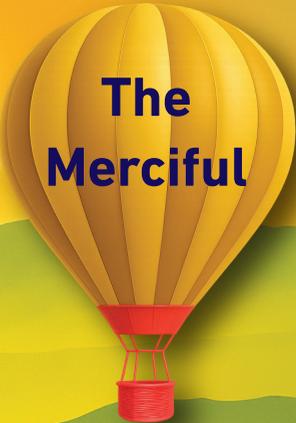


**The
Generous**



**The
Merciful**



The Perfect Names
GOD
of
(ALLAH)

*Their Grandeur, Sublimity and Benefits,
in Light of the Book and Al-Sunnah*

MAHER BIN MOQADDAM

Translation by: Malek Abdul Hameed - Kuwait

“ The Arabic version has the approval of the Saudi Ministry of Information under number 268589, dated 6/8/1431 Hijri. These Names were all approved by The General Mufti of Saudi Arabia, Sheikh Abdul Aazeez Al-Sheikh, may God bless him ”



The Perfect Names

G O D

of

— (ALLAH) —

*Their Grandeur, Sublimity and Benefits,
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The Perfect Names of God (Allah):

*Their Grandeur, Sublimity and Benefits, in Light of the Book and Al-Sunnah**

By : Maher Bin Moqaddam

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*This is the summarized version.

These Names were all approved by The General Mufti of Saudi Arabia, Sheikh Abdul Aazeez Al-Sheikh, may God bless him.

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First Edition: 1430 H – 2009.

The Arabic version has the approval of the Saudi Ministry of Information under number 268589, dated 6/8/1431 Hijri.

Introductions By:

- 1) Sheikh Shuaib Al-Arnaoott, the best reference for hadeeth.
- 2) DR. Muhammad Al-Tabtabaie, former dean of Islamic studies at Kuwait University.
- 3) DR. Mahmood Al-Reddwani, professor of Contemporary Religions.

The Messenger of God, peace be upon him, said:

“God (Allah) has ninety nine Names, one hundred minus one, whoever counted Them would enter Paradise” (1)

99 NAMES OF
GOD

ALLAH

The Lord
The Most Merciful
The Merciful
The Ever-Living and
The Eternal
The Sustainer of All
The High
The Most High
The Sublime and The High
The Generous
The Lovable
The Oft-Forgiving
The All-Forgiving
The All-Mighty
The Beautiful

The All-Able
The Omnipotent
The Dominant
The Oft-Pardoning
The Single God
The Only God
The Self-Sufficient
and The Master
The Near
The Responsive Answerer
The King
The Omnipotent King
The Owner
The All-Praiseworthy
The All-Glorious

(1) Saheeh Al-Bukhari (6410)

99 NAMES OF
GOD

ALLAH

The Self-Sufficient
and The Rich
The All-Wise
The Great
The All-Powerful
The Durable
The All-Hearing
The All-Seeing
The Irresistible
The Subduer
The Bestower
The Supreme (And The
Extremely Proud)
The Giver of Security
The Benevolent
The Protector
The Supporter
The Compeller
The Sympathetic
The Acceptor of Repentance

The Most Forbearing
The All-Witness
The All-Provider
The Ever-Provider
The Most Holy
The Creator
The Creator of All
The Maker
The Creator of Images
The Peace
The Vast
The Kind and
The Courteous
The Huge and
The Great
The Thankful
The Most Thankful
The All-Knowing
The Guardian
(The Preserver)

99 NAMES OF
GOD

ALLAH

The Most Generous
The First
The Last
The Manifest
The Hidden
The Controller
The Truth
The Most Clear and
The Clarifier
The Most Trustworthy
Judge
The All-Aware
The Trustee Guardian
The Nourisher
The All-Supporter
The All-Watcher
The Inheritor
The Reckoner
The Restrainer
The Expander

The Advancer
The Delayer
The Bestower of Favors
The Gentle and The Kind
The Bashful
The Most Accurate Judge
The Giver of Favors
and The Perfectionist
The Concealer
The Master
The Healer
The Giver
The kind
The Controller of Prices
The Supreme Holy and
The Impeccable
The Judge
The Bountiful
The Singular in Name
God

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Acknowledgement



Thanks to God, The Lord of all worlds and peace be upon the master of all messengers, our prophet Muhammad, and all of his companions.

I greatly thank God (Allah) for enabling me to organize, assemble and publish the content of this book, and I also deeply thank those sheikhs and scholars that I had the honor of receiving their advices, particularly sheikh Shuaib Al-Arnaoott, the best scholar and sheikh in the field of hadeeth, Dr. Muhammad Al-Tabtabaie, and sheikh, Dr. Mahmood Al-Reddwani, the best scholar in counting and explaining the Perfect Names of God (1), sheikh, Dr. Bassam Al-Shatti,

(1) *See his precious books: (The Perfect Names of Allah in the Book and Al-Sunnah), and also (The Perfect Names of Allah in the Holy Book).*

and also sheikh Abo Omar Hay Al-Hay, may God bless them all.

My thanks also to our popular sheikh Othman Al-Khamees, may God bless him. Finally, I supplicate to God, the Exalted, to be content with whoever contributed in printing and distributing this book.

The needy of God, the Exalted:

Abo Abdu Ar-Rahman: Maher Bin Moqaddam

Translator's Foreward



1- My Methodology of Translation:

The Noble Qur'an, the Book, the Word of God, was brought down to (revealed to) Muhammad, P.B.U.H. in Arabic. The Holy Qur'an is full of very rich verses and texts, rich and deep to the extent that one verse can have more than one meaning. To put it differently, one verse can have a meaning of different angles (different faces as it is said in Arabic). Therefore, the Holy Qur'an needs to be explained, firstly to Arabic speaking people. This is why Arabic speaking Muslims need what is called Tafseer (explanation of the Qur'an). This is one main reason why it is very hard to translate the Qur'an to other languages. Because of its wealth of meanings, I think it is not proper to translate it literally; therefore, I tried my best to convey the main purpose of each meaning.

On the other hand, some of the Names of God have more than one meaning, as is the case in: At-Tayyeb, As-Subbooh, Al-Mutakabbir... etc. In this case, my attempt is to show the dominant meaning and to clarify its main “theme”, so as the reader will find it easier to grasp and understand the profound nature of each of these Great Names. This may explain why I deviated from literal translation.

2- The Translation of Quranic Verses:

I, only, used and quoted the book “[The Translation of the Meanings of the Noble Qur’an](#)” by Dr. Muhammad Muhsin Khan and Dr. Muhammad Taqiyy ad-Din Al-Hilali, published by “King Fahad Complex for the Printing of the Holy Qur’an”, Saudi Arabia.

This book is considered the most accurate translation (from Arabic to English) of the Holy Qur’an.

3- The Names of God:

In the Noble Qur'an, The Names of God were described as "Alhusna", which in Arabic-literal-translation means good or beautiful. However, this literal translation is not comprehensive enough to reflect the profound meanings of the Names. The Names are in fact much more than beautiful: they clearly describe Him, the Praiseworthy, as the Ultimate Perfect in all of His Names: Perfect in His Life (The Eternal), Perfect in His Mercy (The Most Merciful)...etc. Therefore, I thought it is more proper and (certainly suitable to His Majesty) to call His Names as the Perfect – rather than the Beautiful- Names of God.

4- The Translation of the Word "Abd":

The literal translation of the Arabic word "Abd" means a slave. However, many translators tried not to use the word slave, because of its negative connotation, as a human being who is bought and sold (in the old ages), and they thought that using this word would leave a false – or

negative - impression about Islam, among non-Muslims. They, therefore, translated this word as a “servant”, and thus they described mankind as servants to God. However, I chose not to use the word “servant”, as its meaning is quite contrary to the Name: Al-Ghaniyy = the Self-Sufficient and the Rich. God had described Himself in the Noble Qur’an as the Ultimate Self-Sufficient Who is certainly not in need of anything or anybody; therefore, the word “servant to God” does not seem to me to be appropriate at all. Slaves we are, in the sense that none of us had the freedom to determine his/her birth or death, as this is predetermined for us all, by God, the Praiseworthy. Even if we serve the Cause of God, this does not make us servants to God, as some translators have argued.

5- Using the Word “God” or “Allah”:

Most books and translations used the Word “Allah” when referring to God and when referring to the hadeeth: “God (Allah) has ninety nine Names...”. The hadeeth was told in Arabic by

the Arabic prophet, P.B.U.H. I have not used the word “Allah” in my translation, because I think non-Arabic speaking people do not know exactly what it means, and besides, they may think this word is restricted to the Arabs for worshipping or referring to God. In English “God” is understood as the Creator & the Worshipped. Therefore, using the word “God” seems to be a universal and comprehensive word - for English -speaking people – as the meaning of the Worshipped, and this should enable them to easily refer to Him when using this Word. I used this Word as I realize that English-speaking people, when they supplicate, they say “O God”; they do not say: “O Allah”. This translation is for English-speaking people all over the world, and the intention here is to make it easier for them to know “God” in a practical method. This should not diminish the fact that the Word “Allah” is His Greatest Name, and His Reference Name.

6- Capital Letters:

Capital letters were used only for God's Names, Attributes and Descriptions, but not for His: creation, creatures, prophets, angels, and slaves. This is to differentiate between what belongs to Him, and what He created, the All-Mighty.

7- Methodology of Choosing the Names:

Being in constant close contact with the author Maher Bin Moqaddam, may God guard him, and having read similar books about the Perfect Names, and having seen many translations, I became convinced that this book is among the most readable among English-speaking readers. Sheikh Maher referred to (and consulted) only reliable and reputable sheikhs, to compile the Names, and referred mainly to accurate hadeeth narrations by Al-Bukhari and Muslim (The two most trustworthy hadeeth narrators).

The majority of the Perfect Names were taken out of Quranic verses, while the remaining

Names were chosen from Al-Sunnah: the sayings of prophet Muhammad, P.B.U.H. Each source (evidence) of each Name is shown at the top of each section in order to prove the credibility of the methodology. Some references were not shown in this English edition because the sources were written only in Arabic. However, all sources are clearly shown in all of Arabic editions.

This version is the translation of the summarized version. Sheikh Maher has written 3 versions: summarized, medium and detailed editions.

Finally, I know that my translation from Arabic to English, no matter how accurate it may be, it must fall short of conveying the profound meanings of the Perfect Names of God, as He is so Sublime and Perfect that He is incomprehensible to human mind; therefore, my translation cannot escape the defects and drawbacks that are inherent in every human endeavor.

I pray to God, and ask His Guidance to help me to show the beauty of His Names, and show them

to readers throughout the world, in a manner that is pleasing and satisfying to Him, The Lord of all worlds.

My gratitude to His Glory and Favors, for helping me to humbly contribute to this most honorable work.

The Slave to God

Malek Abdul Hameed

Kuwait: 25-August-2012

Note: The Perfect Names will be published on the internet on the web site: www.perfectnamesofgod.com. The web site will include translations of the Perfect Names in different languages, English being the first translation.

Introduction (1)



By: Sheikh Shuaib Al-Arnaoott*,
may God bless him.

Thanks to God, and peace and greetings on His messenger.

In saheeh Al-Bukhari, hadeeth number (2736), it is said: “God (Allah) has ninety nine Names, one hundred minus one, whoever counted Them would enter Paradise”. Scholars have been different in the meaning of counting the Names. We think it means: counting Their

* *Sheikh Shuaib Al-Arnaoott is one of the best contemporary scholars in Islam. He is now considered as the best scholar in the world in the field of hadeeth. His books and research are widely followed by Muslims in the Arabic World.*

connotations, understanding Their meanings, and to contemplate and implement Them.

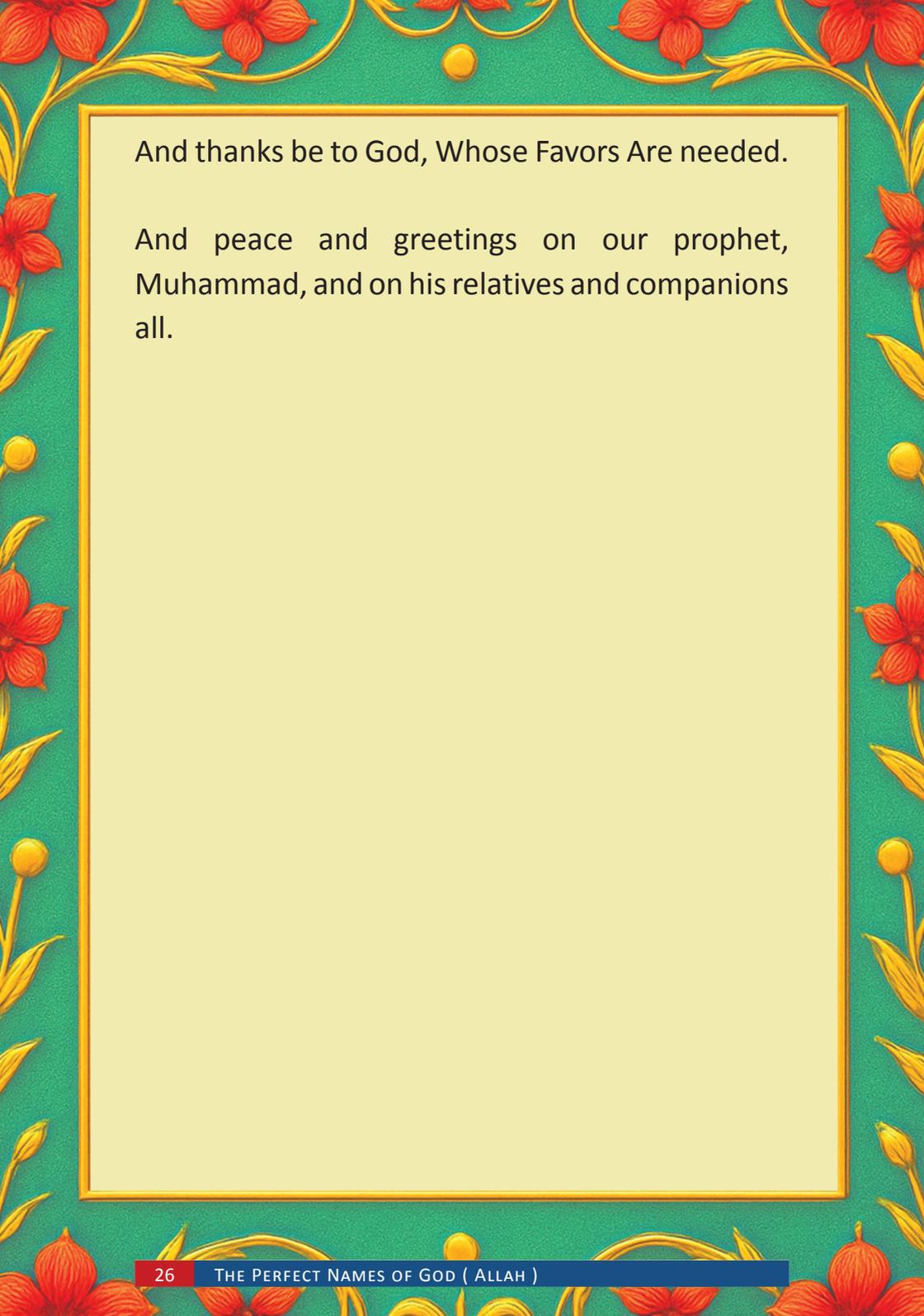
Many scholars have written many books about this hadeeth, and they relied on sound evidences from the Book and correct narrations, demonstrating the benefits of These Names. Lately, I have come across one of those books, by the scholar Al-Moqaddam, which is named:

“The Perfect Names of God (Allah): Their Grandeur, Sublimity and Benefits, in Light of the Book and Al-Sunnah”

I have found that the author in his book, has included the linguistic meanings of the Names, Their evidences, and Their grandeur. This will make the Names more clear to the Muslim, so as he/she can supplicate God (Allah) by Them, in a way that makes him closer to God and to Paradise, which God had created for the faithful slaves.

The book of scholar Maher - may God bless him -, is special in that it contained true evidences of the credibility of the Names, and furthermore, he added explanations of the Names told by different scholars. His methodology in collecting the Names is the same path as of the people of Al-Sunnah, and the same belief of the followers of the companions of the Messenger. This is the path that we think is correct and right, thanks be to God, the Exalted.

God had blessed the book of scholar Al-Moqaddam, to the extent that many editions were published within a short period of time, and I hope this is an indication of God's Satisfaction with the benefits of this book. I encourage the author to continue his research efforts so as to provide the people what is beneficial to Islam and Muslims. I recommend for every Muslim person, Muslim man and woman, to read this blessed book in the homes, in mosques and in religious gatherings.



And thanks be to God, Whose Favors Are needed.

And peace and greetings on our prophet, Muhammad, and on his relatives and companions all.

Introduction (2)



By Professor, DR. Muhammad Al-Tabtabaie*,
may God bless him.

Thanks to God, the Lord of all worlds and peace be upon our prophet Muhammad and upon his family and companions all.

The purpose of creating mankind is to worship God Alone, without associating any partner with Him, He, the Exalted said: “**And I (Allah) created not jinn and mankind except that they should worship Me (Alone)**” (Adh-Dhariyat: 56).

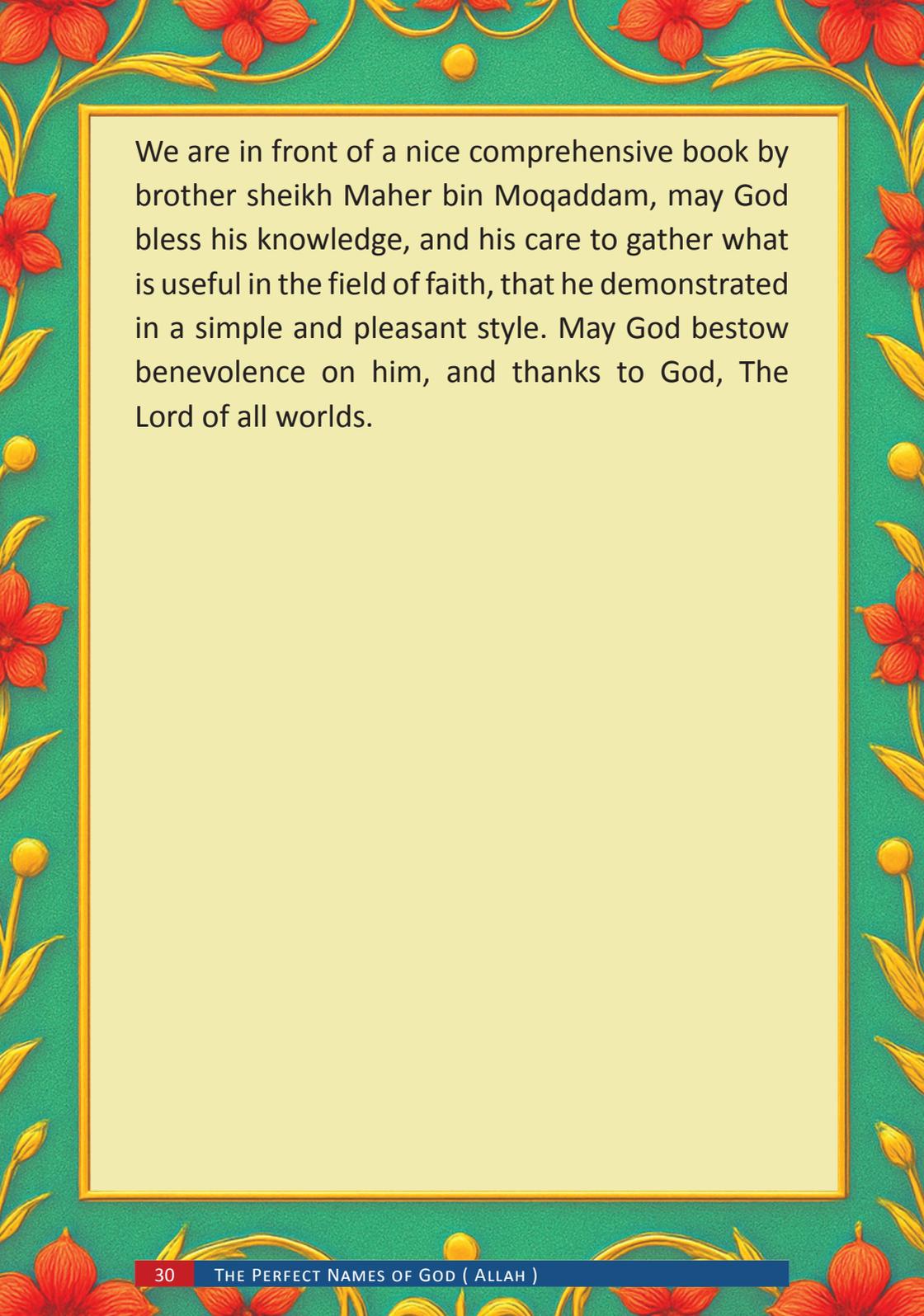
* *Professor, DR. Muhmmad Al-Tabtabaie: Former Dean of Islamic Studies, Kuwait University. President of World Conference for Contemporary Islamic Issues.*

Faith cannot be accomplished except by knowing the Creator, the Praiseworthy, and the more the human being knows his Lord, the more he will fear Him, The Exalted said: **“It is only those who have knowledge among His slaves that fear Allah”** (Fatir: 28). To know His Perfect Names means to know Him, for P.B.U.H. said: **“God (Allah) has ninety nine Names, one hundred minus one, whoever counted Them would enter Paradise”**, and the Name **Allah** is His Greatest Name, and every Name is ascribed to It; therefore, it is said: The Generous and the Sympathetic are among Allah’s Names, but it cannot be said among the Names of the Generous or the Sympathetic is Allah.

Sheikh Al-Nawawi said: “The scholars have agreed that this hadeeth does not include all of the Names of God, the Exalted, meaning that He has more than ninety nine Names, but this hadeeth makes the point that whoever counts These Names would enter Paradise; therefore, it is about counting and knowing specific and certain ninety nine Names, and the other hadeeth explains this point **“I ask You God (Allah) by every**

Name that You have called Yourself by, or You have kept for Yourself in the world of unknown with You”, and the reason they are one hundred minus one is because God is Wetr (Singular in Name and Number as the odd number); and He loves odd numbers.” Al-Nawawi also said: “it means the right of God to be the Only One, without a partner or an equal, and the meaning of Him loving odd numbers, meas He loves the odd numbers of religious duties and actions”. (Such as praying to Him extra 3 times instead of extra 2 or 4 times, glorifying Him verbally (Tasbeeh) 9 or 11 times or ... instead of 8 or 10 or 12 times).

The scholars disagreed in the meaning of “counting the Names”. Some said it means knowing them by heart, others said it means differentiating among them (knowing their differences), others said it means knowing their meanings and believing in their connotations. And even others said it means to implement them, and it seems to me the first meaning is more accurate.



We are in front of a nice comprehensive book by brother sheikh Maher bin Moqaddam, may God bless his knowledge, and his care to gather what is useful in the field of faith, that he demonstrated in a simple and pleasant style. May God bestow benevolence on him, and thanks to God, The Lord of all worlds.

Introduction (3)



By: Professor, DR. Mahmood Al-Reddwani*,
may God bless him.

Thanks to God, and peace be upon His messenger. It was proved by God's (Allah's) messenger, P.B.U.H., that the number is ninety nine, which was illustrated by the hadeeth: "God (Allah) has ninety nine Names, one hundred minus one, whoever counted Them would enter Paradise". However, it was not proved by the prophet, P.B.U.H., appointing (specifying) the

* *Professor, DR. Mahmood Al-Reddwani: Former professor of Dogma and Contemporary Religions, at University of King Khaled. Establishing member of Scientific Committee for Dogma Sciences at College of Origin of Religion, at Islamic University, Al Madeenah Al Munnawarah.*

Perfect Names, nor saying them as one group in a particular text or in one hadeeth.

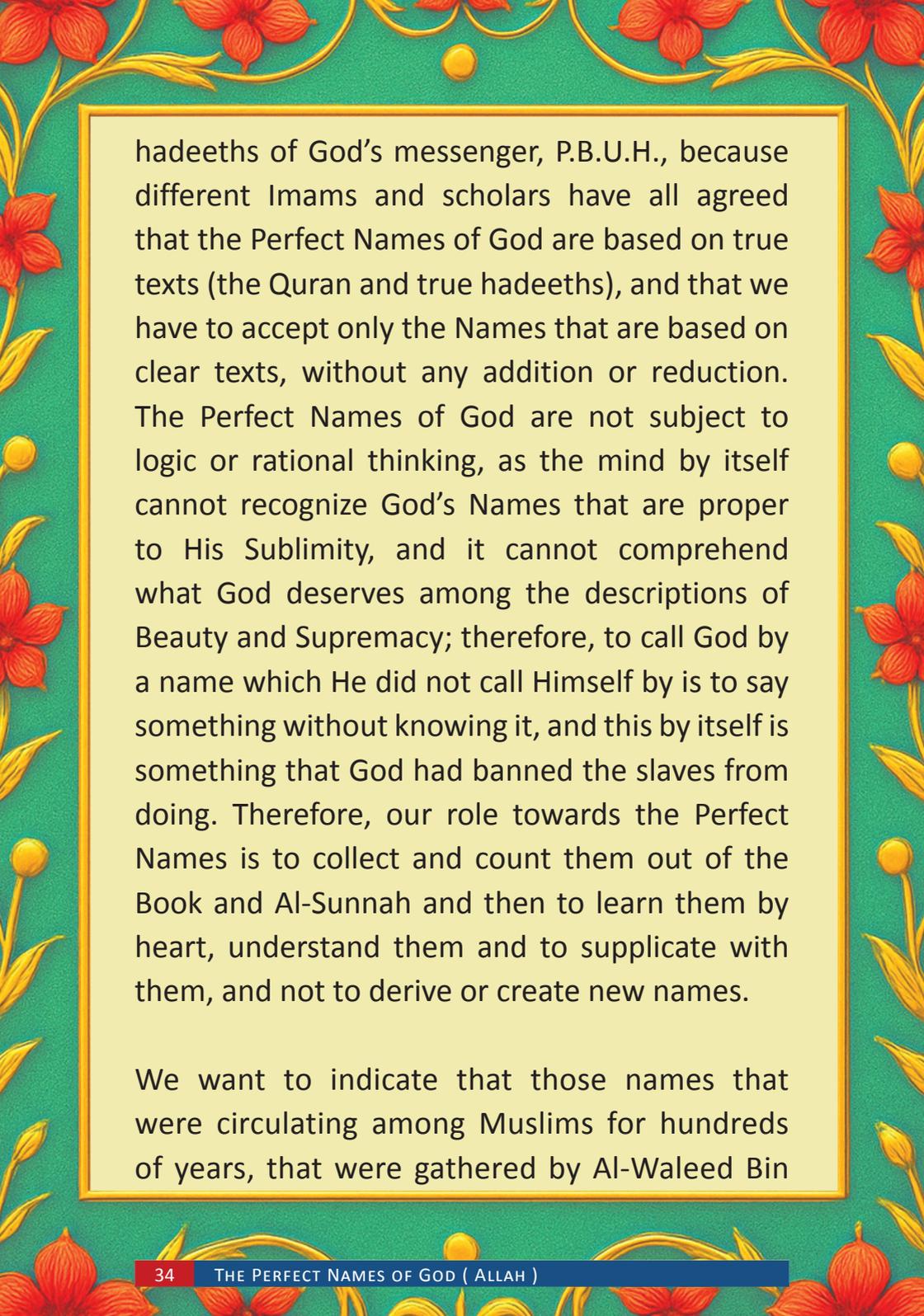
At the end of the second decade and in the beginning of the third Hijri decade, three of the hadeeth narrators attempted to compile the Names by their personal endeavors, either by deducing them from the Book (The Quran) and Al-Sunnah, or by quoting from others during that time, among whom was Al-Waleed Bin Muslim Ashshami, the scholar of Bany Ommayyah (195 H), who was not a reliable scholar, and who compiled ninety nine names and by them tried to explain the relevant hadeeth.

Other narrators, after him, took the same names and attached them to the same hadeeth; therefore, most people thought that the names are an integral part of the hadeeth of the prophet, P.B.U.H, and hence, they learned them by heart and thus the names became widespread among the general public since that time until now.

And although when Imam Al-Turmidhi wrote those names, he indicated their strangeness, meaning that they were not sound and not proved, yet the public learned them by heart and even wrote them on mosques as if they were Quranic verses or prophetic hadeeths, which is not the case, because some of the names are proved to be true and others are not proper to call God with.

The best of hadeeth narrators agreed that those names were not appointed (told) in any true hadeeth, as prince Sanaani had said. Ibn Taymeyah (the great Imam) said: “The names were not proved to be said by the prophet (P.B.U.H), and the public had taken them from Al-Turmidhi narration that was taken before from Al-Waleed Bin Muslim”.

Those names were learned by heart for more than a thousand years. It is very important to indicate that every name of those names, cannot be accepted to be valid except by a clear evidence either from the Book (The Quran) or from true



hadeeths of God's messenger, P.B.U.H., because different Imams and scholars have all agreed that the Perfect Names of God are based on true texts (the Quran and true hadeeths), and that we have to accept only the Names that are based on clear texts, without any addition or reduction. The Perfect Names of God are not subject to logic or rational thinking, as the mind by itself cannot recognize God's Names that are proper to His Sublimity, and it cannot comprehend what God deserves among the descriptions of Beauty and Supremacy; therefore, to call God by a name which He did not call Himself by is to say something without knowing it, and this by itself is something that God had banned the slaves from doing. Therefore, our role towards the Perfect Names is to collect and count them out of the Book and Al-Sunnah and then to learn them by heart, understand them and to supplicate with them, and not to derive or create new names.

We want to indicate that those names that were circulating among Muslims for hundreds of years, that were gathered by Al-Waleed Bin

Muslim, are forbidden even if their meanings were true, are:

Al-khafidd, Al-Muizz, Al-Mudhdhil, Al-Adl, Al-Jaleel, Al-Baeth, Al-Mohssy, Al-Mubdy, Al-Mueed, Al-Mumeet, Al-Wajed, Al-Majed, Al-Waaly, Al-Muqsitt, Al-Mughny, Al-Manei, Addarr, Annafei, Al-Baqy, Ar-Rasheed and Assaboor.

I was pleased to read the book of my brother sheikh Maher Bin Moqaddam, which he called: (The Perfect Names of God (Allah): Their Grandeur, Sublimity and Benefits, in Light of the Book and Al-Sunnah), whereby he restricted himself to the Perfect Names that were taken out of true texts of the Book and hadeeths. It is a valuable book that the Muslim needs to read in order to know the Perfect Names of God and to supplicate by Them.

God, The Exalted, said: **“And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who**

belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do". (Al-Araf: 180).

I ask God to reward him (the author), and that all Muslims benefit from this book, and blessings of God on our prophet Muhammad and his family and companions.

Introduction By the Author



Thanks to God (Allah), The lord of all worlds and peace be upon the best of prophets and messengers, our prophet Muhammad, and upon his family and companions.

Whoever in his heart has interest for knowledge or love for worship should make it a top priority to know and understand the Perfect Names of God and His Attributes, for knowing Them is considered the most honorable knowledge, and there is nothing more sublime and esteemed than knowing our Lord, as Ibn Alqayyem had said: “Those who love their Lord need to explore and deeply understand the Perfect Names of God, for the healthy hearts and comfortable selves will be greatly pleased by the truth of the Names”.

The best of messengers Muhammad, P.B.U.H had said that God has ninety nine Names, among His many Names, and knowing Them would be rewarded by living in Paradise; therefore, scholars and Imams, in different places and times, attempted to count and prove them.

Unfortunately, most Muslims today are not aware of the importance of the Names, and even worse, many Muslims supplicate by unproven names, names that are widespread without any evidence.

Since this matter is extremely important, some enlightened scholars strived hard to collect and choose the Names out of clear evidences by proper methods (1).

I have sought the assistance of God, The Praiseworthy, firstly and lastly, to collect the

(1) *Scholars such as Ibn Othaimen in his book: Al Qawaeed Almuthla, Dr. Abdul Allah Al-Ghusain, and Dr. Mahmood Al-Reddwani.*

Names out of different sources and to explain them in a simplified style that is not too long or too short, and whatever is correct in this book is undoubtedly from God, the Exalted, and if there is any inaccuracy in this book, it must be from myself and from Satan, because God and His messenger are innocent and free from this. I hope God

will guide us all to righteousness, and I ask God, the Praiseworthy, to reward the author of this book, its reader and its publisher, the ultimate reward, the eternal Paradise.

Our last supplication, is thanks to God, The Lord of all worlds.

Written by: Abo Abdu Ar-Rahman: Maher Bin Moqaddam

(12 Shawwal 1430 H = 1, October, 2009) - Kuwait

The Objectives of Counting the Perfect Names of God (Allah):



Prophet Muhammad (peace be upon him) said “God (Allah) has ninety nine Names, one hundred minus one, whoever counted Them would enter Paradise”(1).

Counting the Perfect Names and knowing them is the origin of all religious knowledge, for whoever knows them properly, would have in effect known all aspects of religion, for this knowledge is the essence of religion. Imam Ibn Al-Qqayyim has explained the meaning of counting as:

1- Counting the words (Names) and knowing Them by heart.

(1) *Albukhari (6957) and Muslim (2677)*

2- Understanding Their meanings and significances.

3- Invoking God, glory to Him, by these Names, and to worship Him by using and repeating Them. Knowing Them entails achieving Them in the heart which will be filled by the effects of this knowledge, for every Name has an effect in the faithful heart, the heart that is submissive to God, and the slave cannot get, in this life or in the Hereafter, a thing greater than these Names. God said “**And all the Perfect Names belong to Allah, so call on Him by them**”. (Al-Araf: 180). God told us that He has the Most Beautiful Names that are perfect, and He distinguished Himself by Them. This verse indicated that the best way to call or supplicate Him is by His Perfect Names.

Supplication by the Names has 2 types:

1. Supplication of Need:

Asking God by a Name suitable (related) to the need, by saying for example, “O God, please forgive me, You are the Oft-Forgiving”, “O God, the All-Provider, please provide me with sustenance”, or supplicating by a Name that has many meanings like: Allah, Ar-Rabb= the Lord, As-Samad=the Self-Sufficient and the Master.

2. Supplication of Worship:

To praise and worship God by His Perfect Names, so that when the slave knows that God is All-Knowing and All-Aware, then he will watch his tongue and his actions so as not to displease God, and when he knows that God is Great and Glorious, he will pursue glorifying God by every possible legitimate way. God, the Praiseworthy, loves worshipping and praising Him by His Names, the All-Knowing loves the knowledgeable person, and the Thankful loves thanking. The

best worshipper, is the one who worships his Lord by all Names. The true believer should use both types of supplications, the supplication of need and the supplication of worship, use them all the time for all of his affairs.

Important Recommendation

Knowing the Perfect Names is very beneficial, and the more you know Them, the higher ranking and status you will get from God in Paradise.

The Names:



Allah (1)

God said; “Allah! La ilaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever-Living, the One Who sustains and protects all that exists)”. (Al-Baqarah: 255), Al Kursi verse).(2)

This blessed and exalted Name is the greatest of all Perfect Names and is inclusive of all Supreme Names and also indicative of Them overall. He had uniquely distinguished Himself by It, and He

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- (1) *This Name was not given a number because it is the reference (origin) Name of all added Names, as will be explained later.*
- (2) *This verse All-Kursi is the greatest verse of all of the Holy Quran.*

had prevented the ignorant ones from calling themselves by this Name.

God Said: “And if you (O Muhammad صلى الله عليه وسلم) ask them: “Who has created the heavens and the earth”, they will certainly say: “Allah””. (Lugman: 25).

This Great Name contains all of the Perfect Names and Supreme Attributes, for if the slave invokes Him by this Name and says: “Allahom”,(1) he would be invoking Allah with all of His Perfect Names and Supreme Attributes.

Therefore, God, the Exalted, adds all other Perfect Names to this Name, as He said: “And (all) the Most Beautiful Names belong to Allah”. (Al-Araf: 180).(2)

And it is said that (Ar-Rahman = the Most Merciful, and Ar-Raheem= the Merciful...” are

(1) Meaning: “O God”, *Jalaa Alefham* (117).

(2) As in the hadeeth: “God (Allah) has ninety nine Names...”.

among the Names of “Allah” but cannot be said “(Allah) is one of the Names of (Ar-Rahman) or one of the Names of (Al-Aazeez = the All-Mighty).

This Great Name was mentioned in the Holy Quran (2724) times.

The Linguistic Meaning:

The origin of **Allah** is (Al-Ilah). Ilah in Arabic has four meanings: The Worshipped, the Refuge, the One by which the minds are bewildered & the Greatly Beloved.

Allah, the Exalted, is the One Whom the hearts of the slaves idolize, out of: love and humbleness, fear and expectation, glorification, obedience, and as a refuge during times of disasters and need. He is the True God, That deserves to be worshipped Alone, and all that is worshipped other than Him, between His Throne and the bottom of the earth, is wrong and false.

THE Grandeur of Allah

Prophet Muhammad Peace Be Upon Him said
“I can’t count enough praise on You, as You had
commended Yourself”. (1)

How can anyone count the grandeur of this Name which among anything perfect, has the ultimate perfection? For whenever this Great Name is mentioned in any small thing, it would make this thing bigger, or in any good thing, it would make it grow and bless it. This Noble Name removes the sickness, makes the fear disappear, the grief to be relieved, and whenever it is held on by the weak, It will make him stronger, the humble will become more powerful, the poor richer, and the defeated victorious. By this Name, distresses are disappeared, blessings are descended, supplications are answered, ranks are raised, and harms are being avoided, for there is nothing greater than the Grandeur of Allah.

(1) *Muslim (1090)*

(Allah) The Greatest Name:

Most scholars stated that this Great Name is the greatest Name of God, the Name when invoked by It, He would respond, and when asked by It, He would give, for It is the Only Name that is included in all of the sayings of the prophet (Peace Be Upon Him) in which it was said that this is the greatest Name; of these sayings are:

- 1- The prophet (Peace Be Upon Him) heard one of his companions invoke with this supplication: “Allahom (Allah), I ask You that I testify to You that You Are Allah, there is no God worthy to be worshipped but You, Al-Ahad (The only God), As-Samad (The Self-Sufficient and the Master), He begets not, nor was He begotten, and there is none co-equal or comparable unto Him”. He (Peace Be Upon Him) said: “I swear by the One Who my soul is in His Hand, he had asked God by His Greatest Name by Which whenever invoked by, He would respond, and whenever asked by, He would give”.

2- He heard a man, after praying say “Allahom (Allah) I ask You that You have all thanks, there is no God worthy to be worshipped but You, Al-Mannan (the Bestower of Favors), the Maker of the heavens and the earth, Who has all glorification and honor, Al-Hayy (the Ever-Living and the Eternal), Al-Qayyoom (the Sustainer of All)”. He (Peace Be Upon Him) said: “he had asked God by His Greatest Name, the One by Which if invoked by, Would respond and If asked by, Would give”.(1)

(1) *Saheeh Ibn Majah (3858)*



Ar-Rabb The Lord

God, the Exalted, Said: “**All the praises and thanks be to Allah**”.

(Al-Fatihah: 1)

The Exalted, also said: “(It will be said to them): **Salam (peace be on you)- a Word from the Lord (Allah), Most Merciful**”.

(Ya-sin: 58).

The Linguistic Meaning:

Ar-Rabb is called on the owner, the master, the arranger, the raiser, the guardian, the bestower, and the reformer. It cannot be called on anyone if it is without a definite article (the) except only on God, the Exalted, for if it is without the definite article, it could be named on humans if it is only two words,

such as lord of the home, or lord of the horse. Example, the Lord = God, while: lord of the home = called on the person owning the home; therefore (The Lord) can be called only on God, the Exalted.

This Glorious Name contains many descriptive actions such as: creating, bestowing, forbidding, giving, and restraining.

His Lordship has Two Types:

1-General Lordship:

This is for all of His creation, the believers and disbelievers, the faithful and unfaithful slaves, and it is His Upbringing them with creation, sustenance, arrangement, reform and mastery.

2-Special Lordship:

It is upbringing for His followers by repairing their hearts, souls and morals; therefore, they have often invoked Him by this Glorious Name as they request from Him this special upbringing.

All creatures thank Him for His Lordship:

God, the Exalted said: “**And it will be said: all the praises and thanks be to Allah, the Lord of the Alamin (mankind, jinn and all the exists)**”. (Az-Zumar: 75)

This informs us that the whole universe -whether talking or brute creatures - thank God, the Lord of all the worlds, after His Just and Fair Judgements among all of His creation, and this thanking will come from both His followers and enemies.

The Grandeur of Ar-Rabb = the Lord

His Lordship is so grand and glorious that it is free from all flaws and defects.

God the Exalted said: “**And glorified(1) be Allah, the Lord of the Alamin (mankind jinn and all the exists)**”. (An-Naml: 8).

(1) *Glorification (in Arabic = Tasbeeh) means negating all bad things from the described.*

The Lordship is so grand that it is a lordship of concealment and forgiveness, God, the Exalted said: **“A fair land and an Oft-Forgiving Lord!”**. (Saba: 15). And it is a lordship of mercy and sympathy, God, the Exalted said: **“Our Lord is the Most Gracious, Whose Help is to be sought”**. (Al Anbiya: 112). It is a lordship of honor, power and might, God, the Exalted, said: **“The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving”**. (Sad: 66). And it is so grand that He, the Exalted, had settled over His Throne and He Alone arranged His Kingdom, for the procedures of the arrangements are given by Him to His angels every hour; He creates and gives sustenance, gives life and takes it away, raises and lowers, gives and forbids, restrains and expands, and responds to the needy.



Ar-Rahman The Most Merciful



Ar-Raheem The Merciful

God, the Exalted, said: “And your Ilah (God) is one Ilah (God-Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful”.

(Al-Baqrrah: 163)

These two Glorious Names are derived from the word (Ar-Rahma), which means the exaggeration of (mercy). (Ar-Rahma) also means: tenderness, graciousness, sympathy, compassion and kindness.

(Ar-Rahman) is more powerful linguistically than (Ar-Raheem) as It comprehends all meanings of mercy; therefore, the differences between (Ar-Rahman) and (Ar-Raheem) are:

- 1- (Ar-Rahman) is the One Who has comprehensive mercy, a mercy that has no equal for it, that has encompassed all the creation: human beings and jinn, believers and disbelievers- in this life-, and the believers in the Hereafter. (Ar-Raheem) is the One with wide mercy to the believers during Doomsday, and it is exclusive to them, and thus the believers have the largest share of these two Names.
- 2- (Ar-Rahman) is indicative of the intrinsic self attribute which is adhered to Him all the time, whereas (Ar-Raheem) is indicative of effective attribute which is related to His Will and Desire.
- 3- (Ar-Rahman) is an exclusive Name to God, the Exalted, and cannot be called on anyone else, whereas (Ar-Raheem) can be named for the slave.

The Vastness of the Mercy of God, the Exalted:

The combination of these two Glorious Names indicates the perfection of His Mercy and its vastness, for whatever benefits, happiness and good things that ever happen within all of the universe, they happen as a result of His Mercy, and whatever evil, problems and bad things He prevented them from, is also as a result of His Mercy; therefore He often combines the Name (Ar-Rahman), the Most Merciful with His settling over His Throne, because the Throne is the greatest of all that was created and It is also surrounding them (the created) and the Mercy is the widest of all attributes; therefore, He had settled over the greatest creature by His Widest Attributes.

The Grandeur of Ar-Rahman, Ar-Raheem

They are grand to the extent that” Allah had created one hundred mercies, and out of them He sent down one mercy for humans, jinn and animals, and with this one mercy they become compassionate and merciful to one another. He

delayed (held) ninety nine mercies with which He has mercy upon His slaves on Doomsday”, in another saying “God, the day He created the heavens and the earth, He created one hundred mercies, each mercy is as vast as the vastness between the heavens and the earth.”(1)

“His Mercy is so glorious that it is stronger and has precedence over His Wrath”.(2)

“It is also glorious to the extent that it is not exclusive to the faithful slave but also includes their offspring out of honor to them”(3).

(1) *Muslim (2752,2753)*

(2) *Al-Bukhari (7404) and Muslim (2752)*

(3) *Asmaa Allah Alhusna, Dr. AlReddwani (240)*

Al-Hayy The Ever-Living and The Eternal

God, the Exalted, said: “**And put your trust**
(O Muhammad صلى الله عليه وسلم) **in the**
Ever-Living One Who dies not”.
(Al Furqan: 58).

God, the Exalted is the Ever-Living: He has eternal and perfect life, as It is perfect life in Its Existence, perfect in Its Time, for He is Alive, without a beginning and without an end. His Life was not preceded by nothingness and will not be followed by demise, will not suffer from decline or from cessation. His Life is so perfect that He is not affected by: somnolence or sleep, or weakness, or distraction or inattention, or forgetfulness. It is so complete that He has

complete ability, effective and enforceable will and desire, in all times.

The Grandeur of Al-Hayy

This Sublime Name combines all self characteristics as It is the origin of Them such as: Awareness, Hearing, Seeing, Self-Esteem, Ability, Will, Desire, Greatness and all other Attributes of perfection.

Al-Qayyoom The Sustainer of All

God, the Exalted said: “And (all) faces shall be humbled before (Allah), Al-Hayyul-Qayyum (the Ever-Living, the One Who sustains and protects all that exists)”.

(Ta-Ha: III)

The Linguistic Meaning:

Al-Qayyoom is the guardian (caretaker) of the thing by preserving, keeping and reforming it.

God, the Exalted, is the Sustainer: Who took care of things single-handedly, for He didn't need anyone for anything, having complete self sufficiency and ability; He is the Guardian of every self by upbringing, taking care of and managing it, for everything else needs Him all the

time. No existence and no accomplishment can be sustained without Him, even the Throne and Its carriers, for the Throne stood erect because of God, and the Throne's carriers could not stand up without Him, the Exalted (1), for they all are poor compared to Him, whereas He is Self-Sufficiently Rich.

The Grandeur of Al-Qayyoom

It is inclusive of all self characteristics such as creating, bestowing, granting, giving life and taking it away; therefore, God, the Exalted, combines (connects) between (Al-Hayy) and (Al-Qayyoom) because all Perfect Names orbit around these two Names, for the perfection of Self Attributes (Essence) lies in (Al-Hayy), whereas the perfection of Attributes of Actions lies in (Al-Qayyoom); therefore, some scholars stated that these two Great Names are the greatest Name for they to the Prophet (P. B. U.

(1) *Badaee Alfawaed* (2/679), *Allaalee Albahieah fee Sharh Alwasethiah* by Al-Sheikh (1/237)

H.) when he heard someone invoke by saying: “Allahom (Allah) I ask You that You have all thanks, there is none has the right to be worshipped but You, Al-Mannan (the Bestower of Favors), the Maker of the heavens and the earth, Who has all glorification and honor, Al-Hayy (the Ever-Living and the Eternal), Al-Qayyoom (the Sustainer of All), so (P.B.U.H.) said: “he had asked God by His Greatest Name, the One by Which if invoked by, Would respond, and if asked by, Would give (1).

(1) *Saheeh Ibn Majah (3858)*



Al-Aaliyy The High



Al-Aala The Most High



Al-Mutaal The Sublime and The High

God, the Exalted said: **“And He is the Most High, the Most Great”**.
(Al-Baqarah 255).

And He, the Exalted said: **“Glorify the Name of your Lord, the Most High”**.
(Al-A’la: 1)

He, the Exalted, also said: “**All-Knower of the Unseen and the seen, the Most Great, the Most High**”.

(Ar-Rad: 9)

The Linguistic Meaning:

Al-Aaliyy: Is derived from (Aooluw) which is loftiness and sublimity, which indicates the highness of the place or the position. **Al-Aala** means comparatively the highest, indicates higher than everything and better in its description. **Al-Mutaal**: Derived from Aooluw and it is the complete loftiness, indicating this Attribute (Name) is exclusive only to Him.

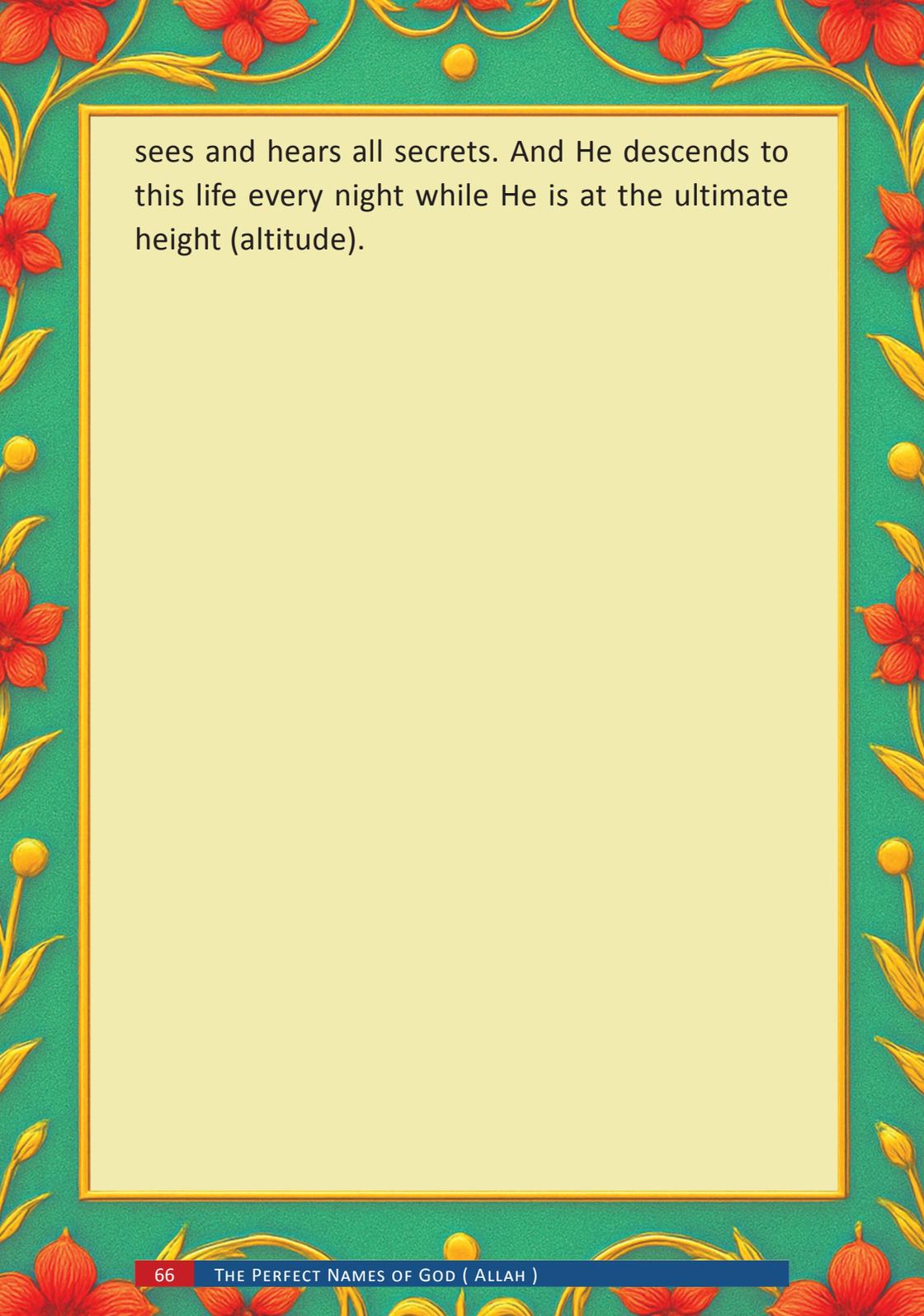
These Glorious Names indicate derivation and similar meaning, thus entail the perfect and absolute height of God, for He is the High, the Highest and the Sublime by His Essence over all of His creation, Settled over His Throne in a manner that only suits His Majesty and Grandeur. He is the High in His Stature, Significance and Esteem

Who has the highest of all attributes of perfection and none can compete with Him. He has the highest of dominance and supremacy, and none can dispute nor defeat Him. He is High above any flaw, defect, and deficiency. He is sublimely High over the equals, peers and opponents. He is above what the disbelievers and atheists had ascribed to Him. He is the High above every perfection that attempts to approach Him or approach His Sublimity.

The Grandeur of Al-Aaliyy, Al-Aala and Al-Mutaal

They indicate the attributes of His Highness which is inseparable from Him forever, which is a part of His Essence, for He is always High over His creation (1). The grandeur of His Highness above everything is evident in the fact that nothing between His Throne and the bottom of the earth can be hidden from Him, for He

(1) *Whereas settling over His Throne is an effectual attribute that is related to His Desire.*

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sees and hears all secrets. And He descends to this life every night while He is at the ultimate height (altitude).

Al-Kareem The Generous

God, the Exalted said: “O man! What has made you careless about your Lord, the Most Generous”.

(Al-Infitar: 6)

The Linguistic meaning:

Al-kareem: Benevolent with lasting benefit.

Al-kareem: the one who combines types of benevolence, honor and virtues, and is also called on nice, forgiving and noble person.

God, the Exalted, is the Generous: no generous person can match Him, and no equal can parallel Him, for He is the Oft- Benevolent, Greatly Beneficial, without a limit or a restriction. He

starts the boon before worthiness, begins the favor without asking for a reward, and He, the Praised, gives beyond hope and doesn't care how much He gives, and for whom he gives. He is the Generous: He has the honor of His Essence, Perfect Attributes, and purity of all defects and flows. He forgives the sins of his followers, forgives their misdeeds, and exchanges the misdeeds with good deeds. If you consider all what is said about the meaning of generosity, you would know that what is owed to God because of it is uncountable.

[The Grandeur of Al-Kareem](#)

He makes it easy to receive His Generosity and Benevolence by the simplest means and causes, for there is no partition (obstacle) between Him and His slaves. He is Glorious that He gives without a purpose and without compensation. His Glory is clear in the fact that no requests or demands no matter how big and large they might be, they cannot be big enough for His Generosity (1).

(1) *Muslim (6753)*

Al-Wadood The Lovable

God, the Exalted, said: “**And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islamic Monotheism).**”

(Al Buruj: 14).

The Linguistic Meaning:

Al-wudd: Al-Wudd is the purest and greatest type of love. Al-Wadood has two meanings: The first: He loves His prophets, messengers, angels and faithful slaves. The second: He is the Lovable Who is greatly loved by His prophets and followers, to the extent that nothing is more lovable to them than Him, Who deserves to be loved by all the love and to be loved by the slave more than the slave’s hearing, sight and all of his loved ones.

God, the Exalted: Loves His righteous slaves, He loves them and they love Him, and out of His Love to them He makes it easy for people to love them, makes them lovable to His creation; therefore, He makes His Love felt in the hearts of His followers, and people of heavens, and people of the earth, without their begging.

The Grandeur of Al-Wadood

He is so Glorious that the slave's love for his God is considered as a favor and grace from Him, as it is not because of the slave's ability, for He had loved His slave before; therefore, He had put the Love (of Him) inside the heart of the slave, and then when the slave loved Him -in return- God rewarded the slave with another love, and that is the favor of truth.



Al-Ghafoor The Oft-Forgiving



Al-Ghaffarr The All-Forgiving

God, the Exalted, said: “Declare (O Muhammad (صلى الله عليه وسلم) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful”.

(Al-Hijr: 49).

And, God, the Exalted, also said:

“I Said (to them): Ask forgiveness from your Lord, verily, He is Oft-Forgiving”.

(Nuh: 10).

The Linguistic Meaning:

Al-Ghufur: Concealment.

Allah, The Exalted, is Al-Ghafoor, Al-Ghaffarr:

The concealer of His slaves' sins, covers their sins so that none sees the sins except Him, and overlooking their flaws. He, the Exalted, forgives the slave's sins time after time, forever, and whenever the slave repeats his repentance of the sin, the Lord repeats His Forgiveness. The difference in meaning is (Al-Ghafoor) is the One Who forgives the sins no matter how large they might be, and (Al-Ghaffarr) forgives the sins no matter how frequent they might be; therefore, (Al-Ghafoor) for the type of sins, and (Al-Ghaffarr) for the quantity of sins.(1).

(1) *Almaqsad Alasni (95), Al-Razi (220) and Al-Reddwani ketab Almoqaddas (662).*

The Grandeur of Al-Ghafoor and Al-Ghaffarr

They indicate the Concealment of God, covering the ugly thing so as no one sees it, forgiving and overlooking; they are so Grand that no matter how great is the slave's sin, if he repents it and asserts the Oneness (Monotheism) of God, God will forgive every sin, as it is said in the holy Hadeeth (Hadeeth Al-Qudsi): "O son of Adam! If your sins reached the height of the sky and then you asked for My Forgiveness, I would forgive you, carelessly, O Son of Adam! If you come to Me, carrying sins the size of the earth, and then met Me, being not associating anything with Me (purely monotheist), I would come to meet you with equivalent size of forgiveness."

Al-Aazeez The All-Mighty

God, the Exalted, said: “**And verily your Lord,
He is truly the All-Mighty, the Most Merciful**”

(Ash-Shuara: 9)

The Linguistic Meaning:

Al-Aazeez: Derived from Al-Ezzah: might, power, dominance, immunity. It is also called on the glorious, honest and unequalled person.

God, the Exalted, owns all meanings of might (power) in their clearest and purest forms, for He is the Conquerer, the Victorious Who cannot be defeated. He is the Immune that cannot be touched, and cannot be harmed. He has complete greatness. He is Unparallel, no equal and no similar to Him. He doesn't humble His

followers, and gives might to whoever He wills. He makes people of faith victorious while He humbles people of disobedience.

The Grandeur of Al-Azeez

His Might is out of superiority, dominance and power. It is glorious that it is united with other perfections such as Wisdom, Mercy, Fairness and Forgiveness. God, the Exalted, said: “**La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise**”. (Al-Imran: 6), He, the Exalted also said: “**And He is the All-Mighty, the Most Merciful**”. (Ar-Rum: 5), “**The All-Mighty, the Oft-Forgiving**” (Sad: 66). Because His Might is perfect and glorious, He deserves to be praised and thanked for It, all the time. He, the Exalted said; “**the All-Mighty, Worthy of all Praise!**”. (Al-Buruj: 8).

Al-Jameel The Beautiful

This Noble Name was stated by the honest (peace be upon him): “**God is Beautiful Who loves the beauty**”(1).

The Linguistic Meaning:

Al-Jamaal (the beauty) is something very good and nice, and it can be in the action and in the creation.

God, all praise be to Him, is The Beautiful: All of the beauty is for Him and all the beauty is also from Him; therefore, He completely deserves to be loved for Himself.

(1) *Muslim (91).*

His Beauty, the Exalted, has 4 degrees:

1. **Beauty of Self (Essence):** No creature can fully describe some of the beauty of His Self, the Exalted.
2. **Beauty of the Names:** All are beautiful, in fact they are the best Names and the most beautiful.
3. **Beauty of the Attributes:** They are the highest descriptions, most perfect and the greatest, for He owned every attribute of perfection.
4. **Beauty of the Actions:** All are extremely beautiful as they are among actions of benevolence, charity, wisdom, fairness, and mercy. Every beauty in this life or in the Hereafter is from Him, the Exalted, for He greatly deserves the beauty beyond any beauty all the time.

The Grandeur of Al-Jameel

Peace be upon him said, describing the beauty and grandeur of his Lord: “His Veil (Screen) is the light, if He uncovered It, His Light and Beauty of

His Face would burn- whatever His Vision- has reached out of His creation”.(1)

(1) *Muslim (293).*



Al-Qader The All-Able



Al-Qadeer The Omnipotent



Al-Muqtader The Dominant

God, the Exalted, said: **“Say: He has power to send torment on you from above”.**
(Al-Anam: 65)

And, the Exalted said:
“Truly, Allah is Able to do all things”.
(Al-Baqarah: 148).

The Exalted also said:
“**And Allah is Able to do everything**”.
(Al-Kahf: 45).

The Linguistic Meaning:

These Grand Names indicate the complete ability including His Ability to estimate the magnitudes before the process of the creation and the formation.

God, the Exalted, is able to do everything, as He doesn't suffer from powerlessness or slackness, and He doesn't miss anything. He is the Extremely Capable, nothing can be hard for Him. He has total authority and sovereignty, total disposal of the universe, none can dispute nor resist Him and no violator or obedient person can escape His Fist. He, the Exalted, is able to estimate the magnitudes of the creation, before creating the heavens and the earth.(1)

(1) *Before 50 thousand years, as in Muslim (2653)*

The Grandeur of Al-Qader, Al-Qadeer & Al-Muqtader

His Ability is glorious that it is free from fatigue, or weakness or deficiency, and it is so grand to the extent that He is able to bring us all, wherever we are, as He, the Exalted said: “**Wheresoever you may be, Allah will bring you together (On the Day of Resurrection). Truly, Allah is Able to do all things**”. (Al-Baqarah: 148).

Al-Aafuww **The Oft-Pardoning**

God, the Exalted said: “.....verily,
Allah is Ever Oft-Pardoning, All-Powerfull”.

(An-Nisa: 149).

The Linguistic Meaning:

Al-Aafuww: Is overlooking the sin, not punishing in spite of it, and also has the meaning of: more and plentiful.

God, the Exalted, is Al-Aafuww: Often pardons and forgives His slaves’ sins, for He disregards the misdeeds and removes their effects from the slaves, erasing them from the records of the angels-writers, and He doesn’t hold the slaves responsible for these sins on the Day of Resurrection, making them forget the sins, so as

not to be ashamed by them. He replaces every sin by a Hasana (good deed, or good credit). He, the Exalted, is always giving benevolence, giving abundant favors and grants.

The Grandeur of Al-Aafuww

His Pardoning comes after patience and waiting, and out of super accountability, He, the Exalted said: “... **verify, Allah is Ever Oft-Pardoning, All-Powerful**”. (An-Nisa: 149). And His Pardoning is glorious as He indicated to His slaves the ways of getting His Pardoning, ways among their deeds or sayings.



Al-Wahed The Single God



Al-Ahad The Only God

God, the Exalted said: “And they (all creatures)
will appear before Allah, the One,
the Irresistible”.

(Ibrahim: 48).

And, the Exalted said:

“Say (O Muhammad صلى الله عليه وسلم):
He is Allah, (the) One”.

(Al-Ikhlās: 1)

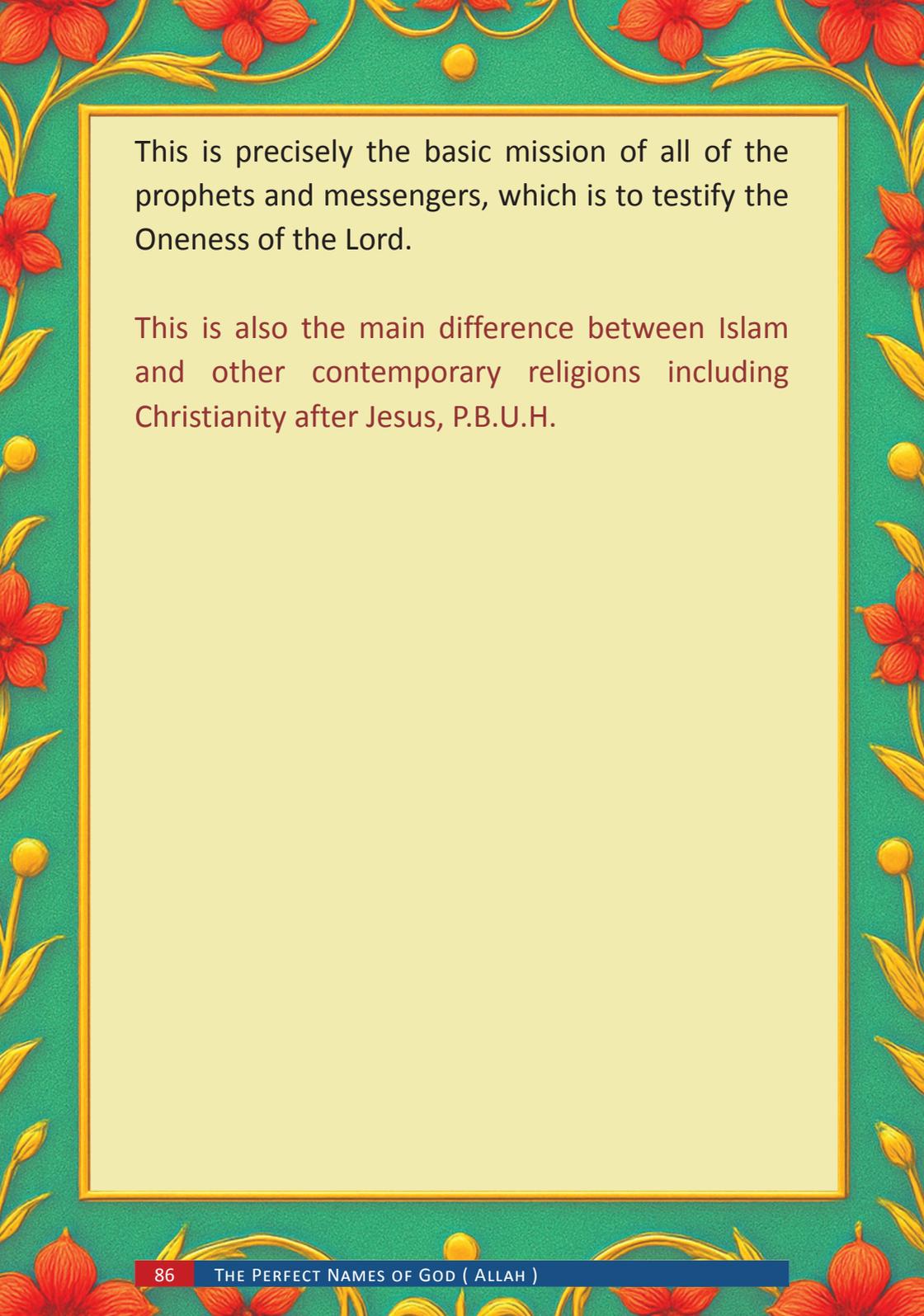
The Linguistic Meaning:

These Glorious Names indicate the uniqueness in perfection, and the inequality and dissimilarity to Him. God, all praises be to Him, is the Single God, the Only God: Who has united in all of the perfections, Being Unique -the Only One -in every perfection, in a way that none can share it with Him, for He is the Unique in eternal existence, the Unique in being One in His Essence and Supreme Attributes. He has no equal, no similar, and no parallel; He is the Single God in His Godhood, without a partner, or a helper; He is the Single God in His Divinity, without a peer in glorification, the Only God That deserves to be worshipped above everyone else.(1)

The Grandeur of Al-Wahed, Al-Ahad

They indicate the greatest attributes of the Lord, the Exalted, and that is pure monotheism of the worship, in all of its hidden types.

(1) *Asmaa Allah by Dr. Omar Al-Ashqar (228)*



This is precisely the basic mission of all of the prophets and messengers, which is to testify the Oneness of the Lord.

This is also the main difference between Islam and other contemporary religions including Christianity after Jesus, P.B.U.H.

As-Samad The Self-Sufficient and the Master

The Exalted said:

“Say (O Muhammad صلى الله عليه وسلم): He is Allah, (the) One, Allah-us-Samad, Allah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)”.

(Al-Ikhlās: 1-2)

The Linguistic Meaning:

As-Samad: the Obeyed Master, the One Who is needed and none is above Him, the Sublime in everything.

God, the Exalted is As-Samad: “The Master Who is Complete in His Glory, the Honest Who is Complete in His Honor, the Great Who is

Complete in His Greatness, the Forgiver Who is Complete in His Pardoning..... and He is the One Who is Complete in all types of honor and sublimity for He is God, all praise be to Him, Who has these attributes that none can have except Him”.(1)

And He is resorted to by all creatures, humans and jinn, all of the universe resort to Him because of their needs and misfortunes, for He is Self-Sufficient to the degree that He neither eats nor drinks. He begets not, nor was He begotten, for He is perfectly Rich and Mighty.

The Grandeur of As-Samad

This Name is so grand that It indicates many attributes, all indicating vastness, abundance and ampleness.

(1) *Told by Ibn Abbas, may God be pleased with them, and Altafseer Alsaheeh (4/681)*

Al-Qareeb The Near

God, the Exalted said: “**And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge)**”.

(Al-Baqarah: 186).

God, the Exalted, is near to everyone while He is over His Throne, and His Nearness to His creation has two types:

- 1- General Nearness: To all of His creation, by His Awareness, Knowledge, Experience, Supervision, and His Comprehensiveness of everything, while He is above all creatures.
- 2- Special Nearness: To His worshippers, beggars, and respondents. This nearness entails love, support, and assistance in: movements, quietude, and answering the supplicants, and

rewarding the worshippers, for it is a nearness that although is incomprehensible but its effects are known by His Kindness toward His slave.

The Grandeur of Al-Qareeb

The Exalted is so great and near that He is above seven skies, Settled over His Throne, closer to the slave than the neck of the slave's riding camel.(1)

He is even closer to the soul than the soul's owner, for He, the Exalted, is Near in is His Height, High is His Nearness.

(1) *As in Al-Bukhari (2992) and Muslim (2704)*

Al-Mujeeb

The Responsive Answerer

God, the Exalted, said: “**Certainly, my Lord is Near (to all by His Knowledge), Responsive**”.

(Hud: 61)

God, the Exalted, is the Answerer to the needs of the supplicants, and to His obedient worshippers, and His Answering has two types:

- 1- **General Answer (Fulfillment)**: for whoever asks for It, wherever and however they are, as He promised them with true promise.
- 2- **Special Answer**: It is for those who obey Him, submissive to His Law, sincere in their supplication and worship, and those who lost their hope in people.

The Grandeur of Al-Mujeeb

His Answer is a grace and a favor, for It is not similar to man's answer who becomes angry when asked, for God, the Exalted, becomes angry if He has not been asked (1). He is so Grand that He answers even the disbelievers if they become sincere in their supplication (to Him) during bad times.(2)

(1) *Peace be upon him said: "Who does not ask God, God will become angry of him."* Al-Turmedhi (3373).

(2) *As in surat Al-Ankabut, verse number 65.*



Al-Malik The King



Al-Maleek The Omnipotent King



Al-Maalek The Owner

God, the Exalted said:

“Then High above all be Allah, the True King”.

(Ta-Ha: 114)

And, the Exalted, also said:

“In a seat of truth (i.e. Paradise), near the
Omnipotent King (Allah, the One,
the All-Blessed, the Most High,

the Owner of Majesty and Honour)".

(Al-Qamar: 55)

Peace be upon him said: "God considers the worst name, a man who called himself the owner of kings (ultimate king), for there is no owner but God, the Exalted".(1)

The Linguistic Meaning:

Al-Malik: Who owns the things, with complete ability at his disposal.

God, the Exalted, is the King, the Omnipotent King and the Owner: He has all possession, and all praises. Crises are in His Hand, their sources and solutions belong to Him. He is Settled over His Throne, nothing is concealed from Him, knowing everything within and inside His slaves, arranging all matters of His Kingdom by Himself, and He, the Exalted, is the Ultimate King of all kings, the

(1) *Muslim (2143)*

Ultimate Possessor, disposing of everything. He gives power to whoever He wills and takes it away from whoever He wills.(1)

The Grandeur of Al-Malik, Al-Maleek, Al-Maalek

His Power and Dominion is an eternal right, that will never stop, without a partner or an assistant (to Him), the Exalted said: “**So Exalted be Allah, the True King**”. (Al-Muminun: 116) And He said: “**And for Whom there is no partner in the dominion**”. (Al-Furqan: 2). Therefore, He completely deserves all praises all the time, for He said: “**And to Him belong all the praises and thanks**”. (At-Taghabun: 1)

(1) *Asmaa Allah by Al-Zujaj (62), and Shaan Alduaa (40)*

Al-Hameed The All-Praiseworthy

God, the Exalted, said: “**And He is the Wali
(Helper, Supporter, Protector, Lord),
Worthy of all Praise**”.
(Ash-Shura: 28)

The Linguistic Meaning:

Al-hamd: opposite of dispraise, and it is stronger than thanks, for it is the clearest of descriptions and best of praises.

God, the Exalted, is the All-Praiseworthy. Worthy of all praises because of His Essence, Names, Attributes and Actions, for He has the Best (Perfect) Names, Attributes and Deeds. He is being praised for His Destiny which is fair, just and free from any evil or oppression. He is praised

for His Legislation, Orders and Prohibitions as they are the most complete laws, and the most useful for all creatures. He is praised by every tongue (language), for all creatures speak and talk in a thankful manner (to Him), all the time, the Exalted said: “**And there is not a thing but glorifies His Praise. But you understand not their glorification**”. (Al-Isra: 44)

The Gradeur of Al-Hameed

He is, the Exalted, Praiseworthy because of limitless aspects: He has Names, Attributes, Praises and Thanks, that are unknown not only to a close angel but even to a messenger. He is praised for His Oneness (Singleness): Being high above and supreme over: the partner, the equal, and the similar, and above any evil or flaw, the Exalted said: “**And Say: All the praises and thanks be to Allah, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a Wali (helper, protector or supporter). And magnify Him with all magnificence, [Allahu Akbar (Allah is the Most Great)]**”. (Al-Isra’: 111)

Al-Majeed The All-Glorious

The Exalted, said: “**Surely, He (Allah)
is All-Praiseworthy, All-Glorious**”.

(Hud: 73)

The Linguistic Meaning:

Can have several glorious meanings such as: High in generosity, wide honor, high esteem and great significance. God, the Exalted, is the All-Glorious: The Ultimate in generosity, for there is no generosity that is higher than His Generosity, the Honorable in His Essence, the Beautiful in His Deeds, the Great in His Attributes, the Invincible that none can reach His Grandeur. He has glorified Himself because of His Perfection, and Who was glorified by His creatures because of His Greatness.

The Grandeur of Al-Majeed

The grandeur of this Name is evident in the greatness and plentifulness of the Attributes, to the extent that none can count Them, as this Name indicates many descriptions of the ultimate perfection, and also embraces all of them.

Al-Ghaniyy The Self-Sufficient and The Rich

The Exalted said: “O mankind! It is you who stand in need of Allah. But Allah is Rich (Free of all needs), Worthy of all praise.”
(Fatir: 15)

The Linguistic Meaning:

Al-Ghaniyy: Who is not in need of anyone for anything.

The Exalted is the Rich: Who has ultimate wealth and riches, for He is Rich in His Essence and everything else is in constant need of Him, as He is Self-Sufficient to the extent that the obedience of obedient slaves cannot benefit Him, and the sins of disobedient slaves cannot harm Him. He is

so Self-Sufficient that He didn't get a companion or a son or a partner in His Dominion. He enriches His creation with complete abundance, and even enriches His creatures' hearts with divine knowledge and faith.

The Grandeur of Al-Ghaniyy:

He is Gloriously Rich that His Dominion cannot be diminished no matter how much He gives and provides, He, the Exalted said in Hadeeth Al-Qudsi: "O My slaves, if the first and last person of you, and your humans and jinn, asked Me -while all of you are standing up in one location- and if I responded and gave each one of you his need, that wouldn't diminish what I have (own)."(1)

(1) *Muslim (2577)*

Al-Hakeem The All-Wise

The Exalted said: “**Whatsoever is in the heavens and the earth glorifies Allah - and He is the All-Mighty, All-Wise.**”
(Al-Hadid: 1)

The Linguistic Meaning:

Al-Hakeem: Who knows about matters, owns wisdom, interested in tiny details, and also the ruler who separates among the people.

God, the Praiseworthy, is Wise in His: Sayings, Deeds, and Rules, for He says, acts and judges only what is right and true. He has ultimate wisdom in His creation and arrangements, Who perfected everything. Whatever He creates, He doesn't create it in vain, and He does not

make useless laws. He has ultimate rule in this life and in the Hereafter, and He has the three laws: The legitimate, the destiny-related and the punishment laws, Whom no one can share with.

The Grandeur of Al-Hakeem

The Exalted, when He orders, this order must be good by itself, when He prohibits something, it must be bad by itself, when He tells something, it must be true, when He does something, it must be right, and when He wants something, it is better be done by the power of will rather than by something else; therefore, this portrayal of perfection can only be for God Alone.

Al-Aadheem The Great

The exalted, said: “So glorify with praises the
Name of your Lord, the Most Great”.

(Al-Waqiah: 96)

The Linguistic Meaning:

Al-Aadheem: Opposite of small, and the great of people as their chief.

God, the Exalted, is the Great in everything: Great by His Essence, for nothing is greater or higher than It, Great by His Attributes that are endless, and Great by His Actions which contain wide wisdom and fairness. His Greatness is perfect that nothing is away from His Ability, Who multiplies to great extent the rewards to whoever He wills among His slaves. His Greatness means

that no one deserves to be glorified by same glorification.

The Grandeur of Al-Aadheem

He is so great that nothing can be big in front of Him, peace be upon him said: “Whenever anyone of you asks God, let him make his asking big, for whatever God gives, is not considered too big to (in front of) Him”. He is so Great that His Greatness is beyond the ability of the human mind to grasp.”(1).

(1) *Alnehayah* (3/260)

Al-Qawweyy **The All-Powerful**

The Exalted, said:

“And He is the All-Strong, the All-Mighty”.

(Ash-Shura: 19)

The Linguistic Meaning:

Strength is the opposite of weakness, tiredness and disability.

God, the Exalted, is Al-Qawweyy: Has ultimate strength, no one can defeat Him, His Judgment is effective, for He is Strong in His Punishment, Able to finish His Action and His Order, in His heavens and on earth.

The Grandeur of Al-Qawweyy

He, the Exalted, does not suffer from weakness or fatigue or slackness, He helps His supporter and He deserts who deserted Him. The Exalted said: “**Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.**” (Al-Hajj: 40) He had written dominance for Him and for His supporters, the Exalted, said: “**Allah has decreed: Verily, it is I and My Messengers who shall be victorious. Verily, Allah is All-Powerful, All-Mighty**”. (Al-Mujadilah: 21).

Al-Mateen The Durable

The Exalted, said: “**Verily, Allah is the All-Provider, Owner of Power, the Most Strong.**”

(Adh-Dhariyat: 58).

The Linguistic Meaning:

Al-Mateen: Who is solid in his strength, firm in his determination, and has ultimate resolve.

God, the Praiseworthy, is the Durable: Extremely Strong, Supreme in His Esteem, has the ultimate of all attributes of might. He is Durable in His Unlimited Strength, for no matter what He does, He doesn't suffer from fatigue or tiredness because of His Perfect Greatness and Power.

The Grandeur of Al-Mateen

He combines the ultimate of firmness with perfect power and ability and with perfections in His Essence and Attributes.

As-Samee The All-Hearing

The Exalted, said: “**There is nothing like Him; and He is the All-Hearer, the All-Seer**”

(Ash-Shura: 11)

The Exalted, is As-Samee: Whose hearing has encompassed everything that can be heard, with different languages. His Hearing has 2 kinds: **The First**: He hears all sounds, hidden and clear sounds, to the extent of complete comprehension of all of them. **The Second**: Hearing and responding favorably to those who ask, invoke and worship Him; therefore, He responds and rewards them, He, the Exalted said: “**Verily! My Lord is indeed the All-Hearer of invocations**”. (Ibrahim: 39). And the saying of the prayer (one who prays): “**God hears who praises (thanks) Him**”, and this means that God responds favorably.

The Grandeur of As-Samee

He is so Gloriously Grand that His Hearing enables Him to hear different sounds of different tones and intensity, to the extent that no sound or language is hidden or misunderstood by Him, and no sound can occupy or overload Him. He is completely Able to deal with multitudes of sounds and situations, all at the same point of time.

Al-Baseer The All-Seeing

The Exalted, said:

“And He is the All-Hearer, the All-Seer”

(Ash-Shura: 11)

The Linguistic Meaning:

Al-Baseer: Can see things, and knowing of hidden things.

God, the Praiseworthy, is the All-Seeing: His Seeing Ability has encompassed every visible thing in the heavens and earth.

This meaning has 2 types: The first: He has perfect vision that suits His Perfections, as there is nothing concealed from His Vision whether under or above the heavens and earth. The

Second: He has foresight, that enables Him to know about the nature of everything.

The Grandeur of Al-Baseer

He is Able to see the movement of a black ant, under a solid rock during a dark night and even see its internal organs. He can see the tiny details of the creation of an atom, of an ant, a bee, and even smaller than them, and this is why the human brain is bewildered by His Perfect and Great Attributes.



Al-Qaher The Irresistible



Al-Qahharr The Subduer

The Exalted, said: “**And He is the Irresistible,
(Supreme) above His slaves**”.
(Al-Anam: 18).

And, the Praiseworthy, said: “**And they
(all creatures) will appear before Allah,
the One, the Irresistible.**”
(Ibrahim: 48)

The Linguistic Meaning:

Al-Qahr: Dominance, height and also overcoming.

God, the Exalted, is the Irresistible and the Subduer: He overpowered all creatures, they surrendered to Him and they acknowledged His Power and Will. He subdued people of the heavens (angels) by service and people of the earth by worship.

The Grandeur of Al-Qaher, Al-Qahharr

He, the Exalted, humbles the tyrants, humiliates the oppressors and terminates the hopes by death. These two Names are so grand that He overwhelms His creatures by gathering them during Doomsday so as to establish justice and truth, God, the Exalted, said: **“On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible.”** (Ibrahim: 48).

Al-Wahhab The Bestower

The Exalted, said: “**You are the Bestower**”
(Al-Imran: 8)

The Linguistic Meaning:

Alhebah: the pure impartial grant, for it is the giving and bestowing as a favor without any related worthiness or deserving.

God, The Praiseworthy is the Bestower: Frequent Giver that He included all creatures, in the heavens and earth, during all times, and without stopping. He bestows to them graces, and prevents them evils. He gives whatever and to whoever He wills, without compensation or aim.

The Grandeur of Al-Wahhab

His Grants are so plentiful that cover all His creatures, since His creation of the heavens and earth, and yet these grants did not diminish anything He owns; peace be upon him said: “The Hands of God are full, not diminished by constant spending. Can you see what He had spent since the creation of heavens and earth and yet nothing in His Hands was diminished”.(1)

(1) *Al-Bukhari (4684), and Muslim (993)*

Al-Mutakkabbir The Supreme (And The Extremely Proud)

The Exalted, said: “He is Allah beside Whom La ilaha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme.”

(Al-Hashr: 23)

The Linguistic Meaning:

Al-Kibr: Greatness, supremacy and high honor.

Our Lord, the Praiseworthy, is Al-Mutakkabbir: Supreme in His Essence and Attributes, for everything else is tiny and lowly in front of Him. He is the Great with supremacy, Who is extremely

Proud over the tyrants, and if they try to compete with His Greatness He would subdue them. He is extremely Proud to the extent that He does not commit injustice on any of His slaves, supremely Proud above any evil, or diminish, Supreme over the attributes of His creatures, for there is nothing similar to Him.

[The Grandeur of Al-Mutakkabbir](#)

His Grandeur indicates the high esteem of Him, the Praiseworthy, that He completely deserves. His Perfection is ultimate; therefore, this Name is restricted to Him only and it is not suitable or proper to call on anyone else by this Name.



Al-Moumen **The Giver of Security**

The Exalted, said: “**The One Free from all defects, the Giver of security, the Watcher over His creatures.**”

(Al-Hashr: 23)

The Linguistic Meaning:

Al-Moumen: Has two meanings:

The First: The believer.

The Second: The giver of security.

And our Lord, the Praiseworthy, Is the Giver of security: the One Whom all people have trusted His Justice and His Fairness, to believers as well as disbelievers. He is the Believer Who believes honest

people, by providing them with evidences of their honesty, and He gives security and safety to the scared, replacing their fear with peace. He provides His followers with peace and safety in this life, in Barzakh, and in the Hereafter. He gives security and victory to the oppressed over his oppressor by enabling him to conquer his oppressor.

The Grandeur of Al-Moumen

God, the Exalted, declares His Oneness and His Attributes, by testifying of His Monotheism, distinguishing Himself in being worshipped Alone, by deservedly praising Himself for possessing Perfect Names and Attributes, for He, the Exalted, said: “Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He)”. (Al-Imran: 18). “And this is the noblest testimony coming from the Great King for the noblest cause which is to worship God, the Exalted, Alone”(1) and this is the most sublime of all meanings of His Names (Al-Moumen).

(1) *Tafseer Al-Saadi (1/364), (5/301)*

Al-Barr The Benevolent

God, the Exalted, said; “**Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous and Generous), the Most Merciful.**”
(At-Tur: 28).

The Linguistic Meaning:

Al-Barr: the high act of benevolence and charity, and it is called on the truthful, the merciful, the courteous, and the kind.

God, the Exalted, is the Benevolent: Compassionate to His followers, Kind to them, His Kindness encompasses all His creatures. He rewards the philanthropist by doubling the credit to him, and He is Kind enough to forgive the sinner. He

is Benevolent to His followers by giving them His Guardianship and choosing them for His Worship, for He is, the Exalted, the Truthful in His Promise and in His Saying.

The Grandeur of Al-Barr

In spite of His Self-Sufficiency and in spite of the slaves' need to Him, He is Benevolent to the them by His Concealment of their sins, for He is Able to disclose the slave's misdeeds; therefore, we have to be wary of Him Almighty. He even provides the slave with His Gifts and Graces, for there is no higher than this perfection and sublimity.



Al-Waliyy The Protector



Al-Mawla The Supporter

The Exalted, said; “**And He is the Wali
(Helper, Supporter, Protector, Lord),
Worthy of all Praise”**

(Ash-Shura: 28)

And He, the Praiseworthy, said: “**Allah is
your Maula (Patron, Lord, Protector and
Supporter)- (what) an Excellent Maula, and
(what) and Excellent Helper!”**

(Al-Anfal: 40).

The Linguistic Meaning:

Alwaliyy: the near, the helper and the giver of victory.

Almawla: Called on the owner, the giver and the loving person.

God, the Exalted is Al-Waliyy and Al-Mawla: the Protector and Supporter to all of His creation, by His Arrangement and Wisdom, for we have no protector except Him. He gives us benefits and repels harm away from us, all our destiny is in His Hand, and this general protection is for both obedient and disobedient slaves. His Special Protection is for His faithful slaves: He guides them out of darkness into light, gives them victory over their enemy, improves their daily and religious matters, for it is a support that requires sympathy, reform, and mercy, and this special support for them enables them to reform themselves so that they will be close to Him in Paradise.

The Grandeur of Al-Waliyy and Al-Mawla

His Support to His slaves is out of love, closeness, benevolence, and mercy to them, for His Protection and Support is considered as some type of victory, honor and superiority to His slaves.

Al-Jabbarr **The Compeller**

God, The Exalted, said;
“**The All-Mighty, the Compeller, the Supreme**”.
(Al-Hashr: 23)

The Linguistic Meaning:

Al-Jabbar: the great, the strong, the tall and who mends the broken bone.

The Exalted is the Compeller: He imposes what He wants upon His creatures as an order or a prohibition and out of wisdom and fairness, including His Religion that He chose for all slaves. He is Al-Jabbar in the sense: He mends His slaves' matters, reforms their deeds, makes them rich and sufficient, and He strengthens the weak, makes the poor rich, makes the hard

easier, mends broken hearts (broken for Him), and He is the Compeller: The Lofty higher above His creation by Himself, for none can reach Him.

The Grandeur of Al-Jabbarr

He is so Sublime that He doesn't compel anyone for faith or for disbelief, rather He gives them the choice, He said: "Then whosoever wills, let him believe; and whosoever wills, let him disbelieve." (Al-Kahf: 29). His Grandeur is that He possesses attributes of dominance and might as well as attributes of mercy, fairness and wisdom. With His Compelling Ability, He conquered the oppressors, gave victory to the oppressed, and helped His soldiers over the disbelievers.

Ar-Raooof The Sympathetic

God, The Exalted, said; “**Truly, Allah is full of Kindness, the Most Merciful towards mankind.**”
(Al-Baqarah: 143).

The Linguistic Meaning:

Ar-Raafa: The extreme mercy, and the highest of its meaning. [Difference between Ar-Raafa \(Sympathy\) and Ar-Rahma \(Mercy\):](#) Sympathy is wider than mercy, for it is a grace combined with pleasure, while Mercy might be painful at once but succeeded by pleasure. Mercy might be hated but has its benefits. Sympathy cannot be hated. Our Lord is the Sympathetic: having mercy over all His slaves, Compassionate for them, for He doesn't ask them for things they don't have

the ability to do, on the contrary, He only asks them for less than they actually can do.

The Grandeur of Ar-Raooof

Whenever His Sympathy touches someone, He would be free from any harm. His Sympathy is good for the slaves for their lives, their religion and their Hereafter. It is because of His Sympathy that He had warned, tempted and promised His slaves; therefore, He had guided them to the means of reform, opened to them the doors of benefits and pushed, away of them, causes of harm.

At-Tawwab The Acceptor of Repentance

God, the Exalted, said; “And accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful”.

(Al-Baqarah: 128).

The Linguistic Meaning:

At-Tauwbah: To quit the sin in the best possible manner which is the utmost degree of apology.

Our Praiseworthy Lord is At-Tawwab: He has described Himself as the Acceptor of repentance in its extreme exaggeration. As long as the slave is sincere, God accepts his repentance, no matter how large his sin is, and no matter how often he repeats the sin. The repentance of the slave is surrounded by two repentances from his Lord:

Firstly, He opens the door of repentance and guides him to repent, and secondly, He accepts his repentance and is satisfied with him.

The Grandeur of At-Tawwab

He is so Sublime that He is very pleased by the slave's repentance, peace be upon him said: "God is more pleased by the repentance of His slave, more than the slave who lost his riding animal (which is carrying his food and water) and later -to his extreme joy- he found it back."(1)

Here, we have to admire the Greatness of God, for whenever we repent to Him, He accepts it and even sends His Sympathy on us, in spite of His Self-Sufficiency; therefore, it is only logical that we should love Him and praise Him. He is Sublime that He prepared for us the causes of repentance. This will enable the true believer to really love Him and be shy of Him.

(1) *Muslim (2744), (2747)*

Al-Haleem The Most Forbearing

The Exalted, said; “And Allah is Rich (Free of all needs) and He is Most-Forbearing.”

(Al-Baqrah: 263)

The Linguistic Meaning:

Al-Haleem: The extreme of forbearing.

He is the Most Forbearing, possessing complete ability to forgive, being able to pardon the unfaithful slave and the disbelievers, forbidding His Immediate Punishment from reaching the oppressors, for He is Patient with them but not forgetting them. He is Able to pardon in spite of His Perfect Ability to punish. He is Forbearing towards disobedient slaves that He provides them - with obedient slaves - multiple graces.

He waits for the disobedient slaves until they return to the truth and faith. And without His Forgiveness, the heavens and the earth would have perished, as He, the Exalted, said: “**Verily! Allah grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft- Forgiving**”. (Fatir: 41). He is Most Forbearing, gives His slaves abundance and yet they don’t thank Him, and still He doesn’t punish them or harm them. This sublime Lordly act may teach the creatures to learn from His Pardoning, to not harm those who are ungrateful to them.

The Grandeur of Al-Haleem

No one is more patient or more pardoning than Him All-Mighty, for He postpones this life’s punishment over the disbelievers, as they enjoy His Graces and Luxuries, peace be upon him said: “**No one is patient about the harm that is heard more than God, they make a parallel to Him, they**

make a son of Him and yet He provides them with abundance, health and gifts.”(1)

He shows the slave how pardoning and generous He is, for He conceals the sins, and guards the slave in spite of his disobedience; therefore, this must be the highest and grandest of all types of forbearing.

(1) *Muslim (2804)*

As-Hshaheed The All-Witness

God, the Exalted, said:
“Verily! Allah is over all things a Witness”
(Al-Hajj: 17).

The Linguistic Meaning:

As-Hshaheed: The extreme of witness.

He is the All-Witness: Nothing can be hidden from Him, He is Able to witness every atom in the earth and in the heavens. His Witness is the origin of all witnesses and the greatest of all testimonies, for He is All-Knowing of the nature of all objects.

The Grandeur of As-Hshaheed

He is the Greatest, Clearest and Most Just of any witness, for His Witnessing is comprehensive of all things, and He, the All-Mighty, is over His Throne. His Witness includes: Knowledge, vision, organization and ability. He testifies of His Oneness, when He says: “Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels and those having knowledge (also give this witness); (He always) maintains His creation in Justice.” (Al-Imran: 18). And this is the greatest and highest witness, coming from the Most Sublime Witness. His Witness is also for the oppressed who has neither a helper nor a witness, and this witness necessitates assistance and victory. His Ultimate Witness will be during the Day of Resurrection, over all creatures about their hidden and clear deeds. He, the Exalted, said: “Allah will judge between them on the Day of Resurrection. Verily! Allah is over all things a Witness.” (Al-Hajj: 17)



Ar-Razzaq The All-Provider



Ar-Raziq The Ever-Provider

The Exalted, said: “**And provide us with sustenance, for You are the Best of sustainers.**”
(Al-Maidah: 114).

And the Praiseworthy, said: “**Verily, Allah is the All-Provider, Owner of Power, the Most Strong.**”
(Adh-Dhariyat: 58).

Peace be upon him, said: “**God is Al-Musaer, Al-Qabedd, Al-Basett, Ar-Raziq.**”

The Linguistic Meaning:

Ar-Razzaq is the extreme of the provider.

Ar-Rezq: Is the constant donation, whether in this life or in the Hereafter. Ar-Rezq has 2 types: apparent which is for the body, such as food, and hidden and this is for the heart and the self such as knowledge and science.

He is the All-Provider, Constant Provider, to all creatures, giving food to every creature, providing it to believers and disbelievers, and also giving it to both the weak and the strong. His Sustenance for His slaves has 2 types: a type with reason: He made agriculture, trade and industry tools (means) by which people get the requested results, for He, the Exalted, said: **“And We have provided therein means of living.”** (Al-Hijr: 20) Meaning causes of livelihood. The other type, God provides it to the slave without a cause: God gives the slave divine sustenance or gift without having the slave to do anything, for it is a gift

destined for the slave, with or without the slave's asking.

The Grandeur of Ar-Razzaq and Ar-Raziq:

He is Sublime in giving sustenance to all creatures and this sustenance is for the body, the Exalted said: **“And so many a moving (living) creature carries not its own provision! Allah provides for it and for you.”** (Al-Ankabut: 60) Meaning it can't gather its sustenance, and thus, can't save it for tomorrow, (God provides for it). This means that God makes it easy for it to get its sustenance in spite of its weakness, for He sends sustenance to every creature including the bird in the air and the fish in the water. His Ultimate Sustenance is in Paradise, He, the Exalted, said: **“Such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.”** (Ghafir: 40). And the Praiseworthy said: **“(It will be said to them)! Verily, this is Our Provision which will never finish.”** (Sad: 54). Knowing the grandeur of these two Great Names, we have not to fear poverty, because sustenance is destined

to reach us today or tomorrow, peace be upon him said: “Sustenance will call for the slave more than his death.”(1)

(1) *Saheeh Aljamee (1630)*

Al-Quddoos The Most Holy

The Exalted, said: “**the King, the Holy, the One free from all defects.**”
(Al-Hashr: 23).

The Linguistic Meaning:

Al-Quddoos: Has two meanings:

- 1- Purity and chastity and that is why Paradise was called the Barn of Al-Quds because of its cleanliness and purity away from all blights of this life, as it is said in Hadeeth Al-Qudsi, that God, All-Mighty said: “**Whoever gave up booze while was able to drink it, I would give him a drink of the Barn of Al-Quds.**”
- 2- Blessing, and from it the name the Holy land, meaning the blessed land.

This Sublime Name is one of the descriptions of greatness, and it also means being free from all defects and shortages which are opposite to His Complete Perfection. He is free from all evil, shortage and shame by His Essence, Attributes and Actions, the Extreme in purity. He is the Praiseworthy because He is full of virtues and graces, Who owns the highest and most perfect attributes. He is the Blessed in His Name, Actions, Essence and His High Descriptions. He is Infallible and Impeccable, for He has no equal, no parallel and no similar to Him, the All-Mighty. He is Pure and Far above children, spouse and peer, for He is Self-Sufficient and in no need of any of them. He is Pure and Free from all bad statements that disbelievers accuse Him of, He, the Praiseworthy, said: **“Glorified and Exalted be He! High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allah, but He is Allah, the One, the Self-Sufficient Master, Whom all creatures need. He begets not nor was He begotten, and there is none comparable or coequal unto Him)”**. (Al-Isra: 43). He has no partner (with Him) in His Divinity, and

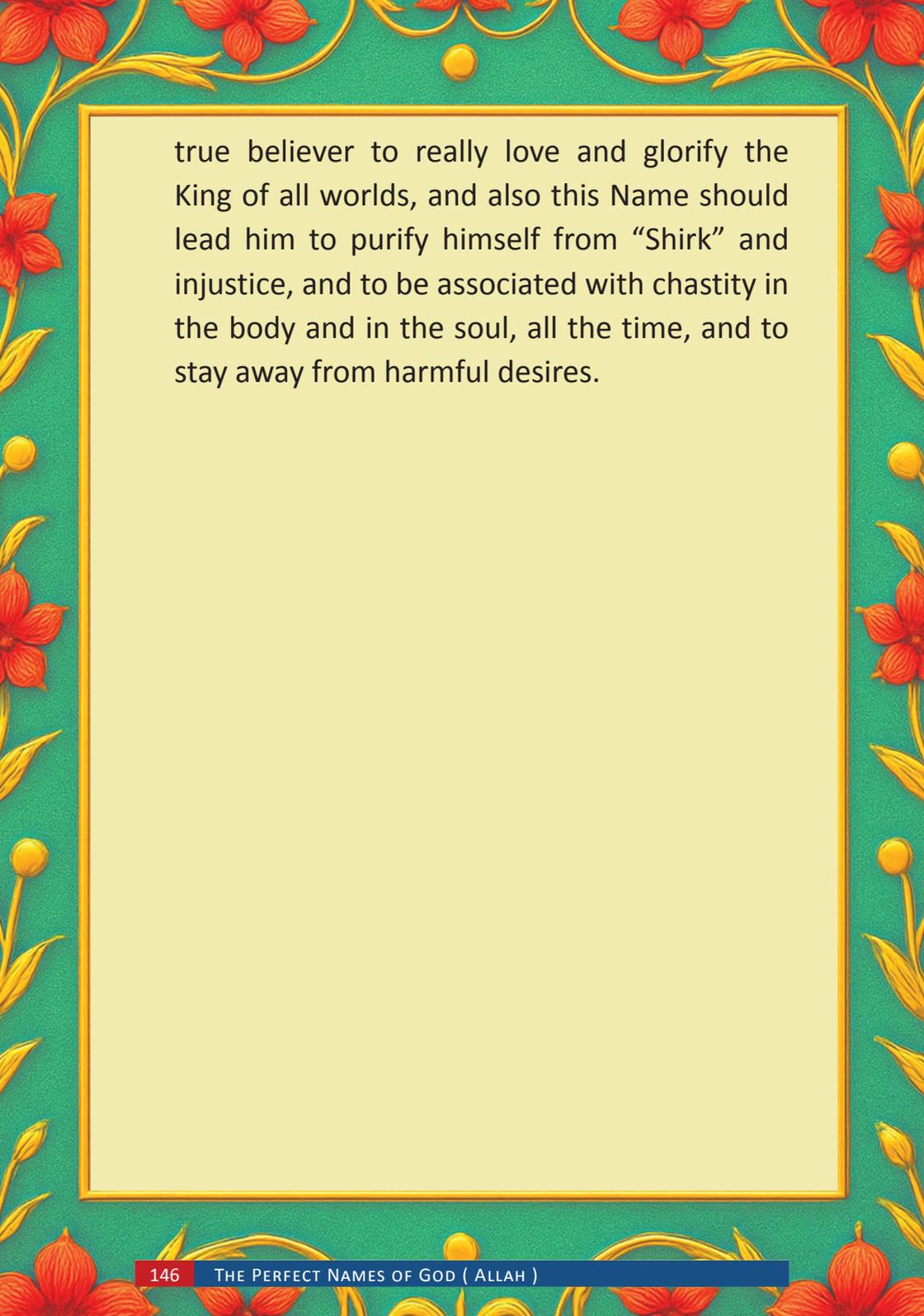
no assistant or helper in His Godhood. He is the Purifier, purifying whoever He wills, according to His Wisdom, purifying the angels, the prophets, and whoever He chooses among His slaves, such as family members of prophet Mohammad peace be upon him. He, the Exalted said: “Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet صلى الله عليه وسلم), and to purify you with a thorough purification”. (Al-Ahzab: 33). And He, the Exalted, chooses not to glorify anyone among His slaves, according to His Wisdom, P.B.U.H. said: “God does not glorify a nation where the weak cannot get his right from the strong” (1). He deserves to be glorified and dignified by all creatures, and this is why the angels said: “- While we glorify You with praises and thanks and sanctify You.” (Al-Baqarah: 30) Meaning we testify that You are free from all defects that do not suit You.

(1) Saheeh Al-Jamee (1857)

The Grandeur of Al-Quddoos

The Sanctification is about monotheism, and it is one of two pillars for unifying the Names and Attributes, and the two pillars are:

- 1- Proving the perfection of the Names and Attributes of God.
- 2- Testifying (acknowledging) the Purity of God away from all defects, which are contrary to the perfection of His Essence, Attributes and Actions. Acknowledging His Purity means dignifying and proving attributes of perfection, for He, the Exalted, is free from forgetfulness and inattention, because of His Perfect Knowledge and Awareness; He is free from fatigue and exhaustion, because of His Perfect Power and Strength; He is free from sleep and slumber, because of His Perfect Life; He is free from injustice and unfairness, because of His Perfect Impartiality; therefore, this Glorious Name has included every completeness and perfection in its widest meaning and connotation. This Sublime Name enables the



true believer to really love and glorify the King of all worlds, and also this Name should lead him to purify himself from “Shirk” and injustice, and to be associated with chastity in the body and in the soul, all the time, and to stay away from harmful desires.



Al-Khaleq The Creator



Al-Khallaq The Creator of All

The Exalted said: “**He is Allah, the Creator,
the Inventor of all things.**”

(Al-Hashr: 24)

He, the Praiseworthy, said: “**Verily, your Lord
is the All-Knowing Creator.**”

(Al-Hijr: 86).

The Linguistic Meaning:

Al-Kahlq=The creation. It has two meanings:

1- Creativity: To find something that was not created before.

2- The righteous and correct assessment.

These two Glorious Names cannot be called on anyone but on God, the Exalted, for these Names are purely exclusive to Him.

God, the Praiseworthy, is Al-Kahleq and Al-Khallaq: He brought into being things that didn't exist before, and He estimated their nature in the future, although they were vacuum (nothing), and He mastered their creation without any previous example or model.

The difference between Al-Khaleq and Al-Khallaq:

Al-Khaleq: The Creator Who makes something out of nothing, having a previous knowledge and estimation of the existence outside.

Al-Khallaq: Is the extreme of the Creator, meaning the abundance of the frequent creation of God, the Praiseworthy, frequent in terms

of volume and nature. You can only imagine how much God, the Exalted, creates in terms of billions of creatures in one moment of time, with many forms and types. The creation is derived from Him, All-Mighty: He creates with His Hands, He creates with Them if He wills, He creates out of His Intention and His Words, and He creates whenever He wants. He created all creatures, being different in their personalities and different in their statuses, and He knows about their differences. Out of wisdom and benefit, He, the Exalted, created us knowing the best for us, for the source of His creation, is the perfect knowledge and wisdom, and this means that we have to be completely satisfied with the way God had created us: whether created us tall or short, black or white, weak or strong, healthy or ill, able or retarded, as all is out of His Proper Assessment which suits all worlds. He, the Exalted said: **“He has created everything and has measured it exactly according to its due measurements.”** (Al-Furqan: 2). And the Exalted, said: **“Verily, We have created all things with Qadar (Divine Preordainments of all things**

before their creation as written in the Book of Decrees – Al-Lauh-Al-Mahfuz” (Al-Qamar: 49).

Assessment is derived from His Names Al-Qader and Al-Qadeer, and this is the assessment of all creation before being created and formed(1), and then creating them and making them according to this assessment. This indicates that everything God, the Exalted, had created whether small or big, was created according to precise measurement, in a specified point of time, and in a determined written place, in the Book of Decrees (Al-Lauh Al-Mahfuz), and before its existence; therefore, no atom can escape from it, and nothing can bypass its destiny, in any way.

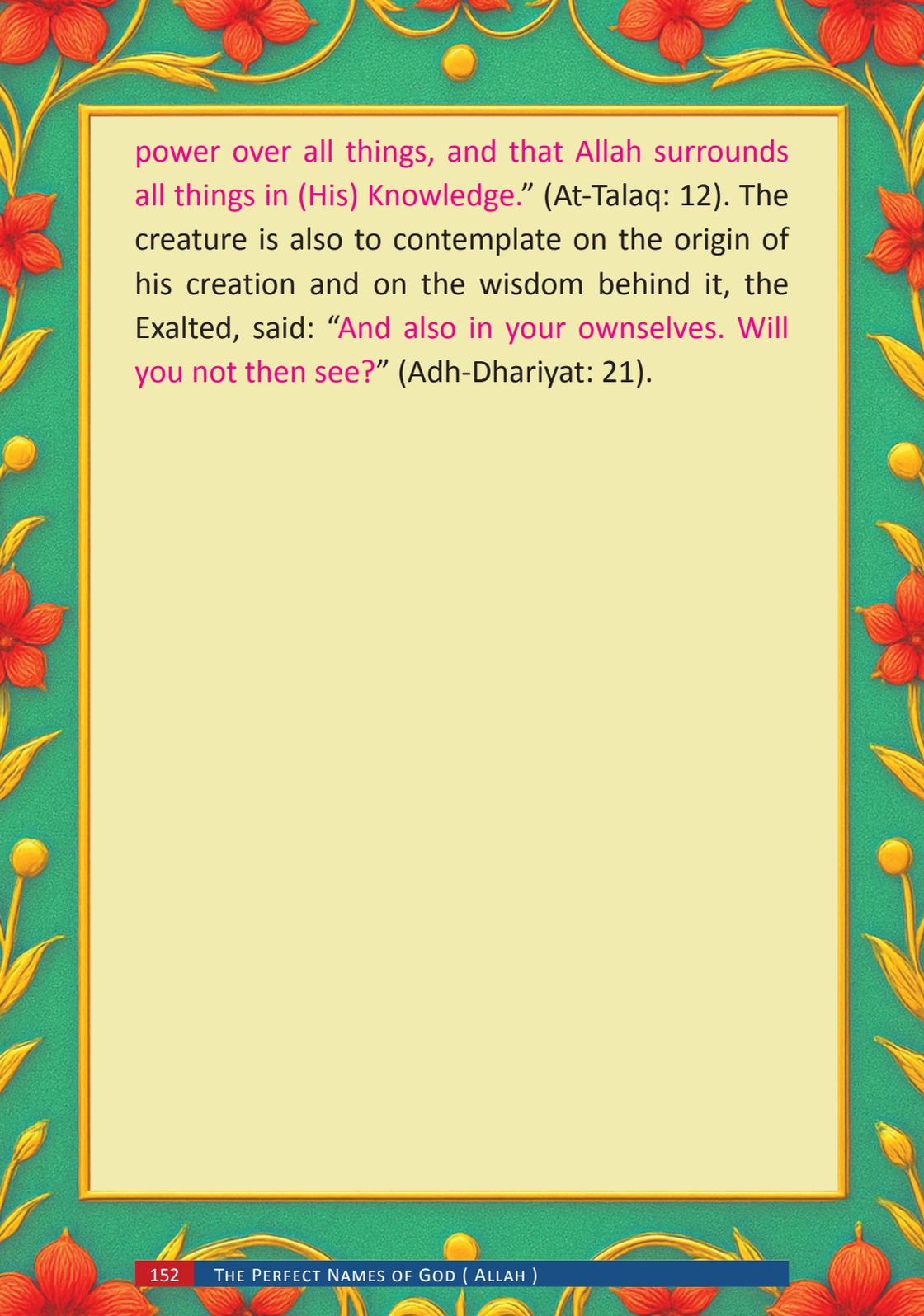
The Grandeur of Al-Khaleq and Al-Khallaq

The Sublimity of God is evident in His Perfect creation, such as creating people in different stages, as He, the Exalted, said: “While He has created you in (different) stages (i.e. first Nutfah,

(1) See the Name: Al-Qader

then **Alaqah** and then **Mudghah**, see V. 23: 13, 14)". (Nuh: 14). He created them out of nothing, being assessed in stages.

These two Grand Names give the believer complete certainty that he is a creature created by the Lord and his duty is to worship the Lord, the Praiseworthy said: "**And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone)**". (Adh-Dhariyat: 56). Therefore, He, the Exalted, didn't create the creation in vain nor will He leave them without His Attention, for He, the Exalted, said: "**Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?**" (Al-Muminun: 115). "**So Exalted be Allah, the True King**". (Al-Muminun: 116). The Praiseworthy said that He created the heavens and the earth so as all creatures believe in God Alone, and to worship Him Alone, He, the Exalted said: "**It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has**



power over all things, and that Allah surrounds all things in (His) Knowledge.” (At-Talaq: 12). The creature is also to contemplate on the origin of his creation and on the wisdom behind it, the Exalted, said: “And also in your own selves. Will you not then see?” (Adh-Dhariyat: 21).

Al-Barie The Maker

The Exalted said: “He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names.”
(Al-Hashr: 24).

The Linguistic Meaning:

Al-Barie, has two meanings:

- 1- The creation: God had created all the creation.
- 2- Being free from something: such as being free from illness, free from defects, free from accusation, and also to dissociate from something, the Exalted, told us Abraham’s tale.: “And truly I am innocent of what you join in worship with Him.” (Al-An’am: 19).

He is the Creative Maker, as brought things into existence out of nothing. He proves the innocence of the innocent, as He proved the innocence of Moses, P.B.U.H.: **“But Allah cleared him of that which they alleged.”** (Al-Ahzab: 69)

The Grandeur of Al-Barie:

He gives life to living creatures; He creates things to be suitable for His Purpose; He creates things with perfect assessment, He, the Exalted, said: **“No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz) before We bring it into existence. Verily, that is easy for Allah.”** (Al-Hadid: 22).

He created every creature to be suitable for its purpose, proper for its existence, made all creation perfect in its type. The believer is to dissociate himself: from any bad desire, from evil intentions, from any behavior that is different from the Al-Sunnah of the prophet, and to distinguish himself away from anyone that doesn't support the Cause of God, His

prophets and His followers, the Exalted said about Abraham P.B.U.H. “Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: “Verily, we are free from you and whatever you worship besides Allah: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allah Alone.” - Except the saying of Ibrahim (Abraham) to his father: “Verily, I will ask forgiveness (from Allah) for you, but I have no power to do anything for you before Allah.” “Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance and to You (Alone) is (our) final Return.” (Al-Mumtahanah: 4).

Al-Musawwir The Creator of Images

The Exalted said: “He is Allah,
the Creator, the Inventor of all things,
the Bestower of forms.”

(Al-Hashr: 24)

The Linguistic Meaning:

Al-Musawwir = The one who is able to form, who made for something a special form or image. The image of the creature: it is the appearance of his creation and its nature and description.

Al-Tasweer: forming and creating the images of the creatures, with their distinct features. God, the Praiseworthy, is the Creator of Images, Who gave His creatures their forms as He wished, for He formed each creature with a special

image, and with a unique appearance that the creature would be distinguished by it, in spite of its differences and numerousness, and God had created every image not out of an imitated model or copied example, and not out of a standard drawing, as He is far above that.

The difference between: (Al-Khaleq), (Al-Barie) and (Al-Musawwir): (Al-Khaleq): He is the Estimator of all things before creating them, according to His Great Wisdom.

(Al-Barie): He is Able to actually implement what He had estimated, meaning bringing into existence something out of nothing, according to His Perfect Ability to create, because no one is able to create everything that was estimated beforehand, except God, the Exalted.

(Al-Musawwir): Forming every existent being, according to the image that He created for it. Therefore, Al-Khaleq is very broad (general in connotation), and Al-Barie is more specific, while Al-Musawwir is even much more specific.

The Grandeur of Al-Musawwir

He, The Exalted, had given all creatures their numerous images, images that are clear, hidden, materialistic and visual, and in spite of their multitudes, no two species are similar, and no two types are equal, for each creature has its own image, that distinguish it from the others by its color, form and characteristics. He is also Sublime in that He not only created different images of the body, but He also created different forms of behavior, temper and ideology.

To worship God by His Name Al-Musawwir requires us not to imitate doing what He distinguished Himself by, for the act of creating forms and images is contradictory to the notion of worship. Muhammad, P.B.U.H. said: “People who will be punished the most in the Day of Resurrection are those who created images (painters), they will be told: give life to what you have created”.(1) And he said, P.B.U.H.: “The most

(1) *Al-Bukhari (5606)*

severe punishment in the Day of Resurrection will be on a man who killed a prophet ... or who created (formed) a statue.”(1)

(1) *Saheeh Al-Jamee (1000)*

As-Salam The Peace

The Exalted said: “**The King, The Holy,
The One free from all defects**”.
(Al-Hashr: 23)

The Linguistic Meaning:

As-Salam: it is derived from safety, which is free from every blight, and being safe from every harm, evil and flaw.

God, the Praiseworthy, is:

- 1- As-Salam: Who is free from all defects and shortcomings that are contrary to perfections.
- 2- People who don't deserve to be punished, are safe from His Torture, and His creatures are safe from His Oppression or Injustice, in

this life and in the Hereafter (He is Free from oppression or injustice).

3- He also sends His Greetings to His prophets, followers and obedient creatures:

A- In this life: He, the Exalted said: **“Salam (peace) be upon Nuh (Noah) (from Us).”** (As-Saffat: 79), **“Salam (peace) be upon Ibrahim (Abraham)!”**. (As-Saffat: 109)

B- In the Hereafter for the people of Paradise, He, the Exalted, said: **“Their greeting on the Day they shall meet Him will be “Salam: Peace (i.e. the angels will say to them: Salamun Alaikum)!”** (Al-Ahzab: 44). The Praiseworthy, said: **“(It will be said to them): Salam (peace be on you) -a Word from the Lord (Allah), Most Merciful.”** (Yasin: 58)

4- He is Free from: spouse, son, entertainment and play, and Free from equal, parallel, similar and similar in name.

5- His Essence (Self) is only One, for His Self is far above everything and clear above everything.

6- He is the Source of peace and safety, for every peaceful matter has originated from Him, and derived from Him; therefore, peace cannot

be requested except from Him, the Exalted. This Name negates all defects (from Him), and proves all perfections, because whenever a defect is proved to be absent, this proves the perfection, and this is the meaning of (Lailaha illa Allah), and Allahu Akbar.

The Grandeur of As-Salam

If you look at His Perfect Attributes, you will find every attribute is free from its contradictory defects, for His Life is free from death, free from sleep or slumber; His Ability is free from fatigue or tiredness; His Knowledge is free from forgetfulness; His Words are free from lies or oppression; His Richness is free from any need to others; His Godhood is free from anyone sharing it with Him; His Punishment and Torture are free from oppression or injustice; His Rising over His Throne is free from needing anyone to carry It, yet the Throne and those who carry It are in need of Him. Knowing God by this Sublime Name, we have to ask Him for safety in this life and in the Hereafter, and we have to free our tongues and

hands from harming the believers, P.B.U.H. said: “The Muslim is one that Muslims became free (immune) from his hand and tongue.”(1), and he said: “Peace is one of the Names of God, so spread It among you”.(2) Therefore, whoever collected these virtues would gain eternal peace in paradise.

(1) *Al-Bukhari (6119)*

(2) *Saheeh Al-Jamee (3697)*

Al-Wasee The Vast

The Exalted said: “**Surely! Allah is All-Sufficient for His creatures’ needs, All-Knowing**”.

(Al-Baqrah: 115)

The Linguistic Meaning:

Al-Wasee: Described as huge and wide, and also the generous whose provision is vast enough to accommodate everything.

He is the Rich, His Richness is so huge that it can enrich all poor slaves, and His Sustenance is wide enough to reach every creature. He is also the Ultimate Vast: In His Essence, Names, Attributes, Actions, Kingdom, and Power. He has limitless knowledge that even the seas would be limited if they were an ink to His Words, and His Mercy

is without an end, He, the Exalted said: **“And My Mercy embraces all things.”** (Al-Araf: 156). His Forgiveness is bigger and wider than the sins, He said: **“Verily, your Lord is of Vast Forgiveness”** (An-Najm: 32). He is Vast in His Perfect Names, that none is more sublime than Them. He is Vast in His Dominion and Power, for all worlds are for Him, the Praiseworthy, as He said: **“And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely! Allah is All-Sufficient for His creatures’ needs, All-Knowing”** (Al-Baqarah: 115). In spite of the vastness of these worlds, God had created a creation that is bigger and greater and that is Al-Kursi, He said: **“His Kursi extends over the heavens and the earth.”** (Al-Baqarah: 255), Al-Kursi is literally a footstool or chair and sometimes wrongly explained as the Throne. The Throne is much bigger and no one can estimate its size, for His Throne is so great and vast, P.B.U.H. said: **“The Kursi compared to the Arsh (the Throne) is nothing but like a ring thrown out upon open space of the desert.”**

The Grandeur of Al-Wasee

There is no end to His Vast Attributes and Descriptions, to the extent that no one can count enough compliments on Him, yet only He can praise Himself, as He actually did.

Al-Latteef **The Kind and The** **Courteous**

The Exalted said: “He is Al-Latif
(the Most Subtle and Courteous),
Well-Acquainted with all things.”
(Al-Anam: 103)

The Linguistic Meaning:

Al-Latteef: Being courteous, and knowledgeable about tiny things.

God, the Praiseworthy, is the Courteous, knowing about tiny matters, giving mercy by way of unknown ways; He is Kind to His believers, helping their causes by subtle methods.

The Grandeur of Al-Latteef

He is Kind to the believer, as He provides him with what is proper to the needs of the believer, and He is Incomprehensible in His Sublimity, He, the Exalted said: “No vision can grasp Him, but He grasps all vision. He is Al-Latif (The Most Subtle and Courteous), Well-Acquainted with all things.” (Al-Anam: 103).

He cannot be seen in this life out of His Kindness to us, yet He can be seen in the Hereafter as a favor, love and generosity. However, He is Incomprehensible in this life and the Hereafter because of His Unimaginable Sublimity and Greatness.

Al-Kabeer **The Huge and The Great**

The Exalted said: “**All-Knower of the Unseen
and the seen, the Most Great,
the Most High.**”
(Ar-Ra’d: 9)

The Linguistic Meaning:

Al-Kebr: is the big in size, and high in stature.

God is Al-Kabeer: the Great and High in stature, that everything else becomes small in front of His Sublimity, for He is bigger than everything, by His Essence, Attributes, and Actions. He has the glorification in the hearts of His obedient believers. He is greater than being similar to the creatures and all descriptions of flaws or defects.

The Grandeur of Al-Kabeer

No one really knows the Grandeur of His Superiority (Supremacy) except Him (not even an angel, or a messenger), for God had distinguished Himself with It that It became purely exclusive to Him, and anyone who attempts to share It with Him, would be punished, He said in Hadeeth Al-Qudsi: “**Superiority is My Dress and Supremacy is My Clothing, and whoever attempts to share Them with Me, I will torture him.**”(1)

(Allahu Akbar) means: Allah (God) is bigger than everything; bigger by His Essence, Attributes, Stature and Grandeur, and this is the most eloquent term in the Arabic language for the meaning (or the use) of glorification.

(1) *Muslim (2620)*



As-Hshaker The Thankful



As-Hshakoor The Most Thankful

The Exalted said: “Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.”
(An-Nisa: 147),

and He said: “Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).”
(Fatir: 34).

The Linguistic Meaning:

Ashshukr= Growth, and addition, and it is good commendation for good deed.

God, the Praiseworthy, is As-Hshaker and As-Hshakoor: He appreciates any obedience no matter how small it is. He gives multiple rewards in return, and He provides plenty of graces, whereas He is satisfied with little thanks. He thanks His slave by His Speech, praising the slave amongst His angels. Also by His Action, dropping the thanks to him (the slave) amongst other slaves.

The Grandeur of As-Hshaker, As-Hshakoor

He rewards His enemy by giving the enemy benevolence in this life, and by reducing the punishment in the Hereafter, in spite of the fact that the enemy is a very loathsome slave; His Grandeur is evident when He forgave a prostitute

who gave water to a thirsty dog.(1) He is so Grand that He rewards His slave (in return for small pious deeds, done in few days), eternal Paradise.

(1) *Al-Bukhari (3467), Muslim (2245)*



Al-Aaleem **The All-Knowing**

The Exalted said: “**Verily, it is You,**
the All-Knower, the All-wise.”

(Al-Baqarah: 32)

The Linguistic Meaning:

To know the thing and recognize its reality.

Our Lord, the Praiseworthy, is Al-Aaleem: Knowing what happened, and what had happened before its happening, what is going to happen, and what will happen before it is happening. His Knowledge and Awareness is comprehensive to all matters, all possibilities and impossibilities, and nothing can escape His Knowledge in any moment of time, in any place, and He is settled over His Throne over all things.

The Grandeur of Al-Aaleem

He, the Exalted, “Had written the destiny of all creation before He created the heavens and the earth by fifty thousand years.”(1); therefore, everything was completed, for all destinies happened according to His Precise Knowledge, without any delay or failure or change.

(1) *Muslim (2044)*

Al-Hafeedh The Guardian (The Preserver)

He, the Exalted said:

“Surely, my Lord is Guardian over all things.”

(Hud: 57)

The Linguistic Meaning:

Preserving the thing, maintaining it and not forgetting.

God, is Al-Hafeedh: Who guards the heavens and the earth, and all that is amongst them, forbidding them their demise until a specific date, He said: “Verily! Allah grasps the heavens and the earth lest they should move away from their places.” (Fatir: 41).

He, the Exalted, preserves the deeds of the slaves and what evil or good things they did; He saves His slaves from destructive results; He preserves His believers from committing grave sins, from harming their belief, and He strengthens their certainty away from doubt, suspicion and wrong desires.

The Grandeur of Al-Hafeedh

God, All-Mighty, preserves all things, keeping their nature and description. He is able to maintain the paradoxes and contradictions, as in the case of fire and water, for they are contrary to each other: the water can distinguish the fire or the fire can evaporate the water transforming it into vapor. God has combined contrasts in all elements and components, and in all living organisms such as humans, plants and animals. Without His Ability to preserve and control these factors, these elements would move away from one another, and shrink in their composition, and these are the factors that preserve the human being from total destruction and secure his life by way of God's Preserving Ability.

Al-Akram The Most Generous

The Exalted said:

“Read! And your Lord is the Most Generous.”

(Al-Alaq: 3)

The Linguistic Meaning:

Al-Akram: It is a Name that combines honor and merits, and the highest of every description of perfection.

God, the Praiseworthy, is the Most Generous, giving plentiful graces that can never be counted, described or detected. He is the Cause of all benevolence and the One Who makes it easy. He is the Most Generous in His Essence, Attributes and Actions. He orders His slaves to supplicate

Him and He promises to fulfill their supplications, giving them more rewards and favors.

[The Grandeur of Al-Akram](#)

He forgives whenever He wills, He fulfills whenever He promises, and He gives more than anticipation, not caring about how much He gave, and for whom He gave. He isn't satisfied if a need is being requested from someone else (other than Him), and no one is lost whenever that one has resorted to Him, the Exalted.



Al-Awwall The First



Al-Akher The Last

The Exalted said: “He is the First (nothing is before Him) and the Last (nothing is after Him)”.

(Al-Hadid: 3)

P.B.U.H. said: “God, You Are the First, for there is nothing before You, and You Are the Last, for there is nothing after You.”

God, glorified be Him, is the First: without a beginning, for there was nothing before Him or with Him; He precedes all things in existence by

His Perfect Essence, High Stature and Attributes. He is also the Last: after everything, without an end to His Perpetual Existence and Descriptions.

Being the First, means that He is the Cause of every boon, and being the Last indicates that He is the Ultimate Aim that creatures resort to for their needs and worship. Worshipping Him by His Name (The First) necessitates avoiding searching for the causes, because He starts giving favors without any means of the slave, and worshipping Him by His Name (The Last) means not trusting the causes (not trusting them by themselves only) because they will eventually vanish and only remains the Permanent, Who exists after them all.

Ad-Hdhaher The Manifest

The Exalted said: “He is the First (nothing is before Him), and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him)”.

(Al-Hadid: 3)

P.B.U.H. said: “And You are (Ad-Hdhaher) the Manifest, for nothing is higher than You.”(1)

The Linguistic Meaning:

It has many meanings: Height, the Exalted said: “So they (Yajuj and Majuj) (Gog and Magog) could not scale it.” (Al-Kahf: 97). And it means victory

(1) *Muslim (2713)*

and triumph, He the Exalted said: “**And they became the victorious (uppermost).**” (As-Saff: 14); and it also means the helper, the Exalted said: “**The angels are his helpers.**” (At-Tahrim: 4).

He is High above everything. He is the Manifest by His Clear Proofs, Wisdom and His Graces.

Al-Batten The Hidden

God, the Exalted said: “He is the First (nothing is before Him), and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him)”.

(Al-Hadid: 3)

P.B.U.H. said: “... And You Are the Manifest, for nothing is higher than You, and You are the Hidden, for nothing is below You.”(1)

The Linguistic Meaning:

It is the opposite of clear, as it indicates hideness and concealment.

(1) *Muslim (2713)*

He is the Hidden, Near to everything, knowing about all hidden things, including the conscience. He conceals the nature of His Essence and His Attributes, the All-Mighty.

The Grandeur of Al-Awwal, Al-Akher, Ad-Hdhaheer and Al-Batten

These Sublime Names include the bases of monotheism and knowledge: For He is the First in eternity and the Last in His Beginning, the Manifest in His Concealment and the Hidden in His Clearness. He is always the First, the Last, the Manifest and the Hidden; therefore the slave should know these Names as much as he can comprehend. Worshipping Him by Al-Batten, means that the Lord is close to the slave more than anything else.

Al-Muhaymin The Controller

The Exalted said; “He is Allah beside Whom La ilaha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures.”

(Al-Hashr: 23)

The Linguistic Meaning:

This Noble Name indicates preserving and witnessing.

God, the Exalted is Al-Muhaymin: He witnesses the deeds of His creatures, watching over them, knowing all hidden matters, and giving security to whoever He wills, giving them peace and assurance. He shows the truthfulness of His

prophets by telling (us) that they are truthful and by their miracles.

[The Grandeur of Al-Muhaymin](#)

He encompasses everything by His Perfect Superiority. He has the kingdom and credit (favours) over all creation.

Al-Haqq The Truth

The Exalted said;
“So Exalted be Allah, the True King.”
(Al-Muminun: 116)

The Linguistic meaning:

Al-Haqq= Justice, opposite of oppression, and it indicates the proof of the existence of the matter.

God, the Praiseworthy, is Al-Haqq: Firm in His Existence, the Constant that will not vanish. He is the Ultimate Truth: In His Essence, Attributes, and Actions. He is the True Lord in his Godhood, and all that is worshipped - except Him - Is false and wrong. He drops the truth on whoever He chooses among His slaves.

The Grandeur of Al-Haqq

Everything that is ascribed to Him, or attributed to Him, or related to Him is true; everything that is originated from Him is true completely, for His Names are true; His Attributes are true, His Saying is true, His messengers are true, His books are true, and His worship is true. He created the creatures because of the truth, and for the truth. He created them with truth. He is True by Himself, for His Origin is the truth, His Purpose is the truth, and He is inclusive of the truth.

Al-Mubeen **The Most Clear and** **The Clarifier**

God, the Exalted said: **“And they will know that Allah, He is the Manifest Truth.”**
(An-Nur: 25)

The Linguistic Meaning:

It is the clarification, and it can be in saying or doing.

God, the Praiseworthy, is Al-Mubeen: Clear in His Oneness; He has no partner with His Godhead; clear in His Lordship, for there is no other Lord. He has no similar to His Names, Attributes and Actions. He clarifies to His slaves the means of guidance and righteousness, shows them the ways to His Rewards and Punishments, and

He shows to every creature the purpose of his existence.

The Grandeur of Al-Mubeen

He is Clear and Manifest over all His creation by His Essence, over His Throne, Settled on It in a proper sublimity and perfection; therefore, He is Clear over all creation by way of His Perfect Essence, Attributes and Names.

Al-Fatahh

The Most Trustworthy Judge

The Exalted said:

“And He is the Just Judge, the All-Knower
of the true states of affairs.”

(Saba: 26).

The Linguistic Meaning:

Al-Fathh: It is called on victory, decisiveness and opening something.

God, the Praiseworthy, is Al-Fatahh: The Ruler, Who is Just and True for His slaves. He opens the doors of mercy and sustenance. He dedicates His obedient followers with worldly and heavenly benefits of knowledge. He opens the doors of victory for the oppressed over their oppressors, and for the believers over the disbelievers.

The Grandeur of Al-Fatahh

He is the Refuge for the prophets, messengers and the believers, and He supports the believers over their enemies, for God, the Praiseworthy, will provide triumph for whoever resorted to Him, in this life, and will provide the grand victory on the Day of Resurrection.

Al-Khabeer The All-Aware

The Exalted said: “He is Al-Latif
(the Most Subtle and Courteous),
Well-Acquainted with all things.”
(Al-An’am: 103)

The Linguistic Meaning:

Al-Khabeer: Who knows the nature of the matter, aware of its reality, and this indicates perfect knowledge.

When the two Names: Al-Aaleem and Al-Khabeer are coupled with each other then: Al-Aaleem refers to knowing apparent matters and Al-Khabeer refers to knowing hidden matters.

God, The Exalted, is Al-Khabeer: His Knowledge has encompassed all hidden aspects of the matters, Aware of all benefits and harms of anything.

The Grandeur of Al-Khabeer

Nothing can escape His Awareness, no atom in the universe can move without His Knowledge, for He knows about all tangible and intangible things.

Al-Wakeel The Trustee Guardian

The Exalted said: “And they said:
“Allah (Alone) is Sufficient for us, and
He is the Best Disposer of affairs (for us).”
(Al-Imran: 173)

The Linguistic Meaning:

He is entrusted with all affairs for the purpose of guardianship and sufficiency.

God, the Exalted, is Al-Wakeel: He undertook the responsibility of creating, arranging and providing all creatures of the universe, and this is the general responsibility, while the exclusive responsibility is that He is the Helper of the believers, making things easier for them and alleviating them hardship.

The Grandeur of Al-Wakeel

Whoever depends on and entrusts God for all of his affairs, God will alleviate him causes of sadness in this life and in the Hereafter, God said: “**And whosoever puts his trust in Allah, then He will suffice him.**” (At-Talaq: 3)

Al-Muqet The Nourisher

The Exalted said:

“And Allah is Ever All-Able to do
(and also an All-Witness to) everything.”

(An-Nisa': 85)

The Linguistic Meaning:

It means the Nourisher, the Preserver and the Witness.

God is Al-Muqet: Who created sustenance, and guaranteed to deliver it to every creature, whenever He wills and however He wills. He makes it easy for both man and animal to get their food.

The Grandeur of Al-Mugeet

He, the Praiseworthy, created for every creature a sustenance: for the sustenance of the bodies is food and drink, and the sustenance of the souls is the knowledge, and the sustenance of the angels is the glorification (of God).

An-Nasseer **The All-Supporter**

The Exalted said: “Then know that Allah is your Maula’ (Patron, Lord, Protector and Supporter) - (What) an Excellent Maula’, and (what) an Excellent Helper!”.

(Al-Anfal: 40)

The Linguistic Meaning:

The helper, and also the facilitator of victory.

God, the Praiseworthy, is An-Nasseer: He is the Best Supporter, helps His prophets, messengers and followers over their enemies with decisive victory in this life and in the Hereafter. He even supports the weak even if they were disbelievers.

The Grandeur of An-Nasseer

The amount and types of His Support for His followers are countless and limitless; His Support can be by causes or without causes, and they are stored with Him in the world of unknown, and they include: the wind, the cry, the destruction, the throw and the strong fear.



Ar-Raqeeb The All-Watcher

The Exalted said:

“And Allah is Ever a Watcher over all things.”

(Al-Ahzab: 52)

The Linguistic Meaning:

The watcher over all things.

He is Ar-Raqeeb: Who knows about His creatures, knows every tiny detail, watching over every soul and knowing what it is doing; Knowing about all thoughts, for He is not distracted by anything. His Attention and Attentiveness are eternal, perfect and supreme.

The Grandeur of Ar-Raqeeb

He is Watchful over all matters, seeing with His Supreme Vision without sleep; all things in the heavens and the earth are under His Perfect Supervision.

Al-Warith The Inheritor

The Exalted said: “**And certainly We!**
We it is Who give life, and cause death,
and We are the Inheritors”.

(Al-Hijr: 23)

The Linguistic Meaning:

The inheritor is the one who is left after all things have vanished.

God, the Praiseworthy, is Al-Warith: The Only Constant Survivor, Who inherits all the creation after the demise of all organisms in the heavens and the earth, the Inheritor without heirs, the Only Remaining Alive.

The Grandeur of Al-Warith

He enables the believers to inherit the homes of the disbelievers in this life, He, the Exalted said: “And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before).” (Al-Ahzab: 27), He also, makes them inherit the disbelievers’ residences in the Hereafter, as He, the Exalted said: “Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been Al-Muttaqun (the pious).” (Maryam: 63) He gives the Book to his obedient slaves as a credit, He, the Exalted said: “Then We gave the Book (the Quran) as inheritance to such of Our slaves whom We chose (The followers of Muhammad صلى الله عليه وسلم).” (Fatir: 32)

Al-Haseeb The Reckoner

The Exalted said: “Allah is Ever a Careful Account Taker of all things.”

(An-Nisa: 86)

The Linguistic Meaning:

The Generous, the Account Taker and the High in honor.

God, the Praiseworthy, is Al-Haseeb: Who rules among His slaves by justice. His Fairness prevails among all slaves, believers and disbelievers. He is Sufficient for all slaves: General sufficiency: He provides to all slaves the benefits. Special sufficiency: This is for His true followers, who are loyal to Him in their worship.

The Grandeur of Al-Haseeb

Anyone who resorts to God by this Blessed Name, God will be Sufficient for him, alleviating him harms, & hardships, as the Exalted said: “And they said: Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).” (Al-Imran: 173) This was uttered by Abraham when he was thrown in fire, and also uttered by Muhammad P.B.U.H. when the pagans gathered against him; the Exalted said: “Those (i.e. believers) unto whom the people (hypocrites) said, “Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.” But it (only) increased them in Faith, and they said: “Allah (Alone) is Sufficient us, and He is the Best Disposer of affairs (for us).” (Al-Imran: 173)



Al-Qabedd The Restrainer



Al-Basett The Expander

P.B.U.H. said: “God is Al-Musaeer,
Al-Qabedd, Al-Basett.”(1)

The Linguistic Meaning:

Al-Qabdd is tightfistedness as God has grasped in His Hand the heavens and the earth. Al-Basett is abundance and ease. Therefore, Al-Qabedd is opposite of Al-Basett.

(1) *Saheeh Al-Turmedhi (1059)*

God, the Praiseworthy, is Al-Qabedd, Al-Basett: He holds tight sustenance, giving it in tiny quantities, and He gives it in abundance. He grasps the souls during death (takes the souls away), and also puts the souls inside the bodies to give life. He receives charity from the rich and gives sustenance to the weak.

He, the Exalted, with His Two Glorious Hands, grasps the truth as He does with the heavens and the earth, He the Exalted, said: **“And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.”** (Az-Zumar: 67). With His Hand, He eases repentance for whoever committed a sin.

The Grandeur of Al-Qabedd and Al-Basett

No one can estimate the Glory of these two Names except our Lord, for they are related to the benefits in this life and the Hereafter. They require perfect knowledge of creatures' benefits. God All-Mighty manages all the creation for the benefit of all the creatures.



Al-Muqaddim The Advancer



Al-Muakhhir The Delayer

Among the supplications of Muhammad P.B.U.H.: “O God, forgive what I had done and what I will do, what I had hidden and what I had revealed, and what You had known better about me, for You Are the Advancer and the Delayer, no one has the right to be worshipped but You.”(1)

God, the Praiseworthy is Al-Muqaddim and Al-Muakhhir: He puts everything in its proper

(1) *Muslim (771)*

place, advances whatever He wills, and delays whatever He wills, by His Perfect Intention, Knowledge and Ability; He advanced the estimation of the magnitude before He created the universe, He made precedence and advanced the priority of His followers over others, and He delayed the ranking of whoever He willed.

The Grandeur of Al-Muqaddim, Al-Muakhkhir

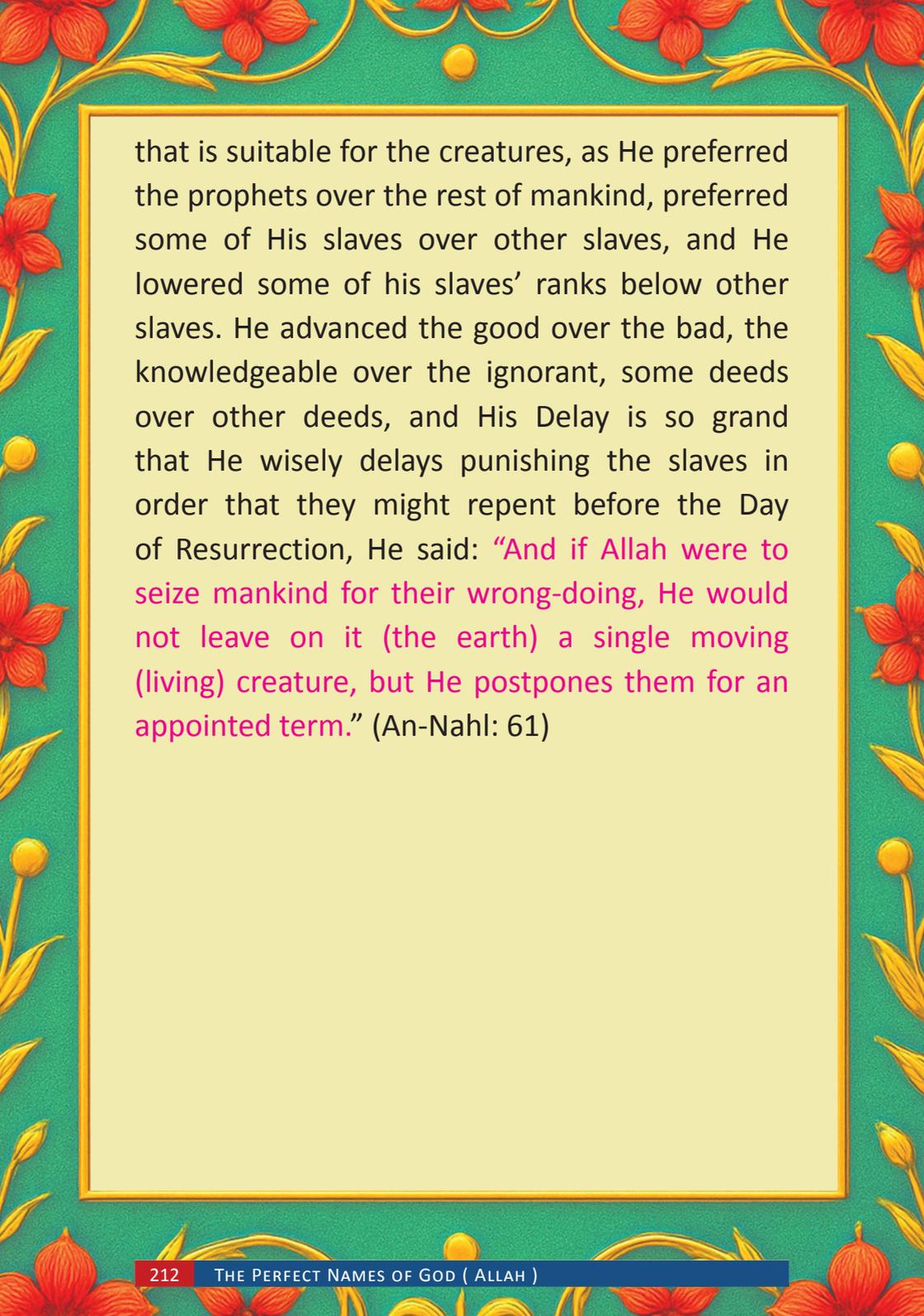
He has the grandeur of universal and religious advancement and delay.

Universal Advancement and Delay:

It is lifting some creatures over others, and lowering the status of some below others, and advancing the causes before the causations.

Religious Advancement and Delay:

It is related to God's Love for a particular deed; His Advancement of some rule over other rules,



that is suitable for the creatures, as He preferred the prophets over the rest of mankind, preferred some of His slaves over other slaves, and He lowered some of his slaves' ranks below other slaves. He advanced the good over the bad, the knowledgeable over the ignorant, some deeds over other deeds, and His Delay is so grand that He wisely delays punishing the slaves in order that they might repent before the Day of Resurrection, He said: "And if Allah were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term." (An-Nahl: 61)

Al-Mannan The Bestower of Favors

It was said, that the prophet P.B.U.H. had heard a man praying and supplicating by saying: “O God, I ask You - You having all credits-, no one has the right to be worshipped except You, You Al-Mannan, the Glory of the heavens and the earth, You, the Praiseworthy, the Ever-Living, the Sustainer of All”, and so P.B.U.H. said: “Do you know by what he asked God! He asked God by His Greatest Name, Which if He was asked by, He would answer and if He was supplicated by It, He would give.”(1)

(1) Saheeh Abee Dawood (1495)

The Linguistic Meaning:

The giver, giving boons, and giving favors without being asked.

God, is Al-Mannan: Giving plentiful boons and credits; He gives before being asked, giving far beyond hope, He is the First and the Last Giver, and He has all credits over His slaves.

The Grandeur of Al-Mannan

He bestows favors upon the slave, and it is a real favor; every favor by Him in this life and in the Hereafter is a reminder of His Credit over us, and the best favor by Him is the favor of allowing us to enter His Paradise and the best boon is His Satisfaction with us and honoring us by seeing Him All-Mighty in Paradise.

Ar-Rafeeq The Gentle and The Kind

P.B.U.H., said: “God is Rafeeq (Gentle),
loves gentleness in every matter.”(1)

The Linguistic Meaning:

The Gentle and Kind.

God, the Praiseworthy, is Ar-Rafeeq; the One Who is very Gentle in His Actions. He created all creatures gradually according to His Wisdom and Gentleness, in spite of His Perfect Ability to create them all at once. He is Gentle in His Religion (Legislation). His Orders and Prohibitions are gentle that He did not ask His slaves to do hard tasks at the same time. He was Able to impose

(1) *Al-Bukhari: (6024)*

the laws and ask the slaves to abide by them at once but He enacted the laws gradually so as the slaves become used to them and familiar with them.

The Grandeur of Ar-Rafeeq

God, the Praiseworthy, is so Kind and Gentle with His slaves that He covers their sins, and He is not quick in punishing the guilty; instead He delays the punishment, giving the guilty enough time to reconsider, providing them with favors, and He makes it easy for them to repent. He is so Gentle that He even allows His slaves to find legitimate excuses for not being able to do some tasks.

Al-Hayeyy The Bashful

P.B.U.H., said: “Your Lord, the Exalted, is Hayeyy (Bashful), Generous, becomes bashful from His slave whenever the slave raises his hands -asking for God’s help -, bashful for declining and disappointing the hands.”(1)

The Linguistic Meaning:

Shyness and bashfulness that are opposite to rudeness.

God, the Exalted is Al-Hayeyy: His Supreme Bashfulness is so perfect that It only suits His Sublimity and Grandeur, and It is different from

(1) *Saheeh Al-Turmudhi (3556)*

creatures' shyness which is inferior. Our Lord's Bashfulness is incomprehensible to our minds, as It is Bashfulness out of generosity, benevolence and sublimity.

The Grandeur of Al-Hayeyy

His Bashfulness is far away from what is not proper to His Generosity and Mercy, P.B.U.H. said: "God is Bashful and Concealer, loves bashfulness and concealment."(1)

The slave makes his sins in public, although he is extremely weak and poor in front of God, but God, in spite of His Self-Sufficiency and Complete Ability, is Bashful in revealing the sins of His slave. He is even Bashful when choosing His Words, describing things in a more polite way, as He, the Exalted, said: "Or you have been in contact with women (by sexual relations). (An-Nisa: 43) He described sexual relation as "in contact with".

(1) Saheeh Abee Dawwood (1320)

Ad-Dayyan The Most Accurate Judge

P.B.U.H. said: “God gathers all slaves - on the Day of Resurrection- and He calls them with a voice that is heard by all, saying I Am the King, I am Ad-Dayyan, no one - among those who will enter the Hellfire -, will enter Hell, and he still owes something to someone of the people of Paradise, until I give that thing back (to that man of Paradise), and no one - among those who will enter Paradise - will enter Paradise, and he still owes something to someone of the people of the Hellfire, until I give that thing back (to that man of Hellfire), even if it was a slap.”

The Linguistic Meaning:

The Ruler, the Judge, and the Obeyed King.

God is Ad-Dayyan: He settled over His Throne, High above all creation; therefore, the whole universe becomes subordinate to Him, and inferior to His Greatness. He takes complete account of all slaves, judging among them fairly and accurately on the Day of Resurrection.

The Grandeur of Ad-Dayyan

He is so Accurate in His Judgments that He not only punishes the disbeliever doing harm on the believer, but He also punishes the believer for harming the disbeliever, even if it was a slap. Therefore, He prevents His follower from entering the Paradise, although His follower is His beloved creature, until He settles the accounts between His follower and His disobedient slave (His hated creature), for He is Fair to both, extremely Just to both, a reflection of this Grand Name.



Al-Mohsin **The Giver of Favors and** **The Perfectionist**

P.B.U.H. said: “God, the Praiseworthy, is the Giver of favors. He loves charity.”(1)

The Linguistic Meaning:

Alhasan is the opposite of the ugly, and it is giving favors and benevolence to others, and it is above justice.

God, the Exalted, is Al-Mohsin: This Name is inseparable from Him, for no creature is outside His Favors; He is the Perfectionist Who perfected everything He created, perfected His Rules and made them based on wisdom and kindness. He

(1) *Saheeh Al-Jamee (1824)*

gives favors exclusively to His followers in this life by providing them with knowledge and faith, and in the Hereafter He gives them Paradise, the Exalted said: “For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allah, جل جلاله).” (Yunus: 26)

The Messenger, P.B.U.H. said: “For the best reward is Paradise and the increment (even more) is looking at His Face, the Praiseworthy.”(1)

The Grandeur of Al-Mohsin

His Names are perfect, the Exalted said: “Allah! La ilaha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.” (Ta-Ha: 8)

His Favors are so grand, that they are given even to His enemies. He gives them chances to repent and then He judges them by His Perfect Justice.

(1) Saheeh Muslim (181) and Tafseer Ibn Katheer (767)

As-Sitteer The Concealer

P.B.U.H. said: “God, the Exalted, is Bashful and Concealer, loves bashfulness and concealment; therefore, whenever anyone of you washes up, he should take concealment (be hidden from people)”.(1)

The Linguistic Meaning:

Sitr= Concealment, covering and hiding.

God, the Praiseworthy, is As-Sitteer: Often conceals the slave’s sins, loves concealment, and hates ugly scenes. He orders concealing the private parts. He hates scandals and conceals shames.

(1) *Saheeh Al-Nesae* (393)

The Grandeur of As-Sitteer

The slave, in spite of his extreme need to his Lord, reveals his misdeeds publicly, while the Lord, in spite of His Self-Sufficiency and Complete Ability, is Bashful in revealing and disclosing bad deeds of His slave. He conceals the slaves by whatever is proper and even forgives the slave and replaces bad accounts with good accounts (credit for the slave), for He is the Concealer.

As-Sayyed The Master

P.B.U.H. said: “**God is As-Sayyed.**”(1)

The Linguistic Meaning:

It is called on the Lord, the owner, the honorable, the generous and the forgiving.

God, the Exalted, is the Master: the Ultimate Master and Owner of all creatures. They resort to Him because He is the King Who arranges their affairs. They work by His Orders. Their destiny is in His Hands, for He is Perfect in His Honor and Mastery.

(1) *Saheeh Abee Dawood (4021)*

The Grandeur of As-Sayyed

No creature can be independent from Him, in any way, in any time, in any place, for if God hadn't created them, they would not exist today, and if He hadn't helped them to face their hardship, they wouldn't find any other helper; therefore, all creatures have to call Him the Ultimate Master, and only Him – All-Mighty - has this right.

As-Hshafy The Healer

Whenever the prophet P.B.U.H. sees a patient, he would say: “O Lord of the people, please take away the disease, please heal. You are the Healer, there is no healing except Your Healing, a healing that doesn’t leave any sickness”(1)

The Linguistic Meaning:

Shefaa is overcoming the disease and it is for the body, the heart and the soul.

God is As-Hshafy: He removes the illness, heals the patient by hope and causes, for the sickness can be removed without the medicine, and it can

(1) *Al-Bukhari (5351), Muslim (2191)*

be cured with the medicine, leading to healing by its causes.

He is the Healer, healing the hearts from their malady, the bodies from their sickness and the chests from their tightness. He heals whoever He chooses, and blocks the doctors from finding solutions if He decides not to heal.

The Grandeur of As-Hshafy

He created the causes and arranged the results to be preceded by the causes; therefore, He is Able to heal with or without the causes. He is so Grand that He created for every disease its cure. P.B.U.H. said: “O people, take medical treatment, for God, the Exalted, has created the cure for every disease, except for old age.”(1)

(1) *Saheeh Al-Jamee* (3973)

Al-Moutty The Giver

P.B.U.H. said: “Whenever God wants someone to be good, He makes that one knowledgeable in religion, and God is Al-Moutty, and I am Al-Qasem.”(1)

The Linguistic Meaning:

Giving and providing.

God, the Praiseworthy, is the Giver to all creation, there is no end to His Giving sustenance and no one can give anything if He wants to stop it. He gives to whoever deserves, and deprives whoever is not worthy, for He is Just and Fair. Whenever He gives then it is a favor and a reform, and

(1) *Al-Bukhari (6882)*

whenever He stops (giving) then it is wisdom and righteousness. His Giving is unlimited and for all creatures because God is Perfect in Generosity.

The Grandeur of Al-Moutty

He gives His followers, exclusively, in this life faith and guidance, P.B.U.H. said: “God gives this life (i.e. the benefits of this life) to the ones He loves and the ones He doesn’t love, but He doesn’t give faith except to the ones He loves.”(1) In the Hereafter, He gives those He loves exclusively the best rewards in Paradise, the Exalted said: “A reward from your Lord, an ample calculated gift (according to the best of their good deeds).” (An-Naba’: 36)

(1) *Selselat Alahadeeth Alsaheeha (2714)*

At-Tayyeb The Kind

P.B.U.H. said: “O people, God is Ttayyeb,
does not accept except whatever
is ttayyeb (kind thing).”(1)

The Linguistic Meaning:

At-Tayyeb= Pure, chaste and clean.

God is At-Tayyeb: Pure, and Free from all defects and flaws. Free from all evil and bad things; Kind in His Essence, which is the Most Perfect Essence; Pure in His Attributes which are all Perfect; Kind in His Names that are all Perfect and Beautiful. No Name contains evil. God is Pure in His Actions. He only does what is right, true and fair, that is free

(1) *Muslim (1015)*

from injustice or oppression. He, the Exalted, is the Kind that made Paradise the kindest thing for the believers, He the Exalted said: “**And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world).**” (Muhammad: 6)

The Grandeur of At-Tayyeb

He is the Ultimate Kind, for the kind words, kind actions, kind descriptions and kind names all belong to Him, the Praiseworthy. Nothing comes out of Him except the kind, and nothing ascends to Him except the kind, and nothing becomes near to Him except the kind; He is All-Kind and Pure, and nothing becomes kind except because of His Kindness.

Al-Musaeer The Controller of Prices

P.B.U.H. said: “God is Al-Musaeer.”(1)

The Linguistic Meaning:

To estimate the price.

God, the Praiseworthy, is Al-Musaeer: He makes things cheap or expensive, and no one can object His Estimation because of His Perfect Wisdom and Will. He, the Exalted, with His Fairness, punishes His enemies in the blazing Hellfire, as He said: “Then verily, We have prepared for the disbelievers a blazing Fire.” (Al-Fath: 13)

(1) Saheeh Al-Turmudhi (1314)

The Grandeur of Al-Musaeer

God, All-Mighty, is the Manager of the universe. The raising and decreasing of prices are up to His Will and Wisdom. Prices raise among the people because of shortage or higher demand, and this is related to His Will and Wisdom.

As-Subboohh The Supreme Holy and The Impeccable

Aaasha (The wife of the prophet P.B.U.H.), may God be satisfied with her, said that the prophet P.B.U.H. used to say during his kneeling and prostration: “**Subboohh, Quddoos, The Lord of the angels and the soul.**”(1)

The Linguistic Meaning:

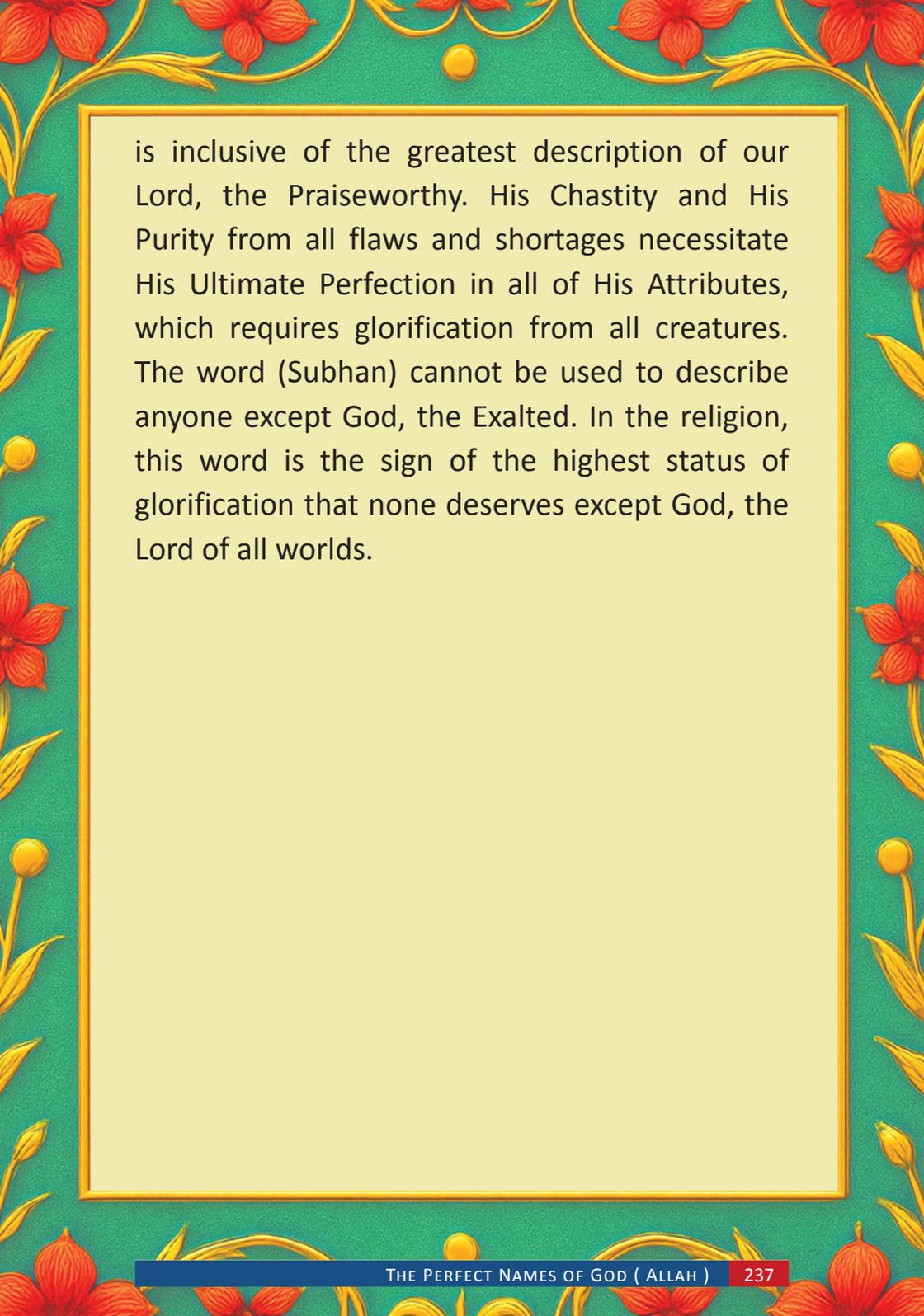
Tasbeeh means to acknowledge the purity and chastity, meaning to testify that the described one is completely free from all defects and evil, by the most glorified way.

(1) *Muslim (487)*

God, the Praiseworthy is As-Subboohh: Free from all flaws and shortages, Free from all evil, because of His Ultimate Perfection, and Free from anything that is not proper to His Lordship and Godhood. He is Free from any partner, equal, spouse, son, helper, similar and competitor. He is, the Exalted, far above anyone that might approach Him or compete with Him in His Perfection and Sublimity. He is exalted in His Universal Dominance, and in His Legal Laws, away from evil and oppression. He is As-Subboohh: All existent creatures glorify Him by speech, actions and/or in their hearts, out of their gratefulness to Him, as the Exalted said: **“The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification.”** (Al-Isra’: 44)

[The Grandeur of As-Subboohh](#)

As-Subboohh is derived from Attasbeehh, which is the greatest of worship. It is the worship of the dwellers of the heavens and the earth. It



is inclusive of the greatest description of our Lord, the Praiseworthy. His Chastity and His Purity from all flaws and shortages necessitate His Ultimate Perfection in all of His Attributes, which requires glorification from all creatures. The word (Subhan) cannot be used to describe anyone except God, the Exalted. In the religion, this word is the sign of the highest status of glorification that none deserves except God, the Lord of all worlds.

Al-Hakam The Judge

P.B.U.H. said: “God is Al-Hakam, and He has the rule and dominion.”(1)

The Linguistic Meaning:

Hukm is preventing, and Al-Hakem is the one who prevents the foes from doing injustice to one another. It also, means judging with justice.

God, the Praiseworthy, is Al-Hakam: Who judges among His slaves in this life and in the Hereafter, with His Fairness and Justice. His Justice is accurate and precise that takes account of even the smallest atom. He does not over punish, and He returns the rights to their owners; therefore,

(1) Saheeh Abee Dawood (4145)

He makes sure that every right owner receives his right.

The Grandeur of Al-Hakam

All of His Laws, the religious, destiny and punishment laws are free from any flaw or fault, free from any ignorance or injustice, as they contain perfect wisdom and guidance. His Judgement is valid and suitable for every time and place that brings out benevolence for all creation. God, the All-Mighty, said: “Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith”. (Al-Maidah: 50)

Al-Jawad **The Bountiful**

P.B.U.H. said: “Verily God, the Exalted is Jawad, loves Aljood (generosity).”(1)

The Linguistic Meaning:

Aljood: Generosity.

God, the Praiseworthy, is Al-Jawad: the Ultimate Bountiful for all creatures in the heavens and the earth. Every grace descends from His Generosity. He is the Bountiful in His Essence, the Eternal in His Essence, the All-Hearing, and All-Seeing in His Essence.

(1) *Selselat Alahadeeth Alsaheeha (1627)*

The Grandeur of Al-Jawad

The generosity of anyone of God's creatures is nothing in comparison to the Most Generous. Every existing generosity is derived from His Limitless Generosity. God, Glorified be Him, loves generosity and He gives to the extent that it is incomprehensible to us. Therefore, the best thing to Him is that we ask (supplicate) Him. P.B.U.H. said: "There is nothing better (more precious) to God than the supplication."(1)

His Ultimate Generosity is shown in His Eternal Paradise, where nothing similar has been seen before, nor been heard of before, nor been thought of -by humans- before.

(1) *Saheeh Al-Turmudhi (337)*

Al-Wetr The Singular in Name

P.B.U.H. said: “God (Allah), has ninety nine Names, one hundred minus one, whoever counted Them would enter Paradise, and He is Wetr, loves wetr.”(1)

The Linguistic Meaning:

Wetr: single, or one individual or odd number.

God, the Praiseworthy, is Al-Wetr: He is the Only One, One in His Name, One in His Odd Number, Who has no partner with Him, no partner in His Lordship and no partner in His Godhood. He is singularly worthy of worship, Only Him Alone deserves to be worshipped. He is the Only One

(1) *Al-Bukhari (6410)*

Who is Eternal in His Existence, the Only One Who is Perfect and Supreme in His Essence, Attributes and Actions, the One without an equal, or similar or parallel.

The Grandeur of Al-Wetr

He, the Praiseworthy, distinguished Himself by being High Alone, distinguished Himself far above all creation by His Unique Oneness and He made all creatures living in pairs. He, the Exalted, said: “**And of everything We have created pairs, that you may remember (the Grace of Allah).**” (Adh-Dhariyat: 49)

Al-Ilah God

The Exalted said: “**And your Ilah (God) is One Ilah (God-Allah) La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.**”

(Al-Baqarah: 163)

The Linguistic Meaning:

Al-Ilah= the Worshipped: The One Who is worshipped by the hearts of those that love Him and are submissive to Him.

Our Lord, the Exalted, is the True Ilah, Who is being worshipped by the slaves, out of love and inferiority, out of fear and hope, and out of glorification and obedience. He is the One Who deserves to be worshipped; worshipped

exclusively and totally, for every other worshipped object is false and erroneous. God deserves to be worshipped because of His Attributes, Attributes that necessitate us to love Him to the highest degree and to be submissive to Him completely, as the process of worship must include ultimate love with total surrender.

The difference between (Allah) and (Al-Ilah): Al-Ilah was described- and was called-by many of the pagans and disbelievers who had worshipped many objects such as the sun, the moon and the planets. However, none had called nor used the Name (Allah) before, as this Exalted Name is exclusive only to Him, the Praiseworthy.

The Grandeur of Al-Ilah

This Noble Name combines all descriptions of perfection and sublimity; therefore all Beautiful Names and Perfect Attributes are included within this Sublime Name. Whoever supplicates with this Name, is actually supplicating with all Perfect Names of God, the Exalted.



The Perfect Names

GOD

of

—(ALLAH)—

