

CLASS 2

NAMES OF ALLAH

Know Allah By His Names And Attributes

The Messenger of Allah (peace be upon him) said: *Allah has ninety-nine names; anyone who memorizes them will enter Jannah (Paradise).*

This Hadith urges us to consider carefully, ponder over, memorize and learn the Names of Allah, so that we can benefit from their great meanings, gain Khushu` (the heart being submissively attuned to the act of worship), obey Allah and fulfill our duty towards Him (Glorified and Exalted be He). Anyone who memorizes the Names of Allah, fulfills their duties towards Him, and shuns the major sins will be admitted to Jannah.

ALLAH

GLORIFIED AND EXALTED BE HE

Occurrence: 2724 times.

Meaning: The word 'Allah', the proper name of God, indicates that Allah is the true God who alone deserves to be worshipped, whom all creatures worship out of love, praise His greatness, revere Him and turn to Him in times of need and adversity. In fact, this name comprises all the meanings of His beautiful names.

Evidence: *"Surely I am Allah, there is no god but I; therefore, worship Me and keep up prayer for My remembrance."* (Surat Taa Haa, 20:14)

Ar Rabb

THE LORD

Occurrence: 900 times.

Meaning: He is the creator, the owner and disposer of all affairs who bestows His blessings upon His creatures and looks after His righteous servants by setting their hearts aright. This name must not be attributed to other than Allah, Exalted be He. However, when used to refer to other than Allah, it is always used in the genitive case, to mean 'the owner or proprietor of something', such as *rabb al-'usrah*; that is, the head of the family.

Evidence: *"All praise is due to Allah, the Lord of the worlds."* (Surat Al-Faatihah, 1: 2)

Al-Waahid, Al-Ahad

THE ONLY ONE, THE ONE & ONLY

Occurrence: *Al-Waahid*: 22 times; *Al-Ahad*: once.

Meaning: He is, and has always been, one, without anyone else with Him. He is unique and there is no one like Him in His being, just as He is unique in His attributes, actions and Lordship. He is the only One who deserves to be worshipped.

Evidence: *"He is the One, the Supreme and Irresistible."* (Surat Ar-Ra'd, 13:16); *"Say, 'He is Allah, the One and Only.'"* (Surat Al-Ikhlaas, 112:1)

Ar Rahman, Ar Raheem

THE MOST GRACIOUS, THE MOST MERCIFUL

Occurrence: *Ar-Rahmaan*: 57 times; *Ar-Raheem*: 123 times.

Meaning: These two names indicate **(a)** Allah's comprehensive mercy which He shows to all His creation without exception by creating them and providing for them, and **(b)** the particular mercy that He has exclusively for the believers, both in this life and in the hereafter.

Evidence: *"The Most Gracious has taught the Qur'an."* (Surat Ar-Rahmaan, 55:1- 2)

Al Hayy

THE EVER LIVING

Occurrence: 5 times.

Meaning: He is the One who will remain and will never die. His Life is perfect in every sense, which requires all perfect attributes and negates all their opposites in every sense. This perfect attribute requires that neither sleep nor slumber overtake Him.

Evidence: *"Allah, there is no god but He, the Ever Living, the All-Sustainer.."* (Al-Baqarah, :255)

Al Qayoom

THE ALL SUSTAINER

Occurrence: 3 times.

Meaning: He is the Self-Sufficient Master who is not in need of anyone; everything exists because of Him and everything other than Him needs Him and totally depends on Him.

Evidence: *"Allah, there is no god but He, the Ever Living, the All-Sustainer.."* (Surat Al-Baqarah, 2:255)

Al Awwal, Al Aakhir

THE FIRST, THE LAST

Occurrence: once.

Meaning: *Al-Awwal* (The First): There was nothing before Him, and everything other than Him He brought into existence from absolutely nothing. *Al-Aakhir* (the Last): There is nothing after Him and, being Infinite, He will exist for all eternity.

Evidence: *"He is the First and the Last, the Outward and the Inward; and He has full knowledge of all things."* (Surat Al-Hadeed, 57:3)

Adh Dhaahir , Al Baatin

THE OUTWARD, THE INWARD

Occurrence: Both names occur only once.

Meaning: *Adh-Dhaahir* (the Outward) is the Most Great who is above everything and nothing is above Him. *Al-Baatin* is the One who is nearest to everything and everyone due to His full awareness of all secrets, and what is yet more hidden.

Evidence: *"He is the First and the Last, the Outward and the Inward; and He has full knowledge of all things."* (Surat Al-Hadeed, 57:3)

Al Waarith

THE INHERITOR

Occurrence: 3 times.

Meaning: The One who will ever remain after the creation perishes. He is the One who will repossess whatever He has granted them after their death. He is, and has always been, the owner of everything which He bequeaths to whomever He wills and gives to whomever He likes.

Evidence: *"It is We who give life and cause to die, and We are the Inheritor."* (Al-Hijr, :23)

Al Qudoos

THE HOLY

Occurrence: twice.

Meaning: He is free of any imperfection, and evil is not attributed to Him, for all perfect and sublime attributes belong to Him.

Evidence: *"The Sovereign Lord, the Holy, the Exalted in Might, the All-Wise."* (Al-Jumu`ah :1)

As Salaam

THE FLAWLESS, THE SOURCE OF PEACE

Occurrence: once.

Meaning: Allah is free of any imperfection in His Being, names, attributes and actions. He is also the One who grants peace and security to all his creation.

Evidence: *"He is Allah; there is none worthy of worship except for Him; the Sovereign, the Holy, the Source of Peace, the Granter of Security..."* (Surat Al-Hashr, 59:23)

Al Mu'min

THE GRANTER OF SECURITY

Occurrence: once.

Meaning: Allah testifies to His Oneness and Unity with substantial evidence and confirms the truthfulness of His messengers and their followers. He is also the One who grants peace and security to His slaves, assuring them that He will not wrong them in any way and provides peace and security to His righteous servants. This is evident in the peace and tranquillity they find in their hearts, as well as the absence of fear when they turn to Him in this life, and the absence of which they will feel on the Day of Judgement, the Day of the Great Fear.

Evidence: "...*The Holy, the Source of peace, the Granter of security, the Ever Watchful, the Almighty, the Compeller, the Supremely Great...*" (Surat Al-Hashr, 59:23)

Al Haqq

THE TRUTH

Occurrence: 10 times.

Meaning: He is the One who truly exists and who is undeniably the Lord and King, the One who is perfect regarding His actions and attributes. His speech, His decree, His promise and His legislation is the truth.

Evidence: "*Exalted be Allah, the True King.*" (Surat Al-Mu'minoon, 23:116)

Al Mutakabbir

THE SUPREMELY PROUD

Occurrence: once.

Meaning: He is the Supreme Being to whom supremacy belongs. He is exalted far above the attributes of His creation and destroys the tyrants among them. No one should be called by this name except Allah, Exalted and Glorified be He.

Evidence: "...*The Almighty, the Compeller, the Supremely Great.*" (Surat Al-Hashr, 59:23)

Al 'Adheem

TREMENDOUS, THE SUPREME IN GLORY

Occurrence: 9 times.

Meaning: This name comprises all attributes of greatness, majesty and glory. He is the Greatest and Tremendous in His Being, names and attributes, and thus none of His creation deserves to be exalted with the heart, the tongue and all body parts as He should be.

Evidence: *"He is the Sublime, the Tremendous."* (Surat Al-Baqarah, 2:255)

Al Kabeer

THE MOST GREAT

Occurrence: 6 times.

Meaning: He is the Magnificent, the Sublime and the Most Great in His Being, attributes and actions, and there is nothing greater than Him.

Evidence: *"The Knower of the unseen and the visible, the Most Great, the High-Exalted."* (Ar-Ra'd:9)

Al 'Aliyy, Al A'laa, Al Muta'aal

THE HIGH, THE MOST HIGH, THE EXALTED

Occurrence: *Al-'Aliyy*: 8 times; *Al-A'laa*: twice; *Al-Muta'aal*: once

Meaning: Allah has absolute highness in every sense above all else—highness with regard to His Being, majestic position, attributes and absolute dominance. He is high above His creation and everything and everyone is under His absolute control and superior authority.

Evidence: *"...He is the Most High, the Magnificent."* (Surat Al-Baqarah, 2:255); *"Glorify the Name of your Lord, the Most High."* (Surat Al-A'laa, 87:1); *"He is the Knower of the unseen and the visible, the All-Great, the Exalted."* (Surat Ar-Ra'd, 13:9)

Al Lateef

THE ALL SUBTLE

Occurrence: 7 times.

Meaning: He has knowledge of all things, subtle and hidden, and He shows His immense mercy to His slaves in very subtle ways known to no one but Him.

Evidence: "...And He is the All-Subtle, the All-Aware." (Surat Al-An'aam, 6:103)

Al Hakeem

THE ALL WISE

Occurrence: 91 times.

Meaning: He has supreme wisdom in everything, in whatever He has decreed, in His legislation and reward and punishment on the Day of Judgement. He has given everything its perfect form and created everything in the best possible manner. He never creates anything in vain, nor does He legislate or judge in vain. He does things in His absolute wisdom.

Evidence: "And He is the All-Mighty, the All-Wise." (Surat Ibraaheem, 14:4)

Al Waasi'

THE BOUNDLESS, THE ALL EMBRACING

Occurrence: 9 times.

Meaning: He embraces everything in mercy and knowledge, His sustenance reaches all His creation without exception and no one is capable of praising Him as much as He has praised Himself.

Evidence: "Allah is All-Embracing, All-Knowing." (Surat Al-Baqarah, 2:115)

Al 'Aleem, Al 'Aalim, 'Allaam ul Ghuyoob

THE ALL KNOWING, THE OMNISCIENT, THE KNOWER OF THE UNSEEN

Occurrence: *Al- 'Aleem*: 157 times; *Al- 'Aalim*: 13 times and *'Allaam-ul – Ghuyoob*: 4 times.

Meaning: He is the One whose knowledge is comprehensive and extends to everything seen and unseen, apparent and hidden. Nothing whatsoever is hidden from Him and He knows what was in the past, what is in the present, and will be in the future.

Evidence: *"Allah is All-Encompassing, All-Knowing."* (Surat Al-Baqarah, 2:115)

Al Malik, Al Maleek, Al Maalik

THE SOVEREIGN, THE KING, THE POSSESSOR

Occurrence: *Al-Malik*: 5 times; *Al-Maleek*: once; *Al-Maalik*: twice.

Meaning: He is the One to whom belongs the absolute dominion of the heavens and the earth and everything in them. The entire universe is under His control. There is nothing above Him. He alone has true and supreme dominion and disposes of the entire universe in the manner He pleases. He is the owner of everything. The name *Al-Maleek* points to Allah's absolute and glorious sovereignty.

Evidence: *"...The Sovereign Lord (Al-Malik) the Holy One..."* (Surat Al-Hashr, 59:23); *"Truly, the righteous will be among gardens and rivers, in a seat of honour in the presence of a Sovereign who is Perfect in Ability."* (Surat Al-Qamar, 54:54 - 55); *"Say, 'O Allah! Owner of Sovereignty!..."* (Surat Aal-'Imraan, 3:26)

Al Hameed

THE PRAISEWORTHY

Occurrence: 17 times.

Meaning: He is worthy of all praise for all His actions, statements, attributes, names, legislation and decree. He is worthy of all praise under all circumstances, and He is worthy of all thanks and praise due to His perfect attributes and abundant kindness to His creation.

Evidence: *"Surely, He is Praiseworthy, All-Glorious."* (Surat Hud, 11:73)

Al Majeed

THE ALL GLORIOUS

Occurrence: twice

Meaning: He has all perfect attributes and whatever is related to them. He is the Greatest and all His actions are great. His generosity is boundless, and everyone and everything glorify Him because of His greatness.

Evidence: "He is Praiseworthy, All-Glorious." (Surat Hud, 11:73)

Al Khabeer

THE ALL AWARE

Occurrence: 45 times.

Meaning: He is fully aware of everything: apparent, hidden, all the secrets, and what is yet more hidden.

Evidence: "*The All-Knowing and All-Aware informed me of it.*" (Surat At-Tahreem, 66:3)

Al Qawiyy

THE ALL STRONG

Occurrence: 9 times.

Meaning: He is the All-Powerful, to whom perfect power belongs. His commands are carried out, He is never overpowered, His decree cannot be averted and whatever He decrees certainly takes place. He gives assistance and support to the believers and severely punishes those who disbelieve His signs and arrogantly turn away from declaring His Oneness.

Evidence: "*...He is the All-Strong, the All-Mighty.*" (Surat Ash-Shooraa, 42:19)

Al Mateen

THE POWERFUL

Occurrence: Once.

Meaning: He is the possessor of the ultimate strength and ability, and who endures neither hardship, nor weariness.

Evidence: *"Truly, Allah is the Lord of power, the All-Strong."* (Surat Adh-Dhaariyyaat, 51:58)

Al 'Azeez

THE ALL MIGHTY

Occurrence: 92 times.

Meaning: He is the All-Strong, All-Dominant who reigns supreme over His creatures. He has subjugated all His creatures, all of whom have humbled themselves before Him and have totally submitted to His authority.

Evidence: *"...And know that Allah is All-Mighty, All-Wise."* (Surat Al-Baqarah, 2:260)

Al Qaahir, Al Qahhaar

THE ALL DOMINANT, THE IRRESISTIBLE

Occurrence: *Al-Qaahir*: twice; *Al-Qahhaar*: 6 times

Meaning: He is the One before whom everyone, including tyrants, is humbled. He is also the One who prevails over all His creation and to whom everyone and everything submits.

Evidence: *"...And He is the One, the All-Dominant."* (Surat Al-Ahzaab, 13:16); *"He is the Irresistible, [reigns Supreme] Above His servants."* (Surat Al-An'aam, 6:61)

Al Qadir, Al Qadeer, Al Muqtadir

THE ABLE, THE EVER ABLE, THE PERFECT IN ABILITY

Occurrence: *Al-Qadir*: 12 times; *Al-Qadeer*: 45 times; *Al-Muqtadir*: 4 times

Meaning: *Al-Qadir* is the One who is able to do whatever He wills, nothing in the heavens or the earth escapes Him or frustrates His plan. *Al-Qadeer* (the Ever Able) is the One whose ability is complete and perfect. *Al-Muqtadir* (the Perfect in Ability) is an intensive form that stresses Allah's perfect ability.

Evidence: *"Say, 'He is able to send punishment upon you from above you or from beneath your feet.'"* (Surat Al-An'aam, 6:65); *"Indeed, the righteous will be among gardens and rivers, in a seat of honour in the presence of a Sovereign who is Perfect in Ability."* (Surat Al-Qamar, 54:54 - 55); *"Allah has power over all things."* (Surat Al-Baqarah, 2:20)

Al Jabbar

THE COMPELLER

Occurrence: Once.

Meaning: He is the Most High, the Irresistible and the Sublime. Whatever He decrees will certainly come to pass without fail. He heals the broken-hearted and binds up their wounds, and brings comfort to the weak and to those who turn to Him and seek His refuge.

Evidence: *"...The Almighty, the Compeller, the Supremely Great..."* (Surat Al-Hashr, 59:23)

Al Khaaliq, Al Khallaaq

THE CREATOR, THE ALL CREATOR

Occurrence: *Al-Khaaliq* 8 times; *Al-Khallaaq* 2 times.

Meaning: *Al-Khaaliq* is the One who creates things out of nothing and with no precedents. The name *Al-Khallaaq* is the intensive form of *Al-Khaaliq*, which indicates that He increases in creation what He pleases and in a perfect manner.

Evidence: *"He is Allah, the Creator, the Originator, the Fashioner..."* (Surat Al-Hashr, 59:24); *"Truly, your Lord is the Creator, the All-Knowing."* (Surat Al-Hijr, 15:86)

Al Baari'

THE ORIGINATOR

Occurrence: 3 times.

Meaning: Allah causes things He has decreed to exist out of nothing and in a specific manner.

Evidence: *"He is Allah, the Creator, the Originator, the Fashioner."* (Surat Al-Hashr, 59:24).

Al Musawwir

THE FASHIONER

Occurrence: once.

Meaning: Allah brings into existence whatever He wills in the manner He wills it. He shapes and fashions His creatures in different forms and shapes in His infinite wisdom.

Evidence: *"He is Allah, the Creator, the Originator, the Fashioner."* (Surat Al-Hashr, 59:24)

Al Muhaymin

THE EVER WATCHFUL

Occurrence: once.

Meaning: He is the One who watches over His creatures and is fully aware of all their actions, sustenance and the terms He has fixed for them in this life. He knows all their affairs, has power over all of them, has a record of everyone's deeds and is aware of them and encompasses them from all sides.

Evidence: *"...The Source of Peace, the Granter of Security, the Ever Watchful..."* (Surat al-Hashr, 59:23)

Al Haafidh, Al Hafeedh

THE PROTECTOR, THE GUARDIAN

Occurrence: *Al-Haafidh*: 3 times; *Al-Hafeedh*: 3 times.

Meaning: He is the One who protects the heavens and the earth and all that is in them, records the deeds of His slaves and protects the believers from danger and Satan, and from committing sins.

Evidence: “*Allah is the Best Guardian.*” (Surat Yusuf: 12:64); “*My Lord is guardian over all things.*” (Surat Hud: 11:57)

Al Waliyy, Al Mawlaa

THE PROTECTOR, THE GUARDIAN

Occurrence: *Al-Waliyy*: 15 times; *Al-Mawlaa*: 12 times.

Meaning: He is the guardian who manages everything and disposes of all affairs. Allah, Exalted be He, is the Master of all creation; that is, He is their Creator, Ruler and True God who alone deserves to be worshipped. He loves the believers and provides them with special help and support.

Evidence: “*... Allah is your Protector—an excellent Protector and an excellent Helper!*” (Surat Al-Anfaal, 8:40); “*He is the Protector, the Praiseworthy.*” (Surat Ash-Shooraa, 42:28)

An Naseer, Khayr-un-Naasireen

THE HELPER, THE BEST OF HELPERS

Occurrence: *An-Naseer*: 4 times, *Khayr-un-Naasireen*: once.

Meaning: Allah grants victory to whomever of His believing servants He pleases; no one will overcome those Allah helps, nor will anyone be able to help those Allah forsakes.

Evidence: “*Then know that Allah is your Protector—an excellent Protector and an excellent Helper!*” (Surat Al-Anfaal: 8:40); “*Nay, Allah is your Protector, and He is the best of helpers.*” (Surat Aal- ‘Imraam: 3:150)

Al Wakeel, Al Kafeel

THE DISPOSER OF AFFAIRS, THE GUARANTOR

Occurrence: *Al-Wakeel*: 14 times; *Al-Kafeel*: once.

Meaning: *Al-Wakeel* is the One who disposes of the affairs of all His creatures, the One who provides for them, grants their requests and fulfils their needs. He assists and protects those who seek His refuge, takes charge of His righteous servants' affairs by guiding them to all that is easy, keeping them away from all that causes them hardship and assists them in everything. *Al-Kafeel* means the witness, the guardian, the protector and the guarantor.

Evidence: "*Enough is Allah as a disposer of affairs.*" (Surat An-Nisaa', 4:81); "...*you have made Allah your guarantor.*" (Surat An-Nahl, 16:91)

Al Kaafee

THE ALL SUFFICIENT

Occurrence: once.

Meaning: He is sufficient for all His creation. He sufficiently provides for His slaves, manages their affairs and sets right their condition. He is sufficient for His righteous servants, whom He cares for and grants assistance, support and victory.

Evidence: "*Is Allah not sufficient for His servants?*" (Surat Az-Zumar, 39:36)

As Samad

THE ETERNAL ONE

Occurrence: once.

Meaning: He is the Master with absolute sovereignty to whom all His creatures turn for their needs and for whatever happens to them, and to whom all hearts turn, hoping for His mercy and fearing His punishment.

Evidence: "*Allah, the Eternal (As-Samad).*" (Surat Al-Ikhlaas, 112: 2)

Ar Raaziq, Ar Razzaq

THE PROVIDER, THE SUSTAINER

Occurrence: *Ar-Raaziq*: 5 times; *Ar-Razzaaq*: once.

Meaning: He takes it upon Himself to provide sustenance to all His creatures without exception. He also takes it upon Himself to grant, with His immense mercy and grace, His righteous servants, special provision, namely, blessings of faith and lawful earnings. The word *Ar-Razzaaq* points to His abundant provision and plentiful sustenance.

Evidence: *"Provide for us; for You are the best of providers."* (Surat Al-Maa'idah, 5:114) *"Allah is the great Sustainer, the Mighty One, the Invincible."* (Surat Adh-Dhariyaat, 51:58)

Al Fattaah

THE SUPERB ARBITER, THE OPENER

Occurrence: once.

Meaning: He judges between His servants, opens the doors of sustenance and mercy for them, as well as the doors closed in their faces and thus makes things easy for them.

Evidence: *"And He is the All-Knowing Superb Arbiter."* (Surat Saba', 34:26)

Al Mubeen

THE EVIDENT

Occurrence: once.

Meaning: He is the One whose Oneness is evident with the proofs supporting it. He is the One who makes the truth evident to His slaves and conveys it to them.

Evidence: *"...And they will realise that Allah is the [very] Truth, that makes all things manifest."* (Surat An-Noor, 24:25)

Al Haadee

THE GUIDE

Occurrence: twice.

Meaning: He is the One who helps His creation to get to know Him as being their Lord and Creator, guides them to whatever is in their best interests and to earn their livelihoods. He shows people the path of good and the path of evil and guides to His Right Path whomever of them He wills.

Evidence: *"Your Lord suffices as a guide and as a helper."* (Surat Al-Furqaan, 25:31)

Al Hakam, Khayrul-ul-Haakimeen

THE JUDGE, THE BEST OF JUDGES

Occurrence: *Al-Hakam*: once; *Khayr-ul-Haakimeen*: 5 times.

Meaning: He is the One who judges amongst His slaves, in this life and in the hereafter, with absolute fairness and equity, based on (1) His universal will, (2) His religious legislation and (3) His reward and punishment.

Evidence: *"Shall I then seek a judge other than Allah?"* (Surat An-An'aam: 6:114); *"...and He is the Best of Judges."* (Surat Yoonus, 10:109)

Ar Ra'oof

THE MOST COMPASSIONATE

Occurrence: 10 times.

Meaning: He bestows mercy upon His servants and is compassionate towards them. The attribute of *ra ,fah* (compassion), from which this name is derived, is the highest form of mercy (*rahmah*), and He bestows it upon all His creation in this world and upon some of them in the hereafter.

Evidence: *"Allah is Most Compassionate and Most Merciful to mankind."* (Surat Al-Baqarah, 2:143)

Al Wadood

THE MOST LOVING

Occurrence: 2 times.

Meaning: Allah loves His prophets, messengers and obedient servants who also love him. He is the most beloved, who deserves to be loved with all our hearts and better than ourselves, better than our children, and better than everyone and everything else we love and cherish.

Evidence: *"Surely, my Lord is Most Merciful, Most Loving."* (Surat Hud, 11:90)

Al Barr

THE SOURCE OF ALL GOODNESS

Occurrence: once.

Meaning: Allah showers His apparent and hidden blessings upon His slaves. All His creation totally depends on Him at all times and cannot do without His absolute kindness. He multiplies the rewards of the righteous among the Muslims and forgives the wrongdoers among them, and His promise is true.

Evidence: *"Truly, He is The Source of Goodness, The Compassionate."* (Surat At-Tur, 52:28)

Al Haleem

THE ALL FORBEARING

Occurrence: 11 times

Meaning: Allah is so patient and forbearing that He does not punish His slaves for any sin they commit; rather, He gives them the opportunity to make amends and turn to Him in repentance. He forgives them, in His infinite mercy, even though He can punish them for the sins they commit.

Evidence: *"Allah is Ever-Forgiving, All-Forbearing."* (Surat Aal-'Imraan: 3:155)

Al Ghafoor, Al Ghaffaar, Ghaafir-udh-Dhanb

THE EVER FORGIVING, THE MOST FORGIVING, THE FORGIVER OF SINS

Occurrence: *Al-Ghafoor*: 91 times; *Al-Ghaffaar*: 5 times; *Ghaafir-udh-Dhanb*: once.

Meaning: He is the One who forgives sins and accepts the repentance of all those who turn to Him; He conceals the sins of His servants, shows never-ending compassion to them and lavishes kindness on them. The word *Al-Ghaffaar* points to His immense and constant forgiveness of sins.

Evidence: *"Allah is the Ever-Forgiving, the Most Merciful."* (Surat Ash-Shooraa 42:5); *"Is He not indeed the Almighty, the Endlessly Forgiving?"* (Surat Az-Zumar, 39:5); *"The Forgiver of sin, the Acceptor of repentance..."* (Surat Ghaafir, 40:3)

Al 'Afuww

THE EVER PARDONING

Occurrence: 5 times.

Meaning: He forgives sins and overlooks the transgression of wrongdoers and gives general pardon that erases all sins committed by His servants, especially if they do something that is bound to bring about His forgiveness, such as sincerely declaring His Oneness, seeking His forgiveness, turning to Him in repentance and doing righteous deeds.

Evidence: *"Allah is Ever-Pardoning, Ever-Forgiving."* (Surat An-Nisaa', 4:43)

Al Tawwaab

THE ACCEPTOR OF REPENTANCE

Occurrence: 11 times

Meaning: He is the One who helps His slaves repent and submit completely to Him after turning to Him, and then He accepts their repentance and pardons their sins.

Evidence: *"Allah is Ever-Returning, Most Merciful."* (Surat Al-Hujuraat, 49:12)

Al Kareem, Al Akram

THE MOST GRACIOUS, THE MOST BOUNTIFUL

Occurrence: *Al-Kareem*: 3 times; *Al-Akram*: once.

Al-Kareem is the One who gives His slaves abundantly and benefits them immeasurably, the One who bestows blessings on His slaves even before they become deserving of them and the One who gives without measure and without being asked. *Al-Akram* is the Most Bountiful whose generosity is matchless.

Evidence: *"O mankind, what has deceived you concerning your Lord, the Most Gracious?"* (Surat Al-Infitaar, 82:6); *"Read! And your Lord is the Most Bountiful."* (Surat Al-'Alaq, 96:3)

Ash Shaakir, Ash Shakoor

THE THANKFUL, THE GRATEFUL

Occurrence: *Ash-Shaakir*: twice; *Ash-Shakoor*: 4 times.

Meaning: He frequently blesses and rewards His obedient servants abundantly and is pleased with little gratitude from His servants in return for His countless blessings.

Evidence: *"Allah is Grateful and Ever Forbearing."* (Surat At-Taghaabun, 64:17); *"Surely, Allah is Thankful, All Knowing."* (Surat al-Baqarah, 2:158)

As Samee'

THE ALL HEARING

Occurrence: 45 times.

Meaning: Allah hears and is aware of all secrets without exception. He hears everything people say and whatever His creation utters. Nothing is hidden from Him, and He is the All-Hearing who answers the prayer of those who pray to Him.

Evidence: *"He is the All-Hearing, the All-Seeing."* (Surat Ash-Shooraa, 42:11)

Al Baseer

THE ALL SEEING

Occurrence: 42 times.

Meaning: He is the One whose sight encompasses everything that is conceivable, hidden or apparent, no matter how hidden or small it may be.

Evidence: *"Surely, He is aware of and sees His servants."* (Surat Ash-Shooraa: 42:27)

Ash Shaheed

THE WITNESS

Occurrence: 18 times.

Meaning: He is the One who is aware of everything and knows it in detail, the One from whom nothing the weight of an atom on earth or in heaven is hidden.

Evidence: *"Allah is sufficient as a witness."* (Surat An-Nisaa', 4:79)

Al Qareeb

THE ONE WHO IS EVER NEAR

Occurrence: 3 times.

Meaning: He is close to everyone because of His immense knowledge and constant observation and awareness. He is also close to those of His slaves who worship Him, invoke Him and love Him, and He gives them the assistance and support they need and answers their prayers.

Evidence: *"And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the supplicant when he calls on Me."* (Surat Al-Baqarah, 2:186)

Ar Raqeeb

THE EVER WATCHFUL

Occurrence: 3 times.

Meaning: He is the One whose hearing, seeing and knowledge encompass everything and the One from whom nothing is hidden.

Evidence: *"Allah is ever Watchful over all things."* (Surat Al-Ahzaab, 33:52)

Al Mujeeb

THE EVER RESPONSIVE

Occurrence: once.

Meaning: Allah favourably responds to the supplications and requests of His slaves. He answers their supplications and grants their requests.

Evidence: *"Indeed, my Lord is Ever Near, ready to answer."* (Surat Hud, 11:61)

Al Muheet

THE ALL ENCOMPASSING

Occurrence: 8 times.

Meaning: He is the One from whom nothing is hidden. He encompasses everything with His knowledge and keeps strict count of all things.

Evidence: *"...And Allah encompasses the unbelievers."* (Surat Al-Baqarah, 2:19)

Al Haseeb

THE RECKONER

Occurrence: 3 times.

Meaning: Allah is sufficient for those who rely on Him, is aware of His slaves and will take account of their actions and reward them or punish them accordingly in His immense wisdom and absolute knowledge. He is sufficient for the believers.

Evidence: *"Allah is sufficient as a Reckoner."* (Surat An-Nisaa': 4:6)

Al Ghaniyy

THE SELF SUFFICIENT

Occurrence: 18 times.

Meaning: Allah is not in need of His creation. He does not stand in need of anyone at all, while His creation is in need of Him.

Evidence: *"Glory be to Him! He is self-sufficient."* (Surat Yoonus, 10:68)

Al Wahhaab

THE EVER GIVING

Occurrence: 3 times.

Meaning: Allah is so generous that His immense generosity reaches all His slaves. He grants whatever he wills to whomever He wills. This includes guidance to His true religion, sustenance and cure from diseases.

Evidence: *"Or do they possess the treasures of the mercy of your Lord, the All Mighty, the Ever Giving?"* (Surat Saad, 38:9)

Al Muqet

THE MAINTAINER, THE ONE WHO HAS POER OVER EVERYTHING.

Occurrence: once.

Meaning: He has power over all things and is the One who provides sustenance. Allah decrees the needs of His creation, in His immense knowledge, and then provides them with whatever they need according to His will and thus preserves them with whatever He grants them.

Evidence: *"Allah has power over everything."* (Surat An-Nisaa', 4:85)

The below names are not mentioned in the Qur'an but rather in the Prophet's ﷺ Sunnah

Al Qaabidh, Al Baasit

THE WITHHOLDER, THE EXPANDER

Meaning: The Withholder is the One who takes away souls, provision and whatever He pleases, and the Expander is the One who gives provision, mercy and whatever He wishes. He is also the One who stretches out His Hands so that the believers may repent and turn to Him. These two names are among those names of Allah which always come together, for absolute perfection is realised in their combination, and they cannot be used separately.

Evidence: The Prophet ﷺ said, "*Allah is the one Who fixes prices and who withholds and gives abundantly.*" (Reported by At-Tirmidhee and Abu Daawood)

Al Muqaddim, Al Mu'akh-khir

THE ADVANCER, THE DELAYER

Meaning: He places things where they should exactly belong. He advances and postpones whatever He pleases in His infinite wisdom and absolute justice. He decreed everything before He created the creation. He promotes whomever He wills to the higher positions of the righteous predecessors and delays and holds back whomever he wills, in His absolute wisdom and justice. No one can advance whatever He delays, nor delay whatever He advances.

Evidence: The Prophet ﷺ said, "...*You (i.e. Allah) are the Advancer and You are the Delayer...*" (Reported by Al-Bukhaaree and Muslim)

Ar Rafeeq

THE MOST GENTLE

Meaning: Allah is gentle in His actions, His legislation and His judgement. He created the creation and legislated laws in gradual stages with His immense wisdom and in such a way as to make these laws appropriate and simple for his servants. *Ar-Rafeeq* also means the One who treats His servants with kindness and leniency.

Evidence: The Messenger of Allah ﷺ said, "*Allah is gentle and loves those who are gentle. He gives for gentleness that which He does not give for harshness.*" (Reported by Ahmad)

Al Mannaan

THE BESTOWER

Meaning: He is the One who graciously gives favours and gifts even before He is asked. He is the One who shows kindness to His creation by bestowing His blessings upon them and providing them with everything they need. He also bestows His kindness on the righteous believers by guiding them, assisting them and granting them true faith.

Evidence: The Prophet ﷺ said, *"O Allah! I ask You by virtue of the fact that all praise is due to You; none has the right to be worshiped but You, the Bestower..."* (Reported by At-Tirmidhee; Abu Daawood. Sheikh Al-Albaanee classified it as authentic 'saheeh')

Al Jawwaad

THE MOST GENEROUS

Meaning: He gives abundantly to all His creatures without exception and bestows on them His kindness and countless graces and blessings. He exclusively bestows on the righteous believers certain blessings in this life and in the hereafter.

Evidence: The Prophet ﷺ said, *"Allah is Most Generous and He loves generosity."* (Reported by At-Tirmidhee)

Al Muhsin

THE BENEFactor, THE DOER OF GOOD

Meaning: He provides whatever He has created with countless blessings and the One who has perfected, sustained, and guided everything He has created.

Evidence: The Prophet ﷺ said, *"...Allah is the Doer of Good and He loves [to see His slaves] do good."* (At-Tabaraanee. Classified as *saheeh* 'authentic' by Sheikh Al-Albaanee)

As Sitteer

THE CONCEALER OF SINS

Meaning: Allah always covers His slaves' faults and never exposes them. He also likes them to conceal their sins and avoid whatever is bound to dishonour them, being aware of His presence and showing Him the respect due to Him.

Evidence: The Messenger of Allah ﷺ said, *"Allah, Glorified and Sublime be He, is modest and concealing, and He loves modesty and concealment..."* (At-Tirmidhee and Abu Daawood)

Ad-Dayyaan

THE SUPREME JUDGE

Meaning: He is the Irresistible and All-Powerful Judge and Ruler who rewards or punishes people according to their deeds.

Evidence: The Prophet ﷺ said, *"...Then He (Allah) will call out to them with a voice that those far off will hear just as those nearby will hear): I am the King. I am the Supreme Judge..."* (Al-Haakim. Sheikh Al-Albaanee classified it as *hasan* 'good'.)

Ash Shaafee

THE CURER

Meaning: He is well aware of all physical and spiritual diseases as well as their remedy, and He is the only One who can heal them. There is no cure except His cure, and none can relieve suffering. His legislation is the panacea for all humanity's ills and the source of humanity's good and wellbeing.

Evidence: The Prophet ﷺ said, *"Remove the disease, O Lord of mankind, and cure [him/her], for You are the Great Curer..."* (Reported by Al-Bukhaaree)

As Sayyid

THE MASTER

Meaning: He is the Master of all creation and all creation without exception are His slaves who turn to none but Him and who act by His command.

Evidence: The Prophet ﷺ said, *"The Master is Allah."* (Reported by Ahmad and Abu Daawood: Saheeh)

Al Witr

THE ONE WHO HAS NO EQUAL

Meaning: He is the One and Unique for whom there is no partner or equal.

Evidence: The Prophet ﷺ said, “*Surely, Allah is Al-Witr (i.e. One who has no equal), and He likes Al-Witr [prayer].*” (Reported by Muslim)

Al Hayiyy

THE ALL MODEST

Meaning: Modesty, as a divine attribute, is a perfect quality befitting none but Him and suits His majesty and greatness to the exclusion of all creation. This modesty is in no way similar to modesty displayed by any of His creatures, for it denotes His all-encompassing mercy, perfect grace and kindness, and great forgiveness and forbearance.

Evidence: The Messenger of Allah ﷺ said, “*Your Lord is modest and generous and would never turn the hands of someone without gain when he raises them to Him [in supplication].*” (Reported by At-Tirmidhee and Abu Daawood)

At Tayyib

THE GOOD & PURE ONE

Meaning: Allah is free of any imperfection. He is good and pure in His being, His actions, His names and His attributes. He loves those who are good and pure and accepts only that which is good and pure.

Evidence: The Messenger of Allah ﷺ said, “*O people! Allah is Pure and, therefore, accepts only that which is pure. ...*” (Reported by Muslim)

Al Mu'tee

THE GIVER

Meaning: He is the real provider. No one can withhold what He gives, nor can anyone give what He withholds. There is no limit to what He gives, and whatever He gives reaches all His creation.

Evidence: The Prophet ﷺ said, “*...Allah is the Giver and I am Al-Qaasim (i.e. the distributor) ...*” (Reported by Al-Bukhaaree)

Al Jameel

THE BEAUTIFUL

Meaning: He has the best and perfect qualities. He is Beautiful in His Being, and all His names, attributes and actions are also beautiful.

Evidence: The Messenger of Allah ﷺ said, “*Allah is beautiful and loves beauty.*” (Reported by Muslim)

As-Subbooh

THE SUPREME GLORIFIED

Meaning: Allah is free of any imperfection and anything that does not befit His majesty and the One who has no partners. All creation glorifies and declares Him free of any imperfection due to His perfect and beautiful names and attributes.

Occurrence: This name is not mentioned in the Holy Qur'an but rather in the Prophet's *Sunnah*.

Evidence: 'Aa'ishah, may Allah be pleased with her, narrated that the Prophet, may Allah bless him and grant him peace, used to say in his bowing and prostration while praying, *Subbuhun quddusun, rabb-ul-malaa'ikati warrooh* “[You are] the Supreme glorified, the Holy. [You are] the Lord of the angels and of Jibreel.” (Reported by Muslim)

Note The Names of Allaah mentioned in the Qur'aan and Sunnah are more than one hundred, as several scholars have agreed. Among these are ninety-nine names which, if one learns them and acts in accordance with them, will bring a great reward, as is indicated in the hadeeth.