

# Ninety Names of Allaah Tabraka wa Ta'ala and its meanings

Transcribed by Nazzy Girl from the lecture of Abu Talha Dawood ibn Ronald Burbank.

Initially the shaykh brings 81 Names extracted from the book of Allaah, the Qur'an. And then he brings 11 Names, the last 11 (Names 82-99) extracted from the authentic Sunnaah. So he says, from the book of Allaah, The Most High, are:

(In regard to brief explanation of His Names with a slightly longer explanation of one or two of them. A number of books have been written in this present age, depending upon earlier books, and this list and brief explanation are based upon these references which I will read now, so that you will have an idea of where these explanations are taken from. Firstly the tafseer of ibn jareer at Tabari

*My(Shafeekas') note: The above note may not necessarily be so , because I have cut and pasted certain similar (in meaning) names and put them together and also put in Italic font below those the same names as explained by Imam As Sa'adi (Raheemullaah) in his book "The explanation of the beautiful and perfect names of Allaah"*

With regards to the first Name shaykh ibn Uthaymeen brings:

1. Allaah - Concerning the Name Allaah, ibn al Qayyim said in madaarijus Saalikeen, the Name Allaah, indicates all of the perfect Names and lofty attributes in all three ways of indication. Since it indicates His divinity, which indicates affirmation of all the characteristics of divinity for Him. Along with negation of their opposites for Him. So the attributes of divinity are the attributes of perfection, being free from any likeness with the creation and free of any deficiency or imperfection. And the author or the explainer of kitab at tawheed in tafseerul Azeez al Hameed, he brings a quote from ibn al qayyim also with regard to the excellent qualities of the Name, Allaah. That ibn al qayyim rahimahullaah said "as for the particular virtues of the meaning of this Name, Allaah, then in this regard the most knowledgeable of the creation sallallaahu 'alayhi wa sallam himself said 'I could not praise you as you deserve, you are as you have praised yourself' (reported by Muslim, hadeeth of Aa'ishah radiyallaahu 'anha). He said so how could we enumerate the special virtues of the Name of the One who comprises every perfection unrestrictedly, and every praise and commendation, and every laudation and exaltation, and all splendor and all perfection, and all glory and all beauty, and all good and all eminence, and all generosity, excellence and goodness is for Him and is from Him. So 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 upon 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, except that it brings ease to it. Non who is weak resorts to it, except that it brings strength to him. Nor anyone in a state of humiliation, except that it brings honor to him. Nor anyone in poverty, except that he is enriched. Nor anyone who feels estranged and uneasy, except it causes him to feel at ease. Nor is it mentioned by one who has been 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. So it is the

Name, meaning Allaah's Name, Allaah, is the Name 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 in which the earth and the heavens were established and 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 jihad was prescribed. Through this name the creation will become divided into the fortunate and wretched, with it the true and tremendous day is established, and 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, and it will be asked about in the grave, and for it there will be the resurrection, dispute is regarding it, and judgment 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. And through it those who are ignorant of it and leave its rights will be the wretched ones. So it is the reason for creation and command, and through it they are established and confirmed, and to it they arrive at a conclusion. So the creation comes about to it, returns to it, and exists because of it. So there is nothing in creation and no command, no reward and no punishment, except that it starts from it and ends with it. That is what brings it about and its reason. And he quotes the ayah from surah aal Imraan "Our Lord 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." With regard to the Name, Allaah, then the meaning, these are just brief indication of the meaning, which is the one who is truly venerated and worshipped, the one deserving that He be 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 His attributes, alone in His divinity.
3. Al-Waahid: The One and Only, the One who always has been and always will be One and Alone. With regard to His self is that, The One who has no partner, no sharer and no equal.

*Al Waahid, Al Ahad - He is the one who is singled out in all aspects of perfection such that nothing else shares with Him in these. It is obligatory upon the servant to single Him out alone in belief, speech and action by acknowledging His unrestricted perfection, His uniqueness and single him alone for all types of worship.*

*"O two companions of the prison! Are many different lords better or Allaah, the one the irresistible." (12:39)*

*"Say: I am only a Warner and there is no god except Allaah the one, the irresistible."*

4. Al- A'laa : The Most High, the One who is above everything, having power and control over everything, and the One who is exalted above every deficiency.
5. Al-'Alee: The Exalted, the Exalted One. Exalted in His Attributes and His Greatness, High above what the wrong doers say, and the One who Himself is above the creation ascended upon the Throne, and the One who has ascendancy over the creation by His Might. The three meanings of Uluww are all affirmed by Allaah azza wa jal. The Uluww of His being exalted far above what the wrong doers say, exalted in His attributes, the

One who Himself is above and ascended over the Throne, and thirdly the One who has ascendancy by His Might over the creation.

*Al Aliyy (the high) , A'laa (the highest) - To Him belongs highness in all of its aspects, highness of His essence, highness of His attributes and esteem, highness of strength and power. He is the one who has risen over His throne and the one who has encompassed the dominion. He is the one in whom all attributes of greatness, grandness, magnificence and beauty find perfection and fulfillment.*

*"To Him belongs all that is in the heavens and the earth and He is the high, the great."*  
(42:4)

*"Glorify the name of your lord, the most high," (87:1)*

6. Al-Akram : The Most Generous, the One unequalled in His perfect generosity.
7. Al-Ilaah : The One who alone deserves to be worshipped.
8. Al-Awwal : The First, the One who was before everything without any beginning.
9. Al-Aakhir : The Last, the One who remains after everything else, without any end.
10. Adh-Dhaahir : The Uppermost One, the One such that nothing is above Him, He is above everything, and He encompasses everything with His knowledge.
11. Al-Baatin : The Innermost One, the One who encompasses and knows the innermost secrets of everything.

*Al awwal (the first) Al Aakhir(the last), Adh-dhaahir(the manifest), Al baatin ( the inward) - The prophet (sallallaahu alayhi wa sallam) explained these in a succinct and clear way while addressing his Lord.*

*"You are the first, there was none before you. You are the last there will be none after You. You're the manifest there is nothing above you. You are the inward, there is nothing close to you.*

*"He is the first, the last, the manifest, the inward. He is the all knower of everything."*  
(57:3)

12. Al-Khaaliq : The Creator and Maker of Everything, the One who brought everything into existence, after it has previously not existed. The One who has always had the attribute of being the Creator even when there was no creation in existence. That's one point that shaykul Islaam ibn Taymiyyah brings out and makes clear, that this was His Attribute always. He did not become the Creator when He created and the creation came into existence. Rather, He has always been the Creator. This has always been His Attribute. So He did not gain this attribute upon the arrival of the creation, rather, He has always had the attribute.
13. Al-Baari' : The Originator, the One who by His power originated and created and fashioned the created beings upon their separate forms without any prior example to follow, and who created and fashioned the souls in the wombs, .

14. Al Musawwir : The Bestower of Forms. The One who forms and fashions His creation however He wishes. The One who gives form to everything in existence. Giving each created thing a particular form and appearance, which distinguishes it from all other created things.

*Al khaaliq ( the creator), Al Baari (the originator), Al musawwir (The shaper)- The one who created all that is in existence, who made everything correct and in its place in accordance to His wisdom. Who shaped it in accordance to his praise and wisdom. He is continuously doing so.*

*"He is Allaah, the creator, the originator, the bestower of forms. To Him belongs the most beautiful names. All that is in the heavens and the earth glorify Him. He is the all mighty, the all wise. (59:24)*

15. Al-Barr : The Most 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.

16. Al-Baseer : The All-Seeing, the One who sees everything, such that nothing whatsoever is hidden from Him.

17. At-Tawwaab : The One who guides His servants to repent and accepts their repentance, the One who guides the servants that they should repent to Him, grants to them that they should repent and accepts their repentance again and again and again.

18. Al-Jabbaar : The Exalted and Almighty Compeller, the One to whose Might everything in the creation submits, and the Exalted One who rectifies the affairs of His creation for them, and who restores the weak and the broken hearted.

19. 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.

20. Al-Haseeb : The Reckoner who suffices, the One who preserves the deeds of the creation and will bring them to account for them, and the One who suffices and protects His servants.

21. Al-Hafeedh : The Guardian, the One who protects the servants from harm, and who perfectly preserves whatever deeds His servants have done, not loosing any of their deeds, and the one who preserves and protects His beloved servants from falling into sins and from Shaytaan.

22. Al-Hafee : The Benevolent, the One who is ever kind to His servants and ever responding to supplication.

23. 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.

24. Al-Mubeen : The Clear and Manifest One, the One whose sole Lordship and right to worship is clear and manifest.
25. Al-Hakeem : The One Fully Wise, The All-Wise, meaning the One fully Wise in everything He decrees, and fully Wise in His sayings and in His actions. There is no deficiency or error in anything He decrees, says or does.
26. Al-Haleem : The Forbearing, the One who does not immediately punishes His servants for their sins, their shirk and their unbelief. But rather, He gives them the opportunity to repent.
27. Al-Hameed : The One who is deservedly Praised, The One who is Praised and fully deserves to be Praised for His Self, for His perfect Names, for His Attributes and for His perfect Actions.
28. Al-Hayy : The Ever Living, the Ever Living who always remains without any beginning and any end, with Perfect and Ever Lasting Life, He never dies nor passes away.
29. Al-Qayyum : The Self Subsisting One, upon whom everything depends, the One who sustains everything that exists, the One who has no need whatever of anything, but rather everything in existence has total need of Him.
30. Al-Khabeer : The Fully Aware, the One Knowing fully everything there is, has been or will be, knowing whatever will bring harm or benefit, knowing the true condition of everything and the outcome of everything.
31. Al-Khallaq : The Creator who creates again and again. The One for whom it is not difficult to create anything.
32. Ar-Ra'oof : The Compassionate and Kind, the One who is kind and compassionate to His servants.
33. Ar-Rahmaan : The Extremely Merciful, The Merciful One who has as His attribute Mercy. The One possessing tremendous and extensive Mercy.
34. Ar-Raheem : The Bestower of Mercy, the One who has Mercy upon the creation, and as the verifiers mention the difference between Ar-Rahmaan and Ar-Raheem is, Ar-Rahmaan is with regard to the attribute of the Self, the attribute He has Himself of extreme Mercy, and Ar-Raheem is His bestowing Mercy upon the creation in with regards to His Action.
35. Ar-Razzaq : The Great Provider, the One who provides extensively for the whole of creation, whatever they need. And who also provides the provision of beneficial knowledge and Eemaan for the hearts of His obedient servants. Indications of the Rizq that is general, that which is for the whole creation, that He provides whatever the whole creation needs with regard to provision of sustenance. And the particular Rizq that which He provides for His beloved servants, provision in addition to the general

provision, the particular provision is a special provision that of beneficial knowledge and Eemaan, providing sustenance for the hearts of His believing servants.

36. Ar-Raqeeb : The Ever-Watchful, the Ever-Watchful guardian. The One who misses nothing whatsoever, being aware of all deeds and of whatever thoughts that contain in the hearts of the creation.
37. As-Salaam : The Impeccable One, or The Flawless One without any defect. The free of all imperfections and deficiencies because of His perfection in His Self, His Attributes and His Actions. And the One who renders His creation safe from punishing anyone who does not deserve punishment, and who renders the creation safe from His oppressing them.
38. As-Samee' : The All Hearing, the One who has as His attribute perfect Hearing. The One who Hears everything within the creation, even that which is most quiet and secret.
39. Ash-Shaakir : The Appreciative, the One who rewards a small deed with a great reward, as mentioned by At-Tabari and ibn Katheer in their tafseer and explanation.
40. Ash-Shakoor : The One Most Ready to Appreciate and reward abundantly. The One who rewards abundantly and multiplies the rewards of His obedient servants for their deeds, deeds He Himself Favoured them with, deeds which He Himself granted to them. The One who does not allow any of their deeds to be lost.
41. Ash-Shaheed : The Witness, the One who witnesses everything, that which is apparent and that which is hidden.
42. As-Samad : The Perfect Lord and Master upon whom the whole of the creation depends. The Lord and Master whose control is complete, upon Whom the whole of the creation depends on for its needs, because of His perfection of His Self, and His Names, His Attributes and His Actions. The One who remains and who never passes away, the One who neither eats nor drinks, free of all needs.
43. Al-'Aalim : The All Knower of the seen and the unseen, the Knower of whatever is hidden and whatever is manifest, whatever apparent and whatever is hidden.
44. Al-'Azeez : The Almighty or The Invincible. The Almighty One, whom nothing can overcome, the One mighty in vengeance when He punishes His enemies. The All Powerful One who overcomes all, and before whose Might all submit and who has no need of anyone.
45. Al-'Adheem : The Tremendous One or The Magnificent. The One tremendous in Greatness and the only One deserving held in Awe and venerated by the creation for His Greatness in every sense.

46. Al-'Afuww : The One who Pardons again and again. The One who continues to pardon the sins of His servants and leaves off punishment for them. The One who pardons His slaves so that they do not suffer the consequences of their sins if they repent.
47. Al-'Aleem : The All Knowing, and here we will quote quite a longer saying from Imaam Ahmed in explanation of Al-Aleem found in the book Ar-Rad alal jahmiyyaah, where he said with regard to Al-Aleem, The All Knowing, He is the One who Knows everything in the seven heavens and seven earths and whatever is between them, and whatever is beneath the ground, and whatever is in the depths of the oceans, and who knows the place where every hair grows and every tree, and the place where each leaf falls, and the number of stones there are, and the number of the grains of sand, and the number of grains of soil, and the weight of the mountains, and all of the actions of the servants and the traces they leave behind, and their speech and every breadth they take. He Knows everything, nothing is hidden from Him, whilst He is upon the Throne above the seven heavens, He the Perfect and Most High (End of quote from Imaam Ahmed). So He knows whatever was, whatever is and whatever will be before it occurs and He knows the true and hidden reality of everything, and He knows whatever is not going to be and how it would be if it were to exist, and He has always been the All-Knowing, Perfect in His Knowledge.
48. Al-Ghaffaar : The Oft-Forgiving. The One who forgives the sins of His servants again and again whenever the servant repents, and who hides the sins of the servants and does not expose them.
49. Al-Ghafoor : The One who forgives extensively, The One who covers up the sins of the servants to an extent that cannot even be comprehended, and who forgives them so that He does not punish them for those sins.
50. Al-Ghanee : The Independent One, who is free of all need, the One who has no need whatsoever of the creation. The One who is free from any poverty or need, the One in whose hand lie the treasures of the heavens and the earth of this world and the hereafter.
51. Al-Fattaah : The Judge and Opener, who distinguishes the truth from falsehood. The Judge, who judges between His servants with the truth and justice, with His Legislation and with His Decree, and who is never unjust. And the One who opens the gates of mercy and provision and whatever is closed to His servants, and who opens the eyes and hearts of His servants for them to see the truth. And the One who aids and grants victory to His believing servants and who distinguishes the truth from falsehood.
52. Al-Qaadir : The Fully Able One, the One Fully Able to do anything He wills. Nothing renders Him incapable or wearies Him.
53. Al-Qaahir : The Invincible Subduer. The One who subdues His creation from above, to whom everything submits, none can repel what He ordains or depart from what He decrees.

54. Al-Quddoos : The Pure and Perfect, The Pure and Exalted One, High above every impurity. The One whom the noble angels venerate, the One free of any opposites, rivals, consorts and children. Having perfection as His attribute, the One declared free of all deficiencies and imperfections, and free of having anyone with the like of His perfection or anyone close to it.
55. Al-Qadeer : The All Powerful. The One who is able to do all things, nothing renders him incapable or wearies Him. The One Perfect in His Power. The one by His power created everything in existence. And with His power he controls them, completes them and gives life and death to them. And with His power He will resurrect his servants and reward and punish them. Whenever He wishes something he says 'kun' (be) and it is.
56. Al Qareeb : The One who is Near. The One Near to his servants. He is nearer to those who perform acts of worship and seek nearness to him. And He is close to their hearts. He is close to everyone who makes supplication to him and in addition He is near to them in his knowledge and his awareness. Witnessing everything and encompassing everything whilst he is above the throne, the Arsh.
57. Al Qawee : The One Perfect in His Strength. The One fully able to do anything. None can overcome him. None can repel His decrees.
58. Al Qahhaar : The Overwhelming Subduer who is never overcome. The one who alone subdues the whole of the creation with his sovereign authority and power. Nothing occurs except with His permission. Everything submits to Him. The One who subdues the most obstinate and renegade tyrants with His punishment. And who subdues the whole of the creation with death.
59. Al Kabeer : The Incomparably Great. The Tremendous One who is greater than everything. Everything else is insignificant before Him. He is greater than anything imagined by the creation. Whatever they imagine, then He is Greater than that.
60. Al Kareem : The Bountiful. The Generous One, abundant in good. The One who causes and makes easy every good and bestows generously. The one so generous that He even bestows favors upon those who reject His favors and then use them as a means to disobey Him.
61. Al Lateef : The Subtle and Kind. The One who is fully aware of the hidden details of all affairs. And of that which will benefit the servant. And who is kind to them and causes that which is good for them to reach them, by a means which they had no expectation of.
62. Al Mu'min : The True and Trustworthy. The Granter of Security. The one who is true in His words and true to the promise He has made to the servants. And who does not disappoint His believing servants. The One who safeguards His servants in this world and the hereafter and who renders His believing servants safe from His punishment. And who renders the whole of His creation safe from His oppressing them.

63. Al Muta 'aalee : The Supreme and Exalted One. The One Supremely Exalted above everything by His power. The One Exalted above His creation in His being above them, having power over them and His subduing them. The One High above and far removed from having anything else like Him. And the One free and far removed from the lies of those who invent lies against Him. And free from the characteristics of the creation.
64. Al Mutakabbir : The One Supreme in Glory. The Justly and Rightfully Proud. The One who is alone truly High and Mighty, Exalted in Glory above everything. The One who disdains and exalting above all evil and oppression against His servants and above everything not befitting Him.
65. Al Mateen : The Strong. The One Mighty in Strength. The Powerful One, whose strength does not end, and who does not experience any difficulty in His actions, nor does He feel tired.
66. Al Mujeeb : The Responsive. The one who responds to supplications of those who call upon him, wherever they are and whatever situation they are in. no matter how many they are in number. And who responds in particular to those who submit to Him and those in dire need.
67. Al Majeed : The One Perfect in Glory and Honour. The One Great in Honor. The One Greatly Extolled and Praised. The Magnificent One, having the characteristics of Glory, Majesty, Greatness and Splendour. The One Greater, more Tremendous and more Exalted than everything. The One Glorified and Venerated in the hearts of His beloved servants.
68. Al Muheet : The All Encompassing. The One who encompasses everything with His power, and with His knowledge and has fully enumerated everything. The One who encompasses everything with His Mercy and His Subjugation.
69. Al Muqtadir : The Omnipotent. The One whose Power is absolute. The One for whom nothing is impossible. He is fully Able to do whatever He wishes.
70. Al Muqet : The All Powerful Maintainer. The All Powerful. The Guardian who witnesses everything. The One who provides each created being with the sustenance it requires.
71. Al Malik : The King. The sole, absolute and true sovereign King. Complete and Perfect in His Kingship. The One whom there is no kingship above His Kingship, nor anywhere near it. Everything being incomparable to Him and beneath him. The Sovereign Owner of everything, who does whatever He wishes with regard to the creation, with nothing to prevent or hinder him, whose command is fully effective within His dominion. The King of all kings.
72. Al Maleek : The Omnipotent Sovereign. The Sovereign who is fully able to do whatever He wishes. The Tremendous King who created and decreed everything.

73. Al Mawlaa : The Patron Lord. The Master and Supporter. The One who supports and aids the creation, supporting all of them in general and aiding the believers in particular. The Lord and Master who aids the believers against their enemies. The One who causes whatever will benefit His believing servants to reach them.
74. Al-Muhaymin : The Trustworthy and Ever Watchful Witness. The One who witnesses all the deeds and sayings of the creation, the One who sent down His book and is a Witness to its truth. The Trustworthy One who confirms the truth of everything He says. And the Ever Watching Guardian over His creation.
75. An Naseer : The Helper, The One who aids the believers against their enemies and makes their feet firm when they face their enemy, and who casts terror into the hearts of their enemies. As a side point, Asbahaani said in his book "Al hujjaa" with regard to this Name An-Naseer, The Helper, because of its meanings, he said 'It is right and proper that every person when he sees an evil being done then he should forbid it and he should firmly believe that Allaah will help him, because Allaah the Mighty and Majestic said "If you give aid to Allaah's religion, He will help you" and he said "so everyone who wishes by his saying and his action to attain the pleasure of Allaah and Allaah will aid him and help him." .
76. Al Waarith : The Inheritor, The One who remains forever. The One who remains after everything else perishes. The One who inherits the earth and everything upon it. The One who remains forever and never passes away.
77. Al Waasi' : The Vast One, The One Vast with regards to His attributes and characteristics such that none can fulfill and encompass the praise that is due to Him. The One Vast and Tremendous in His Greatness, in His Authority and His Sovereignty. And the One who encompasses the whole of creation with His Generosity, His Blessings and with the tremendous good which He grants to them and with His Mercy.
78. Al-Wadood : The Loving One and The Beloved One. The One who Loves His believing servant and the One who is loved by them. The One who Loves His prophets and messengers and their followers and is loved by them, such that nothing is more beloved to them than Him.
79. Al-Wakeel : The Trustworthy Disposer of Affairs, The One who is depended upon and is true to His promise. The All Encompassing Guardian who suffices all those who place their trust and reliance in Him. The One who takes care of the affairs of His creation with His Perfect Knowledge and Power and so is the Finest Disposer of their affairs.
80. Al-Walee : The Guardian Lord, The One who aids, assists, guides and grants success to the believers. The Guardian, The Master of Everything, in control of everything.
81. Al-Wahhaab : The Bestower, The One who Bestows His Bounties universally and perpetually, giving them freely for no compensation. The One who gives His Bounties throughout the ages to all the inhabitants of the heavens and the earth. The One who alone grants help, well being and strength. The One who grants guidance, successful

attainment of what is correct (Tawfeeq) and firmness upon His religion to the believers.

82. Al-Jameel : The Beautiful One, the One beautiful in His Self, in His Names, His Attributes and His Actions. The One such that everything beautiful in existence is a result and effect of His Beauty. The One so Beautiful that when the people of paradise see Him in paradise, they forget all the delights and bliss which they enjoy in paradise because of His Beauty. The One Perfect in Beauty, such that nothing is like Him.
83. Al-Jawwaad : The Munificent, the One whose generosity covers everything in existence. The One who gives liberally and generously to those who need even when they reject and disbelieve in Him. The One who from His Generosity has prepared in paradise for His believing servants that which no eye has ever seen, no ear has ever heard of and which has never been imagine by anyone.
84. Al-Hakam : The Judge, the One who Judges between the creation in this world by His Revelation and who judges between them in the hereafter with His Knowledge. And who establishes justice for those who have been wronged by others.
85. Al-Hayyee : The One who Honourably disdains anything unbecoming His Mercy and Generosity. The One who Honourably disdains to leave the servants who supplicated Him empty handed sins of the servants and does not expose them. The One who does not do anything unbecoming His Extensive Mercy, His Perfect Generosity and His Forbearance. Rather, He pardons the faults of the servants and covers them.
86. Ar-Rabb : The Lord and Nurturer, The Lord and Master who has none like Him in His Lordship. The One who nurtures and rectifies the affairs of the creation by the favours which He showers upon them. The Sovereign Owner who alone creates and commands. The One who controls the affairs and grants blessings. The One who nurtures, The Creator, The Provider, The One who aids and the One who guides.
87. Ar-Rafeeq : The Gentle, The One who is Gentle with His servants, Gentle in His Actions, having created the creation in stages in accordance with His Wisdom and Gentleness.
88. As-Subbooh : The Venerated and Perfect, The One Venerated and declared free of every deficiency. The One whom the angels venerate.
89. As-Sayyid : The Lord and Master, the Owner of the whole creation. All of the creation are His slaves. The Lord whom all of the creation are in total need of.
90. Ash-Shaafee : The One who Cures, the one who alone removes from the servants that which causes harm or pain to their hearts and their bodies. The One who Cures whomever He wills, such that none can cure except Him.
91. At-Tayyib : The Pure One, the One Perfect and rightly declared free of all deficiencies and shortcomings

92. Al-Qaabid : The Withholder, The One who withholds His provision and other than it from the servants in accordance with His wisdom and subtle kindness. And the One who takes the souls at the point of death.
93. Al Baasit : The Grantor of Ample Provision, the One who grants ample and extensive provision to His servants And the One who defuses the souls of the living in their bodies. (It is befitting that Al-Qaabid and Al-Baasit are mentioned together)
94. Al Muqaddim : The One who gives Precedence, the One who gives precedence to whatever He loves should be given precedence too, with regard to their status and their order in accordance with His Wisdom
95. Al-Mu'akhkhir : The One who puts back, the One who puts back whatever He wishes, putting back whatever wisdom and rectitude necessitates should be put back. (It is befitting that Al-Muqaddim and Al-Mu'akakhir are mentioned together)
96. Al-Muhsin : The One who Acts in a Good and Fine Manner. The One such that all His Actions are Perfect.
97. Al-Mu'tee : The Giver, the One who Gives to whomever it is fitting should be given.
98. Al-Mannaan : The Beneficent Bestower of Bounties. The One such that all favours and blessings originate from Him. He is the One who granted them and favoured the creation with them.
99. Al-Witr : The One, The One who has no partner nor anyone like Him. He who is One in His Self, One in His Attributes, One in His Actions, having no partner and no helper.