

THE PERFECT NAMES AND ATTRIBUTES OF *ALLAH*

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Introduction

Praise be to *Allāh*. May *Allāh* raise the rank of Prophet *Muḥammad* and his *Aḥ* and Companions and protect his Muslim nation from whatever he feared for it.

Allāh said in verse 180 of *Suratul-'Aʿraf*:



[]



which means: [*Allāh* has the Names which indicate perfection. So call Him⁽¹⁾ with these Names and leave out those who commit blasphemy by calling Him with nonbefitting names. They will be punished for what they did (calling *Allāh* with improper names, or calling others with the Names of *Allāh*)].

Hence, *Allāh* must not be attributed except with attributes of perfection. Any name that does not indicate perfection is not a name of *Allāh*. So it is not acceptable to call *Allāh ruh* , which means soul or spirit. This word does not signify perfection. The word *ruh* is not a name of *Allāh*, because the soul is one of *Allāh*'s creation. Such a name was not mentioned in the *Qurʿān* or the *Ḥadīth*. Therefore, this and similar names mentioned in some books written by people claiming to be Muslim, such as Creative Quill, Super Mind, etc. are Islamically rejected as Names of *Allāh*.

Lawful Names of *Allāh*

The scholars said that as it is obligatory to believe that *Allāh* is clear of any imperfection, it is also obligatory to believe that Allah's Names are clear of any imperfection. It should be known that some of the Names of Allah are exclusive to Him, and others with which other than Allah can be also named. Allah is the exclusive Name of the Creator. Examples of the exclusive Names are *ar-Raḥmān* , *al-Quddus* , *al-Khalīq* , *ar-Razzaq* , *Malikul-mulk* , and *Dhul-Jalāli wal-'Ikram* . The Names of *Allāh* must be respected, irrespective of the language in which they were expressed.

¹ The words "He", "His", and "Him" when used in reference to *Allāh* must not be understood to represent gender. *Allāh* created males and females and is not similar to any of the creations.

The Names of *Allah* are uncountable. However, the Prophet ﷺ mentioned ninety-nine Names in one *hadith* with a specific merit. The Prophet ﷺ said in the *hadith* narrated by al-*Bukhariyy*:

" . "

" " :

which means: "Certainly, *Allah* has ninety-nine Names (99), one hundred minus one. Whoever memorizes them and understands their meanings will enter Paradise." The scholars said that these are not the only Names of *Allah*, but that these are the ones with this exclusive benefit. All the ninety-nine Names with their explanation are mentioned in a later part this book.

Similarly, the Attributes of *Allah* are uncountable. The Attributes of *Allah* are not Him nor other than Him. *Allah* is attributed with them. Hence we do not call *Allah* knowledge, power, existence, or the like. We say *Allah* is attributed with knowledge, power, and existence. However, among the countless attributes of *Allah*, thirteen (13) Attributes are repeatedly mentioned in the Islamic texts: the *Qur'an* and the *Hadith*. Consequently, the scholars of *Islam* stated that it is an obligation upon every accountable Muslim to know these thirteen attributes. However, it is not an obligation to memorize them. Any accountable Muslim who is ignorant of them is sinful, but not a blasphemer unless he denies them or holds contradictory beliefs to them. Those 13 attributes are presented later in this book.

Obligation of Becoming Muslim

The basic tenet of the Muslims is the belief in *Allah* and His Messenger *Muhammad*, *sallallahu alayhi wa sallam*. This is embodied in the Creedal Statment "*Shahadah*" the Testification, or "Two *Shahadahs*", the Two Testifications:

which means: I testify that no one is God except *Allah* and I testify that *Muhammad* is the Messenger of *Allah*. An equivalent statement is: I profess that *Allah* is the Only Creator and I profess that *Muhammad* is His Prophet. Another is: I bear witness that no one deserves worship except *Allah* and *Muhammad* is His Messenger. By saying and believing in the meanings contained in this statement or its equivalents, a non-Muslim becomes Muslim. Hence, the right belief in *Allah* is essential to make a person Muslim. It is an obligation upon the person who is sane, pubescent, and has heard the meaning of the *Shahadah* in the language he/she understands to become Muslim by believing in and uttering the *Shahadah* at an audible level.

Allah, the Exalted, said:

[] ﴿ ﴾ :

which means: [*Allāh* has prepared Hellfire for those who do not believe in *Allāh* and His Messenger.] It is obligatory to believe in *Allāh* and to know what is permissible to attribute to Him, what is necessary to be of His Attributes, and what is impossible to be of His Attributes. Also, it is obligatory to believe in the Messenger and to know what attributes are befitting for him, what attributes are permissible for him and the other prophets, what is necessary of their attributes, and what is impossible to be among their attributes. Whoever does not believe in *Allāh* and His Messenger is a blasphemer and shall enter Hellfire forever.

Judgments of the Mind

Before proceeding with this book, let it be known that the judgments of the mind are three kinds:

1. The Intellectual Necessity: This refers to what the mind does not conceive as non-existing. *Allāh* is the One Whose Existence is intellectually necessary, because the mind does not accept His non-existence, i.e., non-existence does not apply to the Self of *Allāh*. Also, the attributes of *Allāh* are intellectually necessary.

2. The Intellectual Impossibility: This refers to what the mind does not conceive as existing, i.e., that to which existence does not apply. The existence of a partner with *Allāh* is an intellectual impossibility, because such a thing cannot exist as a reality, i.e., the mind does not conceive its existence.

3. The Intellectual Possibility: This refers to what the mind conceives existing at one time and non-existing at another time. This universe and its contents- among what we can and cannot see- is an intellectual possibility. It is so because the mind conceives its existence after a state of non-existence. This is the state of the entire universe. For example, *Allāh* made the human being exist after having been non-existent, and then this human being shall be annihilated⁽²⁾. This is why the human being's existence is among the intellectual possibilities. *Allāh*, *taʿālā*, said (*an-Nahl*, 60):

﴿ ﴾

which means: [*Allāh* has Attributes that do not resemble the attributes of others.] It is obligatory to believe that the attributes of *Allāh* are confirmed to Him. He who negates them is an atheist. Hence, the one who does not believe in the Existence of *Allāh*, i.e., the one who negates *Allāh*'s attribute of Existence is an atheist.

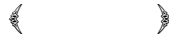
² Annihilation of humans is by complete death, which is defined as the soul completely departing the body. The souls are not annihilated and some bodies do not decay in the soil.

The Thirteen (13) Attributes of *Allāh*

It is obligatory to believe in the confirmed Attributes of *Allāh*. They are neither the Self of *Allāh* nor other than the Self of *Allāh*. Rather, we say they are Attributes with which *Allāh* is necessarily attributed, religiously and intellectually. *Imām an-Nasafiyy* said: "His Attributes are neither Him nor other than Him".

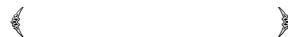
The Attributes of *Allāh* that every pubescent and sane Muslim is obliged to know are called the Attributes of the Self of *Allāh*. All the Attributes indicate perfection; and *Allāh* is not attributed with their opposites. They are thirteen Attributes, which are repeatedly mentioned in the *Qur'an* and *Hadith*. The scholars⁽³⁾ established by consensus (*Ijma'*) that whoever is ignorant of them is a committer of an enormous sin (*fasiq*). These thirteen (13) Attributes are: Existence (*al-Wujūd*), Oneness (*al-Wahdaniyyah*), Eternity (*al-Qidam*), Everlastingness (*al-Baqā'*), Non-neediness of others (*al-Qiyamu bin-Nafs*), Non-resemblance to the creations (*al-Mukhalafatu lil-hawādith*), Power (*al-Qudrah*), Will (*al-Iradah*), Knowledge (*al-'Ilm*), Life (*al-Hayah*), Hearing (*as-Sam'*), Sight (*al-Basar*), and Speech (*al-Kalam*).

1) Existence (*al-Wujūd*): It is obligatory to believe in the Existence of *Allāh*. *Allāh* said (*Ibrahīm*, 10):



which means: [There is no doubt about the Existence of *Allāh*.] Hence, it is obligatory to believe in the Existence of *Allāh*. It is an eternal and everlasting Attribute of *Allāh*. *Allāh* exists without a beginning, without an ending, and without a place.

2) Oneness (*al-Wahdaniyyah*): It is obligatory to believe that *Allāh* is One without a partner. *Allāh* said (*Muhammad*, 19):



which means: [know that no one is God except *Allāh*] *Allāh* is One in His Self, Attributes, and Doings; hence *Allāh* has no equal. So we say, for example: *Allāh* is the Creator and no one is a creator except *Allāh*. *Allāh* is One but not as in numbers, because numbers are created. Rather, He is One in that there is no partner with Him.

3) Eternity (*al-Qidam*): It is obligatory to believe *Allāh* is Eternal, i.e., there is no beginning to His Existence. His Attributes are also eternal. Nothing is eternal except *Allāh* and His Attributes. *Allāh* said (*al-Hadīd*, 3):

³ *Al-Fudaliyy*, *al-Jaza'iriyy*, and *as-Sanusiy* are among the *Malikiyy* scholars who stated these thirteen attributes.



which means: [*Allāh* is the Eternal.]

4) Everlastingness (*al-Baqā*): It is obligatory to believe *Allāh* is Everlasting, i.e., His Existence does not end. His Existence is everlasting and His Attributes are everlasting. There is nothing everlasting by itself except *Allāh*, because annihilation does not apply to His Self. However, Paradise and Hell are everlasting because *Allāh* willed their everlastingness. Hence, they are everlasting, not by themselves, but because of other than their selves. This is why they are among the intellectual possibilities, and they are part of this universe. *Allāh* said (*al-Hādīd*, 3):



which means: [*Allāh* is the Eternal, without a beginning, and the Everlasting, without an ending.]

5) Non-neediness of Others (*al-Qiyāmu bin-Nafs*): *Allāh* said (*al-'Ikhlās*, 2):



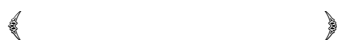
which means: [*Allāh* is the Master Who is resorted to in one's needs.] It also means: [*Allāh* is one Who does not need any of the creations, and all of them need Him]. *Allāh* does not need anything. He does not need anyone to give Him existence, because He exists without a beginning. Also, He does not need anyone to specify Him with Knowledge, instead of ignorance, or any other of His Attributes, because His Attributes have no beginning.

6) Non-Resemblance to the Creation (*al-Mukhālafatu lil-hawādith*): *Allāh* does not resemble any of His creations, either in His Self, His Attributes, or His Doings. *Allāh* said (*ash-Shūrā*, 11):



which means: [Nothing is like Him in anyway.] *Imām Abū Hanīfah* said: [The Creator does not resemble His creations.]

7) Power (*al-Qudrah*): It is obligatory to believe *Allāh* is attributed with Power. It is defined as an eternal and everlasting Attribute of *Allāh*, with which *Allāh* gives existence to or annihilates what is intellectually possible. *Allāh* said (*al-Baqarah*, 20):



which means: [*Allāh* has the Power over everything.] That is, *Allāh's* Power relates to all things that are intellectually possible. Hence, the Power of *Allāh* is neither related to the intellectually necessary in creating nor in annihilating,

because non-existence and annihilation do not apply to *Allāh*. Hence, the mind does not accept the notion of *Allāh* creating or annihilating Himself. This means that such a matter does not occur.

The Power of *Allāh* is neither related to the intellectually impossible in creating nor in annihilating, because existence does not apply to the intellectually impossible. The existence of a god with *Allāh* is intellectually impossible. Hence, it is not mentally sound to say that *Allāh* creates or annihilates such a "non-existing" thing. The fact that the Power of *Allāh* is neither related to the intellectually necessary nor to the intellectually impossible is not powerlessness, but rather a clear indication of the perfect Power of *Allāh*. Also, this fact conforms to the judgement of the mind: the intellectual impossibility does not turn into an intellectual possibility, and the intellectually necessary does not turn into an intellectual possibility. The existence of a sea of mercury is an intellectual possibility, although it does not customarily occur. The Power of *Allāh* is related to it. *Allāh* has the Power to create a sea of mercury if He so wills.

8) Will (*al-Irādah*): It is obligatory to believe *Allāh* is attributed with Will. It is defined as an eternal and everlasting Attribute, with which *Allāh* specifies the creations (who are intellectual possibilities) with some of the attributes which are possible for them to have. An example is specifying eyes with green color instead of other possible colors. There is no difference in that regard between good and evil, belief and blasphemy, winning and losing, and other opposites among what is intellectually possible. *Allāh* said (*at-Takwīr*, 29):



which means: [You do not will except what *Allāh* willed for you.]

9) Knowledge (*al-ʿIlm*): It is obligatory to believe *Allāh* is attributed with Knowledge. This is an eternal and everlasting Attribute of His Self. *Allāh* knew eternally about His Self, Attributes, and His creations. Nothing is beyond His Knowledge. *Allāh* said (*al-Baqarah*, 282):



which means: [*Allāh* knows about everything.]

10) Life (*al-Hayāh*): It is obligatory to believe *Allāh* is attributed with Life. *Allāh* said (*al-Baqarah*, 255):



which means: [No one is God but *Allāh*, Who is attributed with Life, and His Existence does not end.] Life is an eternal and everlasting Attribute of *Allāh*. The Life of *Allāh* is not like our life, because our life needs a combination of body and soul. However, the Life of *Allāh* is His Attribute.

11) Hearing (*as-Samʿ*): It is obligatory to believe *Allāh* is attributed with Hearing. This is an eternal and everlasting Attribute of *Allāh* with which *Allāh* hears all hearable things. He hears them whether they are near to us or far from us, because *Allāh* is not in a place. He hears without an ear, without means, and without instruments. His hearing is not subject to weakening or change, because weakness and change are non-befitting to *Allāh*. *Allāh* said (*ash-Shūrā*, 11):



which means: [He is the One attributed with Hearing and Sight.]

12) Sight (*al-Baṣar*): It is obligatory to believe *Allāh* is attributed with Sight. This is an eternal and everlasting Attribute of *Allāh* with which He sees all things that are seeable, without an instrument and without means. He sees the things that are far away from us and those that are near to us without any difference, because *Allāh* is not in a place. His Attribute of Sight does not change or develop, because the One whose Self is eternal does not develop or change. *Allāh's* Attributes are eternal and do not develop or change. *Allāh* said (*Ghāfir*, 20):



which means: [Certainly, *Allāh* is the One attributed with Hearing and Sight.]

13) Speech (*al-Kalām*): It is obligatory to believe *Allāh* is attributed with Speech (*Kalām*). This is an eternal and everlasting Attribute, with which *Allāh* orders, forbids, and informs. It is not a letter, a sound, or a language. The *Qurʾān* and the other revealed Books are expressions of the eternal *Kalām* of the Self of *Allāh*. When we write the word "*Allāh*", it is an expression of the Self of *Allāh*. Likewise, the words and sentences of the revealed Books are expressions of the *Kalām* of *Allāh*. The *Qurʾān* is called the *Kalām* of *Allāh* because it is not authored by Prophet *Muḥammad* or Angel *Jibrīl*. The *Qurʾān* is also used to mean the eternal *Kalām* of the Self of *Allāh*. *Allāh* said:



which means: [*Allāh* spoke to *Mūsā* with His eternal *Kalām*], i.e., *Allāh* created in Prophet *Mūsā* the ability to hear the *Kalām* of the Self of *Allāh*, which is not a letter or a sound.

The Ninety-Nine (99) Names of *Allāh*

Prophet *Muḥammad* ﷺ said in the *ḥadīth* narrated by *al-Bukḥariyy*:

" . "

" " :

Which means: "Certainly, *Allāh* has ninety-nine Names (99), one hundred minus one. Whoever memorizes them and understands their meanings will enter Paradise." Here are the 99 Names of *Allāh* as narrated and explained by *Imām al-Bayḥaqiyy* in his book "*Al-'Asmā'u waṣ-Ṣiḥāṭ*".

1. *Allāh*

: The One Who has Godhood, which is the power to create the entities.

2. *Ar-Raḥmān*

: The One Who has an abundance of mercy for the believers and the blasphemers in this world and has reserved His mercy exclusively for the believers in the Hereafter.

3. *Ar-Raḥīm*

: The One Who has an abundance of mercy for the believers.

4. *Al-Malik*

: The One with absolute Dominion, and the One Whose Dominion is clear of imperfection.

5. *Al-Quddus*

: The One Who is pure of any imperfection and clear of having children and adversaries.

6. *As-Salam*

: The One Who is clear of every imperfection.

7. *Al-Mu'min*

: The One Who witnessed for Himself that no one is God but Him; and Who witnessed for His believers that they are truthful in their belief that no one is God but Him.

8. *Al-Muḥaymin*

: The One Who witnesses the saying and deeds of His creations.

9. *Al-ʿAzīz*

: The One Who defeats and is not defeated.

10. *Al-Jabbār*

: The One in Whose dominion nothing happens except what He willed.

11. *Al-Mutakabbir*

: The One Who is clear of the attributes of the creations and of resembling them.

12. *Al-Khalīq*

: The Creator Who brings everything from non-existence into existence.

13. *Al-Bārīʾ*

: The Creator Who has the Power to turn the entities from one state into another.

14. *Al-Muṣawwir*

: The One Who forms His creations in different images.

15. *Al-Ghaḥḥār*

: The One Who forgives the sins of His slaves time and time again.

16. *Al-Qaḥḥār*

: The Subduer Who has the perfect Power and is not powerless over anything.

17. *Al-Waḥḥāb*

: The One Who is Generous in giving plenty without any return.

18. *Ar-Razzaq*

: The One Who makes sustenance reach His slaves. Sustenance is everything that benefits, whether Islamically lawful (*ḥalāl*) or unlawful (*ḥaram*).

33. *Al-Halim*

: The One Who delays the punishment for those who deserve it and then He may forgive them.

34. *Al-Adhim*

: The One deserving the attributes of Exaltment, Glory, Extolment, and Purity from all imperfection.

35. *Al-Ghafur*

: The One Who forgives in abundance.

36. *Ash-Shakur*

: The One Who gives ample reward for little obedience.

37. *Al-Aliyy*

: The One Who is clear of the attributes of the creations.

38. *Al-Kabir*

: The One Who is greater in status than everything.

39. *Al-Hafidh*

: The One Who protects whatever and whomever He willed (to protect).

40. *Al-Muqit*

: The One Who has the Power.

41. *Al-Hasib*

: The One Who gives the satisfaction.

42. *Al-Jalil*

: The One Who is attributed with greatness of Power and Glory of status.

43. *Al-Karim*

: The One Who is clear of abjectness.

44. *Ar-Raqib*

: The One from Whom nothing is absent. Hence its meaning is related to the attribute of Knowledge.

45. *Al-Mujib*

: The One Who answers those in need when they ask Him and rescues the yearners when they call upon Him.

46. *Al-Wasi[^]*

: The Knowledgeable.

47. *Al-Hakim*

: The One Who is correct in His doings.

48. *Al-Wadud*

: The One Who loves His believing slaves and His believing slaves love Him. His love to His slaves is His Will to be merciful to them and to praise them. Hence its meaning is related to the Attributes of the Will and *Kalam*. (His *Kalam* is the Attribute with which *Allah* orders and forbids, and with which He spoke to *Muhammad* and *Musa*. It is not a sound, language, or letter.)

49. *Al-Majid*

: The One Who is with perfect Power, High Status, Compassion, Generosity, and Kindness.

50. *Al-Ba[^]nith*

: The One Who resurrects His slaves after death for reward and/or punishment.

51. *Ash-Shahid*

: The One from Whom nothing is absent.

52. *Al-Haqq*

: The One Who truly exists, i.e., the One Whose Existence is confirmed.

53. *Al-Wakil*

: The One Who gives the satisfaction and is relied upon.

54. *Al-Qawiyy*

: The One with the complete Power.

55. *Al-Matīn*

: The One with extreme Power which is un-interrupted, and Who does not get tired.

56. *Al-Walīyy*

: The Supporter.

57. *Al-Ḥamīd*

: The praised One Who deserves to be praised.

58. *Al-Muḥṣī*

: The One Who knows the count of things.

59. *Al-Mubdī'*

: The One Who started the human being, that is, He created him.

60. *Al-Muʿīd*

: The One Who brings back the creatures after death.

61. *Al-Muḥyi*

: The One Who brought out a living human from seminal fluid that does not have a soul. He quickens the dead by returning the souls back to the decayed bodies on the Resurrection Day and He makes the hearts alive with the light of knowledge.

62. *Al-Mumīt*

: The One Who renders the living dead.

63. *Al-Ḥayy*

: The One Who is attributed with a Life that is unlike our life and is not that of a combination of soul, flesh, and blood.

64. *Al-Qayyūm*

: The One Whose Existence does not end.

65. *Al-Wajīd*

: The Rich Who is never poor. Wajd means Richness.

66. *Al-Majid*

: The One Who is *Majid*. (see # 49)

67. *Al-Wahid*

: The One without a partner.

68. *Aṣ-Ṣamad*

: The Master Who is relied upon in matters and is resorted to in one's needs.

69. *Al-Qadir*

: The One Who is attributed with Power.

70. *Al-Muqtadir*

: The One with the perfect Power from Whom nothing is withheld.

71-72. *Al-Muqaddim, Al-Mu'akhkhir*

: The One Who puts things in their right places. He advances whatever He wills and delays whatever He wills.

73. *Al-'Awwal*

: The One Whose Existence is without a beginning.

74. *Al-'Akhir*

: The One Whose Existence is without an end.

75-76. *Adh-Dhahir, Al-Batin*

: The One above Whom nothing exists and underneath Whom nothing exists; hence He exists without a place. His Existence is obvious by proofs. He is clear of the delusions of having bodily attributes.

77. *Al-Walī*

: The One Who owns things and manages them.

78. *Al-Muta'ali*

: The One Who is clear of the attributes of the creation.

79. *Al-Barr*

: The One Who is kind to His creatures, Who covered them with His sustenance and specified whomever He willed among them with His support, protection, and special mercy.

80. *At-Tawwab*

: The One Who accepts repentance from whomever He willed of His creatures.

81. *Al-Muntaqim*

: The One Who victoriously prevails over His enemies and punishes them for their sins. It may also mean the One Who destroys them.

82. *Al-[^]Afuww*

: The One with wide forgiveness.

83. *Ar-Ra'uf*

: The One with extreme Mercy. The Mercy of *Allah* is His Will to endow mercy, etc., upon whomever He willed of His creatures.

84. *Malikul-Mulk*

: The One Who controls the dominion and gives dominion to whomever He willed.

85. *Dhul-Jalali Wal-'Ikram*

: The One Who deserves to be Exalted and not denied.

86. *Al-Muqsit*

: The One Who is Just in His judgement.

87. *Al-Jami[^]*

: The One Who gathers the creatures on a day there is no doubt about, that is, the Day of Judgement.

88. *Al-Ghaniyy*

: The One Who does not need the creation.

89. *Al-Mughni*

: The One Who satisfies the necessities of the creatures.

90. *Al-Mani*[^]

: The Supporter Who protects and gives victory to His pious believers.

91-92. *Ad-Darr, An-Nafi*[^]

: The One Who makes harm and benefit reach whomever He willed.

93. *An-Nur*

: The One Who guides.

94. *Al-Hadi*

: The One with Whose Guidance His believers were guided, and with Whose Guidance the living beings have been guided to what is beneficial for them and protected from what is harmful to them.

95. *Al-Badi*[^]

: The One Who created the creation and formed it without any previous example.

96. *Al-Baqi*

: The One for Whom the state of non- existence is impossible.

97. *Al-Warith*

: The One Whose Existence does not come to a end.

98. *Ar-Rashid*

: The One Who guides.

99. *As-Sabur*

: The One Who does not quickly punish the sinners.

***Allah* knows best**