is Swift in retribution** . What about if the slave of Allah(worshipper) was obedient ? The answer is :" **And Verily, I am**

indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).

[Ta-Ha:82]

So, **And it is He Who has made you generations coming after generations, replacing each other on the earth.** and distributes shares amongst you based on testing. Provided that, the shares will be distributed at the other life ,Resurrection Day, according to requital. The conclusion is that Allah is **Possessor of the Kingdom** so either He bestows on you the other life's sovereignty , or this worldly life sovereignty , or the sovereignty of both this worldly life and the other life.

The poet said :

O how great is it when both pious life and mundane life are assembled in a person;

And how bad is it when both infidelity and bankruptcy are found in a person.

, and You endue with honor whom You will, and you humiliate whom You will. We are explaining now the glory and the disgrace . there's a very accurate thing; if you were glorified by Allah, He would utilize your enemies to your service. On the other hand , if Allah wants to humiliate somebody, he will be humiliated by the closest ones to him.

" And whomsoever Allah disgraces , none can honor him"

The poet said :

Do greatly glorify Allah, it's the only way to experience a stable and fixed glory;

Otherwise, if you ever tend to glorify who is vulnerable to death; your glory is dead.

Thus, among the prerequisites of Allah being The Sovereign is that He allows either glory to his worshippers or humiliation; hence, be with the All-Mighty.

Do (O human being) obey Our orders , so as We remove Our veils for your sake. As, We've bestowed satisfaction upon those who love Us.

And do seek Our shelter and our protection, to protect you from evil creatures.

In Your hands is the good , so humiliation is good, and removing ownership or taking off sovereignty is good. It's only called bad according to human point of view.

" You make the night to enter into the day" managing and directing this universe, the earth orbits around the sun in an ellipse orbit. Who maintains its track accurately? Is there any power ,on the entire earth, could bring it back to its track if it ever goes out of it? If the earth ever went out of its track , it would be ended, and would be pulled by other planets !!

" Verily, Allah grasps the heavens and the earth lest they should move away from their places , and if they were to move away from their places , there's not one that could grasp them after Him. Truly, He is the Ever-Most Forbearing , Oft-Forgiving."

[Fater:41]

grasps on its track. To make it clearer, if a train went out of its track , could an infant, an ant , or a fly put it back to its track ? **and if they were to move away from their places , there's not one that could grasp them after Him** Who has made the earth moves in 30km/second? Who has made the earth orbits with a speed of 1600km/second? Who has given the earth its size, and who has made it that far from the sun? this is listed under Allah's attribute: The King .

" You make the night to inter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit(measure of account)."

[Al-Imran :27]

The phenomenon of plants, the phenomenon of human's reproduction as well as plants and animals reproduction , **You bring the living out of the dead** :for instance, olive seed seems to be a piece of wood, in which hidden an olive tree; these are types of living , the circle of life , the dry hard try in the winter as if it was a wood, turns totally to be green at spring.

Once, our master Omar Bin Al-Khattab asked our master Amr bin Al-A's to describe Egypt for him, Amr , who was eloquent, replied saying : O Prince of believers its length is one month, and its width is ten months(i.e. means that its length takes a month walking journey, and its width a ten-day walking journey) in its middle a blessed river , O believers' Prince, while it's a black ambergris- with a black soil due to fertility- it suddenly becomes a white pearl- due to river flood- , then it turns to become a green aquamarine. So, blessed be to Allah- He the Doer of whatever He wants.

In the previous paragraph, Amr has described Egypt at winter , and during the Nile flood , and in spring and summer; also, he described its width and length.

Thus, amongst the meanings of the attribute : The King is that He turns the day into night, He brings the living out of the dead, the dead out of the living ; moreover , another meaning for this holy extract of the verse is that : a disbeliever could reproduce a believer , and the believer could reproduce a disbeliever:

" And Nuh(Noah) called upon his Lord and said ,:" O My Lord!Verily , my son is of my family!And certainly Your Promise is true , and You are the Most Just of the judges. He said :" **O Nuh (Noah) !Surely he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge ! I admonish you lest you should be one of the ignorant"**

[Hud:45-46]

The last explanation regarding the Sovereignty of Allah :" **And You give wealth and sustenance to whom You will, without limit(measure of account).**". Allah may give wealth to a weak person , and He may make a strong clever person poor, that's why merchants say: there's no such a clever merchant or business man according to Allah. Further more, this Dua'a - " O Lord make their destruction within their cunning plans"- is among the believers supplication for Allah against the disbelievers, so the disbelievers worry himself making plans , but suddenly it turn against his and it seems that his plans causes his destruction. A hard worker could never benefits of his hard work unless Allah permits this to happen.

A question rises here: By giving some body the possession of a certain property, does he become an owner?? How could we discuss this idea? The owner of this house or this car , is – according to our judge and views- the real owner of it, and there's not a great mistake in this saying; since , scholars literally say: the more correct is that a human being is not to be given the possession ! Why?because his independency in acting with any thing is derived from being self-independent; provided that , if the slave(a human being is the slave of Allah) has neither self nor being independency , then how would he be independent in dealing and acting with other things? That's why Allah- the All-mighty has said teaching His Messenger and afterwards His worshippers:

" Say (O Muhammed –PBUH-) : " I possess no power over benefit or hurt to myself except as Allah Wills. If I had the knowledge of the Ghaib(Unseen) , I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."

[Al-A'raf:188]

If the holy prophet-PBUH – doesn't possess the power over benefit or hurt to himself, could he ever possess benefit or hurt to others? The answer is definitely : No. if I was unable to rightly guide my son , could I be able to rightly guide your son ? No way. Thus, the strict and consistent saying about this is that Allah- The All-Mighty- is the Real King (the Real Sovereign), and the sovereign of a man is not more than allegorical as well as his ownership. To make it clearer, an employer in the ministry of external affairs may tell you: O we've just employed X as an ambassador! This saying is allegorical , the person who actually appointed the ambassador is the minister himself, not the employer. Whereas in the absolute truth : the One Who's given a certain person that ownership is Allah –The All-Mighty. To make it clearer a slave could travel when his master is traveling, and when his master stays he must stay. Could a slave be free to go wherever he wants without the permission of his master ? No. thus, the strict words in this perspective is that you must sincerely feel whenever you have the documents of possession of your home that it's owned truly to Allah the All-Mighty; provided that , in any moment, you may sell the house under the circumstances , for example, of serious need of money due to dangerous illness. Hence, glorified and exalted be The Owner of Sovereign. Another example to illustrate, the cost of transplanting a kidney equals one million Lyra, and suddenly all what you possess becomes the cost of this surgery, If a human being is bestowed health by His Lord, then he's truly wealthy. We should explain this verse before moving to another accurate aspect : **"Allah puts forward the example of (two men – a believer and a disbeliever); a slave (disbeliever) under the possession of another , he has no power of any sort , and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly . can they be equal?(By no means). All the praises and thanks are to Allah. Nay! (but) most of them know not."**

[An-Nahl:75]

If a slave is unable to do anything, could he be an owner? could he act with others' possessions, No way! But how in the next verse it's said " **Within three to nine years. The decision of the matter , before and after (these events) is only with Allah, (before the defeat of the Romans by the Persians , and after the defeat of the Persians by the romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians)**

[Ar-Rum :4]

So, think deeply O brother, the decision is always with Allah

"(It will be) the Day when no person shall have power (to do) anything for another, and the Decision , that Day, will be (wholly) with Allah."

[Al-Infitar:19]

Now, let's make it clear the decision is totally with Allah, whereas in other verse: **The decision of the matter , before and after (these events) is only with Allah, (before the defeat of the Romans by the Persians , and after the defeat of the Persians by the romans).**, and in another verse:

"Then they are returned to Allah , their True Muala [True Master (God), the Just Lord (to reward them). Surely , for Him is the judgment , and He is the swiftest in taking account."

[Al-An'am:62]

In another verse:

" And He is Allah: *LA Ilah Ila Huwa* (none has the right to be worshipped but He) , all praises and thanks be to Him (both) in the first(i.e. in this world) and in the last (i.e in the Hereafter). And for Him is the Decision , and to Him shall you (all) be returned."

[Al-Qasas:70]

And in this worldly life, How has **the Decision**? Isn't it with Allah?

Another example:

"And to Allah belongs the Ghaib (Unseen (of the heavens and the earth , and to Him return all the affairs (for decision). So worship Him (O Muhammed-PBUH) and put your trust in Him. And your Lord is not unaware of what you (people) do"

[Hud:123]

And as Allah –the All-Mighty said:

" the Path of Allah to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allah (for decision)."

[Ash-Shura:53]

Then, Who has the decision? Scholars had a great opinion about this when they said: the truth is that the decision is with Allah before and after the happening of any event. In fact , the decision is always with Allah, and the whole matter refers back to Him, but the weak astray infidels think that the decision is with X or Y in this worldly life; whilst at the Resurrection Day , all the creature will realize that the whole matter and decision is with Allah , and that **all matters at the end go to Allah (for**

decision).", so the heroism is to realize this thing at the right time. hence, to illustrate this fact, infidels and even haughty infidels will realize the fact that the matter and the decision is with Allah , and the whole matter of every thing will return to Him, but in this worldly life they don't recognize this fact , they consider human beings to be in charge of decision rather than considering Allah, so they glorify and worship centers of strength in this life instead of worshipping Allah. In the Resurrection Day, they will recognize the truth .

So, it's only a matter of time, either to realize truth in the right time before your sudden death, or you'll realize it , for sure, in the Resurrection day, and then you'll experience a great sorrow and regret. So, the heroism is to see the truth in the right time to make use of, not to wait till you watch facts with others.

Another point: Why a worshipper (a slave of Allah) couldn't be an absolute owner ? It's said: because he couldn't be in no need to every thing. Hence, if we suppose that a great king would not need any of his subjects; would he ever be in no need to air or food or water or marriage? that's why when Khalifa Haroon Ar-Rasheed , whose country reached the remote parts of this earth, ordered for a glass of water, his wazir (minister) who was intelligent told him : O prince of believers , How much would you pay for this glass of water if ever it was forbidden from you, he replied : I'll pay half of my sovereign, the minister then asked: what about if you weren't able to urinate it, how much would you pay? He replied : I'll pay the other half of my sovereign. The wazir then said :then your sovereign is equivalent to a glass of water!

In a museum at Cairo, lays the body of Tut Inkh Amon, one of the Egyptian Pharaoh. His whole grave was discovered with enormous quantity of jewels , gold and many other things. I happened to meditate for a second about one thing: this pharaoh died at the age of 18 , when he was only a youth, his coffin as well as his body was very short, I said then : O Glory and Praise be to Allah !Egypt entirely was under his power, yet he died at the age of 18, when he was young, and his wealth could make no benefit for him when he died. So, his great sovereign was only a loan. A story to make it clearer , one day a prince told a righteous man when they met: Do you have any need you wish me to make it true ? the righteous man replied : Are you really asking me this thing? Well , I have two slaves whom are your masters. The prince said : O ye, then whom they could be? The righteous man replied :desire and hope, the desire of this worldly life, and the far hope, they are my slave as well as your masters. I triumphed them , and they triumphed you, I owned both of them , and both of them owned you; as a human being becomes a king once he controls his desires.

Another story, a righteous man said: I was passing Asfan(a place) when I noticed a beautiful woman, and I felt a desire for her, but I sought Allah's help and put his fear in my heart and just passed . when I slept that night, I dreamed of Yusuf (PBUH) and I asked him : Are you Yusuf? He replied : O yes. I told him then : O praises be to Allah Who protected you from the prime minister wife's seduction. Then he replied : and praises be to Allah Who protected you from the Asfani woman.

That's the true sovereign when you obey Allah- the All-Mighty .

When our master Yusuf(PBUH) passed by the castle, he was only a slave servant at that castle ,then he became the king. A maid had known him when he was a slave at the king's castle said when she saw him at the sovereign parade: O Glory be to Allah who has turn slaves into kings due to their obedience to Him, and He turned kings slaves due to their sins.

Now the fact you should know is : (XXXXXXXXXXXXXXXXXX)

It has been narrated that Shafeeq Al-Balakhi said :the early beginning of my repentance was when I saw a youth in a year of draught was boasting happily when people were totally depressed , so I told him: O you why is all this joy? Aren't you ashamed of yourself? Don't you see the miserable condition of people? The youth replied : I have no right to be sad when my master owns a village in which I save all what I need . Shafeeq then said to himself: O this slave who is created by Allah feels no depression because his master owns a village, then How would I feel depressed when my master is the Owner of Kings , and it was the aaha moment for Shafeeq and he repented- i.e. the youth has given him a lesson in repentance- that's why it's said whether you arrange or not , Allah is the Real Arranger:

It's said in the Arabian poetry:

Turn away from your worries, and let your whole matter to fate;
And rejoice at an immediate good, by which you'll forget your previous sorrow;

As you may face an awful condition, which ends with satisfaction;
Provided that, the path may sometimes be too narrow, and it may be very wide;

Allah Does whatever He wants to do, so do never object;
Allah has habituated you to good things, so compare your condition to what has happened earlier in your life.

A disaster may crash your life, and leaves you in a state of annoyance, when Allah only can make its solution.

When a crisis became too tight , and it reached its peak, it'd be resolved when you never thought of its solution.

I heard that, last year in Italy it rained heavily in one night. The quantity of this night rain is equivalent to the annual rain average in Italy. Thus, in

one moment, Allah is able to bestow upon us heavy rain which exceeds the annual average limit. The same is said if the rain comes late, but don't forget that the codification of Allah is for discipline not due to inability. Among the belief's courtesy of Allah's attribute : The King , is that a slave of Allah should feel more secure and assure to whatever in the hands of Allah than to whatever he has within his hands. If you want to be the richest person ever , then be more secure and assure to whatever in the hands of Allah than to whatever you have within your hands. If you want to be the most powerful person ever, then do seek support and protection of Allah. If you want to be amongst the celebrities , then do fear Allah. One day, Hatem the Deaf was fasting, when it was time of Maghrib prayer, when the food was served, a poor man begged for food , so Hatem gave him the food . At the same time Hatem was offered a dish of food which contains all kinds of foods when another beggar asked him for food, so Hatem offered him that dish. Then, he noticed suddenly that there were Dinars in his hands, so suddenly he shouted : Oh help me from the reward (Khalaf) . In his neighbourhood, there was a lad called Khalaf, so people dragged Khalaf to Hatem saying : O Khalaf how dare you annoy the Sheikh (i.e. Hatem). When they reached HAtem's home , they told him: Khalaf has come to you apologizing. Hatem then replied: I didn't mean this lad when I was shouting , I was unable to thank Allah for his immediate reward , as whenever I give , Allah rewards me with a better thing .

A holy companion , Abdel-Rahman Bin Awf, heard that Aisha-may Allah be pleased with her- said once : I'm afraid that Abdel-Rahman will enter Paradise creeping due to his great wealth. So, he replied: O I swear by Allah that I will enter paradise running , what's my accusation when I spend a hundred at the morning, and Allah rewards me a thousand at night! A person who believes that Allah is the only and really king said : I disdain to lower myself to a creature. Others said : is it of any sense for a free man to lower himself to slaves when he finds whatever he wants from his Lord. His lord saying Ask for whatever you want, you'll be given it. Be as I want you to be , I'll be as you want Me to be. Does it fit you, after knowing that Allah is the Real King and there's no any king else, to lower yourself to anyone except Him. Whoever acquainted Allah , doesn't need creatures' support, so you become in no need to people , and being in need to associate people indicates to bankruptcy.

Beshir Al-Hafi dreamed once of Ali Bin Abi Taleb – the Khalifa- and told him: Advise me. Imam Ali replied: Sympathy of wealthy persons over poor people is very great , but greater than it is the pride of poor people against wealthy ones due to their trust in Allah. Moreover, if you trust Allah – the All-Mighty-He shall never disappoint you. Whoever

went to a wealthy person and show over humbleness with him, would lose two third of his religion.

A man asked a pious person : O advise me. He replied : Be a king in this worldly life , you'll be a king in the other life. The man said : O How could I do that? The pious one replied : renounce worldly pleasures, then you become a king in this worldly life. Be in no need to a man , so as to become his rival, but if you need him , you'll be his captive, whereas if you make him good , you become his prince. So, be a king at this worldly life , hence you become a king in the other life.

Hasan Al-Basri was asked : How did you gain this high rank? He replied: by doing without people's worldly realm, and because of their need to my knowledge.

When a human being body entered the grave at the first spent night in the grave, Allah-the all-Mighty says to him : O my slave they turned back and left you, and they buried you with the dust . if they stayed with you, they wouldn't be of any use to you. And I only left to you , And I the Ever Living Who will never die.

Sufian bin Oyaynah said : while I was turning around the Ka'ba I saw a man whom I thought to be a righteous person . so, I got closer to him and said: May you advise me ?but he didn't answered me, and continued his turning around Ka'ba. When he finished, he prayed then entered Al-Hajar (a place within the holy Haram)and sat down, so I sat near him and said again : O Sir, May you advise me ? [at the mean time he heard the call of Allah the All-Mighty saying : I am the Ever Living the One Who will never die Do come and Obey Me in order to make you ever living.]. the man replied : haven't you heard your Lord saying : I am the Ever Living the One Who will never die Do come and Obey Me in order to make you ever living in Paradise as wide as the heavens and the earth . I am the Ever-Lasting King , Do come and Obey Me in order to make you ever lasting kings of the other life. I Am the King , whenever I want some thing I only say : Be , and it is. Do come and Obey Me in order to make you like this (i.e. whenever you asked for something I give it to you). In other words : whenever you asked me I give you , and whenever you supplicate to me I answer him."

These were some definitions, limits and disciplines regarding Allah's Attribute : the King.

Praises be to Allah Lord of Alamin