

## Some Names of Allaah

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Version 1.00

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The following information was adapted, with significant additions, from an excerpt in Shaikh Muhammad ibn Saalih al-Uthaimen's book **Al-Qawaa3id al-Muthlaa fi Sifaat Allaahi wa Asmaa'ih**. While the listing of the names is from al-Uthaimen, their translations have been taken from the tafseer of al-Qurtubi, ibn Katheer, at-Tabari, and al-Jalaalayn. Please inform us of any errors, and we pray to Allaah for forgiveness as this is an extremely delicate subject. A table showing our mapping from Arabic to English letters is given at the [end of the document](#).

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### Bismillaahir-rahmaanir-raheem

The essence of Islaam is to accept no deity except Allaah. It is naturally important, then, to understand Allaah as precisely as possible within our limited abilities. This understanding is to be based only on the Qur'aan and Sunnah. Our understanding of the Lord of the universe is to be derived from *no other sources beyond these two*. We are not permitted to go beyond the description of Allaah contained in the Qur'aan and Sunnah, and we are also not permitted to deny anything in them concerning Him.

Allaah has given us some information regarding Himself through His names and attributes (al asmaa was sifaat). He has ordered Muslims to call upon Him using these names and attributes:

"And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names..." [Qur'aan 7:180]

He has revealed to us some of His names and attributes, however *there are others that we have not been taught*. This is based on the following saheeh hadeeth reported by Imaam Ahmad (translation adapted from [www.islam-qa.com](http://www.islam-qa.com)):

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'There is nobody who is afflicted with distress or grief and who says: "Allaahumma inni 'abduka wa ibn 'abdika wa ibn amatika, naasiyati bi yadika maadin fiyya hukmuka 'adlun fiyya qadaa'uka, as'aluka bi kulli ismin huwa laka sammayta bihi nafsaka aw 'allamtahu ahadan min khalqika aw anzaltahu fi kitaabika aw asta'tharta bihi fi 'ilmi al-ghaybi 'indaka an taj'al al-Qur'aana rabee'a qalbi wa noor sadri wa jilaa'a huzni wa dhihaaba hammi (O Allaah, I am Your slave, son of Your slave, son of Your maidservant, my forelock is in Your hand, Your command over me is ever executed and Your decree over me is just. I ask You by every name belonging to You which You have named Yourself with, or which you revealed in Your Book, or which You taught to any of Your creation, **or which You have preserved in the knowledge of the Unseen with You**, that You make the Qur'aan the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety," - but Allaah will take away his distress and grief, and replace it with ease.' He was asked, 'O Messenger of Allaah, should we not learn it?' He said, 'Of course, whoever hears it should learn it.'

Bukhaari reports the following from the Prophet (saas):

"Inna lillaahi tis3aatu wa tis3eenu isman, mi'ata illa waahidan, man a7Saaha dakhala aljanna..."

"Allaah has ninety-nine names, 100 less one, whoever counts them shall enter Paradise..." [Saheeh Al-Bukhaari, Volume 8, [Number 419](#)]

A careful reading of this hadeeth shows that the Prophet (saas) did **not** mean that Allaah's names are restricted to a particular number. If the intention had been to restrict the number, then the wording would have been "Allaah's names are ninety-nine, whoever counts them shall enter Paradise...", or something similar. Therefore, the meaning of this hadeeth is that Allaah has ninety-nine names **which** if one counts, then one will enter Paradise. Al-Uthaimeen points out that by "counting", what is understood is memorizing the names and knowing their meanings, and ultimately worshipping Allaah accordingly.

**No authentic enumeration** of ninety-nine names has been reported from the Prophet (saas). The hadeeth which lists ninety-nine names (in Tirmidhi) is weak (da3eef). Shaikh-ul-Islam Ibn Taymiyyah has written in his Al-Fataawa (volume 6, page 382) from the collection of Qaasim: "Its enumeration [in that hadeeth] is not from the words of the Prophet (saas), and this is the agreement of the scholars of the Prophet's ahadeeth." And before that, he writes (on page 379), "Al-Waleed narrated this hadeeth from some of his teachers from al-Shaam, as has been revealed by some of the chains of al-Waleed's ahadeeth." Ibn Hajar has said in Fath ul Bariy (volume 11, page 215, published by as-Salafiyyah), "The reason [for excluding this hadeeth] for the two shaikhs (Al-Bukhaari and Muslim) was not the lone reporting by al-Waleed only, rather it was also due to the differences in its text, the lack of consensus by the scholars on its status ([id-tiraab](#)), concealed reporters in its chains ([tadlees](#)), and probable interpolations by one or more of the reporters ([idraaj](#))".

Since no enumeration of the names has been authenticated from the Prophet (saas), the pious predecessors (salaf) have differed on this issue, and different lists have been reported from them. Al-Uthaimeen, a modern scholar, has collected ninety-nine names from what appears in the book of Allaah Most High and the Sunnah of His Prophet (saas), and we present this list below. However, we note again that Allaah has **more** than ninety-nine names. Note also that Al-Uthaimeen does not claim that the ninety-nine names he chose are "the ninety-nine" which the Prophet (saas) was referring to in the hadeeth above.

In what follows, we first list some names from the book of Allaah (arranged, with the exception of "Allaah", in alphabetical order according to the English alphabet). The meanings are taken primarily from the tafseer of al-Qurtubi, with some reliance on the tafseers of ibn Katheer, at-Tabari, and al-Jalaalayn. Neither the list nor the meanings are meant to be exhaustive; only Allaah knows the complete meanings in particular. With each name, we have provided the first reference in the Qur'aan to it in its *definite* form ("al-..." or "the..."). If no definite form was found, then we provide the first reference to it in its indefinite form.

Name	Meaning and Notes
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<p style="text-align: center;"><b>Allaah</b> Qur'aan [1:1]</p>	<p>There are several points to be made regarding this name. From al-Qurtubi's tafseer of the basmalah in the Qur'aan, we find the following related to the meaning of this name:</p> <ul style="list-style-type: none"> <li>- Nothing else has this name; it is not found in female or plural form.</li> <li>- Some scholars say this is His greatest and most complete name.</li> <li>- It has three possible meanings: the One who deserves to be worshipped, the One whose existence is a must (He has always been and always shall be), and the Unique One.</li> </ul> <p>Many scholars have said this name is derived, but have differed on what it is derived from:</p> <ul style="list-style-type: none"> <li>- some have said "ilaah", with the "alif-lam" replacing the "hamza". Seebawiyah said similarly "Al-naas" comes from "Anaas".</li> <li>- some have said "laah", with the "alif-lam" used for magnification.</li> <li>- "al-ilaah", with the hamza being removed and then the two "laam"s being mixed together.</li> <li>- "walah" = to lose one's wits, as in while contemplating Him, trying to understand Him, we become bewildered. And "ilaah" is then derived from "walaah".</li> <li>- some have said that it is the object of when the creation "yata'alahoona" to Allaah for their needs, that is, we turn to Him as our deity and ask of Him.</li> <li>- from being High, as the Arabs used to say about raising something: "laaha".</li> <li>- from the letter "haa" which is the pronoun for He who is absent, and added to it is "laam" to indicate ownership ("laam al-milk") since He owns everything, and finally added to that is "alif-laam" to magnify Him.</li> </ul> <p>A group of scholars have said it is not derived, and that the "alif-laam" is an integral part of the name, and not the definite article. they say that the proof is that we call upon Him with "yaa Allaah", and we do not drop the "alif-laam" and say "yaa laah". Note that, for His other names like "ar-ra7maan", we say "yaa ra7maan".</p> <p>And Allaah knows best.</p>
<p style="text-align: center;"><b>ADH-DHaahir</b> Qur'aan [57:3]</p>	<p>The Triumphant. "...And the Prophet (saas) has explained this verse better than any other person. He said, in Saheeh Muslim, '...Allaah, You are the First (al-awwal), for there was nothing before You, and You are the Last (al-aakhir), for there is nothing after You, and you are the Triumphant (aDH-DHaahir), for there is no one above You, and You are the Perspicacious [i.e. the One who is keenly discerning, from which nothing is hidden from His knowledge] (al-baatin), for there is nothing beyond You. Remove our debt, and relieve us from poverty.' He [the Prophet (saas)] meant the Triumphant (al-ghaalib) with aDH-DHaahir, and the All-Knowing (al-3aalim) with al-Baatin. And Allaah knows best." - From</p>

	the tafseer of Al-Qurtubi for verse 57:3.
<b>Al-3aalim</b> Qur'aan [6:73]	The One who knows all that is hidden from us and all that is known to us.
<b>Al-3aDHeem</b> Qur'aan [2:255]	The Mighty One in His power, gravity, and eminence.
<b>Al-3afuww</b> Qur'aan [4:43]	The One who forgives and pardons. Al-Qurtubi indicates that this quality is also indicative of Allaah being easy on His creation.
<b>Al-3aleem</b> Qur'aan [2:32]	The One who is all-knowing about His creation. In [67:14], He says (translated) "Should not He who has created know?"
<b>Al-3aliy</b> Qur'aan [2:255]	The One who is High above everyone in His power and status. Though al-Qurtubi states that the notion of physical placement is not the subject of this attribute, it is also known that Allaah is <i>above</i> His creation, and He is not everywhere. Rather, His knowledge and awareness encompasses all things.
<b>Al-3azeez</b> Qur'aan [2:129]	The Mighty, Invincible, and Impenetrable One, who is capable of anything and triumphant over everything.
<b>Al-7aafiDH</b> Qur'aan [12:64]	The Guardian and Protector.
<b>Al-7afeeDH</b> Qur'aan [11:57]	A more intensive form of "al-7aafiDH". It means the One who is ever-mindful and constantly on guard.
<b>Al-7afiy</b> Qur'aan [19:47]	<p>The One who is extremely gracious and responsive to His creation; He is the one who tends to our needs. Al-Uthaimen states that he considers this a name of Allaah in spite of being hesitant due to its appearing only once in the Word of Allaah, in the saying of Ibraaheem (as) "Truly He is to me ever Most Gracious (7afiiyyan)" [19:47].</p> <p>Ibn Katheer adds that this attribute particularly refers to Allaah's guiding of people to His sincere worship. He graciously responds to our deepest need: guidance from Him.</p>
<b>Al-7akeem</b> Qur'aan [2:32]	A more intensive form of the Arabic word "7aakim". Among its meanings are the Ruler or Sovereign, and the Judge. Some have also said that it means the One who prevents or stops corruption.
<b>Al-7aleem</b> Qur'aan [2:225]	The One who is forbearing, mild, and gentle. He is patient, and He does not rush to punish His servants for their sins.
<b>Al-7ameed</b> Qur'aan [14:1]	The Praiseworthy in all respects. Ibn Katheer writes that this name indicates that Allaah is the One who deserves praise in "all His

	deeds, sayings, laws, commands, and prohibitions."
<b>Al-7aq</b> Qur'aan [10:32]	The Truth. According to al-Qurtubi, this particular attribute has several associated meanings: - Allaah truly exists, has always existed, and will always exist - Allaah is the only One who truly deserves worship - beyond Allaah, there is nothing else to follow except misguidance, error, and falsehood
<b>Al-7aseeb</b> Qur'aan [4:6]	The Reckoner; that is, 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 Allaah: ultimately they will answer to Him for their deeds.
<b>Al-7ayy</b> Qur'aan [2:255]	The Ever-Living One who has no beginning and no end, He lives and does not die. Some scholars point towards an alternate meaning; namely, that He gives life to everything else in his disposing of all matters and apportioning of all things.
<b>Al-a3laa</b> Qur'aan [87:1]	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.
<b>Al-a7ad</b> Qur'aan [112:1]	'A7ad' is an Arabic word derived from 'a7ada', to make into one. The derivation 'a7ad' means "one", and it is <i>typically</i> used to mean "one of ...". In the Qur'aan, every occurrence of 'a7ad' implicitly or explicitly is an instance of the typical usage of this word; i.e. it is used to refer to "one of you" or "one of them" for example.  There is only <i>one</i> exception: verse [112:1]. In this verse, Allaah says (translated): "Say, He is Allaah, A7ad." Chapter 112 was revealed as a direct response to the polytheists asking Muhammad (saas) to explain the origin of Allaah. Given this context, the verse makes the clear point that Allaah is "One", and the remainder of the chapter makes it clear that this particular "One" is <i>NOT</i> one of a set: He is One, <i>Unique</i> , and He has no origin. Note that Allaah did not bother to use the definite article in front of this name, as in 'al-a7ad'. Rather, He simply said 'a7ad'. We can understand this by noting that there is no semantic difference between "the unique one" and "unique one". The fact is, He is 'a7ad' - <i>One and Unique</i> - and everything else is 'a7adu shay' - <i>one of something</i> .  This name stresses the unique nature of Allaah, and emphasizes that nothing can be compared to Him - <b>NOTHING</b> . He has no partner, no child, no parent, and ascribing such to him is a huge monstrosity.
<b>Al-aakhir</b> Qur'aan [57:3]	The Last. "...And the Prophet (saas) has explained this verse better than any other person. He said, in Saheeh Muslim, '...Allaah, You are the First (al-awwal), for there was nothing before You, and You are the Last (al-aakhir), for there is nothing after You, and you are the Triumphant (aDH-DHaahir), for there is no one above You, and

	<p>You are the Perspicacious [i.e. the One who is keenly discerning, from which nothing is hidden from His knowledge] (al-baatin), for there is nothing beyond You. Remove our debt, and relieve us from poverty.' He [the Prophet (saas)] meant the Triumphant (al-ghaalib) with aDH-DHaahir, and the All-Knowing (al-3aalim) with al-Baatin. And Allaah knows best." - From the tafseer of Al-Qurtubi for verse 57:3.</p>
<p><b>Al-akram</b> Qur'aan [96:3]</p>	<p>The superlative form of "kareem" which means noblehearted, magnanimous, and generous (i.e. "the Most Noblehearted"). Some have said that it is specifically referring to the understanding, patience, and disregard - all traits of the noblehearted - which Allaah 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, Muhammad (saas).</p>
<p><b>Al-awwal</b> Qur'aan [57:3]</p>	<p>The First. "...And the Prophet (saas) has explained this verse better than any other person. He said, in Saheeh Muslim, '...Allaah, You are the First (al-awwal), for there was nothing before You, and You are the Last (al-aakhir), for there is nothing after You, and you are the Triumphant (aDH-DHaahir), for there is no one above You, and You are the Perspicacious [i.e. the One who is keenly discerning, from which nothing is hidden from His knowledge] (al-baatin), for there is nothing beyond You. Remove our debt, and relieve us from poverty.' He [the Prophet (saas)] meant the Triumphant (al-ghaalib) with aDH-DHaahir, and the All-Knowing (al-3aalim) with al-Baatin. And Allaah knows best." - From the tafseer of Al-Qurtubi for verse 57:3.</p>
<p><b>Al-baari'</b> Qur'aan [59:24]</p>	<p>The Originator and Innovator who brings new things into existence after He decrees them (see "al-khaaliq").</p>
<p><b>Al-baaTin</b> Qur'aan [57:3]</p>	<p>The Perspicacious. "...And the Prophet (saas) has explained this verse better than any other person. He said, in Saheeh Muslim, '...Allaah, You are the First (al-awwal), for there was nothing before You, and You are the Last (al-aakhir), for there is nothing after You, and you are the Triumphant (aDH-DHaahir), for there is no one above You, and You are the Perspicacious [i.e. the One who is keenly discerning, from which nothing is hidden from His knowledge] (al-baatin), for there is nothing beyond You. Remove our debt, and relieve us from poverty.' He [the Prophet (saas)] meant the Triumphant (al-ghaalib) with aDH-DHaahir, and the All-Knowing (al-3aalim) with al-Baatin. And Allaah knows best." - From the tafseer of Al-Qurtubi for verse 57:3.</p>
<p><b>Al-barr</b> Qur'aan [52:28]</p>	<p>The One who is generous, kind, and beneficent. It has also been said that it refers to Him being true to His promise (in the context of reward).</p>
<p><b>Al-baSeer</b> Qur'aan [17:1]</p>	<p>The All-Seeing One who is a witness to all actions and events. He is completely familiar with the details of all that happens. In the</p>

	<p>context of our actions, He is the One who rewards and punishes for the minutest action.</p> <p>An alternative meaning to this name is that He is the One who gives sight to His servants.</p>
<b>Al-fattaa7</b> Qur'aan [34:26]	The Judge who, on the day of Judgement, will judge with truth. He will support those who were guided, and punish those who were in error.
<b>Al-ghaffaar</b> Qur'aan [38:66]	The One who conceals and overlooks the sins of His creation. He turns in forgiveness to whoever <i>repents</i> , even to someone who has committed shirk (association of any type of partner with Allaah).
<b>Al-ghafuur</b> Qur'aan [10:107]	The One who forgives the sins and mistakes of his servants.
<b>Al-ghaniy</b> Qur'aan [6:133]	The One who is categorically without any needs whatsoever. In particular, He is not in need of His creation or any actions of His creation. Rather, we are completely in need of Him.
<b>Al-ilaah</b> Qur'aan [2:133]	The <i>only</i> One deserving of worship.
<b>Al-jabbaar</b> Qur'aan [59:23]	<p>The Omnipotent, All-Powerful One who is absolutely free of any weaknesses whatsoever. He can compel others, and His power cannot be resisted.</p> <p>Others have said that another possible meaning is the One who sets right or fixes.</p>
<b>Al-kabeer</b> Qur'aan [13:9]	The Great One; all others are less than Him.
<b>Al-kareem</b> Qur'aan [82:6]	The One who is noble, generous, and gracious.
<b>Al-khaaliq</b> Qur'aan [59:24]	The One who decrees the existence or creation of new things. At least two other names of Allaah, "al-baari" and "al-muSawwir", are relevant to understanding how He characterizes himself as the Creator.
<b>Al-khabeer</b> Qur'aan [6:18]	The One who is knowledgeable and well-acquainted with His creation and all that they do.
<b>Al-khallaq</b> Qur'aan [15:86]	The One who creates everything in the creation. He is not weakened or affected by this. See also "al-khaaliq".
<b>Al-laTeef</b> Qur'aan [6:103]	The One who is to His creation gracious and kind, friendly and gentle. Al-Qurtubi lists a number of contexts for this attribute, including the following (there are more):

	<ul style="list-style-type: none"> <li>- the context of the wealth of this world</li> <li>- the context of understanding and benefitting from the Qur'aan</li> <li>- the context of Allaah's Mercy and Forgiveness</li> </ul> <p>And this meaning is bolstered by the verse in [42:19]: "Allaah is <i>laTeef</i> towards His slaves: He gives provision to whom He wills..."</p> <p>Ibn Katheer adds that another possible meaning to this attribute is the One who is well-aquainted with all things and deeds. Nothing is too subtle for Him: He can bring to light whatever is hidden, wherever it is hidden. And this meaning is bolstered by the verse in [31:16] where Luqmaan advises his son: "O my son! If it be (anything) equal to the weight of a grain of a mustard seed, and though it be in a rock or in the heavens or in the earth, Allaah will bring it forth. Verily, Allaah is <i>laTeef</i>, khabeer."</p>
<b>Al-majeed</b> Qur'aan [85:15]	The Glorified, Exalted One who is extolled and lauded by His creation.
<b>Al-maleek</b> Qur'aan [54:55]	The King and Owner of all things.
<b>Al-malik</b> Qur'aan [59:23]	<p>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 Judgement as He says in the Qur'aan,</p> <p>"To Whom is the Kingship that day? To Allaah, al-waa7id, al-qahhaar" [40:16]</p> <p>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 following two ahadeeth illustrate this point:</p> <p>Saheeh Bukhaari, volume 6, book 60, number 336: Abu Huraira reported that the Prophet (saas) said, "Allaah will hold the whole earth and roll all the the heavens up in His Right Hand, and then He will say, 'I am the King, where are the kings of the earth?'"</p> <p>Saheeh Muslim, number 5339: Abu Huraira reported from Allaah's Messenger (may peace be upon him) so many ahadith and one of them was this: that Allaah's Messenger (may peace be upon him) said, "The most wretched person in the sight of Allaah on the Day of Resurrection and the worst person and target of His wrath would be the person who is called Malik al-Amlaak (the King of Kings) for there is no king but Allaah."</p>
<b>Al-mateen</b> Qur'aan [51:58]	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.

<p><b>Al-mawlaa</b> Qur'aan [2:286]</p>	<p>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, "O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers. Nay, Allaah is your Mawlaa, and He is the Best of helpers." [3:149-150]</p>
<p><b>Al-mu'min</b> Qur'aan [59:23]</p>	<p>This name of Allaah has multiple meanings revolving around the root word "aamana" which can mean either "to believe" or "to make safe":</p> <ul style="list-style-type: none"> <li>- the One who protects His allies and servants, as in [106:4]: "(He) Who has fed them against hunger, and has made them safe (aamanahum) from fear."</li> <li>- 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.</li> <li>- the One who has testified to His own identity, namely [3:18]: "Allaah witnesses that there is no deity worthy of worship except Him." [3:18]</li> </ul>
<p><b>Al-mu7eeT</b> Qur'aan [2:19]</p>	<p>The One who encompasses or surrounds everything, such that nothing can escape from Him or elude Him. Some have said that it is the scope of His knowledge that is being alluded to with this name, as in {[66:12] "Allaah surrounds (comprehends) all things in (His) knowledge." Others have said it indicates He is the One who will destroy everything, as in Jacob's warning to his sons to protect Joseph's brother "...unless you are yourselves surrounded" - and by implication destroyed ([12:66]).</p>
<p><b>Al-mubeen</b> Qur'aan [24:25]</p>	<p>This attribute has a double meaning revolving around the notion of 'being clear'. First, it identifies Allaah as being the Clear and Manifest Truth. Second, it reflects His promise that He will make everything clear to us on the Day of Judgement. This will include the true magnitude of our actions, good and bad.</p>
<p><b>Al-muhaymin</b> Qur'aan [59:23]</p>	<p>The One who 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. Both meanings are derived from the root word "haymana" (to watch, to guard).</p> <p>Al-Qurtubi mentions that others believe it means the One who is true to His word.</p>
<p><b>Al-mujeeb</b> Qur'aan [11:61]</p>	<p>The One who answers and accepts the worship and supplications of His servants. To avoid confusion, the scholars often quote the following ahadeeth in the context of this particular name:</p> <p>Saheeh Muslim, Number 2214: ...He [the Prophet (saas)] then made mention of "a person who travels widely, his hair dishevelled and covered with dust. He lifts</p>

	<p>his hand toward the sky (and thus makes his supplication): 'O Lord, O Lord,' whereas his diet is unlawful, his drink is unlawful, his clothes are unlawful, and his nourishment is unlawful. How, then, can his supplication be accepted?"</p> <p>Saheeh Muslim, Number 6595: Abu Huraira reported Allaah's Messenger (saas) as saying: The supplication of a servant is granted in case he does not supplicate for sin or for severing the ties of blood, or he does not become impatient. It was said: Allaah Messenger, what does: "If he does not grow impatient" imply? He said: That he should say like this: I supplicated and I supplicated but I did not find it being responded, and then he becomes frustrated and abandons supplication.</p>
<p><b>Al-muqheet</b> Qur'aan [4:85]</p>	<p>Al-Qurtubi has identified at least the following three understandings of this particular name:</p> <ul style="list-style-type: none"> <li>- the Master who is capable of anything, and who rewards and punishes His creation</li> <li>- the Sustainer and Supporter who gives strength and ability to His creation</li> <li>- the One who protects and witnesses over His creation.</li> </ul>
<p><b>Al-muqtadir</b> Qur'aan [18:45]</p>	<p>The Master who is capable of anything He wishes, without weakness, without fatigue. In the context of His punishment in particular, He cannot be resisted.</p>
<p><b>Al-muSawwir</b> Qur'aan [59:24]</p>	<p>The Shaper and Fashioner of the new things He creates, after He has decreed them and brought them into being (see "al-khaaliq" and "al-baari").</p>
<p><b>Al-muta3aaliy</b> Qur'aan [13:9]</p>	<p>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.</p>
<p><b>Al-mutakabbir</b> Qur'aan [59:23]</p>	<p>The One who is proud, and for Allaah this is not a negative trait as it is for His creation,</p> <p>"Allaah Almighty said, 'Pride is My cloak, and Glory is my wrap, so for he who competes with Me in either of these, I will cast him into the fire.' - reported by Ahmad, Abu Daawuud, and ibn Maajah from Abu Hurairah</p> <p>Al-Qurtubi reports that others have understood this name to mean the Grand, Great One.</p>
<p><b>Al-qaadir</b> Qur'aan [6:65]</p>	<p>The One who is capable of doing anything He wills. See "al-qadeer".</p>
<p><b>Al-qaahir</b> Qur'aan [6:18]</p>	<p>The Irresistible, Over-Powering One. Al-Qurtubi points out that this attribute is especially distinct from "al-qaadir" in that Allaah can <i>prevent</i> His servants from achieving their desires (not just help and sustain them).</p>

<p><b>Al-qadeer</b> Qur'aan [30:54]</p>	<p>The Omnipotent, All-Powerful Master of all things. He can do whatever He wills, including bringing the dead to life. Moreover, every created being's capabilities are based entirely on whatever strength Allaah gives to it. Note that this attribute is a more intensive form of "al-qaadir".</p>
<p><b>Al-qahhaar</b> Qur'aan [12:39]</p>	<p>The Irresistible Subjugator who overpowers and defeats all things. Nothing can stand in front of Him except as His weak slave.</p>
<p><b>Al-qareeb</b> Qur'aan [2:186]</p>	<p>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.</p> <p>Saheeh Bukhaari, Volume 9, Book 93, Number 502: Narrated Abu Huraira: The Prophet (saas) said, "Allaah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' "</p>
<p><b>Al-qawiy</b> Qur'aan [11:66]</p>	<p>The Strong One who is capable of doing what He wills. There is nothing capable of defeating Him or of thwarting His decree.</p>
<p><b>Al-qayyuum</b> Qur'aan [2:255]</p>	<p>The Caretaker who manages and regulates His creation. An alternative meaning is the Persistent, Everlasting One who does not change or end. Both meanings are supported in the Qur'aan, and both can be derived from the root word, "qaama".</p>
<p><b>Al-qudduus</b> Qur'aan [59:23]</p>	<p>The Pure One who is free of all defects. An alternative meaning, according to al-Qurtubi, is the One who is glorified and revered by the angels (i.e. the Holy One). A third meaning is the Blessed One.</p>
<p><b>Al-waa7id</b> Qur'aan [12:39]</p>	<p>The One, meaning He who is the <i>only</i> one deserving of worship. He has no partner, and He has no equal.</p>
<p><b>Al-waarith</b> Qur'aan [15:23]</p>	<p>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 Allaah 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 particular circumstances, Allaah is their inheritor.</p>
<p><b>Al-waasi3</b> Qur'aan [2:115]</p>	<p>The One who is Generous or Magnanimous towards His servants in their deen, and who does not hold them responsible for what is beyond their capabilities. Others have said it refers to the</p>

	spaciousness and completeness of His knowledge, as in [20:98], "He encompasses everything in His knowledge." Similarly, others have said it refers to the scope of his Mercy, as in [7:156], "And my mercy encompasses all things." Other meanings include the One whose Forgiveness is wide, and the One who is Gracious to His creation.
<b>Al-waduud</b> Qur'aan [85:14]	The One who loves whoever turns to Him in repentance from his or her sins. A related meaning is the One who loves His allies and friends (awliyaa') and expresses it through His forgiveness. A third alternative is He who is loved by His servants.
<b>Al-wahhaab</b> Qur'aan [3:8]	The One who bestows mercy and success on His creation. He also grants conviction with Islam upon His believing servants who turn to Him.
<b>Al-wakeel</b> Qur'aan [3:173]	The Disposer of affairs to whom all matters are entrusted. He manages the sustenance of His creation, and He watches over them.
<b>Al-waliy</b> Qur'aan [42:9]	The Ruler who supports and guards His believing servants. Only He gives them success and victory.
<b>An-naSeer</b> Qur'aan [2:107]	The Helper and Supporter who backs and strengthens the believers.
<b>Ar-ra'uuf</b> Qur'aan [2:143]	The One who is Merciful and Compassionate. This form is <i>more intensive</i> than "Ar-ra7eem", i.e. "ar-ra'fa" is stronger than "ar-ra7ma" in the Arabic language.
<b>Ar-ra7eem</b> Qur'aan [1:1]	The Merciful One. Al-Qurtubi mentions that there are some who believe it refers to Allaah being merciful to His believing servants by giving them guidance and forgiveness (see "ar-ra7maan" for more).
<b>Ar-ra7maan</b> Qur'aan [1:1]	<p>The (uniquely) Merciful One. This name is more intensive than "ar-ra7eem", so much so that it is unique to Allaah: no one else can be named using this adjective (i.e. we cannot call someone "ra7maan"). It indicates that Allaah has no equal whatsoever in His Mercy:</p> <p>Saheeh Muslim, Book 36, Number 6631: Narrated Abu Hurayrah: Allaah's Apostle (saas) said: There are one hundred (parts of) mercy of Allaah and He has sent down out of these one part of mercy upon the jinn and human beings and the insects and it is because of this (one part) that they love one another, show kindness to one another and even the beast treats its young one with affection, and Allaah has reserved ninety-nine parts of mercy with which He would treat His servants on the Day of Resurrection.</p> <p>Note that prior to Islaam, this name was not known to the Arabs.</p>

	Al-Qurtubi also mentions that there are some who believe that this name refers to Allaah being merciful to <i>everyone</i> by giving them sustenance and wealth.
<b>Ar-raqeeb</b> Qur'aan [5:117]	The One who closely watches over His creation. He is completely aware and knowledgeable of all that happens, including all that we may do in order to reward or punish us.
<b>Ar-razzaaq</b> Qur'aan [51:58]	The Only Provider and Sustainer of His creation. 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.
<b>As-salaam</b> Qur'aan [59:23]	Though the root word "salima" (and the derivation "sallama") have many meanings, 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: - the One who is free of defects, in Him, His attributes, His actions, and His speech - 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] - the One who protects His creation from oppression from Him
<b>AS-Samad</b> Qur'aan [112:2]	At least four meanings have been ascribed to this name. Al-Qurtubi believes the first one is the accurate one, whereas ibn Katheer says all four are correct (i.e. the name has multiple meanings). - the One to Whom the creation turns to for its needs and in times of calamity. Moreover, He is not in need of anyone or anything. - the Everlasting, Persistent One who does not beget and is not begotten - the One whose dominion is complete - the One who does not eat or drink
<b>As-samee3</b> Qur'aan [2:127]	The One who listens and responds to our supplications and requests.
<b>Ash-shaakir</b> Qur'aan [2:158]	The One who recognizes the obedience and worship of His believing servants by rewarding them.
<b>Ash-shaheed</b> Qur'aan [3:98]	The Witness over everyone and their actions, for which He will either reward or punish them.
<b>Ash-shakuur</b> Qur'aan [35:30]	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 [Allaah] accepts the little from the good deeds, and He repays for it the great from the rewards."
<b>At-tawwaab</b> Qur'aan [2:37]	The One who accepts the sincere repentance of His believing servants, and this means He forgives them. Note that He is the <i>only</i> One to whom repentance is due.

Next we list some names from the authentic Sunnah of the Prophet (saas):

Name	Meaning and Notes
<b>Al-7akam</b>	<p>The true Judge. A reference is found in the following hadeeth:</p> <p>Sunan Abu Daawuud, Book 41, Number 4937:            Narrated Hani ibn Yazid:            When Hani went with his people in a deputation to the Apostle of Allaah (saas), he heard them calling him by his kunyah (surname), Abul-7akam (father of al-7akam).            So the Apostle of Allaah (saas) called him and said: Allaah is the judge (al-7akam), and to Him judgment belongs. Why are you given the kunyah Abul-7akam?            He replied: When my people disagree about a matter, they come to me, and I decide between them, and both parties are satisfied with my decision.            He said: How good this is! What children have you? He replied: I have Shurayh, Muslim and Abdullah. He asked; Who is the oldest of them? I replied: Shurayh. He said: Then you are AbuShurayh.</p>
<b>Al-7ayiy</b>	<p>The One who is modest. A reference is found in the following hadeeth:</p> <p>Sunan Abu Daawuud, Book 31, Number 4001:            Narrated Ya'la:            The Apostle of Allaah (saas) saw a man washing in a public place without a lower garment. So he mounted the pulpit, praised and extolled Allaah and said: Allaah is characterised by modesty (7ayiy) and concealment (sitteer). So when any of you washes, he should conceal himself.</p>
<b>Al-baasiT</b>	<p>The Giver and Provider who lavishly extends sustenance and wealth to His creation. A reference is found in the following hadeeth:</p> <p>Sunan Abu Daawuud, Book 23, Number 3444:            Narrated Anas:            The people said: Apostle of Allaah, prices have shot up, so fix prices for us. Thereupon the Apostle of Allaah (saas) said: Allaah is the One who fixes prices, the One who takes (al-qaabiD), the One who gives (al-baasiT), and I hope that when I meet Allaah, none of you will have any claim on me for an injustice regarding blood or property.</p>
<b>Al-jameel</b>	<p>The One who is beautiful and graceful. A reference is found in the following hadeeth:</p> <p>Saheeh Muslim, Book 1, Number 0164:            Narrated Abdullah ibn Mas'ud:            The Apostle of Allaah (saas) observed: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A</p>

	<p>person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Prophet) remarked: Verily, Allaah is Beautiful (jameel) and He loves beauty (al-jamaal). Pride is disdainng the truth (out of self-conceit) and contempt for the people.</p>
<p><b>Al-jawwaad</b></p>	<p>The One who is generous and magnanimous. A reference is found in the following hadeeth which al-Uthaimen says is hasan:</p> <p>At-tirmidhi, Kitaab Sifat Al-Qiyaama wa Ar-raqaa'iq wal-war3, Number 2419:  Narrated Abi Dhar:  Allaah, the Exalted, says, "My servants, all of you are misguided except whoever I have guided, so ask Me for guidance and I will guide you. And all of you are poor except whoever I have made rich, so ask Me for sustenance. All of you are sinners except whoever I have 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. This is because I am Generous (jawwaad), Exalted, I do whatever I wish. My gift is nothing but My command, My punishment is nothing but My command. Rather, My command to something if I willed it is to say 'Be', so it becomes."</p>
<p><b>Al-mannaan</b></p>	<p>The Benefactor, the Generous One who is kind and who gives generously from His bounty. A reference is found in the following hadeeth:</p> <p>Sunan Abu Dawuud, Book 8, Number 1490:  Narrated Anas ibn Malik:  I was sitting with the Apostle of Allaah (saas) and a man was offering prayer. He then made supplication: O Allaah, I ask Thee by virtue of the fact that praise is due to You, there is no deity but You, the Benefactor (al-mannaan), the Originator (badee3) of the Heavens and the earth, O Lord of Majesty and Splendour, O Living One (7ayy), O Eternal One (qayyuum).  The Prophet (saas) then said: He has supplicated Allaah using His Greatest Name, when supplicated by this name, He answers, and</p>

	<p>when asked by this name He gives.</p> <p>Note that the Prophet (saas) did not say that "al-mannaan" is Allaah's greatest name; the hadeeth does not explicitly identify which name is meant.</p>
<b>Al-mu3Tiy</b>	<p>The Giver of wealth and knowledge. A reference is found in the following hadeeth:</p> <p>Saheeh Bukhaari, Volume 4, Book 53, Number 346:  Narrated Muawiya:  Allaah's Apostle said, "If Allaah wants to do good for somebody, he makes him comprehend the Religion (i.e. Islam), and Allaah is the Giver (al-mu3Tiy) and I am Al-Qasim (i.e. the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allaah's Order comes and they will still be victorious "</p>
<b>Al-mu7sin</b>	<p>Al-Uthaimen reports that this name is reported from Shaikh-ul-Islaam ibn Taymiyyah, though he was unable to confirm the reference: AT-Tabaarani in "Al-awsat", and Al-Haythamiy said its chain of narrators are reliable.</p>
<b>Al-mua'khkhir</b>	<p>The One who delays or slows whatever He wills. A reference is found in the following hadeeth:</p> <p>Saheeh Bukhaari, Volume 2, Book 21, Number 221:  Narrated Ibn Abbas:  When the Prophet got up at night to offer the Tahajjud prayer, he used to say: "O Allaah! 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 Allaah ! 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 And You are the One who make (some people) forward (al-muqaddim) and (some) backward (al-mua'khkhir). There is none to be worshipped but you."  Sufyan said that 'Abdul Karim Abu Umaiya added to the above, "There is neither might nor power except with Allaah."</p>
<b>Al-muqaddim</b>	<p>The One who hastens or speeds whatever He wills. A reference is found in the following hadeeth:</p>

	<p>Saheeh Bukhaari, Volume 2, Book 21, Number 221:  Narrated Ibn Abbas:  When the Prophet got up at night to offer the Tahajjud prayer, he used to say: "O Allaah! 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 Allaah ! 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 And You are the One who make (some people) forward (al-muqaddim) and (some) backward (al-mua'khkhir). There is none to be worshipped but you."  Sufyan said that 'Abdul Karim Abu Umaiya added to the above, "There is neither might nor power except with Allaah."</p>
<p><b>Al-qaabiD</b></p>	<p>The One who takes and constricts the sustenance and wealth of His creation. A reference is found in the following hadeeth:   Sunan Abu Daawuud, Book 23, Number 3444:  Narrated Anas:  The people said: Apostle of Allaah, prices have shot up, so fix prices for us. Thereupon the Apostle of Allaah (saas) said: Allaah is the One who fixes prices, the One who takes (al-qaabiD), the One who gives (al-baasiT), and I hope that when I meet Allaah, none of you will have any claim on me for an injustice regarding blood or property.</p>
<p><b>Al-witr</b></p>	<p>The One, Odd. A reference is found in the following hadeeth:   Saheeh Bukhaari, Volume 8, Book 75, Number 419:  Narrated Abu Huraira:  Allaah has ninety-nine Names, i.e., one hundred minus one, which whoever believes in their meanings and acts accordingly, will enter Paradise; and Allaah is Witr (one) and loves 'the Witr' (i.e., odd numbers).</p>
<p><b>Ar-rabb</b></p>	<p>The Lord. A reference is found in the following hadeeth:   Saheeh Bukhaari, Volume 6, Book 60, Number 372:  Narrated Abu Huraira:  (that the Prophet said) "'It will be said to the Hell, Are you filled?' [50:30] It will say, 'Are there any more (to come)?' On that the Lord (ar-rabb) will put His Foot on it, and it will say 'Qat! Qat!'</p>

	(Enough! Enough!)."
<b>Ar-rafeeq</b>	<p>The One who is kind. A reference is found in the following hadeeth:</p> <p>Saheeh Muslim, Book 31, Number 6273:  Narrated Aisha:  Allaah's Apostle (saas) said: Aisha, verily Allaah is kind (rafeeq) and He loves kindness and confers upon kindness which he does not confer upon severity and does not confer upon anything else besides it (kindness). Verily, Allaah is kind, and likes kindness, and will give for kindness what He will not give for violence and what He will not give for other than it (kindness).</p>
<b>As-sayyid</b>	<p>The Master. A reference is found in the following hadeeth:</p> <p>Sunan Abu Daawuud, Book 41, Number 4788:  Narrated Abdullah ibn ash-Shikhkhir:  I went with a deputation of Banu Amir to the apostle of Allaah (saas), and we said: You are our master (sayyid). To this he replied: The Master (as-sayyid) is Allaah, the Blessed and Exalted. Then we said: And the one of us most endowed with excellence and superiority. To this he replied: Say what you have to say, or part of what you have to say, and do not let the devil make you his agents.</p>
<b>As-subbuu7</b>	<p>The Exalted One who is praised and glorified extensively. A reference is found in the following hadeeth:</p> <p>Saheeh Muslim, Book 4, Number 0987:  Narrated Aisha:  The Messenger of Allaah (saas) used to say, while bowing and prostrating himself: Exalted (subbuu7), Holy, Lord of the Angels and the Spirit.</p>
<b>Ash-shaafiy</b>	<p>The Healer, the One who cures. A reference is found in the following hadeeth:</p> <p>Saheeh Bukhaari, Volume 7, Book 70, Number 579:  Narrated 'Aisha:  Whenever Allaah's Apostle (saas) paid a visit to a patient, or a patient was brought to him, he used to invoke Allaah, saying, "Take away the disease, O the Lord of the people! Cure him as You are the One Who cures (ash-shaafiy). There is no cure but Yours, a cure that leaves no disease."</p>
<b>AT-Tayyib</b>	<p>The One who is pure and good. A reference is found in the following hadeeth:</p> <p>Saheeh Muslim, Book 5, Number 2214:  Narrated AbuHurayrah:  Allaah's Messenger (saas) said: O people, Allaah is Good (tayyib) and He, therefore, accepts only that which is good. And Allaah</p>

commanded the believers as He commanded the Messengers by saying: "O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do" (xxiii.51) And He said: 'O those who believe, eat of the good things that We gave you' (2:172). He then made a mention of a person who travels widely, his hair dishevelled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): "O Lord, O Lord," whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?

The two lists above capture what al-Uthaimen chose: eighty-one names from the book of Allaah Most High, and eighteen from the Sunnah of the Prophet (saas). Along with these names, there are other names which are compound. These include "Malik ul mulk" and "Dhil jalaali wal ikraam". There are also other names found in the Sunnah.

**And Allaah knows best!**

Mapping of the Arabic Letters to English for this Document							
Ar.	Eng.	Ar.	Eng.	Ar.	Eng.	Ar.	Eng.
alif	a	baa'	b	taa'	t	thaa'	th
jeem	j	7aa'	7	khaa'	kh	daal	d
dhaal	dh	raa'	r	zaay	z	seen	s
sheen	sh	Saad	S	Daad	D	Taa'	T
DHaa'	DH	3ayn	3	ghayn	gh	faa'	f
qaaf	q	kaaf	k	laam	l	meem	m
noon	n	haa'	h	waaw	w	yaa'	y
hamza	'						

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