The Ninety-Nine names of Allaah

Taken from the lessons of Kitaab at-Tawheed of Shaykh Muhammad bin AbdulWahhaab, rahimahullaah

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Saying of Allaah, the Most High:

وَلِلَّهَ الْأَسأمَاتُ الأحُسأنَىٰ فَادأعُوهُ بَهَا ۖ وَذَرُوا الهذَينَ يُلأحَدُونَ فَي أَسأمَائَهَ ۚ سَيُجأزَوأنَ مَا كَانُ يَعأمَلُونَ

To Allaah belongs the most perfect and beautiful names so worship Him in accordance with them and call upon Him by them and abandon those who deviate with regard to His names.

(Sooratul-`Araf (7), aayah 180)

Allaah’s Messenger sallAllaahu `alayhi wa sallam said:

“Allaah has ninety-nine names, one-hundred except for one, whoever correctly preserves them and acts in accordance with them will enter Paradise.”

The addition which gives the actual list Names after it, reported by At-Tirmithee and one narration reported by Ibn Majah and others reported by Ibn Khuzaymah and Ibn Hibbaan and others is not authentic as from the Prophet sallAllaahu `alayhi wa sallam but rather it was from the `ijtihaad of some of the scholars that they strove to look through the Book of Allaah and what they could find in the Sunnah.

So the scholars from the early times right until this day have striven to look through the Book of Allaah and the authentic Sunnah and to extract these ninety-nine names. So each scholar has come with a slightly different list of names and no one scholar will be able to say “this is definitely the list”, which is why scholars have continued to strive in that regard right until this time.

And as we mentioned one of the scholars in current times was Shaykh Muhammad ibn Saalih al-Uthaymeen rahimahullaah in his book Al-Qawaa’id al-Muthla. So he produced a list and the scholars doing so hoping to fall into this hadeeth. One of the parts of ihsaa (correctly preserving these names) is to look for these names and to compile them. so amongst these scholars as we said Shaykh ibn al-Uthaymeen and he compiled a list of ninety-nine names - not to say that Allaah’s names are restricted to these 99 but hoping and striving to establish the ninety-nine names which are given that promise, that whoever preserves them correctly and acts upon them will enter Paradise.

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                                          1Reported by Bukhaariyy and Muslim, hadeeth of Aboo Hurayrah radjiyyAllaahu `anh.
Shaykh ibn al-`Uthaymeen rahimahullaah strove his best to find whatever names he could as scholars usually do, they strove the best that they could to find the names in the Qur’aan and when they fell short of the number 99 then whatever remained they would look in the Sunnah. So this is what Shaykh ibn al-`Uthaymeen did as well, striving initially to find the names in the Qur’aan and some scholars before for example Ibn Hazm strove and making it a condition upon themselves that they would only bring a name which they could find in the Qur’aan, when they did so their list usually came to around 80 names or thereabouts. So therefore they ended up taking other names from the authentic Sunnah which is revelation as the Qur’aan is revelation.

With regard to the names in addition, the ones from the Sunnah then the book of the Shaykh gives you footnotes mentioning which ḥadeeth brings the names. Obviously, a completion of the list to quote which aayah the name occurs in or if they’re from the ḥadeeth then where the ḥadeeth is. In case anyone who hasn’t got this book, anyone who can read Arabic and wants to benefit themselves with regard to the matter of Allaah’s names and attributes then make it upon yourself to get hold of this book Al-Qawaa‘id al-Muthla. It’s a book of principles with regard to Allaah’s names, how we are to understand Allaah’s names, the principles that are to be applied, the principles that the people of the Sunnah are upon with regard to Allaah’s names, a refutation of the people of innovation and deviation, where they go wrong and principles to prove where they have gone wrong. This is one of the finest books written in this regard.
The Shaykh Uthaymeen initially brings a list of 81 names extracted from the Book of Allaah, the Qu’raan, and then he brings 11 names (from 82-99) extracted from the authentic Sunnah.

So he says from the Book of Allaah, the Most High are:

01. الله Allaah
02. الأحَد Al-Ahad (The Unique)
03. الأعْلَى Al-A’laa (The Most High)
04. الأكْرَم Al-Akram (The Most Generous)
05. الإله Al-Ilaah (The One Who alone deserves to be worshipped)
06. الأوَّل Al Awwal (The First)
07. الآخر Al-Aakhir (The Last)
08. الناظِر Adh-Dhaahir (The Uppermost One)
09. البَاطِن Al Baatin (The Innermost One)
10. البَارِئ Al-Baari` (The Originator)
11. البَر Al-Barr (The Most Benign and Kind)
12. البَصِير Al-Baseer (The All-Seeing)
13. الثَّوَاب At-Tawwaab (The One Who guides His servants to repent and accepts their repentance)
14. الجَبَّار Al-Jabbaar (The Exalted and Almighty Compeller)
15. الحافِظ Al-Haafidh (The Protector)
16. الخَسِيب Al-Haseeb (The Reckoner Who suffices)
17. الحَفِيظ Al-Hafeedh (The Guardian)
18. الخَفِي ي Al-Hafiyy (The Benevolent)
19. الحق Al-Haqq (The True One)
20. المُبِين Al-Mubeen (the Clear and Manifest One)
21. الحَكِيم Al-Hakeem (The One fully Wise) or Al-Haakim (The All-Wise)
22. الحَلِيم Al-Haleem (The Forbearing)
23. Al-Hameed (The One Who is deservedly praised)
24. Al-Hayy (The Everliving),
25. Al-Qayyoom (The Self-Subsisting One Upon Whom everything depends)
26. Al-Khabeer (The Fully Aware)
27. Al-Khaaliq (The Creator and Maker of everything)
28. Al-Khallaq (The Creator Who creates again and again)
29. Ar-Ra’ooft (The Compassionate and Kind)
30. Ar-Rahmaan (The Extremely Merciful)
31. Ar-Raheem (The Bestower of mercy)
32. Ar-Razzaaq (The Great Provider)
33. Ar-Raqeeb (The Ever Watchful Guardian)
34. As-Salaam (the Impeccable One or Flawless One)
35. As-Samee’ (The All-Hearing)
36. Ash-Shaakir (The Appreciative)
37. Ash-Shaheeh (The Witness)
38. As-Samad (the Perfect Lord and Master upon Whom the whole of creation depends)
39. Al-`Aalim (The All-Knower of the seen and the unseen)
40. Al-`Azeez (The Almighty or the Invincible)
41. Al-`Adheem (The Tremendous One or the Magnificent)
42. Al-`Afuww (The One Who pardons again and again)
43. Al-`Aleem (The All-Knowing)
44. Al-`Aliyy (The Exalted)
45. Al-Ghaffaar (The Oft-forgiving)
46. Al-Ghafoor (The One Who forgives extensively)
47. Al-Ghaniyy (The Independent One Who is free of all needs)
49. **Al-Fattah** (The Judge and Opener Who distinguishes the truth from falsehood)

50. **Al-Qaadir** (The Fully Able One)

51. **Al-Qaahir** (The Invincible Subduer)

52. **Al-Qusoom** (The Pure and Perfect)

53. **Al-Qadeer** (The All-Powerful)

54. **Al-Qareeb** (The One Who is near to the servants)

55. **Al-Qawiyy** (The One perfect in strength)

56. **Al-Qahhaar** (The Overwhelming Subduer Who is never overcome)

57. **Al-Kabeer** (The Incomparably Great)

58. **Al-Kareem** (The Bountiful, The Generous One Abundant in good)

59. **Al-Lateef** (The Subtle and Kind)

60. **Al-Mu`min** (The True and Trustworthy, The Granter of security)

61. **Al-Muta`ulee** (The Supreme and Exalted One)

62. **Al-Mutakabbir** (The One Supreme in Glory, The justly and rightfully proud)

63. **Al-Mateen** (The Strong)

64. **Al-Mujeeb** (The Responsive)

65. **Al-Majeed** (The One Perfect in Glory and Honour)

66. **Al-Muheet** (The All-Encompassing)

67. **Al-Musawwir** (The Bestower of forms)

68. **Al-Muqtadir** (The Omnipotent)

69. **Al-Muqeeet** (The All-Powerful Maintainer)

70. **Al-Malik** (The King)

71. **Al-Maleek** (The Omnipotent Sovereign)

72. **Al-Mawlaa** (The Patron Lord or the Master and Supporter)

73. **Al-Muhaymin** (The Trustworthy and Ever Watchful Witness)

74. **An-Naseer** (The Helper)

75. **Al-Waahid** (The One and Only)
al-وارِث Al-Waarith (The Inheritor)
al-واسِع Al Waasi’ (The Vast One)
الوُدود Al-Wadood (The Loving One and the Beloved One)
الوَكِيل Al-Wakeel (The Trustworthy Disposer of Affairs)
الوَلِي Al-Waliyy (The Guardian Lord)
الوَهَاب Al-Wahhaab (The Bestower)

From the Sunnah of Allaah’s Messenger sallAllaahu `alayhi wa sallam:

الجَمِيل Al-Jameel (The Beautiful One)
الجَوَاد Al-Jawaad (The Munificent)
الحكَم Al-Hakam (The Judge)
الخَيِي Al-Hayyiyu (The One Who honourably disdains anything unbecoming His mercy and generosity)
الرَّب Ar-Rabb (The Lord and Nurturer)
الرَّفِيق Ar-Rafeeq (The Gentle)
المُؤَخَّر Al-Mu`akhkhir (The One Who puts back)
المَنَّان Al-Mannaan (The Beneficent Bestower of bounties)
الوِتْر Al-Witr (The One Who has no partner nor anyone like Him)
Then with regard to brief explanation of these names (with a slightly longer explanation for just one or two of them) then a number of books have been written in this present age depending upon earlier books and these brief explanations are based upon these references:

1. The Tafseer of Ibn Jareer at-Tabariyy - Jaami` ul-Bayaan,
2. The Tafseer of Ibn Katheer,
3. The Tayseer ul-Kareem Ir-Rehmaan-The Tafseer of As-Sa`dee
4. The Tafseer of Al-Baghaawee,
5. Majmoo` ul-Fataawa of Shaykh ul-Isaam ibn Taymiyyah
6. An-Nooniyah, the poem by Ibn ul-Qayyim
7. I`dat us-Saabireen also of Ibn ul-Qayyim
8. Ar-rad `ala al-Jahmiyyah of Imaam Ahmad
9. Bada`i ul-fawaa`id of Ibn ul-Qayyim
10. Sha`n ud-Du`aa of Al-Kha`taaabe
11. Tafseer Asmaa illaahi il-Husnaa of Az-Zajjaaj
12. Al Hujjah fee Bayaan il-Mahajjah of Qiwaam ul-Sunnah al-Asbahaanee
13. At-Tawheed of Ibn Mandah
15. Al-Mufradaat of Ar-Raaghib
16. Lisaan ul-`Arab of Ibn Ma`dhoor
17. Al Haqq ul-Waadih ul-Mubeen of As-Sa`dee rahimahumullaah
With regard to the **1st name** that Shaykh ibn al-`Uthaymeen brings the name of Allaah:

**1st Name: الله Allaah**

Concerning the name Allaah, Ibn ul-Qayyim said in *Midaari us-Saalikeen*:

“The name Allaah indicates all of the perfect names and lofty attributes in all three ways of indication since it indicates His Divinity, which indicates affirmation of all the characteristics of divinity for Him along with negation of their opposites for Him. So, the attributes of divinity are the attributes of perfection being free from any likeness with the creation and free of any deficiency or imperfection.”

And the author of the explainer of *Kitaab at-Tawheed* in *Tayseer ul-`Azeez al-Hameed*, brings a quote from Ibn ul-Qayyim also with regard to the excellent qualities of the name Allaah that Ibn ul-Qayyim *rahimahullaah* said:

As for the particular virtues of the meaning of this name Allaah then in this regard the most knowledgeable of the creation *sallAllaahu `alayhi wa sallam* himself said:

**“I could not praise You enough as You deserve, You are as You have praised Yourself.”**

He said, so how could we enumerate the special virtues of the name of the One Who comprises every perfection unrestrictedly and every praise and commendation and every laudation and exaltation and all splendour and all perfection and all glory and all beauty and all good and all eminence and all generosity, excellence and goodness is for Him and is from Him.

So, this name Allaah is not mentioned upon a small amount of something except that it causes it to increase. Nor is it mentioned in a state of fear except that it removes it. Nor is it mentioned upon any misfortune except that it relieves it. Nor in any state of anxiety and distress except that it brings relief. Nor upon any state of difficulty except that it brings ease to it. None who is weak resorts to it except that it brings strength to him. Nor anyone in a state of humiliation except that it brings honour to him. Nor anyone in poverty except that he is enriched. Nor anyone who feels estranged and uneasy except that it causes him to feel at ease. Nor is it mentioned by one who has been overcome except that it brings aid and victory for him. Nor by one who is in straitened circumstances except that his difficulty is removed. Nor is it mentioned by a fugitive except that he finds refuge.

So, it is the name, meaning Allaah's name Allaah, it is the name through which distress is removed through which the descent of blessings is sought and through which supplications are answered. Through it slips are corrected, sins are warded away and good deeds are brought closer.

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2 Reported by Muslim from the hadeeth of A’ishah *radiyAllaahu `anha*. 
It is the name with which the earth and heavens were established and with which the revealed books were sent down and with which the messengers were sent. With it the legislated laws were prescribed, through it the prescribed punishments were established and with it jihaad was prescribed.

Through this name the creation will become divided into the fortunate and the wretched. With it the true and tremendous day is established and with it, the scales of justice are set up, the bridge laid down and the Paradise and the Fire established. With it, the Lord of all creation is worshipped and praised, for its right the messengers were sent and it will be asked about in the grave and for it, there will be the resurrection. Dispute is regarding it and judgement is to it and alliance and enmity are for it. Through it those who know it and establish its rights will be the fortunate ones and through it those who are ignorant of it and leave its rights will be the wretched ones.

So, it is the reason for creation and command and through it, they are established and confirmed and to it they arrive at a conclusion. So, the creation comes about through it, returns to it and exists because of it. So, there is nothing in creation and no command nor reward and no punishment except that it starts from it and ends with it. That is what brings it about and its reason. Then he quotes the aayah:

َرَبِّنَا مَا خَلَقَتَ هَٰذَا بَاطَلًا سُبَآحَانَكَ فَقَنَا عَذَابَ النهارَ

Oh our Lord, You have not created all of this without purpose, free and far removed are You from that. So save us from the punishment of the Fire.

(Soorah Aali `Imraan (3), aayah 191)

Then with regard to the name الله Allaah, brief indication of the meaning which is - the One Who is truly venerated and worshipped, the One deserving that He be singled out with all worship because of His perfect attributes of divinity.

With regard to the 2nd name that the Shaykh quotes، الأحَد Al-Ahad (the Unique), the One Who is alone and unique in every sense, the One alone in His oneness, in His self and in His attributes, alone in His divinity.

The 3rd name، الأعْلَى Al-A’laa (the Most High), the One Who is above everything, having power and control over everything and the One Who is exalted above every deficiency.

The 4th name، الأكْرَم Al-Akram (the Most Generous), the One unequalled in His perfect generosity.

The 5th name، الإله Al-Ilaah, the One Who alone deserves to be worshipped.

The 6th name، الأول Al-Awwal (the First) and this name, the 6th and the 7th and the 8th and the 9th Al-Awwalu, W’al Aakhiru W’al Dhaahiru W’al Baatin, the Shaykh has put most of the names as you can see in alphabetical order. These 4 names are out of
alphabetical order and put together because they are all explained in an authentic hadith in Sahih Muslim explained by Allah’s Messenger himself sallallahu ‘alayhi wa sallam.

So Al Awwal (the First), is the One Who was before everything without any beginning.

The 7th name; Al-Aakhir (the Last), the One who remains after everything else without any end.

The 8th name; Adh-Dhaahir (the Uppermost One), the One such that nothing is above Him, He is above everything and He encompasses everything with His Knowledge.

The 9th name; Al-Baatin (the Innermost One), the One Who encompasses and knows the innermost secrets of everything.

The 10th name; Al-Baari’ (the Originator) the One Who by His power originated and created and fashioned the created beings upon their separate forms without any prior example to follow and Who created and fashioned the souls in the wombs.

The 11th name; Al-Barr (the Most Benign and Kind), the One Who treats the creation in an excellent and kind manner, Who does not interrupt His fine treatment of them and Who rectifies their affairs for them.

The 12th name; Al-Baseer (the All-Seeing), the One Who sees everything such that nothing whatsoever is hidden from Him.

The 13th name; At-Tawwaab (the One Who guides His servants to repent and accepts their repentance), the One Who guides the servants that they should repent to Him, grants to them that they should repent and accepts their repentance again and again.

The 14th name; Al-Jabbaar (the Exalted and Almighty Compeller), the One Whose might everything in the creation submits and the exalted One Who rectifies the affairs of His creation for them and Who restores the weak and the broken-hearted.

The 15th name; Al-Haafidh (the Protector), the One Who alone guards and protects the heavens and the earth and whatever they contain and Who protects His servants from destruction and from evil.

The 16th name; Al-Haseeb (the Reckoner Who suffices), the One Who preserves the deeds of the creation and will bring them to account for them and the One Who suffices and protects His servants.

The 17th name; Al-Hafeedh (the Guardian), the One Who protects the servants from harm and Who perfectly preserves whatever deeds His servants have done, not
losing any of their deeds and the One Who preserves and protects His beloved servants from falling into sins and from Satan.

**The 18th name:** Al-Hafiyy (the Benevolent), the One Who is ever kind to His servants and ever responding to supplication.

**The 19th name:** Al-Haqq (the True One), the One true and certain in His existence in His self, in His attributes, in His sayings and in His actions.

**The 20th name:** Al-Mubeen (the Clear and Manifest One), the One Whose sole Lordship and right to worship is clear and manifest.

**The 21st name:** Al-Hakeem (the All-Wise), the One fully wise in everything He decrees and fully wise in His sayings and in His actions. There is no deficiency or error in anything He decrees, says or does.

**The 22nd name:** Al-Haleem (the forbearing), the One Who does not immediately punish His servants for their sins, their shirk and their unbelief but rather He gives them the opportunity to repent.

**The 23rd name:** Al-Hameed (the One Who is deservedly praised), the One Who is praised and fully deserves to be praised for His self, for His perfect names, for His attributes and for His perfect actions.

**He 24th name:** Al-Hayy (the Everliving), the Everliving Who always remains without any beginning and any end with perfect and everlasting life Who never dies nor passes away.

**The 25th name:** Al-Qayyoom (the Self-Subsisting One), upon Whom everything depends, the One Who sustains everything that exists, the One Who has no need whatever of anything but rather everything in existence has total need of Him.

**The 26th name:** Al-Khabeer (the Fully Aware), the One knowing fully everything that is, has been or will be, knowing whatever will bring harm or benefit, knowing the true condition of everything and the outcome of everything.

**The 27th name:** Al-Khaliq (the Creator and Maker of everything), the One Who brought everything into existence after it had previously not existed, the One Who has always had the attribute of being the Creator even when there was no creation in existence.

That's a fine point that Shaykh ul-Islaam ibn Taymiyyah brings out and makes clear, “This was Allaah’s attribute always that He did not become the Creator when the creation came into existence, rather He has always been the Creator. This has always been His attribute.”
The 28th name; الخلق Al Khallaq (the Creator) who creates again and again, the One for Whom it is not difficult to create anything.

The 29th name; الزوّور Ar-Ra’oof (the Compassionate and Kind), the One Who is kind and compassionate to His servants.

The 30th name; الزهور Ar-Rahmaan (the Extremely Merciful), the Merciful One Who has as His attribute mercy, the One possessing tremendous and extensive mercy.

The 31st name; الزهير Ar-Raheem (the Bestower of mercy), the One Who has mercy upon the creation.

As the verifier has mentioned, the difference between Ar-Rahmaan and Ar-Raheem is Ar-Rahmaan is with regard to the attribute of Allaah’s self, the attribute He has Himself of extreme mercy and Ar-Raheem is His bestowing mercy upon the creation with regard to His action.

The 32nd name; الزوّاق Ar-Razzaaq (the Great Provider), the One Who provides extensively for the whole of the creation whatever they need and Who also provides the provision of beneficial knowledge and eemaan for the hearts of His obedient servants indicating the rizq that is general, that which is for the whole creation that He provides whatever the whole creation needs with regard to provision and sustenance and the particular, that which He provides for His beloved servants, the provision in addition to the general provision, the particular provision, the special provision, that of beneficial knowledge and eemaan providing sustenance for the hearts of His believing servants.

The 33rd name; الزقيق Ar-Raqeeb (the Ever Watchful Guardian), the One Who misses nothing whatsoever, being aware of all deeds and of whatever thoughts are contained in the hearts of the creation.

The 34th name; السالم As-Salaam (the Impeccable One or Flawless One without any defect), the One free of all imperfections and deficiencies because of His perfection in His self, His attributes and His actions and the One Who renders His creation safe from His punishing anyone who does not deserve punishment and Who renders the creation safe from His oppressing them.

The 35th name; السمع As Samee’ (the All-Hearing), the One Who has as His attribute perfect hearing, the One Who hears everything within the creation even that which is most quiet and secret.

The 36th name; الشاكر Ash-Shaakir (the Appreciative), the One Who rewards a small deed with a great reward as mentioned by At-Tabaree and Ibn Katheer in their Tafseers in explanation of it.

The 37th name; الشاكور Ash-Shakoor (the One most ready to appreciate and reward abundantly). The One Who rewards abundantly and multiplies the rewards of His obedient servants for their deeds, deeds which He himself favoured them with, deeds
which He Himself granted to them, the One Who does not allow any of their deeds to be lost.

The 38th name; Al-ṣaḥeeb (the Witness), the One Who witnesses everything, that which is apparent and that which is hidden.

The 39th name; As-Samad (the Perfect Lord and Master upon Whom the whole of creation depends), the Lord and Master Whose control is complete, upon Whom the whole of the creation depends for its needs because of His perfection in His self, His names, His attributes and His actions. The One Who remains and never passes away, the One Who neither eats nor drinks, free of all needs.

The 40th name; Al-`Aalim (the All-Knower of the seen and the unseen), the Knower of whatever is hidden and whatever is manifest.

The 41st name; Al-`Azeez (the Almighty or the Invincible), the Almighty One Whom nothing can overcome, the One mighty in vengeance when He punishes His enemies, the All-Powerful One Who overcomes all and before Whose Might all submit and Who has no need of anyone.

The 42nd name; Al-`Adheem (the Tremendous One or the Magnificent), the One tremendous in greatness and the only One deservingly held in awe and venerated by the creation for His greatness in every sense.

The 43rd name; Al-`Afuww with an `ain and a faa and a waaw with a shaddah on it (the One Who pardons again and again), the One Who continues to pardon the sins of His servants and leaves off punishment for them, the One Who pardons His slaves so that they do not suffer the consequences of their sins if they repent.

The 44th name; Al-`Aleem (the All-Knowing) and here we’ll quote quite a longest saying from Imaam Ahmad in explanation of Al-`Aleem found in the book Ar-rad `ala al-Jahmiyyah that he said,

“He is the One Who knows everything in the seven heavens and the seven earths and whatever is between them and whatever is beneath the ground and whatever is in the depths of the oceans and who knows the place where every hair grows and every tree and the place where each leaf falls and the number of stones there are and the number of the grains of sand and the number of grains of soil and the weight of the mountains and all of the actions of the servants and the traces they leave behind and their speech and every breath they take, He knows everything, nothing is hidden from Him whilst He is upon the Throne above the seven heavens, He, the Perfect and Most High.”

So He knows whatever was, whatever is and whatever will be before it occurs and He knows the true and hidden reality of everything and He knows whatever is not going to be and how it would be if it were to exist and He has always been the All-Knowing, perfect in His knowledge.
The 45th name; **العَلِي َ** (the Exalted), the Exalted One, Exalted in His attributes and His greatness, High Above what the wrongdoers say and the One Who is Himself above the creation ascended upon the Throne and the One Who has ascendancy over the creation by His might. The 3 meanings of *Ulūw* are all affirmed for Allāha; the *Ulūw* of His being exalted and far above what the wrongdoers say, Exalted in His attributes, the One Who is Himself above and is ascended upon the Throne and thirdly, the One Who has ascendancy by His Might over the creation.

The 46th name; **الغَفَّار** (the Oft-forgiving), the One Who forgives the sins of His servants again and again whenever the servant repents and Who hides the sins of the servants and does not expose them.

The 47th name; **الغَفُور** (the One Who forgives extensively), the One Who covers up the sins of the servant to an extent that cannot even be comprehended and Who forgives them so that He does not punish them for those sins.

The 48th name; **الغَنِي َ** (the Independent One Who is free of all need), the One Who has no need whatsoever of the creation, the One Who is free from any poverty or need, the One in Whose Hand lie the treasures of the heavens and the earth and of this world and the Hereafter.

The 49th name; **الفَتَّاح** with a faa and a taa with a shaddah on it and a alif and a haa, (the Judge and Opener Who distinguishes the truth from falsehood), the Judge Who judges between His servants with the truth and with justice, with His legislation and with His decree and Who is never unjust and the One Who opens the gates of mercy and provision and whatever is closed to His servants and Who opens the eyes and hearts of His servants for them to see the truth and the One Who aids and grants victory to His believing servants and Who distinguishes the truth from falsehood.

And the 50th name; **القَادِر** (the Fully Able One), the One fully able to do anything He wills, nothing renders Him incapable or wearies him.

The 51st name; **القَاهِر** (the Invincible Subduer), the One Who subdues His creation from above to Whom everything submits, none can repel what He ordains or depart from what He decrees.

The 52nd name; **القُد وس** (the Pure and Perfect), the Pure and Exalted One, High Above every impurity, the One Whom the noble angels venerate, the One free of any opposites, rivals, consorts and children, having perfection as His attribute, the One declared free of all deficiencies and imperfections and free of having anyone with the like of His perfection or anyone close to it.

The 53rd name; **القَاهِر** (the All-Powerful), the One Who is able to do all things, nothing renders Him incapable or wearies Him, the One perfect in His power, the One Who by His power created everything in existence and with His power, He controls them, completes them and gives life and death to them and with His power, He will
resurrect His servants and reward and punish them, whenever He wishes something, He says *kun* (be) and it is.

**The 54th name:** Al-Qareeb (the One Who is near to the servants), He draws nearer to those who perform acts of worship and seek nearness to Him and He is close to their hearts, He is nearer to everyone who makes supplication to Him and also in addition, He is nearer to the people with His knowledge and awareness, witnessing and encompassing everything whilst He is above the Throne; `Arsh.

**The 55th name:** Al-Qawiyy (the One perfect in strength), the One fully able to do anything, none can overcome Him, none can repel His decrees.

**The 56th name:** Al-Qahhaar (the Overwhelming Subduer Who is never overcome), the One Who alone subdues the whole of the creation with His sovereign authority and power, nothing occurs except with His permission, everything submits to Him, the One Who subdues the most obstinate and renegade tyrants with His punishment and Who subdues the whole of the creation with death.

**The 57th name:** Al-Kabeer (the Incomparably Great), the Tremendous One Who is greater than everything, everything else is insignificant before Him, He is greater than anything imagined by the creation.

**The 58th name:** Al-Kareem (the Bountiful), the Generous One, abundant in good, the One Who causes and makes easy every good and Who bestows generously, the One so generous that He even bestows favours upon those Who reject His favours and then use them as a means to disobey Him.

**The 59th name:** Al-Lateef (the Subtle and Kind), the One Who is fully aware of the hidden details of all affairs and of that which will benefit the servants and Who is kind to them and causes that which is good for them to reach them by a means which they had no expectation of.

**The 60th name:** Al-Mu`min (the True and Trustworthy), the granter of security, the One Who is true in His words and true to the promise He has made to the servants and Who does not disappoint His believing servants, the One Who safeguards His servants in this world and the Hereafter and Who renders His beloved servants safe from His punishment and Who renders the whole of the creation safe from His oppressing them.

**The 61st name:** Al-Muta’aalee (the Supreme and Exalted One), the One supremely exalted above everything by His power, the One exalted above His creation in His being above them, having power over them and His subduing them, the One High Above and far removed from having anything else like Him and the One free and far removed from the lies of those who invent lies against Him and free from the characteristics of the creation.
The 62nd name; المُتَكَبِر Al-Mutakabbir (the One Supreme in Glory), the justly and rightfully proud, the One Who is alone truly High and Mighty, exalted in glory above everything, the One Who disdains and is exalted above all evil and oppression against His servants and above everything not befitting Him.

The 63rd name; المَتِين Al-Matin (the Strong), the One mighty in strength, the Powerful One whose strength does not end and who does not experience any difficulty in His actions nor does He experience any tiredness.

The 64th name; المجيب Al-Mujeeb (the Responsive), the One who responds to supplications of those who call upon him wherever they are and whatever situation they are in, no matter how many they are in number and who responds in particular to those who submit to him and those in dire need.

The 65th name; المَجِيد Al-Majeed (the One Perfect in Glory and Honour), the One great in honour, the One greatly exalted and praised, the magnificent One, having the characteristics of glory, majesty, greatness and splendour, the One greater, more tremendous and more exalted than everything, the One glorified and venerated in the hearts of His beloved servants.

The 66th name; المُحِيط Al-Muhteet (the All-Encompassing), the One Who encompasses everything with His power and with His knowledge and has fully enumerated everything and the One Who encompasses everything with His mercy and His subjugation.

The 67th name; المُصَوِّر Al-Musawwir (the Bestower of forms), the One Who forms and fashions His creation however He wishes, the One Who gives form to everything in existence, giving each created thing a particular form and appearance, which distinguishes it from all other created things.

The 68th name; المُقْتَدِر Al-Muqtadir (the Omnipotent), the One Whose power is absolute, the One for Whom nothing is impossible, He is fully able to do whatever He wishes.

The 69th name; المُقِيت Al-Muqeet (the All-Powerful Maintainer), the All-Powerful, the Guardian Who witnesses everything, the One Who provides each created being with the sustenance it requires.

The 70th name; المَلِك Al-Malik (the King), the sole, absolute and true Sovereign King, complete and perfect in His Kingship, the One Whom there is no Kingship above His Kingship nor anywhere near it, everything being incomparable to Him and beneath Him, the Sovereign Owner of everything who does whatever He wishes with regard to the creation with nothing to prevent or hinder Him, whose commands are fully effective within His dominion, the king of all kings.
The 71st name: المَلِيك Al-Maleek (the Omnipotent Sovereign), the Sovereign Who is fully able to do whatever He wishes, the Tremendous King Who created and decreed everything.

The 72nd name: المَولَى Al-Mawla (the Patron Lord or the Master and Supporter), the One Who supports and aids the creation, supporting all of them in general and aiding the believers in particular, the Lord and Master who aids the believers against their enemies, the one who causes whatever will benefit His believing servants to reach them.

The 73rd name: المُهَيْمِن Al-Muhaymin (the Trustworthy and Ever Watchful Witness), the One Who witnesses all the deeds and sayings of the creation, the One Who sent down His book and is a witness to its truth, the trustworthy One Who confirms the truth of everything He says and the ever watching guardian over His creation.

The 74th name: النَّصِير An-Naseer (the Helper), the One Who aids the believers against their enemies and makes their feet firm when they face the enemy and Who casts terror into the hearts of their enemies. ³

The 75th name: الوَاحِد Al-Waaheed (the One and Only), the One Who always has been and always will be One and alone with regard to His self, His dhaat, the One Who has no partner, no sharer and no equal.

The 76th name: الوارِث Al-Waari (the Inheritor), the One Who remains forever, the One Who remains after everything else perishes, the One Who inherits the earth and everything upon it, the One Who remains forever and never passes away.

The 77th name: الْوَاسِع Al-Waasi’ (the Vast One), the One vast with regard to His attributes and characteristics such that none can fulfil and encompass the praise that is due to Him, the One vast and tremendous in His greatness, His authority and His sovereignty and the One Who encompasses the whole of creation with His generosity, His blessings and with the tremendous good which He grants to them and with His mercy.

The 78th name: الوَافِد Al-Wadood (the Loving One and the Beloved One), the One Who loves His believing servants and the One Who is loved by them, the One Who loves His

³ Translator’s side point: Al-Asbahaanee said in his book Al-Hujjah with regard to this name An-Naseer (the Helper) because of its meaning, he said “It is right and proper that every person when he sees an evil being done that he should forbid it and he should firmly believe that Allaah will help him because Allaah, the Mighty and Majestic said:

“If you give aid to Allaah’s religion, He will help you.”

Then he said “So everyone who wishes by his saying and his action to attain the pleasure of Allaah then Allaah will aid and help him.”
prophets and messengers and their followers and is loved by them such that nothing is more beloved to them than Him.

**The 79th name;** *Al-Wakeel* (the Trustworthy Disposer of Affairs), the One Who is depended upon and is true to His promise, the all-encompassing guardian Who suffices those who place their trust and reliance in Him, the One Who takes care of the affairs of His creation with His perfect knowledge and power and so is the finest disposer of their affairs.

**The 80th name;** *Al-Waliyy* (the Guardian Lord), the One Who aids, assists, guides and grants success to the believers, the Guardian, the Master of everything, in control of everything.

**The 81st name;** *Al-Wahhaab* (the Bestower), the One Who bestows His bounties universally and perpetually, giving them freely for no compensation, the One Who gives His bounties throughout the ages to all the inhabitants of the heavens and the earth, the One Who alone grants health, wellbeing and strength, the One Who grants guidance, successful attainment of what is correct; *tawfeeq* and firmness upon His religion to the believers.

Then with regard to the rest of the names then the Shaykh has taken them from the authentic Sunnah:

**The 82nd name;** *Al-Jameel* (the Beautiful One), the One beautiful in His self, in His names, His attributes and His actions, the One such that everything beautiful in existence is a result and an effect of His beauty, the One so beautiful that when the people of Paradise see Him in Paradise, they forget all the delights and bliss which they enjoy in Paradise because of His beauty, the One perfect in beauty such that nothing is like Him.

**The 83rd name;** *Al-Jawaad* (the Munificent), the One Whose generosity covers everything in existence, the One Who gives liberally and generously to those in need even when they reject and disbelieve in Him, the One who from His generosity has prepared in Paradise for His believing servants that which no eye has ever seen, no ear has ever heard of and which has never been imagined by anyone.

**The 84th name;** *Al-Hakam* (the Judge), the One Who judges between the creation in this world by His revelation and Who judges between them in the Hereafter with His knowledge and Who establishes justice for those who have been wronged by others.

**The 85th name;** *Al-Hayyiyyu* (the One Who honourably disdains anything unbecoming His mercy and generosity), the One Who honourably disdains to leave the servants who supplicate to Him empty handed, the One Who covers up the sins of the servants and does not expose them, the One Who does not do anything unbecoming His extensive mercy, His perfect generosity and His forbearance, rather He pardons the faults of the servants and covers them.
The 86th name; الرَّبِّ Ar-Rabb (the Lord and Nurturer) the Lord and Master who has none like Him in His Lordship, the One Who nurtures and rectifies the affairs of the creation by the favours which He showers upon them, the Sovereign Owner Who alone creates and commands, the One Who controls the affairs and grants blessings, the One Who nurtures, the Creator, the Provider, the One Who aids and the One Who guides.

The 87th name; الرَّفِيق Ar-Rafeeq (the Gentle), the One Who is gentle with His servants, gentle in His actions having created the creation in stages in accordance with His wisdom and gentleness.

The 88th name; السَّبُوح As-Subbooh (the Venerated and Perfect), the One venerated and declared free of every deficiency, the One Whom the angels venerate.

The 89th name; أَسْمَيْدَ As-Sayyid (the Lord and Master), the Owner of the whole creation, all of the creation are His slaves, the Lord Whom all of the creation are in total need of.

The 90th name; أَشْشَافِي Ash-Shaafii (the One Who cures), the One Who alone removes from the servants that which causes harm or pain to their hearts and their bodies, the One Who cures whomever He wills such that none can cure except Him.

The 91st name; الطَّيِّب Al-Tayyib (the Pure One), the One perfect and rightly declared free of all deficiencies and shortcomings.

The 92nd name; القاضي Al-Qaabid and the 93rd name; الباسِط Al-Baasi. It’s befitting that they are mentioned together. Al-Qaabid (the Withholder) and Al-Baasi (the Granter of ample provision). Then with regard to Al-Qaabid; the One Who withholds His provision and other than it from the servants in accordance with His wisdom and subtle kindness and the One Who takes the souls at the point of death and Al-Baasi; the One Who grants ample and extensive provision to His servants and the One Who diffuses the souls of the living in their bodies.

The 94th and the 95th name which again it is befitting that they are mentioned together. المُقَدِّم Al-Muqaddim (the One Who gives precedence) and المُؤَخَّر Al-Mu’akhir (the One Who puts back). Then with regard to Al-Muqaddim (the One Who gives precedence), the One Who gives precedence to whatever He loves should be given precedence to with regard to their status and their order in accordance with His wisdom and Al-Mu`akhir; the One Who puts back whatever He wishes, putting back whatever wisdom and rectitude necessitates should be put back.

The 96th name; المُحْسِن Al-Muhsin, the One Who acts in a good and fine manner, the One such that all His actions are perfect.

The 97th name; المَعْطِي Al Mu’tee (the Giver), the One Who gives to whomever it is fitting should be given.
**The 98th name:** Al-Mannaan (the Beneficent Bestower of bounties), the One such that all favours and blessings originate from Him, He is the One Who granted them and favoured the creation with them.

**The 99th name:** Al-Witr (the One Who has no partner nor anyone like Him), He Who is One in His self, One in His attributes, One in His actions, having no partner and no helper, Subhaanahu Wata’ala.

That’s the list that Shaykh ibn al-‘Uthaymeen rahimahullaah compiled from his ijtihaad from the Book and the Sunnah with regard to Allaah’s names. Then having done so, he mentions that since it is based upon ijtihaad, then there are other names that could be included in place of some of these. He mentions for example names which are in the form of compound names like for e.g. Creator of the heavens and the earth and Maalik al-Mulk (the Owner of Kingship) and so on.

Other scholars may leave out certain names and include certain others because it is a matter of ijtihaad in extracting these names. For example other names that they may sometimes include such as Ad-Dayyaan (the Recompenser, the One Who will bring the creation to account) that’s established in the Sunnah and Al-A’az (the Most Mighty) and so on.

Certain names that others may leave out of the list such as the 18th name; Al-Hafiyy (the Benevolent One). Even Shaykh ibn al-‘Uthaymeen mentioned that it may be a name that was mentioned in particular with regard to the circumstances of a certain prophet.

And the 40th name Al-‘Aalim, that’s mentioned because you’ll find it in the Qur’aan mentioned in attached form, ‘alimul ghaibee w’ashahaadah (the Knower of that which is hidden and unseen and that which is opened and witnessed), W’Allaahu A’alam.

**Answers by Dawud Burbank for Some of the Questions at the end of the lecture:**

1) With regard to names like Al-Jameel; Ar-Rafeeq, Al-Hakeem. With an Alif and Laam, the One and Only, then these are names for Allaah alone. But with regard to description of the creation that there may be a person amongst the creation called Jameel without the Alif and the Laam, just the description of him, this man is Jameel (handsome) then there is no harm in that sense meaning in the sense befitting the creation that Allaah is Al-Jameel (the absolutely perfect and beautiful one), perfect in His Beauty, with beauty befitting His Majesty, the beauty of the Creator.

Al-Asbahaanee said, “Beauty is such that when the people in Paradise are enjoying the bliss of Paradise and the delights of it, when they get to look at Allaah, they’ll forget all the bliss of Paradise from the beauty of Him and seeing Him. But if it is mentioned about one of the creation that he is Jameel (beautiful), just in that sense, beautiful as befits the creation meaning beauty which is deficient, beauty which slowly came to him in stages, beauty which passes away and beauty which is not absolute, beauty which is comparable that he is more beautiful than many other people but not the most beautiful.
for example not as beautiful as the Prophet Yusuf alayhissalaam or the one who is the most beautiful of the creation Aadam alayhissalaam whom Allaah created with His own hand such that there occurs in the authentic narration in one wording that Yusuf and his mother were given half of beauty that was given to Aadam alayhissalaam, W`Allaahu A’alam.”

2) With regard to Al-Malik (Malik with Alif and Laam), meaning in the absolute sense, meaning the King above all Kings, the King whose Kingdom is unrestricted and so on then that is for Allaah alone.

In the restricted sense, then those amongst the creation have a limited degree of kingship, they rule over a certain area with a limited rule that had a beginning and will have an end and so on and it’s upon them not to operate whatever they wish but rather to restrict it to the obedience of Allaah and so on. The angel over the hellfire is Maalik and others like Imaam Maalik (Maalik ibn Anas), the famous Imaam.

With regard to the Alif and the Laam before it then both Al-Malik (the King) and Al-Maalik (the Sovereign Owner) are from the names of Allaah and both are authentic as being recited by the Prophet ﷺ when he recited Sooratul Faatihah, sometimes he would recite Maliki Yawmiddeen (the King of the Day of Resurrection) and sometimes he would recite Maaliki Yawmiddeen (the Sovereign Owner of the Day of Resurrection), both are authentic from him ﷺ.

3) With regard to what’s authentic that the Prophet ﷺ used to say after the prayer with regard to adhkaar then after the prayer it’s authentic that the Prophet ﷺ would seek Allaah’s forgiveness 3 times Astaghfirullaah, Astaghfirullaah, Astaghfirullaah and that he would say Allaahumma antas salaam, wa minkas salaam, tabarakta ya zaljalaali wal ikraam and that he would do tasbeeh of Allaah saying SubhaanAllaah, a number of times, 33 times or less than that, 25 times in some narrations or 11 times and saying Alhamdulillah and Laa ilaahaa IllAllaah and if it’s said 25 times then also saying Laa ilaahaa IllAllaah and these are authentic in the Sunnah and this is what’s from the Sunnah and so the takbeer that the Prophet ﷺ would say is there; either 33 times or however many times, 34 times or 25 times or however many, all of those being authentic in the Sunnah and Shaykh ul-Islam ibn Taymiyyah in his book Kalimut-Tayyib then he likewise brings these things and Ibn ul-Qayyim, his student in his book Al-Waabil As-Sayyib that they bring these adhkaar showing that the Prophet ﷺ after the salaam would first say Astaghfirullaah 3 times. As for the takbeer then amongst the well sayings SubhaanAllaah and Alhamdulillah and Allaahu Akbar amongst that.
4) With regard to *Al-Qadeer*, Allaah is able to do anything He wills, nothing prevents Him, nothing renders Him incapable.

5) Are the first 81 names only found in the Qur’aan, and the rest only found in the Sunnah?

With regard to the first 81 names then the Shaykh Uthaymeen has taken them from the text of the Qur’aan and also obviously many of them will be also found in the Sunnah. Then with regard to the rest from the 82nd name to the 99 then they are found in the Sunnah and are not apparent in the Qur’aan.

Then with regard to the fact that the Shaykh brought *Ar-Rabb* as one of the names established in the Sunnah. The Shaykh mentioned that the unattached form *Ar-Rabb* is found only in the Sunnah. With regard to attachment to something else for example *Rabbul `Aalameen* then this is found in the beginning of *Sooratul Faatiha*, *Alhamdulillahaah Rabbiil `Aalameen*, i.e. it’s found attached that Allaah is the *Rabb* of the whole of the creation, *Rabbul `Aalameen*.

The evidences from the Book and evidences from the Sunnah for *Ar-Rabb* (the Lord). The Prophet *sallAllaahu `alayhi wa sallam* said:

“I have been forbidden from reciting the Qur’aan in rukoo or in sajdah (prostration). So as for the rukoo then magnify or declare the greatness of *Ar-Rabb*, Azza Wajal then in the rukoo declare the greatness of *Ar-Rabb* (the Lord) the Mighty and Majestic.”

The Prophet said:

“The nearest that *Ar-Rabb* will be to the servant is in the last part of the night.”

The word actually occurs *Ar-Rabb*, unattached to anything and this was declared *saheeh* (authentic) by Shaykh Al-Albaaniiyy in his checking of *Al Kalimut-Tayyib* because some of the names for example *Al-Muqeet*, as we said then in the Qur’aan it is mentioned without *Alif* and *Laam*. So some of the names he includes even without the *Alif* and the *Laam* being there through *ijtihaad* and also a number of scholars before preceding the Shaykh in that regard as well. Many of the scholars include the vast majority of these names.

6) As for the reasons of the Shaykh to include certain names then we mention with regard to *Al-Hafiyy*; the 18th name, he says at the end of the list this is what I have chosen by following up and verifying these reports, 81 names from the Book of Allaah, the Most High and 18 names from the Sunnah of Allaah’s Messenger *sallAllaahu `alayhi wa sallam*.

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4 Reported by Muslim, the hadith of Ibn Abbaas *radiallaahu `anhumaa.*
5 Reported by At-Tirmitheen, hadith of ‘Amr ibn Al-Abasa.
even though I have some *taraddud* (hesitation) with regard to the name *Al-Hafiyy* because it occurs in the Book in the restricted sense with regard to the Prophet Ibraheem `alayhissalaam, that Ibraheem `alayhissalaam said about Allaah:

قَالَ سَلَّمَ عَلَيْكَ سَأَسأتَغَفِرُ لَكَ رَبُّي إِنَّهُ كَانَ مِي حَفِيْتَا

Allaah was *Hafiyy* (compassionate) to me.

(Soorah-Maryam (19), aayah 47)

It is reported here in the restricted sense meaning Ibraheem `alayhissalaam said Allaah had been *Hafiyy* to him. So the Shaykh put it but then said I have some hesitation whether to include or whether not to, *Allaahu A`alam*.

It’s a book *Qawaa'id Al-Muthla*, it was a book written quite a while ago and checked by Shaykh `Abdul `Azeez Bin Baaz rahimahullaah and it was given an introduction and recommended in the year 1404. It’s a book that the People of Knowledge highly recommend with regard to principles, with regard to Allaah’s names and attributes.

**Note from Dawud Burbank rahimahullaah:**

Shaykh ibn al-`Uthaymeen rahimahullaah just brings here a list of the names, all the explanation/translation with regard to these names is extracted from other works hoping that it will be of benefit *inshaaAllaah*.

**Transcribed by Saima Zaher**