

Allah is my Lord

انجليزي

The effects of Iman in
Allah's Names and
Attributes

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Effects of Iman in Allah's Names and Attributes on the slave

1. Performing worship with Allah's Names and Attributes:

When Allah's slave learns His Names and Attributes he will believe in them, which is what Allah intended by revealing them, and if he learns their meanings his Iman in Allah will increase. Therefore Allah will be glorified and revered in the hearts of those who know Him. It is rightly said that the more knowledge one has of his Lord, Allah, the more fear he has of Him.

2. Increasing one's Iman:

The knowledge of Allah's Beautiful Names and Supreme Attributes motivates the slave to sense the Greatness of Allah (mighty and majestic is He), which increases his Iman and his subservience to Him. {Those who are guided - He increases them in guidance and gives them their righteousness} [Muhammad: 17].

3. The Remembrance of Allah:

He who knows his Lord loves Him, and he who loves his Lord frequently remembers Him because he has occupied all his heart with that love, to the extent that the slave loves only for Allah's sake and hates only for Allah's sake.

4. Allah (mighty and majestic is He) says: {(Yet) among the people are those who take other than Allah as equals (to Him). They love them as they (should) love Allah. But those who believe are stronger in love for Allah} [Al-Baqarah: 165]

When the Mu'men knows just how exalted Allah's Attributes are, his soul inclines to His Lord, and clings tightly to Him. The Mu'men's soul rejoices with the knowledge of the Perfection of its Lord and His Majesty and Beauty. Thus, the soul finds delight in the Words of Al-Rahman and finds consolation in supplicating Him and fearing Him, because the love of Allah (mighty and majestic is He) drives him to this. Such a Mu'men loves Allah and loves what He loves and whom He loves.

5. Being shy and bashful of Allah the Exalted:

The more you know Allah (mighty and majestic is He) the more you feel awe and veneration towards Him. And the more you feel this, the shyer and more bashful you are of Him, thus protecting yourself (from sins), making you remember the day you will die and stand before Him, and making you use your abilities to gain Allah's pleasure.

6. Modesty and humility of the soul towards Allah:

When you know your Lord's Glory you will know your own humility, and when

you know His Strength you will know your weakness, and when you know His Kingdom you will know your poverty, and when you know His Perfection you will know your defects, and when you know the entirety of His Attributes and the Beauty of His Names then you will know the entirety of your poverty, need, humility and lowliness, for you are nothing but a slave of Allah.

It is not befitting for anyone to say anything about the dhaat (essence) of Allah. Rather, He is to be described with what He describes Himself, and the person is not to say anything about Allah based upon his opinion. Blessed and Exalted is Allah, Lord of the Worlds.

Imam Abu Hanifa

Questions

1. Explain the meaning of the following ayah: {To Allah belong the Most Beautiful Names, so invoke Him by them; and leave (the company of) those who practice deviation concerning His names. They will be recompensed for what they have been doing} [Al-A'raf: 180].

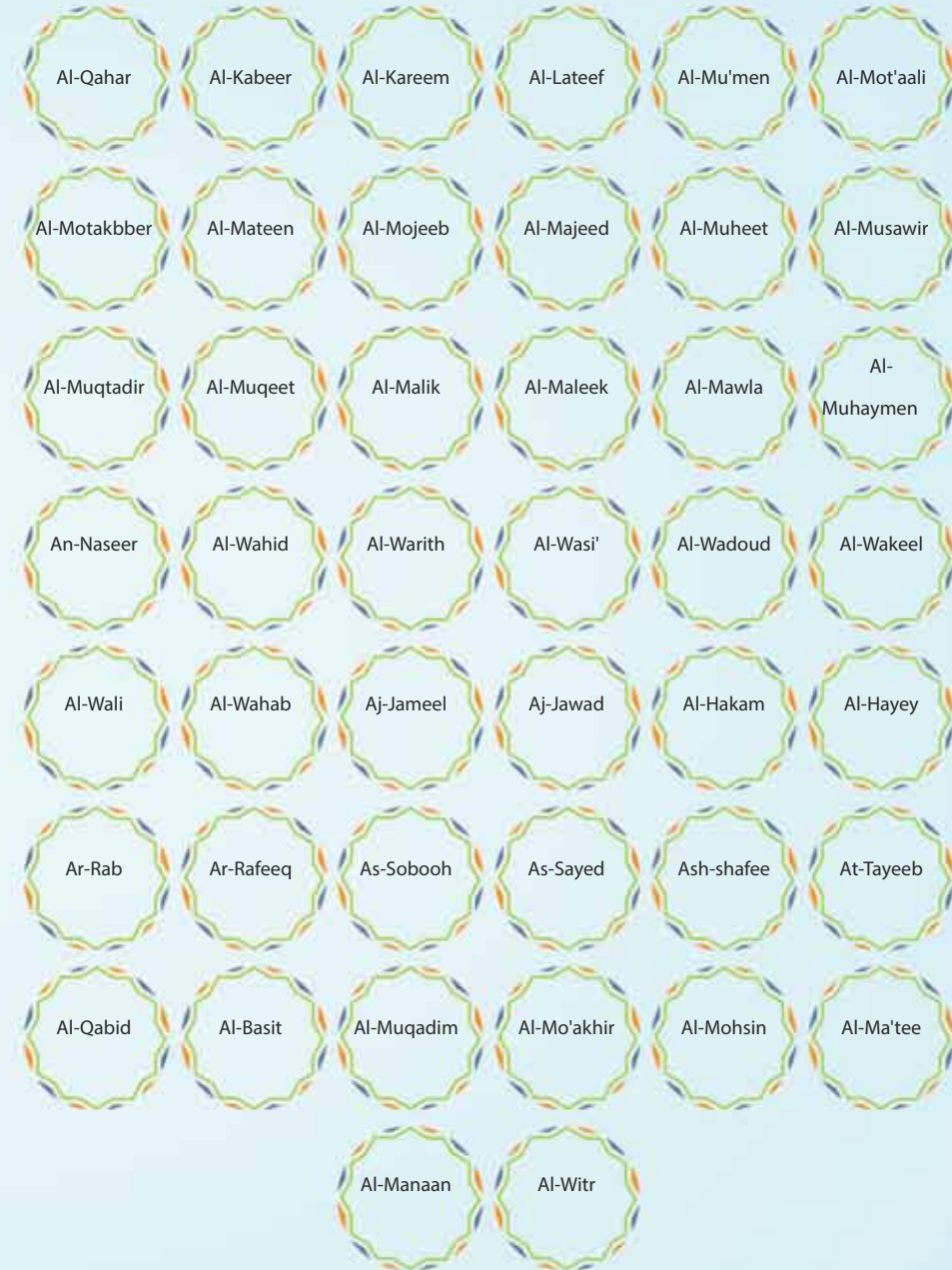
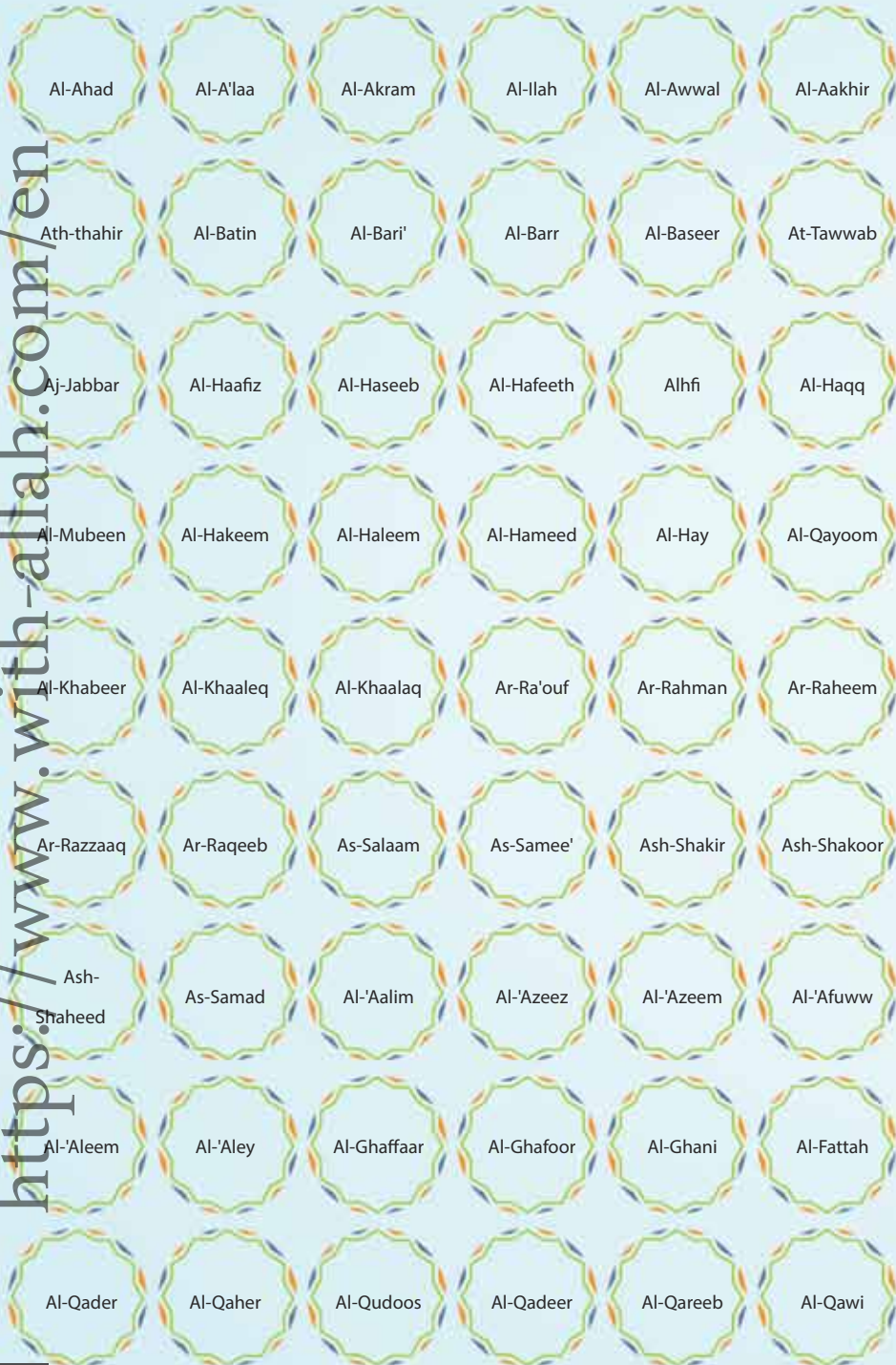
2. Why is the knowledge of Allah's Beautiful Names and Supreme Attributes the most honourable of all knowledge?

3. How do you understand Allah's Beautiful Names and Supreme Attributes? For instance: How do we understand that Allah is Al-Ghafoor (the Most Forgiving)?

A- He is Allah, the One and Only God.

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The Prophet (peace be upon him) said:

«Indeed Allah has ninety-nine Names, one hundred less one. Whoever preserves them shall enter Paradise» (To preserve something means to know it by heart and act on it.) (Narrated by al-Bukhari).

Life with Allah (Glorified and Exalted is He) and His Beautiful Names and Supreme Attributes

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A- He is Allah:

Allah Ar-Rahman, Ar-Raheem...

"He is Allah, Ar-Rahman (the Most Gracious), Ar-Raheem (the Most Merciful)."

He has ordained for Himself to be All-Merciful. His Mercy prevails over His Wrath. His Mercy envelops everything....

{Indeed, the mercy of Allah is near to the doers of good} [Al-A'râf: 56].

"He is Allah, Ar-Rahman (the Most Gracious), Ar-Raheem (the Most Merciful)."

He is more Merciful to us than even our own mothers. The Prophet (peace be upon him) said the following pointing to a woman who was sitting and breastfeeding her baby: «Do you think that this lady can throw her son into the fire?» We replied: "No, if she has the power not to throw him (into the fire)." The Prophet then said: "Allah is more merciful to His slaves than this lady is to her son" (Narrated by al-Bukhari).

"He is Allah Ar-Rahman (the Most Gracious), Ar-Raheem (the Most Merciful)."

"Ar-Rahman (the Most Gracious), Ar-Raheem (the Most Merciful), Al-Barr (the Gracious Benefactor), Al-Kareem (the Generous One), Aj-Jawad (the Magnanimous), Ar-Ra'ouf (the Compassionate), Al-Wahab (the Bestower)": All of these names have a similar meaning, for they all indicate Allah's Attributes of Mercy, Benevolence, Generosity and Magnanimity. They also indicate the vastness of His Mercy which encompasses the entire existence according to the requirements of His Wisdom. Allah grants the greater share of this Mercy to the Mu'meneen. He the Exalted says: {But My mercy encompasses all things. So I will decree it (especially) for those who fear Me} [Al-A'râf: 156]. The blessings and favours granted to us by Allah are all proofs of His Mercy, Generosity and Magnanimity. In fact all forms of good in this world and in the Hereafter are signs of His Mercy.

He is Merciful to all beings, and He singles out the Mu'meneen with special Mercy. {And ever is He, to the believers, Merciful} [Al-Ahzâb: 43].

"He is Ar-Raheem (the Most Merciful)" ...

Proof of His Mercy is that he sent Prophet Mohammed (peace be upon him) as an act of compassion to the world, a guidance to human beings, and a protector of their religious and worldly rights.

"He is Ar-Raheem (the Most Merciful)"...

No one can withhold Allah's Mercy except Him, and no one can spread it except Him. {Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise} [Fâtir: 2].

He is Allah, Ar-Rahman (the Most Gracious), Ar-Raheem (the Most Merciful)..

Allah Al-Wahab (the Bestower), Aj-Jawad (the Magnanimous, the One Who Gives Generously)...

He is Allah, Al-Wahab (the Bestower), Aj-Jawad (the Magnanimous, the One Who Gives Generously)...

O Allah, You are the bestower of blessings... the bestower of wishes... the bestower of favours.

Bestow on me satisfaction... bestow on me safety... bestow on me happiness and your gentle care...

Be generous to us, O Allah, and favour us, for You are the Most Generous, Most Magnanimous and the Most Bounteous One.

{And grant us from Yourself mercy. Indeed, You are the Bestower} [Âl-Imrân: 8].

«Verily, Allah is generous and He loves generosity. He loves nobility of character and He detests low morality» (Narrated by at-Tirmidhi).

"Al-Wahab" (the Bestower)

He bestows upon whoever He wishes, and withholds from whoever He wishes.

Aj-Jawad (the Magnanimous, the One Who Gives Generously)

His generosity is unrestricted and limitless, and His endowments are unstoppable. He says to anything: **{'Be' and it is}** [Al-Baqarah: 117].

"Al-Wahab" (the Bestower)

He bestows physical and moral sustenance, and is generous with His favours and blessings.

A part of those favours and blessing are the good and beneficial ideas, knowledge, guidance, being able to do good, having one's prayers answered, and similar beneficial sustenances that Allah grants to many people

"Al-Wahab" (the Bestower)

He bestows and withholds. He raises and lowers. He joins and disconnects. All good is in His Hand and He is Al-Qadeer (the Omnipotent).

He is Allah, Al-Wahab (the Bestower), Aj-Jawad (the Magnanimous, the One Who Gives Generously)...

Allah, Al-Wasi' (the All-Embracing, and the One Whose Capacity and Generosity are Boundless)

He is Allah, Al-Wasi' (the All-Embracing, and the One Whose Capacity and Generosity are Boundless)...

{Indeed, Allah is all-Encompassing and Knowing.} [Al-Baqarah: 115].

"Al-Wasi'" (the All-Embracing, and the One Whose Capacity and Generosity are Boundless)

He is Magnanimous. He is boundlessly generous to all those who supplicate Him.

"Al-Wasi'" (the All-Embracing, and the One Whose Capacity and Generosity are Boundless)

All of His Attributes are perfect... all of His Names are great. No amount of praise can exalt Him enough. His Greatness is boundless and so are His Kingship, Authority, Esteem, Magnanimity and Generosity.

"Al-Wasi'" (the All-Embracing, and the One Whose Capacity and Generosity are Boundless)

He is boundlessly generous to all of His slaves, bestowing on them blessings, knowledge, protection, and also making them have enough so they are not in need and managing all their affairs.



"Al-Wasi'" (the All-Embracing, and the One Whose Capacity and Generosity are Boundless)...

He encompasses every sound and each voice, and He confuses no language with another.

"Al-Wasi'" (the All-Embracing, and the One Whose Capacity and Generosity are Boundless)

He made worship easy for His slaves, has facilitated religion for them and is generous to them.

He is Allah, Al-Wasi' (the All-Embracing, and the One Whose Capacity and Generosity are Boundless)

Allah, Al-Wadoud (the Most Loving)..

He is Allah, Al-Wadoud (the Most Loving)...

{And He is the Forgiving, the Affectionate (Most Loving)} [Al-Burûj: 14].

He is Allah, Al-Wadoud (the Most Loving) towards His slaves. He loves them, draws them close to Him, makes them pleased and is pleased with them.

{a people He will love and who will love Him} [Al-Mâ'idah: 54].

Allah makes the people love His servants so that they will love and accept them.

Al-Wadoud (the Most Loving)

He is near His slaves and loves them, and loves all that is beneficial for them.

Al-Wadoud (the Most Loving)

His slaves love Him and long to meet Him. The Hadeeth below states: **«He who loves to meet Allah, Allah loves to meet him; and he who dislikes to meet Allah, Allah abhors to meet him»** (Narrated by al-Bukhari).

Allah, Al-Wadoud (the Most Loving), loves His prophets and His messengers and their followers, and they love Him. They love Him more than anything else, and that love completely envelopes their hearts. Their tongues insistently mention Him and their hearts are drawn to Him with love, sincerity and repentance.



Al-Wadoud (the Most Loving)

He commands His slaves to purify their hearts from hatred and envy, to wash away the dirt of hatred from themselves with the water of love and kindness, and to extinguish the fire of envy with the ice of this love and kindness.

He is Allah, Al-Wadoud (the Most Loving):

Allah is Al-Hay (the Ever-Living), Al-Qayoom (the Self-Subsisting, the Sustainer of All)

Allah is Al-Hay (the Ever-Living), Al-Qayoom (the Self-Subsisting, the Sustainer of All)...

"Al-Hay, Al-Qayoom; (the Ever-Living One), (the Self-Subsisting, the Sustainer of All)"
He is the Ever-Living and Independent Being, He is the Self-Subsisting, the Sustainer of All, managing people's sustenance and all of their affairs.

{Allah - there is no deity except Him - the Ever-Living, the Sustainer of existence} [Âl-'Imrân: 2].

"Al-Hayy" (the Ever-Living)

He has perfect life; He needs no one, and everyone and everything is in need of Him... and everything and everyone is perishable except Him.

Al-Qayoom (the Self-Subsisting, the Sustainer of All)

He (mighty and majestic is He) exists by Himself, for He is Independent from all of His creatures.

Al-Qayoom (the Self-Subsisting, the Sustainer of All)

He is the Maintainer of every soul, and knows what it has earned. He records all His slaves' actions, the situations they may be in, their utterances, and their good and bad deeds, and He will repay them for all of these on the Last Day.

Al-Qayoom (the Self-Subsisting, the Sustainer of All)

{Allah - there is no deity except Him - the Ever-Living, the Sustainer of existence}
[Âl-'Imrân: 2].

Allah is Al-Hay (the Ever-Living), Al-Qayoom (the Self-Subsisting, the Sustainer of All)

He enumerates (i.e. records) His slaves' actions.

Al-Qayoom (the Self-Subsisting, the Sustainer of All)

He fully manages the affairs of each and every creature: He grants them sustenance and organises and governs their lives for them.

"Al-Hay, Al-Qayoom; (the Ever-Living One), (the Self-Subsisting, the Sustainer of All)"

Allah, the Eternal (Exalted and Glorified is He)

Allah is Al-Hay, Al-Qayoom (the Ever-Living One), (the Self-Subsisting, the Sustainer of All).

Al-Hay (the Ever-Living)

Al-Hay (the Ever-Living) includes all the essential attributes of Allah Himself, and Al-Qayoom (the Self-Subsisting, the Sustainer of All) includes all the attributes of His actions (as for Allah to be All-Hearing, All-Knowledgeable etc., He has to be Al-Hay (the Ever-Living). And for Allah to give life and death, and to provide to Whom He wants etc. He has to be Al-Qayoom (the Self-Subsisting, the Sustainer of All).)

Allah, Aj-Jabbar (the Compeller, the Repairer)

He is Allah (majestic and most high is He), Aj-Jabbar (the Compeller, the Repairer)

{He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him} [Al-Hashr: 23] Aj-Jabbar (the Compeller, the Repairer)

He is the Repairer of the broken-hearted, the Rescuer of the captives, and the Enricher of the poor. He helps those stumbling on the road, forgives those who sin, and frees His slaves from the torture of Jahanam. He repairs the hearts of those who love and revere Him.

"Aj-Jabbar (the Compeller, the Repairer)"

His Supremacy and Greatness are perfect. He grants great blessings to everything and everyone.

"Aj-Jabbar (the Compeller, the Repairer)"

To Him, everything and everyone are subservient and submissive, and He is never preoccupied with any one affair over other affairs.

"Aj-Jabbar (the Compeller, the Repairer)"

He possesses Compelling Might, Kingship, Greatness and Glory.

"Aj-Jabbar (the Compeller, the Repairer)"

To Him powerful men submit and great men are humbled. To Him kings and great men surrender in subjugation, and before Him criminals and oppressors succumb.

He is Allah, Aj-Jabbar (the Compeller, the Repairer)

Allah is Aj-Jameel (the Most Beautiful)..

He is Allah, Aj-Jameel (the Most Beautiful) (Exalted is He)

O Allah, we ask You to grant us the pleasure of beholding your Most Honoured Face, and the longing to meet You.

"Aj-Jameel" (the Most Beautiful)

He possesses the Most Beautiful of all Names and the Most Perfect of all Attributes.

"Aj-Jameel" (The Most Beautiful)

He has perfectly beautiful Names, perfectly beautiful Attributes, and there is beauty in His total Perfection.

{And the word of your Lord has been fulfilled (and made perfect) in truth and in justice} [Al-An'âm: 115].

He perfects everything He creates.

"Aj-Jameel" (The Most Beautiful)

The Beauty of the universe is a proof of His Beauty and Glory. His Beauty can never be comprehended by human minds, and His Attributes can never be grasped by the perception. The Prophet (peace be upon him) used to say the following in his supplication: « ...I am not able to praise You (the way that You deserve to be praised), for You are as You have praised Yourself» (Narrated by Muslim).

"Aj-Jabbar (the Compeller, the Repairer)"... A Most Beautiful Name which refers to the Supreme and the Most High, the Subduer Who is never overcome and the Compassionate. He repairs broken hearts, strengthens the weak and is a sanctuary to all those who are seeking refuge.



"Aj-Jameel (the Most Beautiful)"

He grants beauty in the creation, beauty in the manners and beauty in the person's thoughts by making him have a good opinion of Him.

O Allah, You are the Most Beautiful and You love beauty, so beautify our hearts with Iman, and beautify our manners, hearts and appearances too.

He is Allah, Aj-Jameel (the Most Beautiful)

Allah is Al-'Aleem (the All-Knowing, the Knowledgeable), Al-Khabeer (the All-Aware) and Al Muheet (the All-Encompassing)

He is Allah, Al-'Aleem (the All-Knowing, the Knowledgeable), Al-Khabeer (the All-Aware) and Al Muheet (the All-Encompassing)

"Al-'Aleem, Al-Khabeer, Al Muheet"

His Knowledge encompasses everything that is visible and is hidden, and that is kept secret or made public. He knows what is possible and what is impossible. He knows all that is in the heavens and on the earth, as well as the past, the present and the future. Nothing is hidden from Him.

"Al-'Aleem (the All-Knowing, the Knowledgeable) and Al-Khabeer (the All-Aware)" {Indeed, Allah (alone) has knowledge of the Hour, and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted} [Luqmân: 34].

Allah is Al-'Aleem (the All-Knowing, the Knowledgeable) and Al Muheet (the All-Encompassing)...

{He knows what is within the heavens and earth, and knows what you conceal and what you declare. And Allah is Knowing of that within the breasts} [At-Taghâbun: 4].

His knowledge encompasses everything...



{It is Allah who has created seven heavens and of the earth, the like of them. (His) command descends among them so you may know that Allah is over all things competent, and that Allah has encompassed all things in knowledge} [At-Talâq: 12].

"Al-Qareeb"... He is near to everyone with His Knowledge, watching them and being aware of all they do

Allah the Exalted also says: {Allah has encompassed all things in knowledge} [At-Talâq: 12].

He is Allah, Al-'Aleem (the All-Knowing, the Knowledgeable), Al-Khabeer (the All-Aware) and Al-Muheet (the All-Encompassing).

Allah, Al-Qareeb (the One Who is Near)

He is Allah, Al-Qareeb (the One Who is Near)....

O Allah, You are near to those who supplicate You, and near to those who implore you.

O Allah, You are near to those who ask of You...You are nearer to us than our jugular vein.

O Allah, grant us the pleasure of being in Your company and finding consolation in Your Words. {And when My servants ask you (O Muhammad) concerning Me - indeed I am near} [Al-Baqarah: 186].

"Al-Qareeb" (the One Who is Near)

Though He is the Most High, He is Al-Qareeb through His Knowledge and Awareness.

"Al-Qareeb" (the One Who is Near)

To those who supplicate Him, He grants them their wishes and is kind. He revokes trials and answers those facing difficult times.

"Al-Qareeb" (the One Who is Near)

To those who repent and return to Him, He forgives their wrongdoings and accepts their repentance.

"Al-Qareeb" (the One Who is Near)

He accepts what the slave does to draw closer to Him, and He draws nearer to His slave as much as the slave draws nearer to Him.

"Al-Qareeb" (the One Who is Near)

He is aware of all His slaves' affairs, for He is near them with His Knowledge as His knowledge encompasses them, and nothing is hidden from Him.

"Al-Qareeb" (the One Who is Near)

He is near to His slaves with His Gentleness, Protection and Support. This is the nearness that is especially for His Awleya' (pious worshippers).

"Al-Qareeb" (the One Who is Near)

To Him all His slaves refer for all their affairs.

{But We (i.e. Our angels who take the soul) are nearer to him than you} [Al-Wâqi'ah: 85]

"Al-Qareeb" (the One Who is Near)

Souls feel pleasure when they feel He is near, and are happy in His Remembrance.

He is Allah, "Al-Qareeb" (the One Who is Near) ...

"Al-Mojeeb".... He answers those who supplicate Him whoever and wherever they are, and in whatever condition they might be.



Allah, Al-Mojeeb (the One Who Answers Prayers, the One Who Responds to Needs)

He is Allah, Al-Mojeeb (the One Who Answers Prayers, the One Who Responds to Needs) (Exalted is He)

{Indeed, my Lord is near and responsive} [Hud: 61].

"Al-Mojeeb" (the One Who Answers Prayers, the One Who Responds to Needs)

He answers His slaves when they implore Him, supplicate Him and ask Him for what He has made permissible for them. He commands His slaves to supplicate Him, and promises them that He will answer their supplication.

"Al-Mojeeb" (the One Who Answers Prayers, the One Who Responds to Needs)

The prisoner in the prison clings to Him, and so does the traveller facing dangers in the sea and the poor in his poverty. To Him clutches the orphan in his bereavement, the sick in his sickness and the barren in his sterility. Allah answers all of them, grants them their supplication, and lifts their misfortunes.

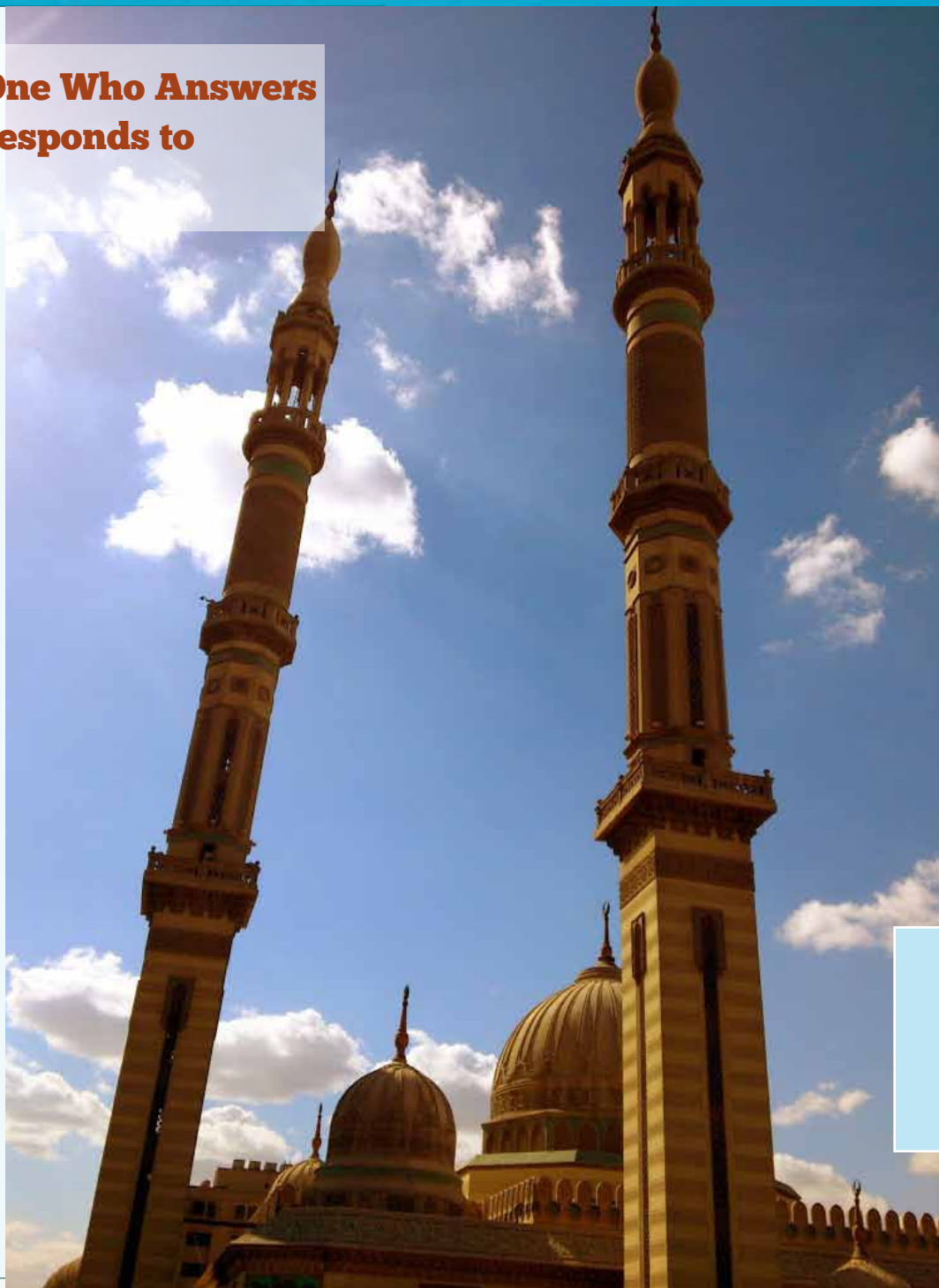
"Al-Mojeeb" (the One Who Answers Prayers, the One Who Responds to Needs)

He answers those facing calamities. {Is He (not best) who responds to the desperate one when he calls upon Him, and removes evil} [An-Naml: 62].

The answer to their supplication is more likely when they make supplication using Allah's Beautiful Names and Supreme Attributes. How many prisoners have supplicated Allah in prison, and He then set them free?! How many travellers have supplicated Him when they were facing dangers out at sea, and He saved them?! How many poor people have supplicated Him to provide them with sustenance, and He provided them?! How many orphans have supplicated Him, and He took care of them?! How many sick people have asked Him to heal them, and He healed them?! How many barren men or women implored Him, and He granted them children?!

He is Allah, Al-Mojeeb (the One Who Answers Prayers, the One Who Responds to Needs)...

"Al-Hakeem"... He created His creation and arranged matters for a great wisdom . He does not create anything in vain, and never legislates a law to no avail. To Him belongs total power in this world and the Hereafter.



Allah, An-Nur (the Light) (An-Nur;

Scholars differ about whether this is a Name of Allah or not)

Allah, An-Nur (the Light)

{Allah is the Light of the heavens and the earth} [An-Nûr: 35].

Allah, "An-Nur (the Light)"

He enlightens the hearts of those who have knowledge of Him with Iman and guidance.

Allah, "An-Nur (the Light)"

Every darkness is overcome by the light He gives, which illuminates the heavens and the earth, and He illuminates the path for those who are proceeding towards Him, as well as their hearts.

Allah gives light and His veil is light, if He lifts that veil, the sublimity of His countenance will burn all that His sight reaches.

Allah, An-Nur (the Light)

Allah is Al-Hakeem (the Perfectly Wise)

"Al-Malik (the King, the Ruler), Al-Maalek (the Owner)"... To Him belongs Supreme Kingship. He is the Supreme King to whom belongs the supreme attributes of greatness, pride, power and the disposal of all affairs. He has the absolute control over creation, the orders He lays down, and how He recompenses the people. To Him belongs the entire world, all that are in both the heavens and the earth, and all are slaves to Him and are in dire need of Him.

He is Allah, Al-Hakeem (the Perfectly Wise) ...

{Is not Allah the most just (and wisest) of judges?} [At-Tin: 8].

"Al-Hakeem" (the Perfectly Wise)

He arranges His creation in a well-organized way, and He created it perfectly. He places things in their proper places according to His Wisdom.

"Al-Hakeem (the Perfectly Wise)"

He legislated laws due to His wisdom, and laid down its details, also due to His wisdom. His legislations are based on great wisdom with regards to their aims, hidden benefits, and results and effects, both in this world and the Hereafter.

"Al-Hakeem" (the Perfectly Wise)"

All His decrees and ordinances spring from His perfect wisdom. He is perfectly wise in ordaining one person to be poor, another to be sick or weak, or another to face financial problems. His managing of the affairs of His slaves is never anything less than perfect, and His Words and Actions are never defective. To Him belongs great wisdom.

"Al-Hakeem" (the Perfectly Wise)

He inspires to His slaves wisdom, knowledge, prudence, and the ability to deliberate calmly, and only He has the acuity to place things where they should be.

He is the Most Wise. Nothing takes place in His universe without His permission, and to Him belong the right to permit and forbid. Law is what He legislates, and religion is what He commands and forbids. There is no change to His law, and no stopping His decrees and orders.

"Al-Hakeem" (the Perfectly Wise)

He is never unjust to anyone, for He is Absolutely Just in His commands and what He forbids.

He is Allah, Al-Hakam (the Judge, the Giver of Justice, the Arbitrator), Al-Hakeem (the Perfectly Wise)..



Allah, Al-Malik (the King, the Ruler), Al-Maalek (the Owner), Al-Maleek (the Omnipotent Sovereignty)

He is Allah, Al-Malik (the King, the Ruler)

{the Sovereign (King), the Pure}[Al-Hashr: 23].

"Al-Malik" (the King, the Ruler)

To Him belongs greatness and pride. He manages His slaves' affairs for they are in dire need of Him, and He is their King and their Possessor.

He has Absolute Kingship. Every king and president is under Allah's Power, and there is no good on earth or in the heavens except that it is from what He grants and from His Blessings. {To Him belongs whatever is in the heavens and whatever is on the earth}[Al-Baqarah: 255].

"Al-Malik" (the King, the Ruler)

Allah grants without limit and gives His slaves in abundance, but this does not decrease anything from His Kingdom. No matter preoccupies Him over another matter. In the authenticated Hadeeth Qudsi it is mentioned: «O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I possess, except what is decreased of the ocean when a needle is dipped into it» (Narrated by Muslim).

"Al-Malik" (the King, the Ruler)

He grants His Kingdom to whosoever he wishes. Allah the Exalted says: {Say: 'O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is (all) good. Indeed, You are over all things competent'} [Al-'Imrân: 26]

"Al-Maleek" (the Omnipotent Sovereignty)

His Power over His slaves and over their affairs in this world and the Hereafter is complete. The slaves direct all their attention to Him, and they run to His refuge seeking more of His blessings by supplicating Him.

Allah, Al-Malik (the King, the Ruler), Al-Maalek (the Owner), Al-Maleek (the Omnipotent Sovereignty)..



Allah is Al-Qudoos (the Most Holy One)

He is Allah, Al-Qudoos (the Most Holy One)

He is the Most Holy in His Sublimity, and glorified is His praise and great are His favours.. {He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection}[Al-Hashr: 23]

He is Glorified with all sublime glorifications, the Most Holy, the Lord of all of the angels and of angel Jibreel. Glorified is Al-Malik (the King, the Ruler), Al-Qudoos (the Most Holy One).

He is Allah, Al-Qudoos (the Most Holy One):

He is the Most Holy and the Most Pure, free of any defect and of any attribute that does not befit Him the Exalted.

"He is Al-Qudoos" (the Most Holy One)

To Him belongs the Most Perfect Attributes of Beauty and Glory. He is free of any defects or fault. There is nothing like unto Him and there is nothing equal to Him. There is no perfection above His, and no one and nothing are able to have attributes which are anywhere near to the Perfection of His Names and Attributes.

"He is Al-Qudoos" (the Most Holy One)

He is sanctified by hearts and in Him they place all their wishes. He is sanctified by tongues which mention Him all the time.

"He is Al-Qudoos" (the Most Holy One)

To Him belong all blessings, bestowals, favours and praise. From Him comes blessings and to Him they ascend. He is the source of blessings for His slaves in their sustenance and growth.

He is Allah, Al-Qudoos (the Most Holy One)

"Al-Qudoos (the Most Holy One), Al-Salaam (the Source of Peace, the Perfect One)"... He is Glorified and Sublime over having any defective attributes and over being similar to any of His creation. He is Perfect in His Attributes and nothing is even close to His Perfection.



Allah is As-Salaam (the Source of Peace, the Perfect One)

He is Allah, As-Salaam (the Source of Peace, the Perfect One).

He is As-Salaam and from Him comes all peace. No slave is in true peace except if this peace comes from Allah, and there is no success in this life except for the success He grants.

He is As-Salaam (the Source of Peace, the Perfect One).

He is Perfect with no defects or faults, and no faults or defects ever affect Him.

He is As-Salaam (the Source of Peace, the Perfect One).

His Attributes are the Most Perfect and can never be even close to those of His creatures. He is free of all types of faults and defective attributes. His Knowledge is Perfect, His Justice is Comprehensive and Perfect, and



His Power is Perfect and Complete. His Wisdom, control of matters and creation are all Perfect. He is As-Salaam and to Him belongs all peace and perfection.

Allah has granted His slaves peace in both abodes (the worldly life and the Hereafter). {Peace upon Abraham} [As-Saffât: 109].

{Peace upon Moses and Aaron} [As-Saffât: 120].

{And peace upon the messengers} [As-Saffât: 181].

And in the Hereafter, He will say to the righteous: { 'Enter it (paradise) in peace, safe (and secure)'} [Al-Hijr: 46].

As-Salaam (the Source of Peace, the Perfect One)

He is the Owner of complete peace, a peace that has no fear whatsoever, and He is the Owner of forgiveness, a forgiveness that has no fear of torture. He is As-Salaam and He is the source of peace and perfection.

He is As-Salaam and He is the source of peace and perfection.

He is Allah, As-Salaam (the Source of Peace, the Perfect One):

Allah is Al-Haqq (the Truth)

He is Allah, Al-Haqq (the Truth)

{ That is because Allah is the Truth} [Al-Hajj: 6]

"Allah is Al-Haqq (the Truth)".

He is Perfect in His Essence and Attributes; so He is Perfect in His Attributes and how He is described, and His existence is a part of His Essence, and nothing and no one can exist without His existence. To Him belongs and will continue to belong the Most Perfect Attributes of Glory and Beauty, and He grants and will continue to grant us with favours.

"Allah is Al-Haqq (the Truth)".

His words are the truth, His actions are the truth, meeting Him (in the Hereafter) is the truth, His messengers were sent in truth, His scriptures are the truth and His religion is the truth. Worshipping only Him alone, without taking partners, is the truth, and everything related to Him is the truth.

{That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand} [Al-Hajj: 62].

He is Allah, Al-Haqq (the Truth).

Allah is Al-Mu'men (the Fulfiller of Promises, the Inspirer of Faith), Al-Muhaymen (the Overseer, the Preserver of Safety)

He is Allah, Al-Mu'men (the Fulfiller of Promises, the Inspirer of Faith), Al-Muhaymen (the Overseer, the Preserver of Safety)

{He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer}[Al-Hashr: 23] "Al-Mu'men" (the Fulfiller of Promises, the Inspirer of Faith)

He spreads security amongst His slaves, peace amongst His creatures, and tranquillity through His revelation.

{(saving them) from fear} [Quraish: 4]

"Al-Mu'men" (the Fulfiller of Promises, the Inspirer of Faith)...

He fulfills His promises by overseeing and witnessing what His creatures do and say.

"Al-Mu'men" (the Fulfiller of Promises, the Inspirer of Faith)

He does not decrease any reward due to His slave, nor increase their punishment. He is the first to grant favours and goodwill.

"Al-Muhaymen" (the Overseer, the Preserver of Safety)

He Oversees and Protects His slaves and subdues them. He cares for them

and is aware of their actions and conditions, for He encompasses them. To Him everything is easy, and everyone is in need of Him. {There is nothing like unto Him, and He is the Hearing, the Seeing} [Ash-Shûra: 11].

He is Allah Al-Mu'men (the Fulfiller of Promises, the Inspirer of Faith), Al-Muhaymen (the Overseer, the Preserver of Safety) ..

"Al-Mu'men" (the Fulfiller of Promises, the Inspirer of Faith)..

He praised Himself with Perfect Attributes and with Perfect Glory and Beauty. He sent His messengers and revealed His scriptures with signs and proofs. He gave His messengers miracles and proofs to support the truth of what they conveyed.

"Al-Muhaymen" (the Overseer, the Preserver of Safety)..

He is aware of everything hidden in all places and in all hearts, and encompasses everything with His Knowledge.

Allah is Al-Afuww (the Pardoner, the Most Forgiving One), Al-Ghafoor (the One Who Forgives Extensively), Al-Ghaffaar (the All-Forgiving, the One Who Sets Aright Our faults)

Allah is Al-Afuww (the Pardoner, the Most Forgiving One), Al-Ghaffaar (the All-Forgiving, the One Who Sets Aright Our faults)

{Allah is Pardoning and Forgiving} [Al-Hajj: 60].

Allah is Al-Afuww (the Pardoner, the Most Forgiving One), Al-Ghafoor (the One Who Forgives Extensively), Al-Ghaffaar (the All-Forgiving, the One Who Sets Aright Our faults) ..

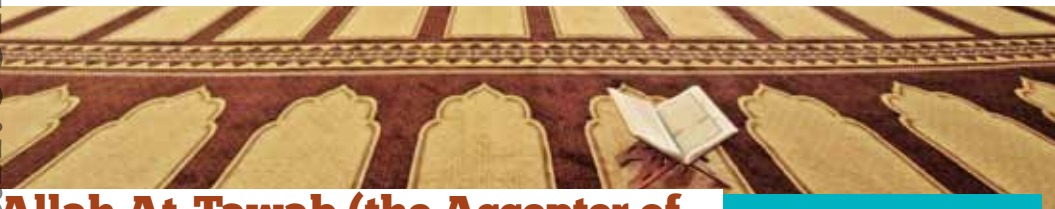
He is and will continue to be the source of pardon, and will always be the forgiver of His slaves' sins. All Creatures are in need of His Pardon and Forgiveness, and also His Mercy and Magnanimity.

O Allah, You have promised forgiveness and pardon to those who deserve them. Allah says: {But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness, and then continues in guidance} [Tâ-Hâ: 82]. O Allah, we ask You, O Allah, Al-Ghafoor, to grant us pure repentance by which we will stop committing sins, regret all the sins we have already committed and gain the will-power to continue obeying Your commands and avoiding your prohibitions. O Allah, Al-Ghaffaar, forgive us.

O Allah, You are Al-Afuww and You love forgiveness, so forgive us....O Allah, You have informed us that You are Al-Afuww and Ar-Raheem. {(O Muhammad) inform My servants that it is I who am the Forgiving, the Merciful} [Al-Hijr: 49].

Have mercy on us and forgive us, O Allah, Al-Ghafoor.

Allah is Al-Afuww (the Pardoner, the Most Forgiving One), Al-Ghafoor (the One Who Forgives Extensively), Al-Ghaffaar (the All-Forgiving, the One Who Sets Aright Our faults).



Allah At-Tawab (the Acceptor of Repentance, the Oft-Forgiving)

He is Allah, At-Tawab (the Acceptor of Repentance, the Oft-Forgiving) {Indeed, Allah is the Acceptor of repentance, the Merciful} [At-Taubah: 118].

At-Tawab (the Acceptor of Repentance, the Oft-Forgiving)..

He has generously and magnanimously permitted His slaves to repent to Him. He even promises them more than just forgiving their sins when they repent. He promises them that He will change their sins into good deeds.

"At-Tawab" (the Acceptor of Repentance, the Oft-Forgiving)..

He rewards His slaves for repenting, and helps them to carry out His commands

"At-Tawwab" (the Acceptor of Repentance, the Oft-Forgiving)

He guides His slaves to repentance, motivates them to repent, and promises them His love if they do.

"At-Tawwab" (the Acceptor of Repentance, the Oft-Forgiving)

He accepts repentance from His slaves and rewards them for it. He raises them in degrees for repenting and erases their sins.

(Glorified and Exalted is He.)

He is Allah, At-Tawwab (the Acceptor of Repentance, the Oft-Forgiving).

"At-Tawwab" (the Acceptor of Repentance, the Oft-Forgiving)..

He accepts and will continue to accept repentance from those who sincerely repent, and will continue to be the forgiver of sins of those who return to Him. He first guides the sinner to repentance, and then accepts that repentance and forgives their sins.

He is Allah Al-Wahid (The One and Only, from Which All Else Arise), Al-Ahad (the Unique, the Indivisible One)

He is Allah, Al-Wahid (the One and Only, from which All Else Arise) Al-Ahad (the Unique, the Indivisible One)

O Allah, You are Unique in Your Essence and in Your Names and Attributes.

We ask of You that you grant us sincerity, love and high aspirations, O Allah, the Unique and Eternal.

Al-Ahad (the Unique, the Indivisible One)

He is Unique in His Essence, Names and Attributes. He has neither an equal, peer, partner nor an equivalent. {Do you know of any similarity to Him?} [Maryam: 65].

Al-Ahad (the Unique, the Indivisible One)

He is One in Divinity, and the Only God worthy of worship. No one deserves to be worshipped except Him, and no worship should be offered, no matter how great or small it may be, but to Him (exalted is He).

Al-Ahad (the Unique, the Indivisible One)

He is the One to Whom people direct all their intentions. He is the Lord that is worshipped. To that all hearts are witnesses, and towards Him eyes are bound.

"Al-Wahid (the One and Only, from which All Else Arise), Al-Ahad (the Unique, the Indivisible One)"

Allah has created in His creatures the natural disposition to worship only Him, without taking any partner. It follows then that no one who looks for help from other than Allah will receive what he wants, and no one who directs his worship to other than Allah will remain happy, and no one who ascribes a partner to Him will continue to be successful in this life or in the Hereafter.

He is Allah, Al-Wahid (the One and Only, from which All Else Arise), Al-Ahad (the Unique, the Indivisible One)

"Al-Wahid" (the One and Only, from which All Else Arise), "Al-Ahad" (the Unique, the Indivisible One)

He is unique in all of His Attributes, which are all Perfect. Thus He has no partner in them. Slaves must worship Him alone without taking any partners, either mentally, verbally or physically, by believing in His Perfect Attributes and His Oneness, and directing their acts of worship only to Him.

He is Allah, As-Samad (the Eternal, the Satisfier of Every Need).

He is Allah, As-Samad (the Eternal, The Satisfier of Every Need) {1- Say: 'He is Allah , (who is) One, 2- Allah, the Eternal Refuge} [Al-Ikhlâs: 1-2] "As-Samad" (the Eternal, the Satisfier of Every Need)

He is Perfect in all of His Names and Attributes, and He never has any defects or lacks anything.

"As-Samad" (the Eternal, the Satisfier of Every Need)

He is Self-Sufficient and is never in need of anything, but is needed by everything and everyone. {it is He who feeds and is not fed} [Al-An'âm: 14].

"As-Samad" (the Eternal, the Satisfier of Every Need)

He is the Lord Who manages our affairs and is in control of the entire Universe.

"As-Samad" (the Eternal, the Satisfier of Every Need)

From Him hearts seek their desires, which He grants generously. People supplicate Him in difficult times and He eases for them their calamities. Those far from Him supplicate Him and He connects with them and draws them closer. Those who are afraid supplicate Him and He gives refuge to them. Those slaves who repent and show humility to Him, He lifts in status.

He is Allah, As-Samad (the Eternal, the Satisfier of Every Need)

Allah Al-Azeez (the Exalted in Might)

He is Allah the Exalted, Al-Azeez (the Exalted in Might)

{And Allah is Exalted in Might and Wise} [Al-Anfâl: 67].

Allah is Al-'Azeez (the Exalted in Might), Al-Qawi (the One Perfect in Strength), Al-Ghaleb (Al-Ghaleb; Scholars differ about whether this is a Name of Allah or not) (the Controller)

He is never affected by any other powers, nor is He overwhelmed by anybody else... Exalted is Allah the Sublime, the All-Knowing.

"Al-'Azeez" (the Exalted in Might)

His Might is Perfect and thus all of creation submit and yield to Him. All mighty ones are weak before Him, for all His creation is insignificant and each creature is submissive to Him.

"Al-'Azeez" (the Exalted in Might)

He grants honour and might to whomsoever He wishes, and deprives it for whomsoever He wishes. He subdues whomsoever He wishes, and in His hand is all good. Allah says: {Indeed, honour (due to power) belongs to Allah entirely} [Yûnus: 65]

There is no honour or might from kinship, family, or wealth, as all honour or might come from Him.

"Al-'Azeez" (the Exalted in Might)

All honour and might hail from Him, and no power is acquired except through Him. He who needs might and power must be close to Allah and direct his heart to Him. {To Allah belongs (all) honour, and to His Messenger and to the believers} [I-Munafiqûn: 8].

He is Allah, Al-Azeez...

"Al-'Azeez" (the Exalted in Might)...

To Him belongs all honour and might: that of power, that of victory and that of being invulnerable. No creature of Allah can harm Him, and He subdues all His creatures; all His creation are submissive to His Greatness.

"As-Samad" (the Eternal, the Satisfier of Every Need)
All creatures seek help from Him for all their needs, requirements and in any situation they may face, for to Him belongs
• Absolute Perfection in His Names, Attributes and Actions.

Allah, Al-Qaher (the Irresistible, the Dominant), Al-Qahhar (the Overwhelming Subduer Who is Never Overcome)...

He is Allah, Al-Qaher (the Irresistible, the Dominant), Al-Qahhar (the Overwhelming Subduer Who is Never Overcome)...

He Dominates His creatures from the heavens above them: {He is the Subjugator over His servants. He is the Wise, the Acquainted (with all)} [Al-An'âm: 18].

"Al-Qahhar" (the Overwhelming Subduer Who is Never Overcome)

He subdues His creation with His sublimity and knowledge, and by encompassing them, managing their affairs and being aware of them. Nothing happens in this vast universe except with his Permission and Knowledge.

"Al-Qahhar" (the Overwhelming Subduer Who is Never Overcome)

He subdues the obstinate and the arrogant with the clearest of proofs and arguments, proving that He alone is worthy of being the Lord and the One Who is worshipped, and He alone is the One Who possesses the Most Beautiful Names and Supreme Attributes.

"Al-Qahhar" (the Overwhelming Subduer Who is Never Overcome)

He subdues oppressors and the unjust. He resurrects them on the Last Day when they will be stripped of their powers.

{...and all creatures will come out before Allah, the One, the Prevailing} [Ibrâhîm: 48].

"Al-Qahhar" (the Overwhelming Subduer Who is Never Overcome)

His Will inevitably happens and it cannot be reversed by any of His creation, however great anyone may be. The perfection of His creation is above the ability of the most powerful of His creatures. Tongues are speechless when they try to describe the perfection of His creation, however beautiful the words they might use may be.

He is Allah, Al-Qaher

Allah is Ar-Razzaaq (the Sustainer, the Provider)...

He is Allah, Ar-Razzaaq (the Sustainer, the Provider) ...

{Indeed, it is Allah Who is the (continual) Provider, the firm possessor of strength} [Az-Zâriyât: 58].

"Ar-Razzaaq" (the Sustainer, the Provider)

In His hands He holds His slaves' sustenance and provision. Allah extends provision for Whom He wills, and restricts it for Whom He wills. In His hand are the management of all affairs and the keys of the Heavens and the earth. Allah the Exalted says: {There is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage} [Hûd: 6].

And Allah the Exalted says: {How many a creature carries not its [own] provision? Allah provides for it and for you. He is the Hearing, the Knowing} [Al-'Ankabût: 60].

Allah the Exalted also says: {Indeed, your Lord extends provision for whom He wills and restricts (it). Indeed He is ever, concerning His servants, Acquainted and Seeing} [Al-Isrâ': 30].

Allah the Exalted also says: {Allah gives provision to Whom He wills without account} [Al-Baqarah: 212].

"Ar-Razzaaq" (the Sustainer, the Provider)

"Al-Qahhar (the Overwhelming Subduer Who is Never Overcome) ...

He is the Overwhelming Subduer Who subdues everything. To Him creatures submit and they are subservient to his Might, Perfection and Ability.

All people are in dire need of their Lord and His sustenance. He sends sustenance to all, those who believe in Him and those who do not.

"Ar-Razzaaq" (the Sustainer, the Provider)

He provides those who draw close to Him with a righteous heart, for this is the most perfect of sustenance and provision. He provides knowledge and Iman to those who ask Him.

knowledge and Iman. He grants the good and permissible sustenance which helps the heart to be righteous, and He grants faith to those who ask for it.

It is Allah, Ar-Razzaaq ...



He is Allah, Al-Lateef (the Subtle, the Most Gentle, the All-Kind)...

He is Allah, Al-Lateef...

{Indeed, my Lord is Subtle in what He wills} [Yûsuf: 100] Al-Lateef (the Subtle, the Most Gentle, the All-Kind)

He allows His creation, out of His Gentleness and Kindness, to make use of each other.

Al-Lateef (the Subtle, the Most Gentle, the All-Kind)

He grants blessings and magnanimous gifts.

Al-Lateef (the Subtle, the Most Gentle, the All-Kind)

He is All-Kind and All-Gentle towards His slaves.

{Allah is Subtle with His servants} [Ash-Shûra: 19].

He grants them what is beneficial for them in their religion and lives, and

withholds from them what is harmful for their religion and lives.

"Al-Lateef" (the Subtle, the Most Gentle, the All-Kind)

No vision can perceive Him, but He perceives all vision.

{Vision perceives Him not, but He perceives (all) vision; and He is the Subtle, the Acquainted} [Al-An'âm: 103]

"Al-Lateef" (the Subtle, the Most Gentle, the All-Kind)

He knows the hidden and records the minutest of deeds. Nothing can escape Him, neither in the night nor in the day. He knows His slaves' affairs, both those that are large and those that are small, and is kind to them.

"Al-Lateef" (the Subtle, the Most Gentle, the All-Kind)

He is gentle to His slaves when He ordains any matter, and helps them when He decrees something. He opens the doors of relief for them when they are passing through hardships, and makes things easy when matters are difficult.

He is Allah, Al-Lateef...

Allah is Al-Fattah (the Opener)

He is Allah, Al-Fattah (the Opener)...

{He is the Knowing Judge (the deliverer)} [Saba': 26].

"Al-Fattah" (the Opener)

He opens the doors of His mercy for us...

{Whatever mercy Allah grants to people - none can withhold it} [Fâtir: 2].

"Al-Fattah" (the Opener)

May Allah open for us the doors of His Mercy, grant us of His favours and blessings, and provide us in abundance with His forgiveness and blessings.

He is the Opener of hearts which have closed, opening them with keys of guidance and Iman.

"Al-Fattah" (the Opener)

He opens the doors of mercy to allow it to flow abundantly and the doors of blessings to flow magnanimously. He opens the doors of knowledge and

"Al-Lateef" (the Subtle, the Most Gentle, the All-Kind) His Knowledge encompasses all secrets and hidden affairs. He is aware of all that is hidden and all the minute ins and outs of this world. He is Gentle and Kind with His pious slaves due to his Mercy, in ways that they do not realise.

"Al-Fattah" (the Opener)

He governs His slaves with His laws of religion, of fate and rewards. With His Gentleness, He opens the insights of His truthful slaves as well as their hearts, for them to become acquainted with Him, to love Him and repent to Him. He opens to His slaves the doors of mercy and sustenance.

wisdom to adorn minds and opens the doors of Iman to guide hearts.

"Al-Fattah" (the Opener)

He lifts calamities from His slaves and relieves them of distress. He removes all hardships and harm.

"Al-Fattah" (the Opener)

He opens the doors of justice for His slaves to judge between them in justice in the Hereafter. He is Al-Wali (the Guardian Lord), Al-Hameed (the Praiseworthy One, the One Worthy of All Praise)

He is Allah, Al-Fattah (the Opener)...

Allah Al-Ghani (the Self-Sufficient), Al-Mughni (Al-Mughni;

Scholars differ about whether this is a Name of Allah or not) **(the Enricher)...**

Allah Al-Ghani (the Self-Sufficient), Al-Mughni (the Enricher)...

"Al-Ghani" (the Self-Sufficient)

He is Rich in His Essence. He is completely and absolutely rich. No defect occurs to His Supreme Attributes in any way and He cannot be but Al-Ghani (the Self-Sufficient), since this Attribute is a part of His Essence, just as He is the Creator, the All-Powerful, the Sustainer and the One Who Acts in a Good Manner. He does not need anyone in any way, since He is Al-Ghani (the Self-Sufficient), in Whose Hands there are the treasures of the Heavens and the earth, and the treasures of this world and the Hereafter, and He enriches all of His creation..

"Al-Ghani" (the Self-Sufficient)

He is in no need of His slaves. He asks for no food or drink from them. He did not create them to have company after feeling lonely, or to have strength after feeling weak. On the contrary, they are in

need of Him for their food and drink and all their matters. Allah says: {56- I did not create the jinn and mankind except to worship Me. 57- I do not want from them any provision, nor do I want them to feed Me} [Az-Zâriyât: 56-57].

Al-Mughni (the Enricher)...

He bestows sustenance to His slaves to enrich them from poverty and need. He is never short of blessings and His slaves are in no need of anyone but Him. The following Hadeeth Qudsi says: «O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I possess except what is decreased of the ocean when a needle is dipped into it» (Narrated by Muslim).

Al-Mughni (the Enricher)...

He enriches some of His slaves with guidance and righteousness of the heart by knowing Him, the Exalted, and glorifying and loving Him, thus enriching them with more than just worldly wealth.

O Allah, Your blessings and grants are without end, so enrich us with the good and permissible sustenance, for you are Al-Ghani, Al-Mughni.

He is Allah, Al-Ghani (the Self-Sufficient) Al-Mughni (the Enricher)...



Allah, Al-Muqeet (the Sustainer, the Nourisher, the Preserver)...

He is Allah, Al-Muqeet...

{Ever is Allah, over all things, a Keeper (and Sustainer)} [An-Nisâ': 85].

"Al-Muqeet" (the Sustainer, the Nourisher, the Preserver)

He provides all creation with sustenance and creates all they need to live and survive, and He thus creates all that can quench their thirst, satisfy their hunger and grant them a more satisfied life.

"Al-Muqeet" (the Sustainer, the Nourisher, the Preserver)

He provides the hearts with different types of knowledge and awareness, giving life and contentment to souls.

O Allah, You manage the affairs of your creation and provide their sustenance for them; We ask You to protect and forgive us, and grant us health.

{Ever is Allah, over all things, a Keeper (and Sustainer)} [An-Nisâ': 85].

He is Allah, Al-Muqeet (the Sustainer, the Nourisher, the Preserver)...

"Al-Muqeet" (the Sustainer, the Nourisher, the Preserver)
He provides all with what they need to live on, and bestows sustenance on all creatures in the way His wisdom deems fit.

Allah is Al-Haseeb (the Reckoner, the Provider Who Meets All Needs), Al-Kafee (the Sufficient).

(Al-Kafee; Scholars differ about whether this is a Name of Allah or not).

He is Allah, Al-Haseeb (the Reckoner, the Provider Who Meets All Needs), Al-Kafee (the Sufficient).

Allah is sufficient for His creatures... He is sufficient for them for everything they need.

{Is not Allah sufficient for His Servant (Prophet Muhammad)?} [Az-Zumar: 36]

"Allah is sufficient for us, and He is Al-Wakeel (the Guardian, the Trustee)"... These are the words that were uttered by Allah's close friend, Prophet Ibraheem, when he was thrown into the fire, so he found it cool and peaceful. The Prophet's Companions also spoke these words, as Allah mentions in the Qur'an: {Indeed, the people have gathered against you} [Âl-Imrân: 173].

They said, as Allah tells us: {173- Sufficient for us is Allah, and (He is) the best Disposer of affairs. 174- So they returned with favour from Allah and bounty, no harm having touched them; and they pursued the pleasure of Allah} [Âl-Imrân: 173-174].

Allah records His slave's deeds, reckons them accordingly, and recompenses them according to them: if they are good then he is rewarded, and if they are bad then he is punished.

{...and He is the swiftest of accountants} [Al-An'âm: 62].

"Al-Haseeb" (the Reckoner, the Provider Who Meets All Needs)

He has detailed knowledge of what His slaves hide or what they reveal.

"Al-Haseeb" (the Reckoner, the Provider Who Meets All Needs)
He is All-Knowing of His creatures, and He is sufficient for those who trust him. He recompenses them for their deeds, both good and evil, according to His Wisdom and His Knowledge, recompensing them for all of their deeds.



O Allah, You are sufficient for us, so relieve us from distress and guide us to the right path, and increase all the good in our lives.

{Sufficient is Allah as an Accountant} [An-Nisâ': 6].

He is Allah, Al-Haseeb (the Reckoner, the Provider Who Meets All Needs), Al-Kafee (the Sufficient)

Al-Kafee (the Sufficient)
He sufficiently provides all of His creatures all of their needs, and especially provides for those who find refuge in Him, trust Him, and ask Him for the needs of their religion and their life.



Allah is Al-Mubeen (the Manifest and Clear One)...

He is Allah, Al-Mubeen (the Manifest and Clear One)...

{It is Allah who is the Perfect in justice (and makes all things manifest)} [An-Nûr: 25].

O Allah, Al-Mubeen, make clear for us the road to truth and protect us from confusing it with the road to falsehood.

Allah makes the truth clear, and thus doubts disappear.

Allah is clear and precise about His Oneness, and that there is no god worthy of worship but Him.

"Al-Mubeen" (the Manifest and Clear One)

All the mental, religious, abstract and physical proofs that He provides of His Magnanimity and Existence cannot escape His slaves' perception.

"Al-Mubeen" (the Manifest and Clear One)

He makes clear to His slaves the straight path by sending His Messenger (peace be upon him) with the the clear Book (the Holy Qur'an).

{There has come to you from Allah a light and a clear Book} [Al-Mâ'idah: 15].

He makes clear for His slaves the path to happiness, and makes it a result of His obedience and Tawheed.

He is Allah, Al-Mubeen (the Manifest and Clear One):

Allah, Al-Qadeer (the All-Powerful, the Omnipotent), Al-Muqtadir (the Prevailing Ordainer, the Powerful Determiner), Al-Qader (the Able)

He is Allah, Al-Qadeer (the All-Powerful, the Omnipotent), Al-Muqtadir (the Prevailing Ordainer, the Powerful Determiner), Al-Qader (the Able)...

{...and Allah is over all things Competent} [Al-Baqarah: 284].

{...in a seat of honour near a Sovereign, Perfect in Ability.}[Al-Qamar: 55]

{Say: "He is the (one) Able.} [Al-An'âm: 65]

"Al-Muqtadir" (the Prevailing Ordainer, the Powerful Determiner)

He is the Most Powerful, who has the Ability to do whatever He wishes with whatever He wants.

"Al-Qader" (the Able)

His Ability is Perfect. He gives life and takes life, brings things into existence, and manages everything perfectly.

"Al-Qadeer" (the All-Powerful, the Omnipotent)

He resurrects and recompenses due to His Ability, and turns hearts as He wishes.

"Al-Qader" (the Able)

To Him belongs the Perfect Ability, which is not accompanied by any shortcomings or defects in any way whatsoever.

"Al-Qader" (the Able)

He manages the affairs of His creation to accomplish what He wills in the way He wills, which shows His Perfect Ability and Control.

"Al-Qadeer" (the All-Powerful, the Omnipotent)
He has Complete Ability with which He creates all of existence, manages its affairs, and perfects its creation. With that Ability He brings the dead to life, causes the living to die, and resurrects them to be reckoned. He rewards the good and punishes the bad. If He ordains something, He says: "Be", and it is. With His Ability, He turns hearts in whatever way He wishes.

He is Allah, Al-Qadeer (the All-Powerful, the Omnipotent), Al-Muqtadir (the Prevailing Ordainer, the Powerful Determiner), Al-Qader (the Able)...

Allah, Al-Warith (the Inheritor)...

He is Allah, Al-Warith (the Inheritor)...

{Indeed, it is We Who give life and cause death, and We are the Inheritor} [Al-Hijr: 23].

"Al-Warith" (the Inheritor)

He inherits the earth and what exists over it (i.e on the Last Day), and nothing and no one will be left (on that Day) except Him.

"Al-Warith" (the Inheritor)

He remains after His creation, as His Kingdom is perfect. All other kingdoms return to His Kingdom.

He warns those who transgress and oppress that their end is to Him (Allah), because He is the Inheritor.

"Al-Warith" (the Inheritor)

He urges His slaves to spend for His sake, as money is transient and years pass, and the return is to Allah, Al-Warith.

"Al-Warith" (the Inheritor)

He warns His slaves against not thanking Him, for every blessing initially comes from Him and will end with Him.

"Al-Warith" (the Inheritor)

He inherits the earth and what exists on it, and all that remains after others cease to exist.

{It is We Who were the inheritors} [Al-Qasas: 58].

He is Allah, Al-Warith (the Inheritor)...

Allah is As-Samee" (the All-Hearing), Al-Baseer (the All-Seeing)...

He is Allah, As-Samee" (the All-Hearing), Al-Baseer (the All-Seeing).

O Allah, As-Samee', hear and answer our supplications. You can see our actions, our inability to full our duties properly, and our need of You alone.

"Allah is As-Samee'" (the All-Hearing)

He hears all sounds and voices, whether they are weak or strong. He recognises all of them and does not mix the voices of the different people who are asking Him.

"Allah is Al-Baseer" (the All-Seeing)

He sees everything, whether it is large, small or even hidden in the night or during the day.

"As-Samee'" (the All-Hearing)

He hears all that is said, though all the languages are different and the needs too.

"Al-Baseer" (the All-Seeing)

He sees the creeping of a black ant in a dark night on a black rock. He sees the deepest point of the earth and what is above the seventh heaven.

**"As-Samee', Al-Baseer" (the All-Hearing, All-Seeing) ...
He hears your voice, so take account of your actions. And He hears your supplications, so keep supplicating over and over again. He observes your actions, for nothing is hidden from Him, so be righteous, for Allah loves those who are righteous.**

"As-Samee', Al-Baseer"... (the All-Hearing, All-Seeing)

Nothing and no one can hide from Him or escape His perception.

He is Allah, Al-Samee', Al-Baseer (the All-Hearing, All-Seeing)...

Allah, Ash-Shakir (the Rewarder of Good, the Grateful), Ash-Shakoor (the One Most Ready to Appreciate and Reward Abundantly)...

He is Allah, Ash-Shakir (the Rewarder of Good, the Grateful), Ash-Shakoor (the One Most Ready to Appreciate and Reward Abundantly)...

He is Allah, Ash-Shakoor (the One Most Ready to Appreciate and Reward Abundantly)...

{Indeed, Allah is Appreciative and Knowing} [Al-Baqarah: 158].

{Indeed, our Lord is Forgiving and Appreciative} [Fâtir: 34].

He is Grateful when He receives just a small amount of good deeds from His slaves, and in return He forgives a great deal of bad deeds. For the sincere, he multiplies their good deeds without limit.

"Allah, Ash-Shakoor" (the One Most Ready to Appreciate and Reward Abundantly)

He grants those who thank Him and favours those who ask Him. He mentions those who mention Him; to the thankful He gives more, but for the Kafer there is loss. Allah the Exalted says: '{If you are grateful, I shall surely increase you (in favour); but if you deny, indeed, My Punishment is severe}' [Ibrahîm: 7].

He is Allah, Ash-Shaker (the Rewarder of Good, the Grateful), Ash-Shakoor (the One Most Ready to Appreciate and Reward Abundantly)...



Allah, Al-Hameed (the Praiseworthy One, the One Worthy of All Praise)...

He is Allah, Al-Hameed (the Praiseworthy One, the One Worthy of All Praise)

He is praiseworthy in His Essence and in His actions, and He is praiseworthy in His Attributes and His Words. There is no one who is praiseworthy in this universe like Allah the Exalted. To Him belongs the perfect praise.

"Al-Hameed" (the Praiseworthy One, the One Worthy of All Praise)

He is praiseworthy in His Essence, Names, Attributes and Actions. To Him Belongs the Most Beautiful Names, the Most Perfect Attributes, and the Most Complete and Best Actions.

Allah, to You alone belongs all the praise for revealing Your Book, making us aware of Your Glory, and sending to us Your Prophet Mohammed (peace be upon him).

He is Allah, Al-Hameed (the Praiseworthy One, the One Worthy of All Praise)...

Allah is Al-Majeed (the Most Glorious, Dignified, Majestic, Bountiful and Exceedingly Generous Being), Al-Kabeer (the Perfection of Greatness), Al-'Azeem (the Greatest, the Magnificent), Aj-Jaleel (the Sublime One).

(Aj-Jaleel; Scholars differ about whether this is a Name of Allah or not)

Allah is Al-Majeed (the Most Glorious, Dignified, Majestic, Bountiful and Exceedingly Generous Being), Al-Kabeer (the Perfection of Greatness), Al-'Azeem (the Greatest, the Magnificent), Aj-Jaleel (the Sublime One).

He is Allah, to Whom belongs the Attributes of glory, pride, greatness and sublimity. He is greater than anything and anyone, and He is more glorious and sublime than anything and anyone. To Him the hearts of the Mu'meneen are filled with glorification, submissiveness and subjugation.

O Allah (glory be to You)!! How great You are!

{...so exalt the name of your Lord, the Most Great} [Al-Wâqî'ah: 96].

We cannot give due praise to You and Your glory. You are Al-Kabeer (the Perfection of Greatness), Al-'Azeem (the Greatest, the Magnificent).

You are great in Your Essence and in Your Names and Attributes...

{There is nothing like unto Him} [Ash-Shûra: 11].

To Allah alone belongs total glory and greatness, and whoever tries to contest with Him in that, He will destroy Him, as He says in the Hadeeth Qudsi: «Pride is My cloak and greatness is My garment; so whoever competes with Me regarding any of these two will be thrown into the Hellfire» (Narrated by Ahmad)

Allah is Al-Majeed (the Most Glorious, Dignified, Majestic, Bountiful and Exceedingly Generous Being), Al-Kabeer (the Perfection of Greatness), Al-'Azeem (the Greatest, the Magnificent), Aj-Jaleel (the Sublime One)...

Allah is Al-'Aley (the Supreme), Al-'Alaa (the Most High), Al-Mot'aali (the Highly Exalted One)...

He is Allah, Al-'Aley (the Supreme), Al-'Alaa (the Most High), Al-Mot'aali (the Highly Exalted One)...

"Al-'Aley, Al-'Alaa, Al-Mot'aali" (the Supreme), (the Most High), (the Highly Exalted One)

He is supreme and high in all aspects: in His Essence, Status, Attributes and how He subjugates His creation.

{He is the Most High, the Most Great} [Al-Baqarah: 255].

He is established above the Throne, and to Him belongs all the Attributes of greatness, glory, beauty, pride and perfection; all in the highest degree.

"Al-'Aley, Al-'Alaa" (the Supreme), (the Most High)

He is too great to be described by any attribute that does not befit Him, or by any defect or fault. He is Allah, the Highly Exalted One.

He is Allah, Al-'Aley (the Supreme), Al-'Alaa (the Most High), Al-Mot'aali (the Highly Exalted One)...



Allah, Al-Qabid (the Withholder, the Restrainer, the Constrictor), Al-Basit (the Expander, the Extender, the Reliever)...

He is Allah, Al-Qabid (the Withholder, the Restrainer, the Constrictor), Al-Basit (the Expander, the Extender, the Reliever)...

"Allah, Al-Qabid" (the Withholder, the Restrainer, the Constrictor)

He withholds sustenance from people to try them, prevents it from reaching other people to subdue them, and keeps it from other people to raise them in status.

"Allah, Al-Basit" (the Expander, the Extender, the Reliever)

He expands sustenance and knowledge in the hearts as He considers fit due to His Wisdom, Mercy, Generosity and Magnanimity.

He is Allah, Al-Qabid (the Withholder, the Restrainer, the Constrictor), Al-Basit (the Expander, the Extender, the Reliever)...

Allah is Al-Ma'tee (the Supreme Giver), Al-Mani' (the Preventer).

Allah is Al-Ma'tee (the Supreme Giver), Al-Mani' (the Preventer).

"He is Al-Ma'tee (the Supreme Giver), Al-Mani' (the Preventer)"...

There is no obstructor of what He gives, and no giver for what He prevents, for all benefits come from Him. He gives them to whomever He likes and prevents them from whomever He likes, with His Wisdom and Mercy.

O Allah, You are Al-Basit (the Expander, the Extender, the Reliever), so extend to us from your Mercy, grant us from Your blessings, withhold from us harm and prevent evil from affecting us. Allah is Al-Ma'tee, Al-Mani'

B - Signs of the Names and Attributes of Allah in the universe:

Knowledge of the Beautiful Names and Supreme Attributes of Allah is the most honourable of all knowledge. Each of Allah's Names has a special Attribute, for His Names are descriptions of praise and perfection. There have to be actions for each Attribute that enable this attribute to be apparent, and every action has to be carried out upon somebody and there has to be a connection between the two (the action and the one it is carried out upon). And it is impossible to separate His Essence from His Names, and it is impossible to separate His Names from the Attributes and their meanings they imply. It is also impossible to separate the Attributes from the actions that make the Attribute apparent, or to separate the action from the one it is carried out upon. All of this is part of the effects of Allah's Beautiful Names and Supreme Attributes.

Allah's deeds are all carried out with wisdom. He does what is good for the people, and His names are all Beautiful. And it is impossible to separate these Names from the actions that naturally result from them, (results which are good for His creation). It is for this reason that Allah rejects those who describe Him with something that does not befit Him, claiming that He didn't help His slaves by laying down commands and prohibitions, and rewards and punishments. It is a mistake to think this of Allah, and it is an act of disrespect towards Him. Allah says what is written below in relation to those who deny that He sent messengers and revealed scriptures: {They did not appraise Allah with true appraisal when they said: 'Allah did not reveal to a human being anything'} [Al-An'am: 91].

Praise be to Allah that He is as He describes Himself, and that He is above any description of Him which has been invented by His slaves.

Imam Ash-Shafa'i



Allah also says the following in relation to those who deny that there will be a Resurrection and that there are rewards and punishment: {They have not appraised Allah with true appraisal, while the earth entirely will be (within) His grip on the Day of Resurrection, and the heavens will be folded in His right hand} [Az-Zumar: 67]

About those who described Him as treating those who are different, such as the righteous and the transgressors and the Mu'meneen and the Kufaar, as equals, He says: {Or do those who commit evils think We shall make them like those who have believed and done righteous deeds – (make them) equal in their life and their death? Evil is that which they judge} [Al-Jâthiya: 21].

He says that this is a bad judgement and that it does not befit Him, and that His Names and Attributes illustrate that this could not be the case. He the Exalted says: {115- Subsequently, did you think that We created you uselessly and that to Us you would not be returned? 116- So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne} [Al-Mu'minûn: 115 - 116].

Exalted is Allah over such assumptions and thoughts which His Most Beautiful Names and Attributes illustrate to be wrong.

Ayat of the Qur'an in which Allah denies assumptions that contradict His Beautiful Names and Supreme Attributes are many, since these wrong thoughts mean changing His Names from their perfect meanings and denying their resulting actions.

His Names "Al-Hameed (the Praiseworthy One, the One Worthy of All Praise), Al-Majeed (the Most Glorious, Dignified, Majestic, Bountiful and Exceedingly Generous Being)" prevents the human being from living in vain; without being either commanded, prohibited, rewarded or punished. Similarly, His Names "Al-Hakeem" (the Perfectly Wise) and "Al-Malik" (The King, the Ruler) also indicate the same. Moreover, His name "Al-Hay" (the Ever-Living) prevents Him from not acting, for the reality of life means one lives by acting, since each living being acts, and Allah, being the Sustainer of All and the Ever-Living, is required to undertake the actions which are a result of this Name and so be active. His Names "As-Samee'" (the All-Hearing), "Al-Baseer" (the All-Seeing) and "Al-Khaaleq" (the Creator) means that there are creatures who have been created. "Ar-Razzaaq" (the Sustainer, the Provider) and "Al-Malik" (the King, the Ruler) are also names that result in the management of a kingdom, as well as control, giving blessings when needed, mercy, justice, punishment and reward. His Names "Al-Barr (the Gracious Benefactor), Al-Mohsin (the One Who Acts in a Good and Fine Manner), Al-Ma'tee (the Supreme Giver) and Al-Manaan (the Beneficent Bestower of Bounties)" and the like also all have certain consequences and effects.

His Names "Al-Ghaffaar (the All-Forgiving, the One Who Sets Aright Our faults)", "At-Tawwab (the Acceptor of Repentance, the Oft-Forgiving)", "Al-Afuww (the Pardoner, the Most Forgiving One)" means that particular actions have to be carried out. There must be a sin to be forgiven, repentance to be accepted, and crimes to be pardoned. His name "Al-Hakeem" (the Perfectly Wise) also means that particular actions have to be carried out in order to

make Allah's Wisdom manifest. All of these Names, which are all the Most Beautiful Names, such as Al-Khaaleq (the Creator), Ar-Razzaaq (the Sustainer, the Provider), Al-Ma'tee (the Supreme Giver), Al-Mani' (the Preventer), all of these have effects on those that are created and sustained, granted and not granted.

Allah the Exalted loves His Essence and His Names and Attributes, for He is the Pardoner and loves pardoning and forgiveness and repentance. He is extremely happy when His slave repents, forgiving him and pardoning him.

He the Exalted is "Al-Hameed (the Praiseworthy One, the One Worthy of All Praise), Al-Majeed (the Most Glorious, Dignified, Majestic, Bountiful and Exceedingly Generous Being)". Praising Him and glorifying Him necessitates particular consequences, such as forgiving mistakes and removing faults,

pardoning sins and crimes although Allah has the total ability to punish, and also necessitates Allah having knowledge of the sin and the amount of punishment it should involve. His patience is shown after His Knowledge (of the sin), and His Forgiveness is shown although He has the total ability (to punish). His Forgiveness is a product of His Perfect Sublimity and Wisdom, as Allah says in the Qur'an in the words of Al-Maseeh (Christ) (peace be upon him): {If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You Who is the Exalted in Might, the Wise} [Al-Mâ'idah: 118].

This means: Allah's Forgiveness is a result of His Perfect Ability and Wisdom. He does not forgive because He is unable to punish or because He has no knowledge of the truth. Rather, He forgives because He has the perfect knowledge of all rights and has the ability to take these rights according to perfect wisdom.

He who contemplates over the effects of Allah's Names and Attributes in the world and in His legislation will see that the sins that are committed by the slaves are in reality an aspect of the perfection of Allah's Names, Attributes and Actions, as these sins manifest



His praiseworthiness and glory, just as they manifest His Lordship and Divinity.

To Him belongs all wisdom in all that He decrees and ordains, which result in astonishing miracles, and it also acquaints His slaves with His Names and Attributes, and urges them to love Him, appeal to Him, praise Him and worship Him with these Beautiful Names. Each Name has a direct form of worship connected to it, and the most perfect of slaves are those who perform worship using all of Allah's Beautiful Names and Supreme Attributes at the same time, without avoiding any of them. Some people worship Allah with His Name "Al-Qadeer" (the All-Powerful, the Omnipotent) while ignoring His Name "Al-Haleem" (the Most Forbearing) or "Ar-Raheem" (the Most Merciful). Some worship Him with His Name "Al-Ma'tee" (the Supreme Giver) while forgetting His Name "Al-Mani" (the Preventer) or he worships Him with His Name "Ar-Raheem" (the Most Merciful), "Al-Afuww" (the Pardoner, the Most Forgiver One), "Al-Ghafoor" (the One Who Forgives Extensively) while forgetting "Al-Montaqem" (Al-Montaqem; Scholars differ about whether this is a Name of Allah or not). (the Avenger), and so on.

Almighty Allah says: {To Allah belong the best names, so invoke Him by them} [Al-A'râf: 180].

Supplicating Allah with these names and attributes can be carried out in several ways. There is the supplication to ask Allah for any need, and there is another type in which the slave supplicates only in order to praise or to worship Him. Allah invites His slaves to be acquainted with Him, with His Beautiful Names and Supreme Attributes, to praise Him using them, and use them when worshipping Him.

Allah the Exalted loves the actions that make His Beautiful Names and Supreme Attributes become manifest. He is Al-'Aleem (the All-Knowing, the Knowledgeable), and He loves knowledge and all who are knowledgeable. He is Aj-Jawad (the Magnanimous, the One Who Gives Generously) and loves generosity and those who are generous. He is Al-Witr (the One, He Who has No Partner) and loves all actions or manners that illustrate that Name and Quality. He is Aj-Jameel (the Most Beautiful) who loves Beauty. He is Al-

Afuww (the Pardoner, the Most Forgiving One) who loves pardoning and those who have mercy and forgive. He is Al-Hayey (the One Characterised by Modesty), and He loves modesty and those who are modest. He is Ash-Shakoor (One Most Ready to Appreciate and Reward Abundantly) and loves those who thank Him and thank others; He is patient with His slaves and loves all those who show patience. He is Al-Haleem (the Most Forbearing) Who loves those who are tolerant. Allah loves repentance, forgiveness and pardoning His slaves to such an extent that He created His slaves in order to forgive and pardon them and accept their repentance.

There is nothing and no one like Him in His creation, and to only Him belongs the Perfect Names and Attributes.

Imam Abu Hanifa

Questions

1. Mention what you have learned of the Names and Attributes of Allah which indicate the following:
 - A. Glory, power and greatness
 - B. Beauty and perfection
 - C. Mercy and generosity
2. How do the Beautiful Names and Supreme Attributes of Allah manifest themselves in your life?
3. Mention which of Allah's Names and Attributes effect you the most. Why?
4. Mention some of the situations in which you have witnessed the effects of Allah's Names and Attributes in your life.