

The Divine Name

Al-Baari'

(The Originator)

- Occurrences in the Quran
- Occurrences in the Sunnah
- The state of the Salaf (Pious Predecessors) with the Divine Name
- Worshipping Allah through His Name "Ar-Rahman"
- Compiled Materials (essays, audios, videos, books)

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Name of Allah: Al-Bari' (The Originator)

The Concept of the Name

The Linguistic Meaning:

Al-Bari': It is said that Allah created the creatures, and He continues to bring them into existence, meaning He originated them.

The term *bara'* signifies creating in a specific form, so everything that is created in this specific manner is considered *mabru'*. However, not all that is created is considered *mabru'* because *bara'* also implies clearing or absolving something from something else. For instance, they say, "I was cured of the illness" or "I am absolved from debt," meaning to be freed from it. Some creations, when separated from others, are referred to as the one who performs this action (*bara'*) or as *Bari'* in reference to the Divine. As mentioned in the oath, "No, by Him who splits the grain and creates the soul."

Abu Ali said that *bara'* refers to the characteristic by which forms are distinct from one another. For example, the form of Zayd is different from the form of 'Amr, and the form of a donkey is distinct from that of a horse. Blessed be Allah, the Creator and the Shaper.

[Interpretation of the Names of Allah by Al-Zajjaj, 1/37]

Occurrence in the Qur'an:

The name of Allah, *Al-Bari'* (The Originator), is mentioned in the Qur'an in four instances. It appears in the form *Al-Bari'* in one verse, *nabra'uha* ("We bring it into existence") in another verse, and *bari'ukum* ("your Originator") in two instances within a single verse.

First: The instance where the name of Allah *Al-Bari'* is mentioned.

"He is Allāh, the Creator, the Originator, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise."

[Qur'an: 59: :24]

Second: The instance where the term "*nabra'uha*" ("We bring it into existence/being") appears.

"No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy-"

[Qur'an: 57: 22]

Thirdly: The two instances where the term "*bari'ukum*" ("your Originator") appears.

And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves [i.e., the guilty among you]. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of Repentance, the Merciful. [Al-Baqarah: 54]

Occurrence in the Sunnah:

On the authority of Abu Huraira, the Messenger of Allah (peace and blessings be upon him) said, "Allah has ninety-nine names, one hundred minus one. Indeed, He is One (Witr) and loves what is odd-numbered (such as acts of worship). Whoever memorizes them will enter Paradise. They are: Allah, the One, the Eternal Refuge, the First, the Last, the Manifest, the Hidden, the Creator, the Originator, the Fashioner, the Sovereign, the Truth, the Source of Peace, the Faithful, the Protector, the Mighty, the Compeller, the Majestic, the Merciful, the Compassionate, the Subtle, the All-Aware, the All-Hearing, the All-Seeing, the All-Knowing, the Great, the Benefactor, the Exalted, the Majestic, the Beautiful, the Living, the Sustainer, the Able, the Overpowering, the High, the Wise, the Near, the Responsive, the Rich, the Bestower, the Loving, the Appreciative, the Glorious, the Finder, the Patron, the Rightly-Guiding, the Pardoner, the Forgiving, the Forbearing, the Generous, the Acceptor of Repentance, the Lord, the Majestic, the Guardian, the Witness, the Clear, the Proof, the Kind, the

Compassionate, the Initiator, the Restorer, the Resurrector, the Inheritor, the Strong, the Firm, the Harmful, the Beneficial, the Eternal, the Protector, the Abaser, the Exalter, the Constrictor, the Expander, the Honorer, the Humiliator, the Just, the Provider, Possessor of Power, the Strong, the Sustainer, the Everlasting, the Preserver, the Trustee, the Originator, the Listener, the Giver, the Giver of Life, the Causer of Death, the Withholder, the Gatherer, the Guide, the Sufficient, the Everlasting, the All-Knowing, the Truthful, the Light, the Illuminator, the Perfect, the Ancient, the Unique, the One, the Eternal Refuge, who neither begets nor is born, and there is none like unto Him."

Zuhair said: "We have learned from more than one person among the scholars that it begins with: *'There is no deity except Allah, alone with no partner; His is the dominion and the praise, in His hand is all good, and He has power over all things. There is no deity except Allah; He has the Most Beautiful Names.'*"

This is recorded as authentic, without the specific enumeration of names, as mentioned by Ibn Majah (2/1269, Hadith 3861), al-Tirmidhi (5/411, Hadith 3507), al-Bayhaqi in *al-Sunan al-Kubra* (10/48, Hadith 19817), and authenticated by Ibn Hibban (3/88, Hadith 808) and al-Hakim (1/62, Hadith 41).

Salamah ibn al-Kindi reported that Ali (may Allah be pleased with him) used to teach people how to send blessings upon the Prophet of Allah (peace be upon him) by saying:

"O Allah, Creator of the heavens and earth, and Originator of all things held high, the Mender of hearts according to their natures, whether wretched or fortunate, bestow Your most noble blessings, Your enduring blessings, and Your exalted salutations upon Muhammad, Your servant and Messenger, the one who seals what came before, who opens what was closed, who is truthfully known by the truth, who vanquishes the armies of falsehood. As he perfected himself, he undertook Your command for Your obedience, striving in what pleases You without faltering in step or resolve, calling to Your revelation, keeping Your covenant, and remaining firm upon Your decree, until he lit a light for guidance by which hearts were guided after the darkness of doubt and sin, through the clear signs, the joys of Islam, and the treasures of divine rulings. He is Your trusted one, the keeper of Your hidden knowledge, Your witness on the Day of Judgment, and Your chosen blessing, Your merciful Messenger of truth.

O Allah, grant him a place of honor in Your justice, reward him with multiplied goodness from Your bounty, and grant him the everlasting joys of Your known rewards and abundant gifts. O Allah, raise his station among the enduring, honor his abode with You and his lodging, complete his light and his reward with Your acceptance of him, an accepted witness, pleasing in speech, possessing fair words, decisive in speech, and with a great argument and evidence."

[Hadith Mursal, reported by al-Tabarani in al-Mu'jam al-Awsat 9/43, Hadith 9089]

Worshipping Allah through His Name Al-Bari':

1- Worship through Loving Allah because He created us:

It is only fitting that we deeply love the One who created us and that we humble ourselves to Him with utmost humility. These two elements are the core pillars of worshipping Allah, the Almighty.

2- Belief in the Name of Allah, *Al-Bari'* (The Originator), implies acknowledging His knowledge of every detail of His creation:

For Allah, the Exalted, says: *"Does He who created not know, while He is the Subtle, the Acquainted?"* [Qur'an: 67: 14].

3- Glorifying, Magnifying, and Honoring Allah:

This is achieved by reflecting on His magnificent creations that He has originated. Allah Almighty says, *"[This is] the creation of Allah, who perfected all things. Indeed, He is Acquainted with what you do."* [Qur'an: 27: 88].

4- Calling upon Allah by His Name *Al-Bari'* (The Originator):

It has been reported that Ali (may Allah be pleased with him) invoked Allah using the name *Al-Bari'* (The Originator). Salamah ibn al-Kindi said that Ali used to teach people how to send blessings upon the Prophet of Allah Muhammad (peace and blessings be upon him) by saying:

"O Allah, Creator of the heavens and earth, and Originator of all things raised high, the Mender of hearts according to their natures, whether wretched or fortunate. Place Your most noble blessings, Your abundant blessings, and Your exalted salutations upon Muhammad, Your servant and Messenger, the one who seals what came before, who opens what was closed, who is truthfully known by the truth, who vanquishes the forces of falsehood. As he perfected himself, he undertook Your command in obedience, striving to please You without faltering in step or resolve, calling to Your revelation, upholding Your covenant, and adhering to Your decree until he illuminated the way with guidance, by which hearts were led aright after the darkness of doubt and sin, through the clear signs, the joys of Islam, and the noble principles of divine rulings. He is Your trusted servant, the keeper of Your hidden knowledge, Your witness on the Day of Judgment, and Your Messenger as a blessing and a mercy in truth.

O Allah, grant him an honorable place in Your justice, reward him with multiplied goodness from Your grace, bestow upon him everlasting blessings from Your known rewards and Your abundant gifts. O Allah, raise his status among the enduring, honor his dwelling with You and his abode, complete his light and his reward with Your acceptance of him. Make him an accepted witness, pleasing in speech, with just words, decisive speech, and great proof and evidence."

[Hadith Mursal, reported by al-Tabarani in al-Mu'jam al-Awsat 9/43, Hadith 9089]

5- The Believer's Share of the Name of Allah, *Al-Bari'* (The Originator):

Firstly: The believer should have a life plan and not live aimlessly. Upon waking up, he follows the guidance of scholars in practicing *musharatah* (self-discipline), *muhatabah* (self-accountability), *mu'atabah* (self-reprimand), and *mu'aqabah* (self-punishment) – which are the stages of self-accountability. *Musharatah* means planning the day from the start, listing what he intends to achieve, and then holding himself accountable. *Muhatabah* involves reviewing the day at its end, assessing what he committed to. If he finds shortcomings, *mu'atabah* follows, where he reprimands himself for falling short, reminding himself of death, the afterlife, and that his life is his capital. *Mu'aqabah* involves punishing oneself, such as refraining from an outing with friends or denying oneself something he enjoys. By practicing this daily, over time, he gains control over himself and strengthens it.

Secondly: The word *bara'a* (to create or originate) also implies removing impurities. Thus, the believer strives to purify himself from flaws, defects, and vices, which is the process of *tazkiyah* (self-purification), to be explained further, Allah willing.

Thirdly: Seeking excuses – The believer, to be excused by Allah Almighty, should seek excuses for others.

Fourthly: The root of the word *bari* refers to dust, symbolizing humility and brokenness. Thus, a person created from dust should reflect: how can he be arrogant, and upon what basis?

Fifthly: Upholding the Principle of *Wala' and Bara'* (Loyalty and Disavowal): This principle involves aligning oneself with certain beliefs and disassociating from others. *Wala'* (loyalty) and *Bara'* (disavowal) manifest in various ways. Firstly, the believer dissociates himself to Allah

from any religion other than Islam. He disavows any desire that contradicts his Lord's command, any doubt that conflicts with the text revealed by Allah and His Messenger. He distances himself from loyalty to anything outside the religion of Allah and its laws, from any innovation that contradicts the Sunnah of the Prophet (peace and blessings be upon him), and from any sin that might weaken his love and closeness to his Lord.

Sixthly: Since Allah, the Almighty, originated and fashioned creation in a unique, astonishing way, with no prior model, it is fitting for His creation to strive for perfection in whatever they are capable of perfecting. The Prophet (peace be upon him) taught us, as narrated by Al-Tabarani in *Al-Mu'jam Al-Awsat* and authenticated by Al-Albani in *Sahih al-Jami'*: *"Allah loves that whenever any of you does something, they should do it with excellence."* Precision in one's work is a characteristic of believers, and by embodying this, a servant embodies the name of Allah, *Al-Bari'*.

Cards:

Al-Bari' (The Originator)

Allah, the Exalted, says: *"He is Allah, the Creator, the Originator."* [Qur'an: 59: 24], and *"Indeed, your Lord is the Knowing Creator."* [Qur'an: 15: 86]. Al-Khattabi stated: *"Al-Khaliq (The Creator) is the One who innovates creation, bringing it into existence without a prior model."* He further explained that *Al-Bari'* has a similar meaning to *Al-Khaliq* but is often used specifically for creating all living things, such

as the phrase "bara'a al-insan" (the creation of humans) or "bara'a al-nasam" (the creation of souls).

The word *Khallaq* (All-Creator) is an intensive form, indicating the vastness and abundance of His creation, demonstrating His tremendous power in creating countless beings from nothingness.

Reflection: Belief in His name, *Al-Khaliq* (The Creator), necessitates belief in His Oneness and Divinity. Therefore, Allah used the act of creation to challenge the polytheists to dedicate worship to Him alone, saying: *"Do they associate with Him those who create nothing and are themselves created?"* [Qur'an: 7: 191].

This belief also entails love for Him, for He granted you existence after you were nothing worth mentioning, and veneration of Him, as the vastness, variety, and precision of His creation – including the intricacy of your own being – indicate His greatness.

O Allah, as You perfected our creation in the best of forms, perfect our character and deeds, for You are the best of creators.