

## 186059 - Is al-Munji one of the names of Allah?

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### the question

Is an-Naaji one of the beautiful names of Allah?

### Detailed answer

Firstly:

In the answer to question no. [155206](#) we explained that the names of Allah are a tawqeefi matter [i.e., they can only be known through divine Revelation and sound texts of hadeeth, with no room for ijtihaad], and that they are affirmed by the texts of the Qur'an and Sunnah, and there is no room for personal opinion or ijtihaad with regard to this matter.

Ibn 'Uthaymeen (may Allah have mercy on him) said:

It is not permissible to ascribe any name or attribute to Allah, may He be exalted, that is not mentioned in the Qur'an or Sunnah, because that is speaking about Allah, may He be exalted, without knowledge.

End quote from Majmoo' Fataawa wa Rasaa'il Ibn 'Uthaymeen (4/230).

In the answer to question no. [155206](#) we also stated that the names of Allah, may He be exalted, are more limited than His attributes, and that His attributes are more limited than His deeds, so the area of His attributes is broader in scope than the area of His names.

Coming, going, taking, withholding, striking and so on are all attributes with which we may describe Allah, may He be exalted, but only in the way that is mentioned in the texts, but we do not call Him by names indicative of these things. So we do not say that the Comer, the Goer, the Taker, the Withholder, and so on, are names of Allah, even though we may say that He does these things and we may describe Him as doing these actions.

Secondly:

An-Naaji is not one of the names of Allah, may He be exalted, and it is not one of his attributes. Perhaps what the questioner means is al-Munji, but this is not one of the names of Allah either, because it is not mentioned in any Islamic text. But it is permissible for us to describe Allah in such terms, so we may say that Allah, may He be exalted, will save [yunji] His believing slaves from the punishment in this world and the punishment in the hereafter that will befall the disbelievers. Allah, may He be exalted, says (interpretation of the meaning):

“Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers”

[Yoonus 10:103]

“And when Our Commandment came, We saved Hood and those who believed with him by a Mercy from Us, and We saved them from a severe torment”

[Hood 11:58]

“There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished.

Then We shall save those who use to fear Allah and were dutiful to Him. And We shall leave the Zalimoon (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell)”

[Maryam 19:71, 72]

“And We saved Moosa (Moses) and all those with him”

[ash-Shu'ara' 26:65]

“Say (O Muhammad (blessings and peace of Allah be upon him)): ‘Who rescues you from the darkness of the land and the sea (dangers like storms), when you call upon Him in humility and in secret (saying): If He (Allah) only saves us from this (danger), we shall truly be grateful.’

Say (O Muhammad (blessings and peace of Allah be upon him)): ‘Allah rescues you from it and from all (other) distresses, and yet you worship others besides Allah’”

[al-‘An‘aam 6:63-64].

And there are many other similar verses in the Qur’an. Hence we describe Allah, may He be exalted, as saving the believers from the punishment of this world and the punishment of the hereafter, and as saving His slaves from calamities, and we say that He is the one who saves the believers and who saves the one who is in distress from his distress, and so on, but none of that is by way of calling Him, may He be glorified, by such a name, or making up names implying servitude to Him using such a name, such as calling someone ‘Abd al-Munji (slave of the saviour) and so on.

See also the answer to question no. [48964](#) for more information on the guidelines on names by which it is valid to call Allah, may He be exalted.

And Allah knows best.