

**With Almighty Allah's
beautiful names
&
Attributes**

Eng. Amer Kabbara

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With Almighty Allah's Beautiful Names and Attributes

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(Hyderabad Deccan)

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In the name of Allah, Most Compassionate, Most Merciful

Dedication

I dedicate this blessed book to all those who wish to know about the real purpose of the Most Beautiful Names and Sublime Attributes of Allah, away from the complications of early and recent theologians on this issue.

I also dedicate this book to my parent, my (late) father and mother-in-law - may Allah have mercy on them – all other members of my family and to all Muslim brothers and sisters. I very humbly ask Allah to have mercy on them, grant them forgiveness, and save my noble mother and all our family members and friends from His wrath. I invoke Allah's favor and mercy to grant protection, forgiveness, and wellbeing to us and to all Muslims around all over the world.

Amen; He is the All Hearing and the Responding One.



Introduction

It is a pity that many Muslims today glorify Allah with names that are neither mentioned in the Book of Almighty Allah (The Holy Qur'an), nor have been reported in the traditions of the Messenger of Allah (PBUH). Rather, they invoke Allah with certain names that are commonly used but they lack authentic evidence about their being used during the times of Holy Prophet(P.B.U.H), or by his faithful Companions(the Sahabah R.A.), or the early followers of Sahabah(the Tabai'yun), and the followers of the Tabai'yun, who comprise the three core sections of Muslims praised by the Holy Prophet(P.B.U.H), when he said: Best among the centuries is my century, then of those following them(i.e., coming after them) and then of those who come are after them. It is purely on the basis of those narrators from among the early and modern scholars who corrupted this issue with some theological debates and commentaries to the extent that we found some people made an animation for kids based on these revered names to attract their attention and make it interesting for them, as also, songs have been composed utilizing these holy names to be presented in wedding parties, ceremonies and occasions, in an attempt, whether intentionally or unintentionally, in their eagerness to popularize these holy names among the audience and the society at large, which is highly deplorable and much agonizing, since it amounts to degrading the holy names, and it is in fact an affront to the divine names, virtues and phrases.

Since the cosmic norms, as we know today, are no myths but scientific facts admitted the world over, likewise, the existence of Allah is inevitably the absolute scientific truth which is no more the subject of any doubt. Thus, it necessitates knowing Him and His Names and His attributes which reflect His character and faculties which He uses to run this world and govern the Universe at large, as well as understanding Islam, the chosen religion of Allah, and the Qur'an, His last word to the entire humanity, as He wanted all human beings to understand and follow His word to achieve eternal success in this worldly life as well as in the hereafter, by being awarded Paradise by Allah Almighty.

The human soul is blessed with the capacity to acknowledge the existence and presence of Allah (through natural instinct), and it also knows that we are created by Allah, and that Allah has created us to be His Viceroy in this world, and He has commanded us to do what helps us to enter it. Thus, what we need is to act according to these commands and to submit ourselves to Almighty Allah's will, and to thank Him for His abundant blessings and great mercy, which He has bestowed on us in such a huge number that it is impossible for anyone to count down and list His favor and His beneficence on the entire humanity. He, the Most High, said, **“Those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort.”** (The Qur'an 13: 28)

To have an in-depth knowledge of the Names and Attributes of Allah, it is obligatory to refer to the basic texts of Shari'ah to identify them, in order that a Muslim maintains the purity of his heart, the clarity of his mind, and the strength of his faith by the adopting the Qur'anic principle mentioned in the book of Allah, when He said: **“The Creator of the heavens and earth.' He made mates for you from among yourselves—and for the animals too—so that you may multiply.**

There is nothing like Him: He is the All Hearing, the All Seeing.” (The Qur'an 42: 11)

The Shari'ah principle states: Whatever you imagine in your mind, Allah is different from it. Verily, Allah is much beyond the thinking of any human being whom He alone has created. It is not possible for the human beings or any of His creatures, like the Angel and Jinni, to assess, define and state about His self, glory be to Him, and hence, Muslims have been refrained and banned from thinking in the person or Self of Allah, rather, they are exhorted to ponder over his signs(Aayat; there is a tradition of the Holy Prophet PBUH in this regard) so widely spread in the entire Universe, which invite the attention of a believer to His powers, command, strength and control of everything in the Universe. Man will never be able to understand the person of Allah, and failure in understanding His person, may likely reflect adversely on one's thinking and psyche, misleading him and making him go astray from the righteous path, thereby resorting to denial and disbelief, Allah forbid, and He alone is the director to the truth.

As this is an extremely important and delicate matter, devout scholars have endeavored to identify the Names of Allah from the explicit proofs employing proper means and correct methods. Thus, I have, by the grace of the Almighty Allah, first and foremost, collected the divine names from the approved sources and books, where they are explained in a simple way which is neither a lengthy statement hard to go through, nor a very short and inadequate account, curtailing necessary information. I am not a man of *Ijtihad* to prefer opinion of one scholar over the others' regarding the subject, i.e., most Beautiful Names and Sublime Attributes of Allah SWT. Rather, I have reported the different views of the worthy scholars as mentioned in their books and treatise. However, it is important to note that, these explanations are not meant for the specialists in the

field or the scholars who command authority over it; rather, this research is addressed to the common man, including myself, who are desirous of understanding the Book of Allah and to live in the light of (the most Beautiful Names and Sublime Attributes of Allah), to be guided by the teachings of the Seal of Apostles and Messengers, Prophet Muhammad (PBUH). Here, you are – my dear, before these words. Whatever good you find in this work, is a blessing from Allah; and whatever shortcomings you might come across in it, are from me. Finally, I ask Allah to forgive me, and I wish all of you to make supplication on your behalf and my own behalf that may Allah open for all of us the gates of guidance and success in both worlds, and to accept our humble effort and make it beneficial to the masses of Muslim Ummah. He, Glory be to Him, alone is the One able to do so.

Eng./Amer Muhammad Medhat Kabbara



Introduction to the Third Edition

All praise is due to Allah, and may Allah's Peace and Blessings be upon Muhammad, the last Messenger of Allah!

We all know that Almighty Allah has sent down the Ever-Glorious Qur'an to the heart of our beloved Prophet Muhammad (PBUH) to be the leading light and guiding force for the entire humanity towards right path, which directs its followers to lead an exemplary and successful life, in this world, which is a temporary abode for human beings, and in the life hereinafter, which is the permanent and eternal abode in the Paradise for the believers, and in the Hell for non-believers, as Allah SWT has said, **“This Quran does indeed show the straightest way.”** (The Qur'an 17:9)

The Holy Qur'an uses to guide the humanity by utilizing Allah's Names and Attributes with the purpose of implanting the glory of Allah in the believers' hearts and souls, to drive them to resort to Allah in times of both ease and hardship, happiness and misery, and in war and peace, that is to say at all times and under all circumstances. It is Allah alone in whose hands lie the destiny of everyone. A true believer therefore always turns to Him, relies upon Him in all matters, seeking His mercy and forgiveness on all occasions, repenting to the wrongs done by him, and making firm commitment to lead his future life according to His commands and will, as Allah says, **“Those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do**

hearts find comfort," (The Qur'an Al-Ra'd: Verse 28) and also, He says, "Do not grieve; for Allah is with both of us." (The Qur'an Al-Tauba: Verse 40) Allah also says, "Verily, Allah is with those who are pious, and those who are philanthropists." (The Qur'an Al-Nahl: Verse 128)

This is the major purpose of mentioning Allah's Beautiful Names and High Attributes in the Qur'an. However, some trouble monger philosophers and short-sighted narrators used these Names and Attributes as a means of creating controversy among Muslims in order to ignite the flame of conflict and sowing the seeds of discord and differences in the society, negatively affecting the entire Ummah leading to disunity among its members. Allah SWT has already warned against their evil designs, saying, "It is He Who has revealed to you 'O Prophet' the Book, of which some verses are precise—they are the foundation of the Book—while others are elusive. Those with deviant hearts follow the elusive verses seeking to spread disorder (through their 'false') interpretations—but none grasps their 'full' meanings (of these verses) except Allah. As for those well-grounded in knowledge, they say, 'We believe in this 'Quran'—it is all from our Lord.' But none will be mindful 'of this' except people of reason." (The Qur'an Al-Imran: Verse 7)

This sublime purpose of mentioning Allah's Names and Attributes in the Glorious Qur'an and the Traditions of Holy Prophet PBUH is the core of this study "With Allah's Names and Attributes" and it has been given utmost attention to do justice to the subject, with the help of Almighty Allah and His favor and benevolence.

I have made some modifications to the contents of the first edition which has been reviewed and updated by H.E. Sheikh Dr. Zakaria El-

Masri, who also provided reference to the Ahadith mentioned in it. The modifications included:

- 1- The explanations of these Names and Attributes by deviant sects have been omitted.
- 2- The list of Names and Attributes has been modified, along with rearrangement in terms of the sequence in which they occur in the Qur'an and the Hadith.
- 3- A table has been added to clarify the differences in meanings between the identical Names and Attributes.

The second edition of the book consisted of three chapters:

- **Chapter One:** Explanation of the real purpose of the Names and Attributes of Allah SWT.
- **Chapter Two:** Explanation of the meanings of these Blessed Names and Attributes
- **Chapter Three:** Identification of the Greatest name of Allah, and the difference between meanings of certain names.

In the third edition of the book, I have added many (of the Names and the Sublime Attributes) which the religious scholars of repute have studied deeply, and they have added these names to the list of names and attributes of Allah SWT.

Also, some re-arrangement and explanatory notes were added, and corrections were made in the third edition wherein some changes were incorporated, hoping to make it better and more useful than the previous edition, by the grace of Almighty Allah.

The second and third editions were revised and edited by brother Mohamed Emad Qalb Al-Lawz, who is a teacher of Arabic language and Shari'ah, may Allah reward him with all that is good.

This edition has been reviewed by Janab Syed Shah Naseeruddin al-Quadri, a scholar in Islamic Studies, Arabic language and literature hailing from Hyderabad, India, who deserve our gratitude for his valuable service. May Allah guide us all to the best path! Amen.



First Chapter

The Real Purpose of Mentioning the Names and Attributes of Allah

Almighty Allah said, “Allah has the Most Beautiful Names.” (The Qur'an: Al-A'raf, Verse 180)

So, what is the meaning of (the word) Names?

We all know that grammatically speaking, “Noun is the name of a person, place or thing”

Hence, everything under the sun has got a particular name, ever since the dawn of civilization, to identify it and differentiate it from others. This phenomenon is observed in the fields of Science and Technology where innovations are taking place on a continuous basis, new things are made, new creatures, both worldly and from the skies (stars, galaxies etc.) are investigated, which are named, and it is a continuous process. Five brothers born of the same parent; everyone has got his own personal identity, which is called *the name* through which he is recognized and differentiated from others in addition to his distinct physical features.

Similarly, all things we see around us, on the land, in the skies, in the ocean and in the air, has got its own particular name and attributes which usually reflect its characteristics, usage, benefits and harms, and most of the time, the articles are named based on these characteristics only. However, it is a lengthy subject, out of the scope of this book.

Names: is the plural of name. A name (*'ism' in Arabic*) is the word that signifies a meaning without any indication of time, whether past, the present or the future. The name or *ism* is of three types:

First: The Common noun: it is used to describe any place, person or thing in a common reference: e.g., boy, girl, bird, fruit, city, building, teacher, utensil, room, book etc.

Second: The Proper noun: which denotes a particular person, place, or thing, which establishes its identity, such as Zaid (a particular boy/man) Zainab (a particular girl/woman), Apple: a particular fruit; Cairo (a particular city) Prophet Moses (a particular apostle of Allah); al-Qur'an (a particular book of religion), Islam: a particular religion, Red: a particular color; Jama Mosque: a particular building/place of worship etc.

Third: An abstract noun which denotes an abstract idea or mood, such as knowledge, happiness, sorrow, beauty, forbearance etc.

There are other types of noun as well, which need to be studied and learnt under grammar of language.

a) What are the attributes?

Attribute is a word denoting aspects, features, qualities and characters of a person or a particular object.

(It is also an inherent quality with which an essence is well-known.)

Some scholars said about the Sublime Attributes of Allah that: they are the Divine Qualities of Almighty God. They represent the absolute beauty, perfection, and glory, so that if they are mentioned, one's mind gets straightaway transferred to God alone, and never thinks of anyone else. The Most **Beneficent (Ar. Rahman)** a derivative of benevolence, [*ar. Rahmah*] represents the absolute beneficence which is the attribute of the Almighty Allah alone. Also, the Most **Powerful (from power)** is the ultimate power, which is counted as the attribute of Allah Almighty, since there is none in the entire universe

more powerful than Allah; and those people or rulers in the past era who boasted of their power, were reduced to rubbles and annihilated by the power of Allah. (For example, the people of A'ad who boasted of their physical strength and power, claiming: who is more powerful than us? (Ha'meem Al-Sajdah. Verse 15). Therefore, when one mentions these attributes of Allah, they are also taken as His attributive names rather than attributes of anyone else. Since the attribute could be used as Name as well, such as the case when we use the word Islam to represent *Iman* (belief) and the vice versa. Thus, the Attributes indicate the Name, and the Names represent the Attributes.

To believe in Allah's Most Beautiful Names and Sublime Attributes, it should not be limited to chanting the names or counting on rosary beads alone; rather, it ought to have a deep-rooted effect on your psyche, and reflect in modification of your belief, your behavior and change your entire life. They should instill in the mind and heart of a believer the feelings of pride, dignity, power and a deep rooted and firm belief in Allah and His esteemed virtues.

When one firmly believes that Allah alone is the Self-Sufficient One Who alone manages everything single handedly without the help or support of anyone else, then one will surely turn unto Him in all his affairs, whatever its nature, type or magnitude. In this context Abdullah Ibn 'Abbas, may Allah be pleased with them both, relates, "One day I was behind the Prophet (PBUH) [riding on the same mount] and he said, "O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know that if the entire nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had

already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried up.”

These Prophetic advice and instructions to that young man should be a guide to all people. Believing in Allah, while being mindful of these instructions, gives one the vigor and energy to excel at work and performance, instills confidence in oneself, fills one's heart with reassurance, provides him mental and physical readiness to accept the outcomes of trials, and promotes one's relationship with Allah that helps one to accomplish all that he is able to achieve. This helps one to seek Allah's support and favor while fearing Him and seeking His help in all religious and mundane affairs. Allah says, **“And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the Fire!"** (The Qur'an, Al-Baqarah: Verse 201)

When one is afflicted with a trial and testing and supplicates the Almighty earnestly and woefully, saying **“O Allah! O the most Merciful! O the supreme Provider! O the Sustainer! O the One and Only One!”**, Allah will respond to him and relieve him from his trial, provided one has firm belief and confidence that Allah hears and responds the calls of His faithful servants in distress. On the contrary, when one resorts to people whom he trusts, with his problems and difficulties, it is likely that they may assist him, but such people are rare. This is because human beings have limited power and have their own priorities than helping people facing hard times, whereas Almighty Allah is the Most Powerful, and He is the most benevolent and kind to His slaves. He, Glory be to Him, urges us to call Him alone, and no one but Him, to direct ourselves to Him alone and to

supplicate Him alone, raising all our problems and difficulties to Him and requesting Him for a solution for the same.

There is no doubt that man needs other people's support and help, as they too are in need of him. People serve each other, even if they are not conscious of it. Islam promotes cooperation among people and asks the affluent and well off to help the have-nots. Yet, people should help each other in righteousness and piety, and not in committing acts of sin and transgression, while relying on Allah alone for help.

When one firmly believes in Allah, recites the Qur'an, is mindful of Him while doing anything, believes in Him and always asks Him alone, one will be greatly honored and rewarded in this world and the world to *come hereafter*. *This is because supplicating Allah with His Most Beautiful Names and Sublime Attributes*, while fully realizing their meanings, is the best thing one can do when he directs himself to the Almighty Allah, who is the Self Sufficient, who is ever-ready to help the people irrespective of their faith, since He is also *Al-Rahman*, whose mercy is covering His entire creature, and the One Who cares the least about anything in the entire universe.

One of the main objectives of knowing “the Most Beautiful Names and Sublime Attributes” is to believe in them and grasp their meanings. This will surely lead one to realize the greatness of Almighty Allah in all places, at all times and in all circumstances, without thinking in how He looks like. Allah says, “**There is nothing whatever like Him**” (The Qur'an, Al-Shura: Verse11) the Almighty Allah is:

(The All Seer): Who sees us. Therefore, we should not steal anything or speak lie, rather we should be honest and truthful in all our affairs and dealings.

(All Hearer): Who is able to hear whatever we say, so we should abstain from gossip, backbiting and evil speech. We should rather utter good words. In a Hadith, the Apostle of Allah, PBUH has talked about the beauty of Islam of a faithful Muslim is that he should either speak truth, or observe silence.

(All Knower): Who knows of the tricks that deceive with the eyes, and all that the hearts conceal, so we should not offer or accept bribe, cheat people or practice usury and all other evil practices

(The Watchful One): Who observes all what we do, wherever do and whenever we do, whether in the day light or in the pitch dark of night. (As attested by the Quran: Chapter Yunus: Verse 61) *"and whatever act you perform but we are witness to it when you indulge in it"*.

(The Reckoning One): Who reckons our deeds, in our favor or against us. Therefore, we should always observe and excel in good deeds and shun the evil deeds.

(The All Aware One); (The Supreme Pardoner); (The Bountiful One); (The All Forgiver); (The All Merciful): So, we should seek His forgiveness and turn in repentance to Him, as He, the Almighty, is severe in punishment for those who misuse or deny his favors, disbelieve in Him and neglect His Commands and cross or trespass His limits, not afraid of His wrath or revenge, which is most severe and His curse when it befalls the wrong doers.

Accordingly, we should always be careful about our dealings, fair in our morals and sincere in the acts of worship. This is the basis of our religion, that is, having believed in Almighty Allah, we must do all

forms of good deeds which lead us to achieve development and prosperity on earth and paving way for bountiful and prosperous eternal life. Everyone must put his utmost effort in order to develop Muslims everywhere in order that they may come out from the current state of weakness and start their journey on the road to prosperity in this world in all aspects of life, making other nations respect them, are afraid of them and stop conspiring against their religion, culture, and social practices and keep away from hatching their sinister designs against the sacred places of Muslims and behave with them in a respectful manner which they deserve. Honesty and sincerity in all our matters and dealings, maintaining high standards of purification (keeping not only our body/environment clean, but also cleaning our heart and soul), honoring promises, fulfilling obligations, contracts and always fearing Allah; all these are among those good deeds which a Muslim should strive to achieve and maintain. We must realize that the Provider, Glory be to Him, provides us only after we exert our sincere efforts and then rely on Him alone as He is the Trustee. We should observe restraint, keep patience and thank Allah for all His bounties. To Allah belongs the highest descriptions and He is the Extensively Enduring One and the Acknowledging One. In this regard, we must ponder over the Most Beautiful Names of Allah to deduce what helps us in all walks of our lives so that we attain His blessings in both this world and in the hereafter. The Almighty Allah says, **“Whoever works righteousness, whether male or female, when he (or she) is a true believer verily, to him We will give a prosperous life, and We shall pay them certainly a reward in proportion to the best of what they used to do.”** (The Qur'an, Al-Nahl: Verse 97)

We must realize that by being obedient to Allah, we could achieve three different sorts of pleasure and satisfaction; one, the pleasure of

carrying out the acts of worship, the other, pleasure and satisfaction of being obedient to Him, and finally the pleasure of being rewarded for it in this world and in the hereafter.

It is narrated on the authority of Abu Hurairah, may Allah be pleased with him, that Allah's Messenger (PBUH) said, “Allah has ninety-nine names, i.e., one-hundred less one, and whoever remembers them will go to Paradise.” The word *'ahsa*, or count, means whoever counts them by numbers, memorizes them by heart, understands their meanings, believes in them, molds his personality according to them and supplicates Allah using them, will enter the Paradise.

b) Ninety Names of Allah

In other narrations, there is an additional part which provides a list of these Most Beautiful Names. According to the narration of Imam Al-Tirmidhi, the list reads, “Indeed, Allah has ninety-nine Names, one hundred less one, whoever counts them shall enter Paradise. He is Allah, the one whom there is none worthy of worship except for Him, the Most Merciful (to the creation) (Ar-Rahman), the Most Beneficent (to the believers) (Ar-Raheem), the King (Al-Malik), the Free of Deficiencies (Al-Quddus), the Granter of Safety (As-Salam), the Granter of Security (Al-Mu'min), the Watcher (Al-Muhaimin), the Mighty (Al-Azeez), the Compeller (Al-Jabbar), the Supreme (Al-Mutakabbir), the Creator (Al-Khaliq), the Originator (Al-Baari'), the Fashioner (Al-Musawwir), the Pardoner (Al-Ghaffar), the Overwhelming (Al-Qahhar), the Bestower (Al-Wahhab), the Provider

¹Recorded by Al-Bukhari, Muslim, Al-Tirmidhi and Ibn Majah on the authority of Abu Hurairah relating it from the Prophet (PBUH). Fayd al-Qadeer by Al-Munawi, 2/478, Hadith no. (2353).

(Ar-Razzaq), the Opener (Al-Fattah), the Knowing (Al-`Aleem), the Taker (Al-Qaabid), the Giver (Al-Basit), the Abaser (Al-Khafiz), the Exalter (Ar-Raafi`), the One who grants honor (Al-Mu`izz), the One who humiliates (Al-Mudhil), the Hearing (As-Sami`), the Seeing (Al-Baseer), the Judge (Al-Hakam), the Just (Al-Adl), the Kind (Al-Lateef), the Aware (Al-Khabeer), the Forbearing (Al-Haleem), the Magnificent (Al-Azeem), the Oft-Forgiving (Al-Ghafur), the Grateful (Ash-Shakur), the Most High (Al-Aliyy), the Great (Al-Kabir), the Guardian (Al-Hafiz), the Powerful (Al-Muqit), the Reckoner (Al-Haseeb), the Glorious (Al-Jaleel), the Generous (Al-Kareem), the Watcher (Ar-Raqeeb), the Responder (Al-Mujeeb), the Liberal Giver (Al-Waasi`), the Wise (Al-Hakeem), the Loving (Al-Wadud), the Majestic (Al-Majeed), the Reviver (Al-Ba`ith), the Witness (Ash-Shaheed), the Truth (Al-Haqq), the Guarantor (Al-Wakeel), the Strong (Al-Qawiyy), the Firm (Al-Mateen), the One Who Aids (Al-Waliyy), the Praiseworthy (Al-Hameed), the Encompasser (Al-Muhsi), the One Who Begins things (Al-Mubdi'), the One Who brings things back (Al-Mueed), the One Who gives life (Al-Muhyi), the One Who causes death (Al-Mumeet), the Living (Al-Hayyu), the Self-Sufficient (Al-Qayyum), the One Who brings into existence (Al-Waajid), the Illustrious (Al-Maajid), the One (Al-Waahid), the Master (Al-Samad), the Able (Al-Qadir), the Powerful (Al-Muqtadir), the One who hastens (Al-Muqaddim), the One who delays (Al-Mu'akkhir), the First (Al-Awwal), the Last (Al-Aakhir), the Apparent (Az-Zaahir), the Inner (Al-Batin), the Owner (Al-Waali), the Exalted (Al-Muta`ali), the Doer of Good (Al-Barr), the Acceptor of repentance (At-Tawwab), the Avenger (Al-Muntaqim), the Pardoning (Al-Afuww), the Kind (Ar-Ra'uf), the Owner of Dominion (Malikul-Mulk), the Possessor of Glory and Generosity (Dhul Jalali wal Ikram), the One who does justice (Al-Muqsit), the Gatherer (Al-Jaami), the Rich (Al-Ghaniyy), the Enricher (Al-Mughni), the Preventer (Al-Maani`), the Harmer (Al-Zaarr), the One who

benefits (An-Naafi), the Light (An-Noor), the Guide (Al-Haadi), the Watcher (Al-Badee'a), the Lasting (Al-Baaqi), the Inheritor (Al-Waarith), the Guide (Ar-Rasheed), the Tolerant (As-Saboor).”

There is a serious debate among many traditional (Islamic) groups as well as the contemporary Muslim scholars regarding the authenticity of these ahadith which enlist the Most Beautiful Names of Allah, and hence, it is not advisable to state in an authoritative manner that all these Names were taught/conveyed by Prophet Muhammad (PBUH).

Al-Azhar Al-Sharif and the permanent committee for scholarly Research and Iftaa' in the Kingdom of Saudi Arabia are of the view that the ahadith recorded by Al-Tirmidhi, Ibn Maajah and Al-Hakim in which these Most Beautiful Names were mentioned, do not fulfill the standards of being regarded as authentic, since there is no proof of these ahadith have been said by Prophet Muhammad (PBUH); rather they could have been inducted by the narrators and scholars of ahadith. In the later period, and Allah knows better.

There are certain points to be noted and some remarks to be highlighted as regards to these important ahadith:

First, Allah's Most beautiful Names and Sublime Attributes are so large in number since Allah SWT deserves all the sublime phrases of beauty, praise, perfection, greatness, power, kindness, goodness, and

¹Recorded by Al-Tirmidhi on the authority of Abu Hurairah and said, “It is strange hadith. I know no other hadith which provides a list of these Names but this hadith.” Ibn Kathir stated, “it was recorded by Ibn Hibban in his *Sahih* on the authority of Safwan.” See *Tafsir Ibn Kathir*, 2/269 in his commentary on Allah's Saying, “And (all) the Most Beautiful Names belong to Allah, so call on Him by them...” (The Qur'an, 7:180)

²This was said by Ibn Hajar Al-Asqalani in *Bulough al-Maram*, p. 284, the Chapter of Ayman and Nuzur (Swear and Vows), Hadith no. 1395. He said, “The correct opinion is that they were inserted by hadith narrators.”

superiority which cannot be comprehended by human beings. Prophet Muhammad (PBUH) said, “No person suffers any anxiety or grief, and says: 'O Allah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every Name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety)' but Allah will take away his sorrow and grief, and give him in their stead joy.” It was said: O Messenger of Allah, should we not learn them (these words)? He said: Yes indeed; whoever hears them should learn them.”

This hadith does not mean that Allah's Most Beautiful Names are limited to ninety-nine only as mentioned earlier. Rather, the Almighty Allah has names which He has adopted and selected for Himself, whereas some other names were revealed in the Holy Qur'an, and the rest were taught to some of His creation from among the Prophets, Messengers, Angels or whomsoever Allah wished to teach them. In addition, there are Names which are preserved in the knowledge of the unseen with Allah that none except Him knows. This is because to Allah alone belong all meanings of greatness which the creation cannot comprehend as (He is “Glory be to Him” the Manifest Truth). Yet, these ninety-nine Names have certain divine characteristics of His self, Glory be to Him.

¹Recorded by Ahmad on the authority of 'Abdullah ibn Mas'ood. Al-Albani classified it as Sahih (authentic).

Secondly: The ahadith recorded by Al-Tirmidhi, which is the most famous one, did not include the Names “Al-Rabb”, or Lord, and “Al-Ilah”, or the God) and other names, although these Names are mentioned frequently in the Holy Qur'an.

Thirdly: The Names mentioned in the ahadith of Al-Tirmidhi are not the same ones mentioned in the ahadith recorded by Ibn Maajah and Al-Hakim.

Fourthly, Allah's Most Beautiful Names are *Tawqifiyyah*, that is, they are bound by a religious text, the Qur'an and the authentic Sunnah, and not amenable to personal opinion. This is the view of many scholars.

Different scholars have followed different methods in understanding these ahadith, so as how to apply *Tawqif*, and how to count them, and whether or not it is permissible to derive Names from them. Some of them also have set certain conditions for the derivation process and for mentioning the **(Greatest Name of Allah)**.

The scholars should not turn the issue of counting the Names and Attributes of Allah into a debatable and adversarial issue which may not provide useful information to the faithful and believers. Indeed, the best thing to get from those Names and Attributes is to attain humbleness, tranquility and harmony, avoiding injustice, modesty before Allah, deep understanding, comprehension, good conduct, and to act in accordance with the divine commands, respecting and observing prohibitions laid by Almighty Allah, always keeping in mind His grandeur, and fearing His wrath, and praying for His favor and seeking His help constantly.

Some preachers have gone too far in practicing enjoining the good and forbidding the evil regarding these Names and Attributes. Still some others exaggerated in issuing *fatwas* (Religious verdicts)

without having an adequate knowledge about this issue. Some extremists' groups (*Kharijites*) also had aberrant practices in this regard, which are contrary to the tenets of Islam. All these have led many people to deviate from the path of true Islam, and on account of the confusion resulting from this controversy, especially the youth were left surrounded by uncertainty and confusion, unable to choose and adopt the right course of action. Therefore, everyone of us must stop to think over the Names and Attributes of Allah in his own personal capacity, as this is not a job of every Zaid, Bkar and Amro, being a task of very important nature; he should therefore and seek the help of Allah alone and then start a serious quest to learn about Allah and resort to Him alone for achieving His blessings, favor and guidance. The Almighty Allah said, [O Prophet], when My servants ask you about Me, {tell them that} I am just nearby. I respond to supplications of those who call Me, so let them respond to Me, and believe in Me, so that they may be guided." (Al-Baqarah – Verse :186)

He (Glory be to Him) also said, "Allah does not require of any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss. (Al-Baqarah – Verse: 286) Whosoever intends sincerely to do something good, Allah will support him and give him the reasons that help him acquire it. Whoever is truthful with Allah, Allah will be truthful to him.

Thoughtful and extensive scientific research to identify these Names and Attributes should be a continuous process necessary for anyone who seeks to follow the straight path, and it is Allah SWT alone Who guides to the righteous path leading to Him. A group of early and modern scholars has paid attention to identify the Beautiful Names in the Qur'an and the authentic account of Sunnah of the Prophet, PBUH, (and to confine themselves to) what is mentioned in the texts

of Shari'ah in terms of the wordings and the meanings which are not open for practicing analogy to similar words or using synonymous expression to give the same meaning. For example: among the holy Names of the Almighty Allah are (The All-Knowledgeable; the All Aware One). It is not permissible to call Allah as the “very Sane” or “much understanding one”, Also Allah is the (All-Hearer All-Seeing) but He couldn't be called a hearer or a seer. Also, Allah is the (Most Kind, Most Merciful, and Most Loving.” Yet, He cannot be called, “the friendly One”. Allah, the Almighty, is (the Most High, the Most Great), so He cannot be called “the doer”. He is (the Most Forgiving, the Most pardoning), but He cannot be called “a pardoner”. Hence, it is the Almighty Allah Who gives Himself the most perfect Names, so they should not be substituted by any other names, nor should be spelt or proclaimed in a manner derogatory to the highly esteemed position of Allah SWT, which may, God forbid, could result in losing the faith. He, the Most High, said, “Say, 'Do you presume to teach God about your religion.” (Al-Hujurat : Verse :16). One should therefore be always varied of using or interpreting the Holy Names of Allah SWT, and should use the same names with full attention, paying the respect and honor commensurate with the esteemed position and grandeur of Allah SWT. May He guide us to the righteous path and keep us firmly following it at all times.

Each of the Beautiful Names and Sublime Attributes of God has a meaning that distinguishes it from other ones mentioned in the Qur'an and the authentic Sunnah and traditions of Prophet P.B.U.H.

The Qur'an also records many occasions where (two Names or two Attributes) are mentioned together such as (the Most Subtle, All-Aware; The Most high the Most Bountiful; etc), which add much beauty and grandeur to the Glory befitting the esteemed position of Almighty Allah. There are also some Names which are mentioned

with their opposite virtues to give opposite meaning such as (The Giving One - The Preventer; The Harmer -The Bestower of Benefits; The Honour-Bestower - The Abaser; The Reducer - The Elevating One; etc).

Also, it is not permissible to use the Names of Allah in a distorted manner or interpret them in an inappropriate way. All this is prohibited, as the Almighty Allah has showed His displeasure to those doing so saying, “and keep away from those who utilize His Names in an abusive manner. They will be punished for what they used to do.” (Al-A'raf: Verse 180).

Under no circumstances a person is allowed to invent new Names for Allah which are not stated in the Qur'an and the authentic traditions of the Prophet P.B.U.H.

People may speak about their Lord glorifying and praising Him by all means, and this is a broad topic that scholars have already discussed at length. This is acceptable because it is a form of description of the praiseworthy qualities and actions of Allah. (The issue of description is broader than the issue of the Beautiful Name of Allah). Thus, such talk may not turn to be Names of Allah and to call Him with them. The list of holy Names of Allah, as mentioned above, should be limited only to those which have been revealed in the Qur'an and the Sunnah of the Prophet P.B.U.H, and Allah knows best...

The talk on this issue away from the Book of Allah and the Sunnah of the Prophet, P.B.U.H. has led to serious difference emerging in the Ummah which is already suffering from conflicts and discord on several other issues, both important as well as trivial in nature.



Chapter Two

The Most Famous Beautiful Names and Attributes of Allah and their Meanings as recorded by the Scholars, both past and contemporary.

Since the Messenger of Allah (PBUH) recommended us to count the Most Beautiful Names of Allah, efforts were exerted in the past, and are still being carried on, in this regard by the esteemed scholars, and everyone has closed to a result which is somewhat different from the others. Allah Almighty says: "And everyone has a direction to which he should turn, therefore hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things." (Al-Baqarah: Verse 148)

A group of scholars extensively researched on the subject and have counted ninety-nine (99) divine names of Allah, whereas another group also put great efforts in this regard and came up with a particular number which they believed to be the most authentic. A third group of scholars who counted more than ninety-nine (99) divine names. Scholars have actually paid great attention to this topic, to the extent that we find all the schools of thought have conducted a vast research and studies on the subject (the Most beautiful Names and Attributes), as we explained previously.

Since the inception of the era of recording till our present time, scholars continued their efforts in counting these Names; some of them have successfully attempted in recording (The Most Beautiful Names and Attributes) offering their meanings while some others ended up recording other Names and Attributes of Allah. Yet another group of scholars (the 3rd one) carefully investigated the Quran and the Purified Prophetic Sunnah, as well as the authentic Ahadith to deduce these Names and Attributes, however, they couldn't agree on all of them, whether they are divine or not, on the permissibility of conjugation and how to do it, and on the permissibility of the

compound names like *Dhu Al-Jalaal Wa Al-Ikram* (Owner of Majesty and Honor) and similar divine names. The Scholars have also differed on those divine Names that have opposites like the Reducer and the Elevating One and the like; so, they had different opinions on those Negative Attributes- every attribute that denies any defects in the one to be described, etc. A fourth group of scholars argue with others on the Names and Attributes they have deduced, while a fifth group took a totally different approach as they restricted themselves to study the differences between the Names and the Attributes, etc.

Anyway, this book presents a useful and comprehensive scientific discussion which opens the doors for new horizons. It takes us to the Divine Presence wherein we mention the Remembrance of Allah and ponder over His divine attributes and bounties, Glory be to Him. That is because *Dhikr of Allah* (His remembrance) is the life of the heart, the spirit of the life and the life of the spirit. So, when we mention Allah, our hearts will be filled with life, and thereby we become aware of the unseen that we listen to its affairs and matters day and night. In reality, this Unseen starts with our recognition of Allah, and ends up with what we shall encounter in the Hereafter, and meanwhile, we keep shifting between fear and hope. One of the greatest forms of *Dhikr* is *Takbir* (i.e., saying “Allah is the Greatest”). When we say, “Allah is the Greatest”, we are fully aware and conscience of the fact that everything besides Allah in the entire universe is small before His grandeur. At that very particular time, we become fully aware of the events of our life, its goals, our fears, our hopes, and all the great matters we have in life- all of which shall be put (reduced) to the ground, and we are relieved of all sorts of worries concerning our life and its matters, which are disturbing us a lot. Meanwhile, we shall glorify Allah, Glory be to Him, and submit ourselves to His will, which is supreme in all matters of our lives.

So, let's free our minds of worries; and strive to enhance our position in the Sight of Allah! We should not expect anything except from Allah, praise be to Him alone. We should believe with certainty that Allah Alone is the One Who has the control over all the affairs of our life, and hence, we should carefully examine His Most Beautiful Names and Attributes; we should contemplatively recite the Quran to feel our love to Allah and strengthen it, so that when we miss something of His blessings, our hearts should feel sad for it (which is actually an act of worship).

In this chapter, we shall review the most famous Beautiful Names and Attributes of Allah and their meanings as counted by Muslim scholars, both past and present. And Allah is the grantor of success.

c) Table of Allah's most beautiful names

Below is a Table of Allah's Most Beautiful Names and High Attributes as Chosen by esteemed Scholars of repute

(Both Ancient and Modern Ones)

1	2	3	4	5	6	7	8	9	10	
Allah	Ar-Rahman	Ar-Raheem	Al-Malik	Al-Quddus	As-Salaam	Al-Mu'min	Al-Muhaimin	Al-'Azeez	Al-Jabbar	10
Al-Mutakabbir	Al-Khaliq	Al-Bari'	Al-Musawwir	Al-Wahhaab	Ar-Razzaq	Al-Fattah	Al-'Aleem	As-Samee'	Al-Baseer	20
Al-Ghafour	Al-Lateef	Al-Khabeer	Al-Haleem	Al-'Azeem	Ash-Shakur	Al-'Aleyy	Al-Kabeer	Al-Hafeez	Al-Muqteet	30
Al-Haseeb	Al-Kareem	Al-Raqeeb	Al-Mujeeb	Al-Waasi'	Al-Hakeem	Al-Wadud	Al-Majeed	Ash-Shaheed	Al-Haqq	40
Al-Wakeel	Al-Qaweyy	Al-Mateen	Al-Waleyy	Al-Hameed	Al-Hayy	Al-Qayyum	Al-Waahid	Al-Samad	Al-Qadir	50
Al-Muqtadir	Al-Awwal	Al-Aakhir	Al-Zahir	Al-Batin	Al-Muta'aali	Al-Barr	Al-Tawwaab	Al-'Afoww	Al-Raouf	60
Al-Ghaneey	Al-Ghaffaar	Al-Qahhaar	Al-Hadi	Al-Qahir	Al-Qareeb	Ar-Rabb	Al-Ahad	Ash-Shaakir	Al-A'la	70
Al-Akram	Al-Mawla	Al-Waarith	Al-Mubeen	Al-Khallaaq	Al-Qadeer	Al-Elah	An-Naseer	Dhul Jalal wa Al-IKraam	Al-Haafiz	80
Al-Maleek	Al-Muheet	Malek al-Mulk	Al-Kafeel	Al-Hafeez	Al-Hakam	Al-Raziq	Al-Muqaddim	Al-Mu'akh-khir	Al-Qaabid	90
Al-Baasit	Al-Shaafi	Al-Mannan	Al-Badee'	Al-Maalik	Al-Must'aan	Al-Jami'	Al-Khaafid	Ar-Raafi'	Al-Mu'izz	100
Al-Mudhil	Al-'Adl	Al-Jaleel	Al-Ba'ith	Al-Muhsee	Al-Mubdi'	Al-Mu'eed	Al-Mumeet	Al-Muntaqim	Al-Mughni	110
Al-Maani'	Ad-Daarr	Al-Naafi'	An-Noor	Al-Baaqi	Al-Kaafi	Al-Muhyee	Al-'Aalim	As-Sayyed	Aj-Jameel	120
Al-Witr	Ar-Rafeeq	Al-Mu'ti	As-Subbuh	Al-Hayy	At-Tayyeb	Al-Mohsen	As-Sitmeer	Al-Musa'ir	Aj-Jawaad	130
Ad-Dayyan	Al-Ghalib	Al-Muqsit	Al-Waali	Al-Waajid	Al-Maajid	Ar-Rasheed	As-Sabour	Al-Mugheeth	An-Nasir	140
As-Sadiq	Al-Mi'im	As-Sattar	Ash-Shaheed							

Division of Allah's name in the Table

The divine names of Allah SWT listed above, totaling (144) could be divided into the following groups, based in the order of preference, depending on their acceptance with the groups of Scholars, forming (6) categories for the ease of classification:

- a)** 01 – 63; these are recorded in the Holy Quran and are unanimously agreed upon and accepted by all Muslim Scholars, both from the past era and the new ones, as the most authentic and revered names of Allah SWT.
- b)** 64 – 85; these are also recorded in the Holy Quran and are agreed upon by most of the Scholars, past and present.
- c)** 86 – 96; these names of Allah SWT are deduced (derived) from the Noble Quran, and are recorded in the authentic Prophetic Ahadith, and are agreed upon by the majority of Scholars, past and present.
- d)** 97 – 118; Although these Holy names of Allah SWT are also derived from the Noble Quran, yet, several Scholars don't agree to their being derived from the Holy Quran; they are of the view that even though all or some of these Names and Attributes might be used to explain the Actions and virtues of Allah SWT, they couldn't be included in the list of the Most Beautiful Names and Divine Attributes of Allah SWT. On the other hand, many Scholars approved these names after they had laid down norms for the inclusion or otherwise, in the approved list of Most Beautiful Names of Allah SWT, as follows:
 - It should have an origin in the Holy Quran and the authentic Prophetic Ahadith;
 - Its derivatives should be in congruity with the source as to formation and meaning, and finally:
 - It should not indicate imperfection (Allah forbid) in any virtue of Allah SWT, rather it should reflect absolute perfection, majesty, beauty, and grandeur befitting the personage of Allah SWT's esteemed position.

- a) 119 – 131; these names are recorded in the authentic Prophetic Ahadith, which are agreed upon by the majority of Scholars.
- b) 132 – 144; these are derived from the Noble Quran *and* the purified Prophetic Ahadith. Some of the Scholars have approved these Names whereas most Scholars don't see them forming part of the Most Beautiful Names and Attributes of Allah SWT, although their meanings indicate the Actions of Allah

63 Most beautiful names with meanings

- A. The Most Beautiful Names and Divine Attributes of Allah SWT, from Serial No.1 thru 63, Unanimously agreed upon by Scholars, past and present, and found in the Noble Quran are explained in detail along with their Meanings hereunder:

1- Allah: This Name has been mentioned 2633 times in the Holy Quran spread all over the 114 chapters, from the beginning till end. First and foremost, it appears in the opening of the Holy Book, as the verse of “Al-Basmalah”. This verse of Al-Basmalah is repeated in the Holy Quran, forming the heading of every chapter (except Surat Al-Taubah), and thereby it is repeated for 113 times. Elsewhere, it appears in the chapter (Al-Naml) as part of a verse, thereby completing the number to be 114. The meanings of Al-Basmalah are: *In the Name of Allah, Most Beneficent and Merciful*. In the opinion of most Scholars, both past and present, it is the Term of Majesty and Allah's Greatest and most esteemed among His Names which is not there in any other religious scriptures of the past nations revealed on the earlier Prophets. The most important feature of the name “Allah” is that it is a personal name of God, and all other names represent His virtues.

It is Allah, Most High, other than Him there is no other God; He is the Only One deserving to be worshipped; the One Who is resorted to in all matters (None except for Allah deserves to be worshipped); It is He whose refuge is sought at the time of crisis, problems, and difficulties. He is existing from eternity and will be there till eternity, He was there when nothing was there, no sun, moon, earth, skies, stars or planets; and He alone will remain in existence when the entire Universe is destroyed by Him in the aftermath of the Doomsday. Divinity should not be ascribed to anyone but Him; He is the One to whom all creatures show submission, glorification, obedience, gratitude and surrender before His greatness. He is the One from whom they all seek pardon and help at times of afflictions and disasters; He is the One Who acquired all the characteristics of divinity. This Name is never ever used for anyone but Allah SWT. In fact, this is an explanation and simplification of the Saying of Allah SWT in the Holy Quran: “**Do you know of any similarity to Him?**” (Maryam, Verse:65) Obviously, the reply is: no, never at all.

This Name is the Greatest Divine Name ever and the most essential as far as *Dhikr* and supplication are concerned, since it covers all their meanings, which is why Allah, Glorified is He, assigns it to be the First among His Names.

2. Ar-Rahman (The Beneficent): This Divine Attribute has been mentioned so many times in the Noble Quran. For example, it has been recorded in *Al-Basmalah* and the Chapter of *Al-Rahaman*, verse no. 1, the Chapter of *Al-Baqarah*, verse no. 163, the Chapter of *Al-Israa'*, verse No. 110, Chapter *Al-Hashr* and several other chapters of Holy Quran.

This Attribute is derived from the root *Rahm* (i.e., womb, the place from which originate the people; here meaning the centre of connectivity of creatures) which indicates the Infinite Mercy of Allah, SWT Alone.

This Attribute is derived from the root *Rahm* (i.e., womb, the place from which originate the people; here meaning the centre of connectivity of creatures) which indicates the Infinite Mercy of Allah, SWT Alone.

He, Glorified is He, is the Possessor of the Vast, Infinite, and boundless Mercy that covers all the creatures (man, animals, jinni, the believers and the non-believers alike). When Allah created mercy, he kept with Himself 99 parts of it, and divided $1/100^{\text{th}}$ part among entire creatures, which is represented in the immense love, care and affection showered on their young one by both men and animals. The remaining 99 parts of mercy are kept with Allah SWT and will be utilized by Allah SWT on the Day of Judgment, for pardoning and forgiving the wrong doings of the faithful, saving them from His wrath. The faithful have therefore been asked by Allah SWT to invoke His mercy, through supplication: *“and say: O God, pardon, and have mercy; you are the most merciful of all the merciful”*. (Chapter Al-Nour; Verse 118).

Al-Rahman is a Name indicating the Self Divine Attribute that never ever leaves Allah under any circumstances.

3. Ar-Raheem (The Compassionate): This Attribute has been mentioned at many places in the Holy Quran. For example, it is a part of *Al-Basmalah*; the Chapter of *Al-Fatiha*; the Chapter of *Al-Baqarah*, verses no. 37, 54; the Chapter of *Al-Furqan*, verse no. 70, etc.

It means that Allah, Glory be to Him, is the One Who grants peace and serenity to whomever He wants from out of His slaves in this worldly life and in the Hereafter; He is the One Who keeps His creatures safe from all afflictions, disasters and corruption; and the One Who treats all His creature with compassion.

4. Al-Malik (The King): This Attribute has been mentioned at many places in the Holy Qur'an: In the Chapter Ta-Ha, Verse: 114; Chapter Al-Mu'minun, Verse: 116; Chapter Al-Jumua', Verse: 01; Chapter Al-Naas, Verse: 02; Chapter Al-Hashr, Verse: 23 etc.

He is the sole holder of authority. He gives orders and prevents without any restriction or hindrance. He wields the rule and power. The ownership of skies and earth (the Universe) is His. He performs in His possession as per His wish and whenever His wishes. He is self sufficient from anyone else. He couldn't be questioned about whatever He does, i.e., "why", about any of His actions.

5. Al-Quddus (The Sanctified): This Attribute has appeared at two places in the Qur'an. Chapter Al-Hashr, Verse: 23; and Chapter Al-Jumua', Verse: 01.

He is the One Whose names, attributes and actions are sanctified, clean and pure from problems and of all evils, deficiencies, defects, and flaws. He has no partners, a Mistress or son. He is clean of all qualities which could be availed by the senses or by imagination. He is sanctified from any place surrounding Him and any time which may cause wear and tear in Him. The Holy prophet P.B.U.H. used to supplicate while bowing in the prayer "Subbuh, Quddus, Rabb al-Malaikati war-Rooh" (Praised, sanctified, Lord of angels and Holy ghost").

6. Al-Salaam: (The Peace): This Attribute has been mentioned in the Holy Qur'an at only one place: Chapter Al-Hashr, Verse: 23. He immerses with peace and tranquility whomsoever of His slaves in this world and in the hereafter. He protects the creatures from disasters, corruption, and afflictions. He spreads peace among His creatures. Al-Salaam has its origin in As-Salaamah: i.e., safety from any deficiency or quality or defect of any sort, and He is the true "Salaam" from all aspects.

7- Al-Mu'min (The Infuser of Faith): This Attribute has been mentioned only once in the Holy Quran, that is, in the Chapter of *Al-Hashr*, verse no. 23. As also, there is a Surah in the Holy Qur'an by name: al-Mu'min, in Chapter: 24, referring to a faithful person hiding his faith from the Pharaoh and his followers, who took up the task of advocating and endorsing the call given by the apostle of Allah, Moses, P.B.U.H. for accepting his invitation to follow him and become slaves of Allah and worship Him alone, instead of worshipping the Pharaoh.

It means that He, Glorified is He, is the One Who supports His Messengers with miracles as His signs to endorse the divine support to them against the non-believers; the One Who sustains His believing slaves in all their needs and provides them help whenever they ask and pray for it; the One Who keeps His promise to His Slaves and protects them from His wrath and punishment on the Day of Resurrection; the One Who ensures safety to His slaves, irrespective of believers or non-believers, whether they did good deed or bad deed.

8- Al-Muhaimin (The All-Dominant): This Attribute has been mentioned once in the Quran, that is, in the Chapter of *Al-Hashr*, verse no. 23. It means that He, Most High, is the One Who has full control over all the creatures out of His absolute Power; the One Whom nothing could render unable in the Heavens or on the Earth; the One with whose permission and consent all actions of His Creatures are performed. The One to Whom everything in the entire Universe shows submission and surrender to Him.

9- Al-'Azeez (The Glorified): This Attribute has been mentioned in many positions in the Holy Quran. For example, it has been mentioned in the Chapter of *Al-Baqarah*, verse No. 129; the Chapter of *Al-Mulk*, verse no. 2; the Chapter of Yunus, verse no. 65, the Chapter of *Al-An'am*, verse no. 96, etc.

It means that He, the Most High, is Almighty in the very sense of the word; the One Who has the Glory, Control, Submission and Sovereignty over the Universe; the One from whom no wrong doer could escape His revenge when He decides to punish anyone He wants him/it; and the One Who is the All-Majestic that none resembles Him and to Whom all the creatures ask their needs even though He needs none at all.

10- *Al-Jabbar (The Compeller)*: This Attribute has been mentioned only once in the Quran, that is, in the Chapter of *Al-Hashr*.

Allah Almighty, is the One Whose will be ever prevailing and His decision everlasting; the One Who always supersedes others and none could confront Him; and the One Whose order couldn't be challenged by anyone. Some Scholars believe that it means that He, Glory be to Him, is the One Who grants patience and endurance to the weak and the downtrodden and compensates them; whereas some others believe, He is the One Who provides recourse to His believing slaves.

11- *Al-Mutakabbir (The Dominant)*: This Attribute has also been mentioned only once in the Holy Quran, that is, in the Chapter of *Al-Hashr*, verse no. 23.

Allah is the One Who has the Infinite Grandeur in the entire Universe; the One Who is free from any incompetence or need; He is the One Who owns such grandeur that no one could ever resemble Him; He has no counterpart, rival, equivalent, adversary or partner in His characteristics and rights which are reserved all alone to Him.

12- *Al-Khaliq (The Creator)*: This Attribute has been mentioned in the Holy Quran at several places. For example, it has been revealed in the Chapter *Al-An'am*, verse 100; in Chapter *Al-Ra'ad*, verse 16; Chapter *Al-Hijr*, verse 28; Chapter *Fatir*, verse 3, etc.

Allah, Most High created everything from nothing, that is, there were no creatures at all before He created them out of His own will; He only put the wisdom and knowledge in the hearts and minds of his creature (also known as basic instinct) and He is the Creator of everything in the entire universe by His own will, self decision without consulting anyone and without there being a need for material or means for the job, purely out his power. When He ordered, “Be”, it begins to be.

13- *Al-Baari'* (The Originator): This Attribute has been mentioned at several places in the Holy Quran. For example, it has been revealed in the Chapter *Al-Baqarah*, verse no. 54; the Chapter of *Al-Hashr*, verse no. 24; the Chapter of *Al-Hadid*, verse no. 22 (in the form of the verb “*Nabra'ha* i.e., (bring something into existence”).

He is the One Who creates things void of flaws so as to perform their duties and accomplish their tasks for which they were created; He is the One Who moulds His creatures in different shapes and forms, provides them with the requisite abilities and puts in them the required qualities and traits compatible with their particular needs and requirements to live in this world, free from inconsistency, depending on their size and other physical features and their inherent capabilities, in order that they may perform the three basic jobs of protection; sustenance and breeding (reproduction) and rearing their young ones, common to all creatures.

14- *Al-Musawwir* (The Flawless Shaper): This Attribute has been mentioned only once in the Holy Quran, that is, in the Chapter of *Al-Hashr*, verse no. 24.

Allah, Most High, is the One Who shapes the creatures and gives them their particular forms and unique figures. He is the One Who designs the shape suitable for a particular thing, although it might not have existed previously.

15- Al-Wahhab (The Supreme Bestower): This Attribute has been mentioned in several places in the Holy Quran. For example, it has been revealed in the Chapter *Al-Imran*, verses no. 8, 38 and the Chapter (*Saad*), verse no. 35.

It means that Allah, Most High, is the One Who bestows His favor on (His creation) for nothing in return, with apparent and hidden blessings and gifts right from the day He brought the creatures into existence; He is the One Who grants His bounty to whoever He wishes from among His slaves without being obliged to do so and without any compensation for it in return of His bountiful favors; and He is the One Whose gifts and blessings are manifold and countless.

16- Ar-Razzaq (The All-Provider): This Attribute has been mentioned only once in the Quran, that is, in the Chapter of *Al-Dhariat*, verse no. 58.

The word *Al-Razzaq* has originated from the word *Al-Rizq* (provision). Allah, the Most High, is the One Who lavishly grants provision to all His creatures for their sustenance and subsistence; He is the One Who has the infinite stockpiles of provision for continued supply to His creatures. He says in the Quran *“and of every provision we have huge stockpiles; but we release the same in a known quantity”* (Chapter: *Al-Hejr*, Verse No.21).

17- Al-Fattah (The Opener): This Attribute has been mentioned only once in the Holy Quran, in the Chapter *Saba'*, verse No. 26.

Allah SWT is the One Who opens the treasures of His Mercy and Provision for His slaves; the One Who bestows good provision on his slaves in this life; He is the One Who reviews the performance of His slaves in this world and ultimately on the Day of Resurrection when everyone will be rewarded for the good deeds and punished for evil deeds according to his/her own records, which they themselves shall be asked to review; and He is the One Who, with His own Will, opens the doors for the believers (this Name is the intensive form from the verb *“Fath”*, i.e., to unblock).

18- Al-'Aleem (The All-Knowing): This Attribute has been mentioned at many places in the Holy Quran. For example, it has been recorded in the Chapter *Al-Baqarah*, verses no. 29, 32, 127, 158, 244, 247, etc.

He, Most High, is the One Who knows all the details about everything in this universe (before and after its coming into existence); He has the comprehensive knowledge and information about all the apparent and hidden actions of His slaves and creatures; He Knows well about their strengths and weaknesses; He Knows everything of the unseen and the seen; He is the One Who never neglects and never forgets anything; He is the One Who knows about whatever is going to take place in the future; whatever happened in the past, and whatever that is going on and happening in the entire Universe. The actions, thoughts, intentions and deeds of people, good or bad, are all known to Him beforehand, since He alone wrote the destiny of this Universe and all His creatures, including man. He alone knows their past, the present and their future, their final abode in the life hereafter.

19- As-Samee' (The All-Hearing): This Attribute has been mentioned in the Holy Quran at many places. For example, it has been recorded in the Chapter *Al-Baqarah*, verses No. 127 and 244, and in the Chapter (Beni Israel: Verse No.1).

Allah the Most High, is the One Who hears (listens to) the request of the faithful slaves, who beg Him for His favor through supplications, guides them during testing times and protects them from undesirable consequences and puts them on the Right Path; the One Who hears the utterances, low voices and supplications, and notices the movements of His creatures, visible in the day light, or hidden in the dark of night. He is the One whom different voices, languages, the far and the near cannot confuse; and the One from whose Hearing nothing is hidden. He hears the supplications of His slaves who call him in pain and agony, facing difficulties and problems, and who call Him with their eyes closed, their

mouth shut with folded hands, tears rolling down their cheeks, calling their Lord from the bottom of their hearts, which is a situation most fit for invoking a favorable response from Him, by granting their request.

20- Al-Baseer (The All-Seeing): This Attribute has been mentioned in several places in the Holy Quran. For example, it has been mentioned in the Chapter 1, *Al-Baqarah*, verses No. 96, 110, 223, 237; the Chapter *Al-Imran*, verses No. 15, and 156, Chapter Beni Israel: Verse No.1. etc.

Allah, the Almighty, is the One Whose Seeing encompasses all the creatures in the entire Universe, be they apparent, moving on the land or hidden in the dark night or in the deepest of the sea, near or distant, close or far away, even in the remotest galaxies. He is the One from Whom nothing is hidden, even the thoughts brewing and generating inside one's heart and mind.

21- Al-Ghafur (The All-Forgiving): This Attribute has been mentioned in many verses in the Holy Quran. For example, it has been revealed in the Chapter *Al-Baqarah*, verses No. 173 and 182; Chapter *Al-Imran*, verses No. 31 and 89; Chapter *Al-An'am*, verse No. 145; Chapter *Al-A'raf*, verse No. 153, Etc.

Allah, the Most High, is the One Who forgives all the sins of His slaves (with the exception of polytheism); the One Who does not hold the repentant accountable for their misdeeds and wrongs. *Al-Ghafour* is the One Who forgives the major sins (no matter how serious they are), and it is an adjective of intensiveness as clearly affirmed and established in the following Hadith al-Qudsi, “O Son of Adam, were your sins to reach the clouds in the sky and you then asked forgiveness from Me, I would forgive you. O Son of Adam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too].”

¹The Arabic word *Qurab* in the English Text means “all of the earth).

22- Al-Lateef (The Clement): This Attribute has been revealed in several verses in the Holy Quran. For example, it has been mentioned in the Chapter *Al-An'am*, verse No. 103; Chapter *Yusuf*, verse No. 100; Chapter *Al-Hajj*, verse No. 63; Chapter *Luqman*, verse No. 16; Chapter *Al-Ahzab*, verse No. 34; Chapter *Al-Shura*, verse No. 16; Chapter *Al-Mulk*, verse No. 14, etc.

Allah, Glory be to Him, is the One Who is kind to His faithful slaves in all their destined affairs and shows clemency while sending down His decisions. As a result, their affairs turn straight although they don't know about it, in a way that covers them all with His Bounty and Generosity, facilitating them for a smooth end or keep them away from matters that would harm them in this life and the life to come hereafter.

23- Al-Khabeer (The All-Aware): This Attribute has been mentioned in many verses in the Holy Quran. For example, it has been recorded in the Chapter *Al-An'am*, verses No. 18 and 103; the Chapter *Luqman*, verses No. 16 and 34; the Chapter *Al-Mulk*, verse No. 14; the Chapter *Al-Ahzab*, verse No. 34, etc.

Allah the Almighty, is the One Who perfectly knows the hidden matters and secrets of thing, and nothing could hide from His sight, Most High; the One from whom calculations anything the weight of a nano particle is not absent, be it in the Heavens or on the Earth; the One Who even knows the count of a man's breath. He, with whose permission and knowledge leaves fall off the trees. The One Who perfectly knows the apparent and the hidden things of the entire universe, that is, nothing takes place in the universe without His permission and consent.

¹This Hadith is recorded by Anas Ibn Malik who said, "I heard the Messenger of Allah (PBUH) saying, 'Allah, Most High, says' Recorded by Al-Tirmidhi, and Ibn Al-Qayyim says it as authentic.

24- Al-Haleem (The All-Forbearing): This Attribute has been mentioned in several verses in the Holy Quran. For example, it has been revealed in the Chapter *Al-Baqarah*, verses No. 225, 235; the Chapter *Al-Imran*, verse No. 155; the Chapter *Al-Nisaa'*, verse No. 12, etc.

He, Most High, is the possessor of All Forbearance; the One Who is not easily provoked by anger or rage; the One Who waits for His slave to repent from the sins he did; the One Who does not hasten in punishment but rather forgives and pardons (as His Wisdom decrees).

25- Al-'Azeem (The All-Magnificent): This Attribute has been revealed in several places in the Holy Quran. For example, it has been mentioned in the Chapter *Al-Baqarah*, verse No. 255; the Chapter *Al-Waqi'a*, verses No. 74 and 96; the Chapter *Al-Haa'qqah*, verses No. 33 and 52; the Chapter *Al-Shura*, verse No. 4, etc.

Allah SWT, is the One Who is described with all the attributes of perfection, enjoying all Grandeur and Greatness; the One Whose essence cannot be realized by human minds; the One Whose Greatness has neither beginning nor end; and before His Greatness everything is small and trivial. In the Hadith Al-Qusdi, Allah SWT said: **"Pride is my cloak and greatness My Robe, and he who compete Me in respect of either of them I shall cast him into Hell-fire."**

26- Ash-Shakur (The All-Grateful): This Attribute has been mentioned at several places in the Holy Quran. For example; it has been revealed in the Chapter *Fatir*, verses No. 30 and 34; the Chapter *Al-Shura*, verse No. 23; the Chapter *Al-Taghabun*, verse No. 17, etc.

Allah, Most High, is the One Who is grateful to His faithful slaves. The One Who does not waste the work of those who act for His sake only; the One Who rewards the good-doers for their noble deeds and showers them with His Bounty and Generosity; the One Who amply rewards His faithful servants even for minor

good deeds; and the One Who is (All-Grateful to) His slaves, thus He deserves to be thanked by us, keeping in mind that all our gratitude, however plentiful and from the bottom of our heart it may be, could never achieve the level of the gratitude acceptable to His esteemed self and fit for being submitted to His service. Whatever our deeds, our prayers, our supplication and whatever efforts we put in His way to please Him, could never attain the height and satisfy the high standards befitting the personage of Allah SWT, and could never be compatible with His favors on us, which are so abundant and His blessings are beyond our computing prowess that it could never be able to enumerate Allah's blessings, as rightly said in the Holy Qur'an: *and if you keep on counting Allah's blessings, you couldn't recount the same* (Chapter Ibrahim; Verse: 34), and whatever we utter in His praise, all our vocabulary will fail us, and we find that all our efforts are nothing in comparison with His blessings and favor showered on us.

27- Al-'Aleyy (The All-Sublime): This Attribute has been mentioned at several places in the Holy Quran. For example, it has been revealed in the Chapter *Al-Baqarah*, verse No. 255; the Chapter *Al-Nisaa'*, verse No. 34; the Chapter *Al-Hajj*, verse No. 62; the Chapter *Luqman*, verse No. 30; the Chapter *Saba'*, verse No. 23; the Chapter *Ghafir*, verse No. 12; the Chapter *Al-Shura*, verse No. 4; and the Chapter *Al-Zukhruf*, verse No. 4.

Allah Almighty is the One Who is All-Sublime in all His Attributes; the One above Whom there is nothing; the One Who is above all the creatures; the One Whose Essence, Attributes and Ability is far away from the creatures' perceptions and senses. He could be recognized through His signs, but couldn't be seen with bare eyes, nor could He be compared with anything in this world.

28- Al-Kabeer (The All-Great): This Attribute has been mentioned in several places in the Holy Quran. For example, it has been revealed in the Chapter *Al-Nisa'*, verse No. 34; the Chapter *Al-Ra'ad*, verse No. 9; the Chapter *Al-Hajj*, verse No. 62; the Chapter *Luqman*, verse No. 30; the Chapter *Saba'*, verse No. 23; the Chapter *Al-Israa'* with the imperative form in the Saying of Allah, “**and proclaim His Greatness magnifying (Him).**” (The Holy Quran, 17:111)

Allah's Self, His Attributes and Actions are greater, more sublime, and more honorable than everything in the existence; He is All-Great when compared to anyone else and anything else. He is the All-Great in the entire Universe and is quite matchless in His virtues like Mercy, Giving, Provision, Dignity, Grandeur and Pardon. The Saying “Allah is Great” encompassed all sorts of greatness, and that all other things are small when compared to His Grandeur, as He is the Most High.

29- Al-Hafeez (The All-Preserver): This Attribute has been mentioned in the Holy Quran in several verses. For example, it has been recorded in the Chapter *Houd*, verse No. 57; the Chapter *Yusuf*, verse No. 55; the Chapter *Saba'*, verse No. 21; the Chapter *Al-Shura*, verse No. 6.

Allah, Most High, is the One Who carefully guards the believers from the *Satan* of mankind and jinn; He is the One Who protects them from committing mistakes, and from the disasters of the Universe, and from all kinds of danger. He protects the faithful from falling from prey to the tricks of Satan and his group. He is the One Who preserves the Heavens from falling on the Earth. The One Who records the deeds of His slaves to reward/punish them in this world and in the hereafter. The One Who preserves (the Noble Quran) from distortion, (so the word *Al-Hafidh* is an adjective of intensiveness that means preservation of everything). He is the One Who offers protection to those of His slaves seeking refuge from the problems of life.

30- Al-Muqet (The All-Sustaining): This Attribute has been recorded in the Holy Quran in the Chapter *Al-Nisa'*, verse No. 85 and the Chapter *Fussilat* “**and made therein its foods**” (The Holy Quran, 41:10)

Allah, Most High, is the supplier of the provision (food and drink) to the entire creation; the One Who makes it reach one's body; the One Who provides every creature with sustenance and provision according to His Wisdom, depending on their special needs. He alone is responsible to fill the hearts of His slaves with knowledge and faith.

31- Al-Haseeb (The Reckoner): This Attribute has been recorded twice in the Holy Quran; once in the Chapter *Al-Nisa'*, verse No. 86 and in the Chapter *Al-Ahzab*, verse No. 39.

Allah, Glory be to Him, is the One Who holds His creatures accountable for their deeds, good or bad, and rewards them or punishes them on the Day of Resurrection; the One Who accurately calculates the measures, the cosmic signs, and the timetable for movement of planets, the change of day and night, change of weather and regulation of activities in the entire universe.

Some Scholars are of the opinion that the word (*Al-Haseeb*) refers to honor, meaning that Allah, Most High, is the All-Honorable, All-Majestic and the Grandest.

32- Al-Kareem (The All-Bountiful): This Name has been recorded at several places in the Noble Quran; it has been recorded in the Chapter *Al-Mu'minun*, verse No. 116; the Chapter *Al-Naml*, verse No. 40; and the Chapter *Al-Infitar*, verse No. 6.

Allah, Most High, is the One Who confers His bounty on His slaves who are obedient to Him. He is the One Who showers the creatures with His blessings in this worldly life and in the Hereafter, without compensation. He is the One Whose Generosity and Provision never cease since He gives everything to His slaves on their request and even without their asking.

33- Ar-Raqeeb (The All-Watchful): This Name has been recorded at several places in the Noble Holy Quran; in the Chapter *Al-Nisa'*, verse No. 1; the Chapter *Al-Ma'edah*, verse No. 117; and the Chapter *Al-Ahzab*, verse No. 52.

The Name means that Allah, Glory be to Him, is the One Who watches and monitors the actions of His creatures. The One Who knows best the gains and losses of His slaves. The One Who is careful of everything in the entire Universe; the One Who never forgets and ignores the special needs of His slaves, and the

34- Al-Mujeeb (The All-Responding): This Name has been mentioned in several places in the Holy Quran. It has been recorded in the Chapter *Al-Baqarah*, verse No. 186 “**And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way;**” the Chapter *Al-Saffat*, verse No. 75 “**And Noah did certainly call upon Us, and most excellent answerer of prayer are We;**” the Chapter *Ghafir*, verse No. 60 “Call upon Me, I will answer you;” and the Chapter *Houd*, verse No. 61 “**surely my Lord is very soon, Answering.**”

It has also been revealed in the Hadith of the Prophet (PBUH) wherein he (PBUH) said: “**Our Lord, the Blessed and the Exalted, descends every night to the lowest sky when one-third of the latter part of the night is left, and says: Who supplicates Me so that I may answer him? Who asks Me so that I may give to him? Who pleads Me forgiveness so that I may forgive him?**”

Allah, the Almighty, is the One Who answers the supplication of the invoker and the distressed according to His Wisdom; and the One Who might answer your calls even before one's desire takes the form of words, since He perfectly knows the wishes of the callers hidden deep inside their hearts.

35- Al-Wasi' (The All-Pervading): This Name has been recorded in several places in the Holy Quran. For example, it has been mentioned in the Chapter *Al-Baqarah*, verses No.. 115, 247, 261; the Chapter *Al-'Imran*, verse No. 73; the Chapter *Al-Nisa'*, verse No. 130; the Chapter *Al-Ma'edah*, verse No. 54; the Chapter *Al-Nur*, verse No. 32; and the Chapter *Al-Najm*, verse No. 32 **“liberal in forgiving”**.

This Name means that Allah, Most High, is the One Who has the extremely beautiful Attributes, Traits, Grandeur, Authority, Kingship, Awarding and Bounty; the One Whose praise couldn't be counted or curtailed; rather His Praise shall be done in the way He praised Himself; the One Whose bounty covers all the seekers (since the beginning of the creation to the Day of Judgment); the One Whose Throne extends over the heavens and the earth; and the One Whose Knowledge, Mercy and Provision encompass all His creation. This Name is derived from (amplitude and comprehensiveness).

36- Al-Hakeem (The All-Wise): This Name of Allah has been mentioned in many chapters in the Holy Quran. It has been recorded in the Chapter *Al-Baqarah*, verses No. 32, 129, 220, 228; the Chapter *Al-'Imran*, verses No. 6, 18; the Chapter *Al-Nisa'*, verses No. 111, 130; etc.

This Name means that Allah, Most High, is the All-Wise (He has the best knowledge of things and the best sciences that will never ever render any of His Actions or Measures wrong); He is the One Who certainly knows and correctly destines all the affairs; the One Who does accurately everything, if it is material or spiritual, of His Laws and Rulings in this life and in the hereafter in its due position; He is the All-Wise, all knowledgeable.

37- Al-Wadud (The All-Loving): This Name has been mentioned in the Chapter *Houd*, verse No. 90 and the Chapter *Al-Buruj*, verse No. 14.

Allah, the Most High, is the One Who loves His faithful slaves and the ones who love His creatures(fellow humans without any discrimination), to the extent that none is more beloved to them than Him, Glorified is He; the One Whose Love to His beloved creature cannot be compared with any other love or affection, which is why He grants them health, happiness and freshness; and He is the One Whom His creature loves because of His Forgiveness, Mercy, Responsibility and Self-Sufficiency, Immense favors and His unmatched grandeur.

38- Al-Majeed (The All-Glorious): This Name of Allah has been mentioned in the Holy Quran in the Chapter *Houd*, verse No. 73 and the Chapter *Al-Buruj*, verse No. 15.

Allah, Most High, is the One Who is All-Glorious; the One Who is the Most Sublime, the Greatest of all, All-Bountiful, All-Generous, the Omnipotent and All-Majestic; the One Who has the permanent Glory, Honor and Superiority over His creatures from time immemorial till eternity.

39- Ash-Shaheed (The All-Observing Witness): This Name of Allah has been recorded in several places in the Holy Quran. For example, it has been recorded in the Chapter *Al-'Imran*, verse No. 98; the Chapter *Al-Ma'eda*, verse No. 117; the Chapter *Al-An'am*, verse No. 19; the Chapter *Yunus*, verse No. 46; the Chapter *Al-Hajj*, verse No. 17; etc.

Allah, Most High, is the One Who is witness over His slaves' deeds, saying, at all times and at all places, both in this worldly life and the life to come; He is the One from Whom nothing is hidden; He is the One Who bears witness to His Unity

40- Al-Haqq (The Embodiment of Truth): This Name has been recorded in several places in the Holy Quran. For example, it has been recorded in the Chapter *Al-An'am*, verse No. 62; the Chapter *Yunus*, verse No. 30; the Chapter *Taha*, verse No. 114; the Chapter *Al-Mo'minun*, verse No. 116; the Chapter *Al-Hajj*, verse No. 62; etc.

This Name means that Allah, Most High, is All-True in His essence, for His Existence is compulsory; that is to say, His essence requires His existence, thus

His Words, His Acts, His Apostles, His Scriptures, and His Religion are the Embodiment of the pure and eternal Truth. In addition, the faithful worship Him alone, which is the essence of truth, and so is the case with anything attributed to Him, the Exalted. (The Arabic word *Al-Haqq* indicates the perfection, soundness, and permanent existence of the thing).

41- Al-Wakeel (The All-Trustee): This Name has appeared in several places in the Holy Quran. For example, it has been mentioned in the Chapter *Al-Imran*, verse No. 173; the Chapter *Al-An'am*, verse No. 102; the Chapter *Al-Ahzab*, verse No. 48; the Chapter *Al-Muzammil*, verse No. 9; and the Chapter *Al-Zumar*, verse No. 62.

This Name means that Allah, Most High, is the One to Whom all the affairs and interests of His creatures are entrusted; the One upon whom all His creature rely on to fulfill their needs; the One Who accepts the matters entrusted to Him and ordains everything with a measure according to His Knowledge, Absolute power and Wisdom; the One Who cares about all the matters of weak and needy among His believers and servants.

42- AlQaweyy (The All-Strong): This Attribute has been recorded in several places in the Holy Quran. For example, it has been mentioned in the Chapter *Al-Anfal*, verse No. 52; the Chapter *Houd*, verse No. 66; the Chapter *Al-Hajj*, verse No. 40; the Chapter *Al-Shura*, verse No. 19; and the Chapter *Al-Mujadalah*, verse No. 21.

Allah, Most High, is the Possessor of incomparable strength, thus He is fully able to do anything He wishes to do. When He likes to get anything done, He merely says: "Be" and it starts being. He is the Sole possessor of the Absolute Power; the One Who gives succor and there is none to counter Him, confront Him or challenge Him; the One Who could never be afflicted with weakness under any circumstances.

¹Al-Imran, 18.

43- Al-Mateen (The All-Firm): This Attribute has been recorded only once in the Holy Quran, that is, in the Chapter *Al-Dhariyat*, verse No. 58.

He, Glory be to Him, is Ever-Firm; the One Who could never be afflicted with any defect or flaws- Allah has got the Ultimate perfection. He is All-Powerful, possesses All-Ability that cannot be compared with anyone or matched by anyone else. He is the One Who has the absolute Strength and Power.

44- Al-Waleyy (The Incharge): This Attribute has been recorded in many places in the Holy Quran. For example, it has been mentioned in the Chapter *Al-Baqarah*, verses No. 107 and 257; and the Chapter *Al-Shura*, verses No. 9 and 28.

Allah alone is aware and incharge of the affairs of His faithful slaves. He is the One Who is close to them; the One Who gives them succor in this world and the hereafter; the One Whose servants worship Him Alone, the One Whom they love and try to get closer to Him (*Al-Walayah* means being in charge of the affairs and giving them succor). The staunch and most faithful believer in Allah SWT is named "*Wali - Allah*" while Allah is called, "*Wali Al-Mo'menin*", meaning that He is the One Who shows them the essence and takes them out of darkness towards light (i.e., from the misguidance and disbelief to the light of faith in Allah and belief in Islam), thus He takes care of His faithful slaves who attained belief and piety.

45- Al-Hameed (The Sole-Laudable One): This Attribute has been recorded in several places in the Holy Quran. For example, it has been revealed in the Chapter *Al-Baqarah*, verse No. 267; the Chapter *Houd*, verse No. 73; the Chapter *Ibrahim*, verse No. 1; the Chapter *Al-Hajj*, verse No. 64; the Chapter *Luqman*, verse No. 26; and the Chapter *Al-Shura*, verse No. 28.

Allah, the Exalted, is the One Who is praised in the Heavens and the Earth, both in this life and in the Hereafter; the One Who deserved to be praised because of the abundant bounty He bestows on all His creatures. In truth, praise necessitates offering thanks to Allah - the Possessor of all noble virtues and the One Who is praised for His Blessings (Praise is more comprehensive than thanks). The praise to Allah SWT should be unlimited, on all occasions of time during the day and night, and on all situations, whether one is happy for being blessed with His bounties, or if anyone is put to certain test of his faith at the hands of non-believers and enemies of Islam and Muslims. He alone is to be resorted to in all situations and occasions, by offering sincere thanks to Him and seeking His refuge and favor in combating problems and difficulties, which is the sign of a true *Mu'min*.

46- Al-Haeyy (The Eternally Living One): This Attribute has been recorded in several places in the Holy Quran. For example, it has been mentioned in the Chapter *Al-Baqarah*, verse No. 255; the Chapter *Al-Imran*, verse No. 2; the Chapter *Taha*, verse No. 111; the Chapter *Al-Furqan*, verse No. 58; and the Chapter *Ghafir*, verse No. 65.

Allah is the One Eternally alive; the One Who has (no beginning, there is nothing before Him); the One Who is described with eternity (that has no end, there is nothing after Him). He is neither preceded by anyone, nor succeeded by anyone; and that requires the Attributes of Power, Will, Knowledge, Hearing and Seeing. Allah has created all living and non-living things with the word "*Kun*" from nothing and similarly will annihilate and destroy everything and will recreate them on the Day of Resurrection for judgment of their deeds in the world, to

47- Al-Qayyum (The Self-Subsisting One): This Attribute has been recorded in several places in the Holy Quran. For example, it has been mentioned in the Chapter *Al-Baqarah*, verse No. 255; the Chapter *Al-Imran*, verse No. 2; and the Chapter *Taha*, verse No. 111.

Allah, Most High, is the Self-Subsisting entity. He alone takes care of the affairs of entire Universe. He is the One that slumber does not overtake Him nor does He snooze; the One Who is in charge of managing all the affairs of His creatures single handedly. Had this Divine Attribute of Self-Subsisting not existed, neither the affairs of the creatures nor those of the worlds would have run smoothly. It also means that it is He alone by whom everything in the universe runs.

48- Al-Wahid (The only one): This Attribute has been recorded in many places in the Holy Quran. For example, it has been mentioned in the Chapter *Al-Baqarah*, verse No. 163; the Chapter *Al-Nisa'*, verse No. 171; the Chapter *Al-Ma'eda*, verse No. 73; the Chapter *Al-An'am*, verse No. 19; the Chapter *Yusuf*, verse No. 39; the Chapter *Ghafir*, verse No. 16; etc.

Allah, Most High, is (peerless), has no counterpart or associate, and singular which cannot be multiplied or divided; the One Who Alone has Perfection, Grandeur, Glory, Majesty, Beauty, Wisdom and Mercy, as well as the other noble virtues and supreme attributes and sublime virtues establishing His Oneness. Had there been any other God in the universe apart from Allah, there world would have been blighted and might have met with a disaster and catastrophe.

49- As-Samad (Who Withstands): This Attribute has been recorded only once in the Holy Quran in the Chapter *Al-Ikhlās*, verse No. 2.

Allah, Most High, is the One Whom all the creatures invoke to meet their requirements; the One Who has the absolute attributes. He is obeyed by His creatures and from Whom they all ask their needs; the One Who stands in no need to His creation and is careless of their praise and worship to Him. He is the One to Whom all the creation looks up to fulfill their needs; without Him, Glory be to Him, the creatures' needs will not be fulfilled.

50- Al-Qadir (The Omnipotent): This Attribute has been recorded at several places in the Holy Quran. For example, it has been mentioned in the Chapter *Al-An'am*, verses No. 37 and 65; in Chapter *Al-Israa'*, verse No. 99; in Chapter *Yasin*, verse No. 81; in Chapter *Al-Ahqaf*, verse No. 33; in Chapter *Al-Tareq*, verse No. 8; and in Chapter *Al-Qiyamah*, verse No. 40.

Allah Almighty holds the supreme control which could not be challenged. There is no one in the entire universe to confront Him. He is the One Whom nothing can render incapable either in this life or in the Hereafter. He is the One Whose Power cannot be compared with or challenged by anyone. He is the One Who is fully capable of doing whatever He wants (including changing the laws of the universe) for any of His slaves at any time and place. As per the Hadith of Holy Prophet PBUH, Allah has finished writing the destiny of all creatures according to His own desire 50000 years before creating them. Pen has been lifted and papers have gone dry.

51- Al-Muqtadir (The All-Powerful): This Attribute has been recorded at several places in the Holy Quran. For example, it has been mentioned in the Chapter *Al-Kahf*, verse No. 45 and the Chapter *Al-Qamar*, verses No. 42 and 55.

Allah, Most High, is the One with the Absolute power, Perfect Ability, and full authority to do whatever he likes. He grants a portion of His authority to anyone from His slaves whom He wishes. He is the One Who has got the full control and ability to do whatever He wills for His creatures, and when He wishes. His, Verdict Will and Order cannot be challenged or overruled by anyone in the entire universe. This Attribute is more intensive, more aggressive, and powerful in nature than the Attribute *Al-Qadir*.

52- Al-Awwal (The Very First): This Attribute has been mentioned only once in the Holy Quran in the Chapter *Al-Hadid*, verse No. 3.

Allah, the Most High, is the Very First; the One before Whom there was nothing, and that all the creatures have been created by Himself and after Him, since He, Glory be to Him, is the One Who created the entire existence; the One Whose existence is eternal and beyond the limits of age, time and space and beyond the imagination of anyone. He embodies all these traits in Himself. He himself is “Time”, as pronounced in Hadith al-Qudsi “don't abuse Time, I am the Time”.

53- Al-Aakhir (The Infinite Last One): This Attribute has been recorded only once in the Holy Quran in the Chapter *Al-Hadid*, verse No. 3.

Allah SWT, is the Infinite Last One; the One that none will be existing after Him. He is the One Who causes all the creatures to die. He alone will remain after the death of all the creatures of the Universe including the angel of “death”. He is the One Who has neither beginning, nor end. He is eternal, beyond all parameters used, understood, calculated, and computed by us.

54- Az-Dhahir (The All-Manifest): This Attribute has been mentioned only once in the Holy Quran in the Chapter *Al-Hadid*, verse No. 3.

Allah SWT is the One Whose Signs of Blessings and Signs of Power are apparent in the entire Universe; the One Whose existence has never been doubted or questioned by His creation; the One Who is above everything; the One before His Greatness and Power everything is minute and negligible; the One Who subjugated all the creatures with His Cosmic Evidence and Signs; and the One Whose Manifestation has conquered everything, and the entire universe and its creatures surrender before His grandeur and might.

55 Al-Batin (The Hidden): This Attribute has been mentioned only once in the Holy Quran in the Chapter *Al-Hadid*, verse No. 3.

He is the One Who is hidden from the creatures' eyes, so our eyesight couldn't see Him, our vision cannot withstand His sight. Prophet Moses PBUH, wished to see Him, but couldn't withstand His Light and fell unconscious; nor do our thoughts comprehend His Essence. Though He is hidden inside everything, yet we couldn't notice Him, although we see the manifestation of His creation and His presence everywhere in the entire universe, yet we could only feel His presence, without seeing Him.

56- *Al-Muta'ali* (The Extremely-Exalted One): This Attribute has been recorded in the Chapter *Al-Ra'ad*, verse No. 9 and the Chapter *Al-Naml*, verse No. 63 “Exalted is Allah above whatever they associate with Him.”

It indicates that Allah, Most High, is the Extremely Exalted One; the One Whose Greatness is above all the creation's attributes. He is the One Who is beyond the reach of any imperfection that does not suit His Grandeur, Majesty, and Glory. He is the One Who is above all His creatures; the One there is no greatness apart from His; and the One that there is no King besides Him. He singly occupies the sublime position of Dignity in the entire creation.

57- *Al-Barr* (The Doer of Good): This Attribute has been recorded only once in the Holy Quran in the Chapter *Al-Tur*, verse No. 28.

Allah SWT, is the One Who showers upon His slaves and subjects with His Vast, good liberality and blessings, both apparent and hidden. He is the One Who is the Most Beneficent; the One Who never performs any act which is not compatible with His Grandeur, Status and Esteemed position, below His dignity. He is the One Who will lavishly reward His slaves with more than what acts of charity they did, from 10-fold to 700-fold in this life and the life to come hereafter.

58- At-Tawwab (The Ever-Acceptor of Repentance): This Attribute has been recorded at several places in the Holy Quran. For example, it has been mentioned in the Chapter *Al-Baqarah*, verses No. 37, 54, 128; the Chapter *Al-Nisa'*, verse No. 64; the Chapter *Al-Tawbah*, verses No. 104, 118; and the Chapter *Al-Nur*, verse No. 10.

Allah, Most High, accepts the repentance of His slaves through guiding them to repent. He is the One Who facilitates the way of repentance to both the faithful and the disobedient slaves; the One Who accepts repentance from His slaves (and pardons them) in case they show remorse and became determined not to commit the sins again. It is reported in the Hadith of Prophet P.B.U.H. that Allah accepts repentance of His slaves till they are on the verge of death.

59- Al-'Afw (The Supreme Pardoner): This Attribute has been recorded several times in the Holy Quran. For example, it has been mentioned in the Chapter *Al-Nisa'*, verses No. 43, 99, 149; the Chapter *Al-Hajj*, verse No. 60; and the Chapter *Al-Mujadalah*, verse No. 2. The Prophet (PBUH) is reported to have supplicated to Allah, saying, **"O Allah! You are the Supreme Pardoner, and you love pardoning, so pardon me."**

This supplication was taught by the Holy Prophet PBUH to our Mother A'isha, when she asked him about the supplication to be recited at the night of 15th Sha'ban and also at the night of Qadr in Ramadan. Allah, Most High, is the One Who pardons and forgives His slaves extensively, no matter how many sins they might have committed; He is the One Who would not remind the sins of His slaves at the time of accountability in the Hereafter (i.e., erasing them) on condition that they show sincere repentance and turn back to obedience, since Allah might swap their sins with good deeds with His Bounty (according to His Wisdom). In truth, Allah likes the slave whoever forgives others, for He, Most High, is the Supreme Pardoner, and loves His slaves to exert their efforts to attain the attribute of forgiveness.

60- Ar-Ra'ouf (The All-Compassionate): This Attribute has been recorded at several places in the Holy Quran. For example, it has been recorded in the Chapter *Al-Baqarah*, verse No. 143; the Chapter *Al-'Imran*, verse No. 30; the Chapter *Al-Tawbah*, verse No. 117; the Chapter *Al-Hajj*, verse No. 65; the Chapter *Al-Nur*, verse No. 20; the Chapter *Al-Hadid*, verse No. 9; etc.

Allah, the Almighty, is the One Who is characterized with the Absolute Compassion that is crystal clear in pardoning people for their wrongdoings and in forgiving people for their sins instead of punishing them; the One Who is All-Merciful. This Divine Attribute encompasses everyone, the near and the far. It means that Allah is the One Who is All-Compassionate and Merciful to His slaves; the One Whose Mercy has encompassed everything. People in great distress who need swift reduction and relief from their pain and agony, mostly ask and invoke Allah's mercy and compassion with this Divine Attribute in hand. This attribute is synonym with another attribute, *Al-Rahmah*, and usually these come side by side.

61- Al-Ghaneyy (The Rich): This Attribute has been recorded at several places in the Holy Quran. For example, it has been mentioned in the Chapter *Al-Baqarah*, verses No. 263, 267; the Chapter *Al-'Imran*, verse No. 97; the Chapter *Al-Nisa'*, verse No. 131; the Chapter *Al-Naml*, verse No. 40; and the Chapter *Al-Hadid*, verse No. 24.

Allah, Most High, is the One Who is rich by Himself, and such Self-Sufficient that He stands in no need of the good deeds of His Creature; the One Who has in His possession and control all the treasures of the heavens and the earth; the One Who is in no need to any of His Creatures. He doesn't need the acts of charity by His faithful slaves for Himself. He has promised that "whatever you spend in the way of Allah as charity, will be returned to you abundantly on the doomsday when everyone is in need of more and more good deeds to increase the weight of his deeds. Allah has declared that He alone is the One Who makes people rich and pauper. (Chapter *Al-Najm*: Verse 48).

62- Al-Ghaffar (The All-Forgiving): This Attribute has been recorded at several places in the Holy Quran in various forms, as follows: in the Chapter *Taha*, verse No. 83; the Chapter *Swad*, verse No. 66; the Chapter *Al-Zumar*, verse No. 5; the Chapter *Ghafir*, verse No. 40; and the Chapter *Nuh*, verse No. 10.

Allah, Most High, is the One Who forgives extensively the sins and mistakes committed by His slaves when they repent. He won't allow any of His slaves to know about others' sins. He is All-Forgiving; the One Who covers the mistakes and sins of His repenting slaves. (*Al-Ghaffar* refers to the One Who forgives sins of His faithful slaves, no matter how serious and multiple they may be); it is an adjective of intensiveness from the word *Ghafir*, meaning the One Who absolves the mistakes and sins of His slaves when they repent and don't repeat it.

63- Al-Qahhaar (The Subjugating One): This Attribute has been recorded at several places in the Holy Quran, as follows: in the Chapter *Yusuf*, verse No. 39; the Chapter *Al-Ra'ad*, verse No. 16; the Chapter *Ibrahim*, verse 48; the Chapter *Sad*, verse No. 65; the Chapter *Al-Zumar*, verse No. 4; and the Chapter *Ghafir*, verse No. 16.

This Attribute means that Allah, Most High, is the One Who ever prevails over all the beings and conquers the tyrants; the One to Whom all the creatures subdue to His Omnipotence and Will; the One Who is the Ever Exalted, the Possessor of All-Dignity and Power and Might. (It is a form of intensiveness from *Al-Qahr* "Prevailing").

Allah's other names (64 - 85)

- A. The Most Beautiful Names and Attributes recorded in the Holy Quran and agreed upon by the Majority of Islamic Scholars, both the new and previous (64 – 85)

64- Al-Hadi (The All-Guide): This Attribute has been recorded only once in the Holy Quran in the Chapter *Al-Furqan*, verse No. 31 **“But sufficient is your Lord as a guide and a helper.”**

Allah, Most High, is the One Who is kind enough to guide His faithful slaves to have knowledge of Him and His Lordship; the One Who guides His slaves to the Right Path (acts that get people close to Him). It's He Who guides all the creatures to what is necessary to fulfill their needs in a proper way. He is the One Who guides peoples' hearts to the truth and to their benefit in this worldly life and the hereafter; and the One Who guides the sinful to repentance and His faithful servants to get close to Him. It is He Who guides those people who are wandering in the darkness of unbelief in search of truth, to the path of righteousness, path of salvation (Islam). If He doesn't guide people to straight path, no one in the world could attain the guidance to the path of Allah.

65- Al-Qahir (The Subjugator): This Attribute has been recorded in the Chapter *Al-An'am*, verses No. 18, 61.

It is Allah SWT and no one else, Who subjugates all the creatures, no matter how mighty they may be; the One to Whom all the creatures have subdued and surrendered before His power and authority. It is He Whose Ability and Will and Authority prevails over every one's might and strength. He is the One Whose Will cannot be challenged; and the One that the course of the universe can never go against His Will even a little bit, and His authority prevails over the might, power, and authority of everyone else.

66- Al-Qareeb (The All-Near): This Attribute has been recorded at several places in the Holy Quran; in the Chapter *Al-Baqarah*, verse No. 186; the Chapter *Houd*, verse No. 61; and the Chapter *Saba'*, verse No. 50. In the Chapter “Qaf” in its superlative form (Aqrab), where He says: He is nearer to him than the jugular vein.

It is Allah Who is very near to His servants with His Knowledge and Ability, to the extent that none can act against His orders. In truth, closeness to Allah requires His Companionship and the non-existence of any veils between Him and His faithful slaves. Allah, the Exalted, is reported to have said in al-Hadith al-Qudsi, "When a slave of Mine draws near to Me a span, I draw near to him a cubit; and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him running."

The verse (186) of Chapter Al-Baqarah on the subject reads: "And when my slaves ask you about Me, (tell them that) I am very near (to them). I answer to the call of the caller when he calls me; (so) they all should call Me and have faith in Me (so that) they are guided (to the right path)". *In the Chapter "Qaaf" Verse: 16, Allah says: and We are nearer to him than his Jugular vein".*

67- Ar-Rabb (The Lord): This Name has been recorded for more than 900 times in the Holy Quran; in the Chapter *Al-Fatiha*, verse No. 2; the Chapter *Al-Baqarah*, verses No. 126, 139; and the Chapter *Al-An'am*, verse No. 164. (It has also been mentioned in various forms at several places)

Allah is the Greatest Lord that has all the Attributes of Perfection; the One Who runs and manages the affairs of His servants single handedly through precise measures and different kinds of blessings; He is the One Who cultivates the behavior of His slaves by mending their hearts, nurturing, and guarding their souls, grooming their manners and characters till they attain perfection. He alone has the authority over the entire creation, the One Who is in charge and care taker of them alone without any partners, manages and looks after all their affairs, both material and spiritual.

68- Ahad (The Only One): This Name has been recorded only once in the Holy Quran in the Chapter *Al-Ikhlās*, verse No. 1.

Allah, Most High, is only One, and cannot be divided. He neither begets nor is begotten. There is no equivalent to Him in His Attributes, Virtues, Qualities and Actions. He has neither a counterpart nor a fellow (neither in the apparent world or the hidden one). He cannot be divided into three or more Gods (as followers of certain other religions believe).

69- Ash-Shakir (The All-Appreciative): This Name has been recorded in the Holy Quran in the Chapter *Al-Baqarah*, verse No. 158 and in the Chapter *Al-Nisa'* verse No. 147.

Allah SWT, is the One Who guides His faithful slaves to get His consent, and then thanks them for that. The meanings of offering thanks by Allah, among many others, include the acceptance of their good deeds irrespective of their value or volume, and rewarding the people for them, rewarding for the one good deed tenfold or even more, as per His consent.

(His reward is but of His Bounty and Generosity); He, Most High, even multiples the reward from 10 to 700-fold for Whom He wills according to His Wisdom, depending on the devotion shown by His faithful servants in His way.

70- Al-A'la (The Most High): This Name has been recorded only once in the Holy Quran in the Chapter *Al-A'la*, verse No. 1.

This Name is used in the intensive form. It indicates that Allah, Most High, is the One Who is Most Superior to the entire creatures; the One Who has the Most Unique in Essence, Ability and Attributes that are unparalleled, couldn't be compared with any of His creatures; and the One Who is permanently Superior. Therefore, He deserves all praise by the entire creation. In fact, all His creation is busy praising Him day and night; as all of His creation is busy in praising the Creator in their own way, right from the earthly creatures to the celestial ones.

71- Al-Akram (The Most Honored): This Name has been recorded only once in the Holy Quran in the Chapter *Al-'Alaq*, verse No. 3.

Allah SWT is the One Who is the possessor of Dignity. The word *al-Karamah* (i.e., honor) encompasses all aspects of virtues. Being the superlative degree of the virtue, in addition to carrying the meaning of giving, it means that Allah is the All-Venerable, the most dignified and the most revered in the entire universe. It has been affirmed in the Holy Quran, "Glory is to Allah, His apostle, PBUH and the faithful." (Chapter: *Al-Munafiqoon*, Verse: 8).

72- Al-Mawla (The Protector): This Attribute has been recorded several times in the Holy Quran; in the Chapter *Al-Anfal*, verse No. 40; the Chapter *Al-Hajj*, verse No. 78; the Chapter *Muhammad*, verse No. 11.

All sorts of protection are sought from Allah alone. He is the Protector and Supporter of the believers; and the One Who makes their interests reach them and caters to their needs. He alone takes care of the well-being and success of His faithful servants in all their matters of whatever nature or type. Therefore, the faithful servants of Allah delegate all their affairs to Allah alone, who is their Maula.

73- Al-Warith (The Inheritor): This Attribute has been recorded several times in the Holy Quran; in the Chapter *Al-Anbiya'*, verse No. 89; the Chapter *Al-Qasas*, verse No. 58; and the Chapter *Al-Hijr*, verse No. 23.

Allah inherits everything in the entire Universe; the One Who is lasting eternally, when the entire living creatures will be deceased by Him. Having done this, Allah Almighty will ask: "**To whom belongs all the sovereignty this Day?**"; The question asked by Him on the doomsday, is neither heard by anyone, nor a reply comes from any corner, since there is nobody alive to hear and respond; the question is therefore replied by Him alone, He will proclaim: "To Allah, the Only one, the Subjugator"

74- Al-Mubeen (The Evident in Truth): This Attribute has been mentioned only once in the Noble Quran in the Chapter *Al-Noor*, verse, no. 25.

Allah shows His servants the ways to the righteous path; He alone specifies for them the deeds for which they will be rewarded and the deeds for which they may be punished. He is the One Who shows His grateful servants the way to salvation; and leads the ungrateful to the Hell fire. He alone guides the faithful both individually and the Ummah collectively in all their matters of life and shows them the path to eternal success in this life and in the hereafter.

75- Al-Khallaq (The Creator): This Attribute has been recorded twice in the Holy Quran in the Chapter *Al-Hijr*, verse No. 86 and the Chapter *Yasin*, verse No. 81.

This Name indicates that Allah has created those things which we notice, and those which are not seen by us, and things about which we have no knowledge yet. The process of creating is still going on and doesn't cease at all. In reality, this great description will be ever attached to Him, Most High, till the end of time; and the One Whose creativity is unmatched and unlimited. The charming and enchanting beauty of this Universe is but a glimpse of manifestation of His creative power and prowess. It is an adjective of intensiveness from the Arabic word *Al-Khaleq*. This entails doing a job repeatedly; hence, it means here, that He goes on creating ceaselessly.

76 – Al-Qadeer (The Almighty): This Attribute has been mentioned several times in the Holy Quran in various forms. It has been recorded in the Chapter *Al-Baqarah*, verse No. 106; the Chapter *Al-Nisa'*, verse No. 149; the Chapter *Al-'Imran*, verse No. 26; the Chapter *Al-Noor*, verse No. 45; the Chapter *Al-Hajj*, verse No. 6; etc.

This Name cannot be attributed to anyone else but Allah alone, the Most High, for He is the possessing power, will and capacity to behave with His creatures in whatever way He likes. Being All-Perfect, this Divine Name should be applied to Almighty Allah SWT alone, from the very beginning of the creation to its very end. It is an adjective of intensiveness from the Arabic word *Al-Qader*; and it is used to refer to the One described with the highest degree of ability, Who is none other than Allah SWT.

77- Al-Elah (The God): This Attribute has been recorded many times in the Holy Quran in various forms. It has been mentioned, for example, in the Chapter *Al-Nisa'*, verse No. 171; the Chapter *Ibrahim*, verse No. 52; etc.

Allah SWT is the Only God Who is worshiped and loved by all the creatures. He is the One to whom all the creatures raise their complaints to His service seeking respite from their problems; the Only One Who deserves to be worshiped, loved, and shown submission and utmost surrender. Some scholars believe that the word "Allah" is taken originally from the word "God", and that "Allah" is the Name which gathers the Most Beautiful Names and Divine Attributes. However, this opinion doesn't hold much water, since Allah is the personal name of God, which is not available in any other language, literature of any other nation or in any religious book apart from Arabic language and Quran. Whereas other religious scriptures contain the virtues of Allah SWT, no book contains the personal name i.e., "Allah" This name has been introduced by Allah SWT Himself in the Holy Quran, the last of the scriptures, which described in detail the attributes and virtues of Allah SWT, apart from His personal name as Allah (Chapter *Ikhlas*). Apart from this, Allah has described his virtues at several other places in the Holy Quran, like in the "Ayat Al-Kursi" (Al-Baqarah); in Chapter "Al-Noor", wherein He says about Himself "Allah is the light of skies and earth". Chapter Al-Hashr, wherein He has given a detailed description of His personal attributes, apart from His personal name, i.e., Allah.

78- Al-Naseer (The Helper): This Attribute has been recorded at several places in the Holy Quran; in the Chapter *Al-Nisa'*, verse No. 45; the Chapter *Al-Anfal*, verse No. 40; the Chapter *Al-Hajj*, verse No. 78; the Chapter *Al-Furqan*, verse No. 31; and the Chapter *Al-Ahzab*, verse No. 17.

He alone is the One Who frequently lends support, helps, and gives succor to His servants. He is the One who is assigned to all affairs of the entire Universe. He never lets down His Prophets as well as His faithful slaves. He always offers them whatever help they might need in accomplishing the task which He has entrusted them to accomplish. Allah's Support is comprehensive in nature and most helpful to those seeking His help. He, Most High, says: “**and sufficient is your Lord as a Guide and a Helper;**” and “**O you who believe! If you help (the cause of) of Allah, He will help you and make firm your feet.**” The one who helps Allah through keeping away from disobeying Him and following His orders to please Him alone, for sure will be granted a decisive victory over his enemies till they are successful. Also, helping the faithful is assumed by Allah as His obligation, in order to help His slaves to achieve success. It is a name of intensiveness derived from the Arabic word *Al-Nasr*. i.e., *help*.

79- Dhul-Jalal wal-Ikraam (The Possessor of Majesty and Honor): This Attribute has been recorded twice in the Holy Quran in the Chapter *Al-Rahman*, verses No. 27 and 78.

This Name means Allah, Most High, is the Possessor of All Honor, Majesty, Grandeur, Perfection and Generosity (Blessings) in Attributes and Actions; He is the Possessor of All-Greatness, Pride, Mercy, Bounty and Benevolence; the One Who honors His patrons and most righteous servants who dignify and love Him, to achieve these virtues for themselves in this life, i.e., dignity and honor.

80- Al-Hafiz (The All-Keeper): This Divine Attribute has been recorded at several places in the Holy Quran. For example, it has been mentioned in the Chapter *Yusuf*, verse No. 64; the Chapter *Al-Hijr*, verse No. 9; and the Chapter *Al-Anbiya'*, verse No. 82.

He is the One Who keeps everything created by Him and provided with sustenance in the right order. He prevents evil from afflicting His slaves, and He wards off harm away from them. He protects and makes their bodies and souls as also of their progeny, hale and hearty. He alone has the authority over all their deeds and actions. Allah, Glory be to Him, said detailing it: "and He sends keepers over you;" meaning that He, Most High, sends Angels to protect the believers wherever they are. In this context, the reply by Ali R.A is quite interesting and important. When requested to keep personal guards to protect him from assassins, to which he replied, "my guards are always with me". Obviously, he was referring to the protection provided to the faithful by Allah SWT. Allah, Glory be to Him, also said: "but Allah is the best Keeper, and He is the most Merciful of the merciful ones. 11.

81- Al-Maleek (The King): This Name has been recorded only once in the Holy Quran in the Chapter *Al-Qamar*, verse No. 55.

Allah alone owns all the servants and the creatures in the entire universe. This Name indicates that Allah is the Lone King, so it is more comprehensive than the word "King", since all the others who claim being Kings are doomed to death and enter the annals of History, whereas the Real King is Allah alone, Whose kingdom never ceases and doesn't fade out unlike all other Kings, who fade out and their Kingdom is but temporary, and Allah's Kingdom is eternal and everlasting.

82- Al-Muheet (The All-Encompassing): This Name has been recorded in the Holy Quran at several places; in the Chapter *Al-'Imran*, verse No. 120; the Chapter *Al-Nisa'*, verse No. 126; the Chapter *Houd*, verse No. 92; the Chapter *Fussilat*, verse No. 54; and the Chapter *Al-Buruj*, verse No. 20.

Allah's Knowledge, Ability and Mercy encompasses everything; the One Whose Knowledge has comprehensively included all the creatures. His hearing has encompassed all sounds; the One Who encircles things like a barrier that prevents anyone from going out of or getting into it, which is a kind of knowledge, Ability and Keeping. It is also of importance to mention here that nothing in the entire universe is out of bound or reach of Allah SWT, and whatever is happening in the entire universe, is already known to Him, and allowed to take place by Him alone.

83- Malik Al-Mulk (The Eternal Possessor of Sovereignty): This Name has been recorded once in the Holy Quran in the Chapter *Al- 'Imran*, verse No. 26.

Allah Almighty, is the Possessor of all Sovereignty, Authority and Ability; the One Who holds the Free Will to do whatever He wants in this life and the life to come; the One Who owns the Dominion of the (Universe in this life and the Hereafter); the One Who has the All-Ability and Will; the One Who carries out His Will as He wishes; the One Who has the ultimate word and final decree; the One Who has the dominion of the heavens and the earth; the One Whose Will cannot be challenged; the One Whose Judgment cannot be revoked by anyone in the skies and earth. Prophet Muhammad (PBUH) used to invoke Allah, Most High, day and night saying: “We have entered upon morning and the Whole kingdom belongs to Allah; and we have entered upon the evening and the whole kingdom belongs to Allah;” “Master of the Kingdom;” and “There is no true God except Allah. He is the only One and He has no partner or shareholder with Him. His is the sovereignty and His is the praise, and He is Omnipotent)”.

¹Chapter Al-An'am, Verse:61

84- Al-Kafeel (The All-Guarantor): This Name has been recorded only once in the Holy Quran in the Chapter *Al-Nahl*, verse No. 91.

Allah SWT guarantees the provision to His slaves and takes care of their interests. He alone is the Self-Guarantor. In case the slaves rely on Him, He secures the affairs of their life to run smoothly in both this life and the Hereafter. In addition, His guarantee is such comprehensive that no other guarantee or guarantor is required when it is available to His faithful and obedient servants. Anyone who entrusts his matters to, and puts his complete faith in Allah SWT alone, He becomes the guarantor of such faithful and obedient slave and doesn't let him down at the time of need, fulfilling his needs and requirements as well aspirations, both in this world and in the hereafter. Verse 3 of Chapter: *Al-Talaaq*: and *whosoever puts his faith in Allah, then He is sufficient to him*.

85- Al-Hafeyy (The All-Affectionate): This Name has been recorded only once in the Holy Quran in the Chapter *Maryam*, verse No. 47.

Allah is All-Affectionate, the All-Generous; the All-Merciful to His faithful slaves and righteous believers who possess Divine Love for Him. In turn, they will for sure find the effect of this Love reciprocated by the Almighty when they are in distress “every believer shall hurry to achieve that and to find the spirit of love and satisfaction of this beautiful feeling.”

Divine names of Allah in Quran and Ahadith (86 - 96)

The Most Beautiful Names and Divine Attributes Deduced from the Holy Quran and recorded in the Purified Prophetic Hadiths (86 – 96)

86- Al-Hakam (The Judge): This Attribute has been recorded at several places in the Holy Quran in various forms, as follows: - Allah, Most High, says: “**The Judgment is only for Allah;**” “**Judgment is His;**” (Chapter Al-Qasas Verse:70) and “**The Most prominent Judge of the judges.**” (Chapter Houd, Verse:45)

In the Prophetic Hadith, Prophet Muhammad (PBUH) said: “**Allah is the Judge and Judgment is His**”.

Allah judges justly among His slaves in this life and the Hereafter after He provides the pretext to them; He, Most High, never ever commits error in delivering a judgment. To Him alone belong the rulings of punishment and reward. He is the One to Whom returns the judgment and the entire matter; the One Whose Judgment is such a final decree that it cannot be revoked, overruled, or altered by anyone except for Himself.

87- Ar-Raziq (The All-Sustainer): This Name has been recorded so many times in the Holy Quran (only in the comparative form); Allah says: “**and He is the best of sustainers.**” (Chapter Al-Mu'minoon, Verse:72)

Prophet Muhammad (PBUH) also said: “Allah is the One Who fixes prices, who withholds, gives lavishly and provides, and I hope that when I meet Allah, none of you will have any claim on me for an injustice regarding blood or property.”

Allah alone grants provision to all His creatures for all their needs in this life and the life to come, be it physical provisions or spiritual ones. He Alone provides His creatures with sustenance. Allah SWT has already predestined their provisions before the creation of the world and sending them down. The believers should always attribute provision to Allah, the True God. The Arabic word *Al-Rizq* means “giving”; and it is divided into two kinds: apparent like money and food for bodies and hidden like knowledge and faith. Allah SWT says in the Holy Quran: “*Your Rizq and whatever you are promised is there in the Sky*” (Chapter “Al-Zariyaat” Verse: 22). The share of everyone's destiny is stored in the Sky and is sent down to him in parts and parcels whenever ordered by Allah SWT as per His decision.

¹Recorded by *Abu Dawaud*, Book of *Al-Adab*, 3/293

²Recorded by *Abu Dawud*, Hadith No. 345, and *Al-Tirmidhi*, Hadith No. 1314.

88- Al-Muqaddim (The Expediting One): This Name has been recorded only once in the Holy Quran in the verb form. Allah, the Almighty, says: “He will say: Do not quarrel in My Presence, and indeed I gave you the threatening beforehand.” (Chapter Qaaf, Verse:28)

This Name has also been recorded in the Hadith of the Prophet (PBUH) wherein he (PBUH) said: “(O Allah! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of mine about which You have better knowledge than I have. You Alone can send whomever You will to Paradise, and You Alone can send whomever You will to Hell fire. None has the right to be worshiped but You.”

Allah prefers whatever He likes for His slaves according to His Wisdom; the One Who prefers some creatures to others, some reasons to others, and some conditions to others according to His Will and Command; the One Who prefers sometimes and places to others; and the One Who prefers some of His Prophets and faithful slaves to others through guiding them and getting them close to Him. Holy Quran: Chapter: Al-Baqarah; verse: 253: *"These are apostles to some of whom we have granted preference over the others;"*

89- Al-Mu'akh-khir (The Procrastinator): This Attribute has been recorded in the Holy Quran in the verb form; Allah, the Almighty, says: “**He only respites them to a day on which the eyes shall be fixedly open.**” (Chapter Ibrahim, Verse:42) and “**He will forgive you some of your faults and grant you a delay to an appointed term ...**” Chapter Noah; Verse:4)

¹Recorded by Al-Bukhari and Muslim on the authority of Abu Musa Al-'Asha'ari; see Al-Manawi, Fayd Al-Qadir, 2/154, Hadith No. 1559.

Allah prefers whatever He likes for His slaves according to His Wisdom; the One Who prefers some creatures to others, some reasons to others, and some conditions to others according to His Will and Command; the One Who prefers sometimes and places to others; and the One Who prefers some of His Prophets and faithful slaves to others through guiding them and getting them close to Him. Holy Quran: Chapter: Al-Baqarah; verse: 253: *"These are apostles to some of whom we have granted preference over the others;"*

89- Al-Mu'akh-khir (The Procrastinator): This Attribute has been recorded in the Holy Quran in the verb form; Allah, the Almighty, says: *"He only respites them to a day on which the eyes shall be fixedly open."* (Chapter Ibrahim, Verse:42) and *"He will forgive you some of your faults and grant you a delay to an appointed term ..."* Chapter Noah; Verse:4)

It has also been recorded in the Hadith narrated on the authority of Imam 'Ali (Allah be pleased with him) wherein Prophet Muhammad (PBUH) used to say when going to observe prayer, *"O Allah! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of mine about which You have better knowledge than I have. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hellfire. None has the right to be worshiped but You."*

It is Allah alone Who delays the reckoning to the Hereafter; the One Who delays the punishment and matters according to His Will; and the One Who delays whatever He wants out of His Knowledge and Might, in the best interest of His creatures in general and for His faithful and obedient slaves in particular.

¹ Ibid.

90- Al-Qabid (The Restricting One): This Attribute has been recorded twice in the Holy Quran in as the verb “to restrict”; Allah, Most High, says: “**and Allah straitens and makes abundant,**” (Chapter Al- Baqarah, Verse:245) and “**Then We take it to Ourselves, taking little by little.**” (Chapter Al-Furqan, Verse:46)

It has also been recorded in the name form in the Prophetic Hadith narrated by Anas Ibn Malik (Allah be pleased with him) wherein Prophet Muhammad said: “**Messenger of Allah, prices have risen, so fix the prices for us.**” He said: ‘**Indeed Allah is the Musa’ir, the Qabid, (Restrainer) the Basit,[2] the Razzaq (Provider). And I am hopeful that I meet my Lord and none of you are seeking (recompense from) me for an injustice involving blood or wealth.**”

It is Allah SWT Who restricts (straitens) His Provision from whomever He will according to His Will; the One Who makes hearts feel distressed so that people would return and repent to Him; the One Who has the right to withhold His Blessings from whomever He wills from His slave according to His Will.

91- Al-Basit (The Extender): This Attribute has been recorded at several places in the Holy Quran in the verb form; Allah, the Almighty, says: “**and Allah straitens and amplifies,**” (Chapter Al-Baqarah, Verse :245) “**Allah makes abundant the means of subsistence for whom He pleases of His servants, and straitens them for whom (He pleases) surely Allah is Cognizant of all things,**” (Chapter Al-Ankaboot, Verse:62) and “**Had Allah amplified the provision to His servants they would certainly have revolted in the earth ...**” (Chapter Al-Shoora, Verse:27)

¹ Recorded by Abu Dawud in his *Sunan*, *Ibn Majah*, and *Al-Tirmidhi*; *Al-Albani* views this Hadith as authentic.

It has also been recorded in the Hadith of the Prophet (PBUH) wherein he (PBUH) said: “Indeed Allah is the Musa'ir, the Qabid, (Restrainer) the Basit,[2] the Razzaq (Provider). And I am hopeful that I meet my Lord and none of you are seeking (recompense from) me for an injustice involving blood or wealth.”

It is Allah SWT Who amplifies the provision for His servants and showers them with His Blessings, Mercy, and Provision; the One Who multiplies the provision, authority, knowledge, and health to His slaves; He is the One Who spreads His Provision over His creatures as He wills, whenever He wills and whatever He wills.

92- Ash-Shaafi (The Curer): This Attribute has been recorded once in the Holy Quran in the verb form wherein Allah, the Almighty, said: “**And when I am sick, He restores me to health.**” (Chapter Al-Shua'ara, Verse:80).

In his supplication, Prophet Muhammad (PBUH) is reported to have said: “O Allah! Lord of mankind! Take away this disease and cure (him or her). You are the Curer. There is no cure except through You. Cure (him or her), a cure that leaves no disease].” In another Hadith, he (PBUH) said: “Lord of the people! Remove the disease, cure him, for Thou art the great Curer, there is no cure but through Your Healing Power, which leaves nothing of the disease.”

It is He Who has created diseases and cures. However, any cure is useful and effective only with His permission and consent. One should never trust any physician, however expert he should be, and nor any prescription or medication, however effective it may seem. It is only with His permission that a person is healed from the ailment. So, one should always remember that He alone is the giver of health and remover of ailment out of the body of a person. The apostle of Allah PBUH has said “O faithful servants of Allah, resort to medication”. No faithful slave of Allah will ever avoid medication just in the name of “Trust in Allah”. This world is based on adopting means and devices for fulfilling human needs. Therefore, one should never neglect adopting means and ways for getting rid from ailments. Like bodies, souls of men also are sick, struck with so many

¹Recorded by Ibn Shaybah in his *Musannaf*.

sorts of diseases, like hatred, misery, selfishness, greed, and many other ailments. Like physical diseases, the diseases of heart and soul are also curable, for which a person has to reach the right place and get in touch with a suitable person, a pious servant of Allah, who could suggest the suitable cure for the diseases affecting the heart and soul. In any way, this also could happen when Allah gives him *Shifa*, and he is free of his ailments.

93- Al-Mannan (The Bestower): This Name has been recorded at several places in the Holy Quran in the verb form; Allah, Most High, says: “**you too were such before, then Allah conferred a benefit on you; therefore make investigation;**” (Chapter Al-Nisaa, Verse:94) “**but Allah bestows (His) favors on whom He pleases of His servants;**” (Chapter Ibrahim, Verse:11) “**had not Allah been gracious to us, He would most surely have abased us;**” (Chapter Al-Qasas, Verse:82) and “**Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among themselves ...**” (Chapter Al-Imraan Verse:164)

Anas Ibn Malik (may Allah be pleased with him) narrated that the Apostle of Allah P.B.U.H. heard a person praying Allah SWT and telling in his supplication: “**O Allah! I ask You by virtue of the fact that all praise is due to You; none has the right to be worshipped but You alone, and You have no partner or associate, the Giver of everything, the Originator of the heavens and the earth, the Possessor of majesty and honor.**” *The Apostle of Allah (PBUH) said: 'He has asked Allah by His Greatest Name which, if He is asked thereby, He gives and if He is called upon thereby, He answers.'*

This Name is derived from the Arabic word *Al-Mann* (i.e., favor); (it is not taken from the word *Al-Minnah* that gives the meaning of “reproach”). It has to do with *Ihsan*, i.e., benevolence, meaning that Allah, Most High, confers His Favors upon His creatures for no return and that He, Most High, is the Greatest. Indeed, He, the Almighty, has conferred His Favor upon His faithful servants through sending down the Holy Quran and sending of Messengers, including Muhammad (PBUH) who is the last of apostles and the seal of all the Prophets and Messengers. He, the Almighty, conferred His favor upon us by Islam, faith, provision, health, security, freedom, and apparent and hidden blessings.

¹Recorded by Al-Tirmidhi, Abu Dawud, Al-Nasa'I and Ibn Majah; Al-Albani views this Hadith as authentic.

94- Al-Badee' (The Wonderful Originator): This Name has been recorded twice in the Holy Quran in the Chapters of *Al-Baqarah* and *Al-An'am*, "Wonderful Originator of the heavens and the earth ..." (Chapter Al-Baqarah Verse: 117. Chapter Al-An'aam Verse: 101) This Name has also been mentioned in the above-mentioned Hadith (narrated by Anas Ibn Malik, recorded by Al-Tirmidi, Abu Dawood, Ibn Maajah, Al-Nasai and authenticated by Al-Albani).

Allah SWT is the One Who wonderfully originates with His Essence, Attributes and Actions; the One Who has no counterpart or competitor; the Wonderful Creator Who creates His creatures in a way not previously known; the One Who is All-Unique; and the One Who beautifully, wonderfully, amazingly, and precisely creates in a manner which is unmatched and unparalleled.

95- Al-Malik (Master of the Kingdom): This Name has been recorded at several places in the Holy Quran; Allah, Most High, says: "**Master of the Day of Judgment;**" (Chapter Al-Fateha, Verse :4) and "**Say: O Allah, Master of entire Kingdom!**" (Chapter Al-Imraan, Verse :26)

Prophet Muhammad (PBUH) is also reported to have said: "The most disgraceful man near Allah is a man who calls himself (or likes others to call him) King of Kings."

The reality is that Allah SWT is the Owner of all the creatures and the entire Universe. He alone has the Ultimate Right to do with them whatever He likes and as per He will since nothing is difficult for Him, because the owner of something has the absolute right to do whatever he wants out of His Bounty being the sole owner. He is the One Who provides, denies, deprives, creates, kills, dignifies, humiliates, grants happiness and grief; wealth and poverty, gives life and causes death; confers and takes away, provides health and ailment, makes one happy and cry. He is the One Who does all whatever He wills in His Kingdom, as

¹Recorded by *Muslim*.

emphasized in the Holy Quran: Chapter Al-Buruj: Verse 16: "*Performer of whatever He intends*" and there is no one to question Him about His actions, or to express opposition or displeasure to His acts. It was done by the Satan who refused to lay prostrate before Adam when he was ordered to do so. Whereas the angels complied with the order by Allah, only the Satan, who was not an angel but a Jinn, refused to obey Allah's order, and as a result, he was cursed and damned forever.

96- Al-Must'aan "The One Whose Help is Sought": This Name has been recorded in the Holy Quran in the Saying of Allah, "and Allah is He, Whose Help is sought for against what you describe;" (Chapter Yusuf, Verse:18) and "and our Lord is the Beneficent Allah, Whose help is sought against what you ascribe (to Him)." (Chapter Al-Anbiya, Verse:112)

It has also been mentioned in the Prophet's advice to Ibn 'Abbas (Allah be pleased with them) wherein he (PBUH) said: "*When you ask (for anything), ask it from Allah, and if you seek help, seek help from Allah.*"

Allah SWT is the One Whose help is sought when one is in distress so as to alleviate hardships and relieve pain and agony; the One Whose Help is sought to do acts of worship and to keep away from forbidden acts; the One Whose Help is sought to ask for benefit and to ward off harm; the One Who helps His creatures who seek Help from Him alone.

¹Recorded by *Al-Tirmidhi*; it is an authentic Hadith.

More Divine Names of Allah (97 - 118)

- A. The Most Beautiful Names and Divine Attributes Counted by Many scholars and deduced from the Noble Holy Quran (97 – 118)

(We should take into account that several scholars did not approve them to be authentic)

97- *Al-Jami'* (The Assembler of Scattered Creations): This Name has been recorded in several places in the Holy Quran. It has been mentioned in the Chapter *Al- 'Imran* wherein Allah says: “You are the Gatherer of men on a day about which there is no doubt; surely Allah will not fail (His) Promise.” (Chapter *Al-Imraan*, Verse :9) It has also been mentioned in the Chapter *Al-Nisaa'*, verses No. 87, 140; the Chapter *Al-Mursalat*, verse No. 38; the Chapter *Al-Kahf*, verse No. 99; the Chapter *Al-An'am*, verse No. 35; and the Chapter *Al-Qiyamah*, verse No. 9.

Allah, Most High, is the One Who gathers all the creatures to accountability on the Day of Resurrection; the One Who gathers the creatures' bones after death and brings them back to life; and the One Who gathered the Holy Quran. It is said that it means the One Who is (described) with all virtues and information; the One Who has All-Knowledge before bringing the creation into (the) life; that is to say His, Most High, Knowledge is All-Comprehensive, thus He created all creatures with His All-Ability.

98- *Al-Khafid* (The Reducer): This Name has been recorded once in the Holy Quran by way of describing the Day of Resurrection in the Chapter *Al-Waqi'a*, “**Abasing (one party), exalting (the other).**” (Chapter 56, Verse :3)

It means that it abases and exalts by the Order of Allah. The Name *Al-Khafid* (i.e., the Reducer) is derived from it.

Allah, Most High, is the One Who humiliates whomever He wants in this Life through humiliation and degradation; the One Who degrades those who do things which are not good; the One Who degrades and humiliates His disbelieving enemies by keeping them away from Him and leading them astray and makes them dwell the lowest stage in the Fire; the One Who reduces the wrong through revoking it.

99- Ar-Rafi' (The Elevating One): This Name has been recorded several times in the Holy Quran; it has been used in the verb form in the Chapter *Al-Imran* "And when Allah said: O Isa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me ..." (Chapter *Al-Imraan*, Verse :55) It has also been used as an adjective that in turn takes various forms, as follows: in the Chapter *Al-Ra'ad*, verse No. 2; the Chapter *Al-Waqi'a*, verse No. 3; the Chapter *Al-Mujadalah*, verse No. 11; and the Chapter *Al-Nazi 'at*, verse No. 28.

It means that He, Most High, is the One Who elevates whomever He wants in this life and the life to come through guiding him/her to the obedience to Allah; the One Who elevates the believers through making them happy; the One Who elevates the ranks of His Patrons through making them close to Him in this life and admitting them in the highest ranks in the Hereafter.

100- Al-Mu'izz (The Honorer-Bestower): This Name has been recorded several times in the Holy Quran; it has been mentioned, for example, in the verb form in the Chapter *Al-Imran* "Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent." (Chapter *Al-Imraan*, Verse :26)

Almighty Allah is the One Who grants dignity to whoever He wants from His servants; the One Who dignifies His patrons in this life through keeping them from making sins in this life and admitting them into the Paradise in the Hereafter; the One Who gives Kingship to whomever He wills; the One Who honors the believers; and the One Who facilitates for them the ways to progress and victory.

101- Al-Mudhill (The Abaser): This Name has been recorded once in the Holy Quran in the Chapter *Al-'Imran*, verse No. 26 “Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You wish and You take sovereignty away from whom You wish. You honor whom You wish, and You humble whom You wish. In Your hand is [all] good. Indeed, You are over all things competent.” (Chapter Al-Imraan Verse :26)

It is Allah Who humiliates His enemies and subordinates them by depriving them of being aware of Him; the one whom Allah humiliates will never be dignified; He is the One Who humiliates the disbelievers through their disobedience; the One Who will make the disbelievers dwell in the Fire in the Hereafter.

102- Al-'Adl (The All-Just): This Name has been recorded once in the Holy Quran in the Chapter *Al-Nahl*, verse No. 90 in the imperative form. Allah, Most High, says: “Indeed, Allah orders justice and benevolence, and giving away to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”
Chapter Al- Nahl, Verse :90)

Allah SWT is the All-Just as He is not inclined by whims; the One whose Arrangement and Actions are run based on the principle of Justice to all His creatures, away from any sort of injustice; the One whose sayings and Dominion are void of defects and flaws (This Name will be certainly realized in the Hereafter).

103- Al-Jaleel (Owner of Majesty): This Name has been recorded twice in the Noble Holy Quran in the Chapter *Al-Rahman*, verse No. 27 “Blessed is the name of your Lord, Owner of Majesty and Honor.” (Chapter Al-Rahman, Verse :78)

Allah is the One Who is above all what does not suit His Majesty or match His Grandeur; the One Who is All-Great through His Majesty, Perfection, Knowledge, Essence, Wisdom, Compassion, and all Attributes; and the One Who honors His Patrons with His Bounty and Generosity.

104- Al-Ba'ith (The Infuser of New Life): This Name has been recorded several times in the Holy Quran in the verb form. For example, it has been recorded in the Chapter *Al-Baqarah* “**Then We revived you after your death that perhaps you would be grateful;**” (Chapter *Al-Baqarah*, Verse:56) “**Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and issuer of fore warning ..;**” Chapter *Al-Baqarah*, Verse : 213): and “**Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves ...**”(Chapter *Al-Imraan*, Verse :16)

It was Allah Almighty Who sent the Prophets to His creatures as bearers of glad tidings (to doers of good deeds) and issuing warning (to those committing sins). The One Who practices Remembrance of His Lord, the light of knowledge will be sent into his heart, and he will be showered with certainty in case he constantly mentions the Remembrance of Allah; He is the One Who resurrects the dead from the graves (that is, He orders them on the Day of Resurrection to come for Accountability and Reckoning).

105- Al-Muhsee (The All-Enumerating One): This Name has been mentioned in the Holy Quran three times in the verb form; in the Chapter *Al-Kahf*; Verse No. 49: “*The Book (record of deeds of people) will be put; you will notice the culprits feel sorry for what is recorded therein, and saying: what a misfortune; this Book has not left neither a major(act) or a minor one, but it has recorded the same.* Chapter *Al-Naba'*, verse No. 29 “**But all things We have enumerated in writing**”; and the Chapter *Al-Mujadala*, verse No. 6 “**On the Day when Allah will resurrect them all and inform them of what they did. Allah had enumerated it, while they forgot it; and Allah is, over all things, Witness.**”

It is Allah SWT Who enumerates the calculation of things and numbers; the One Who is All-Encompassing to preservation process for the sake of the Day of Reckoning wherein neither minor nor major acts will escape (from) Him; the One Who cannot be preoccupied with something for something else; the One from Whom nothing is hidden neither in the heavens nor in the earth. Not only this, but Allah has also appointed two angels to record all the acts of a person: whether good or bad. That register will be opened before his own eyes on the Day of Resurrection. He will be asked to read his own record. In a state of embarrassment, the man will remark: “what type of a book is this, which has not spared even a small thing (good or bad), but it has enumerated it.”

106- Al-Mubdi' (The Originator): This Name has been recorded more than once in the Holy Quran in the Chapter *Al-Rum*, verse No. 11 in the verb form “Allah begins creation; then He will repeat it; then to Him you will be returned.” And in the Chapter “Al-Burooj” Verse 13: where He says:” No doubt, He (is the one who) originates and recalls”.

Originator of the entire Universe is Allah SWT alone, Who originates all the creatures including the universe, the angels, the jinn, and the mankind. Holy Quran, Chapter *Al-Ankaboot*; verse 2: “He who created death and life in order to test you as to whom of you is good in deeds”. He is the One Who brought forth the creation with no previous pattern or mould. Thus, He is the real originator par excellence.

107- Al-Mu'eed (The Restorer): This Name has been recorded more than once in the Holy Quran in the verb form in the Chapter *Noah*, verse No. 18 “Then He will return you into it and extract you [another] extraction;” and in the Chapter *Al-Rum*, verse No. 11 “Allah begins creation; then He will repeat it; then to Him you will be returned.” And in the Chapter “Al-Burouj” He says “and He (is the One who) restores”. (*Chapter Al-Burouj; Verse No.13*).

It is Allah SWT restores (returns) the creation and the worlds as He wishes and when He wishes after their death; the One Who makes the creation to die and then restores them back to life and accountability (as they were), in the Hereafter, He will reward the good doers and punish the wrong doers.

108- Al-Mumeet (The Inflictor of Death): This Name has been recorded in the Holy Quran in the verb form in the Chapter *Al-Baqarah*, verses No. 258 and 259, as follows: - “My Lord is the One who gives life and causes death;” and “Allah then caused him to die.” In the Chapter 26 “*Al-Shu'araa*” as follows: “And He who makes me to die” (verse No.81).

It is Allah SWT Who takes back the creatures destined to die; He is the Creator of death; and He is the One Who decrees that all creatures shall die and vanish. Elsewhere in the Holy Quran, the sleep is equated to death; In the Chapter “*Al-Zumar*”, verse No.42 “Allah takes back the selves at their death, and those who didn't die, in their sleep. Then he holds with Him those on whom death has been ordered; and sends back the others (to life) for an accounted period”.

109- Al-Muntaqim (The Avenger): This Name has been recorded twice in the Holy Quran; once in the verb form while the second is in the verbal noun form, as follows: -in the Chapter *Al-Ma'eda*, verse No. 95 “but whoever returns [to violation], then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution;” and in the Chapter *Al-A'raf*, verse No. 136 “So We took retribution from them, and We drowned them in the sea”

It means that Allah, Most High, is the One Who punishes the wrongdoers and the disbelievers because He is the Avenger. His revenge will be according to the sins they made after they have offered excuses, (revenge is more severe than punishment). He is the One Who takes revenge for the wronged from the wrongdoers and the tyrants in this life and the life to come. Allah's Torture might

be through subduing His creatures against each other. Allah's revenge is warded off by repentance (returning to Allah), seeking forgiveness for the wrongdoings first and then committing sincerely to abide by Allah's Commands.

110- Al-Mughni (The Bestower of Sufficiency): This Name has been recorded several times in the Holy Quran in the verb form. It has been mentioned in the Chapter *Al-Duha*, verse No. 8 “**And He found you heading a family, and made [you] self-sufficient**”; the Chapter *Al-Nisa*’, verse No. 130 “**But if they separate [by divorce], Allah will enrich each [of them] from His abundance;**” and in the Chapter *Al-Najm*, verse No. 48 : *And He alone has made well-to do and hand to mouth (poor laborer).*

It is Allah Who enriches his faithful slaves with whatever they seek from Him in their supplication. Richness is of different kinds; richness of the soul is one of them and the highest of the kinds. Allah, the Exalted, is the One Who enriches, out of His Bounty, whomever He wants from His servants; Allah is the source of all richness; He is the giver of all what we want and pray for; He stands in no need to any of His creatures. He gives whomsoever He likes in abundance. He is the One Who suffices His creatures, so they are in no need to others, since all their needs are fulfilled by Him alone.

111- Al-Mani'e (The Preventer): This Name has been recorded only once in the Holy Quran in the verb form in the Chapter *Al-Israa*’, verse No. 59 “And nothing has prevented Us from sending signs except that the former people denied them.”

Allah alone prevents (wards off) whomever He wants from His creatures keep away from the reasons of destruction and diseases in bodies. He is the One Who prevents people as per His wish, from achieving what they are desirous of. He is the One Who prevents the disbelievers to have authority over His faithful slaves.

He is the One Who prevents His righteous servants from being afflicted with the reasons of corruption. There is none who could keep away what Allah gives, and none could give what Allah prevents. The Messenger of Allah (PBUH) instructed us that Allah, Most High, protects His servants, but none could protect you from Allah. There is a supplication to this from the apostle of Allah, saying *“o Allah, there is none to prevent which You bestow (on us), and none to give whatever You have prevented (from people)”* This supplication is usually made after each obligatory prayer (offered 5 times a day).

112- Ad-Daarr (Who Afflicts with Detriment): This Name has been recorded once in the Holy Quran in the substantive form in the Chapter *Al-Mujadala*, verse No. 10 *“but he will not harm them at all except by permission of Allah.”*

Allah Almighty is the Creator of harm that afflicts whoever disbelieves in Him, disobeyed Him, and insists on showing disobedience to Him, as well as those who commit acts causing harm to others or to themselves through not following the correct path guided by Allah, the Almighty. In reality, the servants alone are the ones to be blamed for that. This Name also means that Allah is the One Who afflicts whomever He wants from His slaves with punishment.

116- Al-Kaafi (The All-Sufficient): This Name has been recorded only once in the Quran in the Chapter of *Al-Zumar*, verse no. 36 *“Is not Allah Sufficient for His servant.”*

Allah is All-Sufficient, especially for those who believed in and relied upon Him, and asked for their need from Him; thus, it encompasses both the worldly and religious benefits; and that He, Most High, is the One Who suffices His slaves in all what worries them, be their religious matters or worldly affairs.

117- Al-Muhiyy (The Maintainer of Life): This Name has been recorded several times in the Quran in the Chapter of *Al-Rum*, verse no. 19 "**and gives life to the earth after its death;**" and in the Chapter of *Fussilat*, verse no. 39 "**most surely He Who gives it life is the Giver of life to the dead.**"

Allah, Most High, is the One Who gives life to mankind and the entire creatures and making them lead a happy and prosperous life. As we all know, Life is the driving force behind all the living beings and keeps them moving in search of their needs. Allah SWT is the One Who creates everything from nothing. He is the One Who gives life to them after their death; and the One Who gives life to the earth with water which makes the plants and animals grow and sustain. Water is the basis and elixir of life, as mentioned by Allah SWT: "We made everything alive from water" (Chapter *Al-Anbiyaa*, Verse: 30)

118- Al-'Aleem (The All Knower): This Attribute has been recorded at several places in the Quran, as follows: - in the Chapter of *Al-Anbiya'*, verse 81 "**and We are knower of all things;**" in the Chapter of *Fatir*, verse no. 38 "**Surely Allah is the Knower of what is unseen in the heavens and the earth;**" and in the Chapters of *Al-Hashr*, verse no. 22, *Al-Jumu 'a*, verse no. 8 and *Al-Taghabun*, verse no. 28.

Nothing in the entire Universe is hidden or out of knowledge from Allah SWT. He is the One Who is fully aware of the secrets and hidden matters of everything in the Universe, because His knowledge is All-Perfect, He knows what is in His hands, what is behind them, no leaf falls off, but He knows it, and not a single grain of mustard but He knows it; He even perfectly knows the secrets of the hearts and minds.

Divine Names of Allah in Authentic Ahadith (119 - 131)

- A. The Most Beautiful Names and Divine Attributes Recorded in the Authentic Prophetic Ahadith and Approved by the Majority of Religious Scholars (119 – 131)

119- As-Sayyed (The Master): Prophet Muhammad (PBUH) said: "The Master is Allah, Most High."

Allah the Almighty is the Master of all the creatures and beings; the One Who has full authority over them; the One Who is the Master to Whom all the creation does the slavery; the One Who is All-Superior through Compassion, Richness, Protection and Achieving Benefit for His slaves; the One Whose wrath does not overcome His mercy. He is All-Generous; the One from Whom His servants seek permission and ask for advice before doing anything.

120- Al-Jameel (The All-Beautiful): Prophet Muhammad (PBUH) said: "Allah is Beautiful, He loves beauty."

Allah is all beautiful with His Essence, Attributes and Actions, so no creature can even express some of His beauty; and even in the hereafter, when they enjoy the incomparable beauty and splendor of the Paradise, they will forget it once they see their Lord with their bare eyes and are engrossed in His immaculate Beauty.

121- Al-Witr (The Single One): The Messenger of Allah (PBUH) said, "Allah is single (*witr*) and loves what is single."

In another Hadith, the Messenger of Allah (PBUH) said, "Indeed, Allah has ninety-nine Names, one hundred less one, whoever counts them shall enter Paradise. He is single (*witr*) and loves what is single."

¹Recorded by Abu Dawud.

²Recorded by Ahmed on the authority of *Rayhana*; and recorded by *Muslim and Al-Tirmidhi*.

This Name means that Allah is the One Who has no partners, no equal to Him, or a counterpart in His Attributes or Actions. He (The Exalted) loves *Witr* Prayer (Prayer with odd number of *Rak'ah* at the end of the Isha prayer). He (Glory be to Him) is unique, and therefore He is the Only One, but He has created all His creatures in pairs and their lives can never go on without this duality. As mentioned in the Holy Quran: Chapter *Al-Dhariyat*: Verse 49: *"and out of each creation we have made pairs (i.e., created them in pairs).* Any creatures cannot enjoy life without having mates like themselves (except him, The Exalted). In the Chapter "*Al-Fajr*" Allah SWT has taken oath of "the Pair and the Single" (Chapter *Al-Fajr*; Verse: 3).

122- *Al-Rafeeq* (The Forbearer): The Messenger of Allah said, *"Allah is Forbearer and He loves forbearance, and rewards for forbearance while He does not reward for severity, and does not give for anything besides it (forbearance)."*

In another Hadith, the Messenger of Allah said: *"God is Forbearer who loves forbearance in all matters."*

This word has its root in the attribute of "leniency". He is the Most Lenient One in His deeds. He created all creatures gradually according to His Wisdom and forbearance. He is the One Who conducts all affairs patiently, passionately, and quietly.

123- *Al-Moa'ti* (The All-Giver): The Prophet (PBUH) said: *"If Allah wants to do good for somebody, he makes him comprehend the Religion (i.e., Islam), and Allah is the Giver and I am Al-Qasim (i.e., the distributor)."* In another Hadith, the apostle of Allah has been reported to say *"Verily, I am the distributor and Allah SWT is the Giver"*.

¹Recorded by Al-Tirmidhi and Abu Dawud. Abu Dawud rated it as good.

²Recorded by Al-Bukhari, Muslim, Ibn Majah and Al-Tirmidhi from Abu Hurairah.

³Recorded by Muslim on the authority of 'Aishah.

Allah is the giver of life, goodness, blessings, and sustenance for all creatures. His giving never ceases. He has made His blessings dependent on certain causes. Thus, whoever meets these conditions are conferred with Allah's blessings.

124- As-Subbuh (The Most Glorified): The Messenger of Allah (PBUH) used to recite in his bowing in Prayer: “[You are the Most Glorious. The Most Holy. You are our Lord and Lord of the angels and of Holy Ghost.”

Allah is the One Who is glorified by the tongues of His creatures. Also, He glorified Himself as reported in the Prophet's sayings. Glorification means to declare that He is free from deficiencies or defects. He, The Exalted, is free of any partner or counterpart. He has all the Attributes of perfection, beauty and glory without any deficiency.

125- Al-Hayey (The Decent): The Messenger of Allah said: “Your Lord is Decent and Most Generous, and is too kind to let His slave, if he raises his hands to Him, bring them back empty.”

Allah is Decent befitting to His Glory and Generosity. The Decency of Allah means generosity and munificence. He feels shy to turn back empty the hands of His faithful servant when he raises them, seeking His favor and blessings. Allah loves the decent people. Yahya Ibn Mu'adh said: Glory be to Allah Who is decent even to a slave who disobeys His commands. So, it is more befitting for us to be ashamed of disobeying Allah, The Exalted, and should always try to be decent in thanking Him for His blessings and favors showered on us, even without asking.

¹Recorded by the Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, and Al-Nasaa'i.
It is rated as authentic by Al-Hakim.

²Recorded by Muslim on the authority of Abu Hurairah

126- At-Tayyeb (The All-Good One): The Messenger of Allah said, “Allah the Almighty is All Good and accepts only that which is good.”

He is the holder of self-goodness, and nothing comes from Him except which is good. One of the consequences of this Name is that a person can approach Allah only through good words, good deeds and charity in His way by spending the legally acquired money, because He, the Almighty, accepts only what is good. He likes good people and guides His close servants to the good deeds and actions. Paradise is also the abode of good people alone.

127- Al-Muhsin (The Benevolent): The Messenger of Allah (PBUH) said, “Indeed Allah is Benevolent, and He likes benevolence.”

Allah is the One Who is the absolute benevolent in all His Names and Attributes. He has showered upon all His creatures – both believers and non-believers- with His benevolence. Among the manifestations of His Benevolence, is that He created humans in the best shape. He featured them with the intellect. Also, He provides for them and guides them to Islam which is the greatest bounty. He likes the benevolent ones and those who are perfect in the job of benevolence. The followers of Prophet Moses PBUH, counseled Qarun the owner of immense fortune by telling him: “and show benevolence to (others, the needy), like Allah has shown His benevolence to you” (Chapter Al-Qasas: Verse:77”).

128. As-Sitteer (The Most Cancelling Ever): Abu Ya'la reported that, “The Messenger of Allah (PBUH) saw a man taking bath in open. So, The Prophet PBUH mounted the pulpit, praised and extolled Allah and said: Allah is characterized with modesty and concealment. So, when any of you takes bath, he should conceal himself.”

¹Recorded by Ibn Udayy on the authority of Samurah.

²Recorded by Abu Dawud and Al-Nasaa'i, and it is rated as authentic by Al-Albani.

³Recorded by Muslim from Abu Hurairah.

Also, in the Hadith of Abu Hurairah, the Prophet (PBUH) said, “The servant (who conceals) the faults of others in this world, Allah will conceal his faults on the Day of Resurrection.”

Also, from the supplication that the Prophet (PBUH) used to say, “O Allah, conceal my faults!”

He is the One Who loves concealing the faults and sins of His believing servants, and never disgraces them before other people. He likes that the servants conceal their faults, and the faults of others, and to avoid disgraceful deeds. Allah has promised to this in His saying “He will exchange their sins with good deeds”. (Chapter Al-Furqaan; Verse: 70)).

129- Al-Musa'ir (The Who Fixes Prices): The Prophet (PBUH) said, “Allah is the one Who fixes prices, Who withholds, gives lavishly and provides, and I hope that when I meet Allah, none of you will have any claim on me for an injustice regarding blood or property.”

It is Allah Who causes prices to go up or down. The one who believes in Allah and believes in this Name has to fear Allah in his transactions. One must not exploit people in the hour of their need and should not hoard consumer goods or practice monopoly, especially with regards to basic food items. Allah has cursed such traders, as reported by the apostle of Allah in the Hadith. A believer has to be tolerant when he buys and demands for the repayment of loans, as our Prophet PBUH taught us.

130- Al-Jawaad (The Most-Generous): The Messenger of Allah (PBUH) said, “Indeed Allah is *Jawaad* (Generous) and He loves generosity.”

He is the bountiful (All Giving) and the most generous one. He loves benevolence, charity giving and kindness.

¹Recorded by Al-Tabrani and Ibn Majah, and is rated as authentic by Al-Albani.

²Recorded by Abu Dawud and Al-Tirmidhi on the authority of Anas and Abu Ya'la.

³Recorded by Ibn Hajar Al-Asqalani and Al-Tabrani. It is rated authentic by Al-Albani.

The most beloved thing to Him is to grant His bounties to faithful servants and provide for them whatever they ask Him. He is most generous to the believers and non-believers alike. He who asks Allah, Allah will give him for sure, and more than what he has asked for, since He is the Most Generous God.

131- Ad-Dayyan (The Supreme Judge): The Messenger of Allah PBUH said, “Allah will gather His slaves on the Day of Judgment and will call upon them with a Voice that is heard alike from far and near, saying: I am the king; I Am The Supreme Judge.”

It is a hyperbolic pattern and is special to a King, Ruler, a Supreme Leader or a Judge. He is the One Who judges among the people on the Day of Judgment, as this is the Day on which Allah will hold people accountable for their deeds and will punish the wrongdoers, as will reward the doers of good deeds. No deeds, no matter how little is, will be lost on that Day. The last two verses of Chapter “Al-Zilzal” are witness to the same fact, wherein Allah SWT has clearly said “whosoever does a good deed, he will surely see it (i.e., get its reward), similarly the one who did bad deeds, will for sure, see it (find the compensation for it) on the Day of Resurrection.” (Chapter Al-Zilzaal; Verses: 7 & 8).

¹Recorded by Al-Bayhaqi and is rated as authentic by Al-Albani.

Divine Names of Allah Deduced by Some Scholars (132 - 144)

F- Allah's Beautiful Names and High Attributes deduced from the Glorious Qur'an or from the Prophetic Sunnah, which are mentioned by some scholars (though many scholars did not consider them as Names of Allah. However, their meanings reflect the Deeds of Allah) (132 – 144)

132. Al-Ghalib (The Prevailing One): This Attribute is mentioned in Chapter Yusuf: Verse :21 as Allah says, “Allah always prevails over His affair, but most people do not know.” It is also derived from the verb mentioned in the Qur'anic verse (Chapter Al-Mujadalah; Verse: 21) “Allah has decreed, “I and My messengers will certainly prevail.”

The grand mosque built by the Umayyads in Cordoba (Muslim Spain), has inscription all over the arches which reads: “Laa Ghalib illaAllah”. None prevails except for Allah.

He is the One Who does whatever He wants. Nothing defeats Him or resists His decree. He is the All-Prevailing.

133- Al-Muqsit (Most Judicious): This Attribute is derived from the following verses of the Qur'an: “And they will be judged in all fairness, and none will be wronged,” (Chapter: Yunus; Verse: 54); “Say: my Lord has commanded fairness,” (Chapter Al-A'raf; Verse: 29); and “But if you judge between them, then do so judiciously. Surely Allah loves those who are astute.” Chapter: Al-Ma'edah: Verse: 42.

He is The Most Equitable, The Just; the One Who restores the rights of the oppressed people from the oppressors and provides everyone in the world to lead a peaceful life enjoying all sorts of liberties allowed by the law, within the framework of legality.

134. Al-Wali (The Protecting Friend): This Name is mentioned only once. It is derived from saying of Allah the Almighty, “**nor can they find a protector other than Him.**” (Chapter Al-Ra'd; Verse:11).

He is the real Ruler Who runs all affairs of the worlds singly. He manages all affairs as He wishes. Worlds will not continue or last except with his permission. Nothing could take place in the entire universe without His consent and will.

135. Al-Wajid (The Originator): *Although this Name has several meanings given in the works of prominent scholars, but the nearest meaning of this name is “Faatir”. It reflects the same virtues of the name “Al-Wajid”. The origin of this word is: wajada i.e., found. It has been transformed and molded in several forms to give different meanings. Some of these are: The Originator; the Finder; the One Who brings everything into existence; the Creator; the Present; the existing etc. It has been used in the form of verb in the Holy Quran: Originator of skies and earth; you alone are my guardian in this world and in the hereinafter (Chapter Yusuf: Verse :101).*

In the Hadith narrated by Abu Dhr Al-Ghifari, the Prophet (PBUH) said: Allah said, “**That is because I am the Most Generous, Majestic, and I do whatever I wish.**”

The One Who brings into existence everything in the universe and beyond this universe, which we don't know about it. He is the creator of everything from nothing, and nothing is absent from, nor out of His bound, and He misses nothing. Allah is the *Wajid* as He finds everything He needs, since it is He Who has given everything its existence(wujood). He is therefore rightly called “Wajib Al-Wujood.

136- Al-Majid (The Glorious): This Name is mentioned at only one place in the Holy Qur'an, “**May Allah's mercy and blessings be upon you, O people of this house. Indeed, He is Praiseworthy, All-Glorious.**” (Chapter Houd; Verse: 73)

In the Hadith narrated by Abu Dhar Al-Ghifari, the Prophet (PBUH) said: Allah said, "That is because I am the Most Generous, Majestic, and I do whatever I wish."

He is the One Who passionately grants glory and mercy. He is Benevolent, Generous, and the Praiseworthy, The Most perfect, Glorious and Bountiful.

The Name of *Al-Majeed* is a hyperbole form of *Al-Majd*, meaning "the Most Respectable".

137- Al-Rasheed (The Most Guiding): A derivative of this noun occurs in the Chapter of Al-kahf in verse no. 10 which reads, "when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair *rashadaa* (right guidance)." and verse no. 24 which reads, "... and say, "Perhaps my Lord will guide me to that is nearer than this to *rashada* (right guidance)." Prophet Lout, addressing his people who had surrounded his house hurriedly on learning that some handsome youth had descended on him as guests, asking him to hand over the youth to them for the sinful act which they were used to committing, on which the apostle of Allah SWT told them "*Is there none among you who is a rightly guided person*". (Chapter "Houd Verse 78).

Prophet Muhammad (PBUH) used to supplicate the Almighty Allah saying, "O Allah, this is the supplication (that we are capable of), and it is upon You to respond, and this is the effort (that we are capable of and putting in), and upon You is the reliance. To Allah we belong and to Him we shall return. There is no power and no strength except with Allah, the Most High, the Most Supreme, the Possessor of the strong rope, and the guided affair."

¹Recorded by Ahmad and rated as weak by Al-Albani.

²Recorded by Ahmad and rated as weak by Al-Albani.

"The possessor of Al-Amr Al-Rasheed (the guided affair) is Allah," the One Who guides people to the Straight Path and determines everything with precise determination; the One all of Whose judgments are right without being in need of consultancy, and the One Who, out of His own wisdom, guides the creation to that which grants them succor in this world and the world to come. Allah is the One Who possesses all the rational affairs and guidance. One of His Attributes is "Al-Rasheed" i.e. the One Who grants rationality to whomsoever He wants and manages the affairs of the whole universe without negligence. The best kind of guidance is Allah's Guidance, provided to people in order to guide them towards the true religion, Islam. On the contrary, the guidance provided by those who are treacherous to Allah SWT, actually mislead people in the garb of guidance. The Pharaoh told his people that his opinion is the most balanced one and that he will lead them to guidance, whereas in reality, he deceived the people who followed him and misled them from the path of righteousness and truth and led them all along to Hell. Allah SWT said about Pharaoh "And the affair of Pharaoh was not a rightly guided one" (Chapter "Houd" Verse 97) The meaning of this Beautiful Name is closer to the meaning of Allah's Name Al-Hakeem.

138 – Al-Sabour (The Extensively Enduring One): The meaning of this Divine Beautiful Name is included in Allah's Saying, "**And We do not delay it except for a limited term.**" (The Qur'an, Chapter: Houd: Verse: 104) and in His Saying, "**And your Lord is the Forgiving, full of mercy. If He were to impose blame upon them for what they earned, He would have hastened for them the punishment. Rather, for them is an appointment from which they will never find an escape.**" (The Qur'an, Chapter: Al-Kahf: Verse:58) it is narrated on the authority of Abu Musa Al-Ash'ary, may Allah be pleased with him, that Prophet Muhammad (PBUH) said: "**None is more patient than Allah against the harmful saying. He hears from the people they ascribe children to Him, yet He gives them health and (supplies them with) provision.**"¹

¹Reported by Ibn 'Abbas and judged as authentic by Al-Albani

Allah does not hasten taking revenge from the evil doers and sinners the recompense of their deeds, but rather He delays their punishment in this world. As such, He is very patient with his servants; He may punish or pardon, or even postpone the punishment to a later period, but He never forgets. This is what meant by the famous saying in Arabic "Verily, He waits (in taking the revenge) but doesn't neglect"; (this meaning is closer to the meaning of Allah's Name Al-Haleem), which means, the One Who shows patience towards those who spread lies against Him and indulge in breaking His laws continuously. *Al-Sabour* is meant to show Allah's Will to postpone the punishment to the Hereafter.

139- Al-Mugheeth (The Rescuing): The verbal base of this noun occurs in the chapter of *Al-Anfaal*. Allah Says, "[Remember] when *tastaghithun* (you sought help) of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand angels, following one another." (Al-Anfaal: Verse :9) it is also narrated on the authority of Anas Ibn Malik, may Allah be pleased with him, that Prophet Muhammad (PBUH) supplicated Allah during *Istisqaa'* (invoking Allah for rain) prayer saying, "O Allah, send down rain on us; O Allah, send down rain on us; O Allah, send down rain on us."

Allah SWT responds to supplication of people at time of distress and hardships. He supports all creatures when matters get complicated and very difficult and relieves them from hardships and problems at the time of need and urgency. He also responds to the call of the oppressed who appeal Him for help, when they are facing difficulties and testing time at the hands of the non-believers.

¹Recorded by Al-Bukhari and Muslim on the authority of Abu Musa relating it from Prophet Muhammad (PBUH).

140- Al-Naser (The Supporter): This Name occurs in the chapter of Al 'Imraan. Allah says, "But Allah is your protector, and He is the best of (*al-Nassereen*) providers of help." (Chapter Al-Imraan, Verse:150) It is also deduced from a statement by Prophet Muhammad (PBUH) which reads, "I am Allah's Messenger and I do not disobey Him, and He (*Naaseri*) will make me victorious."¹ He, Glory be to Him, makes his allies and pious worshippers victorious over their enemies and supports whomever He wills. Granting victory is associated with patience and steadfastness, and not on one's capacity.

It is narrated in a hadith Qudusi that Allah says, "I will declare war against him who treats with hostility a pious worshipper of Mine."² Therefore, it is always recommended not to treat with disdain and look down at them with contempt the destitute, the poor and the needy who are nearer to Allah SWT than those blessed with worldly pleasures and luxuries, who don't care to the servants of Allah very often and usually ignore them, and refuse to help them, calling the wrath and displeasure of Allah Almighty.

141- Al-Sadiq (The Truthful): Some Muslim scholars derived this Beautiful Name of Allah from various Qur'anic texts such as: "And to those who are Jews We prohibited every animal of un-cloven hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their injustice. And indeed, we are (*Saadiqun*) truthful." (Chapter Al-An'aam; Verse:146); "Then We (*Sadaqnaahum*) fulfilled for them the promise, and We saved them and whom We willed and destroyed the transgressors." (Chapter Al-Anbiyaa; Verse:9); "And they will say, "Praise to Allah, who (*Sadaqana*) has fulfilled His promise to us." (Chapter Al-Zumar; Verse 74) and "and who is (*Asdaq*) more truthful than Allah in statement." (Chapter Al-Nisaa; Verse:122)

¹Recorded by Al-Bukhari, 2731.

²Recorded by Al-Bukhari.

Al-Sadiq is the One Who tells the truth and keeps His promise. He, Glory be to Him, fulfilled for His Prophets and pious servants His promises of making them triumphant and powerful in this world and in the hereafter. In addition, He fulfilled for them His Promise to give them their rewards in full, even the weight of an atom. Further, Allah multiplies His reward for whom He wills.

142- Al-Mun'em (The Grantor of Bounty): Some scholars, such as Ibn Mandah, derived this name from Allah's Saying, "My Lord, enable me to be grateful for (*ne'mataka*) Your favor which You have bestowed upon me." (Chapter Al-Namal; Verse:19) and His Saying, "When he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for (*ne'mataka*) Your favor which You have bestowed upon me and upon my parents..." (Chapter Al-Ahqaaf; Verse:15) In addition, Prophet Muhammad (PBUH) says, "[Allah does not bestow a blessing upon any slave and he says: \(praise is to Allah\), ' except that what he gives \(the praise\) is better than what he received \(the blessing\).](#)"¹

Al-Mun'em is the active participle of the verb (*'an'ama*), i.e., bestowed. It means the creator and grantor of favors, sustenance, and good things, who grants these favors to His creation and showers them with countless number of visible, hidden, material, physical, moral, and spiritual blessings.

143- Al-Sattaar (The Most Concealing): It is derived from the hadith narrated by Ibn 'Umar, may Allah be pleased with both of them, that he heard Prophet Muhammad (PBUH) saying, "[A believer will be brought to his Lord, the Exalted and Glorious, on the Day of Resurrection and He would place upon him His veil \(of Light\) and make him confess his faults and say: Do you recognize such and such sin \(you have committed\)? He would say: My Lord, I do recognize, twice.](#)

¹Recorded by Ibn Majah in his *Sunan* on the authority of Anas.

He (the Lord) would say: I concealed them for you in the world. And today I forgive them. And he would then be given the Book containing (the account of his) good deeds. And so far as others are concerned, there would be general announcement about them before all creation telling them that these people told a lie about Allah. Unquestionably, the curse of Allah is upon the wrongdoers."According to another hadith¹; Messenger of Allah (PBUH) said, "Every one of my followers will be forgiven except those who expose (openly) their wrongdoings. An example of this is that of a man who commits a sin at night which Allah has covered for him, and in the morning, he would say (to people): 'I committed such and such sin last night,' while Allah had kept it a secret. During the night Allah has covered it up but, in the morning, he tears up the cover provided by Allah Himself."²

Al-Sattaar is hyperbolic pattern Al-Saatir and Al-Setteer, which means that He always conceals and hides the faults and sins of people. This Name is peculiar to Allah alone. It indicates that Allah conceals the wrongs of believers who happen to commit some sins in this world and completes His favor upon them by concealing their sins on the Day of Judgment as well. Allah SWT is therefore called "*Sattar-ul-Uyooob*", *the One Who covers the sins of His faithful servants*".

144- Ash-Shadeed (The Powerful): This Name is stated by Al-Zajjaji and Ibn Mandah in the book of *Al-Tawheed*. It is one of the intrinsic (*dhatiyyah*) attributes. It is derived from the following Qur'anic verses: "...and He is (*Shadeed*) severe in assault." (Chapter Al-Ra'ad; Verse:13); "[Allah] said, 'We (*sanashud*) will strengthen your arm through your brother and grant you both supremacy..." (Chapter Al-Qasas; Verse:35); and "We have created them and strengthened their forms..." (Chapter Al-Qalam; Verse:28) It is also narrated that Prophet Muhammad (PBUH) once supplicated, "O Allah! (*oshdud*)Be hard on the tribe of Mudar."²

¹Agreed on hadith, i.e., Recorded in the Two *Sahihs*; *Al-Bukhari and Muslim*.

²Recorded by Al-Bukhari on the authority of Abu Hurairah.

Al-Zajjaji said, "when added to Allah, *Al-Shadeed* is adjoined either to power, meaning exceptionally powerful, or to Punishment as in Allah's Saying, "**Indeed, Allah is (*shadeed*) severe in penalty.**" (Chapter Al-Ma'eda; Verse: 98).

Al-Shiddah means to hold something firmly. Prophet Muhammad (PBUH) is reported to have said, "The (*Al-shadeed*) strong man is not the one who wrestles, but the strong man is in fact the one who controls himself in a fit of rage."

Some names and attributes which are circulated among people as Beautiful Names and Sublime Attributes, although they are not confirmed to be so. Yet, some scholars attribute them to Allah.

According to the majority of Scholars, Such Names have good and wonderful meanings, but they may be utilized when recounting the Almighty Allah's actions,

They are not Beautiful Names and Sublime Attributes. There are many other Beautiful Names and Sublime Attributes which are approved by scholars which have more universal, comprehensive, and powerful

Attributes and Vast Meanings Than Those Which Are Circulated Among People.

1- Al-Da'em (The Eternal): The Ever-Existent Who never demises or perishes. He is the Eternal without beginning and Ever-Existent without end. (**Al-Aakhir**) may resemble this name, but not fully, since it is the opposite of Al-Awwal, and depicts the comparative nature of two virtues of Allah SWT. The *foremost* and the *Very last*.

2- Al-Maqsud (The Resorted to): The One people resort to Him in order to fulfill their needs. This attribute of Allah SWT is related to His creatures' dependence on their Creator and Mentor, Who guides them successfully to achieve their goals in this life and in the hereafter.

The name **Al-Samad** means *steadfast, the One Who holds fast, withstands all situations, and doesn't care about anything which people may be afraid to face. He is able to subdue all sorts of situations and overcomes greatest of challenges posed from any quarter.*

Al-Sayyid tells us that He is Real Master of everything in this entire universe, which He himself has created, and which is controlled entirely by Him alone. Grandeur and Mastery are for Him alone. It is He Who grants some part of these virtues to His creatures, depending on their capabilities and capacities. His Mastery is prevalent over all the affairs of the universe in entirety. Without His permission, nothing could happen in this world anywhere.

3- Al-Maujood (All Existent): *The real existence is proved only for Allah SWT, who is the most really existing being in the entire universe. All other things, creatures and being are nothing but shadow, which show their glimpses for a while and then disappear, never to come back again. The only eternal existing being is none other than Allah SWT. He is beyond all parameters introduced and put to use by human beings utilizing their intelligence. The existence of Allah SWT is far beyond these grades, degrees and manuals used by human intelligence to define and describe the physical changes taking place in the universe and the force implementing these from behind like in the puppet show, where the directing force is unseen and unheard. This is how the mystics and Sufis describe the material world and the changes taking places therein, day in and day out. They, therefore, name Allah SWT as “Wajibul-Wujud” and all other things in their opinion, are nothing but the work of “fantasy” and “fanciful thought”, there are two prominent schools of thought related to “Al-Wujud”. The one, most prominent and perhaps most popular is the school of the famous mystic from Andalusia/Syria, Mohiuddin Ibn-Arabi, famous as “Al-Shaikh Al-Akbar”, who was the first and foremost exponent of the philosophy of “Wahdat-Al-Wujud”, i.e., there is nothing in existence than except one, who is Allah, and all what we see is His manifestation.*

This school of thought was countered by another group, who presented the philosophy of “Wahdat Al-Shuhud”. This was presented by a famous Islamic theologian, reformer, and torch bearer of “Islamic Renaissance” in the sub-continent in the period of Mughal Emperor Jehangir, Shaikh Ahmed Al-Farooqi Al-Sarhindi, known as the “Mujaddid Al-Alf-Al-Thani”. According to this School of thought, it is “oneness of appearance”. This Thereby, is derived from the intrinsic existence which is proved to Allah alone Whose existence not preceded with or will not be followed by anyone.

4- Al-'Aati (The Giver): the One Who grants all favors and blessings without reckoning. The Names of (Al-Mu'ti, Al-Razzaq and Al-Raaziq) may communicate the same meaning, with some differentiation among them, depicting the nature of intensity of the virtue.

5- Al-'Aal (The High One): Is the high, conqueror and victorious over all creation. The Name (Al-Muta'aal) may communicate the same meaning. There is nothing higher than Allah SWT, whose “Kursi” is extending over the entire universe, the skies, and the earth.

6- Al-Mu'een (Provider of Help): Is the helper, corroborator, and reliever in all cases. It is the active noun of al-E'annah or assisting). The Name (Al-Musta'aan) may communicate the same meaning in a higher degree, which means “whose help is sought”.

7- Ash-Shahid (The Observing Witness): It means the One Who observes the actions of His servants in this life, and Who will be witness for that on the Day of Judgment. It is close to the Name Ash-Shaheed (The All-Observing Witness), which has been mentioned in the Chapter Al-Buruj, Verse 9. Similarly, in the Chapter Al-Imraan, Verse 18, where Allah SWT says, “Allah bears Witness to that there is no God but He”.

8- Al-Jabir (The Forceful): It is derived from *Jabr*, which means compulsion.

Another derivative of this Name is *Al-Jabbar* – hyperbolic pattern of Al-Jabir, which means mighty, gigantic, giant, all attributes applicable to Allah SWT.

9- Al-Satir (The Covering One): It is a Participle meaning (hiding; preventing, concealing). He is the One Who conceals the defects of others. Another derivative is *As-Sitteer*.

10- Al-Hannan (The Compassionate): (It is mentioned in the narration with a weak chain of transmission and most scholars did not deem it as authentic). It is mentioned in the Qur'an as a description of the deeds of Allah in Chapter (Maryam: Verse: 13) **“As well as purity and compassion from us. And he was God-fearing.”** It is a Participle meaning kindness, compassion, gentleness, and love.



Chapter Three

A. The Greatest Name of Allah

B. Differences between Some of Allah's Similar Names and Attributes

A- The Greatest Name of Allah

All of Allah's Beautiful Names are perfect, great, and dignified; and with which we are commanded to call upon Allah, Glorified is He. However, it is Allah's Way that some things are preferred to others. For example, He has favoured some apostles, months, nights, places, and times over others. In the same way, some Beautiful Names are favoured by Allah over others; hence is the Greatest Name, even though they are all great and with which we are required to call upon Allah.

For His servants to call upon Him with all of His Beautiful Names and to have their rewards multiplied, the Greatest Name of Allah is not explicitly stated. Similarly, the Night of Al-Qadr (Decree) is hidden for the purpose of forcing the faithful to strive in worship throughout the nights, or more specifically the last ten nights of Ramadan. Same is the case with the hour of acceptance of Du'a on Friday and the time of one's death as Allah makes them hidden so that man should have the feelings of fear and hope throughout his life as he endeavours to populate the earth and always turn to Allah in repentance in preparation for the meeting with Him. Accordingly, Allah concealed His Greatest Name so that people may worship and call upon Him with all of His Beautiful Names seeking rewards and blessings.

Some scholars, however, deem the Name "Allah" as His Greatest Name for several reasons:

1- The Name "**Allah**" is frequently mentioned in the Qur'an. It occurs approximately (2699) two thousand six hundred and ninety-nine times.

2- It is mentioned in all Prophetic traditions related to the Greatest Name.

3- All Beautiful Names are associated with the Name "**Allah**;" it is therefore said "Allah's Beautiful Names" not "Ar-Rahman's Beautiful Names."

4- The name "**Allah**" is never used to refer to anyone but Allah alone.

5- When mentioned with another Name, the Name (Allah) is always the subject about which it is predicated; we say, “Allah is Ar-Rahman (the Most Merciful),” wherein “Allah” is the subject and “Ar-Rahman” is the predicate, and not the other way round. Even when saying “Ar-Rahman is Allah,” it is as if the Name “Allah” here is a delayed subject.

Abu Dawud recorded in his *Sunan* that Prophet Muhammad (PBUH) heard a man saying, “O Allah, indeed, I ask you by virtue of my testifying that You are Allah, besides Whom there is no God, the Only One, the Self-Sufficient Master, the One Who does not beget, nor was begotten, and there is none who is like Him.” Upon hearing that, Prophet Muhammad (PBUH) said to him, “You have asked Allah with His Greatest Name, the one which if He is called upon with, He responds, and when He is asked with it, He gives.”

Further, An-Nasa'i reported in his *Sunan* that Anas Ibn Malik, may Allah be pleased with him, said, “I was sitting with the Messenger of Allah (PBUH) and a man was standing and praying. When he bowed, prostrated, and recited the *Tashahhud*, he supplicated the Almighty Allah saying, '**O Allah, indeed I ask You as You are the worthy of all praise, there is none worthy of worship but You, the Bestowing, the Creator of the heavens and earth, O Possessor of Majesty and Honour, O Ever-Living, O Eternal, I ask You ...**' The Prophet (PBUH) asked his companions, 'Do you know what he has supplicated with?' They said, “Allah and His Messenger know best.” He said, “**By the One in Whose Hand is my soul, he called upon Allah by His Greatest Name, with which when He is called, He responds, and when He is asked, He gives.**”

Prophet Muhammad (PBUH) said, “The Greatest Name of Allah, that with which, when He is called, He responds, is mentioned in three Surahs, namely, 'Al-Baqarah', 'Al 'Imran' and 'Ta-Ha.'” This Hadith is included in Albani's *As-Silsila As-Sahihah*; Hadith No. 617 and graded as *hasan* (good).

Al-Qasim Abu Abd Ar-Rahman said, "I searched for it in the said Surahs, and found it in the Surah of Al-Baqarah, in Ayat al-Kursi (The Verse of Throne), '**Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists,**' in the opening of 'Al 'Imran,' '**Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists,**' and in 'Ta-Ha,' '**And (all) faces shall be humbled before (Allah), the Ever Living, the One Who sustains and protects all that exists.**'"

"Allah" in reality is the personal name of God Almighty, and all other names of Allah which are used in supplication, are the "*adjective names*". Therefore, it is included in the "Al-Shahadah", the witness, which one has to recite at the time of entering the fold of Islam, and the Shahadah is not complete unless it has the name "Allah" in it. Therefore, it is the greatest name among all names. And Allah knows best.

This is not to dissuade a Muslim from looking for and striving to find out Allah's Greatest Name as well as the reasons for accepting and answering one's du'a. It is stated that His Greatest Name is Allah, **Ar-Rahman, Ar-Raheem, Al-Hayy, Al-Qayyum, Al-Waahid and Al-Ahad**. The Greatest Name may also vary according to the situation and the caller; since it was "**Ar-Rahman Ar-Raheem**" (the Most Merciful of those who show mercy), for Prophet Ayyub (Job), "**Al-Wahhaab**" (The Bestower) for Prophet Sulaiman (Solomon) and "**Khayrul Warithin**" (The Best of inheritors) for Prophet Zakariyya (Zechariah). And Allah knows best.

B. Differences between Similar Beautiful Names and Attributes:

Some Beautiful Names and Attributes have similar meanings that complement each other. The distinctions in their meanings are determined by their context and Islamic texts. Others are homographs, and yet others are synonyms with different meanings when mentioned together, and have possibly the same meanings when mentioned separately as suggested by the context, yet, they reflect the difference in their intensity. The following are some of the linguistic and terminological distinctions in the meanings of some Beautiful Names and Attributes:

1- Allah: Is the Name of Majesty referring to the Supreme Being Who has the Attributes of Divinity and Lordship. It is His Exclusive and Unique Name, which no one shall claim until the Day of Judgement. It is suggested that the word "Allah" is derived from the word "al-Ilah" "The Divine." It is an inclusive Name that encompasses all Beautiful Names and Sublime Attributes and is most probably His Greatest Name.

Al-Ilah (The God): Signifies the Only One Worthy of worship. This Name implies His Perfect Knowledge, Omnipotence, Omnipresence, Mercy, and Wisdom. Allah's Unique Divinity and the duty of directing all acts of worship to Him alone are affirmed in the Word of Oneness "No one is worthy of worship but Allah."

Ar-Rabb (The Lord): Is the One Who handles the affairs of His servants, gathers mankind together, rectifies their mistakes, nurtures, and sustains them, and is the Lord of lords. It can also be used in association with other nouns; for example, the word "rabb" in "so and so is the *rabb* of his people" means their ruler, and in the phrase "*Rabb* of the family," it denotes the head of the family. Likewise, the owner of the company is called "rabb al-a'mal" etc. We also find this usage in the Holy Quran, in Chapter: Beni Israel: Verse: 24 wherein the parents are referred to as "rabb". Yet, when the definitive article (*al*) is added to it to be "Al-Rabb", then it only refers to Allah and no other being than Allah alone.

2- Al-Wahid (The Unique): Signifies the One Who is not one of two; indivisible and undividable. This is to negate the possibility of His being in a number and affirm that He has no partner. It may also suggest negating multiplicity and rivalry. It represents the beginning and the origin of numbers as well as eternal existence. Prophet Muhammad (PBUH) said, "Allah has been there when nothing else was." This Name has also been revealed in the Holy Quran in Chapter: Al-Kahf: Verse:110.

"Say (O prophet), I am but a person like you, to whom revelation has been sent that your God is Single in number.

A-Ahad (The One): Denotes the One Who has no equal nor parallel or competitor and nothing is like unto Him in Attributes, Being or Actions. He is not in need of anyone. He is One, in essence, with no beginning, Unique in His Being, Attributes and Actions. He is the One, not originating from anyone; Who begets none, nor was He begotten; And there is none equal or comparable unto Him. This definition of Allah SWT has been explicitly revealed in the Chapter Al-Ikhlās: Verse :1.

Glory be to Allah the one and only one God in the entire universe.

Al-Fard (The One): Means the One Who has the exclusive right to Lordship and to Whose Command everyone is subject. It reveals the uniqueness of His Perfection, Glory, Majesty, Beauty, Praise, Wisdom, Mercy and other Attributes of perfection, beauty, and majesty.

Al-Witr (The Single One): Means the One, the Unique, Who has neither partner nor equals, Whereas everyone else is in need of equals and has parallels and partners.

3- Ar-Rahman (The Beneficent): It is Allah's unique name. It is an absolute attribute, All-encompassing Mercy, peculiar only to Allah, the Lord of the Worlds. This Name indicates that He is Ever-Merciful, with His Mercy being more inclusive and perfect than what is suggested by the connotations of the Name “Al-Raheem.” It is a general comprehensive Mercy, more inclusive than *Ra’afah* (compassion), which extends to His entire creation in this World and the hereafter.

Ar-Raheem (The Merciful): is the One Who showers Mercy on His servants in the worldly life and the Hereafter. This Mercy is granted exclusively to Muslims. However, this Attribute could be referred to others, besides Allah, in the indefinite form, i.e., raheem. His Mercy and gifts are infinite such that He gets angry with the one who does not ask Him for His mercy and blessings.

4- Al-Sabour (The Extensively Enduring One): It means the One Who is Patient with the sinners among His servants, hence deferring their punishment lest they may return to Him in repentance. However, they should not feel immune from punishment, since He gives respite, but never ignores.

Al-Haleem (The All-Forbearing): Signifies the One Who does not hasten to inflict punishments on His disobedient servants but grants them a respite and leaves them for a while so they may be exempted. Al-Hilm (Forbearance) is always combined with omnipotence, and it is higher in rank than patience. Forgiveness is the basis of forbearance.

5- Al-Waleyy (The Protecting Associate): The One Who loves His servants and manages their affairs, and Who is loved, worshipped, and obeyed by His servants who draw nearer to Him and show affection and love to Him.

Al-Waali : The Sovereign Who handles the affairs of the entire creation and the whole universe at large. Everything is owned by Him alone, and He single-handedly runs the matters of the creation according to His intention and will. The entire universe complies with His orders and is subjugated to His Ruling.

Al-Mawla (The Protector): This title was adopted by Allah Himself, as He supports, protects, and leads the believers to their best interests as well as helping them carry out their religious and worldly affairs.

Al-Naser (The Supporter): The One Who grants His servants victory over their enemies and defends them against injustice.

An-Naseer: The One Who strengthens and aids the believers in various ways, such as sending Angels to help them in battles, which occurred in the Battles of *Badr* and *Al-Khandaq* (the Trench). It indicates that Allah helps His pious servants against their foes and adversaries in all aspects of life. The word "An-Naseer" is a hyperbolic participle derived from the word "An-Nasir."

Al-Majid (The Glorious): The One Who has Greatness, Glory, Honour and Perfection in Knowledge, Omnipotence, Wisdom, Mercy, Richness, Sovereignty, Destiny, Supremacy, Absolute Perfection, Glorious Beauty, and Exalted Majesty. He is the One Who is endowed with glory and Who bestows it upon his servants. He has the Supreme Perfection and Exalted Attributes and Actions, Benevolence, Plentiful Blessings, Honour, and Generosity.

Al-Majeed: This signifies His Absolute Glory (Honour). This attribute can be used either to refer to Allah or the Throne. It also implies Allah's Grandeur and Magnificence which cannot be overestimated nor emulated. The word "Al-Majeed" is a hyperbolic participle derived from the word "Al-Majid," and denotes Greatness, Honour, and Glory.

7- Al-Muhaimin (The All-Dominant): The One Who dominates, takes control of and has dominion over His kingdom and creation. It implies that Allah is the Observer and the Witness over the words and deeds of His servants.

Al-Jabbar (The Compeller): The One Who enforces His Will on everyone by way of compelling. It also suggests that Allah is the Supreme and the Most High, Who consoles the pained and afflicted, helps the needy, the sick and the deprived. The word "Al-Jabbar" is a hyperbolic participle derived from the word "Al-Jabir."

Note: the verbal noun "Jabaroot" denotes dominance, omnipotence, magnificence, and supremacy all at once.

Al-Qahhar (The All-Prevailing One): He is the One Who subdues the unjust and prevails over His entire creation. The word "Al-Qahhar" is a hyperbolic participle derived from the word "Al-Qahir." He, Glorified is He, overcomes His creation by subjecting them to death and destruction. This Name implies the Absolute Sovereignty of Allah and could be used exclusively for Him.

Al-Qahir (The Subjugator): He is the One Who compels His creation to act as per His wish and will, and to Whose Sovereignty everyone else is subjugated.

Al-Ghalib (The Prevailing One): The One Who is always victorious and is never overcome or compelled by anyone. Being a proof of His omnipotence, and Sovereignty is absolute and unique and peculiar to Allah alone.

8- *Al-Qadir (The Omnipotent)*: The One Who has the Absolute, Perfect, Ultimately Supreme Omnipotence and unlimited, unbound power and unchallenged authority. When He wants something done or undone, it takes effect immediately as per His wish. This Name is mentioned frequently in the verses concerned with resurrecting the dead on the doomsday.

Al-Qadeer (The Almighty): He is the Most-Powerful Who is Able to bring His Will into effect and Whose Power is infinite and eternal. It is a hyperbolic participle derived from the word “Al-Qadir,” and can only be used to refer to Allah, Glorified is He. It is stated in many contexts related to creation and life and life after death(resurrection).

Al-Muqtadir (The All-Powerful): Is a particularly unique Name to Allah than “Al-Qadir” and “Al-Qadeer.” It indicates Allah's Ability to have the act done without an agent. It is mentioned in association with Allah's Omnipotence and Sovereignty. It is used with reference to Allah alone.

Al-Muqaddir (The Determinant of Decree): The One Who measures and determines sustenance, life spans, time, place, and circumstance for all that exists, and whatever happens in the entire world, takes place as per His decree.

9- *Al-Barr (The Doer of Good)*: A comprehensive Name of Allah that encompasses the entire virtues of charity, generosity, goodness, reaching out, benevolence and forgiveness shown by Him to His slaves.

Al-Jawaad (The Most-Generous): The One Who provides for His deserving servants open-handedly and in abundance; and has bestowed on His creature all what they required for their sustenance in this world without prior request or demand.

Al-Kareem: The One Who lavishly grants goodness and spends extensively and cheerfully out of His boundless treasures in the world, from earth to sky, on the land and in the sea.

Al-Akram: The Most-Generous, Whose generosity is unparalleled. This Name is a hyperbolic participle derived from the word “Al-Karam,” and can only be used to refer to Allah, Glorified is He.

Al-Muhsin: The One Who is Kind to His servants, fulfilling their needs and Compassionate towards them. He likes kindness to be shown in all the deeds and actions of His slaves, even while slaughtering the animals of sacrifices, and rewards a good deed with ten times its worth or more to whomsoever He likes.

Al-Mu'ti: He is the One Who bestows His rewards on His creation without even being asked for and showers His blessings on them aplenty.

10- Al-Malik (Master of the Kingdom): The One Who has the authority of granting and forbidding, approving, and refusing in this World and in the hereafter. He is the King who sets obligations and duties on His servants and sends down legislations so that He may test them as to which of them is best in complying with His orders and performing good deeds.

Al-Maalik: The One Who owns everything. The entire universe is His domain which He alone runs and controls as He wishes.

Maalik Al-Mulk: He Who has ownership of the worlds in the entire universe, all the creation that exists anywhere in the universe, be it our earth, the seas, the skies, the stars, the galaxies, the black whole etc., the planets and the living and non-living creatures therein. This Name indicates absolute and ultimate ownership being projected by the word “*Mulk*” (the Kingdom).

Al-Maleek: This is a hyperbolic participle derived from the word “*Al-Maalik*,” and is used exclusively in reference to Allah alone. This Name is a sign of kindness to His servants while He is the Most Powerful, having full authority and control of everything they own, and whatever they possess in this world.

Al-Malik and Al-Maalik: Each of these two Names has distinctive connotations. The Name “*Al-Maalik*” connotes the freedom of action with respect to business transactions, offering bounties, emancipation, etc., which is not within the jurisdiction of “*Al-Malik*.” However, the latter has the power of disposal as regards managing the affairs of His kingdom and handling public interests without opposition or objection, which is not implied in the Name “*Al-Maalik*.” Thus, each of the two Names has stronger connotations in particular areas, whereas the Name “*al-Maalik*” describes the act unlike the Name “*Al-Malik*” which describes the Self.

Note: the word “*Al-Malakoot*” is hyperbolic participle derived from the word “*Al-Mulk*” (kingdom and dominion), and it refers to whatever is Allah's particularly, including the entire creation and worlds. It is also said to refer to Allah's Dominion in the world of the Unseen.

11- Al-Jaleel (Owner of Majesty): The One Who has the attributes of Majesty, Dignity and Reverence in their most perfect form; and He is devoid of imperfection of any sort.

Dhul-Jalal Wa Al-Ikraam (The Possessor of Majesty and Honor): The One Who has the Unique Attributes of Majesty, Perfection and Magnificence, with Honour and Glory being peculiar to Him. It is also suggested that “Al-Jalal” is a Self-Attribute whereas “Al-Ikram” is an Action-Attribute.

12- Al-'Adl (The All-Just): The entirely Just in Himself, the Most Equitable, the One Who has forbidden injustice upon Himself, is far away from it and who will judge between His servants and creation with justice on the Day of Resurrection.

Al-Muqsit (Most Fair): The One Who avenges the injustice inflicted on the oppressed, then perfects His Justice by pardoning the oppressor after pleasing the oppressed by compensating him and pleasing him.

Al-Haqq (The Embodiment of Truth): He is the eternal Truth which entertains no doubt, the One by whose words, Will and Actions manifest and establishes the truth and grants everyone what he deserves.

13- Al-Ghaneyy (The Self-Sufficient One): The Self-Sufficient, the Most-Wealthy; the One Who is not in need of anyone or anything.

Al-Mughni: He is the One Who enriches, meets the needs of and suffices whomever He likes out of His servants, and bestows His favor upon them.

14- Al-Hayy (The Ever living): He is the inherently Eternal, the Ever-Existing, the Ever-Present and Everlasting.

Al-Muhyee (The Grantor of Life): One Who injects life into His creation and brings them into being, bestowing gifts upon whomsoever He likes in this World and in the hereafter.

Al-Hayey (The Decent): The Modest Who is too Kind to let His slaves, and if he raises his hands to Him in supplication, He himself says that He feels shy of returning them back empty. He, glorified is He, does not forbear from the truth, nor does He disgrace His servants, but rather conceals their sins and wrongdoings, and grants pardon to the repenting slaves.

15- Ar-Razzaq (The Sustainer): The One Who provides and delivers sustenance to His entire creation, who are needy of His provision, and offer them the means of relishing it. The Name “Al-Razzaq” is more comprehensive than “Al-Razik;” the former being hyperbolic participle derived from the latter to indicate abundance.

Ar-Razik: The Only One who provides sustenance, as regards granting blessings, acquaintances, health, wealth, progeny and all what they need and ask for, to His entire creation.

Al-Wahhab: The One Who bestows upon whom He wills, continuous, ample, and endless bounties and rewards without limit or reckoning.

Al-Mun'im: It is the past participle of the verb “An'ama” (provide with blessings), which signifies that Allah bestows His Favors on His servants and showers them with His Blessings, Graciousness and Provisions in abundance, making their life comfortable, cheerful, and splendid.

Al-Mu'ti: It is more inclusive Name of Allah than “Al-Wahhab” and “Al-Latif,” which denotes that Allah bestows His favors on all of His servants; the obedient as well as the sinful, and extends His inexhaustible bounties to the whole creation, out of His grace and mercy.

Note: Dr. Rateb Al-Nabulsi has mentioned, "A bounty is not necessarily a gift or a means of happiness, since the purpose of a bounty is to test people by afflictions and trials. As such, a bounty misused could be a path to Hellfire, whereas deprivation could be the essence of plentiful bounty. The best bounty a man could ever be given is knowledge and wisdom. Further, offering gifts to others is a merit which brings one closer to the Divine Perfection, when it is intended solely for the sake of Allah, be it in the form of money, time, knowledge, experience, expertise, love, affection, etc. Allah, Glorified is He, says, "As for him who gives (in charity) and keeps his duty to Allah and fears Him, (5) And believes in Al-Husna. (6) We will make smooth for him the path of ease (goodness). (7)" Chapter "Wal-Layl; Verses:5-7. A Muslim is asked to believe that awarding of bounties, conferring with blessings and providing with provision is only done by Allah, whilst men, material, and means are merely devices governed by the Divine Universal Laws, hence is the Prophetic du'aa, "O Allah! None can deny that which You bestow, and none can bestow that which You hold back."

16- Al-Lateef (All Clement): The One Who shows kindness to His Servants and treats them with clemency. He alleviates the severity of one's sufferings and helps servants to perform acts of obedience.

Ar-Raouf (All-Compassionate): The One Who guides the sinners to repentance. Compassion is a form of mercy (mercy encompasses Compassion, but Compassion does not, because mercy may sometimes accompany affliction, but ends with goodness and relief). Compassion represents goodness in all of its conditions, and it is confined only to believers. Compassion comes only in case of a person is harmed. Thus, it comes to remove the harm and the undesirable condition. Allah's Name "the Compassionate" is always mentioned before the Name "Most Merciful" because the source of Compassion is the absolute kindness of its granter, while the source of Mercy is the one who needs it.

Al-Wadud (The Loving One): The One Who loves His Servants. It is similar to the meaning of Mercy. The difference is that mercy is granted to a weak person, whereas Love may not necessarily be shown to the weak only, it may cover all others as well.

Ar-Rafiq (The Lenient): The One Who is patient, clement, kind, and deliberate in His sayings and actions, and who is not strict in his verdicts.

17- Al-Mutakabbir (The Dominant): The One Who deserves glorification, exaltation grandiose and praise, for His uniqueness and transcendence over the qualities of the creatures. He is inculpable from doing injustice of any sort to His Servants.

Al-Kabeer (The Great One): He is greater than anything else (There is nothing like Him). Greatness is one of His virtues.

18- Al-Mu'akhkhir (The Procrastinator): The One Who postpones punishment of His slaves to a later date in this world, or the Hereafter.

Al-Akhir (The Infinite Last One): The Last One Ever Who does not come to an end. There is none after Him.

Al-Baqi (The Ever Living One): He Alone remains Alive after the death of all creatures, that is, He alone is Everlasting.

19- Al-'Aleyy (The Supreme): He, His Attributes and Positions are the Most Supreme in the entire universe. It is a sublime grandeur necessitating absolute power, dominance, and greatness over His creatures. Also, He is the Transcendent over people's thoughts.

Al-Muta'ali (The Extremely Exalted One): He is the Transcendent over having any counterparts or having the qualities of the creatures. His Glory is above anything that people may imagine.

Al-A'la (The Most-High): The One Who has full, absolute, and eternal Highness, and can never be surpassed by anything else. He is above everything, and nothing else is above Him. This Name is more indicative of Highness than the name “Al- 'Aleyy”.

20- Al-Ghafir (The Forgiving): The One Who (pardons) the sinners among His slaves and (removes) their sins, when they repent.

Al-Ghaffar (The All-Forgiving): The One Who removes the sins of the repenting slaves. He forgives their sins repeatedly and does not disgrace them in this life.

Al-Ghafour (The Most Forgiving): The One Who forgives great sins of His servants even if they are abundant like the froth of Sea, by their repentance. The manifestation of this forgiveness in the Hereafter is to save them from punishment. Thus, these sins will not be mentioned in one's accountability sheet in the Hereafter. This Name indicates extreme degree of forgiveness.

Al-Tawwab (The Ever-Acceptor of Repentance): The One Who grants pardon to sinners and allows them to return to the right path one time after another and accepts their repentance when it is done with utmost sincerity, and this is the key to forgiveness. The relationship between the Name “Al- Hadi” and “Al-Tawwab” is that the Almighty Allah is the One Who guides a person to repentance, and when he repents, Allah forgives him, accepting his regret.

Al-'Afow (The Supreme Pardonner): The One Who pardons and forgives repenting people, removes their sins and waives the penalty, and removes the consequences of their sins from their accountability sheets. However, the sins remain in their sheets as a reminder on the Day of Judgment to reprimanding them by reminding these sins.

In this way, He is Merciful to His slaves as He saves them from the punishment. He may reward them suitably as His wisdom entails. Therefore; this Name is related to Mercy and Benevolence.

21- Al-Satir (The Cancelling One): The One Who covers and hides the sins of His servants (obedient and disobedient) from the rest of his creation in this life, and may pardon them in the Hereafter, showing His benevolence.

22- Al-Sattar (The Most Cancelling One): This is more imperative than *Al-Satir*. It means the One Who paves way all the time for pardoning people's sins according to His wisdom.

Al-Sitteer (The Most Cancelling Ever): The One Who always protects the believers from disgrace before the people. He loves His servants, hides their sins and other people's sins if known, and ~~also~~ loves the one who avoids bad deeds.

22- Al-Aziz (The Predominant): The One Who is the victor. He dominates everything. He is the One Who is the victor, and none could ever subdue Him.

Al-Mu'izz (The grantor of Honor): The One Who bestows honor on whomever He likes from among His righteous slaves in this world and the Hereafter. It means also granting much esteem, honor, and support.

Al-A'azz (The Most Honorable Ever): The One Whose Honor couldn't be surpassed or matched. It indicates the great honor and absolute dignity. It is the hyperbolic pattern of the Name "Al-Izzah".

23- Ash-Shakir (All-Appreciative): The One Who is thankful for the deeds of His slaves pleasing to Him. He accepts good deeds and rewards the doer greatly. He accepts the gratitude paid to Him by His servants who acknowledges His bounties and who surrenders to His Decree.

24- Ash-Shakur (The All-Grateful): It is the hyperbolic pattern of *Ash-Shukr*. He accepts whatever little obedience and in return, gives a reward for it. To thank Allah, one has to please Him with good deeds.

Al-Hamid (The Praiseworthy): The One Who deserves praise from His servants for the bounties He has given them. Praising Allah means to thank Him verbally for His benevolence.

A Useful Note: When a person thanks His Lord, it means he has achieved the purpose of his existence as The Almighty Allah said, **“Why should Allah punish you when you are grateful and faithful?”** (Chapter: Al-Nisa' Verse: 147)

24- Ash-Shahid (The Observing Witness): The One Who always presents and knows everything that the His servants do, nothing is absent from Him any time, in the bright sun of the day, and in the pitch dark of night.

Ash-Shaheed (The All-Observing Witness): The One Who uncovers and reveals the truth and gives the oppressed their rights. It is the hyperbolic pattern of the Name of *“Ash-Shahid”* (such as the Knowledgeable and the Most Knowledgeable). This Name indicates also that anything that is unseen for humans is apparent and known to The Almighty Allah, i. e. He knows the exact reality and hidden secrets.

25- Al-Khaliq (The Creator): The One Who brings all creatures into existence in specific and unprecedented way. He is a Creator even before the creatures came into existence.

Al-Khallaq (The Master Creator): The One Who masterly creates all creatures in an unprecedented manner and in the best way that none other than Him can do. This Name is a hyperbolic pattern of “Al-Khaliq” and this Name is used exclusively to Allah. This is the superlative form of the virtue.

Al-Wajid (The Originator): The One Who brings into existence everything in the universe and beyond this universe. He is the creator of every being, both alive or dead with no sign of life in it.

Al-Bari' (The Originator): The One Who creates His creatures, free from defects and deficiencies and heals them from diseases. He is the One Who created His creatures in a distinct form, different from one another.

Al-Badee' (The Wonderful Originator): The Creator of the heavens and the earth in a unique way and in the most perfect manner in terms of the harmony, integration, uniqueness and beauty of the creation. This Name with the article *al* is exclusively used to refer to the Almighty Allah.

Al-Fatir (The Originator): The One Who originated and (created) the heavens and the earth and all creatures in them for the first time without any prototype.

Al-Musawwir (The Flawless Shaper): The One Who creates humans in the best shape, gives them distinct features, for example, the fingerprints of humans are not matched with each other, and form the basis of identification.

Al-Hafiz (Preserver): The One Who preserves all creatures and saves them from evil, problems and disasters. He also records the deeds and sayings of the servants through the angels who are appointed for the job; the same register will be handed over to everyone on the Day of Resurrection.

Al-Hafeez (The All-Preserver): The All-Guarding and Ever Guarding One; it is a hyperbolic pattern of “*Al-Hafiz*”.

27- *Al-Alim (The Knowing One)*: The One Who is aware of everything. His knowledge covers all things and precedes the creation itself. His knowledge is eternal, everlasting and unlimited. Human knowledge, like all virtues, is borrowed from Him alone, and He is the one who taught humans everything. Glory be to Him.

Al-Aleem (The All-Knowing): It is more indicative of the knowledge of Allah than the Name “*Al-'Alim*”. His Knowledge is everlasting. He knows all the unseen either of the past, the present and the future. This Name is only befitting to the Almighty Allah.

Al-'Allaam (The Most Knowing Ever): It is a hyperbolic pattern of the Name “*Al-'Alim*”. It denotes the complete, absolute, comprehensiveness and eternal knowledge. It is the superlative form of *Al Aleem*, and is applicable only to Almighty Allah.

28- *Al-Wakil (The All-Trustee)*: The One entrusted with fulfilling all matters (according to His Wisdom). No one to be relied upon in absolute terms except the Almighty Allah. Among the interpretation of this Name is that Allah alone is the guardian preserving the creatures and providing for their needs. He is the Refuge for them. He is independent from the creatures, and it is they who resort to Him and trust Him for their sustenance.

Al-Kafeel (The Guarantor): The One Who guarantees the provision of the creatures and supports them. He is the only Guarantor in the absolute terms. If the creatures relied upon him, He will help them (pursuant to His Wisdom). It is also said that one of the interpretations of this Name is that Allah Guarantees the debts of His servants in this life and the hereafter.

29- Al-Qaweyy (The All-Strong): He is the holder of absolute power, Who is free from any weakness in His qualities and actions.

Al-Mateen (The All-Firm): The One with extreme Power. He is the holder of undefeated power.

Ash-Shadeed (The Powerful): He is the most powerful (a description of His strength) and no one could subdue Him or overpower Him. This Name threatens the sinners as it is always mentioned in the Qur'an with punishment.

30- Al-Hakam (The All-Judge): The One Who judges with the consent and acceptance of His Servants, and Who judges that all creatures obey Him alone and surrender to His will. No one could overrule His judgment. All judgments should be referred to Him alone.

Al-Hakim (The Lawgiver): The One Who has the authority of lawgiving. He rejects any judgment contrary to His own. The reference is His laws as Allah is the Lawgiver. He is a Commander in Himself, and He decreed that all creatures surrender to His will and obey Him alone. Thus, He prohibits His slaves referring their complaints and disputes to anyone else; and He alone will judge them fairly and justly, both in this world and in the hereafter, on the Day of Judgment.

31- As-Subbuh (The Most Glorified): It is mentioned in the Sunnah. It stands to prove the qualities of perfection, glorification and praise to Allah for Himself, His deeds, and Attributes.

It is said that exaltation is included in the glorification, and glorification is included in exaltation, to negate the bad manners as also to prove all praiseworthy manners. Thus, each form of glorification entails exaltation and the vice versa. For example: "Say, 'He is Allah the One,'" (glorification); "God the eternal." (Exaltation); "He begot no one nor was He begotten." (Exaltation).

Al-Quddus (The Free of Deficiencies): The One Who is free from any imperfection, defects, or any disgrace. It refers to Holiness (Purity and Perfection), and the phrase *Quds Al-Aqdas* means "the Holy of Holiest". From this root word, comes the name of "*Bayt Al-Maqdis*" (Jerusalem) meaning The Pure House". Also, Gabriel is called "the Holy Spirit" as he is sent down to humans to purify their hearts and he himself is pure from committing any sins. The Name also refers to the fact that Allah purifies His servants from sins.

Al-Hameed (The Praiseworthy): The One Who is praised for His Self, His Names and Attributes. He deserves all praise. Praise is the most comprehensive Attribute of Allah and the broadest sense of gratitude. Ibn Taymiyyah said: Praising Allah is of two kinds:

- A. Praising Him for His kindness to His servants and this is the meaning of thanking Him.
- B. Praising Him since He is highest entity Deserving all Praise, and this is an Attribute of His Perfection.

Useful note: These Names and divine Attributes have been listed just for the sake of comparison, as some scholars (other than those mentioned in the references) have approved these Names and Attributes.

Conclusion

At the end, I would like to mention that this book is mainly to serve the unspecialized people (the layman). I have compiled it from various relevant sources and made it concise to make it easy for people to read or at least go through the list of Most Beautiful Names and High Attributes of Allah, along with a brief explanation given by prominent scholars. Thus, people would learn about the Attributes of beauty, ask Allah with His Attributes of Holiness, and believe in His Attributes of perfection, as ordered by Allah Himself: "and there are beautiful names for Allah, so call Him with these" Al-Mu'min, verse:

People should devote a time not just to count these Names, but to make remembrance of Allah by them and to ponder over the bounties and blessings of Allah so lavishly granted to His slaves, both believers and non-believers. In that manner, people will foster their belief and realize the Names of their Lord and His Attributes to invoke Him with these Names. These Names should be a means to invoke Allah, that is when invoking Allah, one has to choose the most appropriate divine Name befitting his need.

For example, while seeking the forgiveness of Allah, one would say "O The Most Forgiving One, pardon me! O the Most Merciful, Grant Me mercy! etc.

(It is not appropriate to say, "O the Most Severest in His punishment, forgive me!! With that Name, one may rather say: "O Allah save me from Your wrath!" In addition, in his obedience to Allah, one must know with what virtues these divine names are related. For example, Allah's Name "the Most Merciful" entails mercy. But, as a precondition, a person has to do righteous jobs thereby deserving of Allah's mercy, i.e., He has to be merciful to other people. This is one of the broad interpretations of the Holy Prophet's statements reported in the authentic Ahadith: "whoever counts these Names..." In this way, counting Allah's Names is a path to the Paradise.

Anyone who wishes to gain extra knowledge of Allah's Beautiful Names and High Attributes, he may refer to specialized books on the subject available in plenty. There is for example, "the Encyclopedia of *Asmaa Allah Al-Husna*" by Dr. Mohammed Ratib Al-Nabulsi., which is a comprehensive and well written work on the subject. Moreover, there are numerous authentic Islamic websites in this regard which could be visited for reference and further information.

This is a humble effort on my part in this field. Whatever good therein, is a pure blessing from Allah; and whatever shortcoming one may come across, it from the Satan. I very humbly ask Allah SWT to make this humble effort purely for His Sake, and to grant His blessings and mercy on those Who wrote, revised, edited, read, and distributed it, for Allah is sufficient for us and what a good protector is He! It is upon Allah do we rely. May Allah's Peace and Blessings be our Prophet Muhammad, his Household, companions, and those who follow their path to the Day of Judgment. And our closing prayer will be, "All praise is for Allah—Lord of all worlds!"

References

After this brief discussion of the subject of Allah's Beautiful Names and High Attributes, (that we ask Allah to make it beneficial for people and to reward us for it), it is a sort of gratitude to mention brief notes on the people we benefited from them and from their researches and their books on the subject, although there are many divergent views among them in this regard

1. **Imam Muhammad Ibn Isa Al-Tirmidhi**, the author of "*Al-Jami' if Al-Hadith Al-Nabawi*"-one of the six most authentic Collections of Hadith. He has narrated the Beautiful Names of Allah from Al-Waleed Ibn Muslim.
2. **Sheikh Sa'eed Ibn Wahf**, from Saudi Arabia. He is a student of Shaykh 'Abd Al-'Aziz Ibn Baz. He got a Ph.D with honors in 1419H, and received three licenses in the recitation of the Glorious Qur'an.
3. **Dr. Mahmoud Abdel Razek Al-Radwany**, from Egypt. He got his Ph. D in Islamic Theology, and served as Assistant professor in the Department of Theology and Contemporary Doctrines at King Khalid University in Saudi Arabia.
4. **Sheikh Hamid Al-Tahir Ibn Ahmed Al-Tahir Al-Damanshour**, from Egypt. He got an MA degree in Science in 1994 and an MA in Islamic Theology. He got licenses in the Major collections of Hadith from the Grand Mufti of Egypt and from Sheikh Abu Hafs Al-Masri.
5. **Dr. Abdul Hamid Rajih Al-Kurdi**, from Jordan. He got a PhD in Theology from the University of Jordan and served as a professor of Theology and Philosophy, Faculty of Arts, University of Applied Sciences in Jordan and other Universities.
6. **Sheikh Abdul Mohsen Al-Abbad**, from Saudi Arabia. He is a graduated from the faculty of Sharia in Riyadh. He got an MA from Egypt. He is a scholar of Hadith and Islamic Jurisprudence, and a teacher at the Holy Mosque of Medina. He was appointed as the president of Islamic University in Medina.

7. Sheikh Muhammad Metwally Al-Sha'rawi (May Allah have mercy on him), from Egypt. He was a scholar of religion and one of the most prominent Exegetes of the Qur'an. He was given the title of "Imam of the Callers" to Islam. He got his bachelor degree in 1943, with a license to teach. He worked as a director at the office of the grand Imam of Al-Azhar. He worked as a lecturer at various Universities in Algeria and Saudi Arabia, and held the position of the Minister of Awqaf in Egypt in year 1978.

8. Dr. Salman Al-Awdah, an eminent scholar of religion and Islamic intellectual, from Saudi thinker, in Saudi Arabia. He got a PhD in the Sunnah on the Topic of "A commentary on the Book *Bulough Al-Maram*". He is the vice-president of the World Assembly and Assistant Secretary-General of the International Union of Muslim Scholars.

9. Dr. Muhammad Ratib Al-Nabulsi, from Syria. He got a bachelor degree in Arts from Damascus University in 1964. Later, he joined Lyon University in France and received an MA and a PhD in Education from the University of Dublin in 1999. He served as a lecturer in the University of Damascus where he taught the course of scientific miraculousness in The Qur'an and Sunnah. He represented Syria in many conferences and seminars and has written many valuable books on various Islamic topics.

10. Dr. Zakaria Abdel Razeq, from Egypt. He got a PhD in Islamic Theology from Umm Al-Qura University in 1985. He taught courses of Islamic Theology, Doctrines and Religions, Hadith and Islamic Jurisprudence at the Jinan University in Tripoli and Al-Awza'i College in Beirut. He supervised many MAs and PhD scholars in their research... He also authored more than 20 books on various Islamic topics and he is a distinctive Islamic and social activist.