

I. The Name of Allah ﷻ Al-Qudoos

الْقُدُّوسُ

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A. Meaning of The Name Al-Qudoos

i. Mention in the Quran

The linguistic meaning of the Name Al-Qudoos is translated as “the Pure” or “the Holy”. It derives from the root word Qudus, which means “to purify” or “to sanctify”.

The Name of Allah ﷻ Al-Qudoos is mentioned twice in the Qur'an, in the chapters of Al-Hashir and Al-Jumu'ah. In both verses, Allah ﷻ is praised as the only one worthy of worship, the Holy King, the peace-giver, the mighty, and the wise. The verses are as follows:

1. He is Allah ﷻ, other than whom there is no deity, The Sovereign, **The Pure**, The Perfection, The Bestower of Faith, The Overseer, The Exalted in Might, The Compeller, The Superior. Exalted is Allah ﷻ above whatever they associate with Him. (Al-Hashir, 59:23)

2. Whatever is in the heavens and whatever is on the earth is exalting Allah ﷻ, The Sovereign, **The Pure**, The Exalted in Might, The Wise. (Al-Jumu'ah, 62:1)

In both of these two verses, the Name Al-Qudoos is mentioned right after the name Al-Malik (The King) because power corrupts human kings. So, the Name Al-Qudoos is mentioned to declare that Allah ﷻ is pure from the imperfections of human kings.

- ii. **Mention in the Hadeeth.**

The Name Al-Qudoos is mentioned in two Hadeeth:

1. Allah ﷻ It was narrated that Abuy Ibn Ka3b said: "The Messenger of Allah ﷻ used to recite in Witr the Surat Al-A3la, Surat Al-Kafiroon and Surat Al-Ikhlās. When he is done he says Glory be to the Holy King three times."
2. It was narrated by Aisha that the Prophet ﷺ Muhammad used to say during Ruku3 and Sojood "Sobooḥ, Holy the Lord of Angels and the spirit." (Suboh, Quddos, Rab Al-Malikat Wa Al-Rooh).

- iii. **The meaning of the Qudus, Moqadus and Taqdees.**

These words have been used as follows:

- If the word Qudus is mentioned to describe an angel, then it refers to angel Gibril, who brought the revelations from Allah ﷻ to his prophets. He is called Ruh Al-Qudus, which means "the Holy Spirit", because he is pure from any flaws that would prevent him from accurately and perfectly delivering the revelation from Allah ﷻ to His prophets. Allah ﷻ created him that way for this job and made him the most purified angel out of all angels. He is mentioned in the Quran with this name four times: in (Al-Baqara, 2:87), (Al-Baqara, 2:253) and (Al-Maeda, 5:110) Allah ﷻ said that He supported Issa (Jesus) with Ruh Al-Qudus; in (Al-Nahl 16:102) Allah ﷻ said that Quran was brought down by Ruh Al-Qudus.
- If the word Moqadus is mentioned to describe a land, then it is the Holy land, which is Jerusalem. In (Al-Maeda, 5:21) Allah ﷻ said to the children of Israel to enter the holy land.
- If the word Moqadus is mentioned to describe a valley, then it is the valley where Allah ﷻ talked to Prophet Musa (Moses). (Taha, 20:12) and (Al-Nazi3at, 79:16).
- If the word Qiddees or Qadasa is used to describe a human, then it means saint.

iv. Purity of Allah ﷻ.

The word Al-Qudoos means the following:

- Pure from any flaw, defect, or imperfection, whether in His essence, His attributes, or His actions. He is beyond the reach of human perception, imagination, or illusion. He is the source of all goodness, beauty, and excellence.
- Pure of need. Pure of being contained in time or space.
- Pure of all of our imaginations of him. Whatever you imagine, Allah ﷻ is different.
- Pure of any imperfection.
- Pure of any flaws.
- Pure from having a son, a mother, or a wife.
- Pure from all superstitious beliefs.
- Pure from those who say that he came in form of a man and let a punch of criminal thugs beat him up and kill him at the end.
- Pure from being imagined as a traffic court judge who pays for everyone's tickets for them.
- Pure from any ill description that describes him to be less than perfect. Stigmatism is not a mistake in the eyes.
- The One that the angels perform Taqdees to.
- The One who is the most pure and perfect.
- The One who deserves all praise, honor, and glory. He is the Holy King, the Owner of all things.
- Angels are doing Taqdees to Allah ﷻ. An angel who sanctifies Allah ﷻ (does Taqdees to Allah ﷻ) is one who purifies himself by worshipping Him, obeying Him, and glorifying Him.

B. The Diagram of Taqdees (Purification) and Tazkiah (Cleaning).

i. Difference Between Taqdees and Tazkiah.

The Quran mentions Taqdees only with angels but mentions the Tazkiah with humans. Tazkiah is cleaning something dirty while Taqdees is purification. Allah ﷻ mentions the angels doing Taqdees to Him when He announces to them that He will create a deputy on earth, and the angels wondered about His wisdom, saying that they already doing Taqdees and Tasbeeh to you Allah ﷻ.

In (Al-Baqara 2:30) And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah ﷻ said, "Indeed, I know that which you do not know."

In the case of humans, Allah ﷻ said that the ones who does Tazkiah is successful (Al-Shams, 91:9) and (Al-A3la, 87:14), and Jannah is the reward of the ones who do Tazkiah (Taha, 20:76).

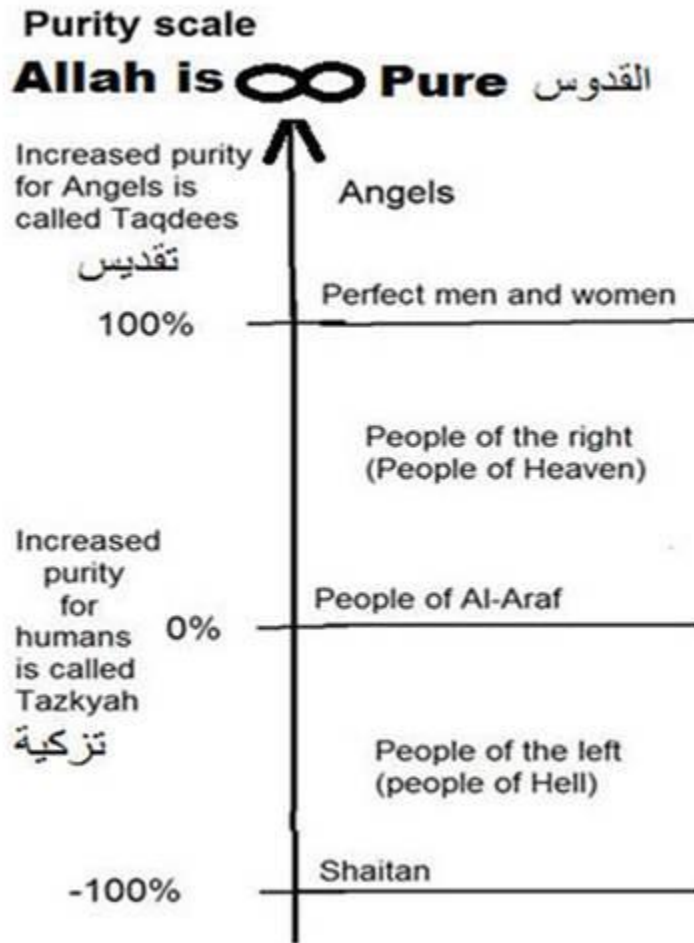
ii. How Taqdees and Tazkiah are done.

Taqdees is for angels. Tazkiah is for humans. A person does Tazkiah by cleaning his heart from focusing on something other than Allah ﷻ, depending on other than Allah ﷻ, trust other than Allah ﷻ, perform deeds to show to other than Allah ﷻ, ...etc. It is also done by taking Islam seriously. The Zakat, which is third pillar of worship, is derived from the noun Tazkiah because the Zakat purifies the wealth, see (Al-Tawba, 9:103). So, good deeds and charity purifies one's heart from evil temptations, desires and motives.

Taqdees on the other hand is done by angels. The concept of "Taqdees" (sanctification) refers to praising and exalting Allah ﷻ's name, attributes, and holiness. The angels engage in continuous glorification and sanctification of Allah ﷻ by acknowledging His greatness, perfection, and majesty. They do this through their worship, obedience, and acknowledgment of His attributes. Their devotion and submission to Allah ﷻ's commands are a form of Taqdees.

Israfil is one of the four archangels along with Jibril (Gabriel), Mikail (Michael), and Azrael (the Angel of Death). His primary role is to blow the trumpet (Sur) to announce the Day of Judgment. When Allah ﷻ created Israfil, he granted him immense beauty and wisdom. One day, Israfil stood before the throne of Allah ﷻ and made an extraordinary request. He asked Allah ﷻ for 70,000 wings and 70,000 years to circulate the divine throne. His intention was to continuously glorify and sanctify Allah ﷻ throughout this time. Allah ﷻ, in His infinite wisdom, responded to Israfil's request by granting him what he asked for. Israfil was given the wings and the extended lifespan. He began his celestial duty of continuously praising Allah ﷻ, seeking forgiveness, and sanctifying His name.

iii. Purity Scale.



This diagram illustrates different levels of purity. It highlights that Allah ﷻ is infinitely pure, while human purity ranges from -100% to +100%. Angels also exist in this framework. Their purity exceeds 100% because they lack any clean less attribute and continually strive to purify themselves, drawing closer to Allah ﷻ through devotion and praise. The more purity they achieve, the closer they get to Allah ﷻ at the infinite purity.

At the 0% purity level, we find individuals who possess an equal balance of good and evil. These people will reside on the Day of Judgment at a place called Al-A3raf, a mountain situated between heaven and hell. Al-A3raf is intended for those with a net score of 0%. They remain there until the end of judgment day, after which Allah ﷻ forgives them and sends them to Jannah (paradise).

On the other extreme, Shytans are at negative 100%. They come in two forms: Jinn Shytans and human Shytans, which are individuals who perpetrate evil acts, shedding blood and spreading corruption. Good people (people of the right) fall in the range above 0% to 100%.

Bad people (people of the left) fall into the range below 0% to -100%. Notably, there is no negative infinity because Allah ﷻ alone embodies infinity and he is infinitely purity.

The +100% category represents perfect individuals. The Prophet ﷺ mentioned that many men have achieved this level of perfection. However, only four women attained it: Assia (the wife of Pharaoh), Mariam (the daughter of Imran), Khadija (the wife of the Prophet ﷺ), and Fatima (the daughter of the Prophet ﷺ).

iv. Jannah, the place of Qudos.

Jannah is called the "place of Qudos" because it represents the highest level of holiness, purity, and perfection. It is the ultimate reward for those who faithfully follow Allah ﷻ's guidance during their earthly lives. The association between Qudos and Jannah emphasizes its divine nature and the purity of its inhabitants. The concept of Qudos underscores the idea that Jannah is not just a physical paradise but also a spiritually elevated realm, where believers are in direct communion with Allah ﷻ. In Jannah, everything is pure, untainted by sin or imperfection. The term Qudos encapsulates this state of absolute sanctity.

The greatest pleasure in Jannah is the direct vision of Allah ﷻ (the Almighty). This experience transcends all other joys and surpasses any pain or suffering. Those who attain Jannah will have the privilege of beholding Allah ﷻ's face. This divine encounter brings unimaginable bliss, serenity, and fulfillment. Conversely, those in Hellfire (Hell) experience intense suffering and torment. However, if they were to glimpse Allah ﷻ's face, their pain would cease momentarily because the sheer joy of looking at Allah ﷻ's face overrides any other sensation. Even the agonizing flames of Hell become insignificant in comparison.

Earthly pleasures, no matter how delightful, are fleeting and temporary. They come with limitations, imperfections, and eventual boredom. In contrast, Jannah is everlasting. Its pleasures are not tainted by weariness or monotony. Believers will never tire of its delights, and there will be no end to their enjoyment. Moreover, Jannah is pure from the drawbacks associated with earthly pleasures. There is no decay, aging, or dissatisfaction. Every experience is perfect and unending. Jannah is a realm of purity. It lacks the negative aspects that often accompany worldly pleasures, such as greed, envy, or excess. In Jannah, believers are content, fulfilled, and completely satisfied. Their hearts are at peace, and their souls are in perpetual harmony with Allah ﷻ's presence. The absence of boredom, fatigue, and dissatisfaction ensures that Jannah remains an eternal paradise without any hint of weariness.

Abu Hurairah reported that the Prophet ﷺ said: "When Allah ﷻ created Paradise and Hell, He sent Jibril (Gabriel) to Paradise and said: 'Look at it and at what I have prepared for its

people in it.' Jibril looked at it and returned, saying: 'By Your Glory, no one will hear of it but they will do anything to enter it.' So Allah ﷻ commanded that it be surrounded by hardships and duties. Then Allah ﷻ said to Jibril: 'Go and look at the fire and at what I have prepared for its people in it.' Jibril observed the Fire and saw that parts of it were piled upon other parts. He came back and said: 'By Your Glory, I fear that no one will be saved from it, and all will enter it.' So Allah ﷻ commanded that it be surrounded with pleasures and desires. Then Allah ﷻ said to Jibril: 'Go and look at it again.' Jibril looked again and saw that it was surrounded with pleasures and desires. He returned and said: 'By Your Glory, I fear that no one will escape it, and all will enter it.'"