

ONENESS OF THE NAMES AND THE ATTRIBUTES OF ALLAH

A believer believes in the numerous different names and different attributes of Allah. Some of these names and attributes have been mentioned in the Quran and the authentic sayings of the Messenger of Allah (*sallAllahu 'alayhi wa sallam*). But some of them have not been revealed to us but they are reserved in His knowledge. Thus, the Messenger of Allah (*sallAllahu 'alayhi wa sallam*) used to pray in these terms:

« أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ ».

(Translation) “O my God I pray to Thee by every name that belongs to you, by which Thou has named Thyself, or revealed it in Thy Book, or taught it to any of Thy creatures, or preferred to keep it in your knowledge of the occult with you” (Ahmad)]. Every Muslim has knowledge of the names of God and calls Him by them. Allah says:

﴿ قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴾ [الإسراء: ١١٠]

(Translation of meaning) [“Call Allah or call Rahman; call by any name for He has numerous noblest names” (Al-Isra: 110)]. In another place He said:

﴿ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ﴾ [الأعراف: ١٨٠]

(Translation of meaning) [“and for Allah there are numerous noblest names; call Him by them” (Al-A'raf: 180)].

Such names of Allah count 99. The Messenger of Allah (*sallAllahu 'alayhi wa sallam*) said: «إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ» Verily, there are ninety-nine or one less hundred names of Allah. Anybody who counts them will enter the Paradise (unanimous). Because these names are exclusive to Allah one must call Him by names which have been given in the holy Quran or taught us by the Messenger of Allah (*sallAllahu 'alayhi wa sallam*).

The 99 names of Allah are as follows:

الرَّحْمَنُ ، الرَّحِيمُ ، الْمَلِكُ ، الْقُدُّوسُ ، السَّلَامُ ، الْمُؤْمِنُ ، الْمُهِيمُنُ ،
الْعَزِيزُ ، الْجَبَّارُ ، الْمُتَكَبِّرُ ، الْخَالِقُ ، الْبَارِيءُ ، الْمُصَوِّرُ ، الْغَفَّارُ ، الْقَهَّارُ ،
الْوَهَّابُ ، الرَّزَّاقُ ، الْفَتَّاحُ ، الْعَلِيمُ ، الْقَابِضُ ، الْبَاسِطُ ، الْخَافِضُ ، الرَّافِعُ ،
الْمُعِزُّ ، الْمُذِلُّ ، السَّمِيعُ ، الْبَصِيرُ ، الْحَكَمُ ، الْعَدْلُ ، اللَّطِيفُ ، الْخَبِيرُ ،
الْحَلِيمُ ، الْعَظِيمُ ، الْغَفُورُ ، الشَّكُورُ ، الْعَلِيُّ ، الْكَبِيرُ ، الْحَفِيزُ ، الْمُقِيتُ ،

الْحَسِيبُ ، الْجَلِيلُ ، الْكَرِيمُ ، الرَّقِيبُ ، الْمُجِيبُ ، الْوَاسِعُ ، الْحَكِيمُ ، الْوَدُودُ ،
 الْمَجِيدُ ، الْبَاعِثُ ، الشَّهِيدُ ، الْحَقُّ ، الْوَكِيلُ ، الْقَوِيُّ ، الْمَتِينُ ، الْوَلِيُّ ،
 الْحَمِيدُ ، الْمُخَصِّي ، الْمُبْدِيءُ ، الْمُعِيدُ ، الْمُخْيِي ، الْمُمِيتُ ، الْحَيُّ ،
 الْقَيُّومُ ، الْوَاجِدُ ، الْمَاجِدُ ، الْوَاحِدُ ، الصَّمَدُ ، الْقَادِرُ ، الْمُقْتَدِرُ ، الْمُقَدِّمُ ،
 الْمُؤَخِّرُ ، الْأَوَّلُ ، الْآخِرُ ، الظَّاهِرُ ، الْبَاطِنُ ، الْوَالِي ، الْمُتَعَالِ ، الْبَرُّ ، التَّوَّابُ ،
 الْمُنتَقِمُ ، الْعَفْوُ ، الرَّؤُوفُ ، مَالِكُ الْمُلْكِ ، ذُو الْجَلَالِ وَالْإِكْرَامِ ،
 الْمُقْسِطُ ، الْجَامِعُ ، الْغَنِيُّ ، الْمُغْنِي ، الْمَانِعُ ، الضَّارُّ ، النَّافِعُ ، النَّوْرُ ،
 الْهَادِي ، الْبَدِيعُ ، الْبَاقِي ، الْوَارِثُ ، الرَّشِيدُ ، الصَّبُّورُ .

*Al-Rahman ,Al-Raheem, Al-Malik, Al-Quddus, Al-Salam, Al-Momin, Al-Mohaimin,
 Al-Aziz, Al-Jabbar, Al-Mutakabbir, Al-Kha'liq, Al-Bari, Al-Musawwir, Al-Ghaffar,
 Al-Qahhar, Al-Wahhab, Al-Razzaq, Al-Fattah, Al-Aleem, Al-Qabidh, Al-Ba'sith,
 Al-Kha'fidh, Al-Ra'fe', Al-Ja'me', Al-Moizz, Al-Mudzill, Al-Sami', Al-Baseer, Al-
 Hakam, Al-'Adl, Al-Lateef, Al-Khabeer, Al-Haleem, Al-Ghafoor, Al-Shakoor, Al-
 'Alee, Al-Kabeer, Al-Hafeez, Al-Muqueet, Al-Haseeb, Al-Jaleel, Al-Kareem, Al-
 Raqueeb, Al-Mujeeb, Al-Wa'se', Al-Hakeem, Al-Wadood, Al-Majeed, Al-Ba'eth,
 Al-Shaheed, Al-Haqq, Al-Wakeel, Al-Qawi, Al-Mateen, Al-Wa'lee, Al-Hameed, Al-
 Mohsee, Al-Mobdi, Al-Mo'eed, Al-Moh'yee, Al-Momeet, Al-Hayy, Al-Qayyum, Al-
 Wahid-al-Ahad, Al-Ma'jid, Al-Wa'jid, Al-Samad, Al-Qadir, Al-Muqtadir , Al-
 Muqadamman, Al-Muakhkhar, Al-Awwal, Al-A'khir, Al-Zahir, Al-Ba'tin, Al-Wali,
 Al-Mu'alee, Al-Barr, Al-Tawwab, Al-Muntaquim, Al-'Afuu, Al-Raoof, Malikul-
 Mulk, Dzul-Jalal wal-Ikra'm, Al-Muqsit, Al-Ghani, Al-Ma'ne', Al-Dha'rr, Al-
 Nafe', Al-Nur, Al-Haadi, Al-Badee', Al-Ba'qui, Al-Wa'rith, Al-Rasheed, Al-
 Saboor.*

In addition to the above, the following names are also mentioned in some Quranic Ayats and the sayings of the Messenger of Allah (sallallahu 'alayhi wa sallam):

A'lim al-Ghaib wash-Shahadah: A Quranic Ayat says:

﴿عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا﴾ (الجن: ٢٦)

(Translation of meaning) “He is the knower of the occult and does not unravel His occult to anybody” (Al-Jinn). In another place it is said:

﴿عَلِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ﴾ (الأنعام: ٧٣)

(Translation of meaning) “[He is] the knower of the occult and the manifest. And He is the wisest and most informed” (Al-An'aam: 73).

Saree'-al-Hisaab: Allah proclaims in the Quran:

﴿إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ إبراهيم: ٥١

(Translation of meaning) “Verily, Allah is the fastest taker of accounts” (Ibrahim: 51).

Muqallib-al-Qulub: This has come in the words of a prayer of the Messenger of Allah (sallallahu ‘alayhi wa sallam):

«يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

(Translation) “O my God O *Muqallib-al-Qulub* [the converter of hearts] consolidate our hearts on your faith and religion” (Ahmad, Tirmidhi). In fact, every Muslim prays for his persistence on his faith and religion. The same object has been mentioned in the Quran in the form of a prayer:

﴿رَبَّنَا لَا تُغِثْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾ آل عمران: ٨

“O our Lord don’t let our hearts astray after you have guided us and bestow upon us mercy from your end. Verily, Thou are the great bestower” (Al Imran: 8).

Rafee'-al-Darajaat:

﴿رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ﴾ غافر: ١٥

(Translation of meaning) “He is of the loftiest ranks and the owner of the Throne transmits his revelation upon any of His slaves whom he likes, so that he warns them of the Day of Meeting” (Gha’fir: 15).

The Messenger of Allah (sallallahu ‘alayhi wa sallam) said:

«إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ»

(Translation of meaning) “Verily, Allah is *Rafeeq* [lenient] and likes lenience and he gives for lenience what He does not give for harshness” (Muslim). Similarly, he said:

«إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ»

(Translation of meaning) “Allah is *Jameel* [beautiful] and he likes beauty” (Muslim). According to another narration, he said:

«إِنَّ اللَّهَ جَوَادٌ يُحِبُّ الْجَوَادَ، وَيُحِبُّ مَعَالِيَ الْأَخْلَاقِ وَيَكْرَهُ سَفْسَافَهَا»

(Translation of meaning) “Verily, Allah is Munificent and likes munificence; He likes highest of good conduct and abhors misdemeanours” (Bihaqui). There is yet another saying:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ حَيٌّ سِتِّيرٌ يُحِبُّ الْحَيَاءَ وَالسَّتْرَ»

(Translation of meaning) ”Verily, God the Great is tolerant, modest and concealer [of people’s shortcomings] and He likes modesty and concealment” (Abu Dawood, Nisai, Ahmad). Truly a believer venerates these names of Allah in a befitting manner. He knows everything. Nothing is beyond the sphere of His knowledge. Whatever knowledge is granted to human beings is an endowment from Allah. Thus, all his names, which have been taught to us, are up to this Ayat:

﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ (الإسراء: ٨٥)

(Translation of meaning) “You have not been given of knowledge except a little” (Isra: 85).

The Attributes of Allah

Like his belief in the divine Being a Muslim believes in divine attributes too. Just like the magnificent divine names, the divine attributes are also loftiest, grandest and loveliest. All these attributes are but the manifestations of the lordship and divinity of the Supreme Being. Every believer feels the light and florescence of these names and attributes in his heart. Of these some attributes are characterized as *kamali* [denoting the perfection of the Divine Being] some as *jalali* [denoting the grandeur of the Divine Being]. Some people put them into negative and positive categories.

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