

## The Ninety-Nine names of Allaah سبحانه وتعالى

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

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Saying of Allaah, the Most High:

وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

**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-A`raf (7), *aaayah* 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."***<sup>1</sup>

The addition which gives the actual list Names after it, reported by At-Tirmithi 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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<sup>1</sup>Reported by Bukhaariyy and Muslim, *hadeeth* of Aboo Hurayrah *radhiyAllaahu `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 hadeeth brings the names. Obviously, a completion of the list to quote which *aayah* the name occurs in or if they're from the hadeeth then where the hadeeth 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 Qur'aan, 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. الأَحَد *Al-Ahad* (The Unique)
03. الأَعْلَى *Al-A'laa* (The Most High)
04. الأَكْرَم *Al-Akram* (The Most Generous)
05. الإِله *Al-Ilaah* (The One Who alone deserves to be worshipped)
06. الأَوَّل *Al Awwal* (The First)
07. الأَخْر *Al-Aakhir* (The Last)
08. الظَّاهِر *Adh-Dhaahir* (The Uppermost One)
09. البَاطِن *Al-Baatin* (The Innermost One)
10. البَارِئ *Al-Baari`* (The Originator)
11. البَرَّ *Al-Barr* (The Most Benign and Kind)
12. البَصِير *Al-Baseer* (The All-Seeing)
13. التَّوَّاب *At-Tawwaab* (The One Who guides His servants to repent and accepts their repentance)
14. الجَبَّار *Al-Jabbaar* (The Exalted and Almighty Compeller)
15. الحَافِظ *Al-Haafidh* (The Protector)
16. الحَسِيب *Al-Haseeb* (The Reckoner Who suffices)
17. الحَفِيز *Al-Hafeedh* (The Guardian)
18. الحَفِيء *Al-Hafiyy* (The Benevolent)
19. الحَقَّ *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. الْحَمِيد *Al-Hameed* (The One Who is deservedly praised)
24. الْحَيّ *Al-Hayy* (The Everliving),
25. الْقَيُّوم *Al-Qayyoom* (The Self-Subsisting One Upon Whom everything depends)
26. الْخَبِير *Al-Khabeer* (The Fully Aware)
27. الْخَالِق *Al-Khaaliq* (The Creator and Maker of everything)
28. الْخَالِق *Al Khallaaq* (The Creator Who creates again and again)
29. الرَّؤُوف *Ar-Ra'oof* (The Compassionate and Kind)
30. الرَّحْمَان *Ar-Rahmaan* (The Extremely Merciful)
31. الرَّحِيم *Ar-Raheem* (The Bestower of mercy)
32. الرَّزَّاق *Ar-Razzaaq* (The Great Provider)
33. الرَّقِيب *Ar-Raqeeb* (The Ever Watchful Guardian)
34. السَّلَام *As-Salaam* (the Impeccable One or Flawless One)
35. السَّمِيع *As Samee'* (The All-Hearing)
36. الشَّاكِر *Ash-Shaakir* (The Appreciative)
37. لَشَّكُور *Ash-Shakoor* (The One most ready to appreciate and reward abundantly)<sup>1</sup>
38. الشَّهِيد *Ash-Shaheed* (The Witness)
39. الصَّمَد *As-Samad* (the Perfect Lord and Master upon Whom the whole of creation depends)
40. الْعَالِم *Al-'Aalim* (The All-Knower of the seen and the unseen)
41. الْعَزِيز *Al-'Azeez* (The Almighty or the Invincible)
42. الْعَظِيم *Al-'Adheem* (The Tremendous One or the Magnificent)
43. الْعَفْو *Al-'Afuww* (The One Who pardons again and again)
44. الْعَلِيم *Al-'Aleem* (The All-Knowing)
45. الْعَلِيّ *Al-'Aliyy* (The Exalted)
46. الْغَفَّار *Al-Ghaffaar* (The Oft-forgiving)
47. الْغَفُور *Al-Ghafoor* (The One Who forgives extensively)
48. الْغَنِيّ *Al-Ghaniyy* (The Independent One Who is free of all needs)

49. الفَتَّاح *Al-Fattaah* (The Judge and Opener Who distinguishes the truth from falsehood)
50. القَادِر *Al-Qaadir* (The Fully Able One)
51. القَاهِر *Al-Qaahir* (The Invincible Subduer)
52. القُدُّوس *Al-Quddoos* (The Pure and Perfect)
53. القَدِير *Al-Qadeer* (The All-Powerful)
54. القَرِيب *Al-Qareeb* (The One Who is near to the servants)
55. القَوِيّ *Al-Qawiyy* (The One perfect in strength)
56. القَهَّار *Al-Qahhaar* (The Overwhelming Subduer Who is never overcome)
57. الكَبِير *Al-Kabeer* (The Incomparably Great)
58. الكَرِيم *Al-Kareem* (The Bountiful, The Generous One Abundant in good)
59. اللّطِيف *Al-Lateef* (The Subtle and Kind)
60. المُوْمِن *Al-Mu`min* (The True and Trustworthy, The Granter of security)
61. المُتَعَالِي *Al-Muta`aalee* (The Supreme and Exalted One)
62. المُتَكَبِّر *Al-Mutakabbir* (The One Supreme in Glory, The justly and rightfully proud)
63. المَتِين *Al-Mateen* (The Strong)
64. المُجِيب *Al-Mujeeb* (The Responsive)
65. المَجِيد *Al-Majeed* (The One Perfect in Glory and Honour)
66. المُحِيط *Al-Muheet* (The All-Encompassing)
67. المُصَوِّر *Al-Musawwir* (The Bestower of forms)
68. المُقْتَدِر *Al-Muqtadir* (The Omnipotent)
69. المُقِيت *Al-Muqeet* (The All-Powerful Maintainer)
70. المَلِك *Al-Malik* (The King)
71. المَلِك *Al-Maleek* (The Omnipotent Sovereign)
72. المَوْلَى *Al-Mawlaa* (The Patron Lord or the Master and Supporter)
73. المُهَيِّم *Al-Muhaymin* (The Trustworthy and Ever Watchful Witness)
74. النَّصِير *An-Naseer* (The Helper)
75. الوَاحِد *Al-Waahid* (The One and Only)

76. الْوَارِثُ *Al-Waarith* (The Inheritor)
77. الْوَاسِعُ *Al Waasi'* (The Vast One)
78. الْوَدُودُ *Al-Wadood* (The Loving One and the Beloved One)
79. الْوَكِيلُ *Al-Wakeel* (The Trustworthy Disposer of Affairs)
80. الْوَلِيّ *Al-Waliyy* (The Guardian Lord)
81. الْوَهَّابُ *Al-Wahhaab* (The Bestower)

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

82. الْجَمِيلُ *Al-Jameel* (The Beautiful One)
83. الْجَوَادُ *Al-Jawaad* (The Munificent)
84. الْحَكَمُ *Al-Hakam* (The Judge)
85. الْحَيِّي *Al-Hayyiyyu* (The One Who honourably disdains anything unbecoming His mercy and generosity)
86. الرَّبُّ *Ar-Rabb* (The Lord and Nurturer)
87. الرَّفِيقُ *Ar-Rafeeq* (The Gentle)
88. السُّبُّوحُ *As-Subbooh* (The Venerated and Perfect)
89. السَّيِّدُ *As-Sayyid* (The Lord and Master)
90. الشَّافِي *Ash-Shaafee* (The One Who cures)
91. الطَّيِّبُ *At-Tayyib* (The Pure One)
92. الْقَابِضُ *Al-Qaabid* (The Withholder)
93. الْبَاسِطُ *Al-Baasit* (The Granter of ample provision)
94. الْمُقَدِّمُ *Al-Muqaddim* (The One Who gives precedence)
95. الْمُؤَخَّرُ *Al-Mu`akhhir* (The One Who puts back)
96. الْمُحْسِنُ *Al-Muhsin* (The One Who acts in a good and fine manner)
97. الْمُعْطِي *Al Mu`tee* (The Giver)
98. الْمَنَّانُ *Al-Mannaan* (The Beneficent Bestower of bounties)
99. الْوِثْرُ *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-Baghawee,
5. *Majmoo` ul-Fataawa* of Shaykh ul-Islaam 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-Khaṭaabee
11. *Tafseer Asmaa illaahi il-Husnaa* of Az-Zajjaaj
12. *Al Hujjah fee Bayaan il-Mahajjah* of Qiwaam us-Sunnah al-Asbahaanee
13. *At-Tawheed* of Ibn Mandah
14. *An-Nihaayah Fee Ghareeb il-Hadeeth* of Ibn al-Atheer
15. *Tafseer Ghareeb il-Qur`aan* of Ibn Qutaybah
16. *Al-Mufradaat* of Ar-Raaghib
17. *Lisaan ul-`Arab* of Ibn Mandhoor
18. *Al Haqq ul-Waadih ul-Mubeen* of As-Sa`dee *rahimamullaah*

With regard to the **1st name** that Shaykh ibn al-`Uthaymeen brings the name of Allaah:

**1<sup>st</sup> Name:** الله *Allaah*

Concerning the name *Allaah*, Ibn ul-Qayyim said in *Midaarij 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 *sallAllahu `alayhi wa sallam* himself said:

***“I could not praise You enough as You deserve, You are as You have praised Yourself.”<sup>2</sup>***

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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<sup>2</sup> Reported by Muslim from the *hadeeth* of A’ishah *radhiyAllahu `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 *jihad* 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*:

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

**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 2<sup>nd</sup> name that the Shaykh quotes, الأحد *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 3<sup>rd</sup> name;** الأعلى *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 4<sup>th</sup> name;** الأكرم *Al-Akram* (the Most Generous), the One unequalled in His perfect generosity.

**The 5<sup>th</sup> name;** الإله *Al-Ilaah*, the One Who alone deserves to be worshipped.

**The 6<sup>th</sup> name;** الأول *Al Awwal* (the First) and this name, **the 6<sup>th</sup> and the 7<sup>th</sup> and the 8<sup>th</sup> and the 9<sup>th</sup>** *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 hadeeth in Saheeh Muslim explained by Allaah's Messenger himself *sallAllaahu `alayhi wa sallam*.

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

**The 7<sup>th</sup> name;** الآخر *Al-Aakhir* (the Last), the One who remains after everything else without any end.

**The 8<sup>th</sup> name;** الظاهر *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 9<sup>th</sup> name;** الباطن *Al-Baatin* (the Innermost One), the One Who encompasses and knows the innermost secrets of everything.

**The 10<sup>th</sup> name;** البارئ *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 11<sup>th</sup> name;** البَرّ *Al-Barr* with a *baa* and a *raa* and a *shaddah* on the *raa*, *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 12<sup>th</sup> name;** البَصِير *Al-Baseer* (the All-Seeing), the One Who sees everything such that nothing whatsoever is hidden from Him.

**The 13<sup>th</sup> name;** التَّوَّاب *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 14<sup>th</sup> name;** الجَبَّار *Al-Jabbaar* (the Exalted and Almighty Compeller), the One to 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 15<sup>th</sup> name;** الحَافِظ *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 16<sup>th</sup> name;** الحَسِيب *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 17<sup>th</sup> name;** الحَافِظ *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 18<sup>th</sup> name;** الحَفِيءُ *Al-Hafiyy* (the Benevolent), the One Who is ever kind to His servants and ever responding to supplication.

**The 19<sup>th</sup> name;** الحَقُّ *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 20<sup>th</sup> name;** المُبِين *Al-Mubeen* (the Clear and Manifest One), the One Whose sole Lordship and right to worship is clear and manifest.

**The 21<sup>st</sup> name;** الحَكِيم *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 22<sup>nd</sup> name;** الحَلِيم *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 23<sup>rd</sup> name;** الحَمِيد *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 24<sup>th</sup> name;** الحَيُّ *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 25<sup>th</sup> name;** الْقَيُّوم *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 26<sup>th</sup> name;** الْخَبِير *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 27<sup>th</sup> name;** الْخَالِق *Al-Khaaliq* (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 28<sup>th</sup> name;** الخالق *Al Khallaaq* (the Creator) who creates again and again, the One for Whom it is not difficult to create anything.

**The 29<sup>th</sup> name;** الرَّؤُوف *Ar-Ra'oof* (the Compassionate and Kind), the One Who is kind and compassionate to His servants.

**The 30<sup>th</sup> name;** الرَّحْمَان *Ar-Rahmaan* (the Extremely Merciful), the Merciful One Who has as His attribute mercy, the One possessing tremendous and extensive mercy.

**The 31<sup>st</sup> name;** الرَّحِيم *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 32<sup>nd</sup> name;** الرَّزَّاق *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 33<sup>rd</sup> name;** الرَّقِيب *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 34<sup>th</sup> name;** السَّلَام *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 35<sup>th</sup> name;** السَّمِيع *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 36<sup>th</sup> name;** الشَّاكِر *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 37<sup>th</sup> name;** الشُّكُور *Ash-Shakoora* (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 38<sup>th</sup> name;** الشَّهِيد *Ash-Shaheed* (the Witness), the One Who witnesses everything, that which is apparent and that which is hidden.

**The 39<sup>th</sup> name;** الصَّمَد *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 40<sup>th</sup> name;** الْعَالِم *Al-'Aalim* (the All-Knower of the seen and the unseen), the Knower of whatever is hidden and whatever is manifest.

**The 41<sup>st</sup> name;** الْعَزِيز *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 42<sup>nd</sup> name;** الْعَظِيم *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 43<sup>rd</sup> name;** الْعَفُو *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 44<sup>th</sup> name;** الْعَلِيم *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 45<sup>th</sup> name;** العَلِيِّ *Al-'Aliyy* (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 *Uluw* are all affirmed for Allaah; the *Uluw* 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 46<sup>th</sup> name;** الغَفَّارِ *Al-Ghaffaar* (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 47<sup>th</sup> name;** الغَفُورِ *Al-Ghafoor* (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 48<sup>th</sup> name;** الغَنِيِّ *Al-Ghaniyy* (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 49<sup>th</sup> name;** الفَتَّاحِ *Al-Fattaah*, 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 50<sup>th</sup> name;** القَادِرِ *Al-Qaadir* (the Fully Able One), the One fully able to do anything He wills, nothing renders Him incapable or wearies him.

**The 51<sup>st</sup> name;** القَاهِرِ *Al-Qaahir* (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 52<sup>nd</sup> name;** القُدُّوسِ *Al-Quddoos* (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 53<sup>rd</sup> name;** القَدِيرِ *Al-Qadeer* (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 54<sup>th</sup> name;** القَرِيب *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 55<sup>th</sup> name;** القَوِيّ *Al-Qawiyy* (the One perfect in strength), the One fully able to do anything, none can overcome Him, none can repel His decrees.

**The 56<sup>th</sup> name;** القَهَّار *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 57<sup>th</sup> name;** الكَبِير *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 58<sup>th</sup> name;** الكَرِيم *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 59<sup>th</sup> name;** اللّطِيف *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 60<sup>th</sup> name;** المُؤْمِن *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 61<sup>st</sup> name,** المُتَعَالِي *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 62<sup>nd</sup> name;** **المُتَكَبِّر** *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 63<sup>rd</sup> name;** **الْمَتِين** *Al-Mateen* (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 64<sup>th</sup> name;** **الْمُجِيب** *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 65<sup>th</sup> name;** **الْمَجِيد** *Al-Majeed* (the One Perfect in Glory and Honour), the One great in honour, the One greatly extolled 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 66<sup>th</sup> name;** **الْمُحِيط** *Al-Muheet* (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 67<sup>th</sup> name;** **الْمُصَوِّر** *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 68<sup>th</sup> name;** **الْمُقْتَدِر** *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 69<sup>th</sup> name;** **الْمُقِيت** *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 70<sup>th</sup> name;** **الْمَلِك** *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 71<sup>st</sup> name;** الملِك *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 72<sup>nd</sup> name;** المولى *Al-Mawlaa* (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 73<sup>rd</sup> name;** المهيمن *Al-Muhyamin* (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 74<sup>th</sup> name;** النصير *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. <sup>3</sup>

**The 75<sup>th</sup> name;** الواحد *Al-Waahid* (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 76<sup>th</sup> name;** الوارث *Al-Waarith* (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 77<sup>th</sup> name;** الواسع *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 78<sup>th</sup> name;** الوؤود *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

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<sup>3</sup> 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 79<sup>th</sup> name;** الوكيل *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 80<sup>th</sup> name;** الولي *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 81<sup>st</sup> name;** الوهاب *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 82<sup>nd</sup> name;** الجميل *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 83<sup>rd</sup> name;** الجواد *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 84<sup>th</sup> name;** الحكم *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 85<sup>th</sup> name;** الحبي *Al-Hayyiyu* (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 86<sup>th</sup> 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 87<sup>th</sup> name;** الرَّفِيقِ *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 88<sup>th</sup> name;** السُّبُوْحِ *As-Subbooh* (the Venerated and Perfect), the One venerated and declared free of every deficiency, the One Whom the angels venerate.

**The 89<sup>th</sup> name;** السَّيِّدِ *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 90<sup>th</sup> name;** الشَّافِي *Ash-Shaafee* (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 91<sup>st</sup> name;** الطَّيِّبِ *At-Tayyib* (the Pure One), the One perfect and rightly declared free of all deficiencies and shortcomings.

**The 92<sup>nd</sup> name;** الْقَابِضِ *Al-Qaabid* and the **93<sup>rd</sup> name;** الْبَاسِطِ *Al-Baasit* .It's befitting that they are mentioned together. *Al-Qaabid* (the Withholder) and *Al-Baasit* (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-Baasit*; 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 94<sup>th</sup> and the 95<sup>th</sup> name** which again it is befitting that they are mentioned together. *المُقَدِّمِ* *Al-Muqaddim* (the One Who gives precedence) and *المُؤَخَّرِ* *Al-Mu`akhkhir* (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`akhkhir*; the One Who puts back whatever He wishes, putting back whatever wisdom and rectitude necessitates should be put back.

**The 96<sup>th</sup> name;** الْمُحْسِنِ *Al-Muhsin*, the One Who acts in a good and fine manner, the One such that all His actions are perfect.

**The 97<sup>th</sup> name;** الْمُعْطِي *Al Mu'tee* (the Giver), the One Who gives to whomever it is fitting should be given.

**The 98<sup>th</sup> name;** المَنَّان *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 99<sup>th</sup> name;** الوَّحْد *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 *ijtihad* from the Book and the Sunnah with regard to Allaah's names. Then having done so, he mentions that since it is based upon *ijtihad*, 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 *ijtihad* 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 **18<sup>th</sup> name;** *Al-Hafiy* (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 **40<sup>th</sup> name** *Al-'Aalim*, that's mentioned because you'll find it in the Qur'aan mentioned in attached form, *'aalimul 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 *sallAllaahu `alayhi wa sallam* when he recited *Sooratul Faatiha*, 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 *sallAllaahu `alayhi wa sallam*.

- 3) With regard to what's authentic that the Prophet *sallAllaahu `alayhi wa sallam* used to say after the prayer with regard to *adhkaar* then after the prayer it's authentic that the Prophet *sallAllaahu `alayhi wa sallam* 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 *sallAllaahu `alayhi wa sallam* 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 *sallAllaahu `alayhi wa sallam* 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 82<sup>nd</sup> 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*, *Alhamdulillah Rabbil`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 *sallAllahu`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.”** <sup>4</sup>

The Prophet said:

**“The nearest that Ar-Rabb will be to the servant is in the last part of the night.”**<sup>5</sup>

The word actually occurs *Ar-Rabb*, unattached to anything and this was declared *saheeh* (authentic) by Shaykh Al-Albaaniyy in his checking of *Al Kalimat-Tayyib* because some of the names for example *Al-Muqet*, 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-Hafiy*; the 18<sup>th</sup> 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 *sallAllahu`alayhi wa sallam*

<sup>4</sup> Reported by Muslim, the *hadeeth* of Ibn Abbaas *radiyAllahu`anhuma*.

<sup>5</sup> Reported by At-Tirmithi, *hadeeth* of `Amr ibn al-Absa.

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 سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا

**Allaah was *Hafiyy* (compassionate) to me.**

(Soorah-Maryam (19), *ayah* 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**