Introduction

All **praise** and thanks are due to Allah; we **praise** Him, seek His help, and ask Him for **forgiveness**. Whoever Allah guides, none can **misguide**, and whoever Allah leaves to **stray**, none can guide. I **bear witness** that there is no **deity** worthy of worship except Allah alone, who has no partner, and I bear witness that Muhammad (peace be upon him) is His servant and Messenger.

Translations and Explanations:

1. **Praise**: *Tareef* - Expression of admiration or respect. *(Hindi: □□□□□, Roman Urdu: tareef)*
2. **Forgiveness**: *Maafi* - The act of pardoning or excusing an error or offense. *(Hindi: □□□□, Roman Urdu: maafi)*
3. ***Stray**: Bhatakna - To wander or go off the correct path or intended course. (Hindi: □□□□, Roman Urdu: bhatakna)*
4. **Misguide**: *Gumraah karna* - To lead someone in the wrong direction or cause them to make a mistake. *(Hindi: □□□□□ □□□, Roman Urdu: gumraah karna)*
5. **Bear witness**: *Gawah hona* - To formally declare or affirm something as true. *(Hindi: □□□□ □□□, Roman Urdu: gawah hona)*
6. **Deity**: *Maabood* - A being worshipped as a god. *(Hindi: □□□□, Roman Urdu: maabood)*

Allah, the Exalted says,

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُواْ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَـٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُواْ يَعْمَلُونَ ۝

*To Allah belong the most beautiful and perfect Names, so **invoke** Him by them. **Abandon** those who **desecrate** His Names; they will be **recompensed** for what they did.*

Translations and Explanations:

1. **Invoke**: *Pukarna* - To call upon or appeal to someone, especially in prayer. *(Hindi: पुकारना, Roman Urdu: pukarna)*
2. **Abandon**: *Chhod dena* - To leave or give up on someone or something. *(Hindi: छोड़ देना, Roman Urdu: chhod dena)*
3. **Desecrate**: *Bay hurmati karna* - To treat something sacred with disrespect. *(Hindi: बेहुरमती करना, Roman Urdu: bay hurmati karna)*
4. **Recompensed**: *Badla diya jana* - To be repaid or given a reward or punishment. *(Hindi: बदला दिया जाना, Roman Urdu: badla diya jana)*

From the most **noble** and **lofty** stations of **cognisance** is to know the Lord, the Glorious, through His beauty. This is the knowledge possessed by the **elite** of this creation. All of them know Him through an Attribute from amongst His Attributes, but those amongst them who have the most complete cognisance are those who know Him through His **perfection**, **magnificence**, and beauty. There is nothing comparable to Him in any of His Attributes. If you were to assume that the whole of creation was in its most **exquisite** form, and you were to try and compare their collective outward and inward beauty to the beauty of the Lord, the Glorious, the comparison would be more **ineffectual** than a faint torch being held against the **blazing** disk of the sun.

Translations and Explanations:

1. **Noble**: *Sharif* - Honorable or having high moral qualities. *(Hindi: शरीफ़, Roman Urdu: sharif)*
2. **Lofty**: *Aali* - High in status or character. *(Hindi: आली, Roman Urdu: aali)*
3. **Cognisance**: *Maarifat* - Awareness or deep understanding. *(Hindi: मारिफ़त, Roman Urdu: maarifat)*
4. **Elite**: *Chuninda* - The select or superior group within a larger group. *(Hindi: चुनिंदा, Roman Urdu: chuninda)*
5. **Perfection**: *Kamal* - The state of being flawless or complete. *(Hindi: कमाल, Roman Urdu: kamal)*

6. **Magnificence**: *Shan o shaukat* - Great beauty or splendor. *(Hindi: शान ओ शौकत, Roman Urdu: shaan o shaukat)*
7. **Ineffectual**: *Be asar* - Unable to produce the desired effect; ineffective. *(Hindi: बेअसर, Roman Urdu: be asar)*
8. **Exquisite**: *Nihayat khoobsurat* - Extremely beautiful and delicate. *(Hindi: निहायत खूबसूरत, Roman Urdu: nihayat khoobsurat)*
9. **Blazing**: *Chamakta hua* - Extremely bright or shining intensely. *(Hindi: चमकता हुआ, Roman Urdu: chamakta hua)*

It is **sufficient** to know of His beauty that if His veil were lifted, everything upon which the **splendor** of His Face fell in His creation would be **obliterated**. It is sufficient to know that all beauty, external and internal, to be found in this world and the Hereafter is from the **resultant** effects of His work, so what then would one think of the beauty of the One from whom this beauty **emanated**? It is sufficient to know of His beauty that to Him belongs **nobility** in its entirety, strength and power in its entirety, generosity and kindness in its entirety, **beneficence** in its entirety, knowledge in its entirety, and **grace** in its entirety.

Translations and Explanations:

1. **Sufficient**: *Kafi* - Enough or adequate. *(Hindi: काफ़ी, Roman Urdu: kafi)*
2. **Splendor**: *Shan o shaukat* - Magnificence or great beauty. *(Hindi: शान ओ शौकत, Roman Urdu: shaan o shaukat)*
3. **Obliterated**: *Mit jana* - Completely destroyed or wiped out. *(Hindi: मिट जाना, Roman Urdu: mit jana)*
4. **Resultant**: *Nateeja* - Caused or produced as a result of something else. *(Hindi: नतीजे में, Roman Urdu: nateejay mein)*
5. **Emanated**: *Nikalna* - To come out from a source. *(Hindi: निकलना, Roman Urdu: nikalna)*
6. **Nobility**: *Sharafat* - Quality of being noble in character. *(Hindi: शराफत, Roman Urdu: sharafat)*
7. **Beneficence**: *Bhalai* - Doing good or being kind and charitable. *(Hindi: भलाई, Roman Urdu: bhalai)*
8. **Grace**: *Rehmat* - Elegant beauty or kindness shown by a higher power. *(Hindi: रहमत, Roman Urdu: rehmat)*

From the light of His Face, all darkness is illuminated, as the Prophet (peace be upon him) said when supplicating at Ta'if:

"I take refuge with the Light of Your Face that illuminates the darknesses and upon which the affairs of the world and the Hereafter are rightly ordered."

Abdullah bin Mas'ud said, "There is no night and day with your Lord; the light of the heavens and the earth comes from the light of His Face." Therefore, He, the Glorious, is the light of the heavens and the earth, and on the Day of Judgment, when He comes to judge mankind, His light will illuminate the earth.

Translations and Explanations:

1. **Illuminate**: *Roshni dena* - To light up or make something visible. *(Hindi: रोशनी देना, Roman Urdu: roshni dena)*
2. **Supplicating**: *Dua karna* - To pray earnestly or humbly. *(Hindi: प्रार्थना करना, Roman dua karna)*
3. **Refuge**: *Panaah* - A place of safety or shelter. *(Hindi: पनाह, Roman Urdu: panaah)*
4. **Affairs**: *Amor* - Matters or business that require attention. *(Hindi: मामले, Roman Urdu: amor)*
5. **Judgment**: *Faisla* - The act of making a decision or forming an opinion. *(Hindi: फैसला, Roman Urdu: faisla)*
6. **Mankind**: *Insaniyat* - Human beings collectively; humanity. *(Hindi: इंसानियत, Roman Urdu: insaniyat)*

One of His Names is **al-Jamil** (the Beautiful). In the Sahih, it is reported from him (peace be upon him) that he said,

"Allah is Jamil, and He loves beauty."

His beauty is of four levels: the beauty of His Essence (dhat), the beauty of His Attributes, the beauty of His Actions, and the beauty of His Names.

All of His Names are beautiful, all of His Attributes are perfect, and all of His Actions are based upon pure wisdom; they are beneficial, just, and serve as a mercy....

Therefore, it is upon the servant to know that there is none worthy of worship besides Him; it is upon him to love Him simply because He is who He is and due to His perfection. It is also upon him to know that in reality, there is none who favors one with every type of outward and inward blessing except He, and therefore he should love Him for this as well and praise Him. Hence, the servant should love Him for both of these matters.....

Translations and Explanations:

1. **Al-Jamil**: *Al-Jamil* - The Beautiful; one of the names of Allah reflecting His beauty. *(Hindi: □□-□□□, Roman Urdu: Al-Jamil)*
2. **Attributes**: *Sifat* - Characteristics or qualities of a person or deity. *(Hindi: □□, Roman Urdu: sifat)*
3. **Essence**: *Dhat* - The intrinsic nature or indispensable quality of something. *(Hindi: □□, Roman Urdu: dhat)*
4. **Beneficial**: *Fayda mand* - Producing good results or helpful effects. *(Hindi: □□□□□, Roman Urdu: fayda mand)*
5. **Wisdom**: *Hikmat* - The ability to make sound decisions based on knowledge and experience. *(Hindi: □□□□, Roman Urdu: hikmat)*
6. **Worthy**: *Laiq* - Deserving of respect or attention. *(Hindi: □□□□, Roman Urdu: laiqq)*
7. **Blessing**: *Barkat* - A beneficial thing for which one is grateful. *(Hindi: □□□□□□, Rom Urdu: barkat)*
8. **Favor**: *Nehar* - To prefer or show kindness to someone. *(Hindi: □□□, Roman Urdu: nehar)*
9. **Praise**: *Tareef* - Expression of admiration or approval. *(Hindi: □□□□□, Roman Urdu: tareef)*
10. **Matters**: *Masail* - Subjects or topics requiring attention or consideration. *(Hindi: □□□□, Roman Urdu: masail)*

In **compliance** with the above **exhortation**, this **treatise** has been **extracted** from the opening words of Shaykh Nasir as-Sa'di, may Allah have mercy upon him, in his **tafsir** of the Qur'an, *Taysir al-Karim al-Rahman*, in which he **succinctly** and beautifully explains the Names of Allah that occur in the Qur'an. After each explanation, the translator has added some verses of the Qur'an showing the usage of the particular Name in question. It should also be noted that the author, may Allah have mercy upon him, only mentioned those Names that occur in the Qur'an, and these come to a total of eighty-nine in his view. Additional Names mentioned in the Qur'an have been added from the work of ibn 'Uthaymin, *Qawa'idu-l-Muthla fi Sifati-Allahi wa Asma'ihi-l-Husna*, bringing the total to one hundred and three.

Translations and Explanations:

1. **Compliance**: *Palan karna* - The act of following a request, rule, or command. *(Hindi: पालन करना, Roman Urdu: paalan karna)*
2. **Exhortation**: *Naseehat* - Strong urging or encouragement. *(Hindi: नसीहत, Roman Urdu: naseehat)*
3. **Treatise**: *Risala* - A written work dealing formally and systematically with a subject. *(Hindi: रिसाला, Roman Urdu: risala)*
4. **Extracted**: *Nikala gaya* - To remove or take out, especially by effort. *(Hindi: निकाला Roman Urdu: nikala gaya)*
5. **Tafsir**: *Tafseer* - An explanation or interpretation, especially of the Qur'an. *(Hindi: तफसीर, Roman Urdu: tafseer)*
6. **Succinctly**: *Mukhtasir tareeqay se* - In a brief and clearly expressed manner. *(Hindi: मुख्तसर से, Roman Urdu: mukhtasir tareeqay se)*

Before proceeding to the **treatise**, it would be beneficial to present some general **principles** regarding the Names of Allah, the **Mighty** and **Magnificent**.

1. **Principles**: *Usool* - Basic truths or foundations of belief or practice. *(Hindi: उसूल, Roman Urdu: usool)*
2. **Treatise**: *Risala* - A written work dealing formally and systematically with a particular subject. *(Hindi: रिसाला / रिसाला, Roman Urdu: risala)*
3. **Mighty**: *Shaktishali* - Having great power, strength, or importance. *(Hindi: शक्तिशाली Roman Urdu: shaktishali)*

4. **Magnificent**: *Shandar* - Extremely beautiful, elaborate, or impressive. *(Hindi: ▢▢▢▢ Roman Urdu: shandar)*

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1. All of Allah's Names are Beautiful and Perfect

This is because they comprise perfect descriptions and attributes that contain absolutely no defect; they do not even suggest the mere possibility of a deficiency. As is mentioned in the Qur'an:

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ

"To Allah belong the most beautiful and perfect Names..."
(al-'Araf 7:180)

2. The Names of Allah are proper names and descriptions

They are proper Names with respect to their referring to the Essence or Person of Allah and descriptions with respect to the meanings they carry. Allah, the Exalted, says:

وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ

"He is the Ever-Forgiving, the Most Merciful"
(al-Ahqaf 46:8)

وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ

"Your Lord is the Ever-Forgiving, possessing Mercy"
(al-Kahf 18:58)

Hence, the second verse proves that the Most Merciful is one who possesses and is described with mercy. There also exists a consensus among linguists that the term "one who knows" ('alim) is only given to one who has knowledge, and "the one who sees" (sami') is only given to one who sees, and so on.

Translations and Explanations:

1. **Attributes**: *Sifat* - Characteristics or qualities of a person or deity. *(Hindi: सिफत, Roman Urdu: sifat)*
2. **Defect**: *Khami* - A fault or imperfection. *(Hindi: खामी, Roman Urdu: khami)*
3. **Suggest**: *Ishara karna* - To imply or indicate something indirectly. *(Hindi: इशारा करना, Roman Urdu: ishara karna)*
4. **Possibility**: *Sambhavana* - The likelihood or chance of something happening. *(Hindi: संभावना, Roman Urdu: sambhavana)*
5. **Deficiency**: *Kami* - A lack or shortage of something. *(Hindi: कमी, Roman Urdu: kami)*
6. **Essence**: *Dhat* - The intrinsic nature or indispensable quality of something. *(Hindi: ज़ात, Roman Urdu: dhat)*
7. **Consensus**: *Ijma* - General agreement among a group. *(Hindi: इजमा, Roman Urdu: ijma)*

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3. If a Name of Allah points to a description that is Transitive

It is necessary to affirm three matters:

1. That particular Name.
2. The Attribute that the Name points to.
3. The ruling and necessary implications contained in the mention of that Name.

This is why the scholars stated that the prescribed punishment for highway robbers is lifted if they repent, based on the saying of Allah:

إِلَّا ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ ۖ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾

"*... except for those who repent before you gain power over them. Know that Allah is Ever-Forgiving, Most Merciful.*"
[al-Ma'idah 5:34]

This is because the necessary implications of these two Names are that Allah has forgiven them their sins and shown them mercy by lifting the application of the prescribed punishment upon them.

Similarly, the Name *as-Sami'* (the All-Hearing) necessitates that you affirm this Name, the Attribute of hearing, and the necessary implication that He hears everything, both open and secret.
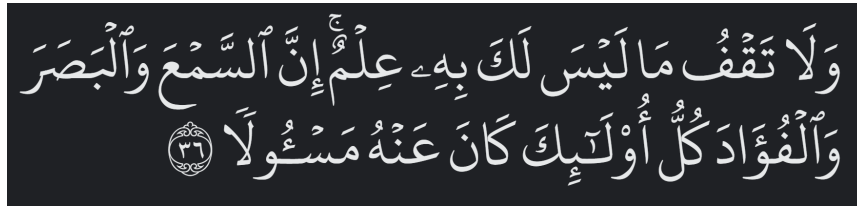
If the Name is not Transitive, then it is only necessary to affirm the first two matters mentioned above. For example, the Name *al-Hayy* (the Living): it is only necessary to affirm this Name and its corresponding Attribute of life.

Translations and Explanations:

1. **Transitive**: *Nafiz* - Referring to an attribute or action that extends outward and affects something else. *(Hindi: □□□□□□□□, Roman Urdu: nafiz)*
2. **Affirm**: *Tasdeeq karna* - To confirm or acknowledge the truth of something. *(Hindi: □□□□□ □□□, Roman Urdu: tasdeeq karna)*
3. **Attribute**: *Sifat* - A quality or characteristic of someone or something. *(Hindi: □□, Roman Urdu: sifat)*
4. **Implication**: *Ishara* - A suggested meaning or effect of something that isn't directly stated. *(Hindi: □□□□, Roman Urdu: ishara)*
5. **Corresponding**: *Munasib* - Having a direct or logical connection. *(Hindi: □□□□□, Roman Urdu: munasib)*

4. The Names of Allah can only be known through revelation

This is because there is no way for the intellect to independently come to know them. Allah, the Exalted, says:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ۝

"*Do not pursue what you have no knowledge of; indeed, the hearing, the sight, and the hearts will all be questioned.*"
[Al-Isra' 17:36]

5. The Names of Allah are not limited to a particular number

This is due to the authentic hadith of Ibn Mas'ud, reported by Ahmad and others, in which the Messenger of Allah (SAW) said:

"*I ask You by every one of Your Names with which You have named Yourself, or which You have revealed in Your Book, or taught to anyone of Your creation, or which You have kept to Yourself in the knowledge of the unseen.*"

It is not possible to confine those Names that Allah has kept with Him in the knowledge of the unseen to a particular number or to encompass them. As for the hadith which mentions ninety-nine Names, its meaning is that whoever memorises, understands, and implements this number of Names in their daily life will enter Paradise.

Translations and Explanations:

1. **Transitive**: *Nafiz* - Referring to an attribute or action that extends outward and affects something else. *(Hindi: □□□□□□□□, Roman Urdu: nafiz)*
2. **Affirm**: *Tasdeeq karna* - To confirm or acknowledge the truth of something. *(Hindi: □□□□□ □□□□, Roman Urdu: tasdeeq karna)*
3. **Attribute**: *Sifat* - A quality or characteristic of someone or something. *(Hindi: □□, Roman Urdu: sifat)*
4. **Implication**: *Ishara* - A suggested meaning or effect of something that isn't directly stated. *(Hindi: □□□□, Roman Urdu: ishara)*
5. **Corresponding**: *Munasib* - Having a direct or logical connection. *(Hindi: □□□□□, Roman Urdu: munasib)*