

# The Beautiful Names of Allâh



## Origin of the list of The 99 Beautiful Names

The list of The 99 Beautiful Names as described on the following pages is one of the most commonly available lists of The 99 Beautiful Names which have been given by Islamic traditions. Many of the most widely circulated lists of the Beautiful Names are nearly identical, often differing by only 1 or 2 Names.

The Qur'ân does not specify any particular list of Beautiful Names or any particular number of Beautiful Names. The various lists of Beautiful Names have been given to us as tools to help us keep the glory of Allah in constant remembrance through the use of these convenient and well-known lists.

The Qur'ân planted the seeds for awareness of the Beautiful Names by mentioning the concept of the Beautiful Names in the following verses:

Call upon Allâh or call upon Rahmân: by whatever name ye call upon Him (it is well): for to Him belong the Most Beautiful Names. (17:110)

The Most Beautiful names belong to Allah: so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do. (7:180)

Allah! there is no god but He! To Him belong the Most Beautiful Names. (20:8)

He is Allah the Creator the Evolver the Bestower of Forms (or colors). To Him belong the Most Beautiful Names: Whatever is in the heavens and on earth doth declare His Praises and Glory: (59:24)

The idea of Allah's 99 Names comes from the Abu Hurayrah narration found in several of the Hadiths. Muslim scholars hotly debate which Hadiths are the most reliable since there are variances between them, and each has a slightly different list of Names. This is the version transmitted by Tirmidhi:

Allah's Messenger (peace be upon him) said, "Allah Most High has ninety-nine names. He who retains them in his memory will enter Paradise. He is Allah, other than whom there is no god, the Compassionate, the Merciful, the King, the Holy, the Source of Peace, the Preserver of Security, the Protector, the Mighty, the Overpowering, the Great in Majesty, the Creator, the Maker, the Fashioner, the Forgiver, the Dominant, the Bestower, the Provider, the Decider, the Knower, the Withholder, the Plentiful Giver, the Abaser, the Exalter, the Honorer, the Humiliator, the Hearer, the Seer, the Judge, the Just, the Gracious, the Informed, the Clement, the Incomparably Great, the Forgiving, the Rewarder, the Most High, the Most Great, the Preserver, the Sustainer, the Reckoner, the Majestic, the Generous, the Watcher, the Answerer, the Liberal, the Wise, the Loving, the Glorious, the Raiser, the Witness, the Real, the Trustee, the Strong, the Firm, the Patron, the Praiseworthy, the All-Knowing, the Originator, the Restorer to Life, the Giver of Life, the Giver of Death, the Living, the Eternal, the Self-sufficient, the Grand, the One, the

Single, He to Whom men repair, the Powerful, the Prevailing, the Advancer, the Delayer, the First, the Last, the Outward, the Inward, the Governor, the Sublime, the Amply Beneficent, the Acceptor of Repentance, the Avenger, the Pardoner, the Kindly, the Ruler of the Kingdom, the Lord of Majesty and Splendor, the Equitable, the Gatherer, the Independent, the Enricher, the Depriver, the Harmer, the Benefactor, the Light, the Guide, the First Cause, the Enduring, the Inheritor, the Director, the Patient.”

Here is Hadith Sahih Muslim and Bukhari 8:419, narrated by Abu Huraira [with explanations]: Allah has ninety-nine Names [*i.e.* one hundred minus one] and whoever ‘ahsaha’ [enumerates them, believes in them, ponders their meanings, worships Allah by them and supplicates with them, and acts by them according to one's belief in them] will enter Paradise; and Allah is *Witr* [“Odd”, *i.e.* He is one, and it is an odd number] and loves 'the *Witr*' [*i.e.*, odd numbers].

The various lists of The 99 Beautiful Names are largely based on Divine Names and Attributes which are specifically mentioned in the Qur’ân. However, there are Names mentioned in the Qur’ân which are missing from the traditional lists [such as al-Mawla (master), an-Nasir (protector), al-Ghalib (victor), al-Qarib (close), ar-Rabb (lord) and al-Fatir (creator)], while there are Names in the traditional lists that are not used in the Qur’ân as Names of Allâh [such as ar-Rashid, al-Baqi, ad-Darr, al-Mudhill, and an-Nafi].

In comparing available lists the following names were included on one, but not others: Waaris (The Supreme Inheritor), Zaarr (The Distresser), Zul Jahal Wal Ikram (The Lord of Majesty and Bounty), Rabb (The Sustainer), Hakim al-Mutlaq (The Judge of Judges), Mu’ti (The Bestower, The Giver), Mani’ (The Withholder), Azuli (The Eternal), Akram (The Most Bounteous), A’la (The Most High), Ghalib (The Predominant), Haffiyy (The Gracious), Ilah (God), Mannan (The Gracious), Nasir (The Helper), Kafil (The Surety), Kafi (The Sufficient One), Mubin (The Manifest), Maula (The Patron), Mahit (The All-Pervading), Musta’an (One Who Is Called On for Help), Satir (The Veiler), Shafi (Restorer of Health), Kafi (Sufficient One), Musabbib al-Asbab (Causer of Causes), and Ruh (Breath of Life, Holy Spirit).

They get around this problem of too many names by citing the Qur’anic verses mentioned above and this Hadith of Ahmad: The Prophet (pbuh) made the following supplication, “[O Allah,] I ask you of you by every name that You have named yourself or that You have revealed in Your book or that You have taught any of Your creation or that You have kept hidden, in the unseen knowledge, with Yourself.”

But if, as the Muslim websites say, “...there are 99 Names leading to Paradise....” Then how can anyone be certain that he is using the right 99 Names?

Based on the idea that by pondering the Names of Allah, one can enter Paradise (or the Garden), the Sufi branch of Islam has developed the idea that if a person repeats a particular Name a set number of times (usually in multiples of 33) at a specific time, that person will receive a specific blessing. For example: “The Name Allah, if recited 66 times at the time of Asar (Afternoon Prayers) or at the time of the setting sun, or in that last part of the night, the prayer will be granted and your legitimate desires will be fulfilled. This is the self name of God. It is repeated 2,607 times in the Quran. If recited 200 times on a Friday with ablution, any legitimate desire it will be fulfilled by Almighty God. If this name is pasted on the wall in the house there will be blessings of Almighty Allah. If this name is recited 11,000 times on pills of flour and those pills are thrown in the river or sea, difficulties of the person will be solved by Almighty God. There are many merits to this name. Due to lack of space these few have been written. If recited 1,000 times daily the person will become pious and worldly love will be vanished from the heart of the person and cognizance of Almighty God will be achieved.”

## The 99 Beautiful Names of Allāh

'Adl	The Just, The Equitable; The One who is entitled to do what He Does
'Afûw	The Forgiver, The Effacing; The Pardoner; The One with wide forgiveness
Aḥad	The One, The Only One
âkhir	The Last, The End and Ultimate; The One whose Existence is without an end
'Alî	The Highest, The Exalted
'Alîm	The All-Knowing, The Omniscient
Awwal	The First, The Pre-Existing; The One whose Existence is without a beginning
'Azîm	The Supreme Glory, The Most Grand; The Great One, The One deserving the attributes of Exaltment, Glory, Extolment, and Purity from all imperfection
'Azîz	The Mighty, The Eminent; The Strong, The Defeater who is not defeated
Badî'	The Wonderful Originator, The Awesome Inventor; The Incomparable, The One who created the creation and formed it without any preceding example
Bâ'ith	The Awakener, The Resurrector; The One who resurrects His slaves after death for reward and/or punishment
Bâqî	The Everlasting, The Ever-Present; The One that the state of non-existence is impossible for Him
Bâri'	The Maker from Nothing, The Evolver; The Creator who has the Power to turn the entities
Barr	The Gracious Benefactor, The Source of Goodness; The Righteous, The One who is kind to His creatures, who covered them with His sustenance and specified whoever He willed among them by His support, protection, and special mercy
Baṣîr	The All-Seeing, The All-Perceiving; The One who Sees all things that are seen by His Eternal Seeing without pupil or any other instrument
Bâsit	The Expander, The Unfolder; The Enlarger, The One who constricts the sustenance by His wisdom and expands and widens it with His Generosity and Mercy
Bâṭin	The Hidden, The Inner; The One that nothing is above Him and nothing underneath Him, hence He exists without a place, He, The Exalted, His Existence is obvious by proofs and He is clear from the delusions of attributes of bodies
Ḍarr	The Corrector, The Distresser; The One who makes harm reach to whoever He willed and benefit to whoever He willed
Dhû-l-Jalâli wal-Ikrâm	The Lord of Majesty and Generosity; The One who deserves to be Exalted and not denied
Fattâh	The Opener, The Revealer; The One who opens for His slaves the closed worldly and religious matters
Ghaffâr	The All-Forgiving, The Absolver; The One who forgives the sins of His slaves time and time again
Ghafûr	The Forgiving, The Pardoner; The One who forgives a lot
Ghanî	The Self-Sufficient, The Independent; The One who does not need the creation
Hâdî	The Guide, The Leader on the Right Path
Hafîz	The Preserver, The Protector; The One who protects whatever and whoever He willed to protect
Hakam	The Judge, The Arbitrator; He is the Ruler and His judgment is His Word

<u>H</u> akîm	The Perfectly Wise, The Most Judicious; The Judge of Judges, The One who is correct in His doings
<u>H</u> alîm	The Forbearing, The Calm-Abiding; The Clement, The One who delays the punishment for those who deserve it and then He might forgive them
<u>H</u> amîd	The Praiseworthy, The Laudable
<u>H</u> aqq	The Truth, The Only Reality; The True, The One who truly exists
<u>H</u> asîb	The Accounter, The Reckoner; The One who gives the satisfaction
<u>H</u> ayy	The Ever-Living, The Alive; The One attributed with a life that is unlike our life and is not that of a combination of soul, flesh or blood
Jabbâr	The Restorer, The Repairer; The Compeller, the One that nothing happens in His dominion except that which He willed
Jaîlîl	The Majestic, The Glorious; The One who is attributed with greatness of Power and Glory of status
Jâmi'	The Gatherer, The Uniter; The One who gathers the creatures on a day that there is doubt about, that is the Day of Judgment
Kabîr	The Greatest, The Most Great
Karîm	The Generous, The Bountiful; The One who is attributed with greatness of Power and Glory of status
Khabîr	The Inner-Aware, The Reality-Knower; The One who knows the truth of things
Khâfið	The Humbler, The One who Softens; The One who lowers whoever He willed by His Destruction and raises whoever He willed by His endowment
Khâliq	The Creator, The Planner
Latîf	The Subtle, The Gracious, The Refined; The One who is kind to His slaves and endows upon them
Majîd	The All-Glorious, The Majestic; The One who is with perfect Power, High Status, Compassion, Generosity and Kindness
Mâjid	The Noble, The Generous
Mâlik al-Mulk	The Master of the Kingdom; The Eternal Owner of Sovereignty, The One who controls the Dominion and gives dominion to whoever He willed
Malik	The Ruler, The King; The Sovereign Lord, The One with complete Dominion, the One Whose Dominion is clear from imperfection
Mâni'	The Preventer, The Defender; The Withholder
Matîn	The Firm, The Steadfast; The One with extreme Power which is un-interrupted and He does not get tired
Mu'akhkhir	The Delayer, The Postponer; The Retarder, The One who puts things in their right places, He makes ahead what He wills and delays what He wills
Mubdi'	The Starter, The Beginner, The Originator; The One who started the human being, that is, He created him
Mudhill	The Disgracer, The Dishonorer; The Humiliator, He gives esteem to whoever He willed, hence there is no one to degrade him, And He degrades whoever He willed, hence there is no one to give him esteem
Mughnî	The Bestower of Wealth, The Fulfiller of Needs; The Enricher, The One who satisfies the necessities of the creatures
Muhaimin	The Protector, The Bestower of Security; The One who witnesses the saying and deeds of His creatures

Muḥsî	The Reckoner, The Appraiser; The Counter, The One who the count of things are known to Him
Muḥyî	The Giver of Life, The Reviver; The Restorer, The One who took out a living human from semen that does not have a soul, He gives life by giving the souls back to the worn out bodies on the resurrection day and makes hearts alive by the light of knowledge
Mu'îd	The Restorer, The Renewer; The Reproducer, The One who brings back the creatures after death
Mu'izz	The Bestower of Honor, The Strengtheners; He gives esteem to whoever He willed, hence there is no one to degrade him, And He degrades whoever He willed, hence there is no one to give him esteem
Mujîb	The Fulfiller of Prayers, The Responsive
Mu'min	The Remover of Fear, The Giver of Tranquility; Guardian of Faith, The One who witnessed for Himself that no one is God but Him, And He witnessed for His believers that they are truthful in their belief that no one is God but Him
Mumît	The Creator of Death, The Life-Taker; The Destroyer
Muntaqim	The Avenger, The Inflictor of Retribution; The One who victoriously prevails over His enemies and punishes them for their sins, it may mean the One who destroys them
Muqaddim	The Expediter, The Promoter; The One who puts things in their right places, He makes ahead what He wills and delays what He wills
Muqît	The Nourisher, The Sustainer; The Feeder. The Maintainer, The One who has the Power
Muqsit	The Equitable, The Just; The One who is just in His judgment
Muqtadir	The All-Determining, The Prevailing; The Powerful, The Dominant, The One with the perfect Power that nothing is withheld from Him
Muṣawwir	The Fashioner, The Bestower of Forms
Muta'âli	The Supremely Exalted, The Most High; The One who is clear from the attributes of the creation
Mutakabbir	The Supremely Great, The Perfection of Greatness; The Majestic, The One who is clear from the attributes of the creatures and from resembling them
Nâfi'	The Creator of Good, The Auspicious; The Propitious, The One who makes harm reach to whoever He willed and benefit to whoever He willed
Nûr	The Light, The Illuminator, The Enlightenment; The One who guides
Qâbid	The Withholder, The Restrainer; The Constrictor, The One who constricts the sustenance by His wisdom and expands and widens it with His Generosity and Mercy
Qâdir	The Able, The Empowered, The Capable; The One attributed with Power
Qahhâr	The Ever-Dominant, The Conqueror; The Subduer, The One who has the perfect Power and is not unable over anything
Qawî	The Inexhaustible Strength, The Supremely Strong; The One with the complete Power
Qayyûm	The Self-Existing, The Self-Subsisting; The One who remains and does not end
Quddûs	The Holiest, The Most Pure; The One who is pure from any imperfection and clear from children and adversaries
Râfi'	The Exalter, The Uplifter; The One who lowers whoever He willed by His Destruction and raises whoever He willed by His endowment
Raḥîm	The Most Merciful, The Most Compassionate; The One who has plenty of mercy for the believers
Raḥmân	The Lovingly Beneficent, Most Kind and Gracious; The Compassionate, The One who

	has plenty of mercy for the believers and the blasphemers in this world and especially for the believers in the hereafter
Raqîb	The Watchful, The All-Observing; The One that nothing is absent from Him, hence it's meaning is related to the attribute of Knowledge
Rashîd	The Appointer to the Right Path, The Director; The Guide to the Right Path, The One who guides
Ra'ûf	The Kind, The Tenderly Merciful and Consoling; The Compassionate, The One with extreme Mercy, the Mercy of Allah is His will to endow upon whoever He willed among His creatures
Razzâq	The Supplier, The Provider; The Sustainer
Ṣabûr	The Patiently-Enduring, The Long-Suffering; The One who does not quickly punish the sinners
Salâm	The Source of Peace, The Flawless
Ṣamad	The Satisfier of All Needs, The Eternal; The Independent, The Master who is relied upon in matters and reverted to in one's needs
Samî'	The All-Hearing, The Ever-Listening; The One who hears all things that are heard by His Eternal Hearing without an ear, instrument or organ
Shahîd	The Witness, The Testifier; The One who nothing is absent from Him
Shakûr	The Most Grateful, The Most Appreciative; The One who gives a lot of reward for a little obedience
Tawwâb	The Acceptor of Repentance, The Oft-Forgiving; The Relenting, The One who grants repentance to whoever He willed among His creatures and accepts his repentance
Wadûd	The Loving-Kindness, The Most Affectionate; The Loving, 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 praise them: hence its meaning is related to the attributes of the Will and Kalam (His attribute with which He orders and forbids and spoke to Mohammed and Musa [Moses] – peace be upon them – it is not a sound nor a language nor a letter)
Wahhâb	The Liberal Bestower, The Giver of Gifts; The One who is Generous in giving plenty without any return, He is everything that benefits whether Halal [properly butchered clean meats] or Haram [the place reserved for women]
Wâhid	The One, The Manifestation of Unity; The Unique, The One without a partner
Wâjjid	The Finder, The Resourceful; The Perceiver, The Rich who is never poor, Richness
Wakîl	The Trustee, The Advocate; The One who gives the satisfaction and is relied upon
Wâfî	The Sole Governor, The Friendly Lord; The One who owns things and manages them
Walî	The Protecting Friend, The Nearby Guardian; The Supporter
Wârith	The Inheritor of All, The Supreme Heir; The One whose Existence remains
Wâsi'	The All-Embracing, The All-Pervading; The Vast, The Knowledgeable
Zâhir	The Manifest, The Evident; The One that that nothing is above Him and nothing underneath Him, hence He exists without a place, He, The Exalted, His Existence is obvious by proofs and He is clear from the delusions of attributes of bodies

Note: In this alphabetical list, the Arabic article that precedes each name (usually al-) is omitted.

Based on information found at:

<http://wahiduddin.net/words/wazifa.htm>

Supplemented with additional information found at:

<http://www.jannah.org/articles/names.html>  
<http://www.duas.org/nallah.htm>  
<http://www.namesofallah.com.eng>  
<http://www.salagram.net/names-of-Allah-page.htm>  
[http://wahiduddin.net/words/99\\_pages/wazifa\\_a.htm](http://wahiduddin.net/words/99_pages/wazifa_a.htm)  
<http://www.muttaqun.com/99names/html>