



The Most Beautiful Names Belong To Allaah – Part 2

From the Lessons on Explanation of *Kitaab ut-Tawheed* of Shaikh Muhammad Ibn ‘Abdul Wahhaab¹

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1. *Allaah* (The One Truly Venerated and Worshipped, the One Deserving that He is Singled Out with All Worship Because of His Perfect Attributes of Divinity)

Ibn al-Qayyim said in *Madaarij us-Saalikeen*:

“The Name ‘Allaah’ indicates all of the perfect Names and lofty attributes in all three ways of indication. It indicates His divinity which is the affirmation of all characteristics of divinity for Him along with negation of their opposites for Him. The attributes of divinity are the attributes of perfection, being free from any likeness with the creation and free of any deficiency or imperfection.”

The explainer of *Kitaab ut-Tawheed* in *Tayseer ul-‘Azeez il-Hameed*, brings a quote from Ibn al-Qayyim also with regard to the excellent qualities of the Name, ‘Allaah’.

Ibn al-Qayyim (rahimahullaah) said:

“As for the particular virtues of the meaning of this Name ‘Allaah’, the most knowledgeable of the creation (sallallahu ‘alaihi wasallam) himself said:

‘I could not praise you enough as You deserve. You are as You have praised Yourself’ [Reported by Muslim]

So how can we enumerate the special virtues of the Name of the One who comprises every perfection, unrestrictedly; every praise and commendation, every laudation and exaltation, all splendour, all perfection and glory, all beauty, all good, eminence and all generosity. Excellence and goodness is for Him and is from Him.

This Name Allaah is not mentioned upon a small amount of something except that it causes it to increase. Nor is it mentioned in a state of fear except that it removes it. Nor is it mentioned on any misfortune except that it relieves it. Nor in any state of anxiety and distress except that it brings relief. Nor upon any state of difficulty

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except that it brings ease to it. None that is weak resorts to it, except that it brings strength to him. Nor anyone in a state of humiliation, except that it brings honour to him. Nor anyone in poverty, except that he is enriched. Nor anyone who feels estranged and uneasy, except that it causes him to feel at ease. Nor is it mentioned by one who is overcome, except that it brings aid and victory for him. Nor by one who is in straitened circumstances, except that his difficulty is removed. Nor is it mentioned by a fugitive, except that he finds refuge.

It is the Name – meaning Allaah’s Name ‘Allaah’ through which distress is removed, through which the descent of blessings is sought, and through which supplications are answered. Through it slips are corrected, sins are warded away, and good deeds are brought closer.

It is the Name with which the heavens and earth were established, with which the revealed Books were sent down, and with which the Messengers were sent. With it the legislated laws were prescribed. Through it the prescribed punishments were established, and with it jihaad was prescribed.

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

This Name is the reason for creation and command, through it they are established and confirmed, and to it they arrive at a conclusion. The creation comes about through it, returns to it, and exists because of it. There is nothing in creation and no command, nor reward and no punishment, except that it starts from it and ends with it. That is what brings it about and its reason.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطِيلًا سُبْحَانَكَ فَقِنَا عَذَابَ
النَّارِ ﴿١٩١﴾

“O our Rabb, you have not created all of this without purpose, free and far removed are You from that so save us from the punishment of the Fire.” [Aal ‘Imraan (3:191)]”

The Name ‘Allaah’ - a brief indication of the meaning which is - The One who is truly venerated and worshipped. The One deserving that He is singled out with all worship because of His perfect attributes of divinity.

2. (Al-Ahad) - The Unique

The One who is alone and unique in every sense. The One alone in His oneness, in His self and in His attributes - alone in His divinity.

3. (Al-A'laa) - The Most High

The One who is above everything, having power and control over everything. The One who is exalted above every deficiency.

4. (Al-Akram) - The Most Generous

The One unequalled in His perfect generosity.

5. (Al-Ilaah) - The One Who Alone Deserves to be Worshipped

6. (Al-Awwal) - The First

[The sixth, seventh, eighth and ninth Names, *Al-Awwal*, *Al-Aakhir*, *Adh-Dhaahir* and *Al-Baatin* are not in alphabetical order. These four Names are all explained in an authentic hadeeth in Saheeh Muslim – explained by the Messenger (sallallaahu ‘alahi wasallam) himself.]

The First - the One who was before everything without any beginning.

7. (Al-Aakhir) - The Last

The One who remains after everything else without any end.

8. (Adh-Dhaahir) - The Uppermost One

The One, such that nothing is above Him. He is above everything and He encompasses everything with His knowledge

9. (Al-Baatin) - The Innermost One

The One who encompasses and knows the innermost secrets of everything.

10. (Al-Baari') - The Originator

The One who, by His power, originated, created and fashioned the created beings upon their separate forms without any prior example to follow. The One who created and fashioned the souls in the wombs.

11. (Al-Barr) - The Most Benign and Kind

The One who treats the creation in an excellent and kind manner, who does not interrupt His fine treatment of them and who rectifies their affairs for them.

12. (Al-Baseer) - The All Seeing

The One who sees everything - such that nothing whatsoever, is hidden from Him.

13. (At-Tawwaab) - The One Who Guides His Servants to Repent and Accepts Their Repentance Again and Again

The One who guides His servants that they should repent to Him, grants to them that they should repent, and accepts their repentance again and again.

14. (Al-Jabbaar) - The Exalted and All Mighty Compeller

The One to whose might everything in the creation submits. The exalted One who rectifies the affairs of His creation for them and who restores the weak and the broken hearted.

15. (Al-Haafidh) - The Protector

The One who alone guards and protects the heavens and the earth and whatever they contain and who protects His servants from destruction and from evil.

16. (Al-Haseeb) - The Reckoner Who Suffices

The One who preserves the deeds of the creation and will bring them to account for them. The One who suffices and protects His servants

17. (Al-Hafeedh) - The Guardian and Preserver

The One who protects the servants from harm and who perfectly preserves whatever deeds His servants have done not losing any of their deeds. The One who preserves and protects His beloved servants from falling into sin and from Shaytaan.

18. (Al-Hafee) - The Benevolent

The One who is ever kind to His servants and ever responding to supplication.

19. (Al-Haqq) - The True One

The One True and certain in His existence, in His self, in His attributes, in His sayings and in His actions.

20. (Al-Mubeen) - The Clear and Manifest One

The One whose sole Lordship and right to worship is clear and manifest.

21. (Al-Hakeem) - The One Fully Wise or Al-Haakim The All-Wise

The One fully wise in everything He decrees, fully wise in His sayings and His actions. There is no deficiency or error in anything He decrees, says or does.

22. (Al-Haleem) - The Forbearing

The One who does not immediately punish His servants for their sins, their shirk, and their unbelief, but rather He gives them the opportunity to repent.

23. (Al-Hameed) - The One Who is Deservedly Praised

The One who is praised and fully deserves to be praised for His self, His perfect names, His attributes and His perfect actions.

24. (Al-Hayy) - The Ever Living

The Ever Living who always remains without any beginning or any end, with perfect and ever lasting life, who never dies nor passes away.

25. (Al-Qayyoom) - The Self Subsisting One Upon Whom Everything Depends

The One who sustains everything that exists. The One who has no need whatsoever of anything, but rather everything, all existence, has total need of Him.

26. (Al-Khabeer) - The Fully Aware

The One knowing fully everything that is, has been or will be, knowing whatever will bring harm or benefit, knowing the true condition of everything and the outcome of everything.

27. (Al-Khaaliq) - The Creator and Maker of Everything

The One who brought everything into existence after it had previously not existed. The One who has always had the attribute of being the Creator even when there was no creation in existence – that is a fine point that Shaykh ul-Islam Ibn al-Taymiyyah brings out and makes clear that this was Allaah's attribute always, that He did not become the Creator when He created i.e. when the creation came into existence. Rather, He has always been the Creator; this has always been His attribute. He did not gain this attribute upon the arrival of the creation. He has always had this attribute.

28. (Al-Khallaq) - The Creator Who Creates Again and Again

The One for whom it is not difficult to create anything.

29. (Ar-Ra'oof) - The Compassionate and Kind

The One who is kind and compassionate to His servants.

30. (Ar-Rahmaan) - The Extremely Merciful

The Merciful One who has as His attribute mercy. The One possessing tremendous and extensive mercy.