

The Qabeelat Nurayn Projects Committee of AlMaghrib Institute Presents:

أَهَادُونَ أَهَادَ

Ahadun Ahad

A 'Light upon Light: Fundamentals of Faith 102' Supplemental Resource

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله رب العالمين
والصلاة والسلام على أشرف الأنبياء والمرسلين

Abu Hurayrah radi Allahu anhu reported that the Prophet sal Allahu alayhi wa sallam said,

إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ إِسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ

Allah has ninety-nine Names, one hundred less one. Whoever 'ahsaaha'¹ will enter Jannah.

[Bukhari and Muslim]

In order to **إِخْصَى** these Names, we have included the full chart of the 99 Names of Allah according to Shaykh Muhammad ibn Saalih al Uthaymeen's book: ***Al-Qawaa'id al-Muthlaa fi Sifaat Allahi wa Asmaa'ih: Exemplary Foundations Concerning the Beautiful Names and Attributes of Allah.***

Each Name is followed by a brief explanation compiled from the works of Imaam as-Sa'di, Shaykh ibn al Uthaymeen and Dr. Saleh as-Saleh (may Allah have mercy on them).

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

O our Rabb, Accept this service from us, indeed you are The All-Hearing, The All-Knowing. (2:127)

¹ **إِخْصَى** *ihsaah*: To enumerate them, believe in them, ponder their meanings, worship Allah by them and supplicate with them, and act by them according to one's belief in them.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ

And to Allah belongs the Most Beautiful Names (7:180)

اللَّهُ	الْأَحَدُ	الْأَعْلَى	الْأَكْرَمُ	الْإِلَٰهَ	الْأَوَّلُ
Allah	Al-Ahad	Al-'Alaa	Al-Akram	Al-Ilaah	Al-Awwal
الْآخِرُ	الظَّاهِرُ	الْبَاطِنُ	الْبَارِئُ	الْبَرُّ	الْبَصِيرُ
Al-Aakhir	Adh-Dhaahir	Al-Baatin	Al-Baari'	Al-Barr	Al-Baseer
التَّوَابُ	الْجَبَّارُ	الْحَافِظُ	الْحَسِيبُ	الْحَفِيفُ	الْحَفِيّ
At-Tawwaab	Al-Jabbaar	Al-Haafidh	Al-Haseeb	Al-Hafeedh	Al-Hafiyy
الْحَقُّ	الْمُبِينُ	الْحَكِيمُ	الْحَلِيمُ	الْحَمِيدُ	الْحَيُّ
Al-Haqq	Al-Mubeen	Al-Hakeem	Al-Haleem	Al-Hameed	Al-Hayy
الْقَيُّومُ	الْخَبِيرُ	الْخَالِقُ	الْخَلَّاقُ	الرَّؤُوفُ	الرَّحْمَنُ
Al-Qayyoom	Al-Khabeer	Al-Khaaliq	Al-Khallaq	Ar-Ra'oof	Ar-Rahmaan
الرَّحِيمُ	الرَّزَّاقُ	الرَّقِيبُ	السَّلَامُ	السَّمِيعُ	الشَّاكِرُ
Ar-Raheem	Ar-Razzaaq	Ar-Raqeeb	As-Salaam	As-Samee'	Ash-Shaakir
الشَّكُورُ	الشَّهِيدُ	الصَّمَدُ	الْعَالِمُ	الْعَزِيزُ	الْعَظِيمُ
Ash-Shakoor	Ash-Shaheed	As-Samad	Al-'Aalim	Al-'Azeez	Al-'Adheem
الْعَفُوُّ	الْعَلِيمُ	الْعَلِيُّ	الْعَفَّارُ	الْعَفُورُ	الْعَنِيّ
Al-'Afuww	Al-'Aleem	Al-'Aliyy	Al-Ghaffaar	Al-Ghafoor	Al-Ghaniyy
الْفَتَّاحُ	الْقَادِرُ	الْقَاهِرُ	الْقُدُّوسُ	الْقَدِيرُ	الْقَرِيبُ
Al-Fattaah	Al-Qaadir	Al-Qaahir	Al-Quddoos	Al-Qadeer	Al-Qareeb
الْقَوِيُّ	الْقَهَّارُ	الْكَبِيرُ	الْكَرِيمُ	اللَّطِيفُ	الْمُؤْمِنُ
Al-Qawiyy	Al-Qahhaar	Al-Kabeer	Al-Kareem	Al-Lateef	Al-Mu'min
الْمُتَعَالِي	الْمُتَكَبِّرُ	الْمَتِينُ	الْمُجِيبُ	الْمَجِيدُ	الْمُحِيطُ
Al-Muta'aali	Al-Mutakabbir	Al-Mateen	Al-Mujeeb	Al-Majeed	Al-Muheet
الْمُصَوِّرُ	الْمُقْتَدِرُ	الْمُقِيتُ	الْمَلِكُ	الْمَلِكُ	الْمَوْلَى
Al-Musawwir	Al-Muqtadir	Al-Muqeet	Al-Malik	Al-Maleek	Al-Mawlaa
الْمُهَيِّمُ	النَّصِيرُ	الْوَاحِدُ	الْوَارِثُ	الْوَاسِعُ	الْوَدُودُ
Al-Muhaymin	An-Naseer	Al-Waahid	Al-Waarith	Al-Waasi'	Al-Wadood
الْوَكِيلُ	الْوَلِيُّ	الْوَهَّابُ	الْجَمِيلُ	الْجَوَادُ	الْحَكَمُ
Al-Wakeel	Al-Waliyy	Al-Wahhaab	Al-Jameel	Al-Jawwaad	Al-Hakam
الرَّبُّ	الْحَيُّ	الرَّفِيقُ	السُّبُوْحُ	السَّيِّدُ	الشَّافِي
Ar-Rabb	Al-Hayee'	Ar-Rafeeq	As-Subooh	As-Sayyid	Ash-Shaafi
الطَّيِّبُ	الْقَابِضُ	الْمُحْسِنُ	الْمُعْطِي	الْمَنَّانُ	الْوِتْرُ
At-Tayyib	Al-Qaabidh	Al-Muhsin	Al-Mu'tee	Al-Mannaan	Al-Witr

الْمُؤَخَّرُ	الْمُقَدِّمُ	الْبَاسِطُ
Al-Mu'akhkhir	Al-Muqaddim	Al-Baasit

فمن كتاب الله تعالى

From the Book of Allah The Most High

الله

Allah

[1:1]

The One who is Worshipped and shown Servitude

Ismul Jalaalah, *The Grand Name*. Allah. This is Allah's Personal Name. His Identifying Name. This Name only belongs to Allah, no one else can have besides Allah. Allah is the Title, the Name, of the One True Ilaah. The Grand Name: there is no plural, there is no feminine. The Grand Name appears over 3000 times in the Qur'an. He is the One and Only Deity, the One Who is Worshipped and the One Who deserves to be worshipped by the whole of His creation, due to the Perfect Godly Attributes that He is described with. The One who is absolutely independent upon who all depend. He does not beget, nor was He begotten and there is none comparable to Him.

الْأَحَدُ

Al-Ahad

[112:1]

The One and Unique

He is One, *Unique*, and He has no origin. He is 'Ahad' - *One and Unique* - and everything else is 'ahadu shayy' - *one of something*. This name stresses the unique nature of Allah, and emphasizes that nothing can be compared to Him - NOTHING. He has no partner, no child, and no parent. He is the One Who is singled out in all aspects of Perfection such that nothing else shares with Him in these. It is obligatory upon the servants to single Him out alone in belief, speech and action by acknowledging His unrestricted perfection, His uniqueness and singling Him out Alone for all types of worship.

الْأَعْلَى

Al-'Alaa

[87:1]

The Highest

The Most High One who is above all others. There is no one who is equal or even comparable to Him. He is also free from any supposed evil, and from what heretics and disbelievers may say about Him. To Him belongs highness in all of its aspects: Highness of His Essence, Highness of His Attributes and esteem, Highness of Strength and Power. He is the One Who has risen over His Throne and the One Who Has encompassed the dominion. He is the One in Whom all the attributes of greatness, grandness, magnificence and beauty find perfection and fulfillment.

The One Who is Most High; an absolute Highness in every sense. His Self is High above His creation—He ascended the 'Arsh (Throne). His Attributes are High in degree, rank, magnificence, and are evident in their perfection. He has the Highest, greatest level of all of them, and there is nothing like unto Him in all of His Attributes. No one comprehends the state or the manner of any of His Attributes. He is Most High by being dominant over all His slaves; the One Who Has subdued all of His creatures—everything is subservient to His will and authority. Nothing occurs nor ceases to occur except by His leave. His subduing necessitates His Living, His Might, His sovereign authority, ability, wisdom, and knowledge, all of which are His Attributes.

الْأَكْرَمُ

Al-Akram

[96:3]

The Most Generous

He is the Most Generous; none is like unto Him in His Generosity. He is the Most Generous and Most High by Himself. Al-Akram is the superlative form of "kareem" which means noble hearted, magnanimous, and generous. Some have said that it is specifically referring to the understanding, patience, and disregard - all traits of the noble hearted - which Allah shows towards the ignorance of His servants. They base this on the events concerning the revelation of this particular name: the first verses of the Qur'an were 96:1-5, and they were sent to a man who could neither read nor write, sal Allahu alayhi wa sallam.

الْإِلَهَ

Al-Ilaah

[2:133]

The only One deserving of worship

The root of this Name means to worship, be humble and show dedication to someone. Allah is the One who is shown dedication too, the One who everyone is humble too, and the One who is worshipped.

الْأَوَّلُ

Al-Awwal

[57:3]

The First

The Prophet sal Allahu alayhi wa sallam said in Saheeh Muslim,

اللهم أنت الأول فليس قبلك شيء

"O Allah, You are the First, and there is nothing before You."

الْآخِرُ

Al-Aakhir

[57:3]

The Last

The Prophet sal Allahu alayhi wa sallam said in Saheeh Muslim,

و أنت الآخر فليس بعدك شيء

"And You are the Last, and there is nothing after You."

الظَّاهِرُ

Adh-Dhaahir

[57:3]

The Triumphant

The Prophet sal Allahu alayhi wa sallam said in Saheeh Muslim,

و أنت الظاهر فليس فوقك شيء

"And You are The Triumphant, and there is no one above You."

The Most High; nothing is above Him. This Name affirms the greatness of Allah and His encompassing of everything. He is Most High in His Closeness and Companionship, and close in His Loftiness, for in all of the Attributes there is nothing like Allah. His Essence is most High, being above everything, distinct and separate from His creation. Exalted in loftiness and degree is He, by virtue of the magnificence and greatness of His Attributes. And He is most High by being the Supreme, above His slaves.

He is the One Who has subdued all of His creatures and everything is subservient to His Will and authority. Nothing occurs or ceases to occur except by His leave. His subduing necessitates His Living, Might, sovereignty, authority, and ability, all of which are His Attributes.

الباطنُ

Al-Baatin

[57:3]

The One who is Keenly Discerning

The Prophet sal Allahu alayhi wa sallam said in Saheeh Muslim,

و أنت الباطن فليس دونك شيء

"And You are The Keenly Discerning (from which nothing is hidden from His Knowledge), for there is nothing beyond You."

The Most Near; the One Who encompasses everything, and Who controls and runs the affairs of everything. Nothing can stand as an obstacle to Him, nor is there anything inaccessible to Him. Nothing is beyond His reach and stands to prevent what He wants to pass.

البارئُ

Al-Baari'

[59:24]

The Originator

The Originator and Innovator who brings new things into existence after He decrees them. The inventor of all things who brings to existence what He preordained to exist; free from faultiness and distinguished by various forms and appearances. The One who guided every creature to that which benefits it. The One Who created all that is in existence, Who made every thing correct and in its place in accordance to His Wisdom, Who Shaped it in accordance to His praise and Wisdom. He is continuously doing so.

البرُّ

Al-Barr

[52:28]

The Generous

The One who is most Kind and Generous, Ample and Beneficent. He is true to His Promise of reward. The blessings and the good are all from the effects of His Mercy, Generosity and Kindness just as all the goodness in this world and in the Hereafter is from the effects of His Mercy. He gives manifold and increase of reward to the righteous and overlooks many of the faults of the wrongdoers with gracious forgiveness. Whoever brings a good deed, Al Barr rewards Him 10 times the like thereof to his credit, and whoever brings an evil deed, He decrees only to him the recompense. He loves piety towards Him: goodness, honesty, justice, righteousness, benevolent regard to parents and others as well as every incumbent duty.

الْبَصِيرُ

Al-Baseer

[17:1]

The All-Seeing One

The All-Seeing One who is a witness to all actions and events. The One Who sees all things even if they be insignificant and minute. He sees the black ant on a black stone in a black night. He sees what is below the seventh earth and what is above the seventh heaven. Also,

He is Hearing and Seeing of those that deserve recompense in accordance to what His Wisdom dictates. He is completely familiar with the details of all that happens. He is the One who rewards and punishes for the smallest action.

He is the All-Seer with His slaves—He knows who amongst them deserves guidance and who doesn't; He is All-Aware of what they do.

التَّوَّابُّ

At-Tawwaab

[9:104]

The Greatest Acceptor of Repentance

The One who accepts the sincere repentance of His believing servants. The One Who is continuously turning (in forgiveness) to those that turn to Him (in repentance), Who forgives the sins of the penitent. He is the *only* One to whom repentance is due. Everyone who turns to Allah sincerely, Allah turns to them by firstly granting them the ability to repent and turning their hearts towards Him, and after this He turns to them by accepting their repentance and forgiving their errors. He forgives; He accepts repentance and turns much in Forgiveness towards His slaves who turn unto Him. He saves His slaves from act of disobedience by returning them to acts of obedience.

He is the Most Merciful who does not punish them after they repent. He does not turn down nor does He humiliate them. None can forgive the sins except Allah; sinners and wrongdoers who seek others besides Allah for forgiveness did not give their Creator the proper estimate He deserves. Allah's Acceptance of repentance from His slaves is a favor bestowed upon them necessitated by Him being the Most Merciful. Furthermore, Allah is the Most Wise and He gives them respite to repent and turn to Him in obedience. He does not uncover the state of sinners in the beginning, thus assisting them in their repentance. Allah ta'ala has also decreed certain means of expiation for sins in this life.

الْجَبَّارُ

Al-Jabbaar

[59:23]

The Compellor

The Omnipotent, All-Powerful One who is absolutely free of any weaknesses whatsoever. The High above creation, the Compellor of His creatures. The One who amends or reconciles the affairs of His creatures. He can compel others, and His power cannot be resisted.

The One Who is Compelling over dejected hearts, to the one who is weak and impotent, to the one who resorts to Him and seeks refuge with Him. The One who sets aright and fixes.

الْحَافِظُ

Al-Haafidh

[12:64]

The Guardian and Protector

The One Who preserves all things; One Who preserves all creatures. He created the means for their livelihood and the guide towards those means, while making clear the good from the bad. Everything that the creation does is preserved and recorded in the Preserved Tablet. He is the One Who preserves His Awliyaa (Friends) from fitnah and affliction. The degree of His preservation depends on the degree of the compliance to His Deen, thus preserving from the torment of the Day of Resurrection.

الْحَسِيبُ

Al-Haseeb

[4:6]

The Reckoner

The One Who is All-Knowing of His servants and sufficient for those who put their trust in Him. The One Who recompenses His servants with either good or bad in accordance to His Wisdom and His Knowledge of the minutest and greatest of their actions. The One who will take account of all people's deeds, and who will reward or punish them accordingly. Al-Qurtubi points out that this is a warning in particular to those who deny Allah: ultimately they will answer to Him for their deeds.

The One Who is enough to dispose all affairs, for He has created everything in due measure and in exact proportions. He is the Creator of the means which produce sufficiency —He is the One Who is enough for the new born because He is the Creator of its mother. Enough is He as a witness, and Enough is He for those who depend upon Him and put their trust in Him. He is All Aware, All Knowing and All Acquainted. He is a careful Account-taker of all things and the Swiftest in calling to account —Sufficient is He for the Reckoning.

الْحَفِيطُ

Al-Hafeedh

[42:6]

The Guardian

A more intensive form of "Al-Haafidh" The One who is ever-mindful and constantly on guard. The One Who protects and preserves what He created and Whose Knowledge encompasses all that He brought into existence. The One Who protects His friends from falling into sins and the destructive matters. The One Who is Kind to them during their periods of activity and rest. The One Who accounts the actions of the servants and their rewards.

الْحَفِيّ

Al-Hafiyy

[19:47]

The One who is Extremely Gracious

The One who is Most Gracious and Knowledgeable. The One who is extremely gracious and responsive to His creation; He is the one who tends to our needs. Ibn Katheer adds that this attribute particularly refers to Allah's guiding of people to His sincere worship. He graciously responds to our deepest need: guidance from Him.

الْحَقُّ

Al-Haqq

[10:32]

The Truth

He is the Truth in His Essence and Attributes, He is the most necessary of existences, He is what the whole of existence needs to exist. He is the One Who was and is described with Magnificence, Beauty and Perfection. He is the One Who was and is known to be Beneficent. The only True God having no partner or associate, and alone without rival; nothing is like unto Him. He is the Truth in His essence and in His Attributes; whose Being is necessary and whose Attributes are perfect. His existence is necessitated by His essence; He is, was, and ever will be Possessor of all Attributes of Majesty, Beauty, and Perfection. His Sayings, Actions, Messengers, Books, and Deen are the Truth. Meeting with Him is the Truth. Worshipping Him alone is the Truth. His recompense is the truth. And everything He has attributed to Himself is the Truth. This is because Allah is the Truth and what they supplicate to other than Him is false and invalid, and because Allah is the Most High, the Great.

According to al-Qurtubi, this particular attribute has several associated meanings:

- Allah truly exists, has always existed, and will always exist
- Allah is the only One who truly deserves worship
- beyond Allah, there is nothing else to follow except misguidance, error, and falsehood.

الْمُبِينُ

Al-Mubeen

[24:25]

The Clear and Manifest Truth

This Attribute has a double meaning revolving around the notion of 'being clear.' First, it identifies Allah as being the Clear and Manifest Truth. Second, it reflects His promise that He will make everything clear to us on the Day of Judgment. This will include the true magnitude of our actions, good and bad.

الْحَكِيمُ

Al-Hakeem

[43:83]

The All-Wise

The One who is All-Wise in His Sayings and Actions, who puts things in their suitable places according to His Wisdom and Justice.

He is the One to Whom belongs the highest wisdom, the One Who is All-Wise in His creating and commanding, Who perfected every thing He created, "...and Who is better than Allah in judgment for a people who have firm faith?" (5:50) Therefore He has created nothing out of mere triviality and He has legislated nothing that is vain and of no use. The One to Whom belongs wisdom in the beginning and the end. He has three areas of ruling which nothing else has a share in: He rules between His servants with respect to His Law, His Decree and His Recompense. Wisdom is to place something in its correct place.

Al Hakeem: comprises Hukm (ruling) which is of two kinds:

- a) Al Hukm al-Shar'ee: Judicial/legislative decree like His commands and ordinances. (It is not necessary that His commands are obeyed, but He loves them when they are obeyed and those who obey them.)

- b) Al Hukm al-Kawnee: Decree of creation; Allah brings a non-existing thing into existence with the word: "Kun"—"Be" and surely He renders an existing thing into non-existence with the same word. (It is not necessary that Allah likes what He creates, or Wills what is being carried out.)

الْحَلِيمُ

Al-Haleem

[2:235]

The Forbearing

The One who is Most Forbearing, the Clement, Who does not haste to inflict punishment on the disobedient. He forbears not as a result of weakness, but as required by His Wisdom. The One who is forbearing, mild, and gentle. He is patient, and He does not rush to punish His servants for their sins. The One Who bestows favors, both outward and inward, lavishly to His creation despite their many acts of disobedience and transgression. He is gentle upon those that disobey him and in censuring them so that perchance they may repent, and gives them respite so that they may become sorrowful.

He has appointed to everything a term to which it must finally come. He forbears not as a result of weakness, but as required by His Wisdom and his Knowledge, and He is all Able. Despite their disobedience and Shirk, He shows all forms of bounty upon His creatures and He gives them ample time to repent to Him.

الْحَمِيدُ

Al-Hameed

[14:1]

The Praiseworthy

The One Who is worthy of All Praise. The Praiseworthy in all respects. Ibn Katheer writes that this Name indicates that Allah is the One who deserves praise in "all His deeds, sayings, laws, commands, and prohibitions." He is the One who is Praised in His Self, Names, Attributes and Actions, He possesses the best of names, the most perfect of attributes and the best and most complete actions, for indeed the Actions of Allah are based upon Grace and Justice.

He Who has created, provided, and bestowed His favors upon His creation; He deserves to be praised at all times. He is to be praised for the perfect, most beautiful, high and majestic Names and Attributes He has. He deserves to be praised for Himself! He is worthy of praise for His creating, for His universal and judicial laws, and for His just reward and punishment.

الْحَيُّ

Al-Hayy

[2:255]

The Ever-Living

The Ever-Living One who has no beginning and no end, He lives and does not die. He gives life to everything else in his disposing of all matters and apportioning of all things. The One Who has perfect life, existing in and of Himself and not dependant upon anyone else. The Living includes all of the Attributes of His Self.

His Life is far removed from resembling the imperfect life of His creatures. His Life is not preceded by non existence nor does it come to it. Inclusive to this Name, are all the Attributes of His Essence. --He is not a true god, he who dies, perishes, ends, or needs to exist. Allah is the One Who grants the believers in Paradise an ever lasting life.

الْقَيُّومُ

Al-Qayyoom

[3:1]

The Sustainer

The Sustainer of the inhabitants of the heavens and the earth, the One Who regulates their affairs and provisions. The Sustainer includes all the Attributes of His Actions. The Caretaker who manages and regulates His creation. The Persistent, Everlasting One who does not change or end.

The One who is Self-Subsisting, and by Whom all things subsist. He sustains, protects, preserves, and runs all affairs as He wills in accordance with His knowledge, wisdom, and justice.

الْحَبِيرُ

Al-Khabeer

[31:34]

The All-Aware

The One who is knowledgeable and well-acquainted with His creation and all that they do. He is the One Whose Knowledge encompasses all the outward and hidden matters, the open and secret, all those things that must necessarily occur, all those things that are impossible to occur and all things that can possibly occur, of the affairs of the whole of creation, of the past, the present and the future. There is absolutely nothing that is hidden from Him. The One Who knows what is, has been, or will be; the One who knows the internal and external qualities of things. Nothing is static or in motion except that He is aware of it: the possible, impossible, lower and upper spheres, the past, present, and future, all are known to Him. Nothing is concealed from Him. He knows well the affairs of His slaves, and He is well aware of all that they do and what they earn from good or bad deeds—all being recorded and kept for a Day where He will requite each person according to what he or she has earned.

الْخَالِقُ

Al-Khaaliq

[59:24]

The Creator

The One who decrees the existence or creation of new things. Two other names of Allah, "al-Baari" and "al-Musawwir", are relevant to understanding how He characterizes Himself as the Creator. He is the One The One Who created all that is in existence, Who made everything correct and in its place in accordance to His Wisdom.

الْخَالِقُ

Al-Khallaq

[15:86]

The One who Continuously Creates

The One who creates everything in the creation. He is not weakened or affected by this. He creates continuously. The Creator who brings into existence, not after the similitude of anything pre-existing, but brings into a state of existence from a state of non-existence according to a pre-determination required by His Wisdom. He creates in perfection and administers the creation of all of His creatures.

الرَّؤُوفُ

Ar-Ra'oof

[2:143]

The Compassionate

The One who is Merciful, Kind and Compassionate. The One Who is very Merciful and full of Kindness. This form is *more intensive* than "Ar-Raheem."

الرَّحْمَنُ

Ar-Rahmaan

[55:1]

The Most Merciful

The (uniquely) Merciful One. This name is more intensive than "Ar-Raheem", so much so that it is unique to Allah: no one else can be named using this adjective (i.e. we cannot call someone "Rahmaan").

It indicates that Allah has no equal whatsoever in His Mercy. This name refers to Allah being merciful to *everyone* by giving them sustenance and wealth. His Mercy and Generosity encompasses all that is in existence.

الرَّحِيمُ

Ar-Raheem

[1:2]

The Especially Merciful

The [Especially] Merciful One. Al-Qurtubi mentions that there are some who believe it refers to Allah being merciful to His believing servants by giving them guidance and forgiveness.

The believers have been specifically singled out for this, and they are granted a goodly and the best portion of this, as Allah says, "My Mercy encompasses all things and I shall decree it for those who have Taqwa." (7:56)

الرَّزَّاقُ

Ar-Razzaaq

[51:58]

The Continuous Provider

The Only Provider and Sustainer of His creation.

There is not a creature on the earth except that Allah provides for it. He gives to everyone regardless of whether they accept Him or not. What He gives is understood to be anything which can be utilized, be it halaal or haraam.

He is the One who Provides and is in charge of all sustenance. He is the Creator of all means of subsistence who supplies them to His creatures.

He provides abundantly and gives to the strong, the weak, the believers and disbelievers. He gives the believers an additional means of sustenance and that is the nourishment of the heart with knowledge and correct belief.

الرَّقِيبُ

Ar-Raqeeb

[5:117]

The All-Watcher

The One who closely watches over His creation. The One Who sees what is hidden in the hearts. He is completely aware and knowledgeable of all that happens, including all that we may do in order to reward or punish us. The One Who is an Ever Watcher over His creatures; from Whom nothing is hidden. The One Who is not negligent regarding their deeds. He keeps records of all their work, thoughts, the fraud of their eyes and all that their breasts conceal. The One Who Preserves, Observes and Has perfectly ordered everything.

السَّلَامُ

As-Salaam

[59:23]

The Giver of Peace

Al-Qurtubi points out that the scholars have agreed that the meaning of this attribute revolves around "to be safe or sound" or "to greet". Based on this, scholars have identified three possible meanings:

1. the One who is free of defects in Him, His attributes, His actions, and His speech. He is free from resembling any of His creatures. He possesses the attributes of Majesty and Honor. He as well as all of His attributes are free from any defects or imperfections. His living is free from the defect of death, sleep and slumber. His knowledge is free from the imperfection of forgetfulness and the need to remember and think. His Hearing and Sight are true and real and best fit His majesty.
2. The One who greets His servants in Paradise, as in "[It will be said to them] 'Salaamun (peace be on you)', a Word from the Lord, Most Merciful." [30:36]
3. The One who protects His creation from oppression from Him.

السَّمِيعُ

As-Samee'

[2:127]

The All-Hearing

The One Who hears all sounds and voices in all of their different languages and all their many and various needs. The One who listens and responds to our supplications and requests.

The One Who hears all the sayings of His creatures, and hears all their exchanges, secrets, whispers, and conversations; He hears what is pronounced and what lapses into silence. He hears the soft breaths and the loud voices, and His hearing encompasses all voices and sounds. He responds to the supplication of his slaves when they sincerely call upon Him. And if the whole universe were to speak, he would distinguish each and every one of their individual sounds.

الشَّاكِرُ

Ash-Shaakir

[2:158]

The Recognizer and Rewarder of good

The One who recognizes the obedience and worship of His believing servants by rewarding them.

الشَّكُورُ

Ash-Shakoor

[35:30]

The Most Appreciative

The One who rewards the believing servants for their good deeds; in fact, He gives them even more than they deserve. Al-Qurtubi writes "He [Allah] accepts the little from the good deeds, and He repays for it the great from the rewards."

The One who Recognizes and Appreciates all Good. The One who forgives and gives largely, and is most ready to appreciate, accept and give reward for small or few works for those who are obedient to Him—it is He who enabled them in the first place to follow the path of righteousness. He gives out of His bounties and He needs us not; therefore all praise is due to Him. He is the One who recognizes those who give thanks and remembers those who praise Him and multiplies the reward of those who do righteous deeds only seeking His Face. The pillars of shukr, being thankful and grateful to Allah, as stated by Imam ibnul Qayyim rahimahullah are:

1. Submission of the believer to Allah
2. Love of Allah
3. Acknowledging His favors
4. Praising Him for His favors
5. Refraining from utilizing the favors in ways that displease Allah ta'ala

The greatest thanks a believer must acknowledge is Allah's favor of guidance: guiding him to belief in His oneness and free from worshipping other than Him.

الشَّهِيدُ

Ash-Shaheed

[3:98]

The Witness

The One Who is Aware of everything. The One Whose Knowledge encompasses everything. The Witness over everyone and their actions, for which He will either reward or punish them. The One Who will testify for or against His servants for what they did.

الصَّمَدُ

As-Samad

[112:2]

The Self-Sufficient

He is the One upon Whom the whole of creation relies upon in all of their needs, predicaments, and necessities. This is due to His unrestricted perfection with regards to His Essence, His Names, His Attributes and His Actions.

This Name comprises many magnificent and great Attributes of Allah, worthy of All Praise. The Majestic, Most Powerful, The Master Who is perfect in His Mastery, the One Who is qualified with perfect Honor, the Great One Who is perfect in His Greatness, Al Haleem, Who is perfect in His clemency and Forbearance, Al Ghaniyy, Who is perfect in being absolutely free from all wants, the Omnipotent, Who is perfect in His Omnipotence, the All Knowing, Who is perfect in His knowledge, the All Wise, who is perfect in His Wisdom. He is the One Who is Perfect in all types of nobility and greatness; He is Allah, far removed from every imperfection or basement, the Most

High, Who is above everything, the Everlasting, Who does not perish, He begets not nor was He begotten, the Only, the One who has no fear. He neither eats nor drinks, the One Whom all creatures seek in their needs, and He Alone Has these qualities, for they do not apply to anyone else except Him.

الْعَالِمُ

Al-'Aalim

[59:22]

The All Knower

The One with full Knowledge. The One Whose Knowledge comprehends all things, the covert thereof and the overt, the small thereof and the great, the concealed and the revealed, the possible and impossible, the past, present, and future, from Whom nothing is concealed in the earth or in the heavens.

الْعَزِيزُ

Al-'Azeez

[2:129]

The Mighty

The Mighty, Invincible, and Impenetrable One, Who is capable of anything and triumphant over everything. The One to Whom belongs might and honor in its entirety.

He is Omnipotent over everything that is in existence, the whole of creation is subject and indebted to Him, and yields before His greatness.

الْعَظِيمُ

Al-'Adheem

[2:255]

The Exalted

He is the One Who is greater, more exalted and magnificent than anything. The Mighty One in His power, gravity, and eminence. The Most Great; He possesses all the attributes of Magnification. No creature can praise Him as He deserves—rather He is as He has praised Himself, and He is above the praise of His creatures.

Nothing is superior to Him, nothing is Higher nor greater. None deserves perfect magnification or reverence except Allah. He deserves to be magnified in the hearts of His slaves, on their tongues, and their acts by exerting their efforts into knowing Him, loving Him, humbling themselves in front of Him, and fearing Him by executing His commands, and abstaining from His prohibitions—fully submitting to His will, having no objection against His decree nor His legislations.

الْعَفْوُ

Al-'Afuww

[4:43]

The Pardoning

The One who forgives and pardons. Al-Qurtubi indicates that this quality is also indicative of Allah being easy on His creation. The One Who has always been and always will be known for His Pardoning. He effaces the sins of His slaves, relinquishing the punishment of the deserving thereof.

الْعَلِيمُ

Al-'Aleem

[2:32]

The All-Knowing

He is the One Whose Knowledge encompasses all the outward and hidden matters, all of the affairs of the whole of creation, of the past, the present and the future. There is absolutely nothing that is hidden from Him. The One Who Knows, and has always known, what has been and what will be. His Knowledge comprehends all things: the covert and the overt, the small thereof and the great, the possible and impossible, the lofty and the lowest spheres, all in the most complete manner. Nothing is concealed from Him in the earth or in the heavens.

الْعَلِيُّ

Al-'Aliy

[2:255]

The High

The One who is High above everyone in His power and status. To Him belongs highness in all of its aspects: Highness of His Essence, Highness of His Attributes and Esteem, Highness of Strength and Power.

The One Who is Most High; an absolute Highness in every sense. His Self is High above His creation—He ascended the 'Arsh (Throne). His Attributes are High in degree, rank, magnificence, and are evident in their perfection. He has the Highest, greatest level of all of them, and there is nothing like unto Him in all of His Attributes. No one comprehends the state or the manner of any of His Attributes. He is Most High by being dominant over all His slaves; the One Who Has subdued all of His creatures—everything is subservient to His will and authority. Nothing occurs nor ceases to occur except by His leave. His subduing necessitates His Living, His Might, His sovereign authority, ability, wisdom, and knowledge, all of which are His Attributes.

الْغَفَّارُ

Al-Ghaffaar

[38:66]

The All-Forgiving

The One who conceals and overlooks the sins of His creation. He turns in forgiveness to whoever *repents*, even to someone who has committed shirk (if they repent in this life).

Ghaffaar implies that He forgives again and again, not matter how large the sin.

الْغَفُورُ

Al-Ghafoor

[10:107]

The Forgiving

The One Who was and is known with the Attribute of Forgiveness. The One who forgives the sins and mistakes of his servants.

The One Who covers and conceals much the sins of His slaves —their crimes, their offences such that they are preserved from receiving punishment which may expose their wrongdoing. He forgives them from punishment, except for the grave sin of dying upon Shirk.

He accepts and loves repentance from His slaves because of His perfect pardoning, and He forgives all sins of His slaves regardless of the number or type of sin, major or minor, as long as they sincerely repent to Him and seek His pardoning in the ways which He has prescribed. Every person is in need of His pardoning and forgiveness as they are need of His Mercy and generosity. Had it not been for His perfect pardoning, His comprehensive clemency, and forbearance, there would not be left on the earth a single living creature.

الْغَنِيُّ

Al-Ghaniyy

[6:133]

The Rich

The One Who is completely and absolutely free from all wants. He has absolutely no deficiency of any kind. In particular, He is not in need of His creation or any actions of His creation. Rather, we are completely in need of Him. He has no need of anyone or anything, for He is All Perfect, and everything is in need of Him.

If the first and the last of creation, the human and the jinn, were to rise up in one place and make a request of Him, and were He to give everyone what they requested, it would not decrease what He has anymore than a needle decreases the sea if dipped into it (Saheeh Muslim). He is the One Who is Most Generous—provides and sustains all that exists. He is free from the need of associates—wife or offspring. To Him belong the dominions of the heavens and the earth and He has no partner in His dominion.

الْفَتَّاحُ

Al-Fattaah

[34:26]

The Judge, The Opener

The One Who will judge between His Servants. The Judge Who, on the Day of Judgment will judge with truth. He will support those who were guided, and punish those who were in error.

The One who opens the eyes [and hearts] of those who are truthful and sincere by His Kindness. He opens the doors of mercy and sustenance for His servants and provides them the means of attaining both the good in this life and the Hereafter.

The Most Trustworthy and Knowledgeable of His Judgment: He neither needs witnesses or investigations. He is the One who opens the gates of Mercy and sustenance to His creation. He is the One who opens their hearts to the truth and gives victory to His slaves.

الْقَادِرُ

Al-Qaadir

[6:65]

The Able

The One who is capable of doing anything He wills. The One who possesses Power and Ability and perfectly does what He was according to what His Perfect Wisdom requires. Neither weakness, nor impotence or languor takes over Him.

القَاهِرُ

Al-Qaahir

[6:18]

The Irresistible

The Irresistible, Over-Powering One. Al-Qurtubi points out that this attribute is especially distinct in that Allah can *prevent* His servants from achieving their desires (not just help and sustain them).

He, the Mightiest, and the Magnificent is dominant over all His slaves, Being Himself above creation, the Ever Living, the Mighty, and the All Powerful. He is the One Who has subdued all of His creatures; everything in the upper and lower worlds is subservient to His will and authority. Whatever He willed to happen will certainly occur as He wanted it to be, and whatever He wills not to occur will never take place. All creatures are in need of Him, and they have no control of good or harm upon themselves, nor can they control death, life, or resurrection. The most powerful creature is nothing before the domination and power of Allah, the Almighty. The creatures which people have taken as gods besides Allah cannot protect themselves let alone dominate others. And Allah, the Perfect in His dominion, deserves to be worshipped alone.

الْقُدُّوسُ

Al-Quddoos

[59:23]

The Pure, the Holy

The Pure One who is free of all defects. The One Who is far greater and far removed from any imperfection, or resemblance with any of His creation. Another meaning, according to al-Qurtubi, is the One who is glorified and revered by the angels (i.e. the Holy One). The Blessed One who is free from all defects. He is Free from having children or rivals. The One who is magnified by the most perfect magnification.

الْقَدِيرُ

Al-Qadeer

[30:54]

The All-Powerful

The One Who has complete and perfect Power and Ability by which He brought everything into existence, and by which He arranges all affairs. The Omnipotent, the All-Powerful, and Master of all things. He can do whatever He wills, including bringing the dead to life. The One who is Perfect in His Ability, through which He brought all beings into existence, rounded their affairs and perfectly fashioned them. If He intended a thing, His command is "Be" and it is.

Moreover, every created being's capabilities are based entirely on whatever strength Allah gives to it.

الْقَرِيبُ

Al-Qareeb

[2:186]

The Close and Near

The One who is Close to His servants, in the sense that He rewards obedience, and answers their supplications. He is close to whoever is sincere in worship and who repents for his or her sins.

The One who is Near to all. He is Near, in the general sense, to the believers and non-believers, He encompasses everything. This does not mean He is on earth or united with creation. Nothing is hidden from Him nor can anything render Him helpless. This Attribute of Qurb (Nearness) entails His Encompassing of creation. In His Nearness, nothing escapes His Knowledge, Ability and Authority. His special Nearness is rendered to His *Awliyaa* (close friends): those who sincerely invoke Him, do righteous actions and draw near unto Him. The more a slave perfects His Uboodiyah (Servitude) to Allah, the more He draws near unto Him and Allah draws near to Him.

The Nearness of Allah is real and true, however Allah is unlike His creatures. We affirm that He draws near in a way that fits His Majesty; knowing well that He is upon His Throne in a way that befits His Glory. The manner in which He draws near is unknown to us because neither Allah ta'ala nor His Prophet sal Allahu alayhi wa sallam informed us of "how." Allah the Exalted draws near to His slaves on the Day of 'Arafah: when the pilgrims stand on the plain of 'Arafah in a state of remembrance to Allah. Allah the Exalted descends every night to the lowest heaven, when the last third of the night remains.

الْقَوِيُّ

Al-Qawiyy

[11:66]

The Strong

The Strong One who is capable of doing what He wills. There is nothing capable of defeating Him or of thwarting His decree. The One to who belongs all Might: the might of power, of dominance and superiority. No creature is ever able to encompass Allah. He subdues all creatures, yielding to Him and submitting to His Greatness.

None can overcome Him and stand against His Decree; it is carried out with perfection and full effect in accordance with His Knowledge and Wisdom. He is the One whose punishment is severe against those who reject His signs and proofs, the One who is Perfectly All-Able.

الْقَهَّارُ

Al-Qahhaar

[12:39]

The Subduer

The Irresistible Subjugator who overpowers and defeats all things. Nothing can stand in front of Him except as His weak slave. The One before Whom the whole creation has humbled itself, and submitted before His Grandeur, Power and perfect Strength.

He, the Mightiest, and the Magnificent is dominant over all His slaves, Being Himself above creation, the Ever Living, the Mighty, and the All Powerful. He is the One Who has subdued all of His creatures; everything in the upper and lower worlds is subservient to His will and authority.

Whatever He willed to happen will certainly occur as He wanted it to be, and whatever He wills not to occur will never take place. All creatures are in need of Him, and they have no control of good or harm upon themselves, nor can they control death, life, or resurrection.

The most powerful creature is nothing before the domination and power of Allah, the Almighty. The creatures which people have taken as gods besides Allah cannot protect themselves let alone dominate others. And Allah, the Perfect in His dominion, deserves to be worshipped alone.

الكبير

Al-Kabeer

[13:9]

The Great

The Great One; all others are less than Him. The Most Great. There is nothing greater than Him, the Majestic, Who disdains having the characteristics of created beings. He is the most High in His greatness.

الكريم

Al-Kareem

[82:6]

The Noble

The One who is noble, generous, and gracious to all that is in existence. The believers have been specifically singled out for this, and they are granted a goodly and the best portion of this.

The Most Generous who abundantly gives from His bounty which never ends. He gives, seeking nothing in return. Everything belongs to Him: whatever He gives is His and whatever He takes is His. He does not give because of the means taken by His creation, for He is the One who started the favors upon His creation. Even when He says He gives because of such and such act, the giving and the means are from Him and thus all are His favor. He bestows His grace to who He wills from His Slaves.

He is the Most Generous who does not mind giving the believer and non-believer. The One who made His bounty easily accessible: there is no barrier between Him and His creatures; they can call upon Him without any mediator or intercessor. He is the One who possesses with Greatness and Honor.

He is far removed from any imperfection and deficiency. He is the Most Generous who honors whom He wishes. He is the Most Generous who gives those who are in need and those who are not. He is the One whose promise and covenants are true, and does not abandon those who turn to Him and seek refuge with Him Alone. He is the One who, when He gives, gives more than what was hoped for.

اللطيف

Al-Lateef

[6:103]

The Most Subtle, the Kind

The One Whose Knowledge encompasses all the secret and hidden, Who is Aware of all that is hidden and is Aware of everything down to the most minute and finest detail. The One Who is Kind to His believing servants guiding them to that which would benefit them and aid them through means that they are not aware--all this due to His Kindness and Beneficence.

The One Who acts towards His slaves with goodness, kindness, and gentleness in ways that are hidden to them—as a manifestation of His knowledge, generosity, and mercy. He tries the believers in ways that are disliked to them and sways them away from things they like, and in each case it is for the betterment of the believer and in accordance with His Divine Guidance and Wisdom, The One Who is All-Acquainted with all secrets and hidden matters, great or small.

المُؤْمِنُ

Al-Mu'min

[59:23]

The Giver of Security

The One who protects His allies and servants. The One who gives security. His creation is secure from being dealt with unjustly by Him, because He is far removed from injustice or tyranny. He is the One who secures the believers from the punishment of the hell-fire.

The One who compels others to believe Him; specifically, He shows the Prophets His signs, He rewards the believers, and He punishes the disbelievers. His word is true, and He always fulfills His promise, hence He is to be believed.

The One who has testified to His own identity, namely: "Allah witnesses that there is no deity worthy of worship except Him." [3:18]

الْمُتَعَالِي

Al-Muta'aali

[13:9]

The High One

The Exalted, High One who is above His creation in irresistible power and might, and Who is above whatever lies the disbelievers may say about Him.

The One Who is Most High; an absolute Highness in every sense. His Self is High above His creation—He ascended the 'Arsh (Throne). His Attributes are High in degree, rank, magnificence, and are evident in their perfection. He has the Highest, greatest level of all of them, and there is nothing like unto Him in all of His Attributes. No one comprehends the state or the manner of any of His Attributes. He is Most High by being dominant over all His slaves; the One Who Has subdued all of His creatures—everything is subservient to His will and authority. Nothing occurs nor ceases to occur except by His leave. His subduing necessitates His Living, His Might, His sovereign authority, ability, wisdom, and knowledge, all of which are His Attributes.

الْمُتَكَبِّرُ

Al-Mutakabbir

[59:23]

The Supreme

The Grand, Great One Who is above any evil, defect and deficiency due to His greatness and grandeur. The Great in Majesty who disdains having the attributes of created beings.

الْمَتِينُ

Al-Mateen

[51:58]

The Firm

The Firm and Strong One. He is not in need of anything from His creation, and in fact we are completely in need of Him. The One who is Most Strong in His Power and Ability, neither weariness nor toil ever touches Him.

المُجِيبُ

Al-Mujeeb

[11:61]

The One who Answers and Responds

The One who answers and accepts the worship and supplication of His servants. The One who responds in general and specific ways. Invocations that come from the righteous and wrong doer as well, Allah responds in accordance with the status of the supplicant and as He sees fit through His Wisdom. Allah's Special Response is granted under many circumstances and to certain people including the distressed person, the ill person, the oppressed person, the fasting believer, the invocation of the father for his children, supplication after the prescribed prayer, between the call for adhaan and the iqamah,

المَجِيدُ

Al-Majeed

[85:15]

The Glorious

The Glorified, Exalted One Who is more exalted and magnificent than anything. He is glorified and magnified in the hearts of His friends and close ones. Their hearts overflow in exalting and magnifying Him, submitting to him and humbling themselves before His Grandeur. The One who is Most Great in Glory, Honor, Nobility, Magnificence and Generosity. He is Noble, His Deeds are beautified and He gives bountifully. In every attribute He is great.

المُحِيطُ

Al-Muheet

[2:19]

The Encompassing

The One Who has Knowledge of everything, has power over everything, His Mercy encompasses everything and He is dominant over everything. The One who encompasses or surrounds everything, such that nothing can escape from Him or elude Him.

المُصَوِّرُ

Al-Musawwir

[59:24]

The Shaper

The One Who created all that is in existence, Who made everything correct and in its place in accordance to His Wisdom, Who Shaped it in accordance to His praise and Wisdom and He is continuously doing so. The Bestower of Forms; if He wants something to exist, He says "be" and it is, according to the manner and form that He wants.

المُقْتَدِرُ

Al-Muqtadir

[18:45]

The Omnipotent

The Master who is capable of anything He wishes, without weakness, without fatigue. The Omnipotent who has power over all things, nothing stands to oppose or resist Him, azza wa jal.

المُقِيتُ

Al-Mugeet

[4:85]

The Powerful

The One who provides everything that is in existence with what would strengthen it. Who provides its nourishment and directs it however He Wills in accordance to His Wisdom and Praise. The Master who is capable of anything, and who rewards and punishes His creation. The Sustainer and Supporter who gives strength and ability to His creation. The One who protects and witnesses over His creation.

The One Who is All Able to do and Witness everything; the One Who preserves all things and knows all states and conditions of His creatures, and gives every existing being its provision in accordance to His Wisdom.

الْمَلِكُ

Al-Malik

[59:23]

The King

The King who has power over all His creation. He is the only true King in this life and the next, particularly on the Day of Judgment. His Kingship is absolute and comprehensive; all others shall come before Him as weak and low, including the mortal kings and rulers of His creation.

The One who possesses the attribute of incomparable power and majesty, subduing and administering. He possesses the absolute disposal of affairs: creating, commanding and recompensing. To Him belongs the entire world. His commands are executed in His kingdom, none can repulse His command. There is none above Him, and everything is below Allah.

الْمَلِكُ

Al-Maleek

[54:55]

The Sovereign

He is described with the Attribute of The Master and Owner. The Omnipotent King, The Owner of Majesty and Honor. These are Attributes of Grandeur, Majesty, Omnipotence and Regulation of the affairs of creation. The One Who directs all of the affairs to do with creation, command and recompense. To Him belongs the whole of Creation, all of it is subservient, owned and in continuous need of Him.

الْمَوْلَى

Al-Mawlaa

[2:286]

The Benefactor

The Benefactor and Supporter who provides victory and protection to those who do what He has commanded and avoid what He has forbidden. He is the One to whom we are supposed to turn to for aid. We are especially warned not to seek aid from the disbelievers,

المُهَيِّمُ

Al-Muhaymin

[59:23]

The Ever-Watching, the Preserver

The One who is a witness, watches over and protects His creation. This attribute can also mean the One who acts as a witness over His creation and what they do.

النَّصِيرُ

An-Naseer

[2:107]

The Helper

The Helper and Supporter Who backs and strengthens the believers. The One who is entrusted in neither humiliating His friends nor in ruining them; He is the One who aids them against their enemies.

الوَاحِدُ

Al-Waahid

[12:39]

The One

He is the One Who is singled out in all aspects of Perfection such that nothing else shares with Him in these. It is obligatory upon the servants to single Him out Alone in belief, speech and action by acknowledging His unrestricted perfection, His uniqueness and singling Him out Alone for all types of worship.

The One and Only One Ilaah (God), Whom there is no true god except Him—without a partner in every sense, whether it concerns His Essence, His Attributes, or His Actions.

The Oneness and Uniqueness of Allah demonstrates His distinctiveness, greatness, perfection, magnificence and majesty. Nothing is like unto Him, and there are none equal or comparable unto Him.

الْوَارِثُ

Al-Waarith

[15:23]

The Inheritor

The Inheritor who inherits the earth and all that is on it because all created life shall cease, leaving only Him, the Creator. Al-Qurtubi also points out that though Allah owns all things, He entrusts to people wealth while they live. Some of these people accumulate debts that are terminated by their deaths. In those circumstances, Allah is their Inheritor.

The One Who inherits the earth and whatsoever therein, all shall be returned to Him. Everything will perish save Allah, Al Waarith, who will always continue to Exist. He is the One who has inherited thankless towns and nations that disobeyed Allah and His Messengers by doing evil deeds and crimes. Knowing that our wealth will return to Allah, Al Waarith, He calls upon us to spend it in the lawful ways which He has detailed.

الوَاسِعُ
Al-Waasi'
[2:115]
The Vast

He is the One Who is vast with respect to His Attributes and qualities and those things linked to them - this from the point of view that none can enumerate His praise as He deserves, rather He is as He has praised Himself. Vast in grandeur, authority and dominion; Vast in bestowing grace, and Vast in Goodness and Nobility.

The One who is Sufficient for His creatures needs, He provides for them with the means of living, bestows upon them from His favors and runs their affairs. He is the Most Generous who accommodates their requests and does not burden them beyond their capabilities. The One whose Mercy and Knowledge encompass everything; there is no limit for His mercy and knowledge. The One whose qualities cannot be enumerated and none can ever praise Him enough.

الْوَدُودُ
Al-Wadood
[85:14]
The Loving

The One Who loves whoever turns to Him in repentance from his or her sins. The One who loves His allies and friends (awliyaa') and expresses it through His forgiveness. He is Full of Love towards the believers; He praises them and is Benevolent towards them.

The Love of Allah in essence is devoting worship to Him Alone. Allah is the One who Loves the believers and made their love of Him settle in their hearts; it is His favor to His righteous slaves. When they love Him, they praise Him as He deserves to be praised, then He rewards them with His love—which in turn originated from His favor, thus in all cases they are the beneficiaries.

All Praise is therefore is for Allah, being Al Wadood, who bestows His love on His righteous slaves and guides them to turn to Him alone in all of their affairs. There is none that deserves to be loved, desired, sought, intended, except Him, just as there is no other creator besides Him.

الْوَكِيلُ
Al-Wakeel
[3:173]
The Disposer of Affairs

The Disposer of affairs to whom all matters are entrusted. He manages the sustenance of His creation, and He watches over them. The One who looks after His friends and makes the good easy for them, preserves them from evil and suffices for them in all of their affairs. Therefore, the one who takes Him as One to be relied upon, He suffices him.

The One who manages the affairs of His creation by His Knowledge, Ability and Wisdom. He is the One who witnesses, protects, sponsors and guarantees the maintenance of His creation in the Most Wise and Just ways.

الْوَلِيُّ

Al-Waliyy

[42:9]

The Close Protecting Friend

The Ruler who supports and guards His believing servants. Only He gives them success and victory. The One who completely resides over the creation, and to whom belongs the managing of everything. The One who provides His creation with all that benefits them: faith, causes of living and endless joy that awaits the believers in the hereafter. The One who guards, supports and protects the believers by bringing them from the darkness of disbelief, heedlessness, and disobedience into the light of complete submission to Allah and disassociation from all forms of worship to other than Him. He enlightens their heart with the light of revelation and faith. He helps the righteous and pious whose intentions are devoted to Him alone. Allah loves His Awliyaa, His friends, who worship Him according to the Qur'an and Sunnah and those who constantly obey Him.

الْوَهَّابُ

Al-Wahhaab

[3:8]

The Bestower

The One who dispenses His bounties universally and perpetually; freely and without constraints, seeking no compensation. The One who bestows mercy and success on His creation. He also grants conviction with Islam upon His believing servants who turn to Him. He is the One who gives His slaves uprightness, steadfastness and success in matters of faith. He gives whoever He wishes and withholds from giving as He wishes, in accordance with His Knowledge and Wisdom. There is none to prevent from what He gives, or is there One to prevent from what He has prevented.

وَمِنْ سُنَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

And from the Sunnah of the Messenger of Allah sal Allahu alayhi wa sallam

الْحَكَمُ

Al-Hakam

The True Judge

It is narrated in the Sunan of Abu Dawood that a man came to the Prophet sal Allahu alayhi wa sallam and informed him of his kunya 'Abul-Hakam' to which the Prophet sal Allahu alayhi wa sallam replied:

إِنَّ اللَّهَ هُوَ الْحَكَمُ، وَإِلَيْهِ الْحَكَمُ

"Indeed Allah is The True Judge, and to Him Belongs judgment."

The Prophet sal Allahu alayhi wa sallam went on to rename him Abu Shurayh due to his oldest sons name being Shurayh.

He is The True Judge, The One who judges between His Servants in this life and the Hereafter with Justice and Fairness. He will not oppress anyone to the extent of an atoms weight, and none will be made to carry the encumbrance of another. No servant will be recompensed in a way that is greater than the magnitude of his sin; he will be given only what he deserves. All of His judgments are with accordance to His favors, mercy and wisdom. He commands only that which is beneficial.

الْحَيُّ
Al-Hayee'
The Modest

It is narrated in the Sunan of Abu Dawood that the Prophet sal Allahu alayhi wa sallam saw a man bathing in a public place without an outer garment. The Prophet sal Allahu alayhi wa sallam mounted the pulpit, praised and extolled Allah, then said:

إن الله عز وجل حيي ستير يحب الحياء والستر فإذا اغتسل أحدكم فليستتر

"Indeed Allah is characterized by modesty and concealment, so when any of you washes, he should conceal himself."

The One Who is Bashful; His bashfulness is unlike that of His creatures, for there is nothing like unto Allah and His Names, Attributes, and Actions. His bashfulness is an attribute that suits His Majesty, and an abandonment of everything that does not befit His Boundless Mercy, and His Perfected generosity, clemency, and forgiveness. Al Hayyi, the One Who has full mastery over His creation, forbears to expose the sins and secrets of the one who even disobeys Him. He loves those who have hayaa -bashfulness.

الْبَاسِطُ
Al-Baasit
The Giver

The Expander who gives lavishly.

It is narrated in the Sunan of Abu Dawood that the people came to the Prophet sal Allahu alayhi wa sallam and requested that he fix prices due to high costs. The Prophet sal Allahu alayhi wa sallam said:

إن الله هو المسعر القابض الباسط الرازق وإني لأرجو أن ألقى الله وليس أحد منكم يطالبني بمظلمة في دم ولا مال
"Indeed Allah is the One Who fixes prices, 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."

The One Who gives provisions in abundance and is generous in His giving. He provides for all living creatures and gives (life to) the hearts - all of this in compliance with His Wisdom and Mercy.

الْجَمِيلُ
Al-Jameel
The Beautiful

It is narrated in Saheeh Muslim that the Prophet sal Allahu alayhi wa sallam said:

إن الله جميل يحب الجمال

"Indeed Allah is Beautiful and Loves beauty"

Imam ibn Qayyim said: "One of the dearest kinds of knowledge is knowing Allah by His Magnificent Beauty; this is the special knowledge of mankind. The most perfect in his knowledge is the one who knows of Allah in His Perfection, Magnificence and Beauty. Far Removed is He from any imperfection. Suffice is His beauty that if He would uncover the veil of His Face, the brightness, magnificence of His creation would burn His creation so far as it reaches. It is enough that in His Beauty, All Might, All Power, All Generosity and Favors belong to Him."

The Beauty of Allah is in four categories:

1. The Beauty of Allah's Essence
2. The Beauty of Allah's Attributes
3. The Beauty of Allah's Actions
4. The Beauty of Allah's Names

All of His Names are Husna (Most Perfect), all of His Attributes are of Perfection and all of His Actions are categorized by wisdom, justice, mercy and goodness.

As for the beauty of Allah's Essence and State, then it is a matter only comprehended by Him and none other than Him.

الجَوَادُ

Al-Jawwaad

The Magnanimous

The One Who Grants Generously.

It is narrated in the Sunan of at-Tirmidhi that the Prophet sal Allahu alayhi wa sallam said that Allah ta'ala Says:
"O My servants, all of you are misguided except those that I guide, so seek My guidance and I will guide you. And all of you are poor except those that I made rich, so ask Me for sustenance. And all of you are sinners except those that I pardoned, so whoever of you knows that I possess the power of forgiveness, then asked Me for forgiveness, then I have forgiven him, and I do not mind. And if the first of you and the last of you and your living and your dead and your strong and your weak were all to unite on the heart of the most pious slave of My slaves, this would not have added to My kingdom the wing of a mosquito. And if the first of you and the last of you and your living and your dead and your strong and your weak were all to unite on the heart of the most wretched slave of My slaves, this would not have subtracted from My kingdom the wing of a mosquito. And if the first of you and the last of you and your living and your dead and your strong and your weak were all to come together in one clearing, then each person of you asked for what would fulfill his desires, then I gave to each asker of you what he asked for, this would not have diminished My kingdom except as if one of you passed by the sea then dipped a needle into it then lifted it to himself.

ذلك بأني جواد ماجد أفعل ما أريد

That is because I am Magnanimous, Exalted, I do whatever I wish....."

الْمَنَّانُ

Al-Mannaan

The Benefactor

It is narrated in the Sunan of Abu Dawood that the Prophet sal Allahu alayhi wa sallam heard a man make the following supplication:

اللهم إني أسألك بأن لك الحمد لا إله إلا أنت المنان بديع السموات والأرض يا ذا الجلال والإكرام يا حي يا قيوم
"O Allah, I ask You by virtue of the fact that praise is due to You, there is no object worthy of worship but You, The Benefactor, The Originator of the heavens and the earth, O Lord of Majesty and Splendor, O Living One, O Eternal One"

The Prophet sal Allahu alayhi wa sallam said after the supplication:

"He has supplicated Allah using His Greatest Name, when supplicated by this name, He answers, and when asked by this name He gives."

The One Who is very Bountiful. He most graciously bestows His favors, provisions, blessings upon His creation, even though they may be ungrateful.

المُعْطِي

Al-Mu'tee

The Giver of Wealth and Knowledge

It is narrated in Saheeh Bukhari that the Prophet sal Allahu alayhi wa sallam said:
"If Allah wants good for somebody, He gives him an understanding of the Religion (ie Islam),

والله المعطي وأنا القاسم

And Allah is the Giver and I am al-Qaasim (the distributor)....."

There is none who can prevent what He gives and none who can give what He prevents. Every thing that can bring goodness or benefit is sought and desired from Him.

He is the One Who gives to whomsoever He Wills and prevents from Whosoever He Wills, all of this in accordance to His Wisdom and Mercy.

المُحْسِنُ

Al-Muhsin

The One who does Perfect Good

Reported by ibn 'Adi on the authority of Sumurah through an authentic chain of transmission that the Prophet sal Allahu alayhi wa sallam said:

إن الله - تعالى - محسن فأحسنوا

Allah Most High is Muhsin, so do good (by having your deeds sincerely devoted to Allah in accordance to the sunnah of the Prophet sal Allahu alayhi wa sallam).

The One who constantly does that which is Good with Perfection. He showers the good and bad of His creation with His Ihsaan: goodness and favors. He is the One who brought mankind from nothing into existence. He is the One who bestowed the beautiful shape on Adam alayhi salaam and his offspring. He has shown man the two ways of good and evil. He has guided those who submitted to Islam to be the followers of the best leader (sal Allahu alayhi wa sallam) and of the best nation. He has bestowed knowledge upon those who sincerely seek to understand the deen of Allah. He guided the people of knowledge to work in accordance to the knowledge He has bestowed upon them. He guided the knowledgeable believers to propagate the deen of Allah. He gives the ability to enjoin what is good and forbid what is wrong and gives the ability to use of one's time and health for good.

المُؤَخِّرُ

Al-Mu'akkhir

The One who Delays

The One who delays or slows whatever He wills.

It is narrated in Saheeh Bukhari tha the Prophet sal Allahu alayhi wa sallam would stand for the night prayer (tahajjud) and make the following supplication:

"O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the

praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allah! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). Please forgive me my previous And future sins; And whatever I concealed or revealed

أنت المقدم وأنت المؤخر لا إله إلا أنت أو لا إله غيرك

And You are the One who make (some people) forward and (some) backward (al-Mu'akhkhir). There is none to be worshipped but you or there is no deity to be worshipped aside from You."

المُقَدِّم

Al-Muqaddim

The One who Brings Forward

The One who hastens or speeds whatever He wills.

It is narrated in Saheeh Bukhari that the Prophet sal Allahu alayhi wa sallam would stand for the night prayer (tahajjud) and make the following supplication:

"O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allah! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). Please forgive me my previous And future sins; And whatever I concealed or revealed

أنت المقدم وأنت المؤخر لا إله إلا أنت أو لا إله غيرك

And You are the One who make (some people) forward (al-Muqaddim) and (some) backward. There is none to be worshipped but You or there is no deity to be worshipped aside from You."

القَابِضُ

Al-Qaabidh

The Withholder of sustenance

It is narrated in the Sunan of Abu Dawood that the people came to the Prophet sal Allahu alayhi wa sallam and requested that he fix prices due to high costs. The Prophet sal Allahu alayhi wa sallam said: إن الله هو المسعر القابض الرازق وإني لأرجو أن ألقى الله وليس أحد منكم يطالبني بمظلمة في دم ولا مال "Indeed Allah is the One Who fixes prices, 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."

The One Who takes the provisions and souls, and none can withhold provisions except for Him.

الْوَيْتْرُ

Al-Witr

The One

It is narrated in Saheeh Bukhari that the Prophet sal Allahu alayhi wa sallam said:
"Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise;

وهو وتر يحب الوتر

And He is Witr (One) and Loves Witr (ie the odd numbers)"

He who has no equal in His Essence, Names, Attributes and Actions. He is the One- As Samad: He begets not, nor was He begotten and there is nothing comparable to Him. He is the All-Seer, the All-Hearer, who is Acquainted with everything, and the One Free of all wants.

He loves everything odd in number which He has ordained. It is also said that tawheed is intended by witr: He is One and Unique and He loves to be singled out as the One and True God who exclusively deserves to be worshipped.

الرَّبُّ

Ar-Rabb

The Lord

It is narrated in Saheeh Bukhari that the Prophet sal Allahu alayhi wa sallam said concerning the following ayah:

"It will be said to the Hell, 'Are you filled?' It will say, 'Are there any more (to come)?" (50:30)

فيضع الرب تبارك وتعالى قدمه عليها فتقول قط قط

On that the Lord (ar-rabb) will put His Foot on it, and it will say 'Qat! Qat! (Enough! Enough!)."

This name has been repeatedly mentioned in many verses. The Lord—He gives all things the power to grow, to move, and change, and to Whom belongs the creation and commandment. The Master Who has no equal in His Sovereignty, Predominance, and Highness. The One Who Provides, Sustains, Owns, Cherishes, Organizes all that is exists. Lordship : Ar-Rububiyyah is an infinitive noun of Ar-Rabb.

Ar-Rabb is the One Who nurtures and sustains all of His servants through regulating the affairs and granting all types of favours and blessings. More specifically, He is the One Who nurtures and sustains His sincere friends by correcting and purifying their hearts, souls and manners. This is why their supplications are frequently made with this Noble Name because they seek this specific nurturing.

And this is in conformance with what Allah's Saying:

"And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they had earned then surely He would have hastened on their punishment. But they have their appointed time beyond which they will find no escape." (18:58)

الرَّفِيقُ

Ar-Rafeeq

The One who is Kind and Gentle

It is narrated in Saheeh Muslim that the Prophet sal Allahu alayhi wa sallam said:

يا عائشة إن الله رفيق يحب الرفق

○ A'ishah, verily Allah is Kind and Loves kindness...."

السَّيِّدُ

As-Sayyid

The Master

It is narrated in the Sunan of Abu Dawood that a group of people from Bani Amir came to the Prophet sal Allahu alayhi wa sallam and said:

أنت سيدنا

"You are our Master (sayyid)"

To which he replied, sal Allahu alayhi wa sallam:

السيد الله تبارك وتعالى

"The Master is Allah, the Blessed and Exalted"

السُّبُّوحُ

As-Subooh

The Exalted One

It is narrated in Saheeh Muslim that the Prophet sal Allahu alayhi wa sallam would say the following whilst bowing and prostrating during prayer:

سبوح قدوس رب الملائكة والروح

"Exalted (subooh), Holy, Lord of the Angels and the Spirit."

The All Perfect; the One Who is far removed or free from every evil, every imperfection, and from the imputation of there being any equal to Him, or any companion and offspring, or anything like unto Him, and from anything that should not be affiliated to Him.

الشَّافِي

Ash-Shaafi

The Healer

The Healer; the One Who Cures; in addition to the healing from physical and psychological ailments, Allah cures the hearts from the ailments of doubtful and dubious matters, envy, rancor, and malicious behavior. One who renders the cause of the means effective or nullifies their effects is Allah. Allah, the Mighty and Majestic, has not sent down disease except that He has sent down its treatment, and its effects are only through His permission.

It is narrated in Saheeh Bukhari that whenever the Prophet sal Allahu alayhi wa sallam visited a sick person or a sick person was brought to him, he would say:

أذهب الباس رب الناس اشف وأنت الشافي لا شفاء إلا شفاؤك شفاء لا يغادر سقما

"Take away the disease, ○ the Lord of the people! Cure him as You are the One Who cures (ash-Shaafi). There is no cure but Yours, a cure that leaves no disease."

الطَّيِّبُ

At-Tayyib

The One who is Pure and Good

It is narrated in Saheeh Muslim that the Prophet sal Allahu alayhi wa sallam said:

أيها الناس إن الله طيب لا يقبل إلا طيبا

"O people, Allah is Good (Tayyib) and He, therefore, accepts only that which is good."

The One Who is Good, Pure, far removed from every imperfection and deficiency. Allah, At Tayyib only accepts that which is also good and pure from the sayings and actions of His servants.

وصلى الله وسلم على نبينا محمد وعلى آله وصحبه أجمعين

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

May the peace and blessings of Allah be upon our Prophet Muhammad, his family and his Companions.
And we end with: All Praise and Thanks is due to Allah Alone, the Lord of the Worlds.