

The Divine 99

The Blessed Names of Allāh
The Names Full of Blessings



Researched and Explained by Dr. Badr Hashemi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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Islamic Research Institute
International Islamic University
Islamabad

The Divine 99 – The Blessed Names of Allāh

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This Book contains the Holy Names and Majestic Attributes of Allāh – the One God.
Thus the Book must be viewed and handled with the utmost reverence and respect.



*In awe and humility
this work is dedicated to
The Name
That Is Blessed
and
Full of Blessings –
The Name of Allāh:
Al-Ism Al-‘Azam
and
The Lord Supreme of All Existence*





وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

Q. 07:180

*The Uniquely Beautiful Names are for Allāh – The One God.
Use these Names to Call on Him and Seek Help.
But keep away from those who blaspheme and distort the meaning of
His Names.
They shall soon be requited for what they do.*





Bi-Ism Allāh Al-Raḥmān Al-Raḥīm
With The Name of Allāh,
The Merciful *to All*, The Compassionate *to Everyone*.

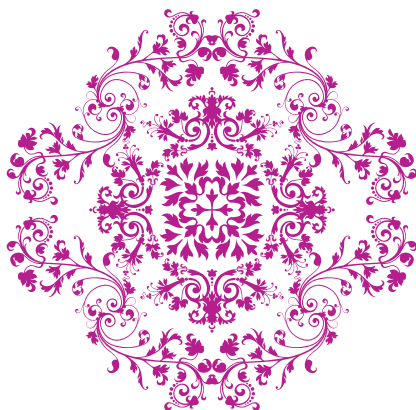


تَبْرَكَ اسْمُ رَبِّكَ
ذِي الْجَلَالِ وَالْإِكْرَامِ

Q. 55 : 78

Blessed is The Name of your Rabb - The
Lord Supreme, Full of Majesty and Honor





Contents

Introduction	viii
Reviews	xiii
<i>Section 1</i>	
The Single Attributes	1
The 99 Plus	206
<i>Section 2</i>	
The Composite Attributes	219
Beyond The Composite Pairs	244
<i>Section 3</i>	
Glimpses of The Majestic Image	247
Index	257
Transliteration Guide	260
Glossary	264
Bibliography	265
About BH	267



Introduction

The concept of the existence of a Supreme Divine Entity is a living reality with humankind – from eternity to infinity. The Qur’ān (Q.14:04) tells us that Allāh – The One Lord Supreme has been sending Messengers to various nations with Messages in their own language. In each language, the Names or the Attributes represented by different sounds and symbols were used for The One Lord Supreme.

The One Lord Supreme was known as ‘El Shaddai’ to Abraham, Isaac, and Jacob (Exodus 06:03). Later, He spoke to Moses as ‘Yahweh’ and ‘Elohim’ (Exodus 06:12); ‘Elah’, an Aramaic expression, written in the Tanakh (Jeremiah 10:11) describes the Jews’ God. Jesus addressed Him as ‘Eloi’ (Mark 15:34); and, to Muḥammad ‘Allāh’ was the proper name for The One Lord Supreme (Q.112:01). Interestingly, the Divine Names of Elohim, Elah, Eloi and Elāh (Q.43:84)/Allāh are etymologically related and carry a close common thematic and audio denominator.

The Towrāt – Old Testament – a fifteenth century BC document, lists at least 33 Divine Attributes: None beside Him, None before Him, None like to Him, None Good but He, Fills Heaven and Earth, God Is light, Love, Unsearchable, Eternal, Omnipotent, Omniscient, Omnipresent, Immutable, Glorious, Most High, Perfect, Peace, Holy, Just, True, Upright, Righteous, Good, Great, Gracious, Merciful, Compassionate, Forgiving, Sanctifier, Unique, Transcendent, Savior, Owner, Master to be Worshipped in Spirit and in Truth.

The Injīl – New Testament - preceding Islām by about six centuries, states the Divine Attributes: Salvation is through His Name, Believers are to gather in His Name, Prayer is to be made in His Name. It stresses His Strength, Sovereignty, and Supremacy. The Everlasting Divine Entity emphasizes His Unchangeableness and is connected with His Inexhaustibleness.



The Qur’ān – Final Testament - uses a large number of Names/Attributes for Allāh which indicates continuity of the Divine Names/Attributes from the Towrāt and the Injīl. It makes an explicit reference to these Names/Attributes as ‘Al-Asmā al-Ḥusnā’ – The Names, The Uniquely Beautiful - on four occasions:

- Q.07:180 – To Allāh belongs The Names, The Uniquely Beautiful; so call Him by them.
- Q.17:110 - Call upon Him either by The Name of Allāh, or by The Name of Al-Raḥmān; by whichever Name you call upon Him, for His are The Names, The Uniquely Beautiful;
- Q.20:08 - To Him alone belongs The Names, The Uniquely Beautiful.
- Q.59:24 – For Him are The Names, The Uniquely Beautiful.

The Names/Attributes portray expositions about the Divine Essence rather than doctrinal expositions concerning the nature of Allāh – the One God. The Prophet Muḥammad, Allāh bless him always, is reported to have stated: ‘Allāh created man in His Own Image.’ Moḥyuddin Ibn Al-‘Arabī (b.1165) takes it further that ‘...upon the Form of Allāh, so he (man) was also created upon the Form of Other Names – that is why Q.02:30 mentions that Allāh taught Adam ‘All The Names.’ Hence, man displays an indefinite variety of divine aspects.’

The Ḥadīth literature adds the expression of ‘Al-Sifāt al-‘Ulyā’ - The Exalted Attributes - to the Qur’ānic title of ‘Al-Asmā al-Ḥusnā.’ While the Qur’ān does not explicitly use the phrase ‘99 Names of Allāh’, it is the Prophet, Allāh bless him always, who is reported to have said: ‘There are 99 Names of Allāh; one hundred minus one. Whoever enumerates them (or commits to memory) would get into Paradise.’ Reported by Al-Bokhāri in [70]6410.

Four of the 99 Blessed Names have a special significance in the sense that 4 of the 114 Surahs of The Qur’ān are named after them: Al-Nūr (24), Fāṭir (35), Ghāfir (40) and Al-Raḥmān (55). The Muslim Opening Prayer of every Salāt is embedded with a Two-Word Phrase addressed to



Allāh: ‘Wa Tabāra-ka-smuka,’ i.e. And Full of Blessings is Your Name. Q.67:01, etc. state ‘Tabāraka Alladhī,’ i.e. Blessed is He. Again Q.23:14 asserts ‘Fa-Tabārak Allāh’ – Blessed is Allāh. Thus, whatever Name He may have given to Himself has its own blessings uniquely - both spiritual and material, bounty, luminosity and healing power to the one who recites it with faith, repeatedly and regularly over time.

The Attributes - as adjectives, word constructs, or derivatives from Arabic infinitive verbal noun are thematic in content and manifestation and their occurrence in the Qur’ān varies from one time to as many as more than one hundred times. However, not every verb can be considered a Divine Name/Attribute. In form, however, every Name/Attribute is a masculine singular.

They appear in 86 of 114 Sūrahs. The initial Sūrahs contain a major occurrence of almost all of them. They occur solo as Al-Ṣamad, Al-Wahhāb, Al-Ghaniyye, etc; while those in pairs – 59 – add a different dimension to the mosaic, like Al-Rahmān Al-Rahīm (pronounced as Ar-Rahmaan-ira-Raheem), Al-Tawwāb Al-Rahīm (pronounced as At-Tawwaab-ur-Raheem) and Al-Hayy Al-Qayyūm (pronounced as Al-Hayy-ul-Qayyum), etc., three, four, five and more appear together with much lesser frequency. Q.59:22-24 contains 17 of them in one place.

Some of ‘The 99 Names’ do not occur literally in the Qur’ān like, for instance, Al-Qābidz, Al-Bāsiṭ, Al-Rāfi’y, Al-Mo’izz and Al-Mu’akhhir, etc. Hence the list is liable to contain some variants. Each of ‘The 99 Names and Attributes listed in this book is in the order that it is enumerated in the related Hadīth. With every Name/Attribute the expression of ‘Jalla Jalāluh’ is added to signify Allāh’s Majesty and Exaltation, where in case of ‘Jallah’, first letter ‘J’ is assimilated with second letter ‘l’ to indicate the doubling of its sound in pronunciation with stress on its accent - Shadd.

The Prophet, Allāh bless him always, advised his companions to keep their hearts illuminated with the Dhikr, i.e. Devotional Remembrance of Allāh. And one way to do so is by repeatedly reciting ‘The 99 Names’ while sitting in seclusion, as it is in this Remembrance that the believers’ hearts would find inner peace, solace and satisfaction – Q.13:28. Thus the Dhikr of ‘The 99 Names’ is one of the most diligent devotions as it illuminates one’s heart, thereby leading to fulfill the requisites of Faith,



which entitles The Faithful to hope for Allāh's Mercy and Compassion in this life, and Success in the Life After This Life.

The Qur'ān directs The Faithful to invoke and solicit the Blessings of Allāh by His Names – Q.07:180. Thus, as a part of the social etiquette and mannerism the Muslims recite 'Bi-Ism-Allāh,' pronounced as 'Bismillāh,' meaning 'With the Name of Allāh, before starting any act of worship, work, ceremony, social gathering, or taking meals/drinks, etc.

Interestingly, each of the 28 letters of Arabic alphabet carries a numerical value; e.g. its first letter 'Alif' has 01, second letter 'Ba' has 02, and so forth. Based on this premise, '786' is the most popular numerical equivalent for 'Bismillāh' among The Faithful. Thus, carrying the thread forward, each of the Divine Name/Attribute also has its own numerical equivalent, which is stated at the bottom of each epithet for the benefit of those who may wish to benefit.

'The Divine 99' are normally recited in a state of physical and spiritual purity as part of the Dhikr and making a plea to Allāh. Hence, the expression 'Yā' appears as prefix to the Name; e.g. Yā Allāh, Yā Raḥmān, etc. where 'Yā' means O' - as an address to the addressee. For purposes of pronunciation, see Transliteration, Transcription and Sound Equivalents at Page 260.

This book comprises three sections. Section 1 presents all the Single 99 Attributes as they appear in the Qur'ān and Hadīth literature. Section 2 presents those of The Attributes that appear in pairs – The Composite Attributes. These are neither plurals nor morakkab. In both sections the Names/Attributes are presented in Arabic with transliteration and pronunciation; references either to Sūrah:Āyah/Statement or source of Hadīth appear below each. Meanings and Blessings of the Names/Attributes, both spiritual and material, are also briefly stated which have been adapted from some of the literature mentioned in Bibliography. The blessings may shower on those who believe that Allāh's Holy Names and Majestic Attributes are the fountainhead of barakāt. Section 3 presents a Glimpse of Images of Divine Fragrance as it glows up in various Āyāt.

Great care has been exercised in transliterating the Arabic Names/Attributes as also relating the Sūrah numbers with those of Āyāt/



Statements. Nevertheless, it is quite probable that some inaccuracies may have crept in as part of human weakness, or I may have overlooked a point out of ignorance. I should appreciate if such errors and omissions are advised via hashemibadr@gmail.com

The Divine 99 Names are in Arabic. These have been presented in this book as in their written form; not as in their spoken form. The two forms have a subtle difference which has been taken care of by adding a sub-title ‘Pronunciation.’

The spirit, the beauty, the eloquence, the depth and the comprehensiveness of these Arabic Divine 99 Names can never be captured by any other language. Translations can be dull and convey the apparent meaning but remain devoid of the true spirit and divine sanctity. Strongly mindful of these limitations and my inadequacies, I have suggested a range of Approximate Meanings, and supplemented translations with extended wording by way of paraphrasing, wherever necessary.

This work is not entirely mine. My wife Shahida and sister Apa Bushra, both educationists, provided extensive research support for over a year. The devotional artwork was created by Nayyer, talented wife of my friend, Prof. Ehsan Rashid, former Vice Chancellor of Karachi University. I am deeply indebted to Shahida, Apa Bushra and Mme Nayyer.

I owe special thanks to the Islamic Research Institute, International Islamic University, Islamabad, for consenting me to use the Arabic Calligraphy from one its publications, titled: To God Belong The Names Most Beautiful.

My audience is an educated reader, not a scholar with partisan inclination. Thus, the text has been purposely kept simple without using jargon of theology and going in to the depth and expense of explaining the varying patterns of the Divine Attributes in the perspective of the circumstances during the time of their respective revelations.

I seek Allāh Jalla Jalāluhu’s guidance to accomplish a faithful translation, transliteration, transcription and transmission of His Majestic Names and Exalted Attributes embedded with true devotional spirit. May Jalla Jalāluhu grant acceptance to this humble endeavor dedicated with awe and humility to His Name: The Greatest Name, Al-Isim Al-‘Azam. Āmīn.





Reviews

1 ‘The Divine 99’ has a sole but admirable determination to equip us with rationale to help rinse our souls with the object of restoring their polluted colour as close to their born purity as possible. Allāh willing, this work will enhance our general comprehension of the significance of each Name and its listed Blessings in the context of Divine Revelations.

Kh. Zaheer Ahmad

Minister of State

Special Assistant to the Prime Minister of Pakistan

2 This is an inspiring contribution to the Qur’ānic Studies. I recommend it for your daily thoughtful reading, and see them working in every bit of the universe and your own self.

Eng. Sultān Bashir Mahmood, SI

Chairman

Holy Qur’ān Research Foundation, Islamabad

3 Al-Asmā al-Ḥusnā, The Beautiful Names of Allāh, Subhāna-hu-wa-Ta’ālā (swt), are unique and unmatched in nature which remind all creation of the existence of The One Sovereign Creator of the Universe. The pristine significance of The Names is revealed like different layers of the Qur’ānic concepts, Prophetic quotations, and Islāmic understanding where Brother Badr Hashemi educates his readers

Brother Hashemi has taken painstaking care and thoroughness in finding the relevant Ayāt from the Qur’ān where these Attributes of



Allāh (swt) are embedded. He has further facilitated by providing the closest English equivalent of those characteristics unique to the Almighty (swt). In places, his references to the Qur'ānic Ayāt are much beyond comprehensive; it is closer to being voluminous, which attests to his understanding of Allāh's Word in the Qur'ān.

Brother Badr has produced such a unique encapsulated information in such a small space where my personal interest was aroused by the special values that the book brings with it in its terse textual, well organized material on the significance of these Names/Attributes that relate to the Absolute authority and ownership of what happened, happens, and will happen to His creation in this physical, temporal world, and more importantly so in the Life after this life.

This aspect of my appetite was succinctly and authoritatively whetted and satiated the way Brother Hashemi has presented his erudite argument. His contribution has been greatly beneficial to my understanding, and I trust to yours too, for which I thank him. Let us pray for his success both here, in this world, and in the Hereafter, inshāAllāh. May Allāh (swt) grant acceptance to this contribution. Āmīn.

Muhammad Zahir ul-Hassan, Ph.D.
Islamic Society of North America



الله
الاحسان

For Allah are The Names, The Uniquely Beautiful



The Single Attributes

This Section comprises the Names/Attributes that occur as Single or in combination with other(s) in The Qur’ān. The ones occurring in pairs have been split and counted as Singles on the premise that it is the Singles that have been conventionally enumerated as “The 99.” The serialization of these from 01 to 14 in this Section follows the sequence as it appears in Q.59:22-24. The remaining have been cherry-picked as they appear in most of the 114 Sūrah. In total there are 72 Names/Attributes that are directly mentioned; these are marked in green, e.g. *Al-Rahmān*.

Thus to complete the conventional number of 99, 27 comprise such epithets which are either word constructs, or derivatives from Arabic infinitive verbal noun/nomen verbi mentioned in The Qur’ān, and/or the Hadīth literature. These 27 are marked in blue e.g. *Al-Muhsī*. It may, however, be mentioned that the specific Hadīth which contains the list of 99 epithets was recorded by Al-Tirmidhī, Ibn Mājah and Abū Dāwūd. This Hadīth is considered weak by Al-Tirmidhī himself and others including Al-Bayhaqī, Ibn Hāzim, Ibn Taymīya, Ibn Kathīr, Ibn Hajar, Ibn Bāz and Al-Albānī, etc. Nevertheless, given that the Prophet, Allāh bless him always, did say that there are 99 Divine Names, the classical and contemporary scholars take a lenient stance on the report by Al-Tirmidhī.

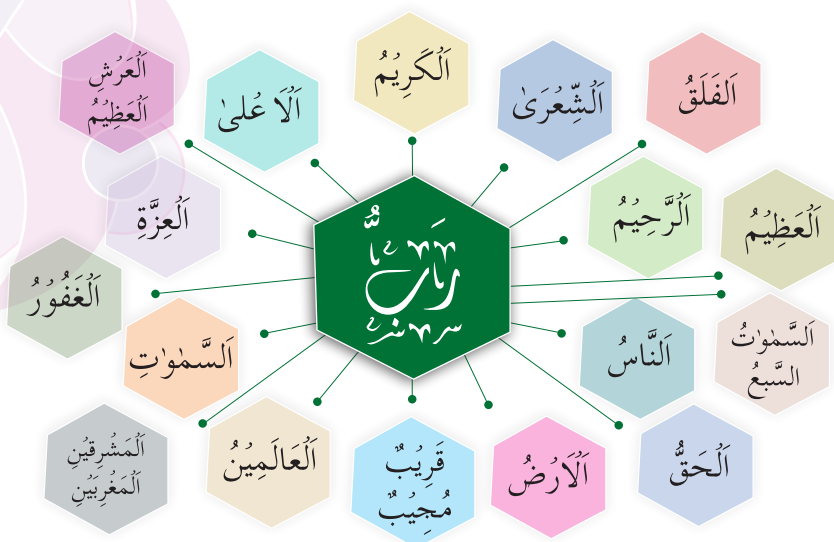
The Divine Attribute of ‘Al-Wadūd’ – Q.85:14 and Q.11:90 – meaning ‘loving’ is articulately balanced by its counterpoint in Q.05:54, depicting Divine Love answered by human love: ‘He loves them as they love Him.

The Attributes of ‘Al-Bārī’ – The Maker (Q.02:54; 59:24), ‘Al-Badī’y’ – The Originator (Q.02:117; 06:101), ‘Al-Muṣawwir’ – The Shaper



of Forms and Appearances (Q.59:24), ‘Al-Khāliq’ – The Creator (Q.13:16), and ‘Al-Khallāq’ – The One Who is Constantly Creating (Q.36:81) frequently describe Allāh’s Creative Power. Allāh creates whatever He Wills – Q.03:47; 05:17; 24:45; 28:68; 30:54; 39:04; 42:49 – and gives existence to all existence by the Command ‘Be! And it is’ – Q.02:117; 03:47, 59; 06:73; 16:40; 19:35; 36:82; 40:68.

While researching through The Qur’ān there appear to be numerous instances which offer a very clear expression of a Divine Attribute, but are not included in the conventional enumeration. One conspicuous example is of ‘Rabb’ - with stress in accent on letter ‘b’. It occurs 969 times and is only second to the occurrence of Allāh which is 2697 times. It is this very Attribute with which Allāh introduced Himself to Moses^(P) in Sināi: ‘**I am Allāh. Rabb of the Universe**’ – Q.28:30. And it is the same Attribute with which the First Divine Revelation descended upon Muhammad^(P) in Hīrā’: ‘**Recite with The Name of your Rabb**’ – Q.96:01. The Author of The Qur’ān, Allāh, opens its First Chapter with: ‘**All Praise and Gratitude is for Rabb of the Universe**’ – Q.01:01. Illustration below shows the linkages of ‘Rabb’ with other Divine Attributes.



The Attribute of ‘Rabb’ is particularly significant as it conveys the basic functional Divine Concept which not only comprise the fostering, upbringing and nourishing His Creation but also regulating, completing, accomplishing, sustaining and perfection of the existence of His Creation. It also means Originator of things and their Combiner to create new forms. The lexicons of Arabic language speak of all of them, and more, when they give the detailed meaning of the root ‘Rabb.’

It is open to discussion whether some or all of these epithets may be considered either to supplement or to replace ‘The 27’ that do not directly appear in The Qur’ān. The additional ‘identified’ Attributes have been listed with reference to specific Sūrah:Āyah/Āyāt in the later part of this Section, titled ‘The 99 Plus.’ While referencing to Sūrah:Āyah, the first number denotes the Sūrah, the second number denotes the Āyah; thus, 02:20 would mean Second Sūrah and Twenth Āyah.

The adjectives – Al-Asmā Al-Sifāt - used for portraying the Divine Attributes are not exclusive. There are several instances in The Qur’ān where these have also been used for non-divine entities and purposes. Consider the Arabic Expressions in **red letters** below where the whole Āyah has been reproduced for benefit of contextual reference and comparison:

Case 1

إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ .
يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَلَا هُمْ يُنصَرُونَ .
إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ .

Q.44:40-42 – The Time of Judgment is the time appointed for all; the time when no friend benefits a friend. And no one shall receive any help except for those to whom Allāh shows mercy. Indeed, He is **Al-‘Azīz** (The Almighty), Al-Rahīm.



إِنَّ شَجَرَتَ الزَّقُّومِ . طَعَامُ الْأَثِيمِ . كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ . كَغَلَى الْحَمِيمِ .
خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ . ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ .
ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ .

Q.44:43-49 – The Tree of Zaqqūm shall be the food for the sinners. Hot as molten metal, it boils as it boils in their bellies, like seething water. ‘Get hold of him. Thrust him into the depths of Hell. Pour over his head a torment of scalding water. Taste this, for you considered yourself **Al-‘Azīz** (the mighty), Al-Karīm.’ (Al-Karīm is also a Divine Attribute; Page 90).

Case 2

وَاللَّهُ تَحْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Q.02:105 – Allāh singles out for His Mercy whoever He Wills. And Allāh’s Grace in most abundant – Wa-Allāh-o Dhūl-Fadzl-i **Al-‘Azīm**.

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ تُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا
ذَٰلِكَ الْخِزْيُ الْعَظِيمُ

Q.09:63 – Do they not know that whoever over-steps the limit with Allāh and His Messenger – for him *awaits* the Fire of Hell, abiding therein forever? This is the greatest disgrace – dhālik-al Khizīy **Al-‘Azīm**.

Case 3

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Q.87:01 – Glorify The Name of your Rabb, The Exalted – **Rabb-i-ka** **Al-‘Alā**.



فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى

Q.79:24 – (Go to Pharaoh for he has grown tyrant)... and has proclaimed: ‘I am your rabb, the exalted’ – **Rabb-o kum Al-‘Alā**.

Case 4

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ
وَاللَّهُ غَفُورٌ حَلِيمٌ

Q.02:225 – Allāh does not hold you to account for carelessness in pronouncing oaths, but He holds you to account for what your hearts have earned. And Allāh is All-Forgiving, All-Forbearing - **Halīm**.

قَالُوا يَشْعِبُ أَصْلُكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ
فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ

Q.11:87 – They said: O Sho’ayb! Is it your mode of worship that commands you that we abandon what our forefathers worshipped? Or are we to do with our wealth what we please? For you are gentle – **Al-Halīm** - and discerning – Al-Rashīd.’ (Al-Rashīd is also a Divine Attribute; Page 202).

The repeated variations of The Attributes throughout The Qur’ān and this book are meant to stress the moral odiousness and intellectual futility of attributing Divine Qualities to any entity, real or myth, other than Allāh – The One God - Q.07:180.

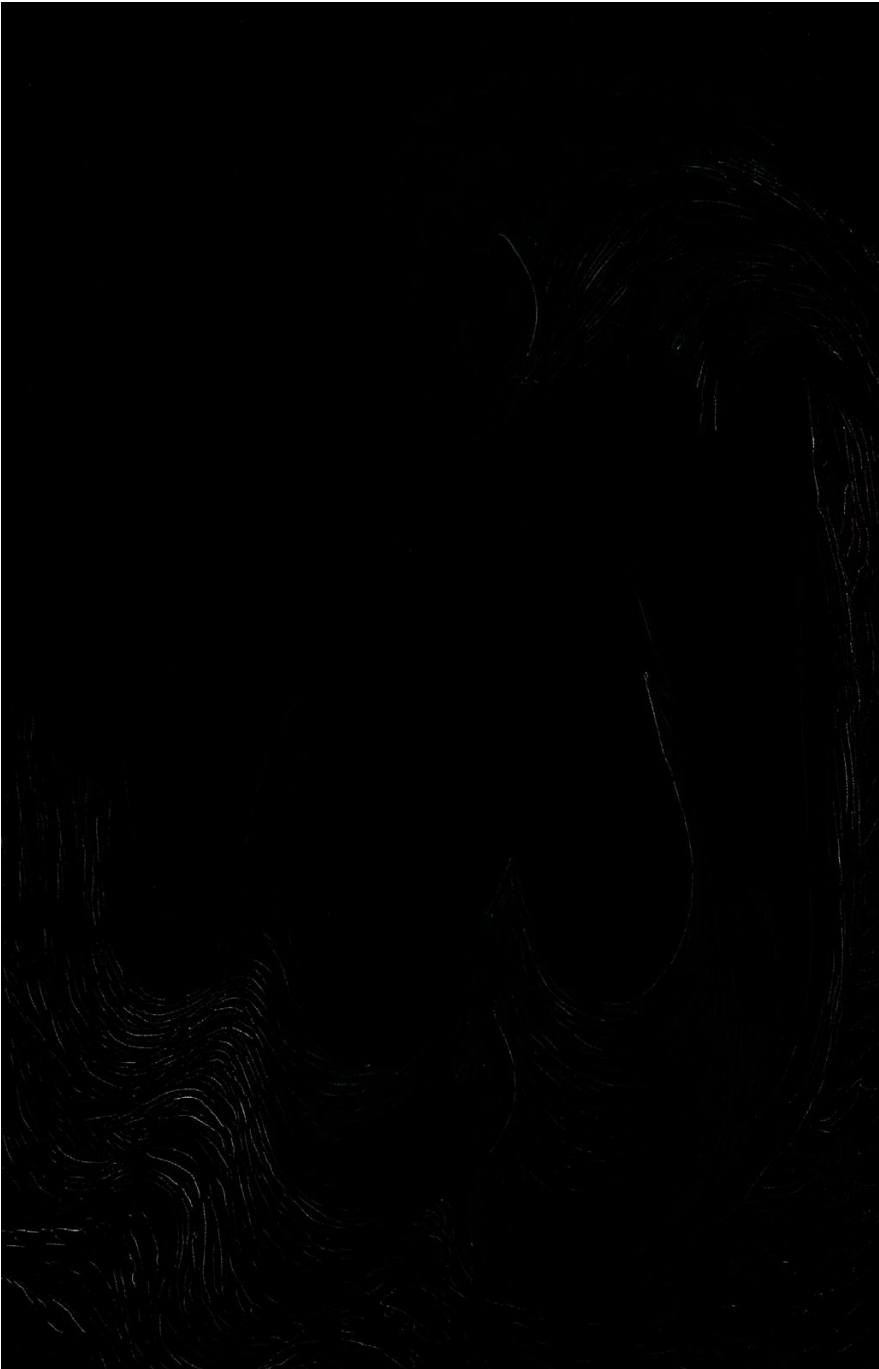




Allāh *Jalla Jalālūh*

- **Pronunciation:** Allāh; Allaah with stress in accent on letter /l/ to signify the doubling of its sound in pronunciation.
- **Occurrence:** 2,697 times in The Qur’ān. Q.20:14 stresses: ‘Surely, **I am Allāh**. There is no entity worthy of worship and reverence except Me. Worship Me alone. And keep up your prayers for My Remembrance.’ **Allāh** and **Elāh** are two different expressions. The former is not a contraction of the later Al-Elāh. Elāh occurring 147 times in the Qur’ān has been used sometimes meaning Allāh, the One God, like Allāh-o **Elāhuw-Wāḥid** in Q.04:171; 22:34; **Elāhu-kum Elāhuw-Wāḥid** in Q.02:163; and Huwalla-**dhī** Fis-Samā-i **Elāh** wa fil-Ardz-i **Elāh** in Q.43:84, etc. However, most of the times it occurs in negation of more than One God, Allāh, e.g. Lā Elāha; Lā Elāha Illā-Allāh; Lā Tattakhidhū Elāhain. While Allāh is Singular and has no plural; Āliha is the plural of Elāh.
- **Approximate Meaning:** The Greatest Proper Name for the Almighty. The One God, Singular, who does not have a gender, parents, siblings, spouse, daughters and/or sons. Allāh is above and beyond all description; ‘There is nothing whatsoever like Him’ - Q.42:11 and 112:04. Faith in Allāh is the fulcrum of Islamic Monotheism and obedience to His Will is the focus of the Muslim way of life. This belief is called ‘Tawḥīd’ and it constitutes the foremost article of the Islamic Profession of Faith. To attribute divinity to a created entity is the only unpardonable sin mentioned in The Qur’ān – 04:48, 116.
- **Blessings, if Allāh Wills:** Reciting ‘Yā Allāh’ 1,000 times daily will makes one’s heart free from all sorts of doubts, apprehensions and suspicions, and instill determination and faith. One suffering from incurable diseases should repeat this Name many a time, every day, then pray to Allāh for healing, health and recovery.
- **Numerical Equivalent:** 36.



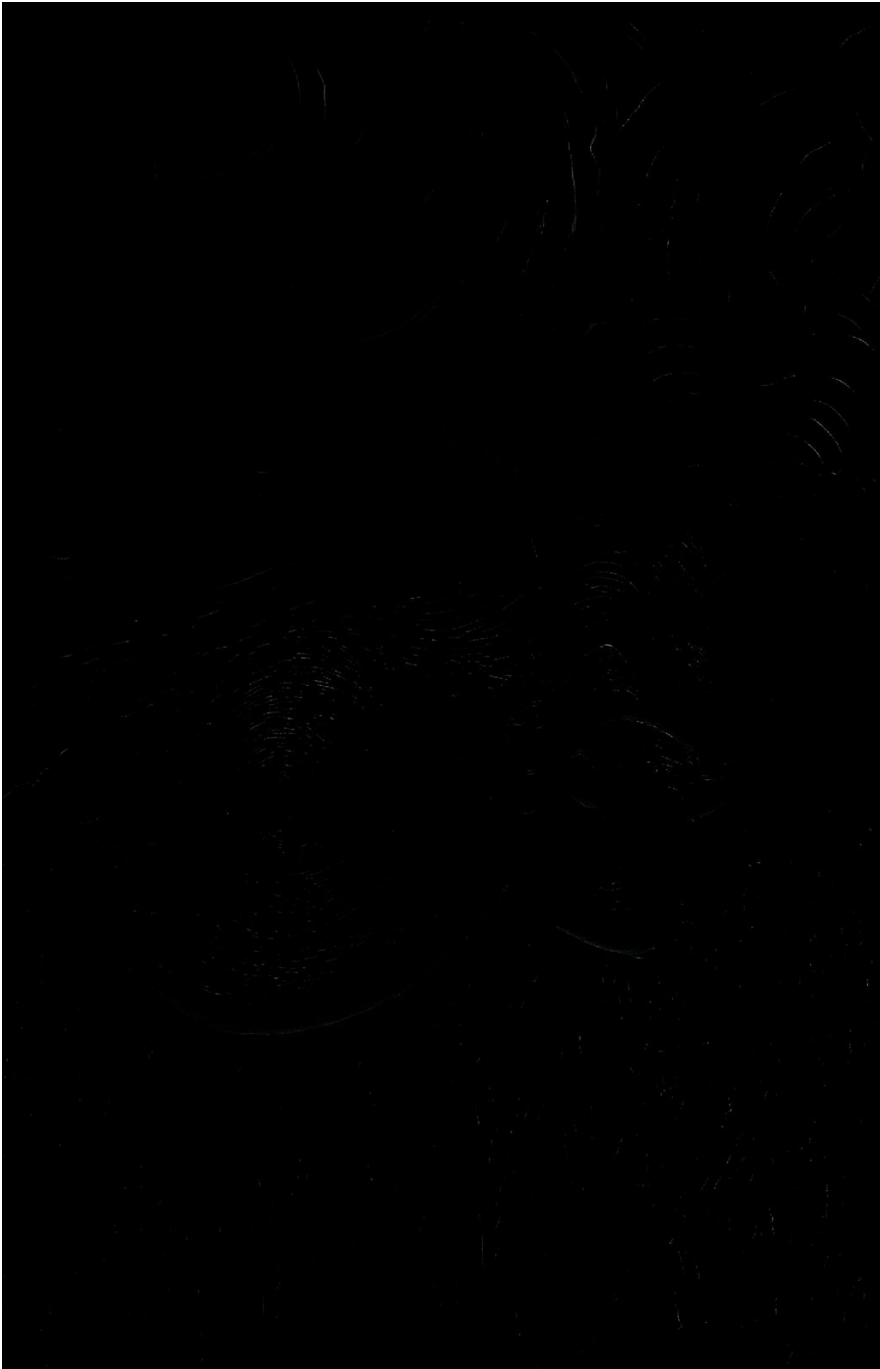




Al-Rahmān جاللا جلاله

- **Pronunciation:** Al-Rahmān. Ar-Rahmaan with stress in accent on letter /r/ to signify the doubling of its sound in pronunciation; /h/ a harsher sound than the English initial /h/ may occur medially and in word-final position as well; it is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat. /ā/ is pronounced as in /longer a/ as in cab (not as in cake).
- **Related Sūrah: Āyāt** – Occurs 57 times either as **Al-Rahmān** or **Rahmān-un** (Active Particle Noun) in Q.01:02;13:30;17:110;19:26,44,45,58,61, 69,75,78,85,88,91,92,96;20:05,90,108,109; 21:26,36,42; 25:26; 36:52; 43:33; 50:33; 55:01; 67:19,29; 78:38; and in combination with other Divine Attributes as **Al-Rahmān** Al-Rahīm in Q.01:02, 02:163, 27:30, 41:02; 59:22; as Rabbuk-um **Al-Rahmān** in Q.20:90; and as Rabb-un **Al-Rahmān**-o Al-Musta'an in Q.21:112.
- Q.17:110 reads as '... Invoke Allāh or invoke **Al-Rahmān**....' implies that Al-Rahmān is also His Proper Name in addition to Allāh, Jalla Jalāluh.
- Also occurs as **Arham-ur-Rāhimīn** (where Arham means 'most compassionate') in Q.12:64, 92; 59:22; 41:02; and **Khyr-ur-Rāhimīn** (where Khyr means 'better') in Q.23:109,118; and **Dhūr-Rahma** (where Dhū is Demonstrative Pronoun) in Q.06:133; 18:58.
- **Approximate Meaning:** The Lord of Infinite Mercy. The Dispenser of Grace. The Benevolent. The Beneficent. The Merciful to All. The Most Gracious.
- **Blessings, if Allāh Wills:** This Name is recited repeatedly to get rid of calamities and misfortunes. If recited 500 times after every Mandatory Prayer during the night-day cycle, one would be forgiven one's sinful offences; and, it would improve one's memory and make it intelligently alert. In case it is recited 100 times after the Early Morning Prayers, al-Fajr, it rids one of hard-heartedness towards others and softens the attitudes of others towards the one who recites.
- **Numerical Equivalent:** 298.



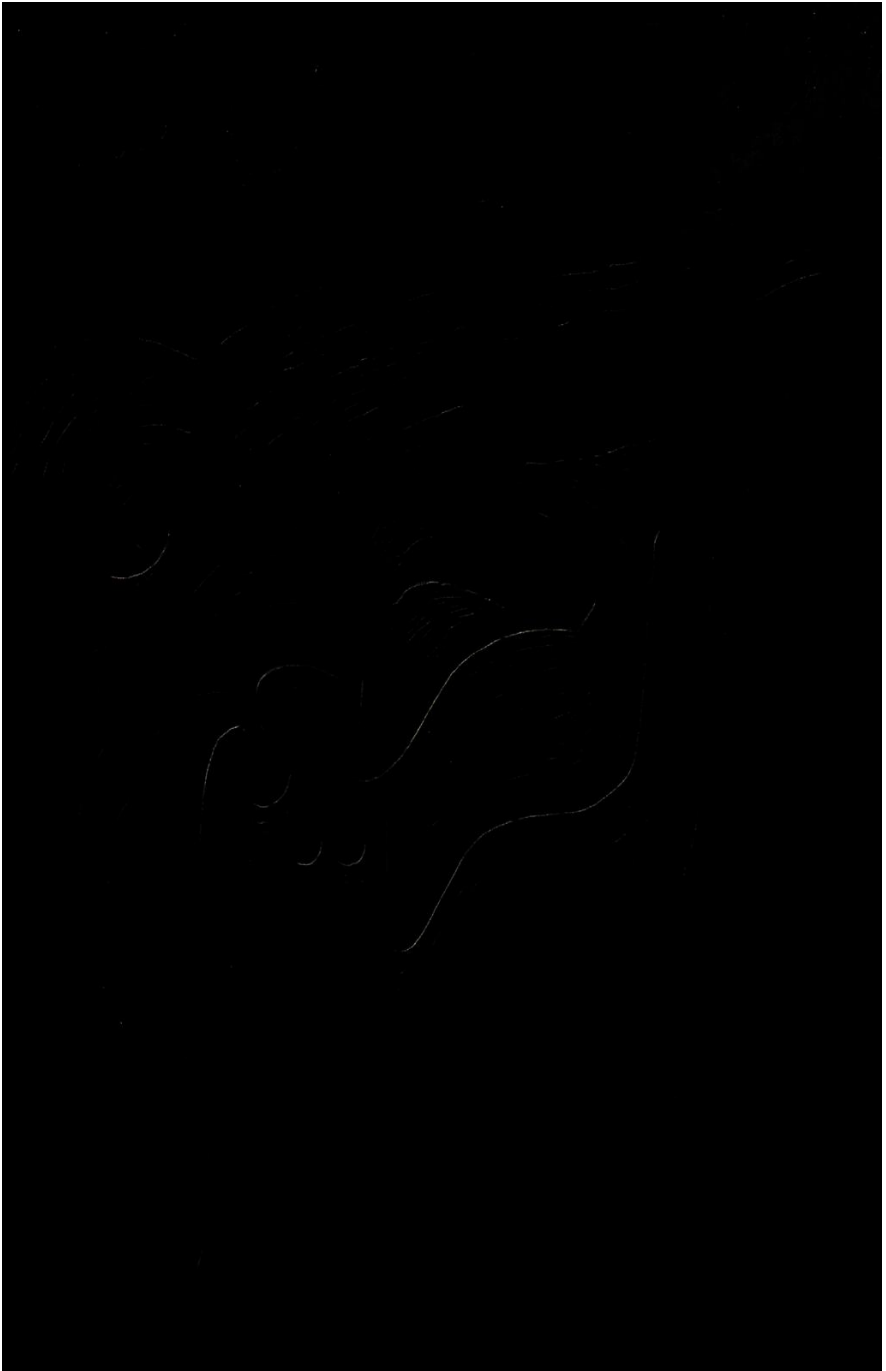




Al-Rahīm Jalā Jalālūh

- **Pronunciation:** Al-Rahīm. Ar-Raḥeem with stress in accent on letter /r/ to signify the doubling of its sound in pronunciation; /h/ a harsher sound than the English initial /h/ may occur medially and in word-final position as well. Sound is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat. /r/ is pronounced as /long e/ as in meet, beef and see.
- **Related Sūrah: Āyāt** – Occurs 115 times either as **Al-Rahīm** or **Rahīm-un** (Active Particle Noun), or in combination with other Divine Attributes as Al-Rahmān **Al-Rahīm** in Q.02:163,27:30; 41:02, 59:22; as Al-‘Azīz **Al-Rahīm** in Q.26:09, 68, 104, 122, 140, 159, 175, 191, 217; 30:05, 32:06; 36:05, 44:42; as Ghafūr Al-Rahīm in Q.02:31, 89, 129, 173, 182, 192, 199, 218, 226; 03:89, 129; 04:23, 25, 96, 100, 106, 110, 129, 152; 05:03, 34, 39, 74, 98; 06:54,145,165; 07:153,167; 08:69,70; 09:05,27,91,99,102; 10:108; 11:41; 12:53,98; 14:36; 15:49; 16:18,110,115, 119;; 24:05,22,33,62; 25:06,70; 27:11, 28:16; 33:05, 24, 50, 59, 73; 34:02; 39:53; 41:32; 42:05; 46:08; 48:14; 49:05,14; 57:28; 58:12; 60:07,12; 64:14; 66:01; 73:20; as Rabb **Al-Rahīm** in Q.36:58; with Al-Barr **Al-Rahīm** in Q.52:28; Al-Tawwāb **Al-Rahīm** in Q.02:37, 54, 128,160; 04:64; 09:104,118; 49:12; and Ra’oūf **Al-Rahīm** in Q.09:117; 16:07,47; 22:65; 24:20; 57:09.
- Also occurs as variants: **Marḥama** (Noun) in Q.90:17; as Al-Ghanī’yy **Dhūr-Rahmah** in Q.06:133; and as Al-Ghafūr **Al-Rahīm** in Q.18:58.
- **Approximate Meaning:** The Ever-Caring. The Merciful. The Compassionate to the Faithful. The Source of Infinite Beneficence. The Giver of Intensive Form of Mercy. The Dispenser of Grace.
- **Blessings, if Allāh Wills:** Reciting this epithet 100 times a day after the Early Morning Prayers, al-Fajr, brings Allāh’s protection from calamities, and heat of the Time of Judgment. Its recitation helps in healing nasal cavities.
- **Numerical Equivalent:** 258.





الملك

Al-Malik Jalla Jalālūh

- **Pronunciation:** Al-Malik where /k/ is pronounced as in king, buckle and kinetic.
- **Related Sūrah:Āyāt** – occurs 5 times as **Malik** Al-Nās in Q.114:02; and in combination with other Divine Attributes as Fa-Ta’āl-Allāh-o **Al-Malik**-ul-Ḥaqq in Q.20:114, 23:116; as **Al-Malik** Al-Quddūs Al-Salām Al-Mū’min Al-Muḥaymin Al-‘Azīz Al-Jabbār Al-Mutakabbir in Q.59:23; and as Al-Malik Al-Quddūs Al-‘Azīz Al-Ḥakīm in Q.62:01. Other references to Malik are in non-divine context.
- A variant of this epithet is **Mālik**-i Yaum-i-Dīn in Q.01:03, and **Mālik-ul-Mulk** in Q.03:26, both meaning The Lord, The Master. Another occurrent is ‘Inda **Malīk**-um Muqtadir in Q.54:55, meaning All-Powerful.
- **Approximate Meaning:** The Absolute Ruler. The Eternal Lord. The Sovereign Supreme. The King. The Owner of all creation and existence from eternity to infinity. The One with the complete Dominion. The Master.
- **Blessings, if Allāh Wills:** Reciting this epithet 19 times a day strengthens one’s faith and enlightens one’s intellect. If done so 99 times every day, it makes one more decisive and facilitates one’s prominence at work place. Reciting it several times after the Early Morning Prayers, al-Fajr, brings material and spiritual gain. When recited as ‘Yā Allāh Yā Malik Yā Quddūs’ it helps in getting abundant worldly benefits in a lawful manner.
- **Numerical Equivalent:** 90.

رَبِّ الْعَالَمِينَ رَبِّ الْعَالَمِينَ رَبِّ الْعَالَمِينَ





القدوس

Al-Quddūs Jalla Jalālūh

- **Pronunciation:** Al-Quddūs. Al-Quddoos with stress in accent on letter /d/ to signify the doubling of its sound in pronunciation. /Q/ has no close sound equivalent in English, but may be approximated by pronouncing /k/ farther back in the mouth; strongly articulated guttural /k/ as in ‘quail’. /ū/ is pronounced as /long u/, as in boot, food and mood.
- **Related Sūrah:Āyāt** – occurs twice in combination with other Divine Attributes as Al-Malik **Al-Quddūs** Al-Salām Al-Mū’min Al-Mohaymin Al-‘Azīz Al-Jabbār Al-Mutakabbir in Q.59:23; and with Al-Malik **Al-Quddūs** Al-‘Azīz Al-Hakīm in Q.62:01.
- **Approximate Meaning:** The All-Holy. The Perfect. The Pure - devoid of all blemish, shortcoming, weakness, heedlessness, error, absent mindedness, free from incapability and every kind of defect and imperfection. The All Holy is one of the meanings of Al-Quddūs being above and beyond every description of which human perception can grasp – Q.42:11.
- **Blessings, if Allāh Wills:** This epithet is normally recited to cultivate love for offering Mandatory Prayers. Repeating it 100 times every day, at any time during the day/night, shall make one free from anxieties, cure one of spiritual sickness, bring peace of mind and blessed with tranquility.
- **Numerical Equivalent:** 170.



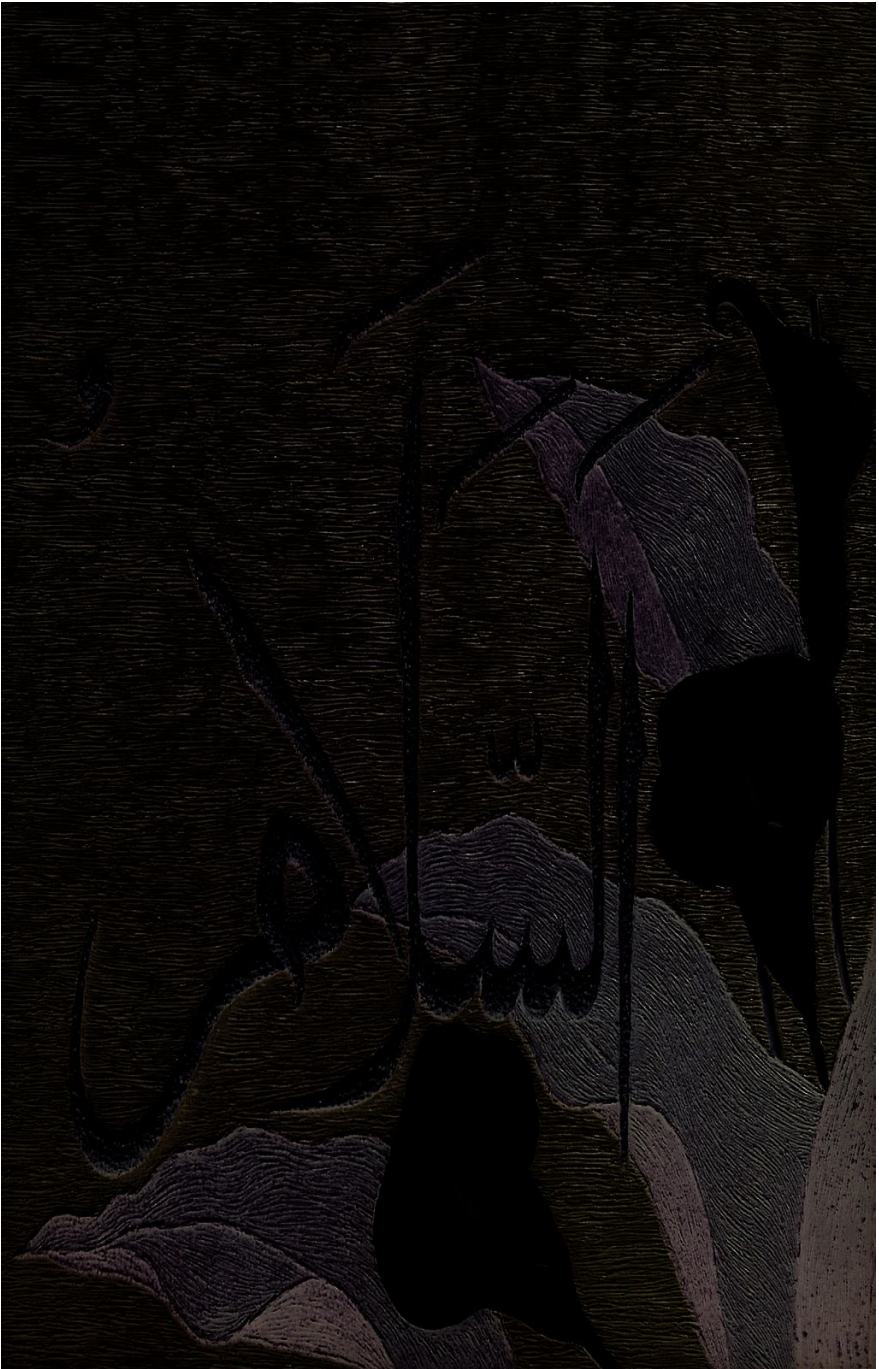




Al-Salām Jalla Jalāluh

- **Pronunciation:** Al-Salām. As-Salaam with stress in accent on the letter /s/ to signify the doubling of its sound in pronunciation; /S/ is pronounced as in sound, service, messy and grass; and /ā/ as in / longer a/ as in cab (not as in cake).
- **Related Sūrah: Āyah** – occurs once with other Divine Attributes as Al-Malik Al-Quddūs **Al-Salām** Al-Mū'min Al-Muhaymin Al-'Azīz Al-Jabbār Al-Mutakabbir in Q.59:23.
- **Approximate Meaning:** The Fountainhead of Peace, Security and Salvation. The Protector. The Bringer of Peace. The Free from all defects. The Flawless. Al-Salām with one of the meanings as The Flawless is Allāh's quality of lacking all imperfection and any trace of deficiency, an Attribute that persists unfaltering and uninterrupted from eternity to infinity. In terms of an active attribute, Al-Salām is The Giver of Peace and Salvation at the beginning of the creation and at the time of the recreation.
- **Blessings, if Allāh Wills:** The one who repeatedly reads/recites 'Yā Allāh Yā Salām' would be free from all dangers, obstructions and calamities. Reciting it 115 times on a sick person shall help the patient recover.
- **Numerical Equivalent:** 131.



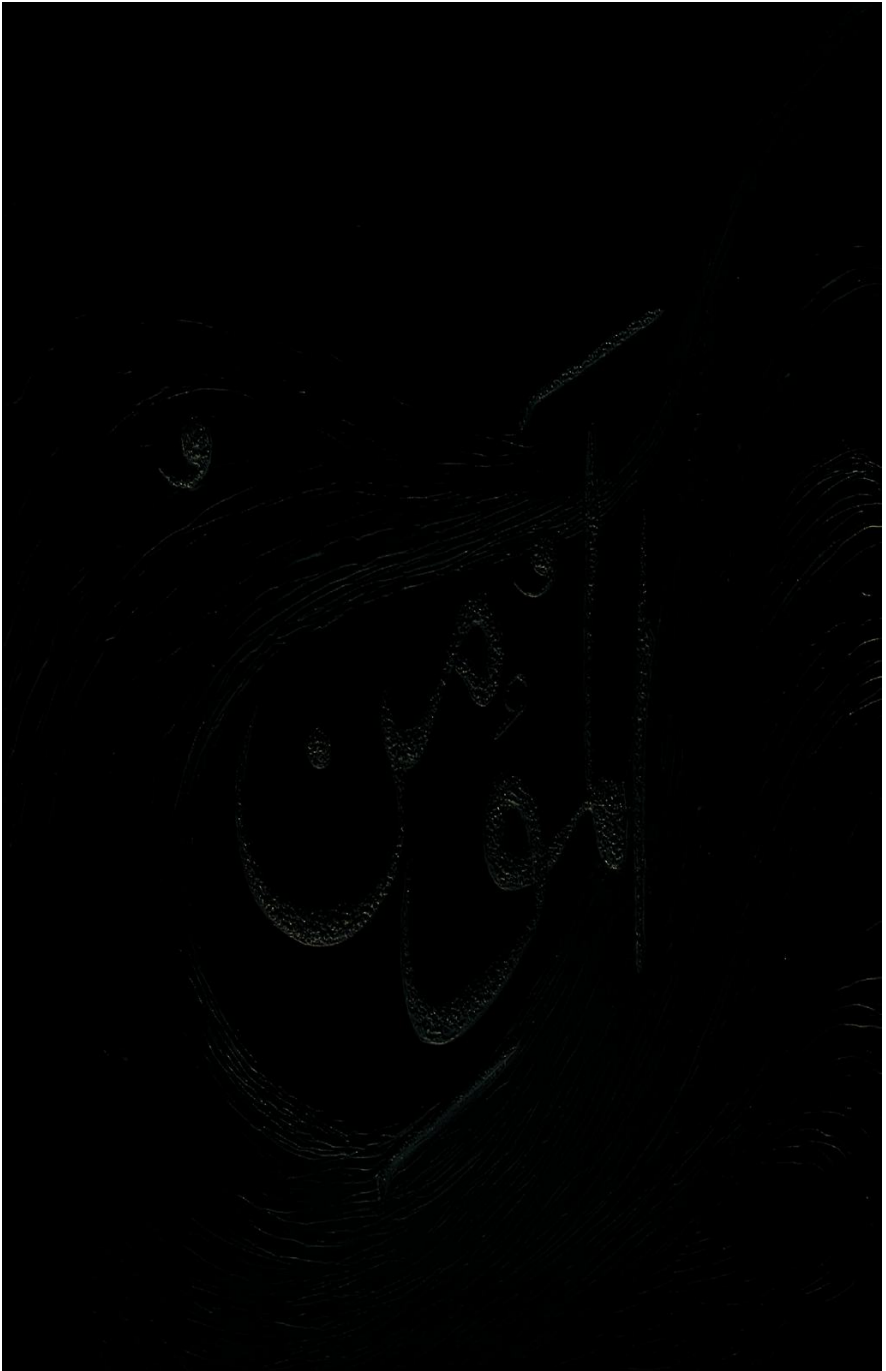




Al-Mū'min *Jalla Jalālūh*

- **Pronunciation:** Al-Mū'min where /m/ is pronounced as in man, simple and memory.
- **Related Sūrah: Āyah** - occurs once with seven other Divine Attributes as Al-Malik Al-Quddūs Al-Salām **Al-Mū'min** Al-Muhaymin Al-'Azīz Al-Jabbār Al-Mutakabbir in Q.59:23.
- **Approximate Meaning:** The Inspirer of the Faith. The Giver of Faith. The Granter of Security. The All-Affirming. The Comforter. The One Who gives Tranquility. Al-Mu'min is Allāh's quality of giving safety and security, and negating fear of anyone or anything other than Him. Safety and security in the absolute sense are inconceivable from any source unless it is sourced from Allāh – The One God.
- **Blessings, if Allāh Wills:** The one who recites 'Yā Allāh Yā Mū'min' 631 times every time, at any time during the day/night, would be protected from harm, mishaps and losses, and blessed with tranquility.
- **Numerical Equivalent:** 136.







Al-Muhymin جلاله

- **Pronunciation:** Al-Muhymin where /h/ is pronounced as in hat and hero, unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well.
- **Related Sūrah:Āyāt** - occurs in combination with other Divine Attributes, namely, Al-Malik Al-Quddūs Al-Salām Al-Mū'min **Al-Muhymin** Al-'Azīz Al-Jabbār Al-Mutakabbir in Q.59:23. Occurance of **muhymin** in Q.05:48 does not relate to the Divine Attribute.
- **Approximate Meaning:** The Ever-Watchful. The Protector. The Guardian. The One who determines what is true and false. The All-Preserver. All meanings of Al-Muhymin imply that Allāh brings about the evolution and growth of entire existance through knowledge, control and protection. No creation combines these qualities in an absolute and perfect sense other than Allāh – The One God.
- **Blessings, if Allāh Wills:** The one who repeat 'Yā Allāh Yā Muhymin' 100 times while being in a state of ablution (wudzo) would be blessed with purity of soul, inner peace and cure from rheumatism.
- **Numerical Equivalent:** 145.



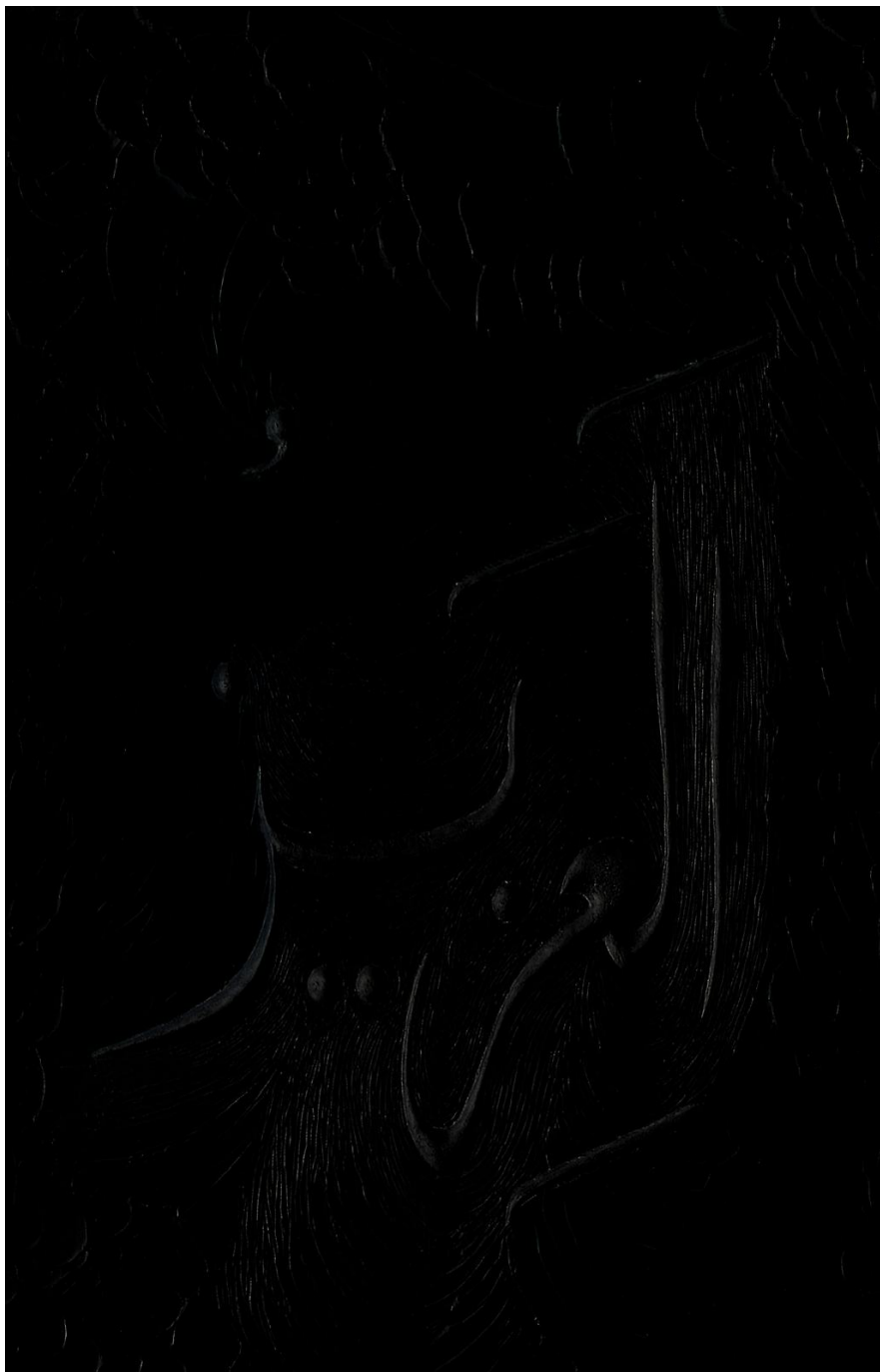


الْعَزِيزُ

Al-‘Azīz Jalā Jalālūh

- **Pronunciation:** Al-‘Azīz. Al-‘Azeez where /‘A/ has no close sound equivalent in English; it is a guttural sound in the back of the throat raising the lower part of throat in order to narrow the passage through which air is expelled; /ī/ is as /long e/ as in bee and beef; and /z/ is pronounced as in zoo, easy, zip and zeal.
- **Related Sūrah: Āyāt** – occurs as **Al-‘Azīz** in Q.61:01; as **‘Azīz** in Q.04:158, 09:40, 29:30, 48:07; and in combination with Al-Ḥakīm as **Al-‘Azīz Al-Ḥakīm** in Q.02:129, 209, 220, 228, 240, 260; 03:06; 08:10, 49, 63, 67; 09:40, 71; 14:04; 16:60; 27:09; 29:26, 42; 30:27; 31:09; 34:27; 35:02; 39:01; 40:08; 42:03; 46:02; 48:07,19; 57:01; 59:01; 60:05; 61:01; 62:03; 64:18; with Al-Raḥīm as Al-‘Azīz-ur-Raḥīm in Q.26:09, 68, 104, 122, 140, 159, 175, 191, 217; 30:05; 36:05; 44:42; as **Al-‘Azīz Al-Wahhāb** in Q.38:09; as **Al-‘Azīz Al-Gḥaffār** in Q.38:66; 39:05; 40:42; **Al-‘Azīz Al-Gḥafūr** in Q.67:02; **Al-‘Azīz Al-Ḥamīd** in Q.14:01; 34:06; 85:08; **Al-‘Azīz-un Dhu-Intiqam** in Q.05:95; 39:37; with Al-‘Alīm in Q.06:96; 41:12; 43:09; as Al-Malik Al-Quddūs Al-Salām Al-Mū’mīn Al-Muḥaymin **Al-‘Azīz** Al-Jabbār Al-Mutakabbir in Q.59:23; and **‘Azīz**-in Muqtadīr in Q.54:42.
- Appearance of be-‘**Azīz** vide Q.14:20 is not in the divine context; it means ‘hard’ or ‘difficult.’
- **Approximate Meaning:** The Powerful. The Majestic. The Honorable. The Almighty. The Incomparable. The All-Dominant.
- **Blessings, if Allāh Wills:** The one who repeats ‘Yā Allāh Yā ‘Azīz’ 40 times every day for 40 days after the early Morning Prayers, al-Fajr, would be blessed with self-sufficiency and elevated with honor.
- **Numerical Equivalent:** 94.







Al-Jabbār جاللا Jalālulh

- **Pronunciation:** Al-Jabbār. Al-Jabbaar with stress in accent on letter /b/ to signify the doubling of its sound in pronunciation; /J/ is pronounced as in jam, jack and age; and /ā/ as in /longer a/ as in cab (not as in cake).
- Related Sūrah: Āyāt – occurs as Huw-Al-Malik Al-Quddūs Al-Salām Al-Mū'min Al-‘Azīz Al-Muhammin **Al-Jabbār** Al-Mutakabbir in Q.59:23. Occurance of **jabbār** in Q.14:15 is not a Divine Attribute.
- **Approximate Meaning:** The Omnipotent. The Absolute Sovereign. The Irresistable. The All-Sublime. The All-Powerful. The Overpowering Restorer. The One Who subdues wrong and restores right. The All Compelling. The Attribute of Al-Jabbār implies being effective in terms of imposing His Will over all existence, while no one's will can be imposed on Him; Al-Jabbār is coercive over everyone, but no one can coerce Him.
- **Blessings, if Allāh Wills:** Repeating ‘Yā Allāh Yā Jabbār’ 226 times every day (any time) would not cause for the recitor to be exposed to violence, severity and/or hardness. It also heals ailments of backbone, artery and thyroids, etc.
- **Numerical Equivalent:** 206.



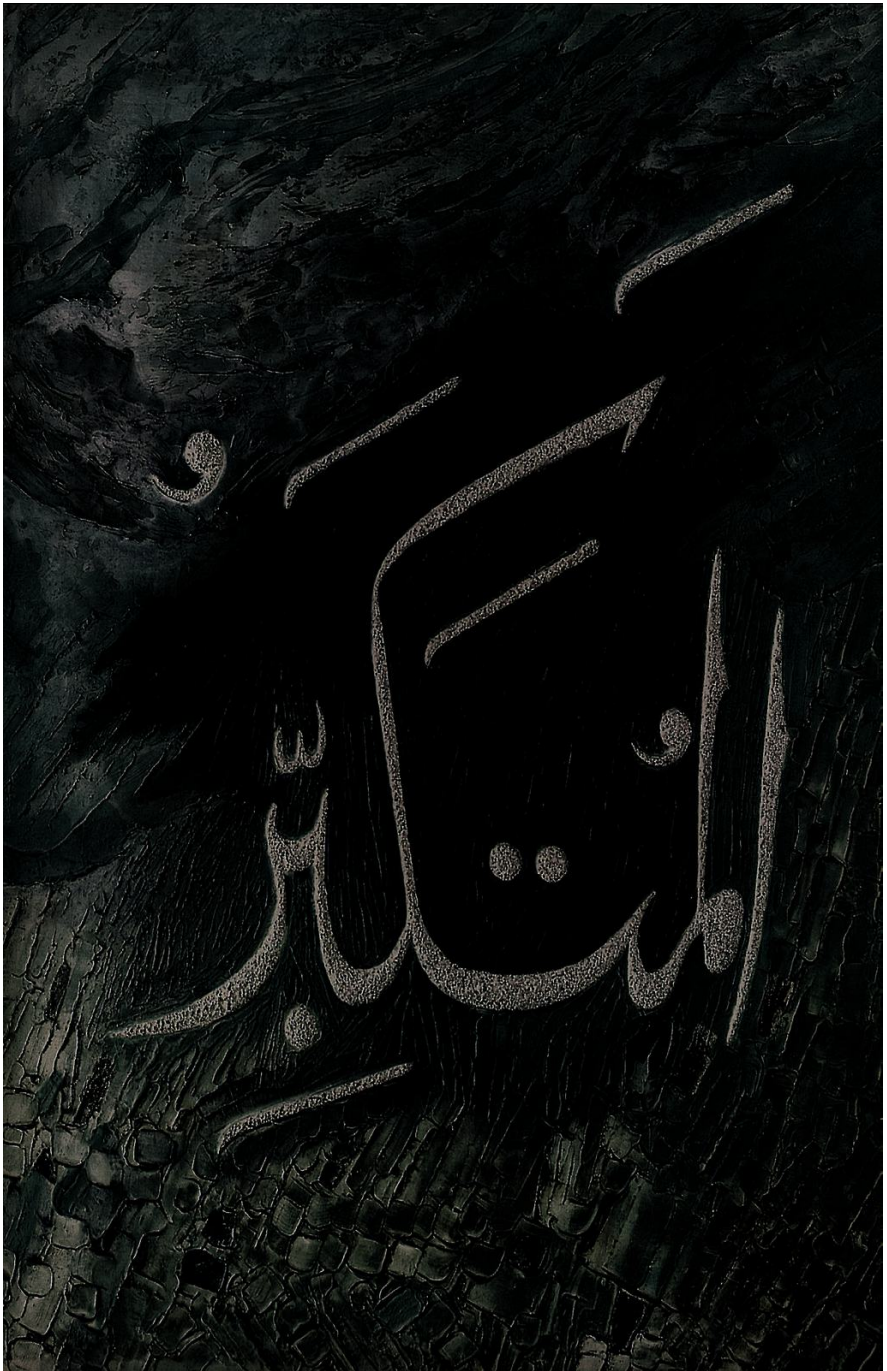




Al-Mutakabbir Jalla Jalāluh

- **Pronunciation:** Al-Mutakabbir with stress in accent on letter /b/ to signify the doubling of its sound in pronunciation; /k/ is pronounced as in king, buckle and kinetic.
- **Related Sūrah: Āyah** - occurs only once as Huw-Al-Malik Al-Quddūs Al-Salām Al-Mū'min Al-Muhaymin Al-‘Azīz Al-Jabbār **Al-Mutakabbir** in Q.59:23.
- **Approximate Meaning:** The Supreme in Greatness. The Proud. The One to Whom all Greatness belongs. The All-Sublime. Allāh's Attribute of Al-Mutakabbir considers everything less in comparison to its own essence; all majesty and glory belong to Allāh. From this Attribute comes the command to pronounce The Takbīr, Allāh-u Akbar, Allāh is Greatest. This is 'pride' in the purest sense of Al-Mutakabbir.
- **Blessings, if Allāh Wills:** The one who repeats 'Yā Allāh Yā Mutakabbir' several times a day would be blessed with peace of mind; and, when repeated before cohabitating with one's spouse, the couple shall be blessed with righteous and upright child.
- **Numerical Equivalent:** 662.







Al-Khālīq Jalla Jalālūh

- **Pronunciation:** Al-Khālīq. Al-Khaaliq where /Kh/ is pronounced as /ch/ in ‘Bach’ in German, and ‘Loch’ in Scottish, but rougher; sound is produced by bringing the tongue in to the position of /k/ as in ‘key’ while pronouncing a strong rasping /h/; /ā/ as in /longer a/ as in cab (not as in cake); and /q/ has no close sound equivalent in English, but may be approximated by pronouncing /k/ farther back in the mouth; strongly articulated guttural /k/ as in ‘quail’.
- **Related Sūrah:Āyāt** – occurs 8 times as Khālīq in Q.06:102, 13:16, 39:62, 40:62; and as Huw-Allāh-o Al-Khālīq Al-Bārī Al-Mosawwir in Q.59:24, etc.
- It also appears as Aḥsan-ul-Khālīqīn (where Aḥsan is Perfect Tense) in Q.23:14, and Al-Khallāq Al-‘Alīm (where Khallāq is the Intensive Form indicating increased emphasis, i.e. Ism Mubālighah, meaning The Most Powerful Creator; The Great Creator; The One Who is constantly Creating) in Q.15:86 and 36:81. The expression ‘khalq’ is derived from the same origin, meaning the creation including human, jinn and angels, etc.
- **Approximate Meaning:** The Creator of all things. The One who creates from nothing, creating at the same time the state, condition and sustenance for all the creation. Allāh is Al-Khālīq as He plans, establishes and defines the state of things before they actually come into existence. This includes the conditions and sustenance for all that He creates establishing the how, when, and where creation is to take place.
- **Blessings, if Allāh Wills:** Repeating ‘Yā Allāh Yā Khālīq’ 100 times continuously for seven days would cause protection from all sort of adversities and calamities including healing of womb diseases.
- **Numerical Equivalent:** 731.





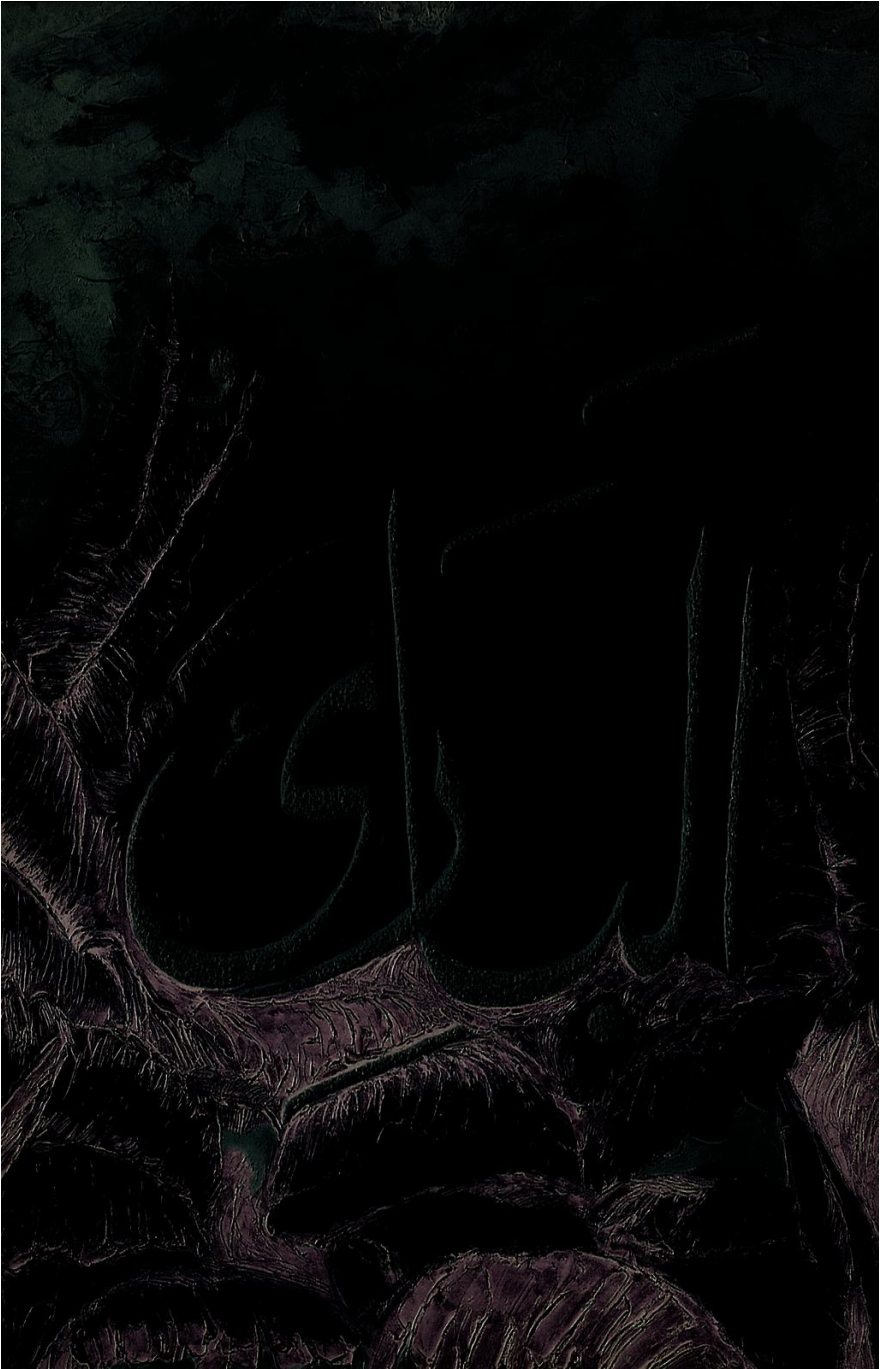
الْبَارِئ

Al-Bārī جَالا جَالَاتُھ

- **Pronunciation:** Al-Bārī. Al-Baaree where /B/ is pronounced as in bell, but and rubber; /ā/ as /longer /a/ as in cab (not as in cake); and /ī/ as /long e/ as in bee and beef.
- **Related Sūrah:Āyah** – occurs only once as Huw-Allāh-o Al-Khāliq Al-Bārī Al-Moṣawwir in Q.59:24.
- **Approximate Meaning:** The Evolver. The Maker. The Originator. Literally, it also means to separate, to tear apart. There is a certain degree of commonality between Al-Moṣawwir and Al-Bārī while maintaining a subtle difference. Allāh manifests the quality of Al-Bārī by bringing into being in perfect harmony not only every thing within itself but with other creation in relation to each other, as well - all interconnected. When one part of this connectivity is affected, all parts are affected because the function of one depends on the function of others. And the time when inter-connectivity breaks, it would herald the emergence of a new world, a new creation.
- **Blessings, if Allāh Wills:** A couple who is not blessed with a baby and wish to have one, the lady may Fast for seven consecutive days and break the Fast with water/juice while repeating ‘Yā Allāh Yā Bārī’ 21 times. It also helps healing pancreas related problems.
- **Numerical Equivalent:** 213.

اَلْبَارِئُ اَلْمُصَوِّرُ







Al-Mosawwir

Jalla Jalālūh

- **Pronunciation:** Al-Mosawwir. Al-Mosawwir with stress in accent on letter /w/ to signify the doubling of its sound in pronunciation. /s/ has no close sound equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth, with a hissing sound as in ‘bus’.
- **Related Sūrah: Āyah** – occurs as Huw-Allāh-o Al-Khāliq Al-Bārī **Al-Mosawwir** in Q.59:24.
- **Approximate Meaning:** The Evolver. The Giver of Forms and Appearances. The Fashioner. There is a certain degree of commonality between Al-Mosawwir and Al-Bārī while maintaining a subtle difference. Allāh manifests the quality of Al-Mosawwir by the fact that the originations are shaped in forms of unique beauty, and supreme perfection, while no two things are exactly alike in every way.
- **Blessings, if Allāh Wills:** In case an expecting mother is having difficulty in delivering her baby beyond the due date, she may Fast for 7 days and break the Fast while repeating 21 times ‘Yā Allāh-Yā Mosawwir-Yā Bārī-Yā Khāliq’.
- **Numerical Equivalent:** 336.

الْمُصَوِّرُ الْبَارِيُّ







Al-Ghaffār Jalā Jalālūh

- **Pronunciation:** Al-Ghaffār. Al-Ghaffaar with stress in accent on letter /f/ to signify the doubling of its sound in pronunciation. / Gh/ Ghyn has no close sound equivalent in English, but may be approximated by pronouncing it like the French /r/ in Rogue, and /r/ of Paris. Guttural /g/ but soft; requires that the throat muscles be in gargling position. /ā/ as /longer /a/ as in cab (not as in cake).
- **Related Sūrah: Āyāt** – occurs 5 times as Wa Innī la-Ghaffār-un Liman Tāba in Q.20:82; Inna-Hu Kāna Ghaffār-a in Q.71:10; Al-‘Azīz Al-Ghaffār in Q.38:66 and 40:42; Huw-Al-‘Azīz Al-Ghaffār in Q.39:05.
- A variant of the same root appears as Al-Ghafūr in Q.85:14; and in combination with other Attributes as Ghafūr-un-Halīm in Q.02:225,235; 03:155; and Ghafūr-ur-Rahīm in Q.02:182,192,199,218,226; 03:31,89,129; 04:23,25,100,106,110,129,152; 05:03,34,39,74,98; 06:54,145,165; 07:153,167; etc; and ‘Affūw-an Ghafūra in Q.04:43,99. It also occurs as Khyr-ul-Ghāfirīn in Q.07:155 and as Ghāfir in Q.40:03.
- **Approximate Meaning:** The Ever-Forgiving. The Most Protecting. Al-Ghaffār is Allāh’s Attribute that makes manifest what is good, and hides what is disgraceful. The sins of human beings are among the disgraceful things which Al-Ghaffār covers in this life, and disregarding their punishment in the Life after this life.
- **Blessings, if Allāh Wills:** Making a daily habit of repeating ‘Yā Ghaffār Ighfirīr’, at least for 100 times, especially after the Late-Afternoon Prayers, al-‘Aṣr, would invoke Allāh’s forgiveness and mercy.
- **Numerical Equivalent:** 1281.

رَلَفَقَّارُ رَلَفُورُ رَلَفَّارُ







Al-Qahhār *Jalla Jalālūh*

- **Pronunciation:** Al-Qahhār. Al-Qahhaar with stress in accent on letter /h/ to signify the doubling of its voice in pronunciation; /ā/ as /longer /a/ as in cab (not as in cake); /Q/ has no close sound equivalent in English, but may be approximated by pronouncing /k/ farther back in the mouth; strongly articulated guttural /k/ as in ‘quail’.
- **Related Sūrah: Āyāt** – occurs as Allāh-ul-Wāḥid **Al-Qahhār** in Q.12:39; 38:65; 39:04; Li-llāh-i-Al-Wāḥid **Al-Qahhār** in Q.40:16.
- **Approximate Meaning:** The Vanquisher. The Irresistable Power. The Subduer. The Dominator. The Omnipotent. The All-Powerful. The One Who holds Absolute Sway over all that exists. Al-Qahhār is the Attribute of Allāh that breaks the backs of His enemies. He dominates over them by humiliating them and punishing them. Everything in existence is subjected to Al-Qahhār’s dominance and power.
- **Blessings, if Allāh Wills:** The person who repeats this epithet every day would develop a tendency of becoming free from conspicuous worldly desires, and increasingly attain peace of soul and mind.
- **Numerical Equivalent:** 306.

رَلْفَاهِرُ الْقَهَّارُ



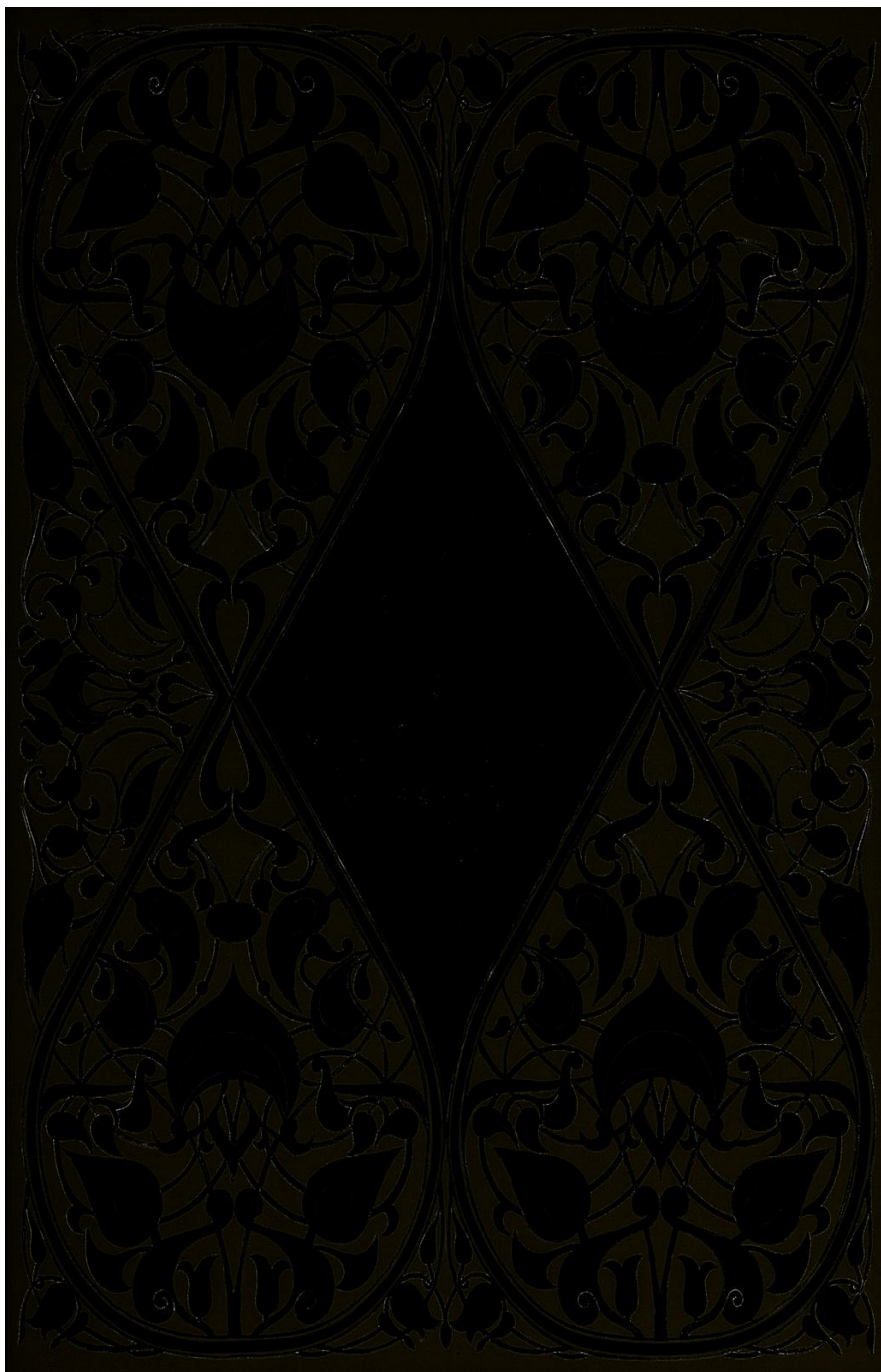




Al-Wahhāb جَالِلٌ جَلِيلٌ

- **Pronunciation:** Al-Wahhāb. Al-Wahhaab with stress in accent on letter /h/ to signify the doubling of its sound in pronunciation; /ā/ is as /longer a/ as in cab (not as in cake).
- **Related Sūrah: Āyāt** – occurs as Innaka Anta-**Al-Wahhāb** in Q.03:08 and 38:35; and in combination with Al-Azīz as Rabbi-k-Al-Azīz **Al-Wahhāb** in Q.38:09.
- **Approximate Meaning:** The Bestower of Blessings. The Giver of Gifts. The All Bountiful. The Ever-Giving. The Immensely Generous. Al-Wahhāb is the Attribute of Allāh that gives Gifts of Nature, grants sustenance to every living being without measure, and cures from all diseases.
- **Blessings, if Allāh Wills:** Repeating ‘Yā Allāh Yā Wahhāb’ 40-100 times after the Mandatory Prayers for seven days shall cause Allāh’s infinite blessings to overcome difficulties emanating from family, income, work and health, especially problems relating to heart and eyes.
- **Numerical Equivalent:** 14.







Al-Razzāq Jalla Jalālūh

- **Pronunciation:** Al-Razzāq. Ar-Razzaaq with stress in accent on letters /r/ and /z/ to signify the doubling of its sound in pronunciation; /ā/ is as /longer a/ as in cab (not as in cake); /q/ has no close sound equivalent in English, but may be approximated by pronouncing /k/ farther back in the mouth; strongly articulated guttural /k/ as in ‘quail’.
- **Related Sūrah:Āyāt** – occurs only once as Al-Razzāq-o Dhul-Quwwat-Al-Mafīn in Q.51:58.
- Other occurrences of the same root are as Al-Rāziq in Q.05:114 and Allāh-o Khyr-ur-Rāziqīn (Active Particle combining function of an adjective and a verb; plural; F’il Ma’āroof; Sifat F’iliyah) in Q.05:114, 23:72 and 34:39.
- **Approximate Meaning:** The Great Provider of all Sustenance, both spiritual and physical, needed to maintain the creation. The expression Al-Razzāq provides two kinds of sustenance: (i) food for existence of physical bodies, humans included, for a defined period of time; (ii) knowledge for which the need is caused to exist in the human heart and inner self. Al-Razzāq is thus the Divine Attribute which assumes responsibility for the creation of both types of sustenance, graciously making them available to both bodies and the human heart. Allāh, Al-Razzāq grants ample sustenance to whoever He Wills; and grants a measured amount to whosoever He Wills.
- **Blessings, if Allāh Wills:** Allāh’s sustenance would flow abundantly to the person who repeats ‘Yā Allāh Yā Razzāq’ 40 times every day. It also helps in healing pain of stomach, intestine, cardiac muscles and lungs.
- **Numerical Equivalent:** 308.







Al-Fattāh Jalla Jalālūh

- **Pronunciation:** Al-Fattāh. Al-Fattaah with stress in accent on letter /t/ signifying the doubling of its sound in pronunciation; /ā/ is as / longer a/ as in cab (not as in cake); /h/ a harsher sound than the English initial /h/ may occur medially and in word-final position as well. Sound is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat.
- **Related Sūrah:Āyāt** – occurs only once in combination with Al-‘Alīm as Huw-**Al-Fattāh** Al-‘Alīm in Q.34:26.
- **Approximate Meaning:** The Opener. The Victorious Revealers. The All-Decider. The Superb Arbiter. Al-Fattāh connotes three meanings: (i) the one who vanquishes difficulties and brings about ease; (ii) the one who makes decisions known; and (iii) the one who discloses the concealed. Note the words of Al-Fattāh as He speaks in Q.48:01: ‘Innā Fatahnā Laka Fatah-um-Mobinā,’ i.e. Truly, We have granted you, O’ *Muhammad*, a clear victory which is a gateway to further victories.’ This was the time of Hudaibiyah in 627, which Allāh speaks of ‘a clear victory’ as victories after victories followed thereafter.
- **Blessings, if Allāh Wills:** The heart, mind and intellect of the one who regularly repeats ‘Yā Allāh Yā Fattāh’, 70 times after the Early Morning Prayer, al-Fajr, shall be bestowed with enlightenment.
- **Numerical Equivalent:** 489.



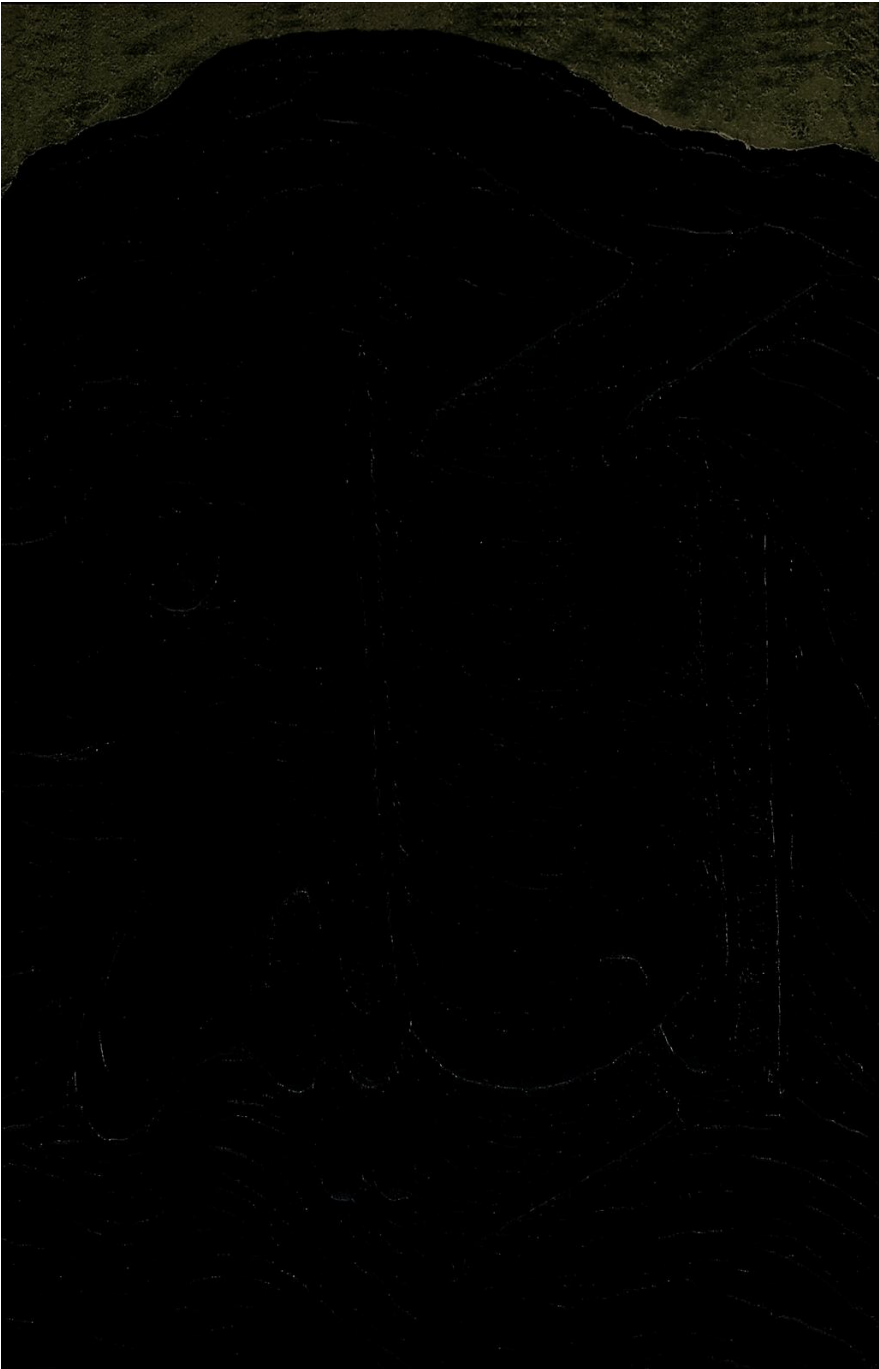




Al-'Alīm Jalla Jalālūh

- **Pronunciation:** Al-'Alīm. Al-'Aleem where /'A/ has no close sound equivalent in English, but it may be created by a guttural sound in the back of the throat by raising the lower part of throat in order to narrow the passage through which air is expelled. /ī/ is as /long e/ as in beef and seen.
- **Related Sūrah:Āyāt** – occurs as Inn-Allāh-a Shākir-un'Alīm in Q.02:158; Inn-Allāh-a bi-hi 'Alīm in Q.03:92; Huwa bi-Kulli-Shay'in 'Alīm in Q.06:101; Inna-Hu'Alīm-um bi-dhāt-i Sodūr in Q.11:05; Allāh-u bi-Kulli Shay'in 'Alīm in Q.24:35,64; Inn-Allāh-a bi-Kulli Shay'in 'Alīm in Q.29:62; Wa Kan-Allāh-o b-Kulli Shay'in 'Alīm-a in Q.33:40; Inn-Allāh-a Kana bi-Kuli Shay'in 'Alīm-a in Q.33:54; 35:08; 36:79; 39:07; 48:26; 49:16; 57:03; 58:07; 64:11; and in combination with Khabīr as 'Alīm-an Khabīr-a in Q.04:35; with Allāh as W-Allāh-o 'Alīm-un in Q.24:41; with Al-Hakīm as Innak-a Intal-'Alīm-o Al-Hakīm in Q.02:32; 04:11,17,24,26,92,105,11,170; 09:15,28,60,97,106,110; 12:100; 15:25; 27:06; 43:84; 60:10; 66:02; with Wāsi'y as Wāsi'y-un 'Alīm in Q.02:115, 247,261,268; 05:54; 24:32; as Samī'y-un 'Alīm-un in Q.03:34,35; 05:76; 06:13,115; 07:200; 08:17,43,53,61; 09:98, 103; 10:65; 12:34; 21:04; 22:52; 24:18,58,59; 26:220; 29:05,60; 41:36; 44:06; 49:01; as 'Alīm-an Khabīr-a Q.04:35; 31:34; as Azīz-il 'Alīm in Q.36:38; 41:12; as 'Alīm-an Qadīr-a in Q.35:44; 42:50; and as Huwa Al-Fattāh Al-'Alīm in Q.34:26.
- A variant as 'Ālim (Active Particle combining function of an adjective and a verb; F'il Ma'ārūf; Sift F'iliyya) also appears in Q.06:73; 35:38; and another one as 'Allām (Intensive Form indicating emphasis; Ism al-Mubālighah) in Q.05:109,116.
- **Approximate Meaning:** The All-Knowing; past, present and future. The Learned. The Knowledgeable. The Omniscient. Al-'Alīm is the One Who knows best of the hidden and the manifest, the small and the great, the first and the last, the inception and the outcome.
- **Blessings, if Allāh Wills:** Repetition of 'Yā Allāh Yā 'Alīm' for several times for several days/nights would bless one's heart with inner peace and spiritual enlightenment.
- **Numerical Equivalent:** 150.





القيّد

Al-Qābidz Jalā Jalāluh

- **Pronunciation:** Al-Qābidz. Al-Qaabidz where /Q/ may be approximated by pronouncing /k/ farther back in the mouth; strongly articulated guttural /k/ as in ‘quail’. /ā/ is a /longer a/ as in cab (not as in cake). /dz/ has no close sound equivalent in English, but may be approximated by pronouncing /d/ and /z/ farther back in the mouth.
- **Related Sūrah: Āyāt** – based on **Yaqbidzu** (Imperfect Tense **Almudzār’i**) meaning ‘withholds’, in Q.02:245, 25:46. **Al-Qābidz** is listed as a Divine Attribute in a report quoted by Al-Tirmidhī 3508.
- **Approximate Meaning:** The Constrictor - all existence is in His power. The One who withholds, reduces and closes. The Restrainer. The Straightener. Al-Qābidz is the opposite of Al-Bāsīt. It is that Divine Attribute which constricts or withholds the means of subsistence to whoever He Wills, and who takes out the soul from the bodies at the time of their being given death. Q.02:245 sets the Divine Attribute as: ‘...It is Allāh Who withholds, and it is Allāh Who gives abundantly...’
- **Blessings, if Allāh Wills:** The one who would read ‘Yā Allāh Yā Qābidz’ on food and eats it for 40 consecutive days shall be free from constraints of livelihood and body harms.
- **Numerical Equivalent:** 903.







Al-Bāsiṭ Jalla Jalāluh

- **Pronunciation:** Al-Bāsiṭ. Al-Baasiṭ where /t/ has no close sound equivalent in English, but may be approximated by pronouncing /t/ farther back in the mouth, a little thicker pronunciation as for ‘tumble.’ /ā/ is a /longer a/ as in cab (not as in cake).
- **Related Sūrah:Āyah** – based on **Yabsuṭu** (Imperfect Tense *Almudzāri*) meaning ‘amplifies’, in Q.02:245. **Al-Bāsiṭ** is listed as a Divine Attribute in two reports quoted by Al-Tirmidhī 3508 and Abu Dāwūd.
- **Approximate Meaning:** The Extender/Expander of worldly benevolence. The One who amplifies abundance, joy, relief and ease. Al-Bāsiṭ is the opposite of Al-Qābidz. It is that Divine Attribute which makes plentiful the means of subsistence to who ever He Wills through His mercy, and Who breathes the soul into the bodies at the time of their being given life. Q.02:245 sets the Divine Attribute as: ‘... It is Allāh Who withholds, and it is Allāh Who gives abundantly...’
- **Blessings, if Allāh Wills:** Making pleas while repeating ‘Yā Allāh Yā Bāsiṭ’ after the early Morning Prayer, al-Fajr, would make one free from unsolicited dependence on others.
- **Numerical Equivalent:** 72.







Al-Khāfidz Jalla Jalāluh

- **Pronunciation:** Al-Khāfidz. Al-Khaafidz where /Kh/ is pronounced as /ch/ in ‘Bach’ in German, and ‘Loch’ in Scottish, but rougher; sound is produced by bringing the tongue in to the position of /k/ as in ‘key’ while pronouncing a strong rasping /h/. /dz/ has no close sound equivalent in English, but may be approximated by pronouncing /d/ and /z/ farther back in the mouth. /ā/ is a /longer a/ as in cab (not as in cake).
- **Related Source** – Al-Khāfidz does not appear in The Qur’ān. It is listed as a Divine Attribute in a report quoted by Al-Tirmidhī 3508.
- **Approximate Meaning:** The Abaser. The One who can turn everything upside down. The One who causes disgrace. Al-Khāfidz is the opposite of Al-Rāfi’y. Allāh is Al-Khāfidz because He abases His enemies by isolating them from Himself. Q.56:01-03 describe the ultimate situation as: ‘When the Event to happen happens, there is no denying of its happening – abasing some, exalting others.’
- Blessings, if Allāh Will: The one who may fast for three consecutive days and then on the fourth day repeats ‘Yā Allāh Yā Khāfidz’ 70 times would be entitled to get Allāh’s Blessings for protection against punitive harm from bad wishers. Its recitation also cures medical ailment of blood pressure.
- **Numerical Equivalent:** 1481.







Al-Rāfi'y جاللا جلاله

- **Pronunciation:** Al-Rāfi'y. Ar-Raafi'y with stress in accent on letter /r/ to indicate the doubling of its sound in pronunciation /ā/is a/larger a/as in cab (not as in cake).
- **Related Sūrah:Āyāt** – derived from **Narfa'u** (Imperfect Tense **Almudzāri'**) meaning 'We exalt' in Q.06:83, 40:15, 58:11; and **Turfa'a** (Passive Perfect; **al-Mādzi al-Majhoul**) meaning 'be exalted', in Q.24:36; etc. Al-Rāfi'y is listed as a Divine Attribute in a report quoted by Al-Tirmidhī 3508.
- **Approximate Meaning:** The Exalting. The One who uplifts. **Al-Rāfi'y** is the opposite of **Al-Khāfidz**. He exalts the believers by means of peace at heart and draws them closer to Himself. Q.56:01-03 describe the ultimate situation as: 'When the Event to happen happens, there is no denying of its happening – abasing some, exalting others.'
- **Blessings, if Allāh Wills:** The one who repeats 'Yā Allāh Yā Rāfi'y' 101 times shall be blessed with honorable disposition, and healing from thigh related medical problems.
- **Numerical Equivalent:** 351.







Al-Mo'izz Jalla Jalālūh

- **Pronunciation:** Al-Moi'zz with stress in accent on letter /z/ to indicate the doubling of its sound in pronunciation. /z/ is pronounced as in zoo, easy and zeal.
- **Related Sūrah:Āyāt** – based on **Tu'izzo** (Imperfect Tense **Almudzār'i**) meaning 'You confer honor and dignity', in Q.03:26, 04:139, etc. **Al-Moi'zz** is listed as a Divine Attribute in a report quoted by Al-Tirmidhī 3508.
- **'Izzah** is the common root for **'Azīz** and **Moi'zz**, meaning The Invincible, The Powerful, The Almighty, etc.
- **Approximate Meaning:** The Giver of Honor. Al-Mo'izz is the opposite of Al-Modhill. Al-Mo'izz elevates those who attain to know the beauty of Allāh's Presence and are granted contentment so as to contain their disposition. Allāh will raise them to honor in the Life after this life in terms of their gaining 'closeness' to Allāh, when He would call for them during the Time of Judgment, saying: 'O The Soul At Peace! Return to your Rabb; well pleased and well pleasing; go in among My Servants; and go into My Garden.' Q.89:27. This is the utmost honor bestowed by Al-Mo'izz.
- **Blessings, if Allāh Wills:** The one repeating 'Yā Allāh Yā Al-Moi'zzo' 140 times on Mondays and Fridays after the Night Fall Prayers, al-'Ishā, would never be subdued, besides gaining respect in eyes of the others.
- **Numerical Equivalent:** 117.







Al-Modhill Jalla Jalāluh

- **Pronunciation:** Al-Modhill with stress in accent on letter /l/ signifying Shadd which indicates doubling of its sound in pronunciation. /dh/ sound is between /z/ and /th/ as in father, worthy and with, etc.
- **Related Sūrah:Āyah** – the epithet is derived from **Tudhillo** (Imperfect Tense Almudzār'i') meaning 'You abase', in Q.03:26, etc. **Al-Modhill** is listed as a Divine Epithet in a report quoted by Al-Tirmidhī 3508.
- **Approximate Meaning:** The Giver of dishonor, disgrace, humiliation and abasement. The One who subjects others to be low. The one who subdues. Al-Modhill is the opposite of Al-Mo'izz. The dishonored is the one to whom Allāh speaks during the Time of Judgment in this tone: 'But you allowed yourselves to be tempted, you were hesitant, doubtful, deceived by false hopes until Allāh's Command, i.e. death came upon you; the Deceiver, *Satan*, tricked you about Allāh; so this Day no ransom shall be accepted from you or from the disbelievers: your home is the Fire, that is where you belong, a miserable destination.' Q.57:14-15. This is the limit of dishonor decreed by Al-Modhill.
- **Blessings, if Allāh Wills:** Repeating 'Yā Allāh Yā Modhillo' 75 times, preferably in the posture of sajidah/prostration, shall provide a shield to the person against jealousy, wishful harm and animosity.
- **Numerical Equivalent:** 770.







Al-Samī'y Jalla Jalālūh

- **Pronunciation:** Al-Samī'y. As-Samee' with stress in accent on letter /s/ to double its sound in pronunciation signifying Shadd. Letter /y/ or /'ayn/ has no close sound equivalent in English; it is like a guttural sound in the back of the throat, like /a-a-a-ah/, and then raising the lower part of throat in order to narrow the passage through which air is expelled. /ī/ is pronounced as /long e/ as in bee and see.
- **Related Sūrah:Āyāt** – occurring single as Samī'y in Inna Rabb-ī la-Samī'y-ud Du'ā in Q.14:39; and in combination with other Divine Attributes as Innaka Anta-s-Samī'y-ul Al-'Alīm in Q.02:127 and 03:35; Huwa-as-Samī'y-u-Al-'Alīm in Q.02:137 and 06:13,115; Wa-Allāh-o Samī'y-un-'Alīm in Q.02:256, 03:34, 09:98, 09:103, 24:21, 24:60; Inna-Hu Samī'y-un-'Alīm in Q.07:200; Inn-Allāh-a la-Samī'y-un 'Alīm in Q.08:17,42; Inn-Allāh-a Samī'y-un 'Alīm in Q.08:53 and 49:01; Inn-Hu Huwa-s-Samī'y-ul-'Alīm in Q.08:61, 17:01, 26:220, 41:36, 44:06 and 112:34; Huwa-s-Samī'y-ul-'Alīm in Q.10:65, 21:04; 29:05; 29:60; Samī'y-un Qarīb in Q.34:50; and as Kana-Allāh-o Samī'y-um-Baṣīr-a in Q.04:134; Anna-Allāh-a Samī'y-um-Baṣīr in Q.22:61; Inna-Allāh-a Samī'y-um-Baṣīr in Q.22:75; 31:28; Inna-Allāh-a Huwa-s Samī'y-ul-Baṣīr in Q.40:20; Inna-Hu Huwa-Al-Samī'y Al-Baṣīr in Q.40:56; Huwa- Al-Samī'y-Al-Baṣīr in Q.42:11; Inna-Allāh-a Samī'y-um-Baṣīr in Q.58:01.
- **Approximate Meaning:** The All-Hearing. The All-Listening. Al-Samī'y is the Divine Attribute from which nothing audible escapes, regardless of its being loud or silent. Al-Samī'y is conscious of an ant creeping in the darkness of night in as much as He hears the praise of those who praise Him and rewards them; He hears the invocations of those who invoke Him in their heart and answers them.
- **Blessings, if Allāh Wills:** Early-Afternoon Prayers, al-Zuhr, on Thursdays is the best time to repeat 'Yā Allāh Yā Samī'y' 100 times and be blessed with any desirable wish. It also has the healing power for ears/hearing.
- **Numerical Equivalent:** 180.







Al-Baṣīr جال جالوت

- **Pronunciation:** Al-Baṣīr. Al-Baṣeer where /ṣ/ has no close sound equivalent in English, but it may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth, with a hissing sound as in bus. /ī/ is pronounced as /long e/ as in bee and see.
- **Related Sūrah: Āyāt** – occurs as single in form like Wa-Allāh-o Baṣīr-um bi-ma Ya’lamūn in Q.02:96,233,237; 03:15,20; 25:20; 33:09; 64:02; 67:19; 84:15; and in combination with other Divine Attributes as Huw-Al-Samī’y-o Al-Baṣīr in Q.17:01; 22:61,75; 31:28; 40:20,56; 42:11; 58:01; and Inn-Allāh-a bi ‘Ebādihi al-Khabīr-um Baṣīr in Q.35:31 and 42:27.
- Another derivative of the same root as Baṣīr is Al-Baṣā’er (pl), meaning ‘enlightenment,’ appears as Noun Plural in Q.06:104 and 07:203, etc. where it means Divine Enlightenment, and, elsewhere it refers to The Torah and The Qur’ān as Al-Baṣā’er. Q.27:13 mentions Mubṣiratun, as Active Participle from the derived stem, meaning 'clear to sea'.
- **Approximate Meaning:** The All-Seeing. The All-Watching. Al-Baṣīr refers to watching and observing things in such a manner that nothing escapes its attention including even what is in the earth, the cosmos, in-between and beyond. This is far beyond the perception of a sense of human sight which is limited to the appearance of things as visible. Consider Q.06:103 – ‘No mortal power of sight can ever encompass Him; but He grasps sight of all.’
- **Blessings, if Allāh Wills:** The one who repeats ‘Yā Allāh Yā Baṣīr’ 100 times after the Friday Congregation (Jumu’ah) Prayer shall be bestowed with respect and esteem in the eyes of others; also helps in healing eye-related ailments.
- **Numerical Equivalent:** 302.



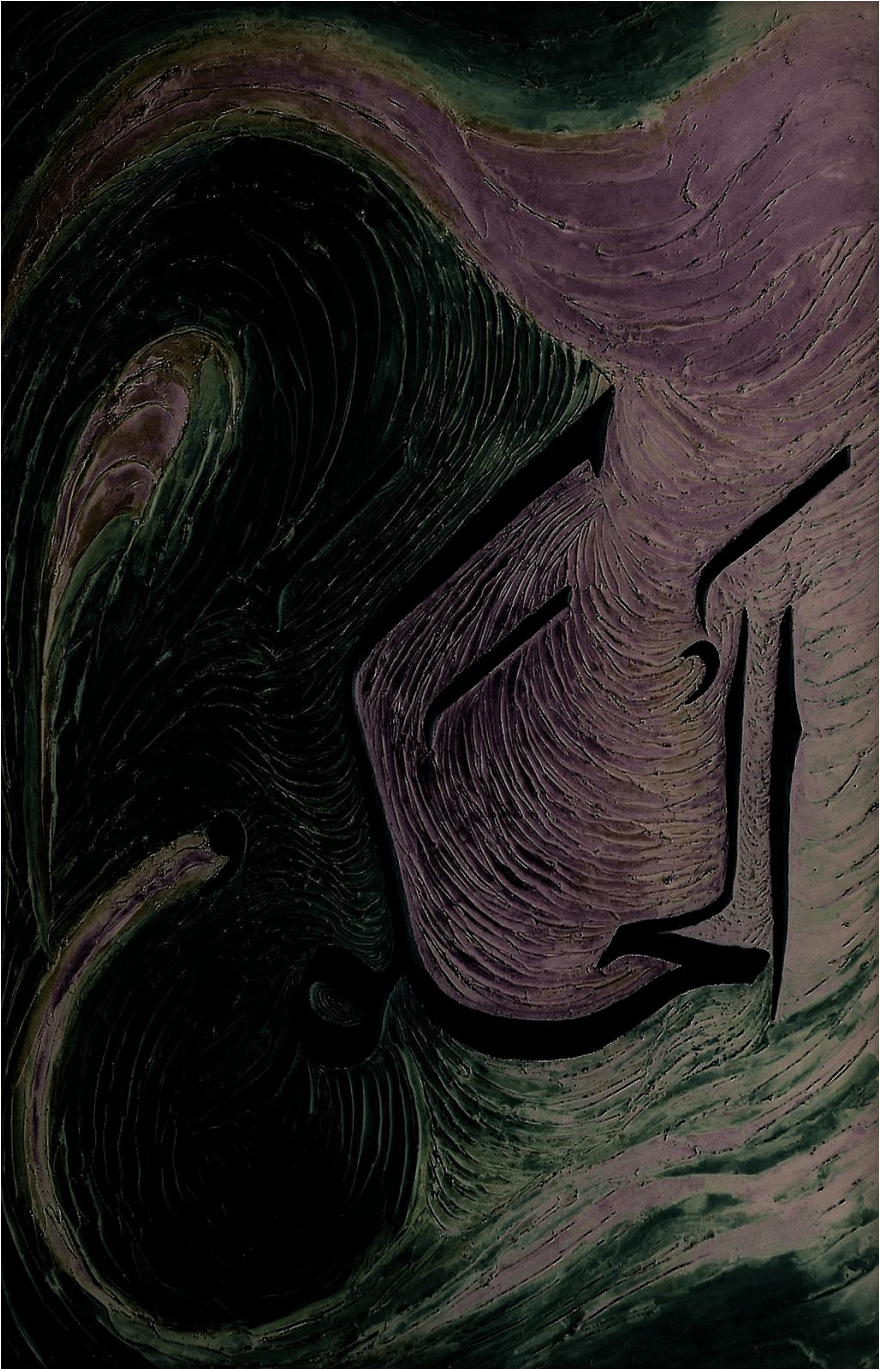




Al-Ḥakam Jalla Jalālūh

- **Pronunciation:** Al-Ḥakam where /Ḥ/ is a harsher sound than the English initial /H/, and may occur medially and in word-final position as well. Sound is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat. /k/ as in king, buckle and kinetic.
- **Related Sūrah: Āyāt** – derived from **Yahkumu** (Imperfect Tense *Almudzār'i*) in Q.10:109, 22:69, and **Hukm** in Q.28:70, etc. **Al-Ḥakam** is listed as a Divine Epithet in a report quoted by Al-Tirmidhī 3508.
- Expressions with variance but with same root like **Aḥkam-ul-Ḥākimīn** (relative) occur in Q.11:45; 95:08; and **Khayr-ul-Ḥākimīn** in Q.12:80.
- **Approximate Meaning:** The Judge. The Arbitrator: who hands down verdicts; who gives orders. Al-Ḥakam's ruling regarding happiness for the righteous and misery for the wicked is that Allāh makes good or evil, positive or negative, a cause which leads those who practice them to happiness or misery. In a similar way, Allāh makes medication and the poison the causes which lead one to recovery or to death. If the meaning of Ḥakam is to arrange causes to their effects, then Allāh is The Absolute Arbiter because He is the Cause of all causes. Causes are directed to the effects in Al-Ḥakam's judgment.
- **Blessings, if Allāh Wills:** Uttering 'Yā Allāh Yā Ḥakam' several times during the day over days shall cause one to be blessed with wisdom and insight.
- **Numerical Equivalent:** 68.



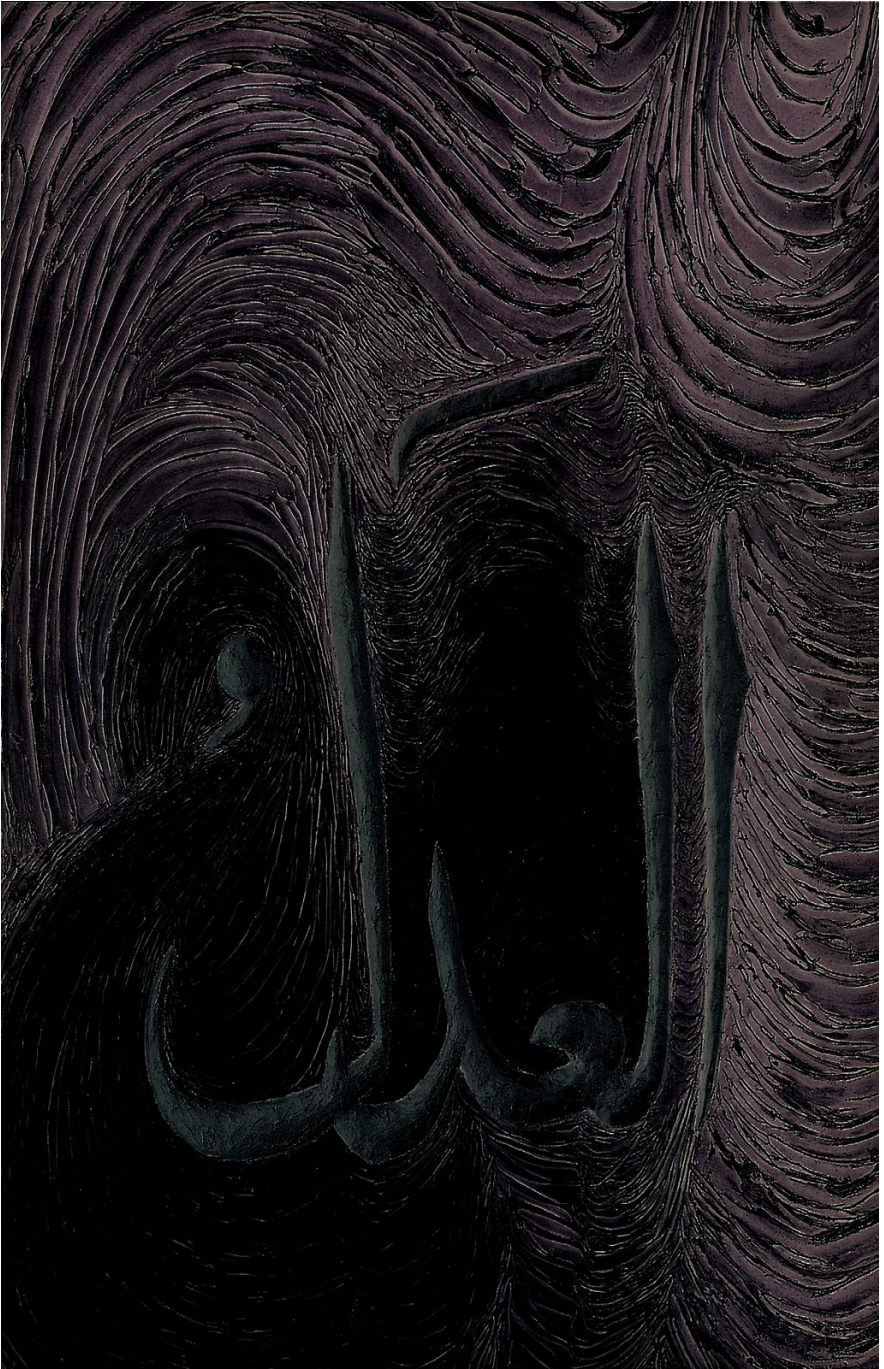




Al-'Adl Jalla Jalāluh

- **Pronunciation:** Al-'Adl. /'A, 'Ayn/ has no close sound equivalent in English, a guttural sound in the back of the throat, like /a-a-a-ah/ and then to raise the lower part of throat in order to narrow the passage through which air is expelled.
- **Related Source** – The epithet is not mentioned in The Qur'ān. A report by Al-Tirmidhī 3508 states **Al-'Adl** as a Divine Attribute.
- **Approximate Meaning:** The Just. The Equitable. The Dispenser of Justice.
- **Blessings, if Allāh Wills:** The one who repeats 'Yā Allāh Yā 'Adl' while having meals on Fridays shall be blessed.
- **Numerical Equivalent:** 104.



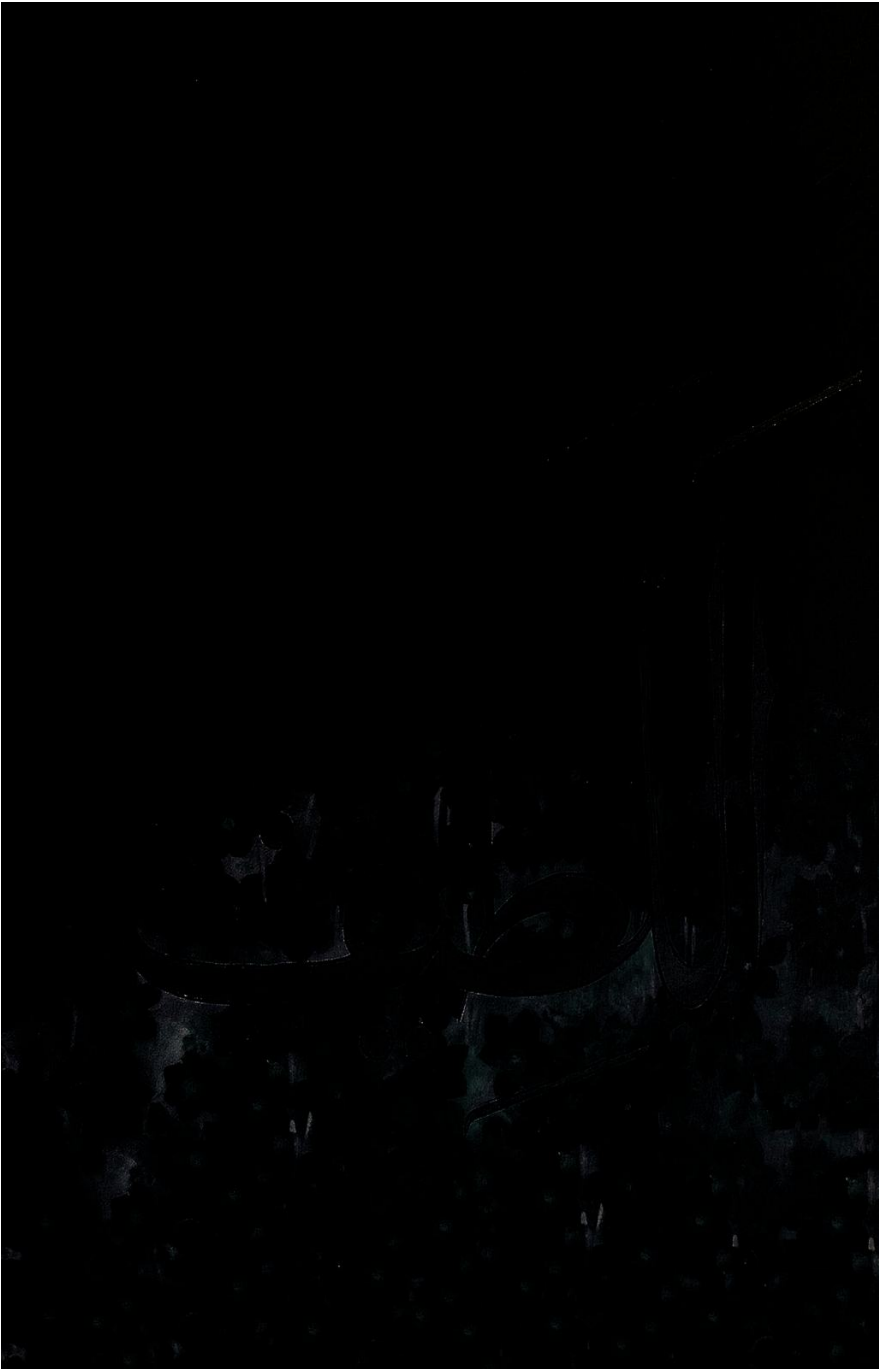




Al-Latīf جاللا جلاله

- **Pronunciation:** Al-Laṭīf. Alla-ṭeef with stress on letter /l/ to give the doubling of its sound in pronunciation (Shadd). /ṭ/ has no close sound equivalent in English, but it may be approximated by pronouncing /t/ farther back in the mouth, a little thicker pronunciation as for ‘tumble.’ /ī/ is as /long e/ as in bee, see and meet.
- **Related Sūrah:Āyāt** – occurs in combination with the Divine Attribute of Al-Khabīr as Huw-**Al-Latīf**-u-Al-Khabīr in Q.06:103 and 67:14; Inn-Allāh-a **Laṭīf**-un Khabīr-a in Q.22:63; 31:16; and Inn-Allāh-a Kāna **Laṭīf**-an Khabīr-a in Q.33:34.
- **Approximate Meaning:** The Benignant. The Subtle. The Knower of Subtleties. The Gentle. The Benevolent. The All-Refined. The Unfathomable. Al-Laṭīf combines gentleness in action with delicacy of perception.
- **Blessings, if Allāh Wills:** Uttering ‘Yā Allāh Yā Laṭīf’ 100 times during the day over days after the two rak’a optional prayers – nafal - shall cause one to be blessed with providence, and relief from nasal cavities.
- **Numerical Equivalent:** 129.







Al-Khabīr جالب الخبايا

- **Pronunciation:** Al-Khabīr. Al-Khabeer where /Kh/ is pronounced as /ch/ in ‘Bach’ in German, and ‘Loch’ in Scottish, but rougher; sound is produced by bringing the tongue in to the position of /k/ as in ‘key’ while pronouncing a strong rasping /h/. /ī/ is pronounced as /long e/ as in bee and beef.
- **Related Sūrah: Āyāt** - occurs single as Al-Khabīr/Khabīr in Q.02:234, 04:128,135; 24:53; 33:02; 57:04; 58:11,13; 64:02; and in combination with other Divine Attributes such as Huwa Al-Ḥakīm-u-Al-Khabīr in Q.06:18, 06:73, 11:01, 34:01; Huw-Al-Laṭīf-u Al-Khabīr in Q.06:103, 33:34 and 67:14; Innahu Kāna Bi-‘Ibādihi Khabīr-um Baṣīr-ā in Q.17:30,96; 35:31, 42:27; Innal-Allāh-a Kāna ‘Alīm-un Khabīr-ā in Q.04:35, 06:18,73; 31:34, 49:13, 66:03; Huw-al Al-Laṭīf-ul Khabīr in Q.06:103; 22:63; 31:16; 33:34; 67:14; and Inna-Allāh-a Khabīr-um bimā Ta’amalūn in Q.59:18.
- **Approximate Meaning:** The All-Aware. The One Who Knows Full Well. The Sagacious. Al-Khabīr is the Attribute from which nothing is hidden. Nothing occurs in either the physical or spiritual domain, not an atom is set in motion or becomes still, not a breath is disturbed nor silenced without The Aware’s knowledge of it. The Attribute is similar to Al-‘Alīm, both being attributes of knowledge, but The Aware’s knowledge is related to that which is outwardly unknown, namely, consciousness.
- **Blessings, if Allāh Wills:** The one who may have an undesirable aspect of social behavior and wishes to get rid of it, repeating ‘Yā Allāh Yā Khabīr’ continuously shall help the person to become free of it.
- **Numerical Equivalent:** 812.



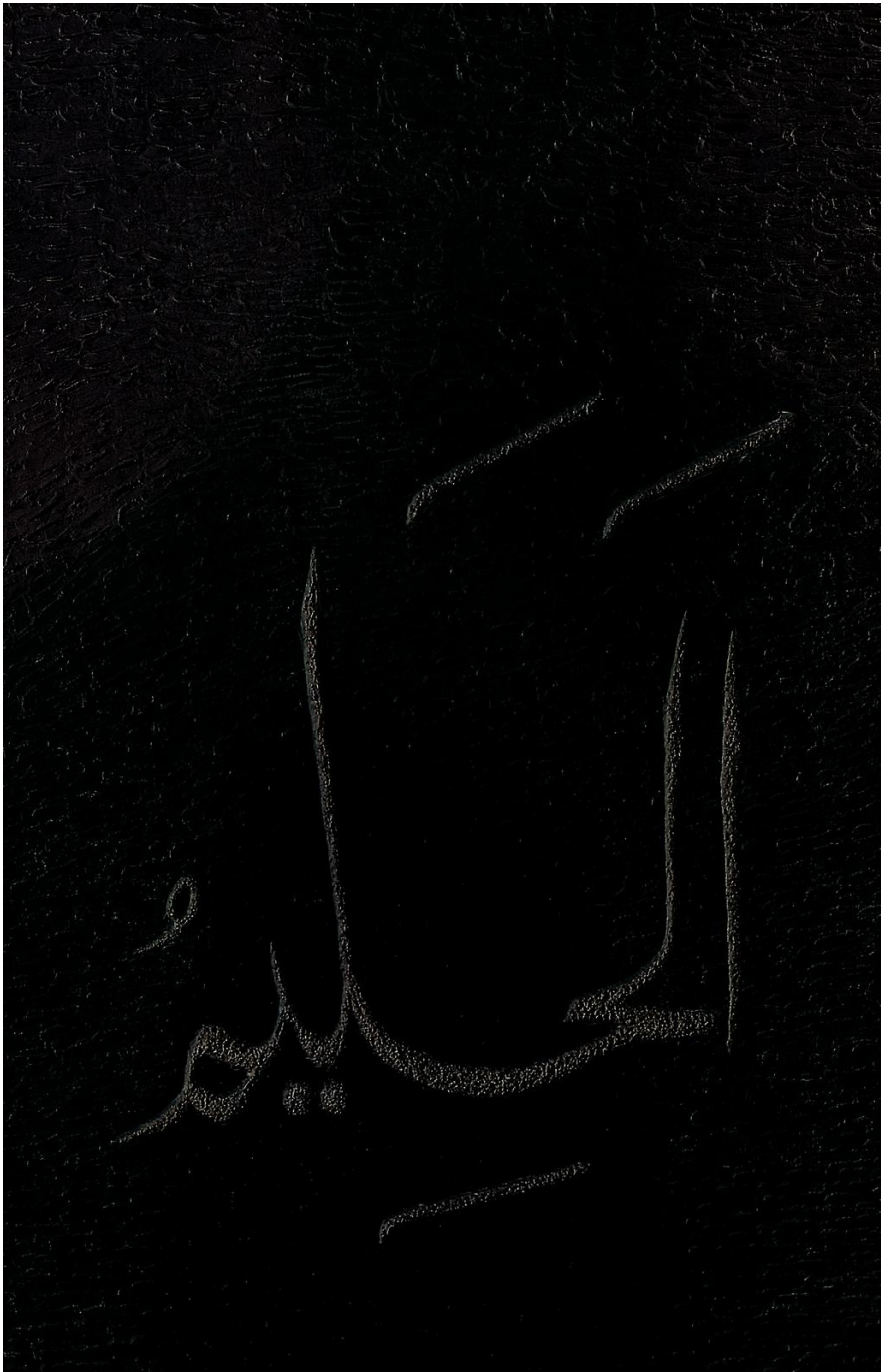




Al-Halīm جاللا جلاله

- **Pronunciation:** Al-Halīm. Al-Haleem where /H/ is a harsher sound than the English initial /H/, may occur medially and in word-final position as well. Sound is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat. /ī/ gives /long e/ sound as in beef and seen.
- **Related Sūrah: Āyāt** – occurs as Halīm/Al-Halīm in combination with other Divine Attributes, such as Ghafūr-un Halīm in Q.02:225,235; 03:155; 05:101; 17:44; 35:41; Shakūr-un Halīm in Q.64:17; 'Alīm-un Halīm in Q.04:12; 33:51; and Ghaniyyī-un Halīm in Q.02:263, 04:12, 05:101, 17:44, 22:59, 35:41.
- **Approximate Meaning:** The Forbearing. The Clement. The Gentle. The Indulgent. Al-Halīm is an Attribute which shows neither anger nor rage upon observing disobedience or violation. It is not prompted by haste and recklessness to take swift vengeance even though it has unlimited power to do so. Q.35:45 asserts: 'If Allāh took people to task by that which they deserve, He would not leave a single living creature on the surface of the earth.'
- **Blessings, if Allāh Wills:** Repeating 'Yā Allāh Yā Halīm' shields a person from loss of providence.
- **Numerical Equivalent:** 88.







Al-‘Azīm جلاله جلاله

- **Pronunciation:** Al-‘Azīm. Al-‘Azeem. /Z/ has no close sound equivalent in English, but may be approximated by pronouncing ‘the’ farther back in the mouth; strongly articulated palatal /z/.
- **Related Sūrah: Āyāt** – occurs single as Al-‘Azīm in Q.56:73,96; 69:33,52; and in combination with other Divine Attributes such as Al-‘Alī’yy-u Al-‘Azīm in Q.02:255; 42:04; as Dhūl Fadzl-i Al-‘Azīm in Q.02:105; 03:74,174; 08:29; 57:21,29; 62:04; as Rabb-ul ‘Arsh-i Al-‘Azīm in Q.09:129; 23:86; 27:26; and as Rabb-u Al-‘Azīm in Q.56:96.
- **Approximate Meaning:** The Great. The Magnificent. The Prima. The Supreme. The Mighty. It combines all Attributes of Greatness, Majesty and Glory. He is Al-‘Azīm in every aspect of His Known and Unknown Attributes. The word ‘Azīm’ is usually applied to physical bodies. It is of two types: (i) what fills the eye; and (ii) what sight cannot encompass - and that is Allāh, Al-‘Azīm.
- **Blessings, if Allāh Wills:** It brings respect and dignity to the one who repeats ‘Yā Allāh Yā ‘Azīm’ several times a day, every day.
- **Numerical Equivalent:** 1020.





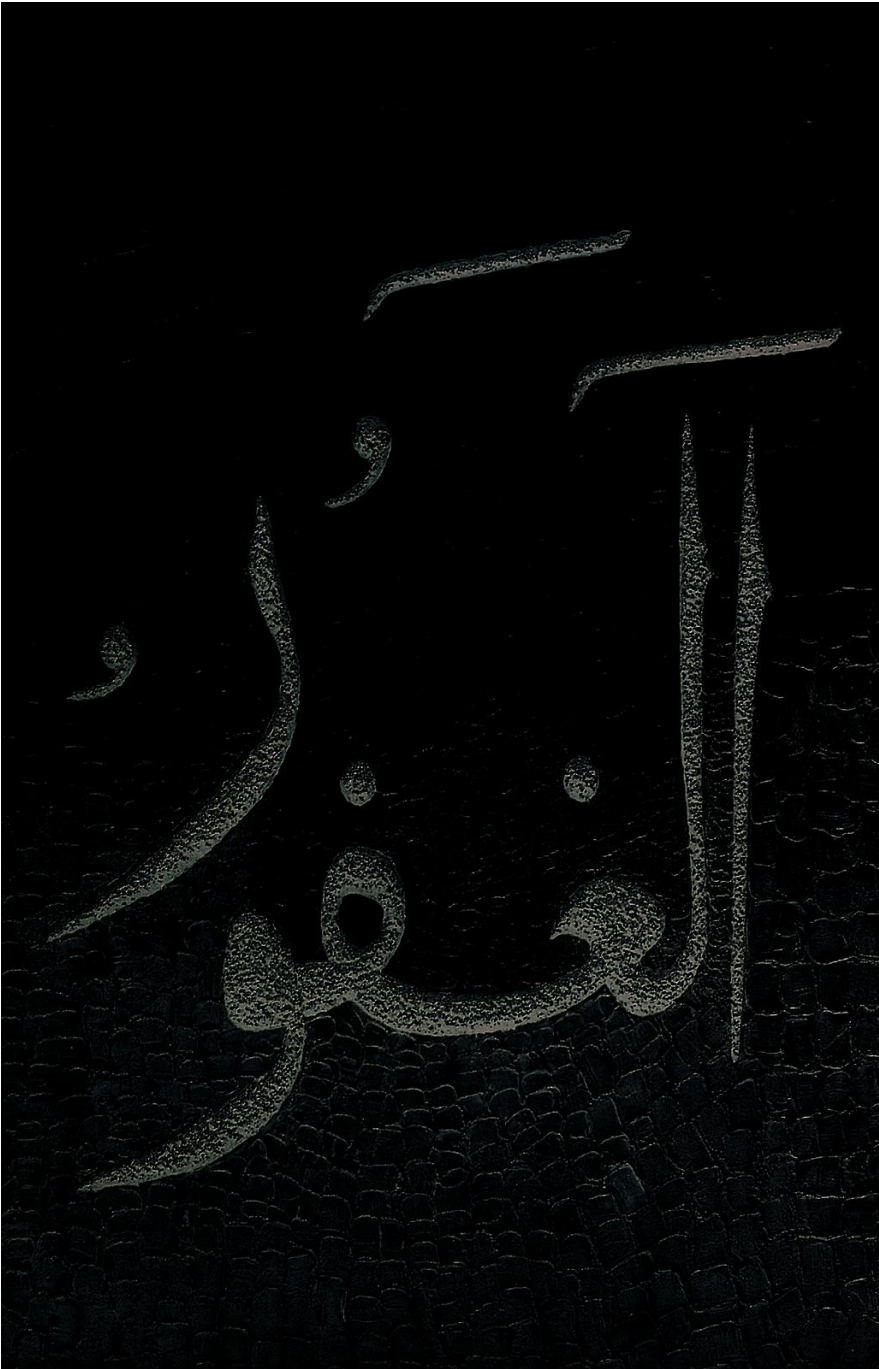
الْغَفُورُ

Al-Ghafūr Jalā Jalālūh

- **Pronunciation:** Al-Ghafūr. Al-Ghafoor. /Gh/ has no close sound equivalent in English, but may be approximated by pronouncing it like the French /r/ in ‘rogue’, and /r/ of Paris. Guttural /g/ but soft; requires that the throat muscles be in gargling position. /ū/ gives the sound of /long u/ as in boot and food.
- **Related Sūrah: Āyāt** - occurs as Ghafūr/Al-Ghafūr in combination with the Divine Attribute Al-Rahīm as Ghafūr-ur-Rahīm in Q.02:173, 182,192,199,218,226; 03:31,89,129; 04:23,25,100,106,110,129,152 ;05:03,34,39,74,98;06:54,145,165; 08:69,70; 09:05,27,91,99,102; 10:41; 12:53,98; 14:36;15:49; 16:18,110,115,119; 39:53, 41:32, 60:07 and 64:14; with Halīm in Q.02:225,235; 03:155; 05:101; 17:44, 35:41; with ‘Afowwū as ‘Afowwū Ghafūr-a in Q.04:43,99; with Dhū-r-Rahmah and Al-Ghafūr-o Dhū-r-Rahmah in Q.18:58; and with Shakūr as Ghafūr-un Shakūr-a in Q.35:30, 35:34, 42:23, etc.
- A superlative adjective of the same root appears as Ghaffār in Q.20:82 and 71:10.
- **Approximate Meaning:** The All-Forgiving. The One who pardons. The Oft-Forgiver. Al-Ghafūr denotes an extreme degree of forgiveness that is repeated time after time.
- **Blessings, if Allāh Wills:** A person suffering from casual ailments shall be relieved by continuously repeating ‘Yā Allāh Yā Ghafūr’ over days and weeks.
- **Numerical Equivalent:** 1285.

الْغَفُورُ الْغَافِرُ الْخَفَّارُ





الشُّكْرِ

Al-Shakūr Jalla Jalāluh

- **Pronunciation:** Al-Shakūr. Ash-Shakoor with stress in accent on letters /s/ and /h/ to give sound of /sh/ where the stress indicates the doubling of /sh/ sound in pronunciation. /k/ is pronounced as in king, buckle and kinetic.
- **Related Sūrah:Āyāt** – occurs as Inna-Hu Ghafūr-un Shakūr in Q.35:30; Inna Rabba-nā La- Ghafūr-un Shakūr in Q.35:34; 42:23; and as Wal-Allāh-Hu Shakūr-un Halīm in Q.64:17, etc.
- A variant of the epithet appears as Shākir-an-‘Alīm-a (Shākir is both Ism Mansūb and Sift F’iliyyah, meaning ‘Grateful’ and ‘Appreciative’) in Q.04:147.
- **Approximate Meaning:** The Benefactor. The One Who is Appreciative. The Acknowledger of Thanksgiving. The Ever-Responsive to Gratitude.
- **Blessings, if Allāh Wills:** The one who may be saddened by economic circumstances shall be relieved of the difficulties by repeating ‘Yā Allāh Yā Shakūr’ 41 times every day over days and weeks.
- **Numerical Equivalent:** 526.

رَشَّاءُ رَشَّاءُ





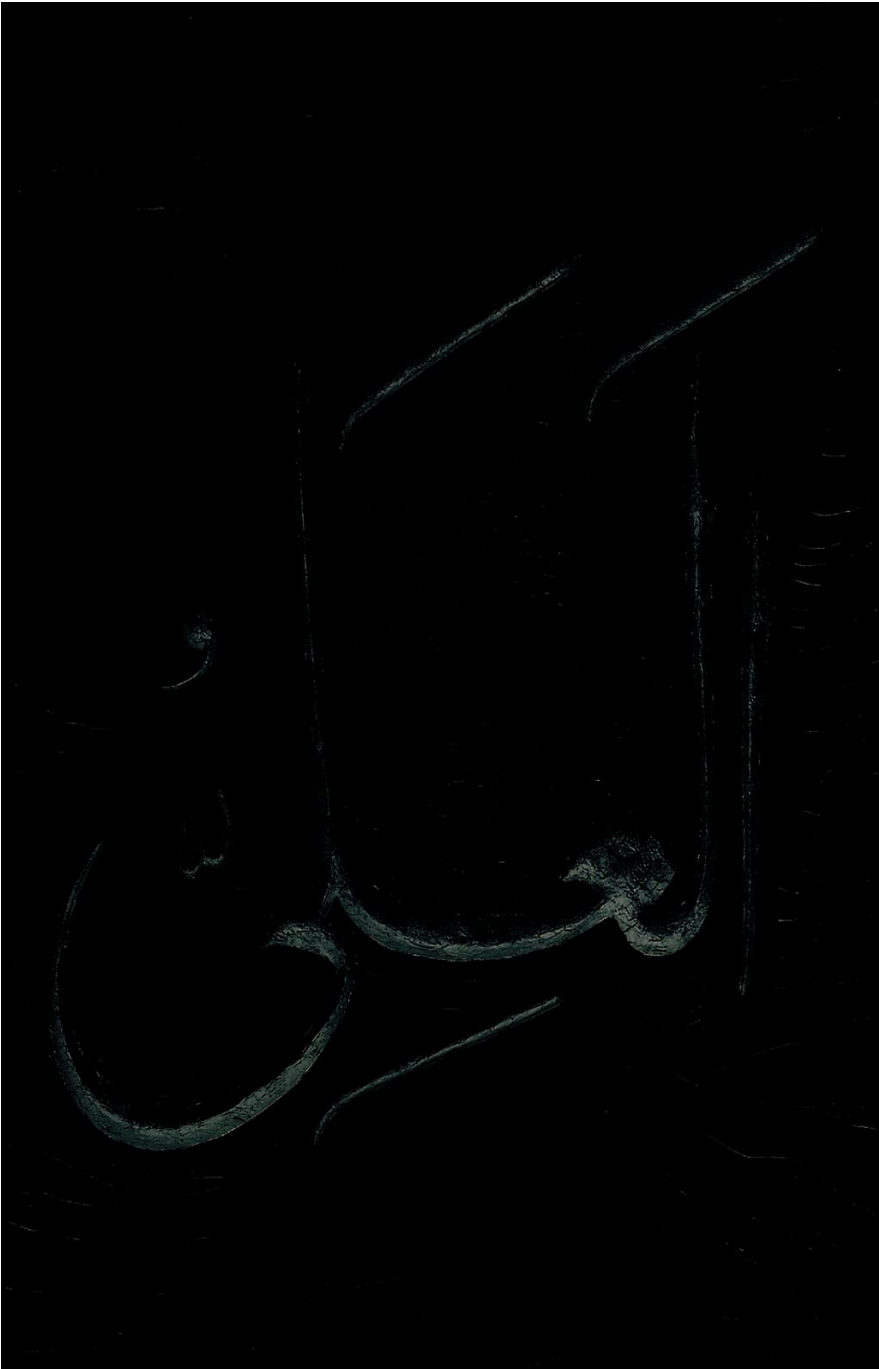


Al-'Alī'yy Jalā Jalālūh

- **Pronunciation:** Al-'Alī'yy. Al-Aleeyy with stress in accent on letter /y/ indicating the doubling of its sound in pronunciation (Shadd). For /ʾA, 'Ayn/ there is no close equivalent in English, a guttural sound in the back of the throat - /a-a-a-ah/ raising the lower part of throat in order to narrow the passage through which air is expelled. /ī/ is pronounced as /long e/ as in bee, beef and meet.
- **Related Sūrah:Āyāt** - occurs as Al-'Alī'yy Al-Aẓīm in Q.02:255; 42:04; as 'Alī'yy-un Ḥakīm in Q.42:51; 43:04; as 'Alī'yy-un Kabīr in Q.04:34; and as Al-'Alī'yy-ul-Kabīr in Q.22:62; 31:30; 40:12.
- **Approximate Meaning:** The Outstanding. The Exalted. The Superior. The Highest of the high. The Sublime. Al-'Alī'yy refers to height, which, in turn refers to the concept of elevation, which is the opposite of lowness. It may be conceived in terms of perceptible height. Everything that can be described as being 'above' in respect of space possesses spatial highness, and everything that can be described as being 'above' in terms of rank may be said to have a highness exceeding all others. Allāh is Al-'Alī'yy; and Al-'Alī'yy is Allāh – The One God.
- **Blessings, if Allāh Wills:** Repeated recitation of 'Yā Allāh Yā Al-'Alī'yy' causes one success in most of the lawful worldly matters.
- **Numerical Equivalent:** 110.

وَالْعَلِيُّ وَاللَّهُ عَلِيُّ الرَّمَّعَانِ







Al-Kabīr جَالِ جَالُوت

- **Pronunciation:** Al-Kabīr. Al-Kabeer where /K/ is pronounced as in king, buckle and kinetic; and /ī/ is /long e/ as in seen, meet and beef.
- **Related Sūrah: Āyāt** – occurs as **Al-Kabīr** Al-Muta’āl in Q.13:09; and as Al-‘Alī’yy **Al-Kabīr** in Q.04:34; 22:62, 31:30, 34:23 and 40:12.
- **Approximate Meaning:** The Venerable. The Prima. The Greatest. The Exalted. Al-Kabīr is an expression of the perfection of essence which is traceable to two things: (i) its perpetuity, both past and future; and (ii) its existence from which all beings emanate. If the one whose existence is complete in itself, then the one from whom the existence of all existing things originate is absolutely worthy of being called The Perfect and The Great – indeed, Allāh is Al-Kabīr; and Al-Kabīr is Allāh – The One God.
- **Blessings, if Allāh Wills:** The one who repeats ‘Yā Allāh Yā Kabīr’ 100 times every day shall be blessed with respect and esteem.
- **Numerical Equivalent:** 232.

رَکَبِیْ رَکَبِیْ رَکَبِیْ رَکَبِیْ رَکَبِیْ





الحَفِيزُ

Al-Hafīz جاللا جلاله

- **Pronunciation:** Al-Hafīz. Al-Hafeez where /H/ is a harsher sound than the English initial /H/ may occur medially and in word-final position as well. Sound is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat. /ī/ is pronounced as /long e/ as in seen, meet and beef.
- **Related Sūrah: Āyāt** – occurs as Inne Rabbi 'Alā Kuli Shay' in Hafīz in Q.11:57; Wa Rabb-oka 'Alā Kuli Shay' in Hafīz in Q.34:21. Reference to hafīz in Q.06:104 appears to be to the person of The Prophet, Muhammad^(P).
- A variant also appears as Hāfīz (Sift F'iliyya) in Q.12:64.
- **Approximate Meaning:** The Protector. The Preserver. The One keeping a watchful eye. There is nothing in the heavens and the earth which is not preserved by Al-Hafīz whether it is of the weight of an atom or the planets. Al-Hafīz preserves what people do of good or evil through His power. The preservation of these is not a burden for Al-Hafīz, Allāh – The One God.
- **Blessings, if Allāh Wills:** Whoever repeats 'Yā Allāh Yā Hafīz' several times a day, every day, shall be shielded against intimidation and fears.
- **Numerical Equivalent:** 232.

رَاحِمٌ حَافِظٌ







Al-Muqīt Jalla Jalālūh

- **Pronunciation:** Al-Muqīt. Al-Muqet. /Q/ has no close equivalent in English, but may be approximated by pronouncing /k/ farther back in the mouth; strongly articulated guttural /k/ as in ‘quail’. And /ī/ is pronounced as /long e/ as in seen, beef and meet.
- **Related Sūrah: Āyah** – occurs only once as Wa Kāna-Allāh-o ‘Alā Kulli Shay’ in **Muqīt-ā** in Q.04:85.
- **Approximate Meaning:** The Guardian. The Mighty. The One Who Watches over Everything. The Maintainer.
- **Blessings, if Allāh Wills:** Uttering ‘Yā Allāh Yā Muqīt Al-Muqīt’ a few times on a glass of water and making a rowdy child drink it, every day over several days, shall cause the kid become friendly and well mannered.
- **Numerical Equivalent:** 550.







Al-Hasib Jalla Jalāluh

- **Pronunciation:** Al-Hasib. Al-Haseeb where /H/ is a harsher sound than the English initial /H/ may occur medially and in word-final position as well. Sound is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat. /ī/ is pronounced as /long e/ as in beef and seen.
- **Related Sūrah:Āyāt** – occurs as Wa Kafā Bi-Allāh-i Hasībā in Q.04:06 and 33:39; and as Inn-Allāh-a Kana ‘Alā Kulli Shay’in Hasīb-ā in Q.04:86.
- **Approximate Meaning:** The Supreme who takes one to account. The Reckoner on the Day of Judgment. The Bringer of Judgment.
- **Blessings, if Allāh Wills:** A shield against threats of being harmed emanating from jealousy and/or averting the possibility of being tricked: recite 70 times ‘HasbiyaAllāh al-Hasīb’ for eight continuous days.
- **Numerical Equivalent:** 80.





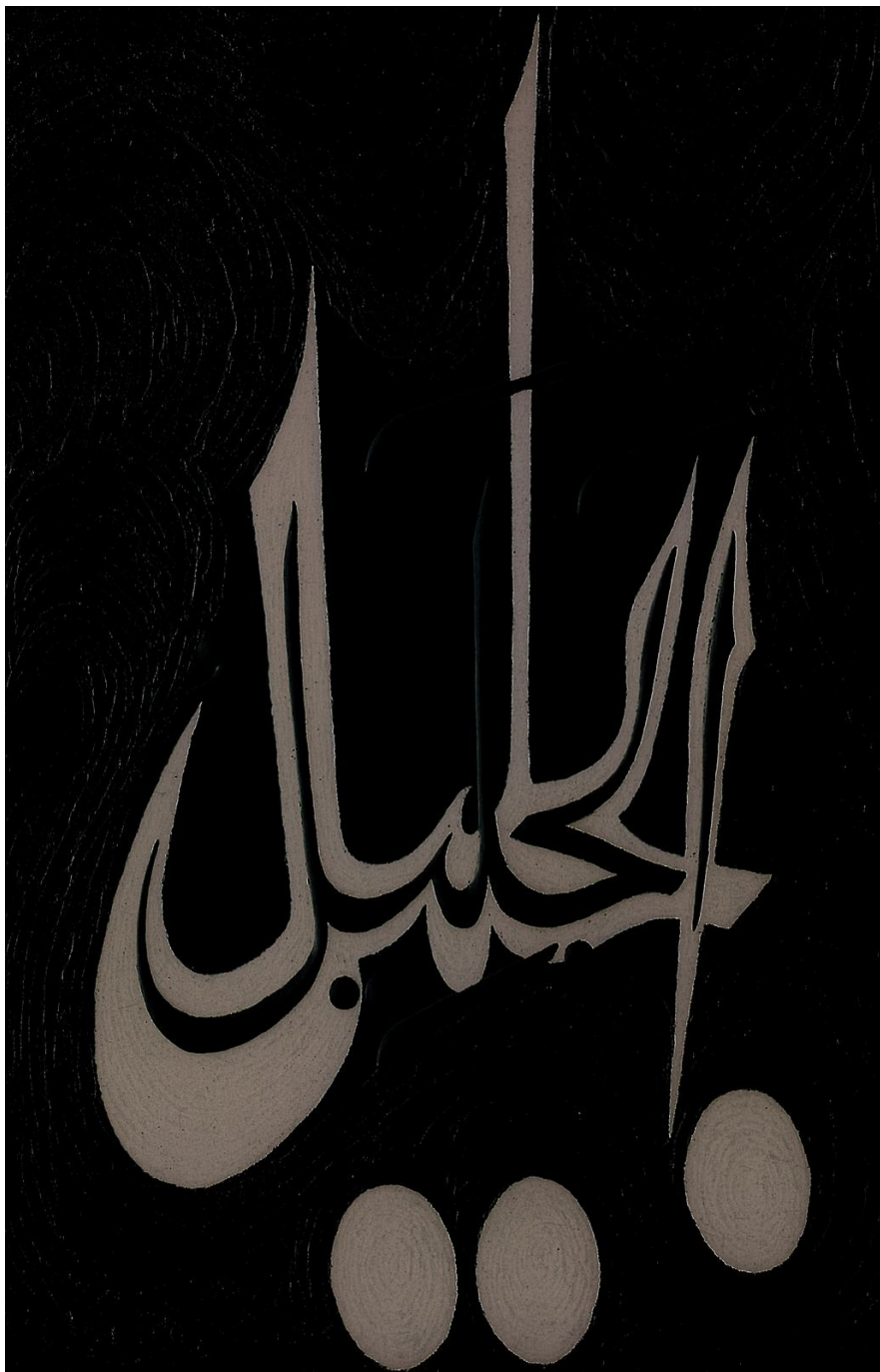
الجليل

Al-Jalīl جلال جلاله

- **Pronunciation:** Al-Jalīl. Al-Jaleel. /J/ is pronounced as in jam, jack and age; and /ī/ as /long e/ as in seed, beef and seen.
- **Related Source** – The epithet is not mentioned in The Qur’ān. It is reported as a Divine Attribute by Al-Tirmidhī 3508.
- **Approximate Meaning:** Al-Jalīl is Allāh - The Majestic. The Sublime. The Mighty. The Revered. It may be said that Al-Kabīr is traceable to the perfection of the essence; Al-Jalīl to the perfection of the qualities; and, Al-‘Azīm to the perfection of essence and qualities. This is what is perceived by intellectual insight provided it encompasses intellectual perception.
- **Blessings, if Allāh Wills:** Repeating it a few times a day shall cause a person reverence in social circle. It also helps healing cancer.
- **Numerical Equivalent:** 73.

رَجَائِلُ الْكَبِيرِ الْعَظِيمِ



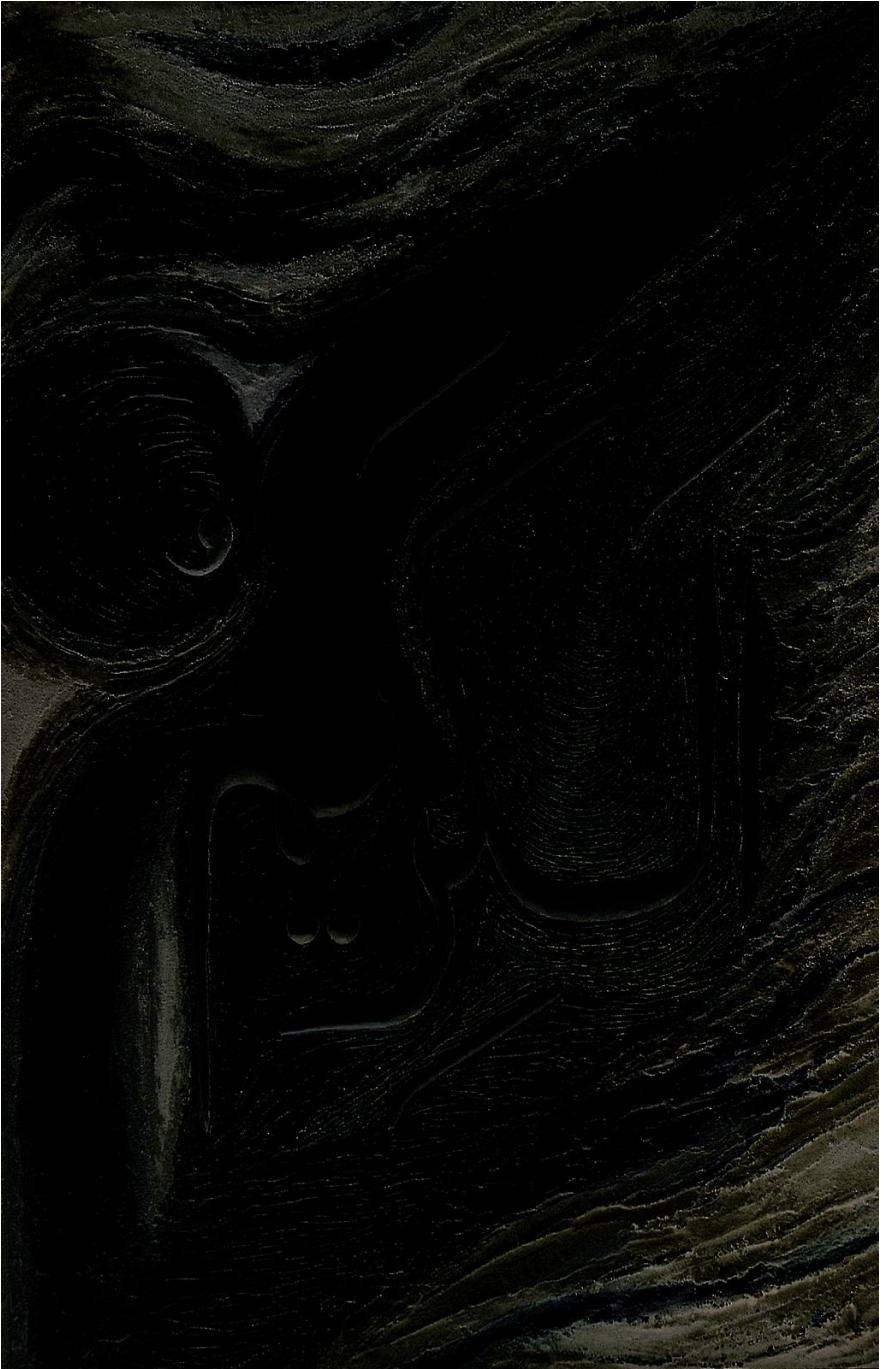




Al-Karīm جلاله

- **Pronunciation:** Al-Karīm. Al-Kareem where /K/ is pronounced as in king, buckle and kinetic; and /ī/ is /long e/ as in eat, beef, seen and see, etc.
- **Related Sūrah: Āyat** – occurs as Mā Gharraka Bi-Rabb-i-k-**Al-Karīm** in Q.82:06; as Ghaniyy-un **Karīm** in Q.27:40; and as Huwa Rabb ul ‘Arshi-**Al-Karīm** in Q.23:116
- **Approximate Meaning:** The Bountiful. The Generous. The Munificent. The Venerable. The Prime. Al Karīm is the quality where one forgives while having the power to exact retribution.
- **Blessings, if Allāh Wills:** It brings respect in this life and in the Life after this life; when regularly recited while retiring to bed at night.
- **Numerical Equivalent:** 270.





الْقَيْبُ

Al-Raqīb Jalā Jalāluh

- **Pronunciation:** Al-Raqīb. Ar-Raqeeb with stress in accent on letter /r/ to signify the doubling of the letter's sound in pronunciation (Shadd). For /Q/ no close sound equivalent in English, but may be approximated by pronouncing /k/ farther back in the mouth; strongly articulated guttural /k/ as in 'quail'. /ī/ is /long e/ as in eat, beef, seen and see, etc.
- **Related Sūrah: Āyāt** – occurrence as single: Kunta Ant-**Al-Raqīb**-a 'Elaihim in Q.05:117; and as Inn-Allāh-a Kana 'Elaikum **Raqīb**-ā in Q.04:01; 33:52.
- **Approximate Meaning:** The Watchful. The One who observes all and every action. The Vigilant. Al-Raqīb appears to be closely connected to Al-'Alīm, The Knower; and Al-Hafīz, The Preserver, in order to be Watchful and Vigilant.
- **Blessings, if Allāh Wills:** Whoever repeats 'Yā Allāh Yā Raqīb' seven times for several days, with a focus on him/herself shall be protected from calamities.
- **Numerical Equivalent:** 312.

الرَّقِيبُ الْعَلِيمُ الْخَفِيطُ







Al-Mujīb Jalla Jalāluh

- **Pronunciation:** Al-Mujīb, Al-Mujeeb where /ī/ is /long e/ as in eat, beef, seen and see, etc.
- **Related Sūrah: Āyah** – occurs as Inna Rabb-i Qarīb-un **Mujīb** in Q.11:61.
- **Approximate Meaning:** The Responsive. Al-Mujīb is The One Who responds to the prayers of those who pray, and to the needs of those who seek. In fact, Al-Mujīb bestows favors even before an appeal is made. There is no one like that except Allāh – The One God.
- **Blessings, if Allāh Wills:** The one who may be saddened by circumstances and makes a plea to Allāh by addressing Him as ‘Yā Allāh Yā Mujīb’ (several times) shall be relieved of the difficulties and provided with ease and comfort.
- **Numerical Equivalent:** 55.







Al-Wāsi'y Jalā Jalāluh

- **Pronunciation:** Al-Wāsi'y. Al-Waasi'y where /ā/ is pronounced as / longer a/ as in cab, not as in cake; /s/ as in sound, service, messy and grass; for /'y/ no close sound equivalent exists in English, a guttural sound in the back of the throat - /a-a-a-ah/ raising the lower part of throat in order to narrow the passage through which air is expelled.
- **Related Sūrah: Āyāt** – occurs as Inn-Allāh-a Wāsi'y-un 'Alīm in Q.02:115, 247, 261, 268; 03:73; 05:54; 24:32; and Inna Rabb-ak-a Wāsi'y Al-Maghfirah in Q.53:32.
- **Approximate Meaning:** The Absolute Vast. The All-Embracing. The Omnipresent. The Boundless. The Infinite. The Comprehending. Al-Wāsi'y refers to expansiveness. Sometimes expansiveness is related to knowledge, as it is extensive and embraces a great number of things that are known or less known. At other times it is related to unlimited bounty, grace and blessings. If one would like to contemplate Allāh's knowledge, the seas would be depleted if they were used as ink for writing of His Names/Knowledge - Q. 31:27.
- **Blessings, if Allāh Wills:** If repeatedly recited for a few times, continuously for several days, one shall be bestowed with abundance in lawful sustenance.
- **Numerical Equivalent:** 52.







Al-Hakīm جلاله جلاله

- **Pronunciation:** Al-Hakīm. Al-Hakeem; /H/ a harsher sound than the English initial /H/ may occur medially and in word-final position as well. Sound is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat. /ī/ is pronounced as /long e/ as in eat, beef, seen and see.
- **Related Sūrah:Āyāt** – occurs as Hakīm-un/Al-Hakīm in combinations other Divine Attributes as Al-‘Azīz Al-Hakīm in Q.02:129, 209,220,228,240,260; 03:06,18,62,126; 04:56,158,165; 05:38; 08:10,49,63,67; 09:40,71; 14:04; 16:60; 27:09; 29:26,42; 30:27; 31:09,27; 34:27; 35:02; 39:01; 40:08; 42:03; 45:02,37; 46:02; 48:07,19; 57:01; 59:01; 60:05; 61:01; 62:03; 64:18; ‘Aliyye Hakīm in Q.42:51; 43:04; and 46:02; Hakīm-in Hamīd in Q.41:42; Al-Hakīm Al-Khabīr in Q.06:18,73; 11:01; 34:01; Tawwāb-un Hakīm in Q.24:10; and Al-Hakīm-ul-‘Alīm in Q.02:32; 04:11,17,24,26,92,105,111,170; 06:83,128,139; 08:71; 09:15,28,60,97,106,110; 12:100; 15:25; 22:52; 24:18,58,59; 27:06; 43:84; 49:08, 51:30; 57:01; 60:10; 66:02; and with Al-Malik Al-Quddūs Al-‘Azīz Al-Hakīm in Q.62:01.
- **Approximate Meaning:** The All Wise. The Perfect in Wisdom.
- **Blessings, if Allāh Wills:** The one who repeats ‘Yā Allāh Yā Hakīm’ continuously from time to time shall be blessed with a friendly work environment.
- **Numerical Equivalent:** 78.



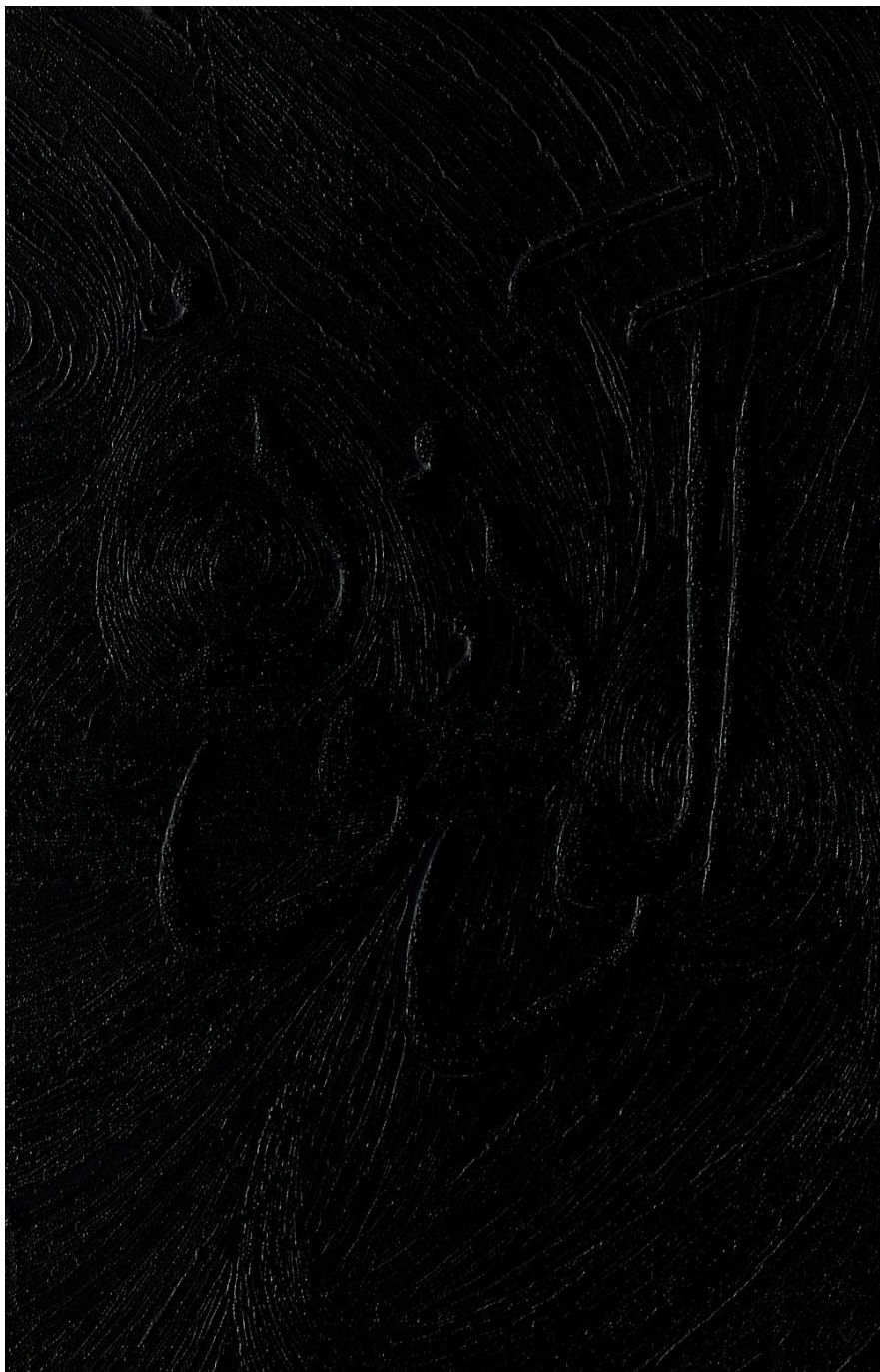




Al-Wadūd Jalla Jalāluh

- **Pronunciation:** Al-Wadūd. Al-Wadood pronounced with softer /d/ than /d/ in English, it is more like /d/ in Italian ‘dental’. /ū/ gives the sound of / long u / as in food.
- **Related Sūrah: Āyāt** – occurs as **Wadūd-un** in combination with **Rahīm-un** in Q.11:90; and as **Al-Wadūd-o** with **Al-Gḥafūr-o** in Q.85:14.
- **Approximate Meaning:** The Affectionate. All Tender. The Fount of Love. Full of Mercy and Ever-Caring. Al-Wadūd meaning ‘loving’ is articulately balanced by its counterpoint in Q.05:54, depicting Divine Love answered by human love: ‘He loves them as they love Him.’
- **Blessings, if Allāh Wills:** Reciting ‘Yā Allāh Yā Wadūd’ 1,000 times on cooked food that is shared jointly by a quarrelling couple and/or a pair/group of people shall result in inculcating better understanding and friendship between the adversaries.
- **Numerical Equivalent:** 20.





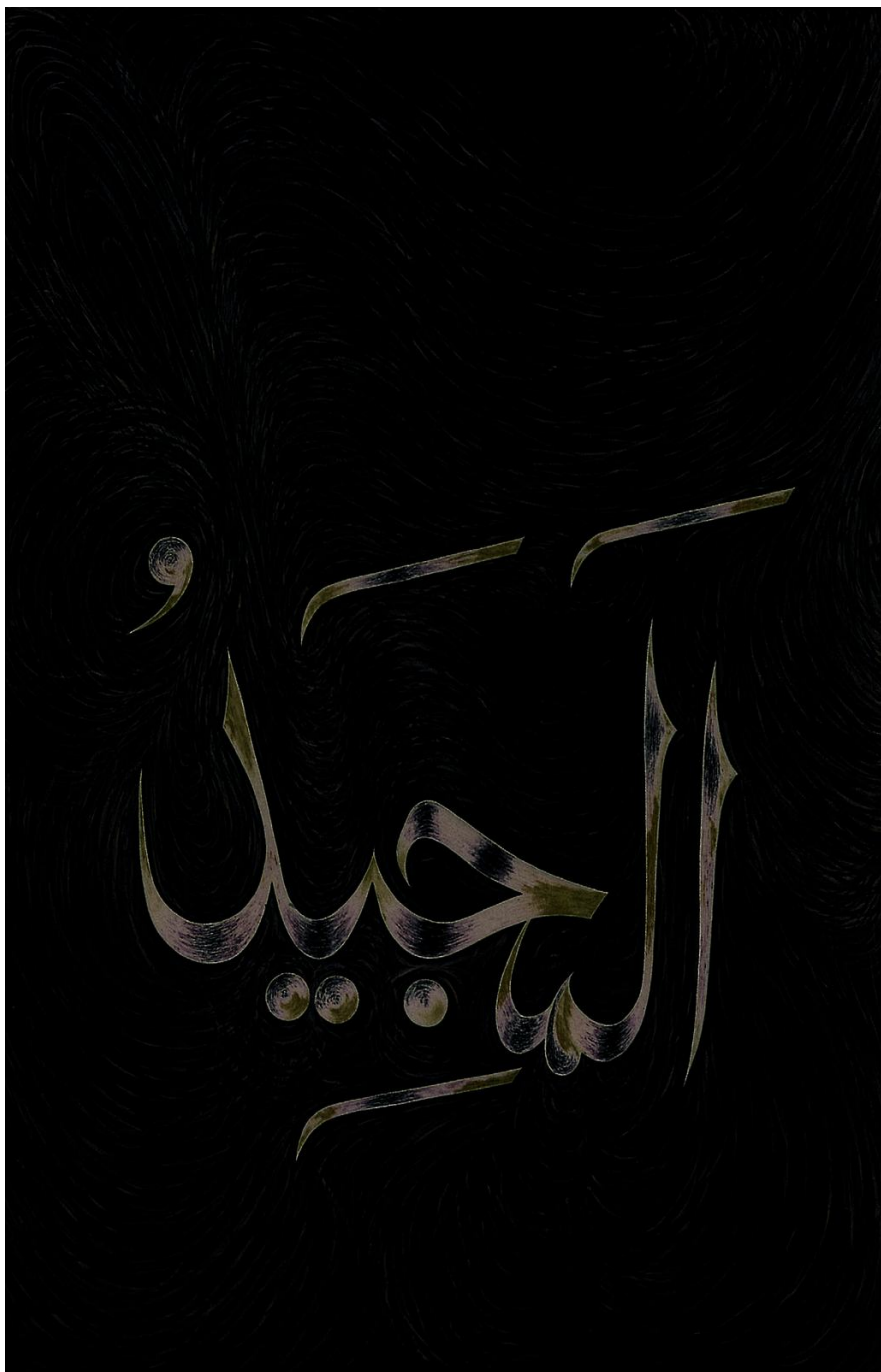


Al-Majīd Jalla Jalāluh

- **Pronunciation:** Al-Majīd. Al-Majeed; /j/ as in jam, jack and age; and /ī/ as /long e/ as in eat, beef, seen and see.
- **Related Sūrah: Āyāt** – occurs as Inna-Hu Hamīd-um-Majīd-un in Q.11:73; and as Dhūl-‘Arsh-il-Majīd-o in Q.85:15, etc.
- A variant with same root occurs as **Al-Mājid** in Q.11:73.
- **Approximate Meaning:** The Glorious. The Majestic. The Sublime. Allāh is Al-Majīd as He is noble in its essence, beautiful in its acts, and generous in its bounties. Even as nobility of essence is joined with goodness in deeds is ‘glory’ so that Allāh is called The Glorious, as well as Al-Mājid (The Noble) where the latter is a more intense form of the verb. Al-Majīd (The Glorious) appears to combine the meaning of Al-Jalīl (The Majestic), Al-Wahhāb (The Bestower), and Al-Karīm (The Generous).
- **Blessings, if Allāh Wills:** Uttering ‘Yā Allāh Yā Majīd’ several times over days shall be blessed with esteem and respectable reputation.
- **Numerical Equivalent:** 57.

رَءِىُّ الْمَجِىدِ







Al-Bā'ith Jalla Jalāluh

- **Pronunciation:** Al-Bā'ith. Al-Baa'ith. /ā/ as /longer a/ as in cab, not as in cake; and sound of /th/ is between /s/ and /t/ as in thing, maths and teeth.
- **Related Sūrah: Āyah** – occurs as Imperfect Tense: **Yab'athu**, meaning 'he is raised up/resurrected,' in Q.22:07. **Al-Bā'ith** is listed as a Divine Attribute by Al-Tirmidhī 3508.
- **Approximate Meaning:** The Resurrector. The One who gives life to all dead during the Time of Resurrection. The One who brings the dead back to life. The Resurrector is Allāh's quality, **Al-Bā'ith**, of raising up those in the grave, and bring forward their actions, thoughts, and feelings that they encountered in their lifetime. Human beings shall die the way they lived, and they shall be resurrected the way they die. Whatever they plant by way of their behavior, conduct and actions in this life, they will reap the reward – jannah or jahannam - in the Life after this life.
- **Blessings, if Allāh Wills:** Repeating it a few times a day shall cause a person worshipful reverence to Allāh.
- **Numerical Equivalent:** 573.







Al-Shahīd جاللا جلاله

- **Pronunciation:** Al-Shahīd. Ash-Shaheed with stress in accent on letters /s/ and /h/ giving the sound /sh/; stress is made to double the letters' sound in pronunciation. /h/ as in hat and hero, unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well. /ī/ as /long e/ as in eat, beef and see.
- **Related Sūrah:Āyāt** – occurs as Wallāh-o **Shahīd**-un ‘Alā Mā Ta’malūn in Q.03:98; Inn-Allāh-a Kāna ‘Ala Kulli Shay’ in **Shahīd**-a in Q.04:33; Wa-Kafā Billāh-i **Shahīd**-a in Q.04:166; Anta ‘Alā Kulli Shay’ in **Shahīd** in Q.05:117; Qul Allāh-o **Shahīd-un** Baini wa Bainakum in Q.06:19; Inn-Allāh-a ‘Alā Kulli Shay’ in **Shahīd** in Q.22:17; Huwa ‘Alā Kulli Shay’ in **Shahīd** in Q.34:47; Inna-Hu ‘Alā Kulli Shay’ in **Shahīd** in Q.41:53; Wa-Kafā Billāh-i **Shahīd**-a in Q.48:28; and Wallāh-o ‘Alā Kulli Shay’ in **Shahīd** in Q.58:06.
- A variant of this epithet occurs as Verbal Noun - **Al-Shahādah** (‘Ālim-ul Ghybi Wa-sh-Shahādah), meaning ‘Realm of the Invisible and **the Visible**’ in Q.59:22; 62:08.
- **Approximate Meaning:** The One who is Present all the time and everywhere. The Witness.
- **Blessings, if Allāh Wills:** A rebellious and quarrelsome member of a family shall be softened by reading/reciting ‘Yā Allāh Yā Shahīd’ 21 times on his/her forehead every morning over a few days/weeks.
- **Numerical Equivalent:** 319.

الشَّهِيدُ الشَّهَادَةُ



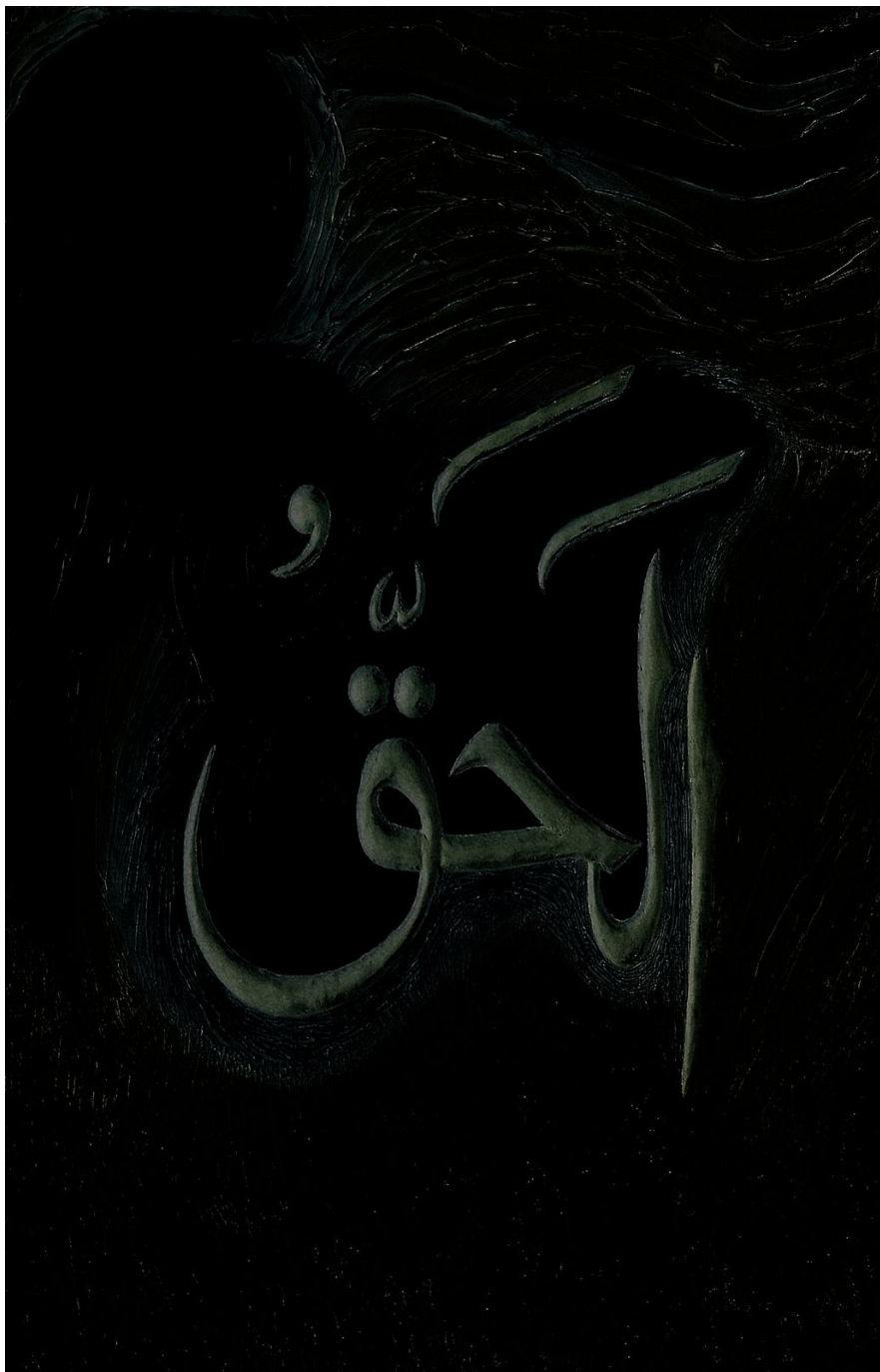




Al-Haqq Jalla Jalāluh

- **Pronunciation:** Al-Haqq with stress in accent on letter /q/ to signify Shadd which indicates the doubling of the letter's sound in pronunciation; /H/ is a harsher sound than the English initial /H/, and may occur medially and in word-final position as well. Sound is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat. /q/ has no close sound equivalent in English, but may be approximated by pronouncing /k/ farther back in the mouth; strongly articulated guttural /k/ as in 'quail'.
- **Related Sūrah: Āyāt** – occurs as Al-Malik **Al-Haqq** in Q.20:114; 23:116; **Al-Haqq** Al-Mubīn in Q.24:25; Maulā-hum-**al-Haqq** in Q.06:62; Rabbu-kum-**al-Haqq** in Q.10:32; Huw-**al-Haqq** in Q.06:66; 22:06,62; 31:30; Rabbuk-**al-Haqq** in Q.13:01,19; and as Lillāh-il-**Haqq** in Q.18:44.
- **Approximate Meaning:** The Real. The Ultimate Truth. Allāh is Al-Haqq, the essence of which is valid in itself and the cause for the existence of everything else. Everything except Allāh is temporal as its existence is from other than itself. The Truth is existent by itself and not influenced by any other. It is in this sense that it does not change, has no beginning and no end; does not disappear; does not reappear.
- **Blessings, if Allāh Wills:** It causes retrieving a lost object when read/recited continuously while searching for the lost.
- **Numerical Equivalent:** 108.



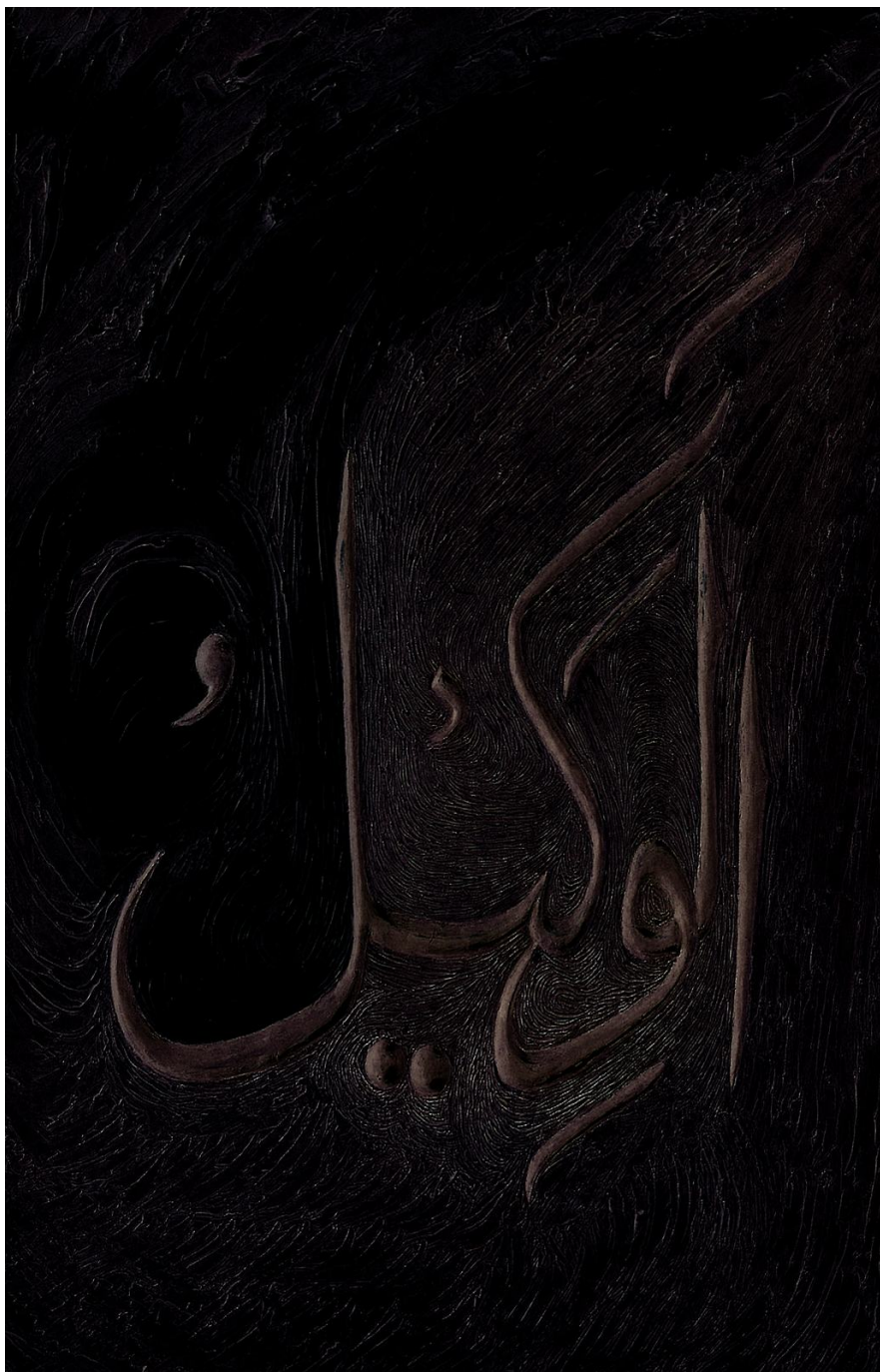




Al-Wakīl جلاله جلاله

- **Pronunciation:** Al-Wakīl. Al-Wakeel where /k/ is pronounced as in king, buckle and kinetic; and /ī/ as /long e/ as in eat, beef and see.
- **Related Sūrah: Āyāt** – occurs as Hasbun-Allāh-o Wa Ni'm-**Al-Wakīl** in Q.03:173; as Wa-Huwa 'Alā Kulli Shay'in **Wakīl** in Q.06:102; Wallāh-o 'Alā Ma Naqul-o **Wakīl** in Q.28:28; Lā 'Elāha Illā Hu Fattakhidhu-hu **Wakīl**-ā in Q.73:09; and as Wa Kafā Billāhi **Wakīl**-a in Q.04:171; 33:03,48;
- **Approximate Meaning:** The Trustee. The All Worthy of Trust. The Guardian. The Dependable.
- **Blessings, if Allāh Wills:** The one who may be afraid of drowning, being burnt by fire and/or becoming a victim of natural calamity should make a plea to Allāh by repeating 'Yā Allāh Yā Wakīl' (from time to time) shall have divine protection.
- **Numerical Equivalent:** 66.







Al-Qawī' yy *Jalla Jalāluh*

- **Pronunciation:** Al-Qawī 'yy. Al-Qawee with stress in accent on letter /y/ to signify Shadd which indicates the doubling of the letter's sound in pronunciation. Sound of /Q/ may be approximated by pronouncing /k/ farther back in the mouth; strongly articulated guttural /k/ as in 'quail'. /ī/ as /long e/ as in eat, beef and see.
- **Related Sūrah:Āyāt** – occurs in combination with Al-'Azīz as **Al-Qawī 'yy** Al-'Azīz in Q.11:66, 22:40,74; 42:19; as **Qawī 'yy-un** Azīz-un in Q.58:21; as **Qawī 'yy-an** Azīz-an in Q.33:25; and as **Qawī 'yy-un** Shadīd-ul 'Eqāb in Q.40:22.
- With the same root also occurs as **Dhūl Quwwat-ul-Matīn**, where **Dhūl Quwwat** means 'The Owner of Power and Strength' in Q.51:58.
- **Approximate Meaning:** The Extremely Powerful. The Possessor of All Strength. Allāh is Al-Qawī 'yy because He has the power and strength that is unlimited and unconditional as He creates millions of galaxies with the same ease as millions of bees.
- **Blessings, if Allāh Wills:** The one who cannot fight an adversary and repeats this epithet several times with the intention of not being harmed shall be free from harm. It also helps healing muscular pains and thymus gland.
- **Numerical Equivalent:** 116.

القَوِيُّ دُو الْقَوَّةِ



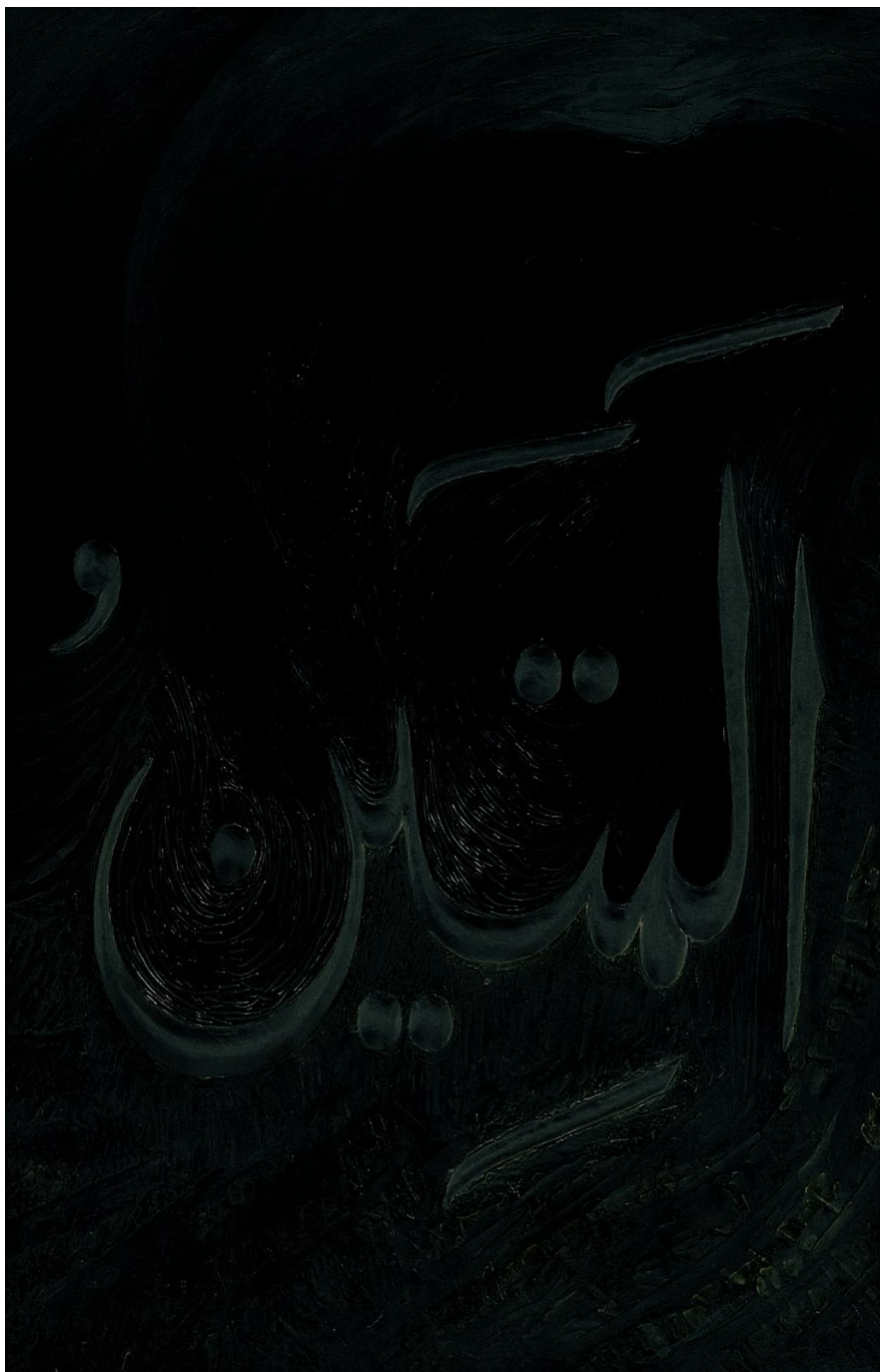




Al-Matīn جلاله

- **Pronunciation:** Al-Matīn. Al-Mateen where /t/ is softer as /t/ in Italian ‘dental.’ /ī/ as /long e/ as in eat, beef, seen and see.
- **Related Sūrah:Āyāt** – occurs as Al-Razzāq Dhūl-Quwwat-ul-Matīn in Q.51:58. Occurance of **matīn** in Q.07:183 is not a reference to the Divine Attribute.
- **Approximate Meaning:** The Forceful. The Staunchly Firm and Strong. The Unshakable. Allāh is Al-Matīn as He embodies perfection of unlimited and unconditional power with which He continues the creation, protects the creatures, and guides them. Nothing can be saved from this strength whether it is His Compassion, His vengeance or anger and wrath.
- **Blessings, if Allāh Wills:** If repeatedly read/recited for several times shall cause a person relief from troubles.
- **Numerical Equivalent:** 500.



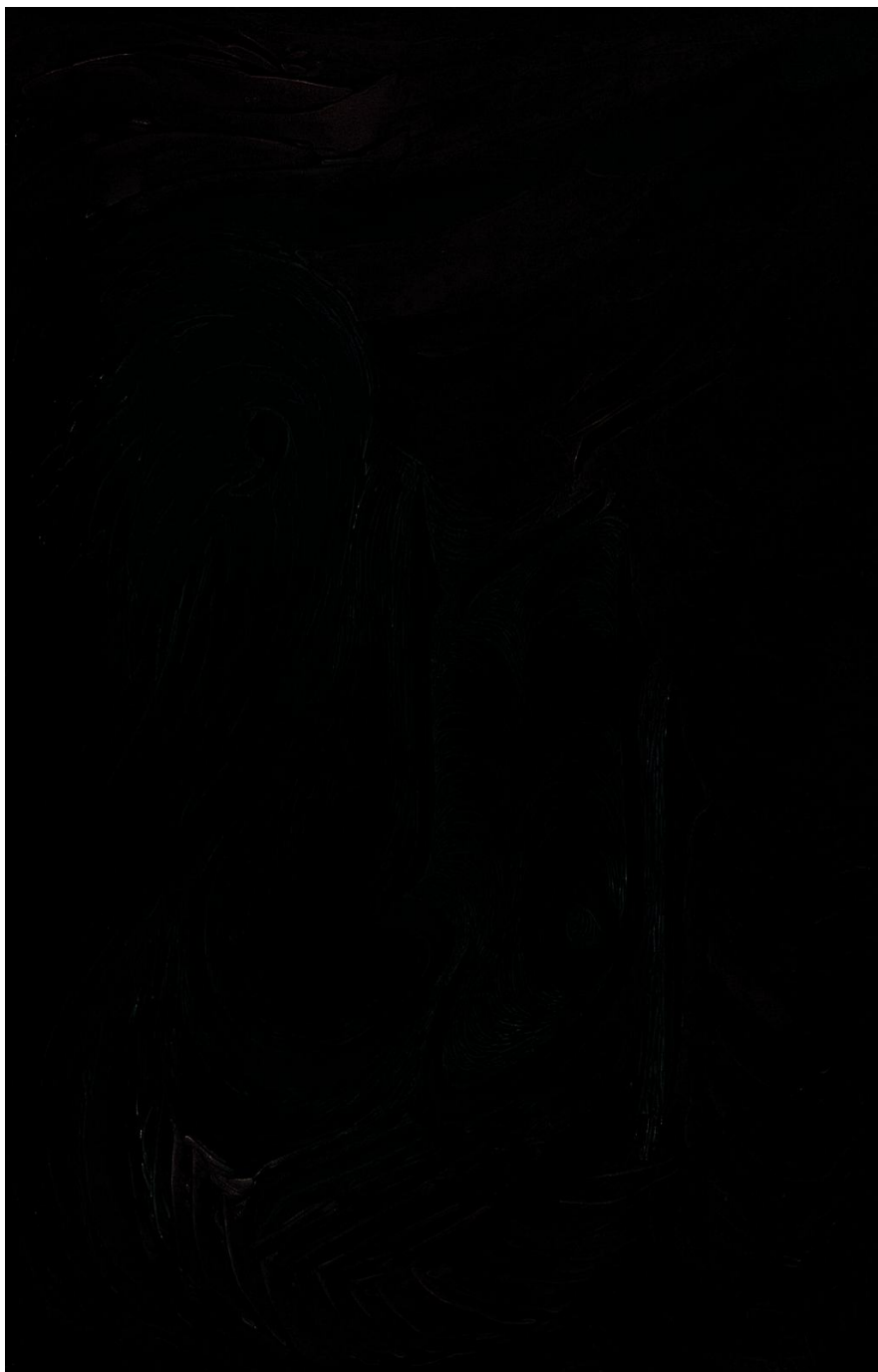




Al-Walī'yy جاللا جلاله

- **Pronunciation:** Al-Walī'yy. Al-Waleeeyy with stress in accent on letter /y/ to signify Shadd, i.e. doubling the letter's sound in pronunciation. /W/ is pronounced as in wet, wait and wheel. /ī/ signifies /long e/ as in eat, beef and see.
- **Related Sūrah: Āyāt** – occurs single as Wallāh-o Walī'yy-ul Muttaqīn in Q.03:68; Wa Kafā Billāh-i Walī'yy-a in Q.04:45; Laysa Lahā Min Dūni-Allāh-i Walī'yy-un in Q.06:70; Inna Walī'yy –a Allāh-o in Q.07:196; Wa Mā Lakum Min Dūni-Allāh-i Min-Walī'yy-un wa Lā Naṣīr in Q.09:116; Fa-Allāh-o Huw-Al-Walī'yy in Q.42:09; Wallāh-o Walī'yy-ul Muttaqīn in Q.45:19; and in combination with Al-Ḥamīd as Al-Walī'yy Al-Ḥamīd in Q.42:28.
- **Approximate Meaning:** The Friend. The Companion. The Helper. The Governor. The Patron. Q.02:257 asserts: 'Allāh is Walī'yy of those who believe.' Q.47:11 states: That is because Allāh is Walī'yy of those who believe, and because the disbelievers have no Walī'yy,' i.e. they have no helper.
- **Blessings, if Allāh Wills:** The one who repeats 'Yā Allāh Yā Walī'yyo' continuously from time to time, every day, shall be blessed with Allāh's friendship.
- **Numerical Equivalent:** 46.



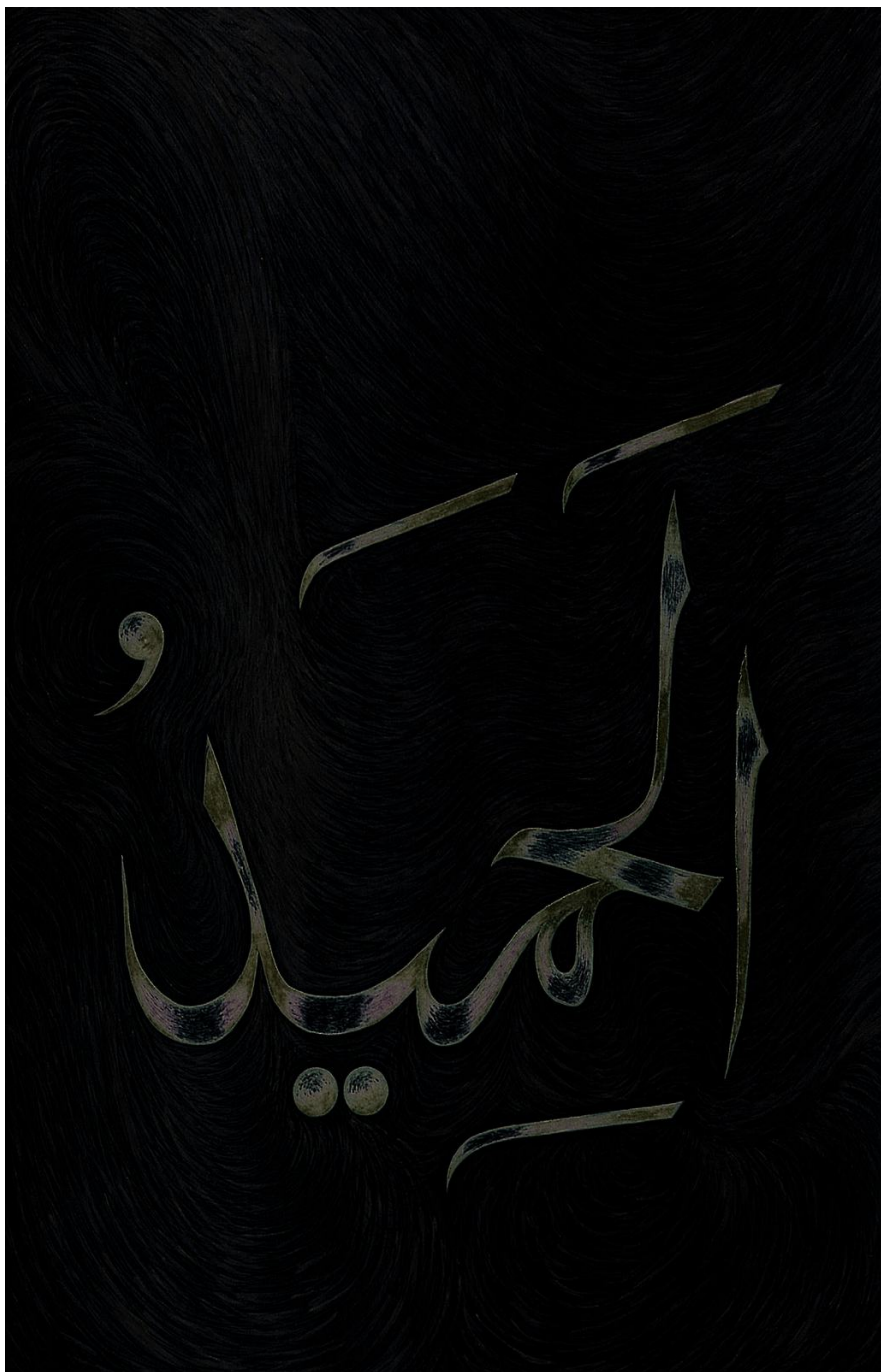




Al-Hamīd *Jalla Jalālūh*

- **Pronunciation:** Al-Hamīd. Al-Hameed; /H/ is a harsher sound than the English initial /H/, and may occur medially and in word-final position as well. Sound is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat. /ī/ signifies /long e/ as in eat, beef and see.
- **Related Sūrah:Āyāt** – occurs in combinations as Al-Ghanī'yy Al-Hamīd in Q.22:64; 31:26; 35:15; 57:24; Al-'Azīz Al-Hamīd in Q.14:01; 34:06; 85:08; Al-Walī'yy Al-Hamīd in Q.42:28; Ghanī'yy-un Hamīd in Q.02:267; 04:131; 14:08; 31:12; Hakīm-in-Hamīd in Q.41:42; and, Hamīd-um-Majīd in Q.11:73.
- **Approximate Meaning:** The Laudable. The Embodiment of Good. The One to Whom All Praise is due. Allāh is Al-Hamīd by virtue of His praising Himself from eternity, and by virtue of human beings' praising Him to infinity. This fact of Allāh being praised stems from His Attributes of Majesty, Exaltation, Perfection, and from the point of view of those who make mention of Him by remembering and reciting His Uniquely Beautiful Names and Attributes.
- **Blessings, if Allāh Wills:** The one who keeps reciting and repeating 'Yā Allāh Yā Hamīd-o' several times a day, day after day, shall be loved and praised by one's associates, etc.
- **Numerical Equivalent:** 62.



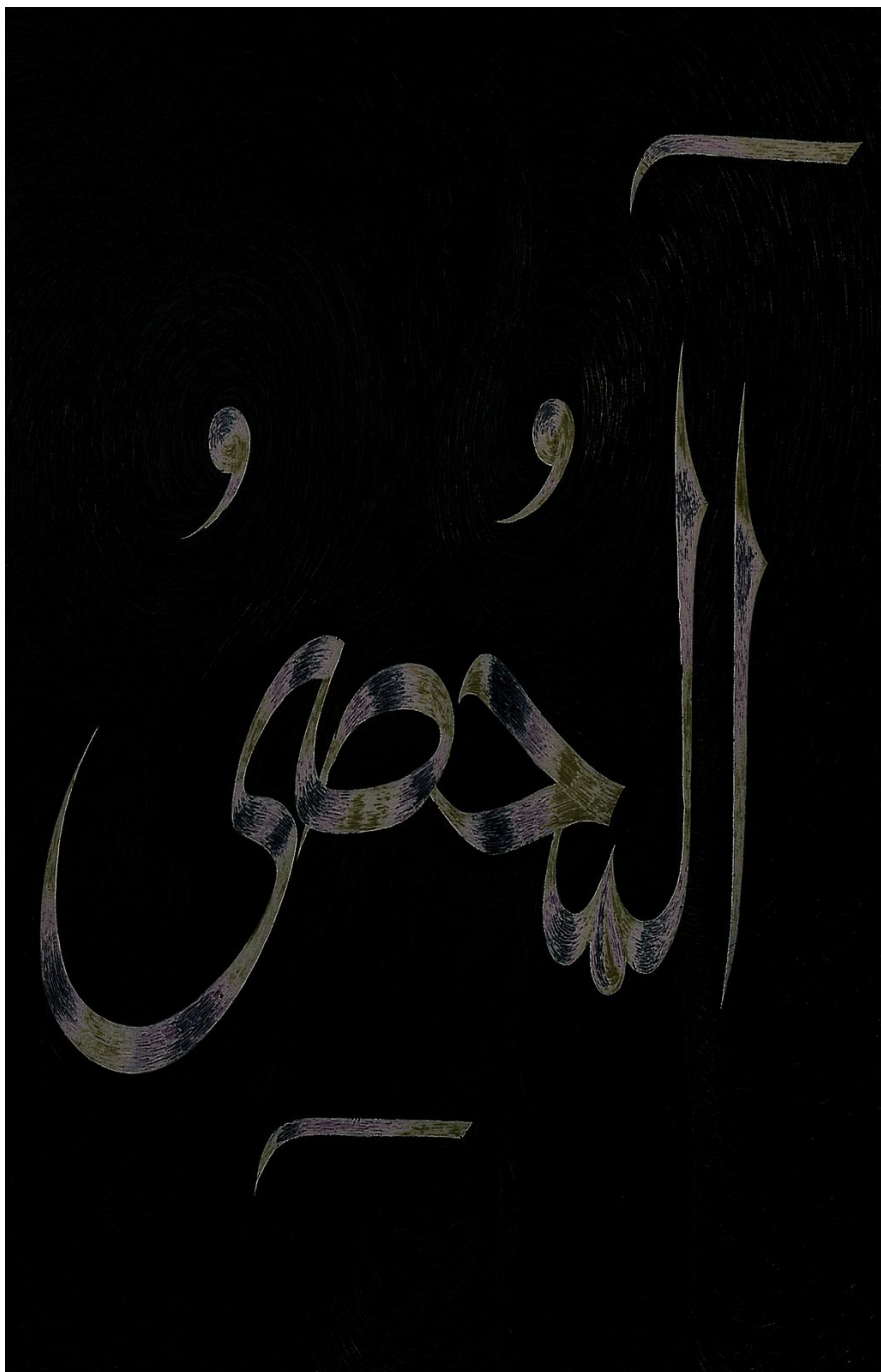




Al-Muhsī Jalla Jalāluh

- **Pronunciation:** Al-Muḥsī. Al-Muhsee where /ḥ/ is a harsher sound than the English initial /h/, and may occur medially and in word-final position as well. Sound is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat. /s/ has no close sound equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth, with a hissing sound as in 'bus'. /ī/ is pronounced as /long e/ as in eat, beef and see.
- **Related Sūrah: Āyāt** – derived from **Aḥsā** occurring in Q.58:06, 72:28 and 78:29, etc. **Al-Muḥsī** is listed as a Divine Epithet by Al-Tirmidhī 3508.
- **Approximate Meaning:** The Reckoner. The Appraiser. The One Who Takes Count. Muḥsī is the divine quality of recording every deed even if it be the size of a mustard seed, and everyone shall be held responsible for it during the Time of Judgment, and rewarded for it, positively or negatively.
- **Blessings, if Allāh Wills:** Uttering it ~ 100 times a day shall relieve the person of the fear and anxiety of the Time of Judgment.
- **Numerical Equivalent:** 148.



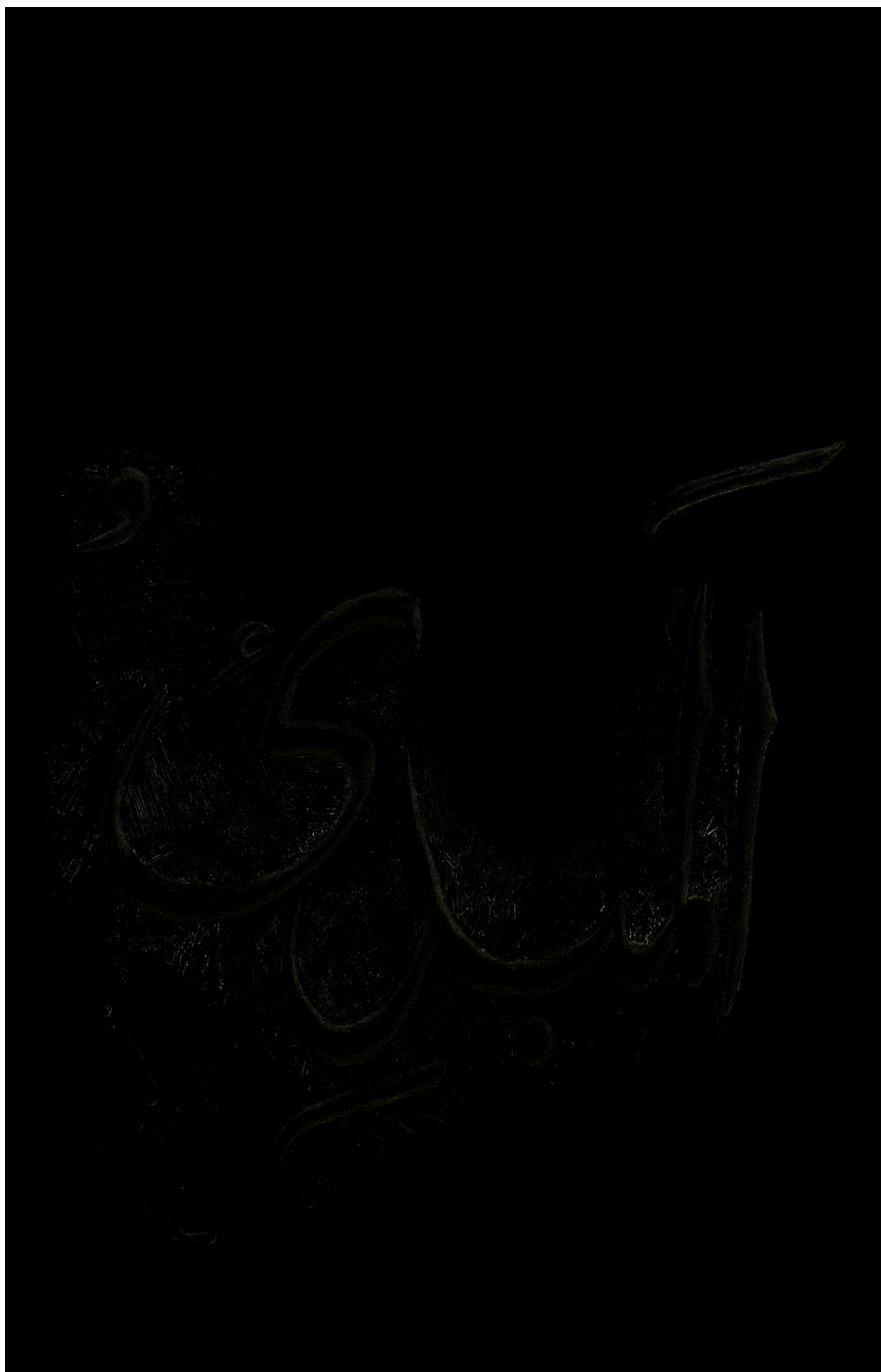




Al-Mubdī Jalla Jalālūh

- **Pronunciation:** Al-Mubdī. Al-Mubdee where /d/ is softer like /d/ in the Italian ‘dental’. /ī/ is pronounced as /long e/ as in eat, beef, seen and see.
- **Related Sūrah:Āyāt** – derived from **Yabd’ao** (Imperfect Tense **Almudzār’i**’, meaning ‘He originates’) as it occurs in Q.10:34; 27:64; and Mā **Yubdī’o** (again a Imperfect Tense **Almudzār’i**’, meaning ‘originates’) in Q.29:19; 85:13; etc. **Al-Mubdī** is listed as a Divine Attribute by Al-Tirmidhī 3508.
- **Approximate Meaning:** The One from whom everything originates. The One who causes the beginning of everything. He who creates existence out of nothing. The meaning of Allāh’s qualities of Al-Mubdī – The Beginner and Al-Mu’īd - The Restorer is to bring another into being. When this bringing into being has no precedent in terms of an act similar to it, it is called a beginning. If there is a precedent in terms of an act similar to it, it is called a restoration - Mu’īd. Allāh began the creation of human and jinn, and it is He would also restore them. All things first originated from Him, and, then are restored to Him.
- **Blessings, if Allāh Wills:** Repeating it a few times every day on the expectant mother - who may be afraid of losing the baby via still-birth or abortion, shall cause her to be relieved of the apprehension, and blessed with a baby.
- **Numerical Equivalent:** 56.



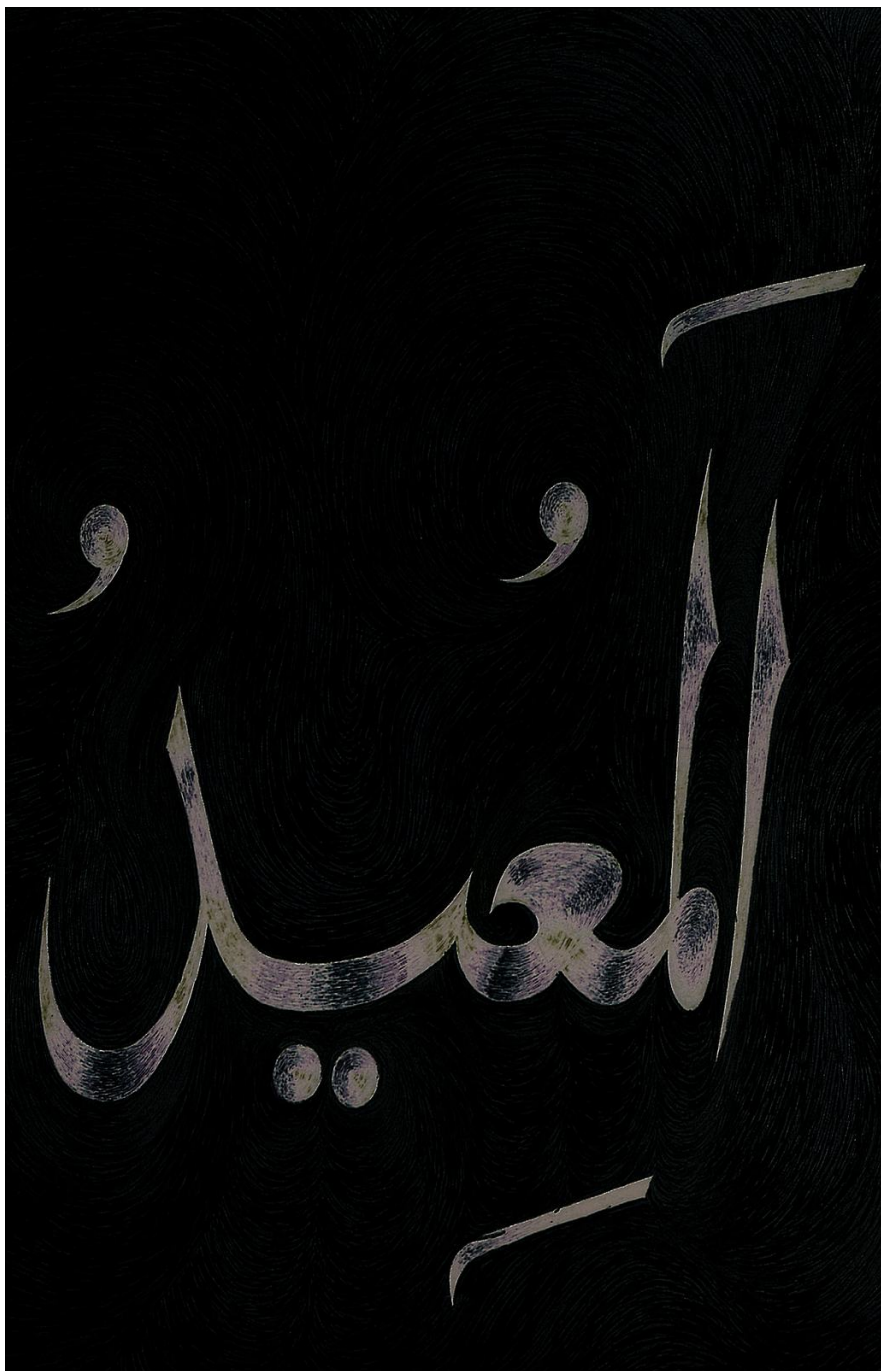


المُعِيدُ

Al-Mu'īd Jalā Jalāluh

- **Pronunciation:** Al-Mu'īd. Al-Mo'eed. /‘Ayn/ has no close sound equivalent in English. Say /a-a-a-ah/ and try to raise the lower part of throat in order to narrow the passage through which air is expelled. /ī/ is pronounced as /long e/ as in eat, beef and see.
- **Related Sūrah:Āyāt** – derived from **Yu'īdo** (Imperfect Tense, *Almudzār'i'*) and it occurs in association with **Yubdī'o** in Q.10:04;10:34; 27:64; 29:19; 34:49; 85:13; etc. Al-Mu'īd is listed as a Divine Attribute by Al-Tirmidhī 3508.
- **Approximate Meaning:** The One who restores to life all existence during the Time of Resurrection. The meaning of Allāh's qualities of Al-Mubdī - The Beginner and Al-Mu'īd - The Restorer is to bring into being. When this bringing into being has no precedent in terms of an act similar to it, it is called a beginning. If there is a precedent in terms of an act similar to it, it is called a restoration - Mu'īd. Allāh began the creation of human and jinn, and it is He who would also restore them. All things first originated from Him, and, then are restored to Him.
- **Blessings, if Allāh Wills:** In case a person goes missing and it is the family's wish that s/he returns safely, 'Yā Allāh Yā Mu'īd' may be repeated 70 times for seven days. The missing person's whereabouts shall become known.
- **Numerical Equivalent:** 124.







Al-Muhyī Jalla Jalāluh

- **Pronunciation:** Al-Muhyī. Al-Muhyee; /h/ is a harsher sound than the English initial /h/, and may occur medially and in word-final position as well. Sound is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat. /ī/ is pronounced as /long e/ as in eat, beef, seen and see.
- **Related Sūrah:Āyāt** – derived from **Yuhyī** (Imperfect Tense, *Almudzār'i*), meaning 'He gives life', and it occurs in association with Yumīt in Q.03:156; 07:158; 23:80; 57:02; and as **Nuhyī** (Imperfect Tense, *Almudzār'i*), meaning 'We give life', occurring in association with Numīt in Q.15:23; 30:50; also Q.02:28, etc. It is listed as a Divine Attribute by Al-Tirmidhī 3508.
- **Approximate Meaning:** The Giver of Life. When the object is life, bringing it into being is called Giver of Life. No one creates life except Allāh. There is no Giver of Life except Allāh – The One God.
- **Blessings, if Allāh Wills:** A person under severe strain may recite 'Yā Allāh Yā Muhyī' 07 times a day for several days to attain relief from the stress.
- **Numerical Equivalent:** 68.



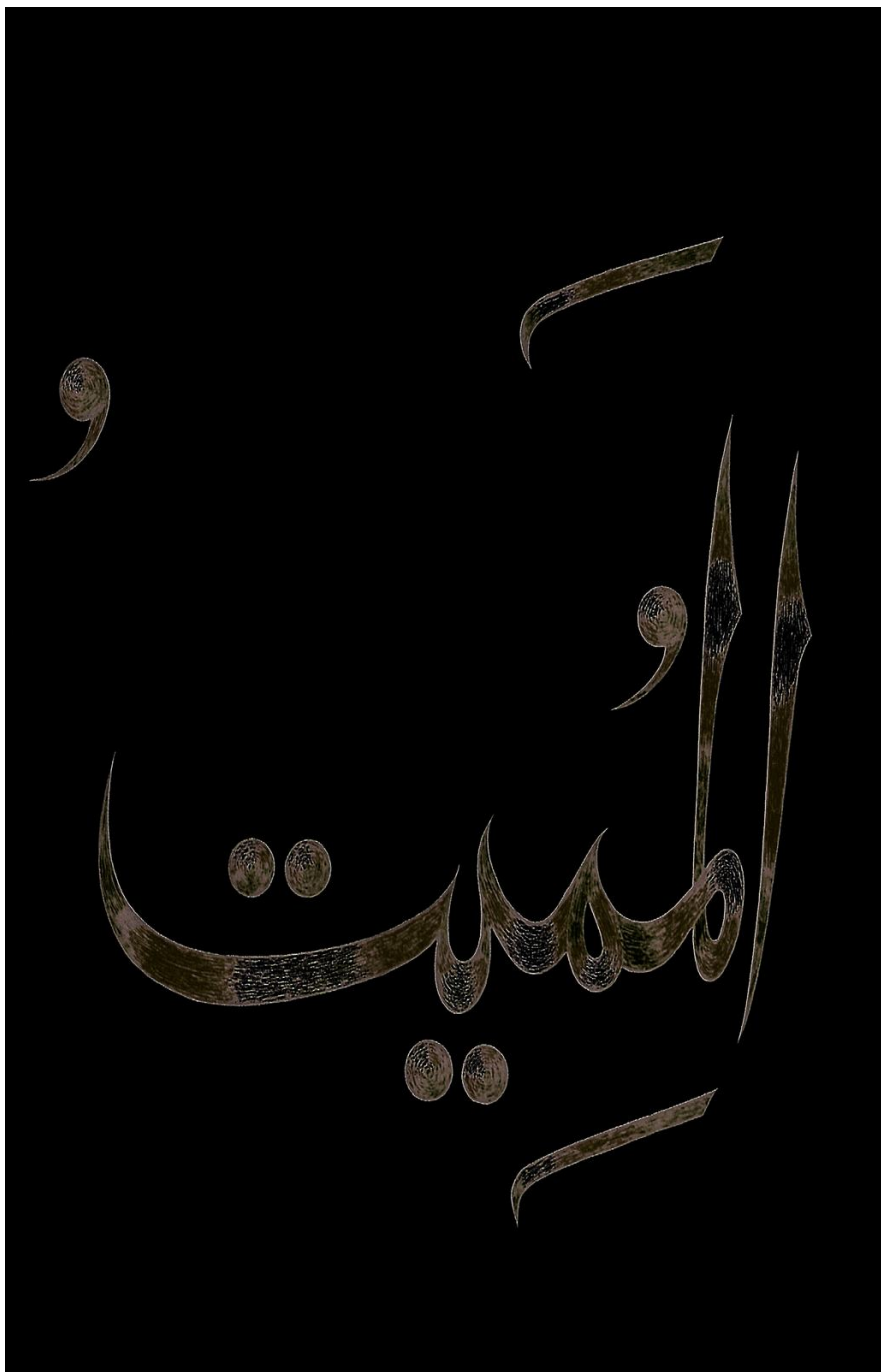




Al-Mumīt جَلَّ جَلَالُهُ

- **Pronunciation:** Al-Mumīt. Al-Momeet where /t/ is softer as /t/ as ‘dental’ in Italian. /ī/ is pronounced as /long e/ as in eat, beef, seen and see.
- **Related Sūrah: Āyāt** – derived from **Yumīt** (Imperfect Tense, Almudzār’i), meaning ‘Causes the death’, and it occurs in association with Yuhyī in Q.03:156; 07:158; 23:80; 57:02; and as **Numīt** (Imperfect Tense, Almudzār’i), meaning ‘We cause the death’, in association with Nuhyī in Q.15:23; 30:50; also Q.02:28, etc. It is listed as a Divine Attribute by Al-Tirmidhī 3508.
- **Approximate Meaning:** The Creator of Death. The Taker of Life. These qualities are also derived from the original act of bringing into being. When the object is death, its bringing into being is called causing to die. No one creates death except Allāh. There is no Life-Taker except Allāh – The One God.
- **Blessings, if Allāh Wills:** The epithet is repeatedly read/recited, 294 times, early in the mornings to cause the oppressed to prevail, overpower the adversaries and suppress the evil of human soul.
- **Numerical Equivalent:** 490.



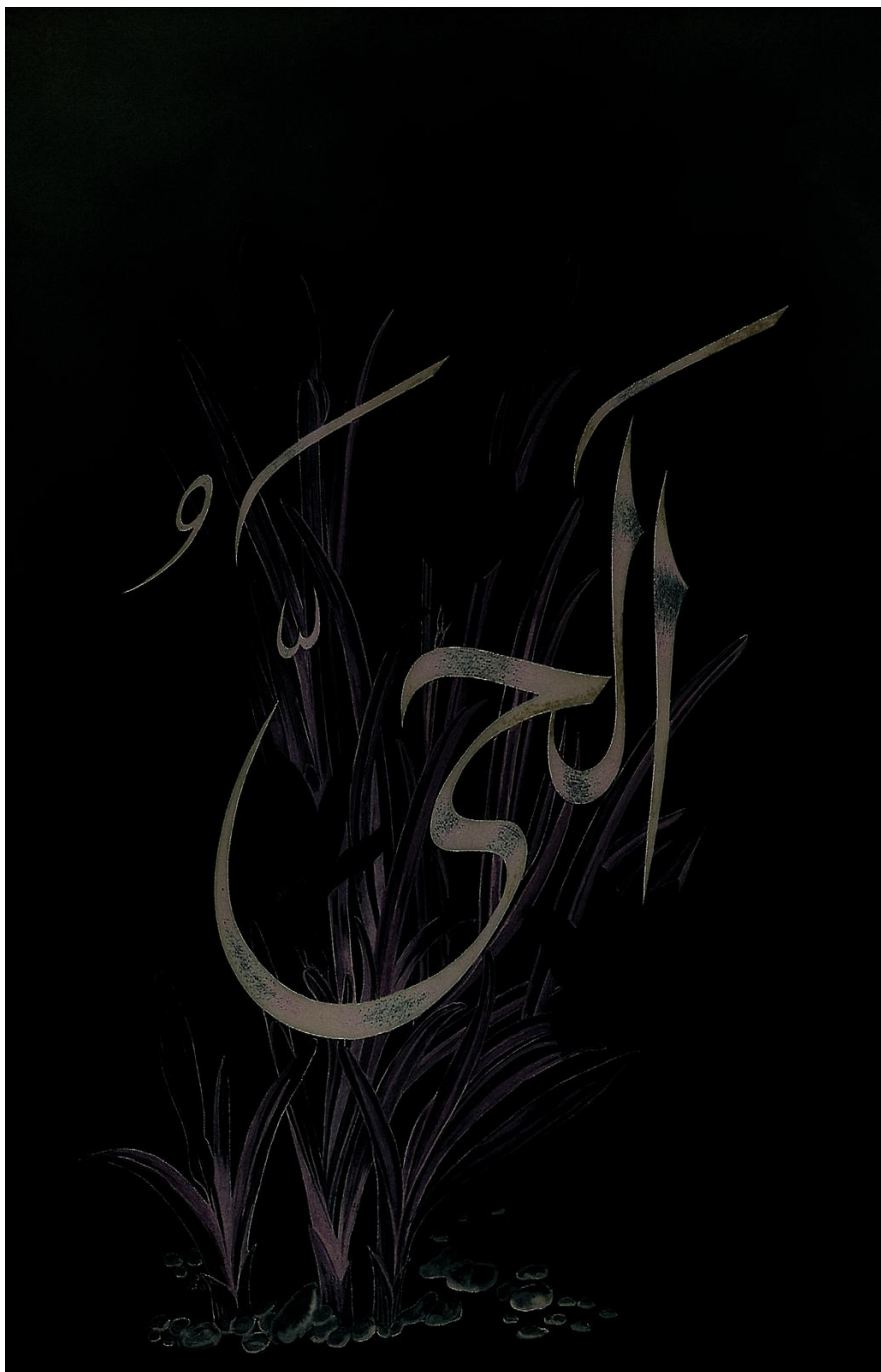




Al-Hayy جاللا جلاله

- **Pronunciation:** Al-Hayy with stress in accent on letter /y/ to signify doubling the letter's sound in pronunciation (Shadd); /H/ is a harsher sound than the English initial /h/, and may occur medially and in word-final position as well. Sound is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat.
- **Related Sūrah: Āyāt** – occurs 5 times as Wa Tawakkal ‘al-Al-Hayy-i in Q.25:58; as Hūw-al-Hayy-o in Q.40:65; and as Al-Hayy-ul-Qayyūm in Q.02:255; 03:02; 20:111.
- **Approximate Meaning:** The Ever-Living. The Eternal. The One who lives and never dies.
- **Blessings, if Allāh Wills:** The one who repeatedly recites ‘Yā Allāh Yā Hayy-o’, every day, shall be blessed with robust, healthy and happy life. Reciting it 70 times before dawn break on Fridays shall bring blessed sustenance. Its recitation also helps healing the kidney related problems.
- **Numerical Equivalent:** 18.



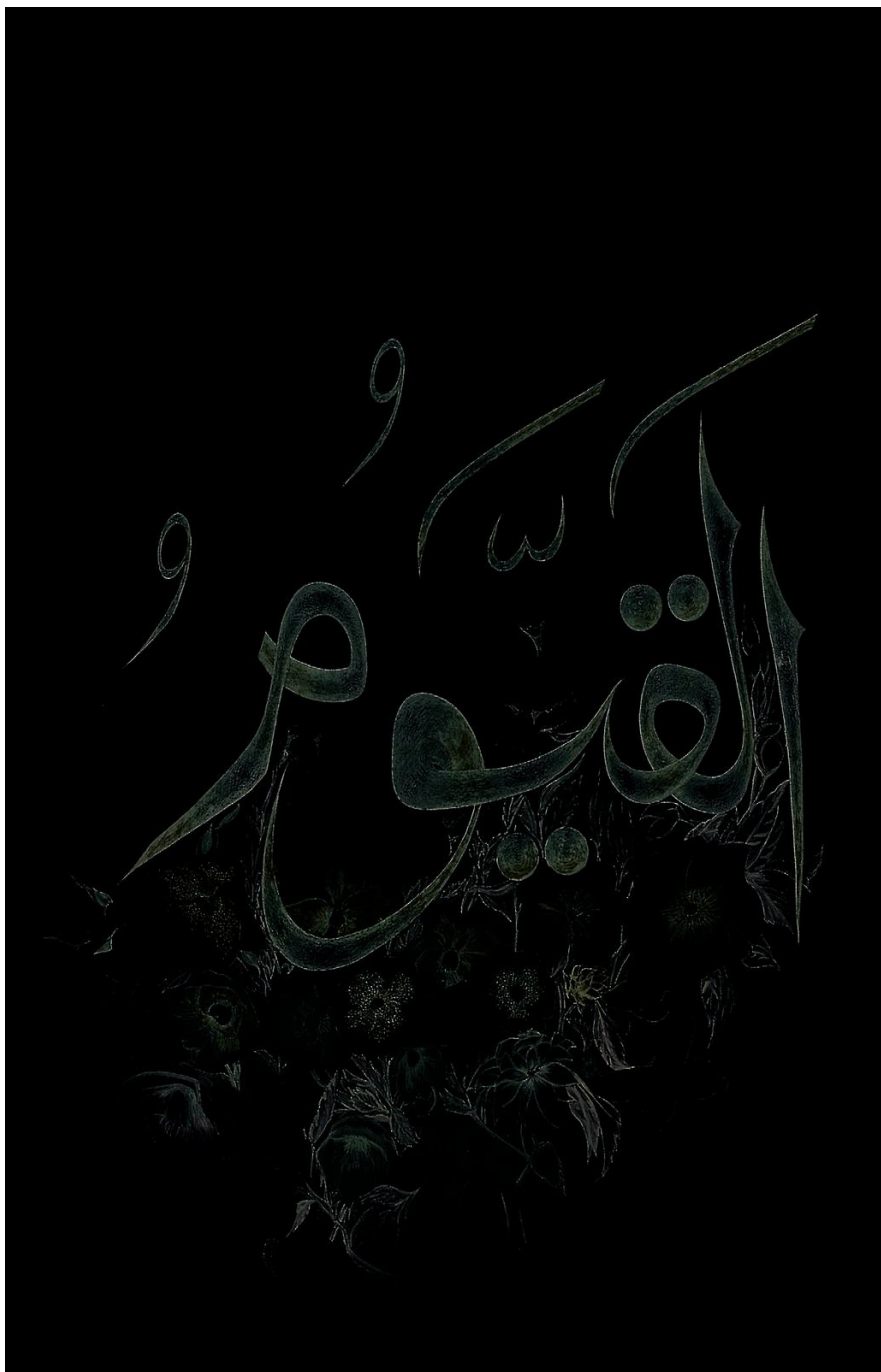


الْقَيُّوْمُ

Al-Qayyūm Jalla Jalālūh

- **Pronunciation:** Al-Qayyūm. Al-Qayyuum, with stress in accent on letters /y/ and /u/ to signify doubling the letter's sound in pronunciation (Shadd). /Q/ is pronounced as strongly articulated guttural /k/ as in 'quail'.
- **Related Sūrah:Āyāt** – occurs 3 times, always in combination with Al-Ḥayy as Al-Ḥayy Al-Qayyūm-o in Q.02:255; 03:02; 20:111.
- **Approximate Meaning:** The Self-Subsistent Fount of All Being. The Eternal. The Self-Existing, i.e. Al-Qayyūm requires nothing to exist.
- **Blessings, if Allāh Wills:** Reciting it several times a day for a number of days shall cause protection against financial set backs.
- **Numerical Equivalent:** 156.



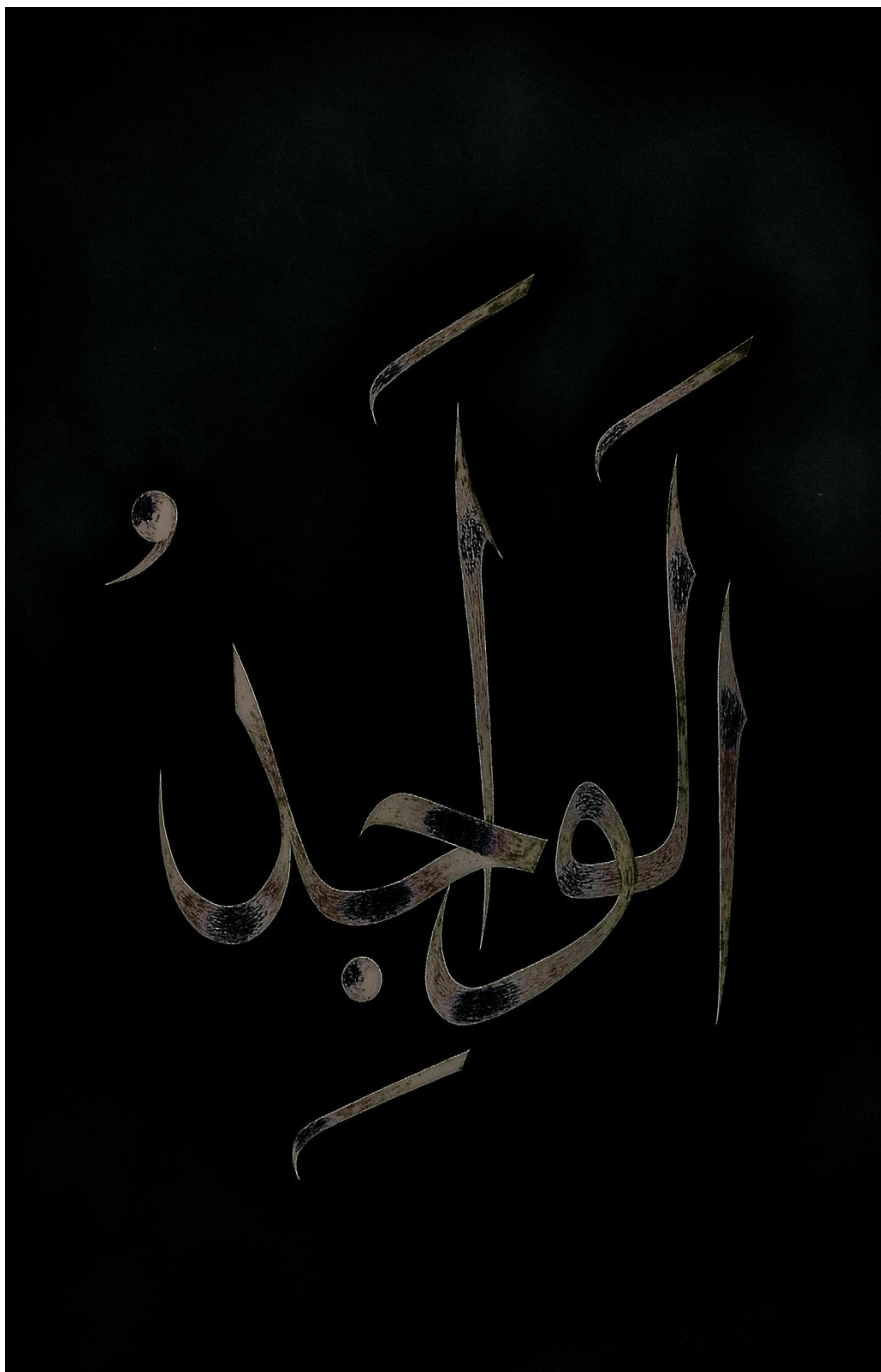




Al-Wājid جاللا جلاله

- **Pronunciation:** Al-Wājid. Al-Waajid where /w/ is pronounced as in wet, wait and wheel; /j/ as in jam, jack and age; and /ā/ as /longer a/ as in cab, not as in cake.
- **Related Sūrah:Āyah** – based on the occurrence of **Wajada**-ka (Perfect Tense, Almādzi), meaning ‘Found you’, in Q.93:08. It is listed as a Divine Attribute in Al-Tirmidhī 3508.
- **Approximate Meaning:** The Finder.
- **Blessings, if Allāh Wills:** The one who recites ‘Yā Allāh Yā Wājid’ continuously from time to time shall be blessed with material gains that otherwise may be a lost opportunity.
- **Numerical Equivalent:** 14.







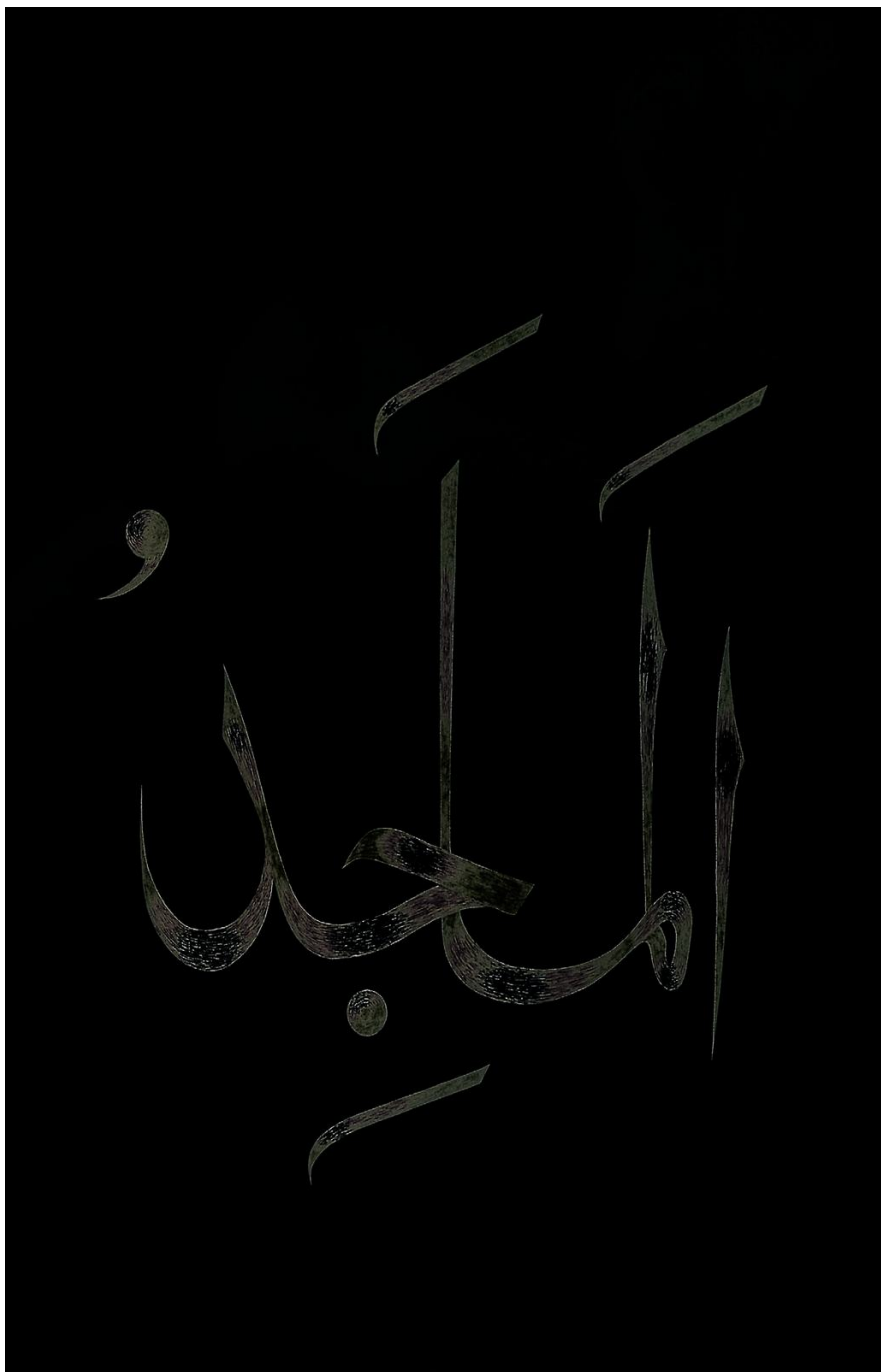
Al-Mājid

Jalla Jalālūh

- **Pronunciation:** Al- Mājid. Al-Maajid where /ā/ is pronounced as / longer a/ as in cab, not as in cake; and /j/ as in jam, jack and age.
- **Related Sūrah: Āyah - Al- Mājid** is not mentioned in The Qur’ān. It is listed as a Divine Attribute in Al-Tirmidhī 3508.
- A variant from the same root occurs as Dhūl’Arsh-il-**Majīd** (Active Particle on the measure of Fa’īl), meaning Glorious; Great; Illustrious; Eminent; Magnificent, in Q.85:15; and as **Majīd** in Q.11:73.
- **Approximate Meaning:** The Illustrious. The Exalted. The Noble. The Glorious.
- **Blessings, if Allāh Wills:** Repeating this Title in ones heart brings inner peace, worldly success and spiritual enlightenment.
- **Numerical Equivalent:** 48.

الْمَاجِدُ الْعَمِيدُ





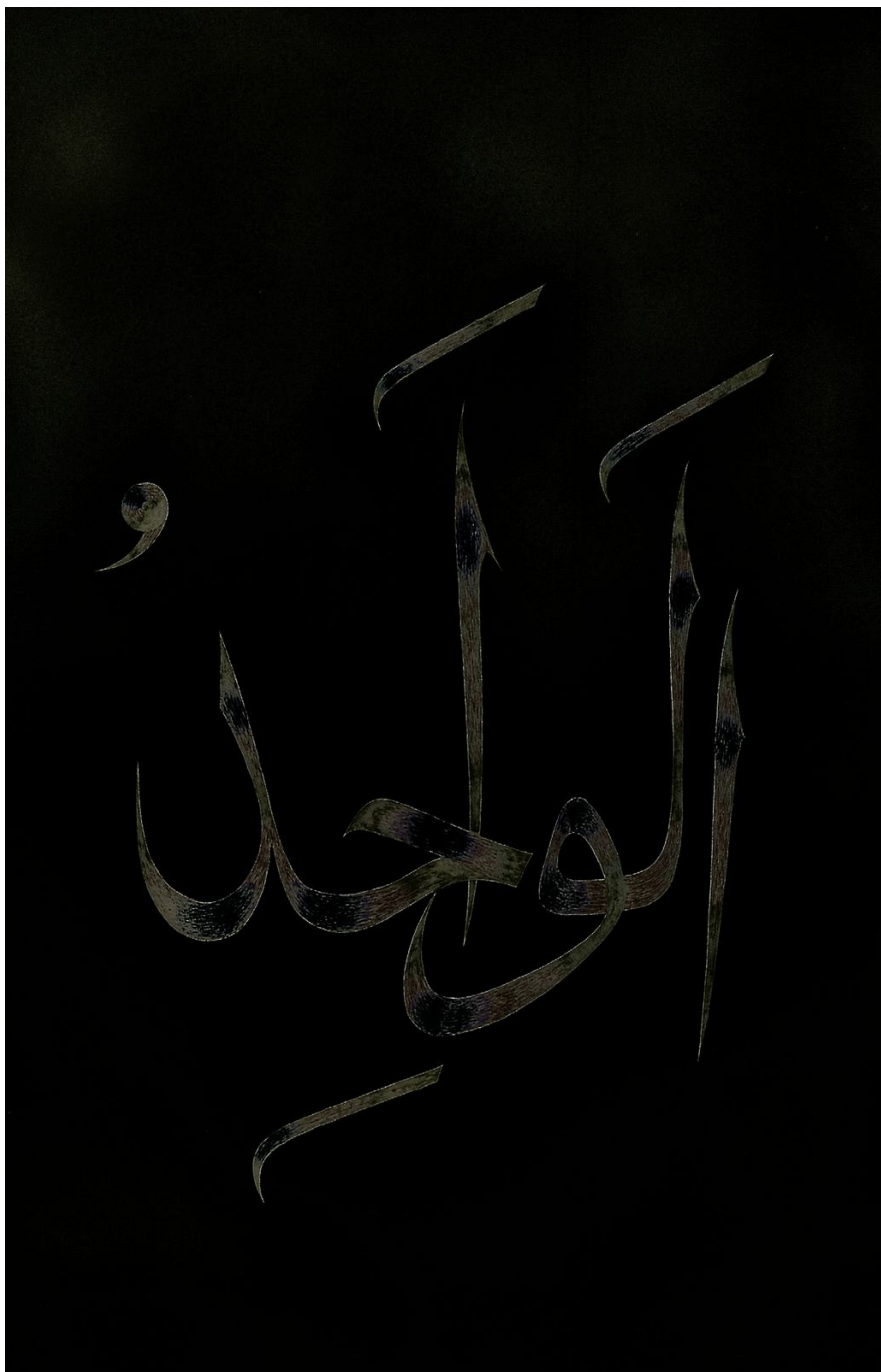


Al-Wahid *Jalla Jalāluh*

- **Pronunciation:** Al-Wāḥid. Al-Waahid; /h/ a harsher sound than the English initial /h/ may occur medially and in word-final position as well. Sound is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat. /ā/ is /longer a/ as in cab, not as in cake.
- **Related Surah: Āyāt** – occurs 22 times as Elāho-kum Elāhuw-**Wāḥid** in Q.02:163; 18:110; Allāh-o-Elāhuw-**Wāḥid** in Q.04:171; Elāhuw-**Wāḥid** in Q.05:73; 09:31; and **Al-Wāḥid-o** Al-Qahhār in Q.13:16, etc.
- **Approximate Meaning:** The Alone. The Only One in Divinity, Attributes and Supremacy. The Unique - reflecting unity in multiplicity of Attributes. The Unity not Trinity.
- **Blessings, if Allāh Wills:** It makes one free from fear and delusion by repeating 'Yā Allāh Yā Wāḥid' several times over days in a quiet manner.
- **Numerical Equivalent:** 19.

الوَاحِدُ وَاللَّاحِدُ



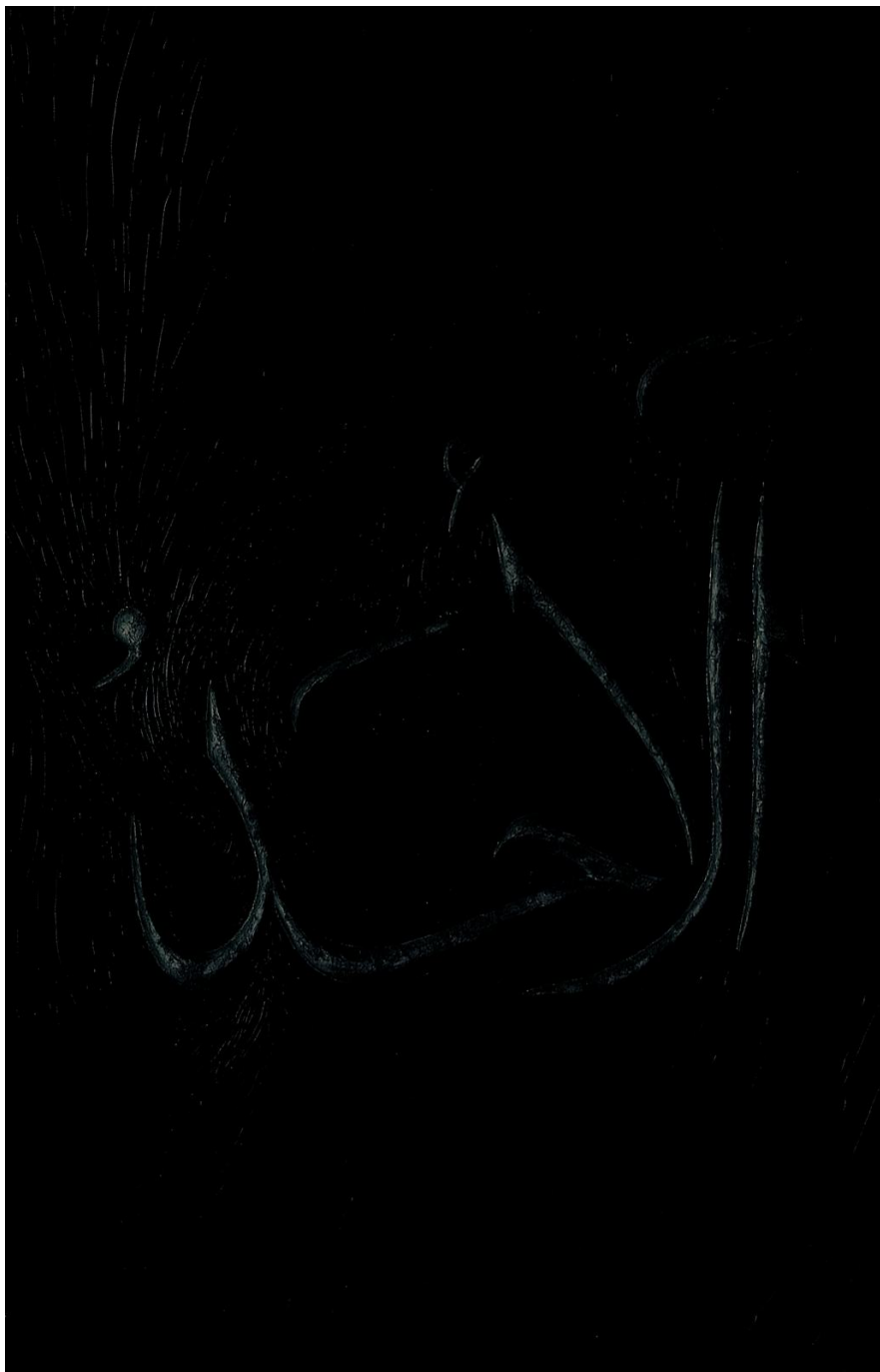




Al-Ahad Jalla Jalāluh

- **Pronunciation:** Al-Ahad /h/ is pronounced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat.
- **Related Sūrah:** Āyah – occurs as Huw-Allāh-o Ahad in Q.112:01.
- **Approximate Meaning:** The Singular. The Peerless. The Unparalleled. The Unique. The One. Al-Ahad conveys the fundamental message of Islamic Monotheism. Normally 'ahad' word as a noun in the possessive case, or as lexicographers call a possessed noun or pronoun. However, ever since The Qur'ān was revealed, the expression 'Ahad' has been used exclusively for Allāh, The One God.
- **Blessings, if Allāh Wills:** Repeating 'Yā Allāh Yā Wāhid Yā Ahad' 1001 times, everyday, for a number of days shall cause one dignified disposition in social and religious circles.
- **Numerical Equivalent:** 13.



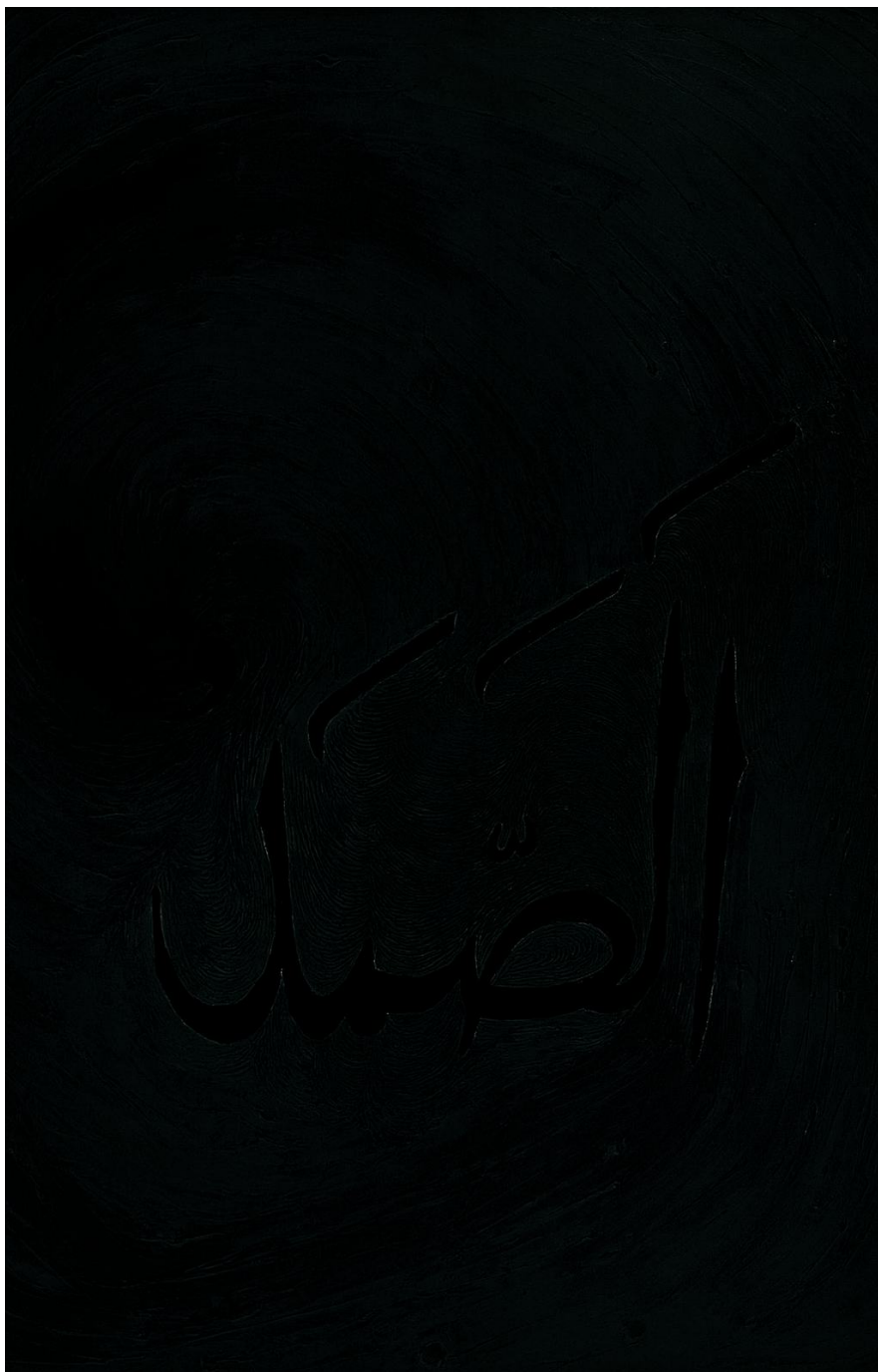




Al-Samad *Jalla Jalāluh*

- **Pronunciation:** Aṣ-Ṣamad with stress in accent on letter /s/ to signify ‘Shadd’, i.e. doubling and assimilating the letter’s sound. While /S/ has no close sound equivalent in English, it may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth, with a hissing sound as in ‘bus’.
- **Related Sūrah:Āyah** – occurs only once as Allāh-u-Ṣamad in Q.112:02.
- **Approximate Meaning:** The Besought. The Uncaused Cause of All Being. The Eternal. Free from want, desires and needs. The Perpetual. The Absolute. Allāh’s quality of Al-Ṣamad is the one to whom we turn for our needs, and the one who satisfies them. He is the only recourse, support, and response to our needs and our pain.
- **Blessings, if Allāh Wills:** The one who keep repeating ‘Yā Allāh Yā Ṣamad’ every day, days in and days out, Allāh shall take care of that person’s worldly needs. When read/recited 111 times it shields against tyrants, workplace problems and mundane worries.
- **Numerical Equivalent:** 134.





الْقَادِرُ

Al-Qādir جَالِلٌ جَلَالُهُ

- **Pronunciation:** Al-Qādir. Al-Qaadir where /Q/ has no close sound equivalent in English, but may be approximated by pronouncing /k/ farther back in the mouth; strongly articulated guttural /k/ as in ‘quail’. /ā/ is pronounced as /longer a/ as in cab (not as in cake); and /d/ is softer as in Italian ‘dental’.
- **Related Sūrah: Āyāt** – occurs as Huw-al-Qādir in Q.06:65; as Qādir in Q.17:99; 75:40; 86:08. Occurs as Qādirīn-a in Q.75:04, and as Qādirūn-a in Q.77:23.
- Also occurs as a variant – Qadīr (Active Particle on the measure of Fa’īl, meaning ‘Possessor of Power’ but signifying the same possessing power of ability as Qādir; Qādir has an intensive significance) in Q.02:20,106,109,148,259,284; 03:26,29,89; 04:133,149; 05:120; 06:17; 08:41; 09:39; 11:04; 15:70,77; 22:06,39; 24:45; 29:20; 30:50; 33:27; 35:44; 41:39; 42:09,29,50; 46:33; 48:21; 57:02; 59:06; 64:01; 65:13; 66:08; 67:01.
- Another variant is Muqtadir (Active Particle, meaning ‘All Powerful’) in Q.18:45; 54:42; 54:55.
- **Approximate Meaning:** The Omnipotent. The Possessor of Power. The Powerful. The One Who Rules Supreme.
- **Blessings, if Allāh Wills:** The one who recites ‘Yā Allāh Yā Qādir’ 41 times, almost every day over weeks, shall have his/her wishes come true. It leads to strengthening of the body and soul and protection from the mischief of non-well-wishers.
- **Numerical Equivalent:** 305.

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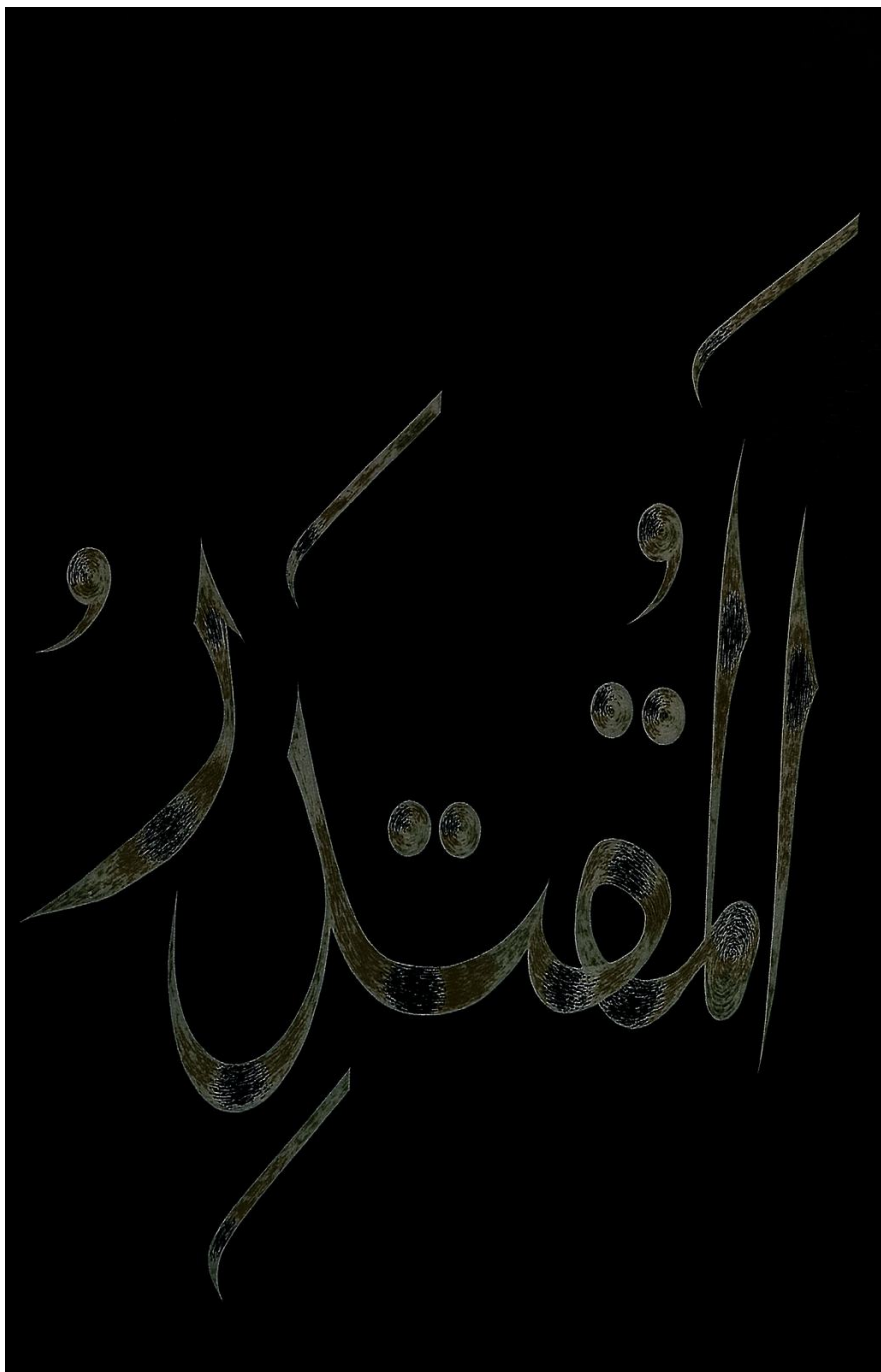




Al-Muqtadir *Jalla Jalāluh*

- **Pronunciation:** Al-Muqtadir where /q/ has no close sound equivalent in English, but may be approximated by pronouncing /k/ farther back in the mouth; strongly articulated guttural /k/ as in ‘quail’. /t/ is softer as in Italian ‘dental.’
- **Related Sūrah:Āyāt** – occurs as **Muqtadir** in Q.18:45; 54:42; 54:55.
- Variants of the same root include: **Qādir** (Q.17:99; 75:40; 86:08) and **Qadīr** (Q.02:20; 03:26,29,89; 04:133,149; etc.
- **Approximate Meaning:** The Absolute in Power. The Creator of All Power. The Respected. The Determiner. The Dominant. Allāh not only creates all power but controls it too. Through this control, He creates what He Wills. If He Wills, He can strengthen the weak, and, weaken the strong. Allāh strengthens those who seek His obedience and follow His commands by giving them wisdom, patience, and perseverance, and weakens those who follow their ego by increasing their ambition and self-conceitedness.
- **Blessings, if Allāh Wills:** Repeating ‘Yā Allāh Yā Muqtadir’ 21 times in the morning causes alertness of the mind and body, develops awareness of the truth, successful completion of one’s assignments, and heart ceases to be as negligent as it might otherwise be. One should stay mindful of the fact that whatever happens in this world is by the Will of Allāh.
- **Numerical Equivalent:** 794.



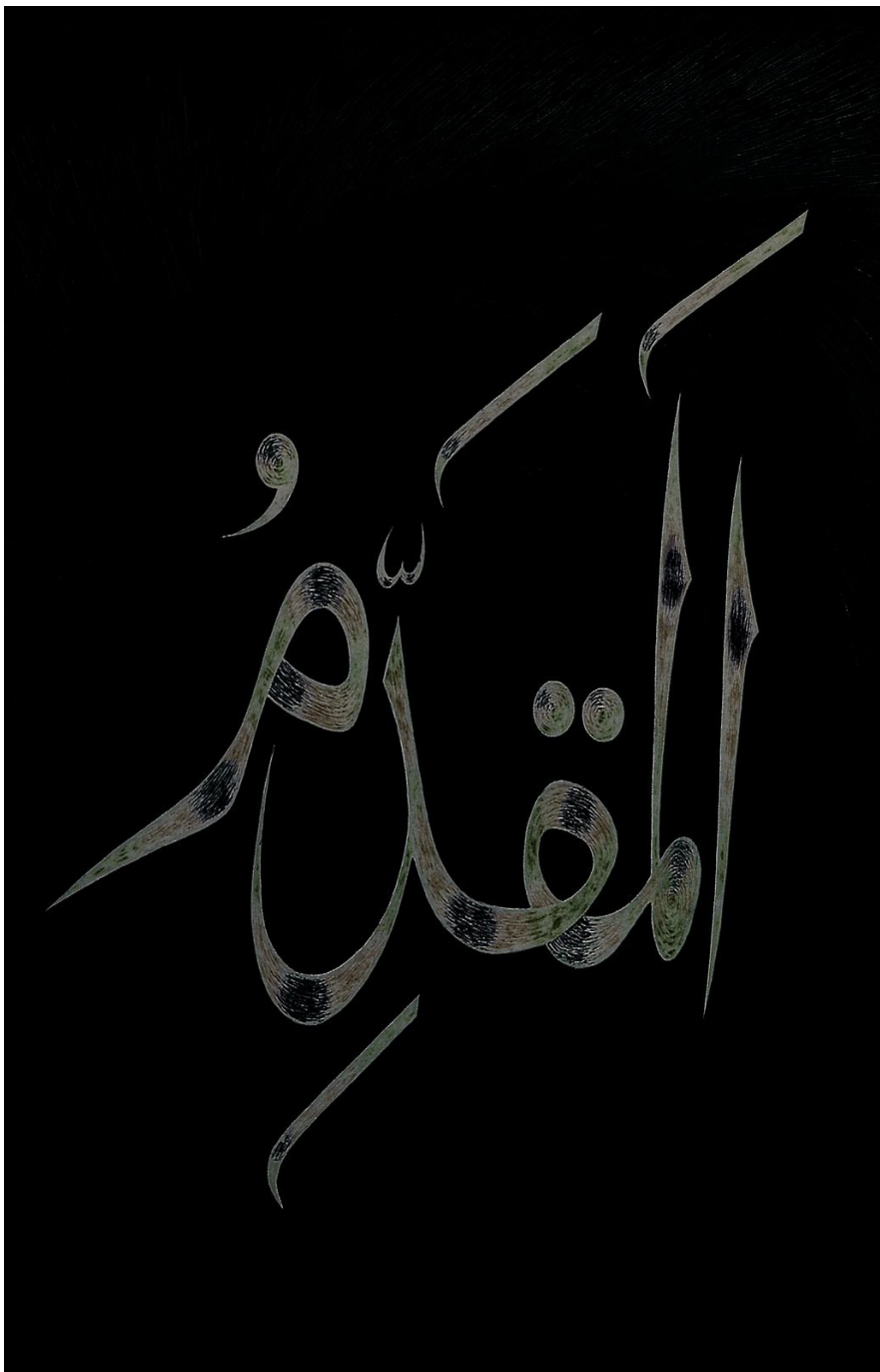




Al-Muqaddim *Jalla Jalāluh*

- **Pronunciation:** Al-Muqaddim with stress in accent on letter /d/ that indicates the doubling and assimilating the letter's sound in pronunciation. /d/ is softer as in Italian 'dental.' /q/ has no close sound equivalent in English, but may be approximated by pronouncing /k/ farther back in the mouth; strongly articulated guttural /k/ as in 'quail'.
- **Related Sūrah:Āyat** – derived from the expression Yastaqdimūn, meaning 'they go ahead,' which occurs as Imperfect Tense (Almudzār'i') in Q.16:61. **Al-Muqaddim** is listed as a Divine Attribute by Al-Tirmidhī 3508.
- **Approximate Meaning:** Al-Muqaddim is the opposite of Al-Mu'akhkhir. The Expediter.
- **Blessings, if Allāh Wills:** Fear of being alone and lonely in an awe-inspiring place shall convert to comfort by repeatedly saying 'Yā Allāh Yā Muqaddim-o Yā Mu'akhkhir-o'. It brings protection from major personal crises when repeated 184 times besides blessing one with renewal of faith. Allāh elevates the one who submits to Him in totality.
- **Numerical Equivalent:** 184.



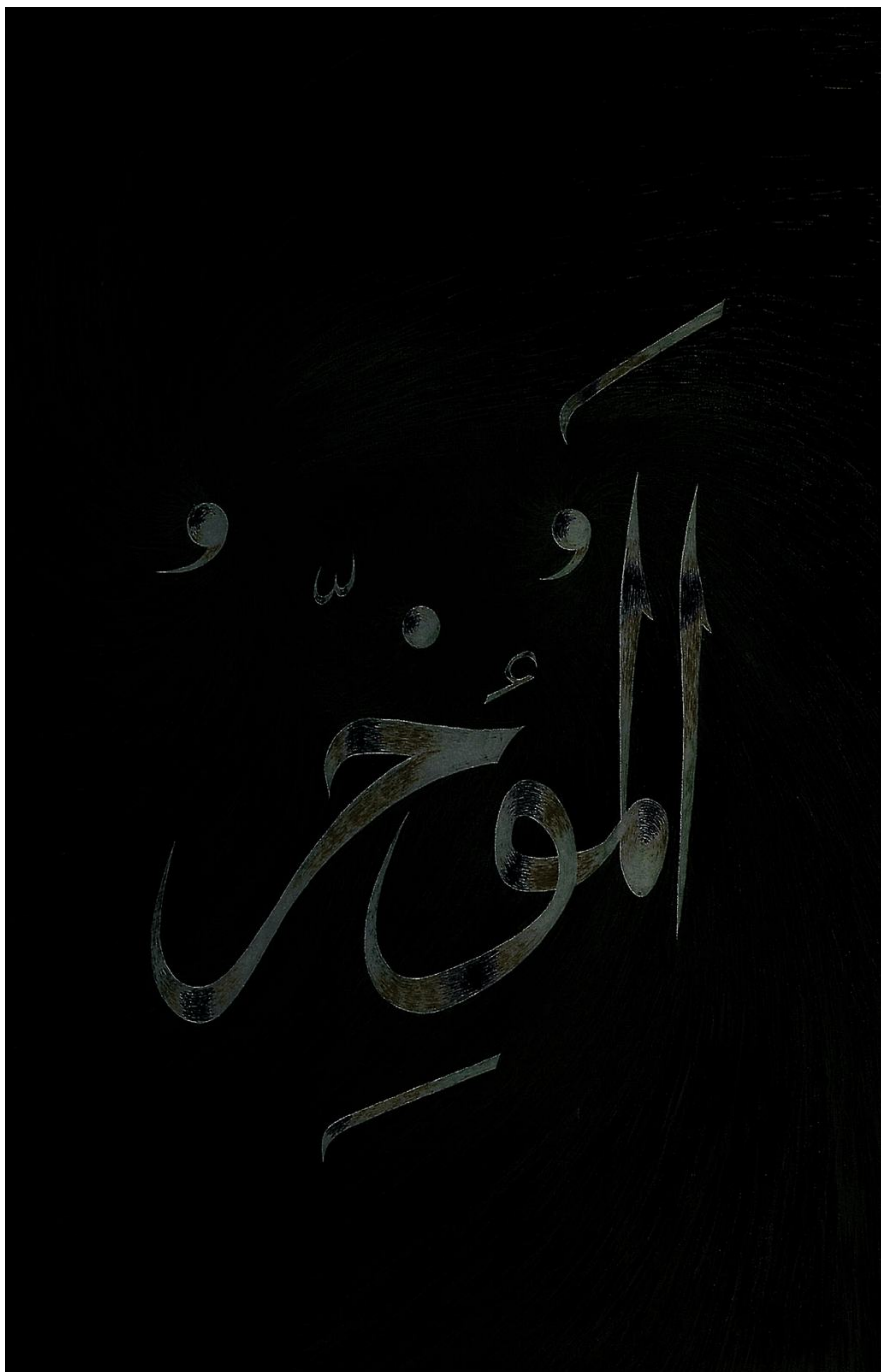




Al-Mu'akhkhir Jalla Jalāluh

- **Pronunciation:** Al-Mu'akhkhir with stress in accent (Shadd) on letter with sound /kh/, which is pronounced as /ch/ in 'Bach' in German, and 'Loch' in Scottish, but rougher; sound is produced by bringing the tongue in to the position of /k/ as in 'key' while pronouncing a strong rasping /h/.
- **Related Sūrah: Āyah** – occurs as Imperfect Tense (Almudzār'i') in two instances, viz., Yasta' **khiroon** (meaning 'grant them respite') in Q.16:61; and Yu' **akhkhir** (meaning 'grant you respite') in Q.71:04. **Al-Mu'akhkhir** is listed as a Divine Attribute in Al-Tirmidhī and Ibn-Mājah.
- **Approximate Meaning:** Al-Mu'akhkhir is the opposite of Al-Muqaddim. The One who grants respite. The Deferrer. The Delayer.
- **Blessings, if Allāh Wills:** Reciting it quietly for 100 times every day, days in and days out, shall cause matters to close happily and bless one with spiritual salvation and purity of mind besides controlling exultance and evil of ego.
- **Numerical Equivalent:** 846.



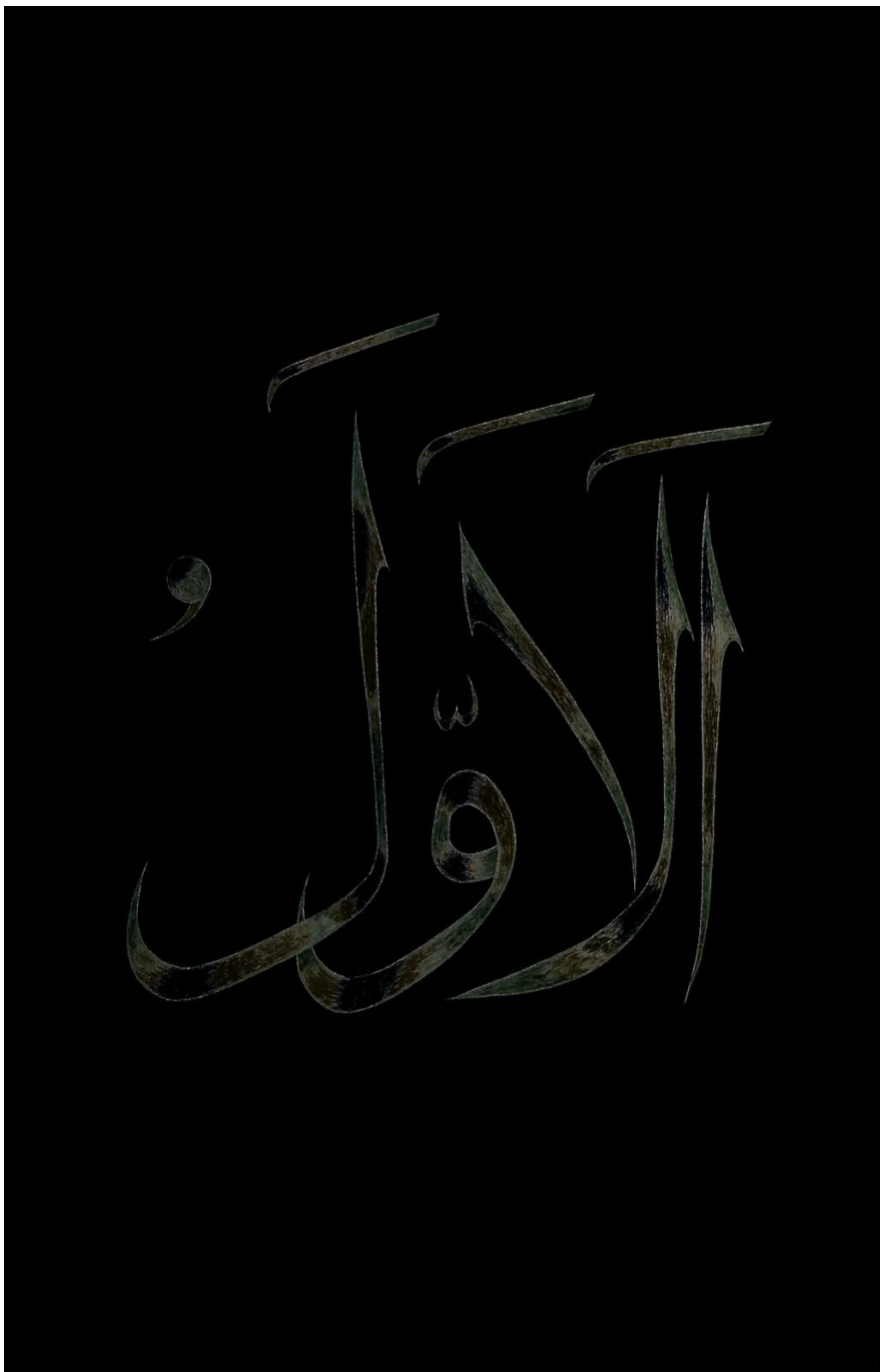




Al-Awwal جلاله جلاله

- **Pronunciation:** Al-Awwal with stress in accent on letter /w/ indicates ‘shadd’, i.e. doubling and assimilating the letter’s sound. /w/ is pronounced as in wet, wait and wheel.
- **Related Sūrah: Āyah** – occurs only once with other Divine Attributes as Huw-**Al-Awwal**-o wal-**Ākhiro** wal-**Zāhiro** wal-**Bāṭin** in Q.57:03.
- **Approximate Meaning:** The First Ever. The One who existed when nothing else did. Al-Awwal is the opposite of Al-**Ākhir**. From Allāh is the beginning, first of all, and to Allāh is the return, last of all.
- **Blessings, if Allāh Wills:** A couple desirous of having a baby should repeat ‘Yā Allāh Yā Awwal’ 1,000 times each time for 41 Fridays without interruption and Allāh may bless them. Generally, it causes prayers and pleas to be answered and brings peace to mind and soul.
- **Numerical Equivalent:** 37.



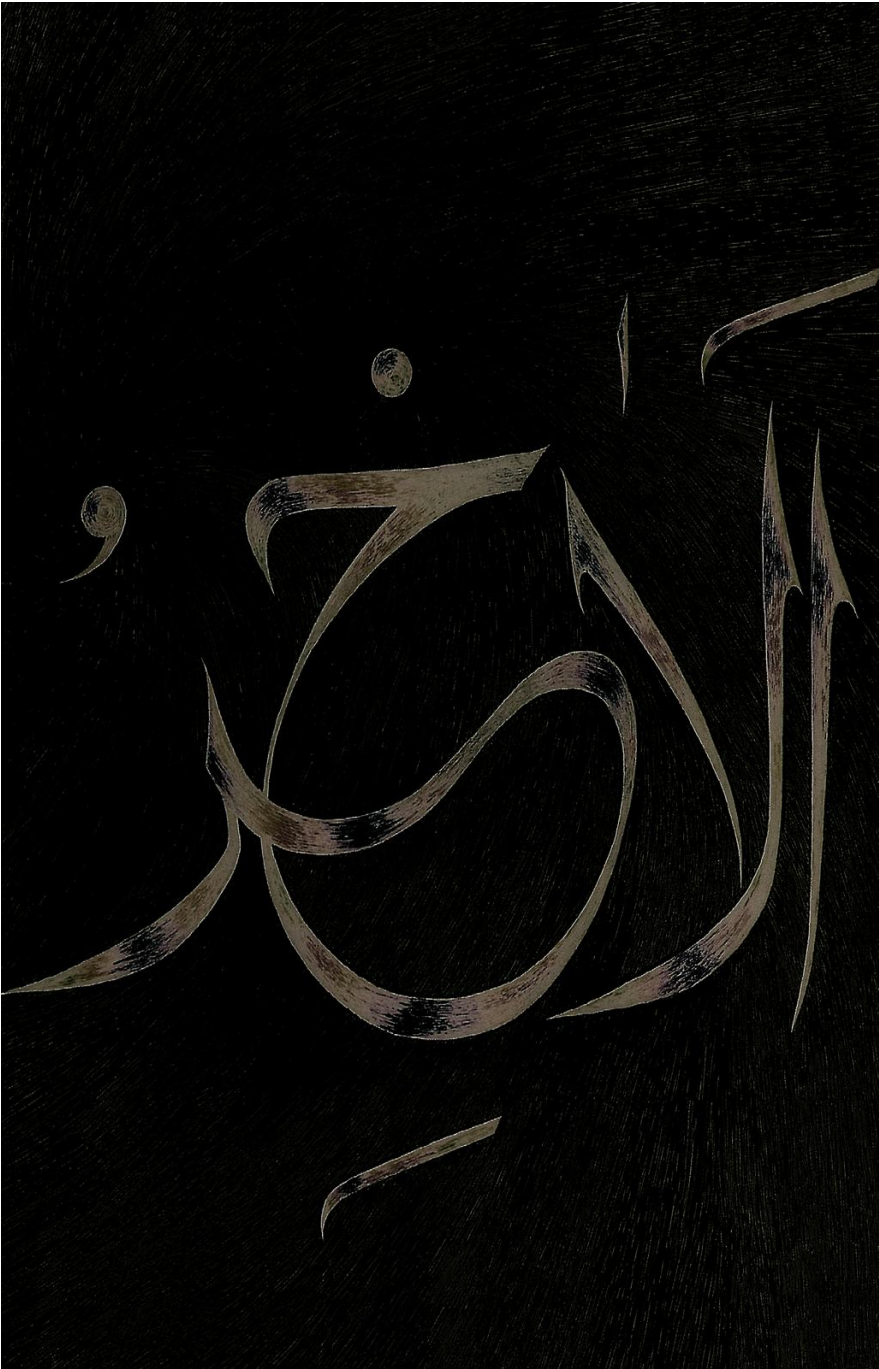




Al-Ākhir Jalla Jalāluh

- **Pronunciation:** Al-Ākhir. Al-Aakhir; /kh/ is pronounced as /ch/ in ‘Bach’ in German, and ‘Loch’ in Scottish, but rougher; sound is produced by bringing the tongue in to the position of /k/ as in ‘key’ while pronouncing a strong rasping /h/. /Ā/ is pronounced as longer /a/ as in cab, not as in cake.
- **Related Sūrah: Āyah** - occurs only one time with other Divine Attributes as Huw-Al-Awwal-o wal-Ākhir-o wal-Zāhir-o wal-Bāṭin-o in Q.57:03.
- **Approximate Meaning:** The Last. The Eternal. The One who will remain after everyone and everything else will not remain. Al-Ākhir is the opposite of Al-Awwal. To Allāh is the ultimate return upon death/the resurrection, last of all; and from Allāh is the beginning, first of all, when nothing existed.
- **Blessings, if Allāh Wills:** Repeating ‘Yā Allāh Yā Ākhiro’ several times every day over days shall ensure a person a good life and a good death. Senior citizens should make it a habit to recite this epithet for as many times a day as possible to facilitate transfer to a new dimension of existence prior to peaceful Life after this life.
- **Numerical Equivalent:** 801.



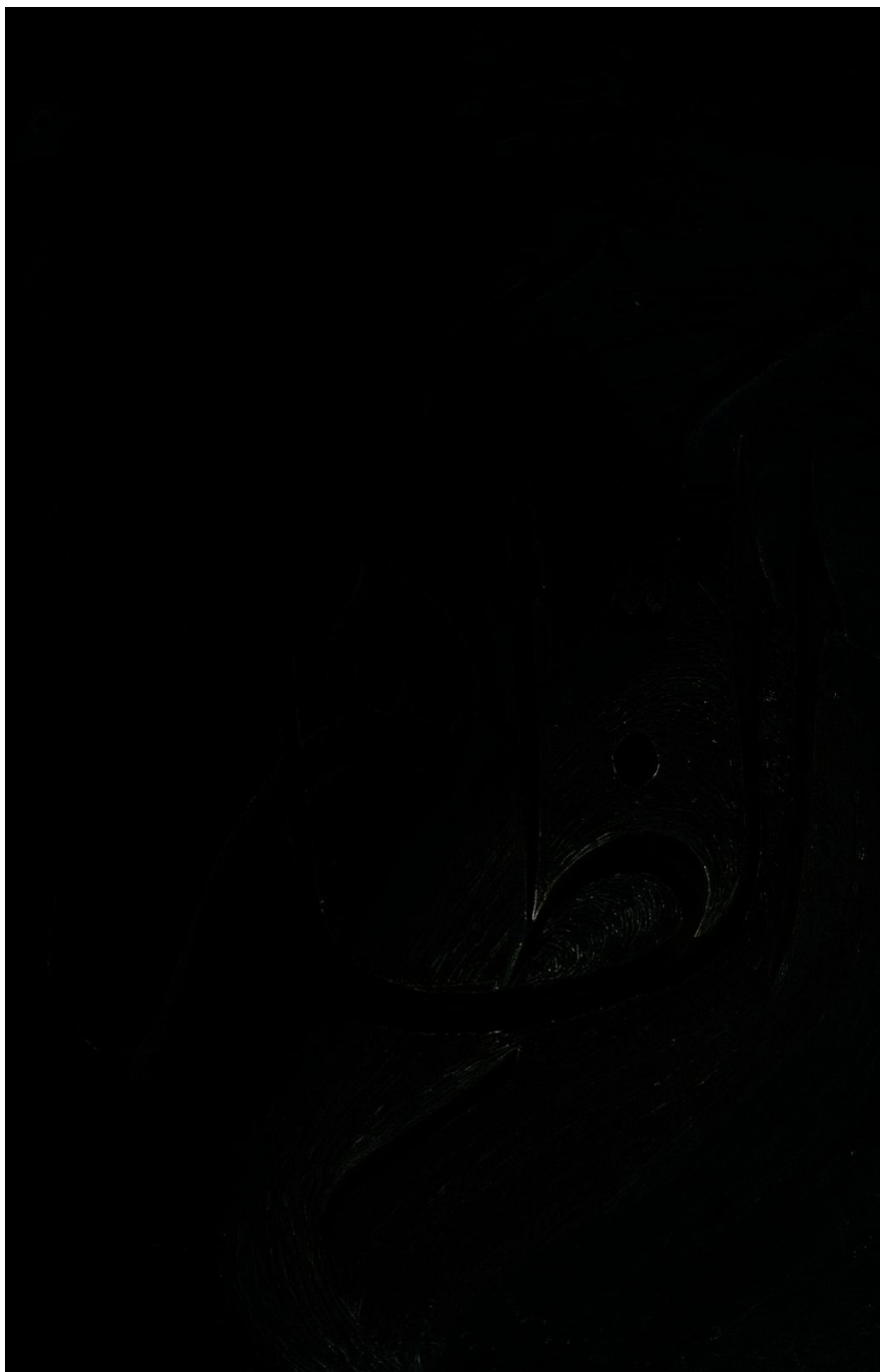




Al-Zāhir *Jalla Jalālūh*

- **Pronunciation:** Al-Zāhir. Az-Zaahir with stress in accent on letter /z/ which may be approximated by pronouncing /th/ farther back in the mouth; strongly articulated palatal /z/. /Ā/ is pronounced as /longer a/ as in cab, not as in cake.
- **Related Sūrah: Āyah** - occurs one time with other Divine Attributes as Al-Awwal-o wal-Ākhiro wal-Zāhir-o wal-Bāṭin-o in Q.57:03.
- **Approximate Meaning:** The Manifest. The Outward. The Evident (i.e. His Existence is Evident in the effects of His activity, whereas He Himself is not perceptible to human senses). The Manifest and The Hidden are two divine qualities that are relative. A thing is manifest to some and hidden from others depending upon one's ability to see and realize. For those who seek Allāh by means of their senses or imagination, Allāh is The Hidden; but those who seek to know Allāh through inference with their powers of reason find Him, The Manifest.
- **Blessings, if Allāh Wills:** In case a person repeats this epithet 15 times after every Friday Congregational Prayers (al-Jumu'ah) over weeks, Allāh shall bless him/her with safety from troubles, inner peace and solace and, above all, gain trust of others. It helps in healing problems related to nerves of the eye.
- **Numerical Equivalent:** 1106.





الباطن

Al-Bāṭin *Jalla Jalālūh*

- **Pronunciation:** Al-Bāṭin. Al-Baṭin – there is no close equivalent of /t/ available in English, but it may be approximated by pronouncing it farther back in the mouth with a little thicker pronunciation as for ‘tumble’. /ā/ is pronounced as longer /a/ as in cab, not as in cake.
- **Related Sūrah: Āyah** - occurs one time with other Divine Attributes as Al-Awwal-o wal-Ākhir-o wal-Zāhir-o wa-Al-Bāṭin-o in Q.57:03.
- **Approximate Meaning:** The Inward. The Hidden. The Hidden and The Manifest are two divine qualities that are relative. A thing is manifest to some and hidden from others depending upon one’s ability to see and to realize. For those who seek Allāh by means of their senses or imagination, Allāh is The Hidden; but those who seek to know Allāh through inference with their powers of reason find Him, The Manifest.
- **Blessings, if Allāh Wills:** Repeating it 03 times after every Mandatory Prayers, everyday, shall cause a person to develop insight into differentiating the truth from the falsehood, and subduing the hearts of others.
- **Numerical Equivalent:** 62.





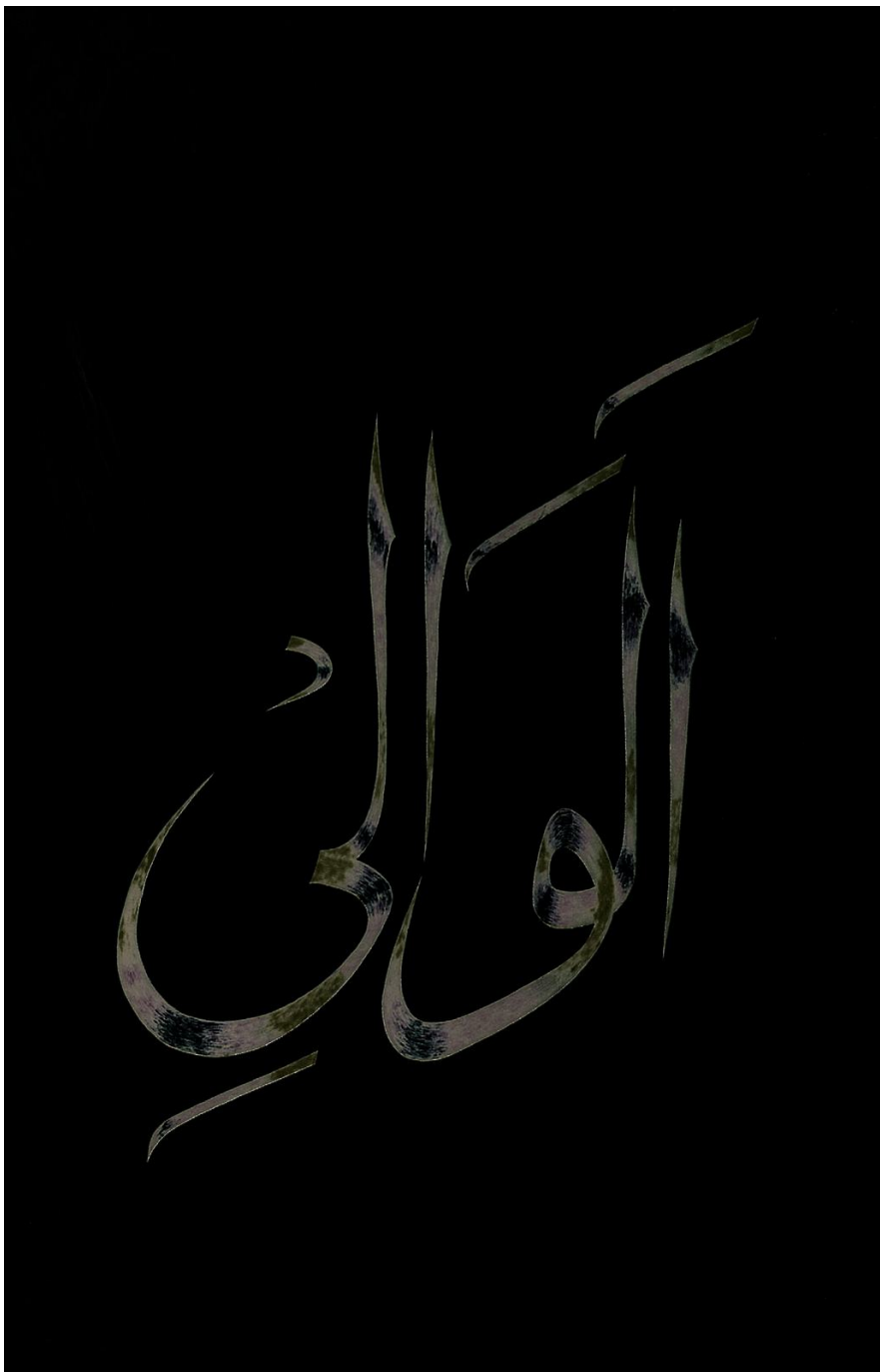
الْوَالِي

Al-Wālī Jalla Jalālūh

- **Pronunciation:** Al-Wālī. Al-Waalee where /w/ is pronounced as in wet, wait and wheel; /ā/ is pronounced as /longer a/ as in cab, not as in cake.
- **Related Sūrah:** Āyāt – occurs as Wa-Allāh-o Wallīyy-ul-Muttaqīn in Q.45:19; Huw-Al-Wallīyy-u in Q.42:09; and as Wa Mā Lahum Min Dūn-i-Allāh-i Wāl in Q.13:11, which is Active Particle (Ma'rūf) combining function of an adjective and a verb (Sifat Fe'liyya).
- Three variants of the same root occur as Al-Wālī, Wallīyy and Wāl.
- **Approximate Meaning:** The Defender. The Protector. The Patron. The Governor. In a broader perspective, the meaning may have three dimensions: (i) Allāh is the only Planner of all creation; (ii) He is responsible for and empowered with the ability to actually bring into existence everything that was planned; and, (iii) He is in charge of the creation by perpetual and continuous actions of all things that were planned and affected. The whole of creation is under the governorship of Allāh from before its existence to its extinction before re-creation in a new form of existence. He only says, “Be! And it is (comes to be).” Everything that is created is organized, grows and develops, and then dies and disappears till the Time of The Resurrection, when all human and jinn will be brought back to life into a new dimension of existence.
- **Blessings, if Allāh Wills:** It protects the reader and an asset/object from calamities and dangers when read/recited repeatedly over it.
- **Numerical Equivalent:** 47.

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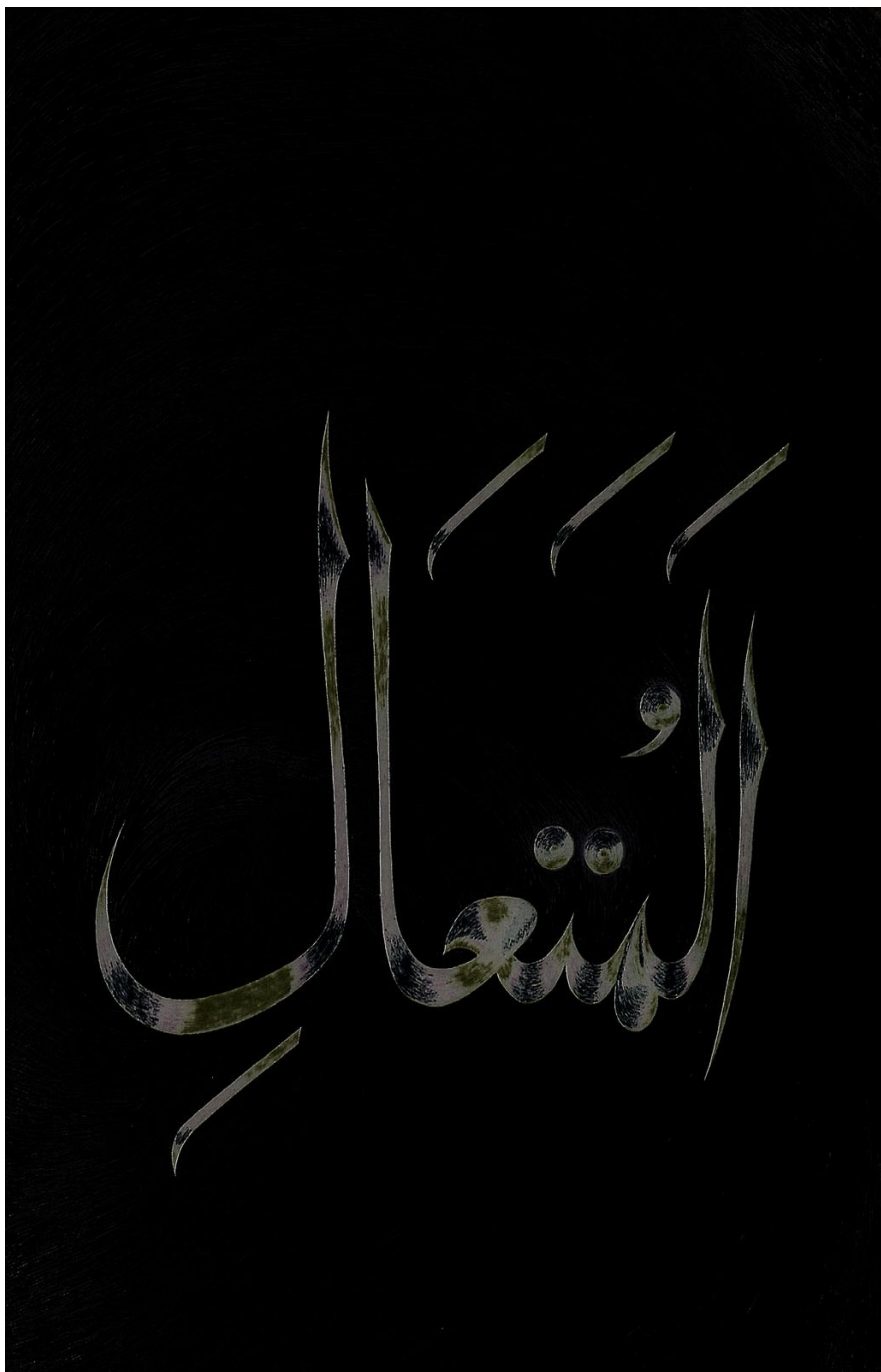


Al-Muta'al *Jalla Jalāluh*

- **Pronunciation:** Al-Muta'al. Al-Mota-aal, where /'a/ has no close equivalent in English, it is a guttural sound in the back of the throat - /a-a-a-ah/ raising the lower part of throat in order to narrow the passage through which air is expelled. /t/ is softer as 'dental' in Italian.
- **Related Sūrah:Āyah** – occurs as Al-Kabīr-ul-Muta'al in Q.13:09. Al-Muta'al and Al-'Ālī have a common root.
- **Approximate Meaning:** The Exalted. The Lofty. The Supreme. The One Far Above anything that is or could ever be. It also has the meaning of The Highest, Al-'Ālī, but in an intensified form. Whereas everything on the earth evolves from health to illness, from youth to old age, from being healthy to being handicapped, Allāh is free from all and above all imperfections.
- **Blessings, if Allāh Wills:** A person is blessed with fruitful sustenance from Allāh when read/recited several times every day, over days and weeks. It also brings success in complex worldly dealings and one is granted Allāh's Goodwill.
- **Numerical Equivalent:** 551.

رَّالْعَلِيُّ رَاللَّاعِلِيُّ رَالْمَعَالُ



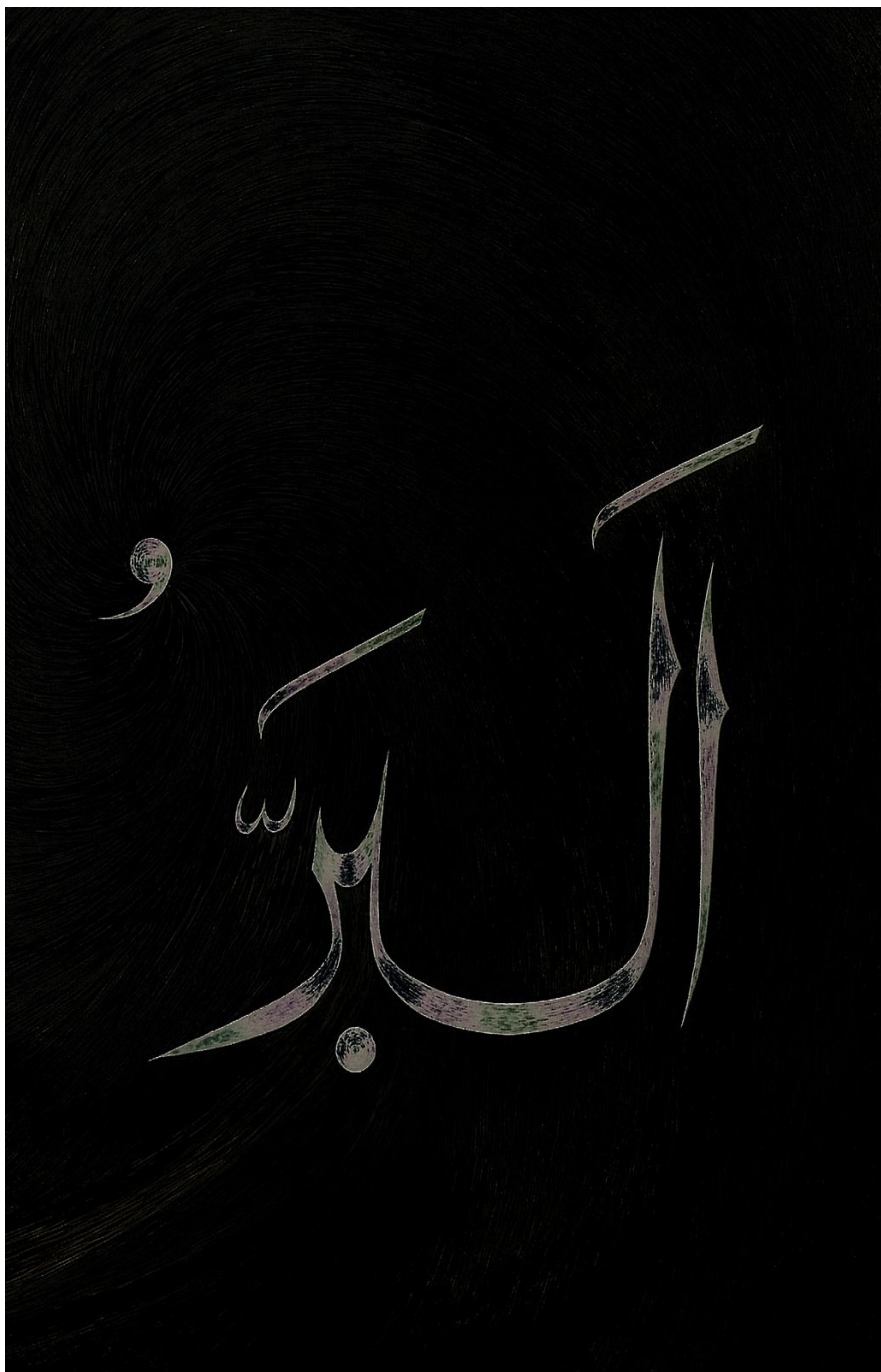




Al-Barr جلالا جلاله

- **Pronunciation:** Al-Barr with stress in accent on letter /r/ which indicates Shadd, i.e. the doubling and assimilating the letter's sound in pronunciation.
- **Related Sūrah:Āyah** – occurs only once as Inna-Hu Huw-Al-Barr-ur-Rahīm in Q.52:28.
- **Approximate Meaning:** The Source of all Goodness. The Great Benefactor. The Righteous. The Beneficent One. The Benign. These are all the qualities of The One Who is The Merciful, and Who loves good ('al-barr') for His servants. If He chooses to punish, the punishment never goes beyond the misdeed committed, while His rewards are ten times greater for a good deed than the deed itself. As The Source of All Goodness, He rewards good intentions even if these are not carried out.
- **Blessings, if Allāh Wills:** Reciting it several times a day for a number of days shall cause one protection from untoward events. Repeating it for 700 times enables one to overcome one's sinful life.
- **Numerical Equivalent:** 202.



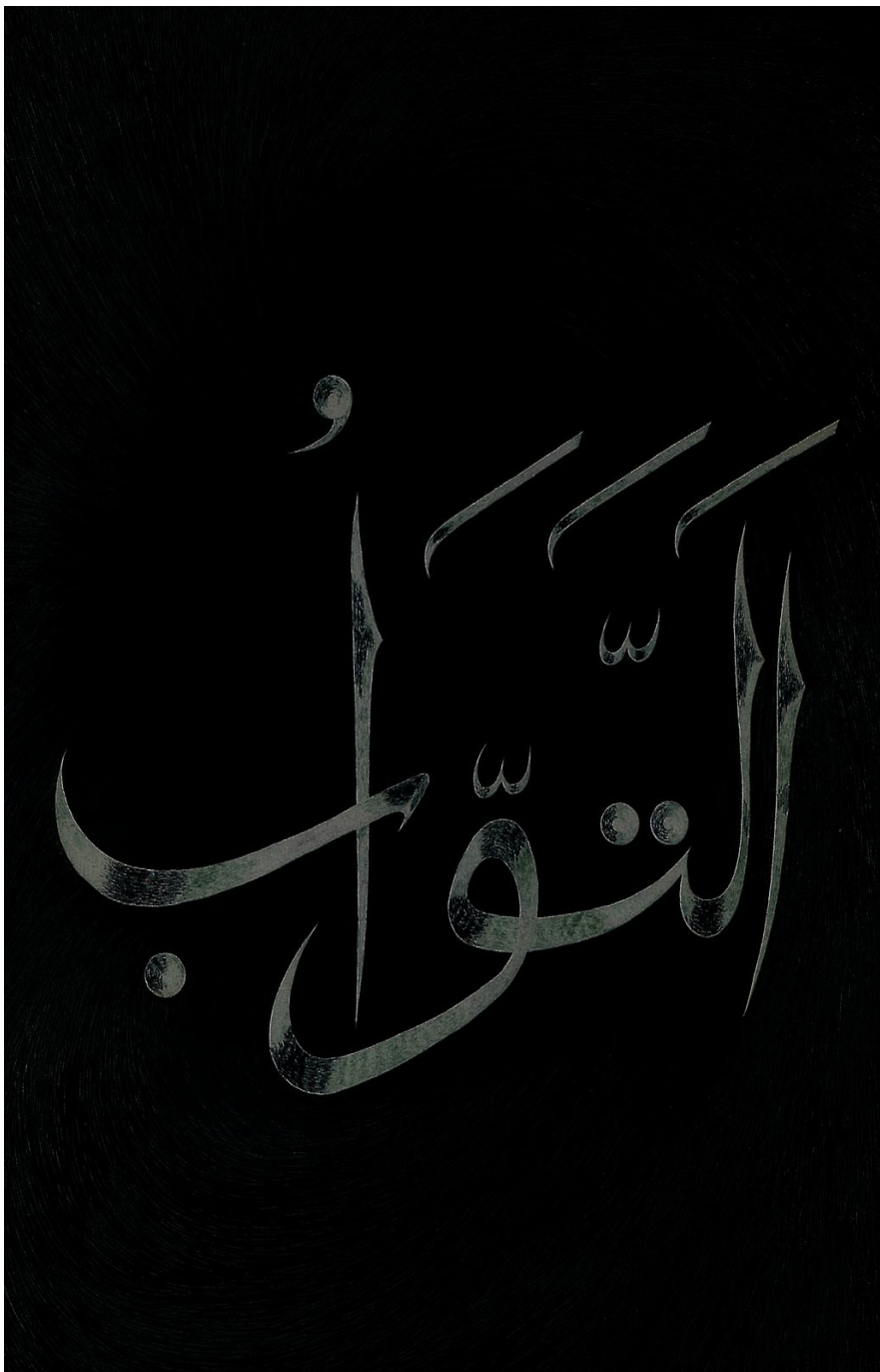




Al-Tawwāb *Jalla Jalāluh*

- **Pronunciation:** Al-Tawwāb. At-Tawwab with stress in accent on letters /t/ and /w/; stress in accent indicates the doubling and assimilating the letters' sound, i.e. Shadd. /t/ is pronounced softer as 'dental' in Italian.
- **Related Surah:Āyāt** – occurs as Inna-Hu Kāna **Tawwāb**-a (Intensive Form indicating increased emphasis; Ism Mubālighah) in Q.110:03; and in combination with Al-Rahīm as **Al-Tawwāb**-o Al-Rahīm in Q.02:37,54,128,160; 09:104,118; as **Tawwāb**-un-Rahīm-ā in Q.04:16,64; 49:12; and as **Tawwāb**-un-Hakīm-un in Q.24:10.
- **Approximate Meaning:** The Acceptor of Repentance. The Grantor of Forgiveness. The One who turns to humans with favor. The Ever Relenting. Oft-Returning with Compassion. In perspective, Al-Tawwāb implies that He continues to accept repentance from His creatures, both human and jinn, time and again. And it shows them Allāh's warnings with the intent that having been made aware of the dangers of their sinful disobedience, they might be filled with fear of Allāh, and, thus, turn to Him in repentance, and, thereby favors start reverting to them once again - Q. 39:16.
- **Blessings, if Allāh Wills:** The one who repeats 'Yā Allāh Yā Tawwāb' many times every day shall have divine intercession and repentance accepted by Allāh. It also helps in disciplining one's mind and reforms one's social and ethical behavior.
- **Numerical Equivalent:** 409.







Al-Muntaqim Jalla Jalālūh

- **Pronunciation:** Al-Montaqim; /q/ has no close sound equivalent in English, but may be approximated by pronouncing /k/ farther back in the mouth; strongly articulated guttural /k/ as in ‘quail’. /t/ is softer as ‘dental’ in Italian.
- **Related Sūrah:Āyāt** – occurs as variants in forms of Azīz-un **Dhū-n-Tiqām** as Verbal Noun (Ism Al-Maṣdar) in Q.14:47; and as Innā Min-al-Mujrimīn-a **Mutaqimūn** (an Active Participle from one of the derived stems) in Q.32:22, 43:41, 44:16, meaning those who punish, take revenge, etc. **Al-Muntaqim** is listed as a Divine Attribute in Al-Tirmidhī and Ibn-Mājah.
- **Approximate Meaning:** Al-Muntaqim is the opposite of Al-‘Afū. It may mean: (i) The Avenger of Evil Who avenges the arrogant, punishes the criminal, and intensifies the punishment of the tyrant; (ii) The One who brings or exacts retribution after having excused them, forgiven earlier sins, given them many warnings, made repentance possible, and granted them respite to reconsider.
- **Blessings, if Allāh Wills:** Repeating ‘Yā Allāh Yā Muntaqim’ several times on three successive Fridays shall cause foes to incline towards goodwill.
- **Numerical Equivalent:** 430.







Al-‘Afūū *Jalla Jalālūh*

- **Pronunciation:** Al-‘Afūū. Al-‘Afoou with stress in accent on letter /ū/ indicates the doubling and assimilating the letter’s sound in pronunciation. /‘A/ has no close sound equivalent in English, it may resemble a guttural sound in the back of the throat - /a-a-a-ah/ by raising the lower part of throat in order to narrow the passage through which air is expelled.
- **Related Sūrah:Āyāt** – occurs as Inn-Allāh-a Kana ‘Afūū-wan Ghafūr-ā in Q.04:43,99; 22:60; and as Inn-Allāh-a Kana ‘Afūū-wan Qadīr-ā in Q.04:149.
- **Approximate Meaning:** The All Pardoning. The Effacer. The Absolver of Sins. Al-‘Afūū is the opposite of Al-Muntaqim. This epithet approximates the sense of The Forgiver, though the former is more far-reaching than the latter. For the Effacer of Faults indicates an overlooking of sin whereas The All Pardoning indicates an erasing.
- **Blessings, if Allāh Wills:** In pursuit of seeking Allāh’s forgiveness and consequent blessings by entry to heaven, it should be repeatedly uttered almost regularly every day.
- **Numerical Equivalent:** 156.







Al-Ra'oūf Jalla Jalāluh

- **Pronunciation:** Al-Ra'oūf. Ar-Ra'oof with stress in accent on letter /r/ indicates doubling and assimilating the letter's sound in pronunciation. /r/ and /w/ may be rolled /r/ as with Spanish words. /ū/ is /long u/ as in boot and food.
- **Related Sūrah:Āyāt** – occurs as Wallāh-o Ra'oūf-um bil-'Ibād in Q.02:207, 03:30; and in combination with Raḥīm as Inna-Allāh-a bi-Nas-i La- Ra'oūf-un Raḥīm-un in Q.02:143; 09:117; 22:65; 57:09; 59:10.
- **Approximate Meaning:** Ra'oūf is Allāh's quality of having pity on others, where pity is the intensification of mercy. Therefore it has nearly the same meaning as The Compassionate though in an intensified form. Other possible meanings comprise: The All Caring. The Benignant. The Gracious. The Tenderly Kind. The Clement.
- **Blessings, if Allāh Wills:** Repeating it 10 times every day shall cause a person social prestige and develop the virtue of becoming compassionate towards others. It also helps healing problems relating to knees.
- **Numerical Equivalent:** 286.







Mālik Al-Mulk جلاله

- **Pronunciation:** Mālik Al-Mulk. Maalikul-Mulk where /ā/ is /longer a/ as in cab, not as in cake. /k/ is pronounced as in king, buckle and kinetic.
- **Related Sūrah:Āyah** – occurs once as Allāhumma Mālik-al-Mulk in Q.03:26.
- **Approximate Meaning:** The epithet comprises two words: Mālik and Al-Mulk, where the former means The Powerful, The Possessor of Perfect Power. Eternal Owner of All Sovereignty, King of kings, Lord of All Dominion, and Possessor of All Power; the later means The Kingdom. The totality of existence in a single kingdom is dependent upon one another. Even if they are numerous in one respect, they still remain a unit in another.
- **Blessings, if Allāh Wills:** A person who may repeat ‘ Yā Allāh Yā Mālik-al-Mulk’ almost every day over weeks shall be blessed with success and gain respect amongst friends and co-workers. All pleas made to Allāh with this epithet shall be responded.
- **Numerical Equivalent:** 212.



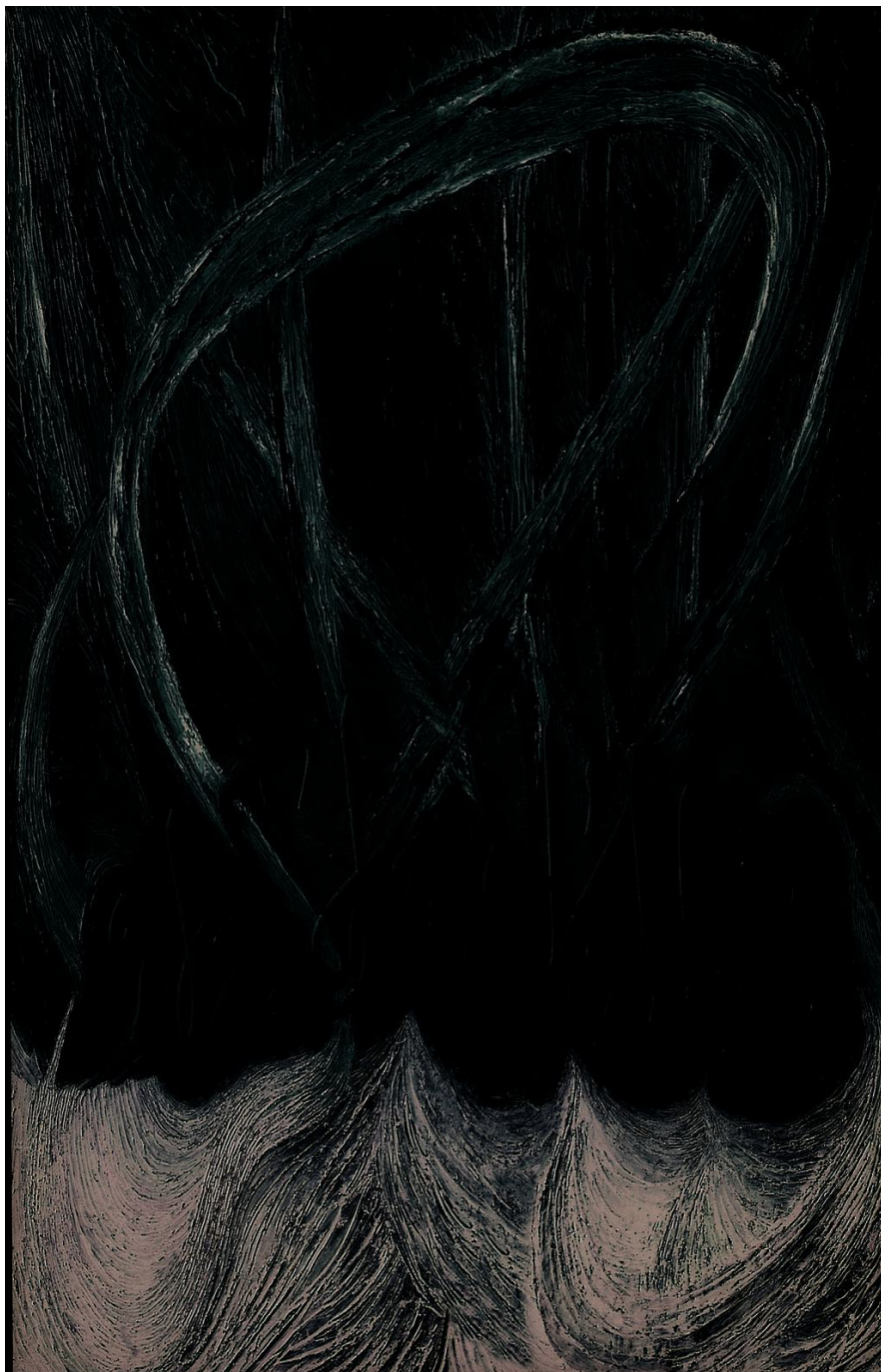




Dhūl-Jalāl-i wa-Al-Ikrām *Jalla Jalāluh*

- **Pronunciation:** Dhūl-Jalāl-i wa-Al-Ikrām. Dhūl Jalaaliy wal Ikraam; /dh/ sound is between /z/ and /th/ as in father, worthy and with, etc. And /j/ as in jam, jack and age; /k/ as in king, buckle and kinetic.
- **Related Sūrah:Āyāt** – occurs as Wa Yabqā Wajhu Rabbika Dhūl-Jalāl-i wal-Ikrām in Q.55:27; and Tabārak-asmu-Rabbika Dhīl-Jalāl-i wal-Ikrām in Q.55:78. While Dhū and Dhī appear different in construction, both are Demonstrative Pronouns and carry the same meaning.
- **Approximate Meaning:** Full of Majesty, Generosity, Glory and Honor. Lord Majestic and Noble.
- **Blessings, if Allāh Wills:** It causes peace of mind and success in realizing worldly benefits. All pleas made to Allāh with this epithet would be responded.
- **Numerical Equivalent:** 299.



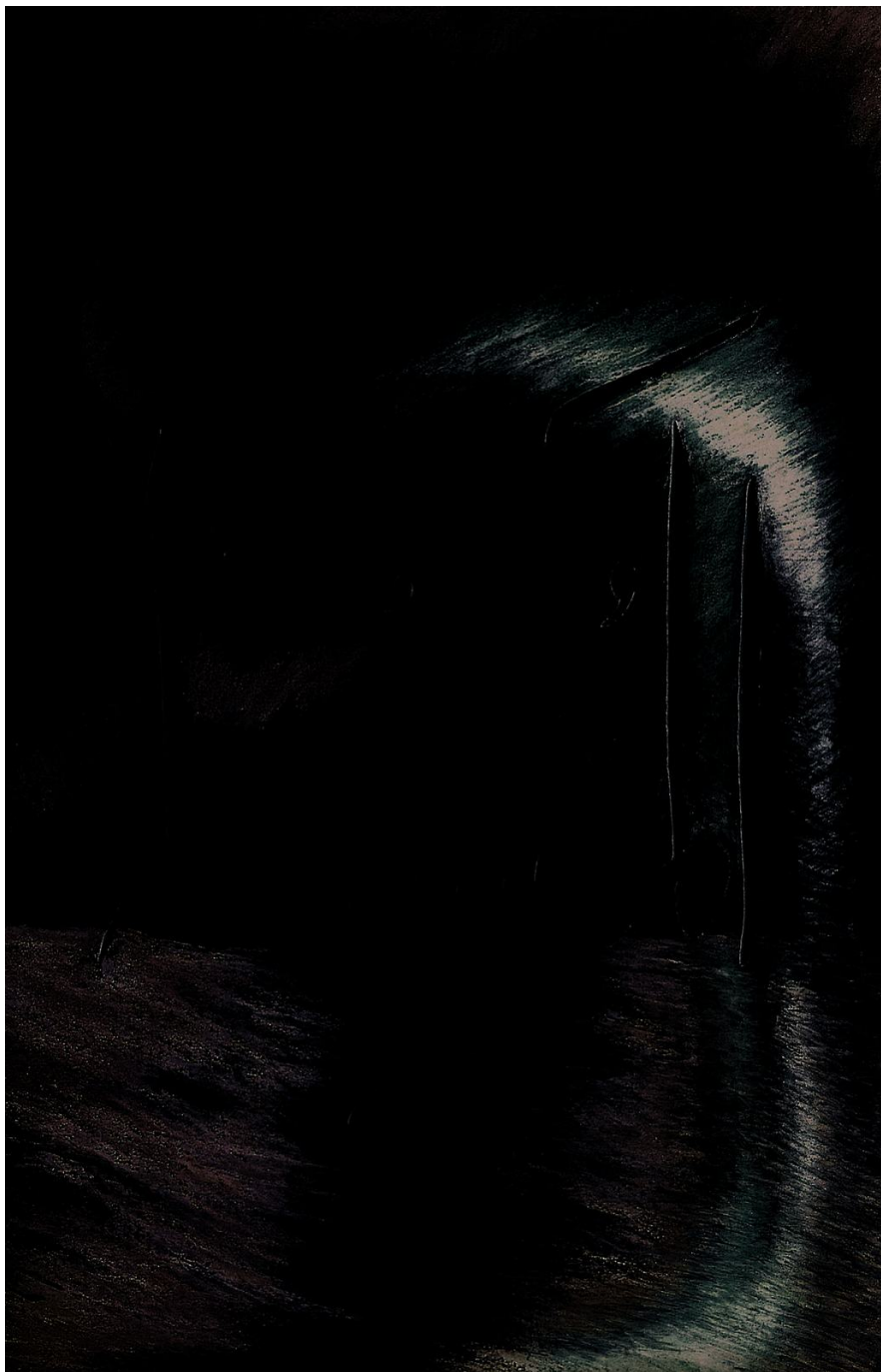




Al-Muqsit Jalla Jalāluh

- **Pronunciation:** Al-Muqsit; where /q/ has no close sound equivalent in English, but may be approximated by pronouncing /k/ farther back in the mouth; strongly articulated guttural /k/ as in ‘quail’; /t/ may be approximated by pronouncing /t/ farther back in the mouth, a little thicker pronunciation as for ‘tumble.’ /s/ as in sound, service and grass.
- **Related Sūrah:Āyah** – based on Qā’iman Bil-Qist in Q.03:18; and as Qul Amara Rabbī Bil-Qist in Q.07:29, **Al-Muqsit** is listed as a Divine Attribute by Al-Tirmidhī and Ibn-Mājah.
- **Approximate Meaning:** The Upholder of Equity and Justice. He acts to grant justice to those who are wronged from those who are doing wrong. Its perfection lies in linking not only the satisfaction of the one wronged but also the satisfaction of the one who did wrong. That is the ultimate of justice and equity.
- **Blessings, if Allāh Wills:** A person is blessed with protection from the evil in all forms whether emanating from human soul, social environment and/or imperceptibles - when read/recited 100 times every day, over days and weeks.
- **Numerical Equivalent:** 209.



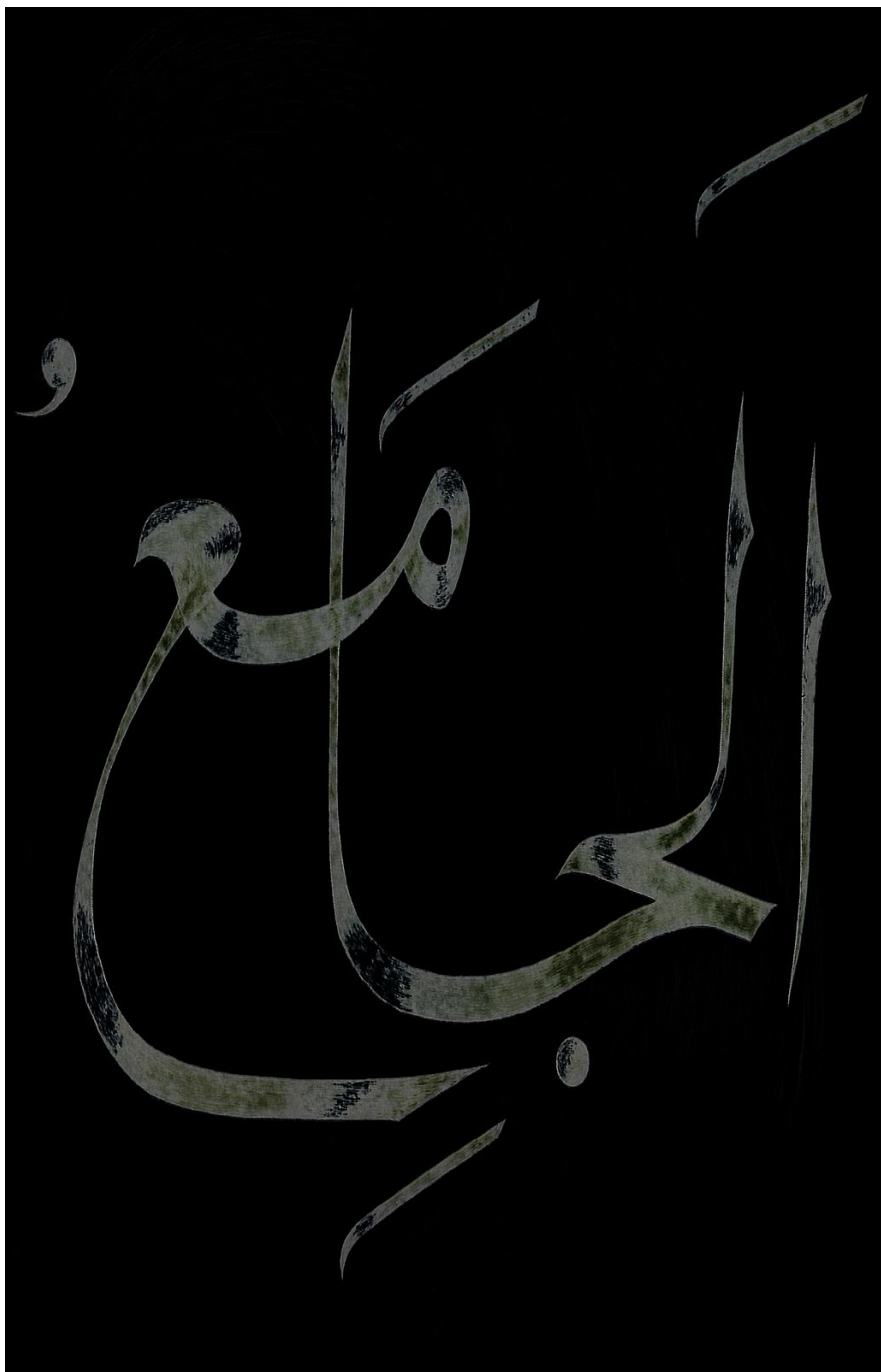




Al-Jāmi'y Jalla Jalāluh

- **Pronunciation:** Al-Jaami'y; /j/ is pronounced as in jam, jack and age; /ī/ as /long e/ as in eat, beef, seen and see; /'y/ has no close sound equivalent in English, a guttural sound in the back of the throat - /a-a-a-ah/ raising the lower part of throat in order to narrow the passage through which air is expelled.
- **Related Sūrah:Āyāt** – occurs as Rabbanā Innaka Jāmī'y-un-Nās in Q.03:09; and in combination with Allāh as Inn-Allāh-a Jāmī'y-al-Munāfiqīn in Q.04:140.
- **Approximate Meaning:** The Assembler. The One who gathers and brings together. In a broader perspective, it may also mean: (i) bringing together the human race on this earth and gathering them in the realm of The Resurrection; (ii) bringing together the heavens, the stars, the air, the earth, the seas, the animals, the plants, and the minerals; (iii) bringing together bones, nerves, veins, muscles, brains, skin, blood and the rest of the components in the body; and, (iv) bringing together things opposed to each other like heat and cold, moisture and dryness, etc.
- **Blessings, if Allāh Wills:** Reciting it 142 times after Friday Congregation Prayers (al-Jumu'ah) shall cause one contentment and recovery of lost/misplaced objects. It would make one's heart free from malice/hatred for other human beings except in case of those situations where love for Allāh's obedience and love for His Prophet Muḥammad's obedience is challenged.
- **Numerical Equivalent:** 114.







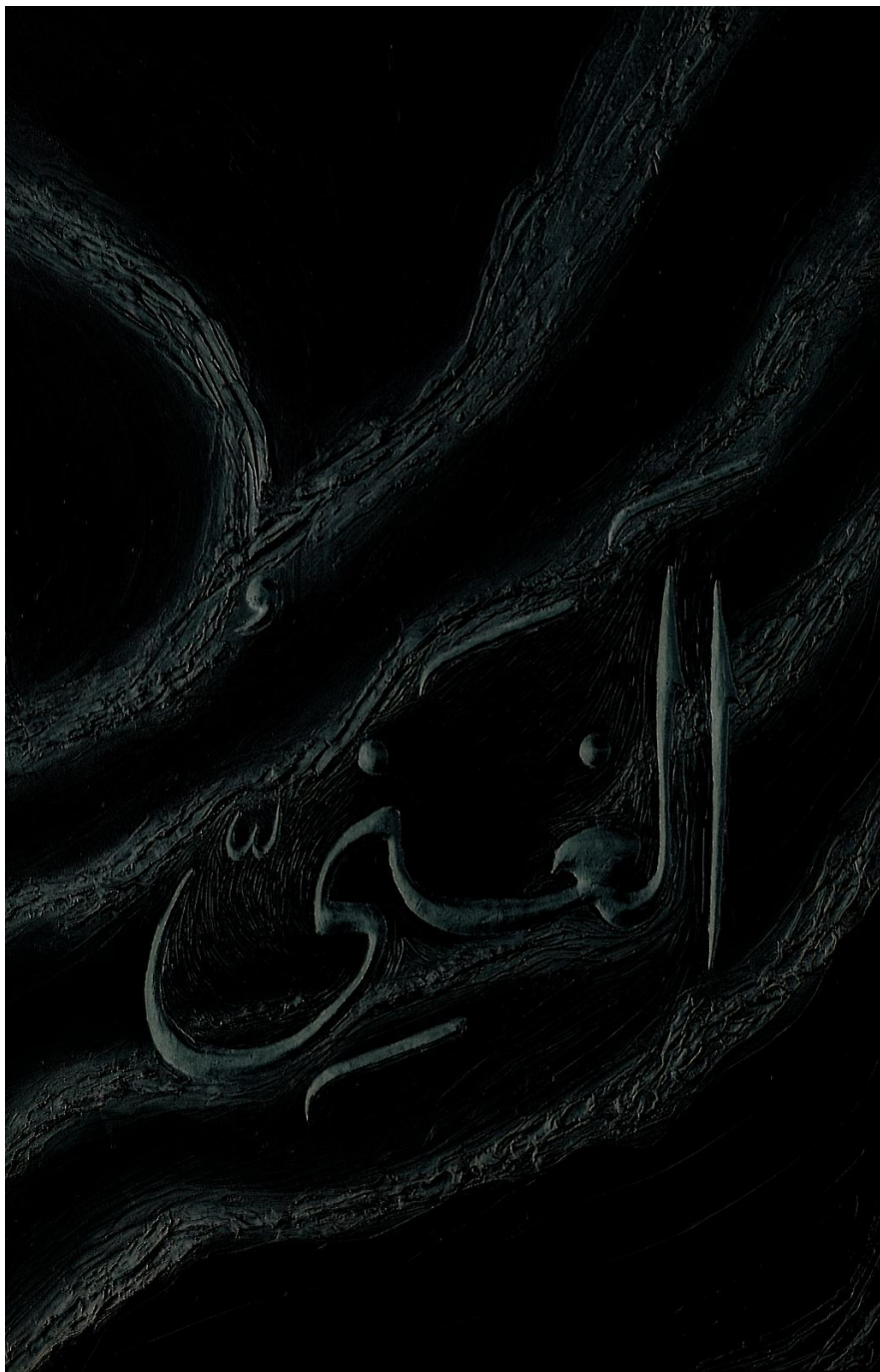
Al-Ghanīyy

Jalla Jalālūh

- **Pronunciation:** Al-Ghanīyy. Al-Ghaneeyy; /Gh/ has no close sound equivalent in English, but may be approximated by pronouncing it like the French /r/ in ‘rogue’, and /r/ of ‘Paris’. Guttural /g/ but soft; requires that the throat muscles be in gargling position. /yy/ indicates the doubling of the letter’s sound in pronunciation. /ī/ as / long e/ as in eat, beef, seen and see.
- **Related Sūrah:Āyāt** – The epithet occurs in 10 permutations and combinations, namely Wa-Allāh-o **Al-Ghanīyy**-o wa Antum al-Fuqarā in Q.47:38; Inn-Allāh-a **Ghanīyy**-un ‘Ankum in Q.39:07; Wa-Allāh-o **Ghanīyy**-un-Ḥalīm in Q.02:263; Huwa-**Al-Ghanīyy** in Q.10:68; as **Al-Ghanīyy**-ul-Ḥamīd in Q.02:67; 22:64; 31:26; 35:15; 57:24; 60:06; **Ghanīyy**-un-Ḥamīd-a in Q.04:131; 14:08; 31:12; 64:06; **Ghanīyy**-un-Karīm in Q.27:40; Inn-Allāh-a **Ghanīyy** in Q.03:97; 29:06; 39:07; **Al-Ghanīyy**-o Dhū-r-Rahmah in Q.06:133; and Wa-Allāh-u **Ghanīyy** in Q.47:38.
- **Approximate Meaning:** The Self-Sufficient. The Rich.
- **Blessings, if Allāh Wills:** Repeating ‘Yā Allāh Yā **Ghanīyyo**’ 70 times causes one contentment and blessings in material well-being and keeps one away from greed and selfishness. It also helps healing migraine and nasal cavities.
- **Numerical Equivalent:** 1060.

الغَنِيُّ الْمَغْنِيُّ







Al-Mughnī Jalla Jalālūh

- **Pronunciation:** Al-Mughnī. Al-Mughnee - where /gh/ has no close sound equivalent in English, but may be approximated by pronouncing it like the French /r/ in 'rouge', and /r/ of Paris. Guttural /g/ but soft; requires that the throat muscles be in gargling position. /ī/ as /long e/ as in eat, beef, seen and see.
- **Related Sūrah: Āyāt** – occurs as a variant **Yughnī** (Imperfect Tense), meaning 'He shall enrich,' in Q.09:28; 24:32; and as **Aghnā** (Perfect Tense), meaning 'He fulfills the needs,' in Q.53:48. It is also a derivative of **Al-Ghanīyy** in Q.47:38. **Al-Mughnī** is listed as a Divine Attribute in Al-Tirmidhī and Ibn-Mājah.
- **Approximate Meaning:** The Enricher. The One who gives wealth and prosperity. The One Who satisfies the needs of others.
- **Blessings, if Allāh Wills:** In pursuit of seeking Allāh's benevolence, repeating it 1,000 times every day regularly leads to serenity, self-fulfillment and generosity. It also helps relaxing the nerve system.
- **Numerical Equivalent:** 1100.



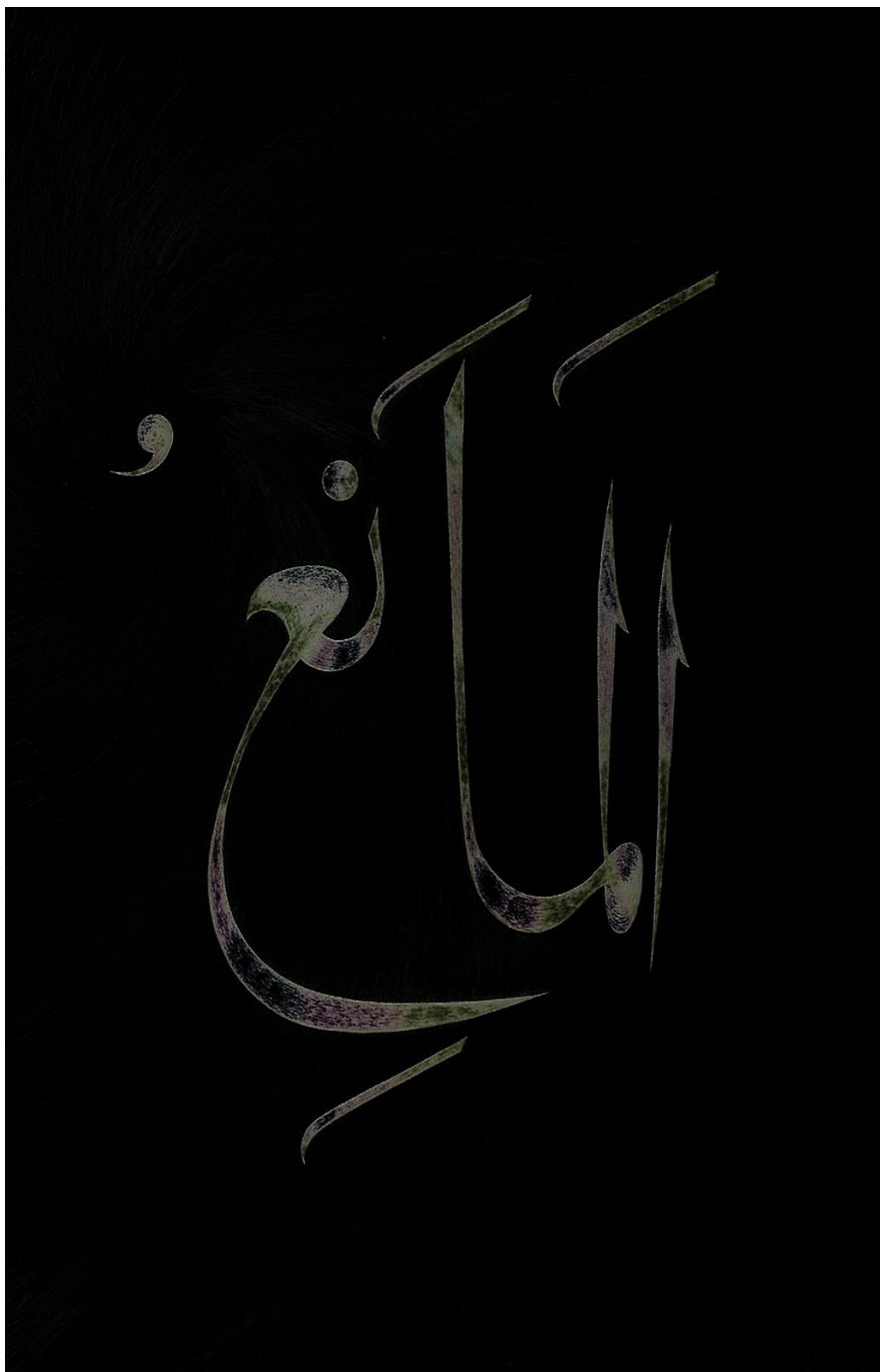




Al-Māni'y Jalla Jalāluh

- **Pronunciation:** Al-Māni'y. Al-Maa-ni'y; /ā/ is /longer a/ as in cab, not as in cake. /'y/ has no close sound equivalent in English, it is a guttural sound in the back of the throat by raising the lower part of throat in order to narrow the passage through which air is expelled.
- **Related Reference:** Al-Māni'y is not mentioned in The Qur' ān, but is listed as a Divine Attribute in Al-Tirmidhī and Ibn-Mājah.
- **Approximate Meaning:** The One who prevents to happen. The Withholder. The Shielder. The Defender. The Protector. Al-Māni'y is The One Who repels those things which cause destruction and deficiency in one's life by creating causes which are intended to preserve them – in that case He is called Al-Hafīz and Al-Hāfīz.
- **Blessings, if Allāh Wills:** Repeating this epithet causes one protection from enemies, and avoidance of bitterness between the married couples.
- **Numerical Equivalent:** 161.





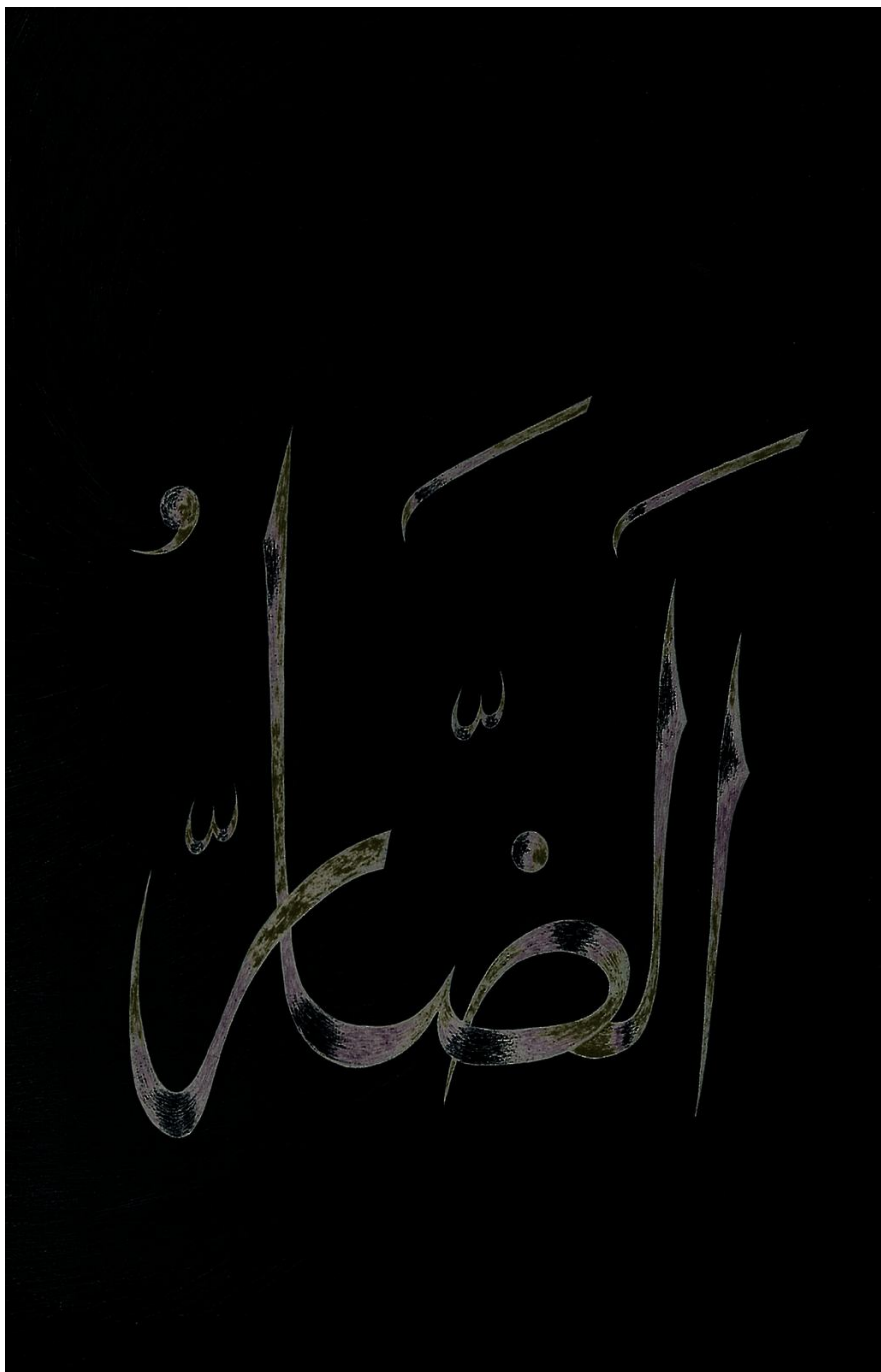


Al-Dzārr

Jalla Jalālūh

- **Pronunciation:** Al-Dzārr. Ad-Dzaar with stress in accent on letter /Dz/ and /r/ indicates the doubling and assimilation of the letter's sound for pronunciation. /Dz/ has no close sound equivalent in English, but may be approximated by pronouncing /d/ and /z/ farther back in the mouth. /ā/ is /longer a/ as in cab, not as in cake.
- **Related Sūrah: Āyāt** – derived from the Noun Dzarrā', meaning 'adversity and hardship' in Q.02:214; and, as Dzurr (Asm Mansūb, nominative case) meaning 'harm, affliction' in Q.06:17 and 11:10. Al-Tirmidhī and Ibn-Mājah list Al-Dzārr as a Divine Attribute.
- **Approximate Meaning:** The Afflictor. The Creator of the harmful. It is the opposite of Al-Nāfi'y - The Creator of the Beneficial.
- **Blessings, if Allāh Wills:** Socially depressed shall feel contented and elevated by repeatedly uttering this epithet 100 times on Fridays after Late Night Prayers, al-'Ishā, for 11 days. It also brings relief to miseries.
- **Numerical Equivalent:** 1001.



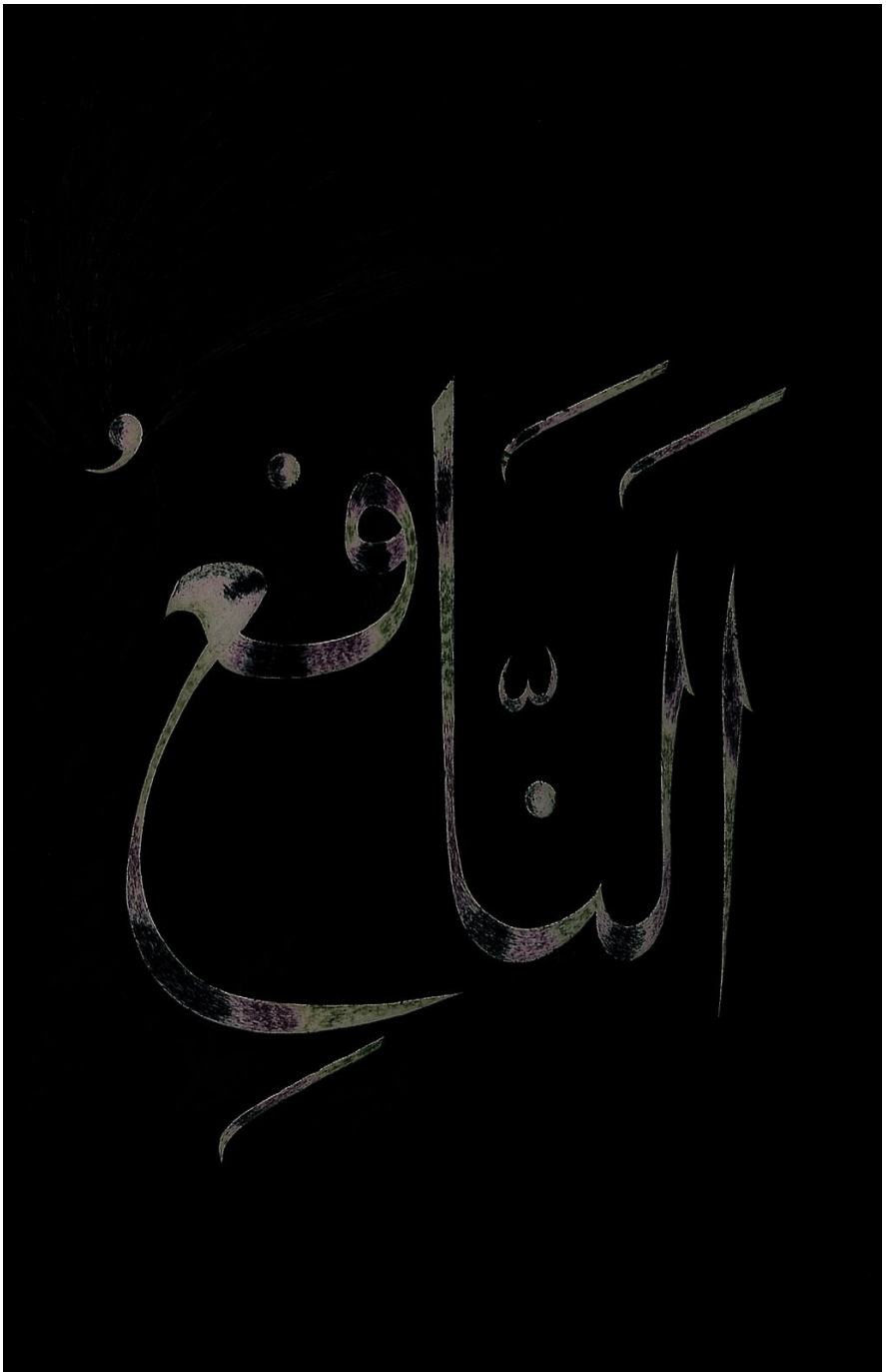




Al-Nāfi'y Jalla Jalāluh

- **Pronunciation:** Al-Nāfi'y. An-Naafe'y with stress in accent on letter /n/ indicates the doubling and assimilating the latter's sound. /ā/ is / longer a/ as in cab, not as in cake. /'y/ has no close sound equivalent in English; it is a guttural sound in the back of the throat by raising the lower part of throat in order to narrow the passage through which air is expelled.
- **Related Reference:** Al-Nāfi'y is not mentioned in The Qur'ān. Al-Tirmidhī 3508 lists it as a Divine Attribute.
- **Approximate Meaning:** The Propitious. The Benefactor. The Source of Goodness. The Creator of the Beneficial. It is the opposite of Al-Dzārr - The Creator of the Harmful.
- **Blessings, if Allāh Wills:** The one who repeats this epithet 1,000 times every day for several consecutive days shall be protected against untoward harm. It elevates those who adopt the posture of humility. It causes relief from the illness of bones and liver and helps removing fatty sacks when recited, 201 times, by placing hand on the affected area.
- **Numerical Equivalent:** 201.







Al-Nūr جلالہ جلالہ

- **Pronunciation:** Al-Nūr. An-Noor with stress in accent on letter /n/ indicates the doubling and assimilating of the letter's sound in pronunciation. /ū/ is pronounced as /long u/, as in boot and food.
- **Related Sūrah: Āyah** – occurs only once as Allāh-u Nūr-us-Samāwāt-i wal-Ardz in Q.24:35. All other 45 occurrences of 'nūr' relate to non-divine contexts.
- **Approximate Meaning:** The Light. The Radiant. The Light is Allāh's quality of being the visible by means of which everything is made visible. When existence is contrasted with non-existence, it becomes obvious that visibility pertains to existence, and that there is no darkness darker than non-existence. Existence is a light which flows freely upon all things from The Light of Allāh's Essence. Therefore, Allāh is The Light of the heavens and the earth – Q.24:35. Just as there is not a particle of the light of the sun which does not point to the existence of the illuminating sun, so is there not a particle of the existence which does not, by the mere possibility of its existence, point to the necessary existence of its Creator.
- **Blessings, if Allāh Wills:** Those who read/recite 'Yā Allāh Yā Nūr' 1,001 times every morning, days in and days out, shall be blessed with spiritual enlightenment. Mystics normally repeat this Name 256 times every Friday. Its recitation also helps in healing eye related ailments and cardiac problems.
- **Numerical Equivalent:** 256.







Al-Hadī Jalla Jalāluh

- **Pronunciation:** Al-Hādī. Al-Haadee where /H/ is as in hat and hero, unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well. /ā/ is /longer a/ as in cab, not as in cake; /ī/ is /long e/, as in eat, beef and seen.
- **Related Sūrah: Āyāt** – occurs as Wa Kafā Bi-Rabbika **Hādī**-an wa Naṣīrā, meaning ‘leader’ in Q.25:31; as Inn-Allāh la-**Hād-i** Alladhīn-a Āmanū (Active Particle combining function of an adjective and a verb), meaning ‘guide’ in Q.22:54; and as Walladhī Qaddara Fa-**Hadā** in Q.87:03, meaning ‘guides.’
- **Approximate Meaning:** The Provider of Guidance. The One who shows the way. The One who instructs.
- **Blessings, if Allāh Wills:** Repeating ‘Yā Allāh Yā Hādī’ causes one to gain spiritual knowledge, get rid of sinful offences, and get divine guidance in thoughts and deeds. It is also a cause of relief to pineal gland by placing hand on it while reciting ‘Yā Allāh Yā Hādī’ 20 times.
- **Numerical Equivalent:** 20.



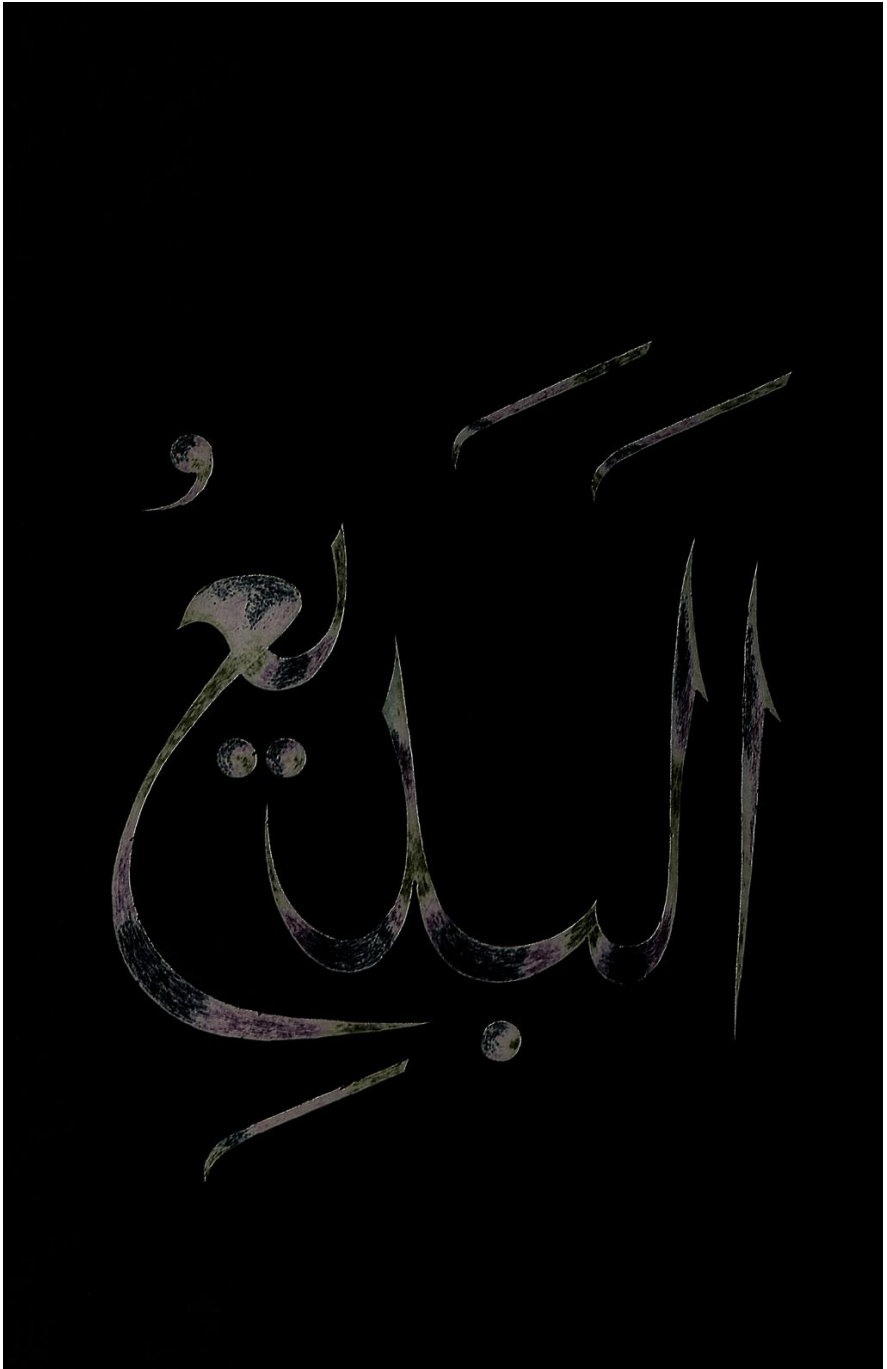




Al-Badī'y Jalla Jalāluh

- **Pronunciation:** Al-Badī'y. Al-Badee'y; /d/ is a softer sound as in the Italian 'dental'; /ī/ is a /long e/ as in eat, beef and see; /'y/ has no close equivalent in English; it is a guttural sound in the back of the throat by raising the lower part of throat in order to narrow the passage through which air is expelled.
- **Related Sūrah: Āyāt** – occurs as **Badī'y**-us-Samāwāt wal-Ardz in Q.02:117 and 06:101.
- **Approximate Meaning:** The Originator. The Incomparable. The Unattainable. Also means wonderful and novel. Every existence came into being as a result of Allāh's originating it and it is not analogous to its originator.
- **Blessings, if Allāh Wills:** Reciting 1,002 times 'Yā Badī'y as-Samawāt-i wal-Ardz' for 12 consecutive days cause one's prayers and pleas being responded. Repeating it 70,000 times at any one time makes one receive succor during the situation of an extreme crisis; also helps in hair related problems.
- **Numerical Equivalent:** 86.





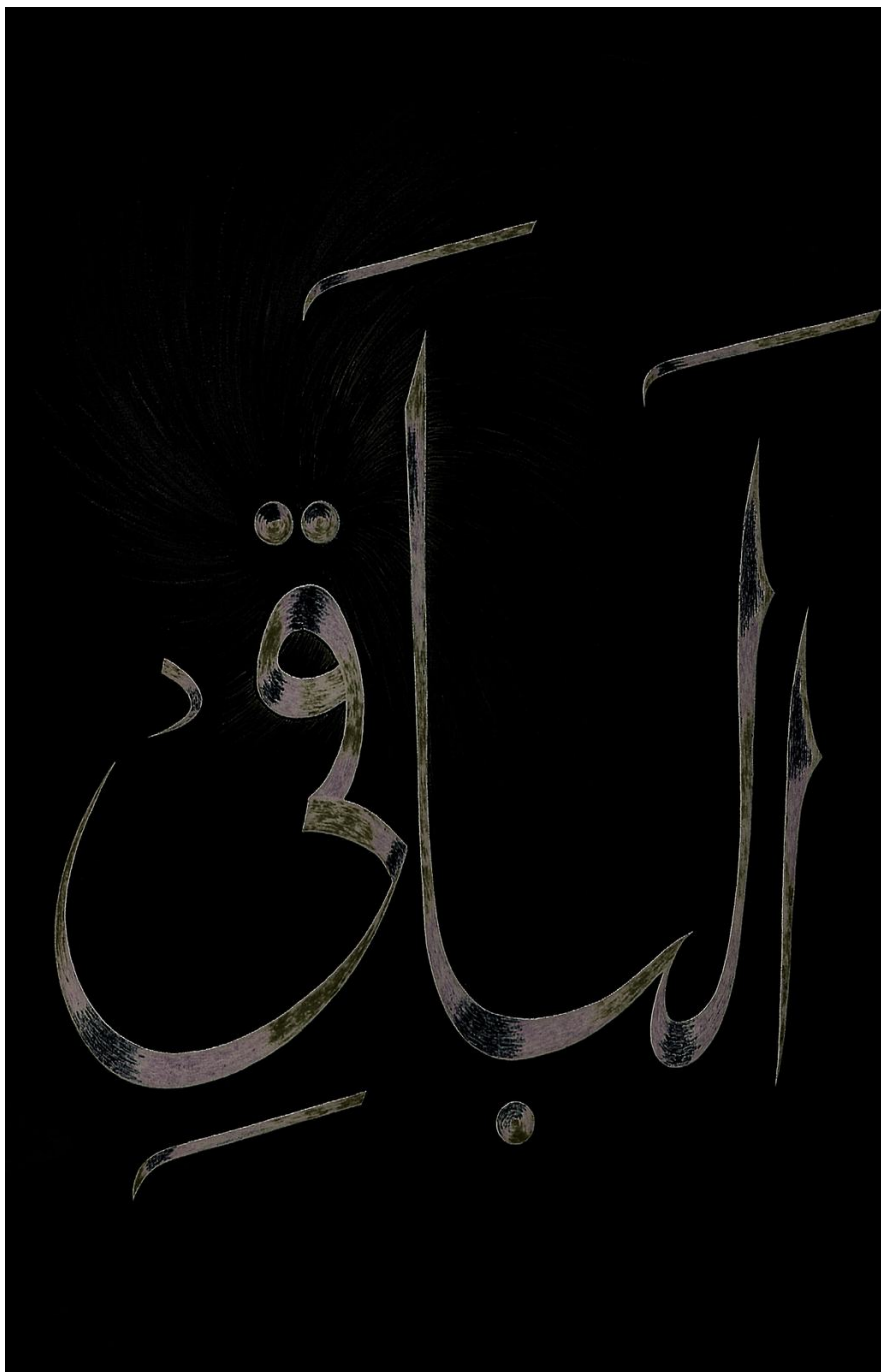


Al-Bāqī

Jalla Jalālūh

- **Pronunciation:** Al-Bāqī. Al-Baaqee; sound of /q/ may be approximated by pronouncing /k/ farther back in the mouth; strongly articulated guttural /k/ as in ‘quail’; /ā/ is /longer a/ as in cab, not as in cake; /ī/ is a /long e/ as in eat, beef and see.
- **Related Sūrah:Āyāt** – occurs as **Abqā** (Noun) meaning ‘the most lasting’ in Q.20:73; and as **Yabqā** (Imperfect Tense) meaning ‘will last permanently’ in Q.55:27. **Al-Bāqī** is listed as a Divine Attribute by Al-Tirmidhī 3508.
- **Approximate Meaning:** The Everlasting. The Eternal. The Enduring. The Immutable. The Infinite. In terms of the future, Allāh is referred as The Everlasting, and in terms of the past, He is called The Eternal. The two expressions may be captured as ‘Abadī and ‘Azalī in Arabic depicting the two dimensions of time: past and future. In reality, only changeable things pertain to the past or the future.
- **Blessings, if Allāh Wills:** The one who repeats this epithet 100 times every day for several consecutive days before sunrise shall be protected against disasters, relieved from illness, and shown mercy in the Life after this life.
- **Numerical Equivalent:** 113.



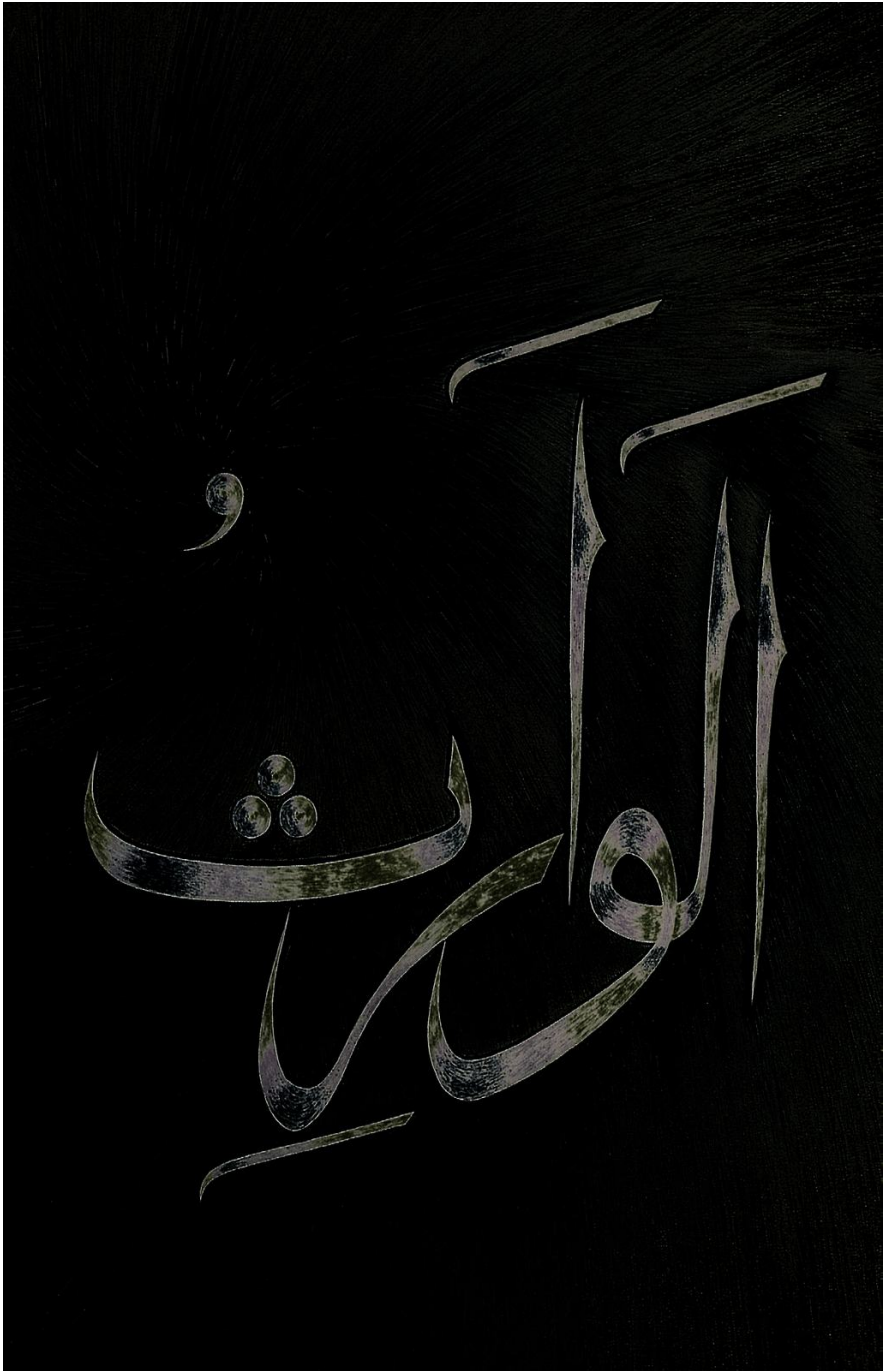




Al-Wārith *Jalla Jalāluh*

- **Pronunciation:** Al-Wārith. Al-Waarith; /ā/ is /longer a/ as in cab, not as in cake; /th/ is pronounced with a sound between /s/ and /th/ as in thing, maths and teeth.
- **Related Surah:Āyāt** – derived from the Noun: **Mīrāth** meaning inheritance in Q.03:180; as **Wārithūn** (Active Particle; F’il Ma’arūf) meaning ‘heirs, survivors’ in Q.15:23; and as **Narīthū** (Imperfect Tense) in Q.19:40. **Al-Wārith** appears as a Divine Attribute in Al-Tirmidhī 3508.
- **Approximate Meaning:** The Heir. The Inheritor as Allāh remains after His creatures cease to exist and everything returns to Him.
- **Blessings, if Allāh Wills:** Those who read/recite ‘Yā Allāh Yā Wārith’ 100 times every day shall be blessed with protection from troubles, and long rewarding life.
- **Numerical Equivalent:** 707.







Al-Rashīd Jalla Jalāluh

- **Pronunciation:** Al-Rashīd. Ar-Rasheed with stress in accent on letter /r/, which indicates the doubling and assimilation of the letter's sound. /ī/ is a /long e/ as in eat, beef and see.
- **Related Sūrah:Āyāt** – occurs as **Rushd** (Verbal Noun) meaning 'right way' in Q.02:256; and as **Murshidā** (Active Particle from one of the derived stems) meaning 'directing to the right path' in Q.18:17. **Al-Rashīd** is listed as a Divine Attribute in Al-Tirmidhī.
- The expression **al-Rashīd** in Q.11:87 refers to Prophet Shu'ayb^(P); not a Divine Attribute.
- **Approximate Meaning:** The Guide to the Right Path. The Director. The Righteous Teacher.
- **Blessings, if Allāh Wills:** Reciting it 1,000 times between the Sunset and Night Fall Prayers – i.e. al-Maghrib and al-'Ishā - brings an end to one's troubles. Its recitation also helps in healing prostrate related problems.
- **Numerical Equivalent:** 614.







Al-Sabūr جَالَا جَالَاتُهَا

- **Pronunciation:** Al-Sabūr. Aṣ-Saboor with stress in accent on letter /ṣ/; letter /s/ may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth, with a hissing sound as in ‘bus’. /ū/ is pronounced as /long u/ as in boot, food and too.
- **Related Sūrah:Āyāt** – occurs as **Aṣ-Sabr** (Perfect Tense) meaning ‘patiently preserving’ in Q.02:153; 103:03; and as **Iṣbirū** (Imperative; stands for command/order) meaning ‘be patiently preserving’ in Q.03:200 and 08:46. Al-Tirmidhī lists **Al-Sabūr** as a Divine Attribute.
- **Approximate Meaning:** The One who is characterized by infinite patience and exercises maximum restraint. The One who does not act impetuously, in haste or prematurely.
- **Blessings, if Allāh Wills:** It is recited for 30,000 times, preferably after the Night Fall Prayers, al-‘Ishā, to bring relief and comfort during serious illness, distress and crises.
- **Numerical Equivalent:** 298.





The 99 Plus

The following is an indicative listing of the ‘additional’ Divine Attributes, in blue, to the conventional enumerations of 99 which are directly mentioned in The Qur’ān.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Rabb Jalla Jalāluh

- o Related Sūrah:Āyah – Q.01:01
- o Translation/Paraphrasing of the Āyah:
 - a. All Praise and Gratitude is for Allāh, the **Rabb** – The Lord Sustainer of the Universe; *all existence*..

فَالِهُكُمْ إِلَهٌُ وَاحِدٌ فَلَهُ أَسْلَمُوا

Elāh Jalla Jalāluh

- o Related Sūrah:Āyah – Q.22:34.
- o Translation/Paraphrasing of the Āyah:
 - a. Your **Elāh** is One **Elāh**.
 - b. So submit to Him.

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Al-‘Alā Jalla Jalāluh

- o Related Sūrah:Āyah – Q.87:01.
- o Translation/Paraphrasing of the Āyah:
 - a. Extol the Glory of the Name of your Rabb, **The All-Highest**.

وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

Karīm-o Jalla Jalāluh

- o Related Sūrah:Āyah – Q.27:40.
- o Translation/Paraphrasing of the Āyah:
 - a. And whoever is ungrateful *should know that* my Rabb is Self-Sufficient; **Most Generous**.



وَهُوَ الْغَفُورُ الْوَدُودُ

Al-Ghafūr-o Jalla Jalāluh

- o Related Sūrah: Āyah – Q.85:14.
- o Translation/Paraphrasing of the Āyah:
 - a. And He *alone* is **The Truly-Forgiving**;
 - b. The All-Embracing in His love.

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ
إِنَّهُ حَمِيدٌ مَجِيدٌ

Majīd-un Jalla Jalāluh

- o Related Sūrah: Āyah – Q.11:73.
- o Translation/Paraphrasing of the Āyah:
 - a. Indeed, He is Ever To Be Praised; He is **Sublime**.

مَلِكِ يَوْمِ الدِّينِ

Mālik-i Jalla Jalāluh

- o Related Sūrah: Āyah – Q.01:03.
- o Translation/Paraphrasing of the Āyah:
 - a. *The Lord*, *The Master* of the Time of Judgment

وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

Al-Musta'ān-o Jalla Jalāluh

- o Related Sūrah: Āyah – Q.12:18.
- o Translation/Paraphrasing of the Āyah:
 - a. *Jacob being overwhelmed by anguish and dismay at the news that Joseph was lost, he said:*
 - b. And it is to Allāh *alone* that I pray to **give me strength** to bear the misfortune which you have described to me.

وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

Al-Mohīt-un Jalla Jalāluh

- o Related Sūrah: Āyah – Q.08:47.
- o Translation/Paraphrasing of the Āyah:
 - a. And Allāh **encompasses** all their doing *with His Knowledge*



أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

Al-Mobīn-o Jalla Jalāluh

- o Related Sūrah: Āyah – Q.24:25.
- o Translation/Paraphrasing of the Āyah:
 - a. Allāh alone is The Ultimate Truth:
 - b. **The Manifest and The Manifesting.**

لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Ma'wlānā Jalla Jalāluh

- o Related Sūrah: Āyah – Q.09:51.
- o Translation/Paraphrasing of the Āyah:
 - a. Never can any suffering befall us except what Allāh has decreed.
 - b. He is our **Ma'wlānā – Our Lord Guardian**, and
 - c. *let* The Faithful place their trust in Allāh – *The One God*.

وإن تولَّوْا فاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ نِعَمَ الْمَوْلَى وَنِعَمَ النَّصِيرِ

Al-Naṣīr-o Jalla Jalāluh

- o Related Sūrah: Āyah – Q.08:40.
- o Translation/Paraphrasing of the Āyah:
 - a. And if they turn away *from righteousness*, then know that Allāh is your Ma'wlā – *The Lord Guardian*;
 - b. and *how* excellent is The Ma'wlā, and *how* excellent is **The Giver of Success**.

تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Qadīr-un Jalla Jalāluh

- o Related Sūrah: Āyah – Q.67:01.
- o Translation/Paraphrasing of the Āyah:
 - a. Blessed is He in whose hand rests all dominion,
 - b. as He has **The Power to will anything**.

فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

Al-Qarīb-un Jalla Jalāluh

- o Related Sūrah: Āyah – Q.11:61.
- o Translation/Paraphrasing of the Āyah:
 - a. So seek forgiveness from Him, and turn to Him in repentance.
 - b. Indeed, my Rabb is **Ever-Near**, Responsive to the call of *whoever calls onto Him*.



قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا

Al-Hafī'yy-un Jalla Jalāluh

- o Related Sūrah: Āyah – Q.19:47.
- o Translation/Paraphrasing of the Āyah:
 - a. He/Abraham said to his father:
 - b. Peace be to you.
 - c. I shall seek Allāh's forgiveness for you.
 - d. Indeed, He has always been **Kind** to me.

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ

الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ ءَايَاتِنَا

Subhān-a Jalla Jalāluh

- o Related Sūrah: Āyah – Q.17:01.
- o Translation/Paraphrasing of the Āyah:
 - a. **Exalted and Blessed** is He who took His Servant *Muhammad* by night from Al-Masjid Al-Harām in *Makkah* to Al-Masjid Al-Aqṣā in *Jerusalem*,
 - b. the environs of which We have blessed,
 - c. so that We show him some from Our Signs of Almightyness.

وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Shākir-un Jalla Jalāluh

- o Related Sūrah: Āyah – Q.02:158.
- o Translation/Paraphrasing of the Āyah:
 - a. And whoever does more good than he is bound to do, then,
 - b. indeed, Allāh is **Responsive to Gratitude** for He is The All-Knowing.

وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحَالِ

Shadīd-o Al-Mihāl-i Jalla Jalāluh

- o Related Sūrah: Āyah – Q.13:13.
- o Translation/Paraphrasing of the Āyah:
 - a. And yet they stubbornly argue about *the existence and the unity of Allāh*,
 - b. *notwithstanding all evidence that He alone has the power to contrive whatever His Unfathomable Wisdom Wills.*



كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ
اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ

Shadīd-o Al-‘Eqāb-i Jalla Jalāluh

- o Related Sūrah: Āyah – Q.08:52.
- o Translation/Paraphrasing of the Āyah:
 - a. Just as that what happened to the Clan of Pharaoh, and those before them,
 - b. they *belied and denied* Our Messages and Miraculous Signs, so Allāh seized them for their sinful disobedience.
 - c. Indeed, Allāh is All-Powerful, **Severe in The Retribution.**

إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

‘Allām-o Al-Ghoyūb Jalla Jalāluh

- o Related Sūrah: Āyah – Q.05:109.
- o Translation/Paraphrasing of the Āyah:
 - a. Indeed, it is You, You alone **Who Fully Knows All The Mysteries That Are Beyond The Reach of Human Thought and Perception.**

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ

Fāṭir-i Jalla Jalāluh

- o Related Sūrah: Āyah – Q.35:01.
- o Translation/Paraphrasing of the Āyah:
 - a. All Praise is for Allāh, **Originator** of The Heavens and The Earth.

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ
الْحَيِّ ۚ ذَٰلِكُمْ اللَّهُ ۖ فَاِنِّي تَوَفَّكُونَ

Fāliq-o Jalla Jalāluh

- o Related Sūrah: Āyah – Q.06:95.
- o Translation/Paraphrasing of the Āyah:
 - a. Indeed, it is Allāh Who **Splits** the Grain and the Fruit-Stone asunder.
 - b. He brings forth the living from the dead,
 - c. and brings forth the dead from the living.
 - d. This is your Allāh.
 - e. How then are you turned away from the truth?



إِنَّهُمْ لَن يَغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ
بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

Wallāyy-o Jalla Jalāluh

- o Related Sūrah: Āyah – Q.45:19.
- o Translation/Paraphrasing of the Āyah:
 - a. Indeed, they cannot be of any help to you against Allāh.
 - b. And surely the wrongdoers are guardians of one another.
 - c. But Allāh is **The Guardian** of all *those men and women, young and old* who remain conscious of Him.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ
ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Dzūl Fadhl Al-‘Azīm Jalla Jalāluh

- o Related Sūrah: Āyah – Q.57:21.
- o Translation/Paraphrasing of the Āyah:
 - a. Compete for *seeking* forgiveness from your Rabb,
 - b. and Garden, the vastness of which is as the vastness of the heavens and the earth,
 - c. prepared for those *men and women, young and old* who truly believe in Allāh’s *Unity* and His Messengers: *Adam to Muhammad*.
 - d. That is Allāh’s Bounty, which He grants to whom He Wills.
 - e. And Allāh is **limitless in His Great Bounty**.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Dhū Al-Qūwwat-i Jalla Jalāluh

- o Related Sūrah: Āyah – Q.51:58.
- o Translation/Paraphrasing of the Āyah:
 - a. Indeed, it is Allāh Who is The Provider of All Sustenance,
 - b. **The Lord of All Power**, The Ever-Mighty.

وَمَن يَهْدِ اللَّهُ فَمَا لَهُ مِن مُّضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ

Dhī Intiqām-in Jalla Jalāluh

- o Related Sūrah: Āyah – Q.39:37.
- o Translation/Paraphrasing of the Āyah:



- a. Whoever Allāh guides can never be led astray.
- b. Is not Allāh Almighty and **Avenger of Evil and Capable of Retribution?**

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلُتُ وَإِنَّ رَبَّكَ
لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُهُورِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

Dhū Maghfirat-in Jalla Jalāluh

- o Related Sūrah: Āyah – Q.13:06.
- o Translation/Paraphrasing of the Āyah:
 - a. And they challenge you *O Prophet Muḥammad* to expedite the coming of the evil instead of the good,
 - b. although there have been examples of *punishment for disbelief and disobedience* for people before their time.
 - c. Indeed, your Rabb is **Full of Forgiveness** for people despite all their evil doing, but,
 - d. for sure, your Rabb is *also* Truly Severe in Retribution.

ذُو الْعَرْشِ الْمَجِيدُ

Dhū Al-‘Arsh-i Jalla Jalāluh

- o Related Sūrah: Āyah – Q.85:15
- o Translation/Paraphrasing of the Āyah:
 - a. **The Lord of the Throne** of *Supremacy and* Almightyness.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ

Dhū ‘Eqāb-in Jalla Jalāluh

- o Related Sūrah: Āyah – Q.41:43.
- o Translation/Paraphrasing of the Āyah:
 - a. *O Prophet Muḥammad!* What is being said to you is but that which was also said to the Messengers before you – *Jesus, Moses, Abraham and Noah, etc.*
 - b. Indeed, your Rabb is Full of Forgiveness,
 - c. *but He has also* **The Power to Requite Most Grievously.**



وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۚ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ
كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ

Dhū Al-Rahmah *Jalla Jalāluh*

- o Related Sūrah: Āyah – Q.06:133.
- o Translation/Paraphrasing of the Āyah:
 - a. And your Rabb – *The Lord Sustainer* - is The Self-Sufficient, **Full of All-Encompassing Compassion**.
 - b. If He Willed, He could remove you and bring others in your place.
 - c. Just as He produced you from the offspring of other people.

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

Arham-o Al-Rāhimīn *Jalla Jalāluh*

- o Related Sūrah: Āyah – Q.12:92.
- o Translation/Paraphrasing of the Āyah:
 - a. He/Joseph said to *his half-brothers*: You will hear no reproaches today.
 - b. May Allāh forgive you all *what you did to me*.
 - c. For He is **The Most Merciful of the merciful**.

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

Ta'ālā *Jalla Jalāluh*

- o Related Sūrah: Āyah – Q.23:116.
- o Translation/Paraphrasing of the Āyah:
 - a. **Sublimely Exalted** is Allāh, The Supreme Sovereign, The Ultimate Truth.
 - b. There is no one *and can never be* worthy of worship except Him,
 - c. Rabb – *the Lord* - of the Throne of *Supremacy and* *Almightiness*.



أُولَئِكَ الَّذِينَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِنْهُمْ ۖ بَلَىٰ
وَهُوَ الْخَلَّاقُ الْعَلِيمُ

Al-Khallāq-o Al-‘Alīm Jalla Jalāluh

- o Related Sūrah: Āyah – Q.36:81.
- o Translation/Paraphrasing of the Āyah:
 - a. Is He Who created the heaven and the earth not able to creates the likes of them - *these people*?
 - b. Yes indeed.
 - c. And He alone is **The Greatest Creator, The All-Knowing**.

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ

Aḥkam-i Al-Hākimīn Jalla Jalāluh

- o Related Sūrah: Āyah – Q.95:08.
- o Translation/Paraphrasing of the Āyah:
 - a. Is not Allāh **The Most Just of the judges**?

أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۖ وَأَنْتَ خَيْرُ الْغَافِرِينَ

Khyr-o Al-Ghāfirīn Jalla Jalāluh

- o Related Sūrah: Āyah – Q.07:155.
- o Translation/Paraphrasing of the Āyah:
 - a. You are our Patron;
 - b. so forgive us and have mercy on us,
 - c. for You Are **Best of all those who forgive**.

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ ءَامَنُوا بِالَّذِي أُرْسِلْتُ بِهِ ۖ وَطَائِفَةٌ لَمْ يُؤْمِنُوا

فَأَصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ

Khyr-o Al-Hākimīn Jalla Jalāluh

- o Related Sūrah: Āyah – Q.07:87.
- o Translation/Paraphrasing of the Āyah:
 - a. If a section of people among you believe in the *truthfulness* with which I have been sent,
 - b. while a section does not believe,
 - c. then be patient till Allāh judges between us.
 - d. for He is **Best of All Judges**.



قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا
عِيدًا لَأَوَّلِنَا وَءَاخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

Khyr-o Al-Rāziqīn Jalla Jalāluh

- o Related Sūrah: Āyah – Q.05:114.
- o Translation/Paraphrasing of the Āyah:
 - a. Jesus, son of Mary, submitted to his Rabb:
 - b. O Allāh, Our Rabb! *Please* send down to us a feast from heavens so that we can have a celebration, for *the* first of us and last of us;
 - c. and a Sign from You.
 - d. Provide for us. You are **Best of All Providers**.

بَلِ اللَّهُ مَوْلَانَا وَهُوَ خَيْرُ النَّاصِرِينَ

Khyr-o Al-Nāsirīn Jalla Jalāluh

- o Related Sūrah: Āyah – Q.03:150.
- o Translation/Paraphrasing of the Āyah:
 - a. It is Allāh, Who is your Māw'lā.
 - b. *And He is* **Best of all the helpers**.

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

Khyr-o Al-Wārithīn Jalla Jalāluh

- o Related Sūrah: Āyah – Q.21:89.
- o Translation/Paraphrasing of the Āyah:
 - a. And Zakariyā, when he called out to his Rabb:
 - b. 'O My Rabb! *Please* do not leave me without an inheritor - *childless*, though You are **Best of the inheritors**.

قَالَ هَلْ ءَامَنْتُمْ عَلَيَّ إِلَّا كَمَا ءَامَنْتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَاللَّهُ
خَيْرُ حَافِظٍ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

Khyr-un Hāfīzan Jalla Jalāluh

- o Related Sūrah: Āyah – Q.12:64.
- o Translation/Paraphrasing of the Āyah:



- a. He said: ‘Am I to entrust him to you as I did his brother *Yusuf* before?’
- b. Anyway, Allāh is **Best Protector**, and the Most Merciful of all the merciful.

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُم بِهِ ۚ مَا عِندِي مَا تَسْتَعِجِلُونَ
بِهِ ۚ إِنِ الْحَكْمُ إِلَّا لِلَّهِ يَقْضُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ

Khayr-o Al-Fāsilīn *Jalla Jalāluh*

- o Related Sūrah: Āyah – Q.06:57.
- o Translation/*Paraphrasing* of the Āyah:
 - a. He is **Best of those who give decisions**.

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ

Khayr-o Al-Munzilīn *Jalla Jalāluh*

- o Related Sūrah: Āyah – Q.23:29.
- o Translation/*Paraphrasing* of the Āyah:
 - a. Submit *in prayer* O Noah:
 - b. My Rabb! Kindly make me land with a blessed landing,
 - c. for You are **Best of all those who bring to safe landing**.

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ
لِيُنْذِرَ يَوْمَ التَّلَاقِ

Rafī'o al-Darajāt *Jalla Jalāluh*

- o Related Sūrah: Āyah – Q.40:15.
- o Translation/*Paraphrasing* of the Āyah:
 - a. He is **Exalted above all ranks**, the Owner of The Throne.
 - b. He sends Revelations with His Command to whom He Wills of His servants, in order to warn of the Time of Meeting/*Judgment*.



ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَهُمْ الْحَقَّ ۚ لَا إِلَهَ إِلَّا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

Asr'a-u Al-Hāsibīn *Jalla Jalāluh*

- o Related Sūrah: Āyah – Q.06:62.
- o Translation/Paraphrasing of the Āyah:
 - a. Then they shall all be returned to Allāh, their All-True Rabb.
 - b. The Judgment truly belongs to Him, and
 - c. He is Swiftest of all who are the reckoners.

وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ
إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ

Mutimmu N'imata *Jalla Jalāluh*

- o Related Sūrah: Āyah – Q.12:06.
- o Translation/Paraphrasing of the Āyah:
 - a. And complete His Blessings on you/Joseph and the House of Jacob,
 - b. just as He completed it earlier on your forefathers, Abraham and Isaac.
 - c. Your Rabb is All-Knowing, All-Wise.

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ
عَلَىٰ نَفْسِهِ الرَّحْمَةَ

Kātib Al-Rahmah 'Alā Nafsih *Jalla Jalāluh*

- o Related Sūrah: Āyah – Q.06:54.
- o Translation/Paraphrasing of the Āyah:
 - a. And when those who believe in Our Revelations come to you O Prophet Muḥammad, then say:
 - b. 'Peace be upon you!
 - c. Your Rabb has taken it on Himself to dispense mercy to all.'



وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلْفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ
وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ۚ

Maljā' Jalla Jalāluh

- o Related Sūrah: Āyah – Q.09:118.
- o Translation/Paraphrasing of the Āyah:
 - a. And to the three men who stayed behind *avoiding participation in the Campaign of Tabūk* felt such remorse and shame that the earth, for all its spaciousness, closed in on them,
 - b. when they realized that there was **no maljā'** – *refuge or shelter* - from Allāh's displeasure except with Him.



The Composite Attributes

Almost all of the Divine Attributes marked in green in Section -1 appear in an equal number of Pairs like Al-Raḥmān Al-Raḥīm, phrased here as Composite Attributes, but are not Asmā al-Morakkab. These Attributes carry a pre-fix ‘al’ to make a common noun to a proper noun; as also does ‘tanwīn’ on a common noun to make it a proper noun.

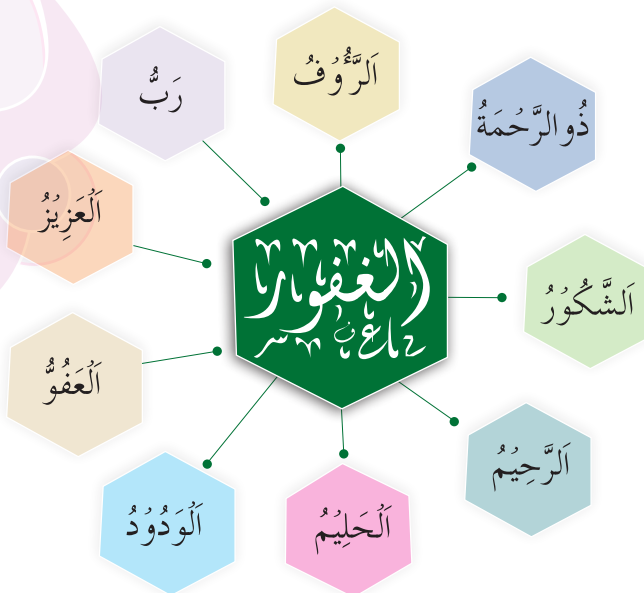
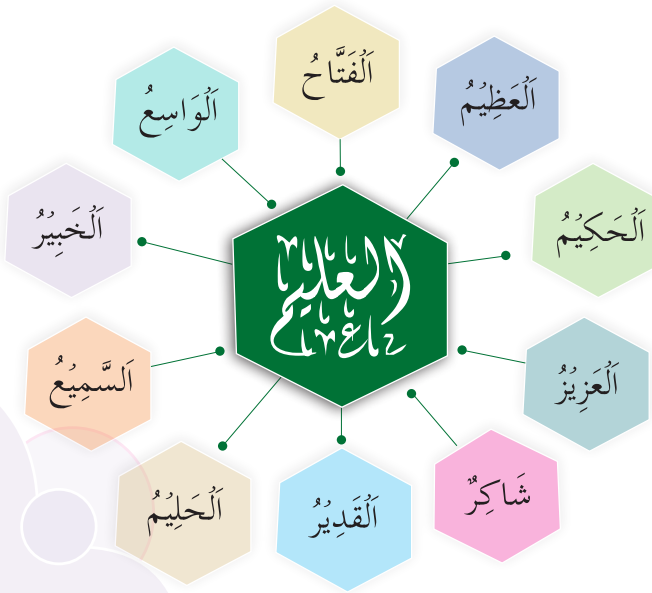
Tanwīn is also referred to as Nunation where the signs of short vowels are doubled, and are pronounced with the addition of the sound of ‘an’ (as in gun), ‘in’ (as in fin), or ‘un’ (as in sun) which takes place only at the end of a vowel, and is shown as a syllable in writing as part of the word. Q.03:34 states the Attribute of Samī-un ‘Alīm-un, where ‘un’ is tanwīn/nutation; and Q.03:35 closes with Al-Samī’ Al-‘Alīm, with ‘al’ pre-fix, both conveying the same meaning.

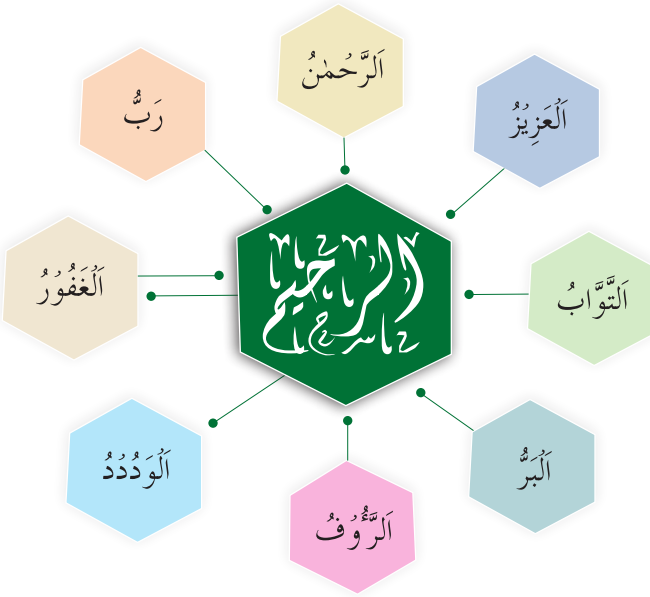
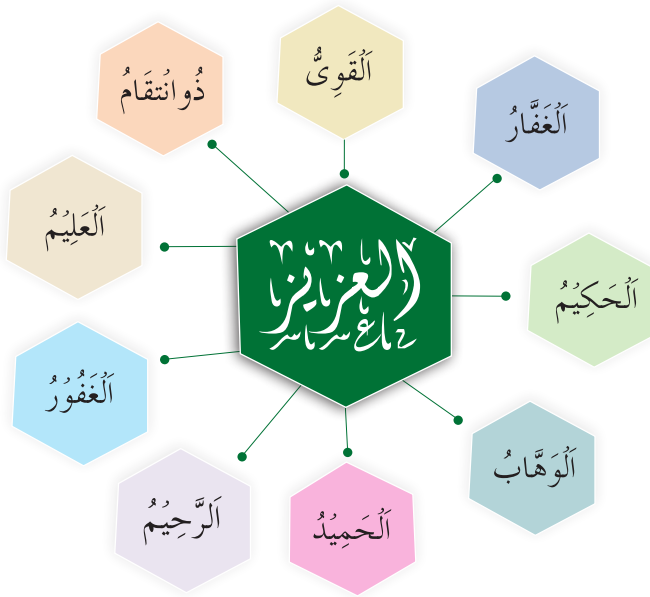
This Section considers all the 59 Composite Attributes both with a pre-fix of ‘al’ as well as with tanwīn/nutation. 16 of these are common to both. It restricts translation and paraphrasing of The Composite Attributes to one Āyah.

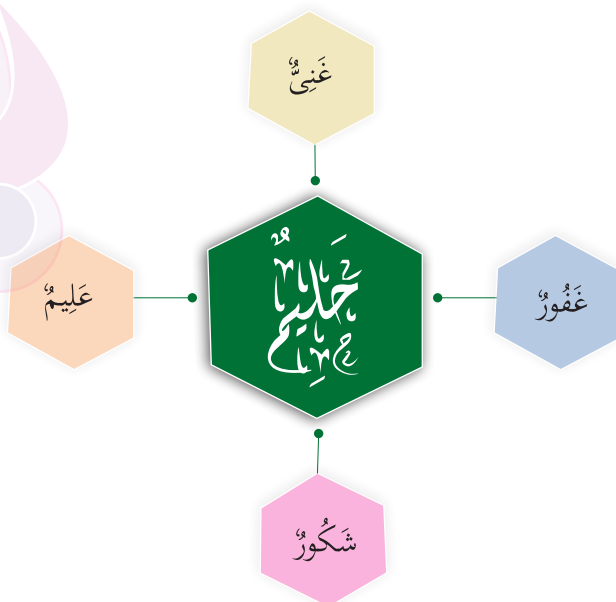
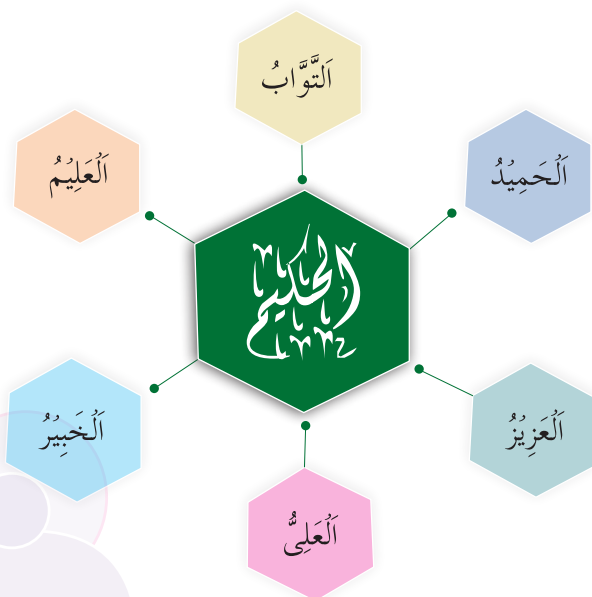
It would be unusual for The Composite Attribute to appear in the beginning or middle of the Āyah as Q.20:114; their appearance is usual at the closing of the Āyah/Āyāt. The Pairs repeat themselves in various permutations and combinations. These occurrences are linked with each other like honey-comb [Illustration on Pages 220-222]. Within the Pairs, Al-‘Azīz Al-Ḥakīm ranks highest, followed by Al-‘Azīz Al-Raḥīm and Al-Samī’ Al-‘Alīm, and so forth.

The repeated variations of The Composite and Single Attributes throughout The Qur’ān and The Composites in this Section are meant to stress the moral odiousness and intellectual futility of attributing Divine Qualities to any entity, real or myth, human or jinn, spirit or saint, other than Allāh – The One God - Q.07:180.









الرَّحْمَنُ الرَّحِيمُ

Al-Rahmān Al-Rahīm

- o Related Sūrah: Āyāt – Q.01:02; 02:163; 41:02; 59:22.
- o Translation/*Paraphrasing* of Āyah Q.01:02.
 - a. **The Infinitely Merciful** to *All*.
 - b. **The Ever-Compassionate** to *Everyone*.

الْعَلِيمُ الْحَكِيمُ

Al-‘Alīm Al-Hakīm

‘Alīm-an Hakīm-an

- o Related Sūrah: Āyāt – Q.02:32; 04:26; 09:15; 12:06; 12:83,100; 22:52; 24:18; 33:01; 48:04; 49:08; 60:10; 64:02; 66:02; 76:30.
- o Translation/*Paraphrasing* of Āyah Q.02:32.
 - a. *The Angels* said:
 - b. All Glory be to You.
 - c. We have no knowledge except what You have taught us.
 - d. Indeed, You! You *alone* are **The Omniscient, The All-Wise**.

التَّوَّابُ الرَّحِيمُ

Al-Tawwāb Al-Rahīm

Tawwāb-an Rahīm-an

- o Related Sūrah: Āyah – Q.02:37; 09:16; 49:12.
- o Translation/*Paraphrasing* of Āyah Q.02:37.
- o And, *then*, Adam received The Words of *repentance* from his Rabb, *and he sought sincere and tearful repentance*.
- o So his Rabb accepted his repentance.
- o For He is **The Acceptor of Repentance, and The Ever-Compassionate**.



السَّمِيعُ الْعَلِيمُ

Al-Samī' Al-'Alīm

Samī'-un 'Alīm-un

- o Related Sūrah: Āyah – Q.02:127; 02:181; 03:34; 07:200; 08:17; 24:21; 49:01.
- o Translation/Paraphrasing of Āyah Q.02:127.
- o When Abraham and Ishmael were raising the Foundations of The House of *Ka'abah*, they prayed:
- o *O Our Rabb! Please accept this service from us.*
- o Indeed, You are **The All-Listening**; You are **The All-Knowing**.

الْعَزِيزُ الْحَكِيمُ

Al-'Azīz Al-Hakīm

'Azīz-an Hakīm-an

- o Related Sūrah: Āyah – Q.02:129; 04:56; 05:38; 08:10; 48:07.
- o Translation/Paraphrasing of Āyah Q.02:129.
- o *O Our Rabb!*
- o Send them a Messenger, of their own, who would
 - recite on them Your *Revealed* Messages,
 - teach them The *Revealed* Book and the Wisdom to understand and practice The Book, and
 - purify them *spiritually and morally*.
- o You *alone* are **The Almighty**; You *alone* are **The All-Wise**.

الْعَلِيُّ الْعَظِيمُ

Al-'Aliyyī Al-'Azīm

- o Related Sūrah: Āyah – Q.02:255.
- o Translation/Paraphrasing of the Āyah –
 - a. Allāh, there is no entity *and can never be one* worthy of worship but He.
 - b. The Living *and* The Ever-Lasting.
 - c. Neither slumber overtakes Him nor does sleep.
 - d. To Him belongs whatever is in the heavens and whatever is on/in the earth.



- e. Who shall intercede with Him except by His permission?
- f. He knows their present and their past.
- g. And they do not grasp *even a bit* of His knowledge except for what He may Will.
- h. His Throne of Almightyness encompasses the heavens and the earth;
- i. Preserving them is no burden for Him.
- j. He *alone* is **The Exalted**; *He alone is* **The All-Majestic**

الْحَيُّ الْقَيُّومُ

Al-Hayy Al-Qayyūm

- o Related Sūrah: Āyāt – Q.02:255; 03:02; 20:111.
- o Translation/Paraphrasing of Āyah Q.02:255 -
 - a. Allāh - there is no one *and can never be one* worthy of worship but He.
 - b. **The Ever-Living, The Self-Subsisting.**

الْحَكِيمُ الْخَبِيرُ

Al-Hakīm Al-Khabīr

Hakīm-in Khabīr-in

- o Related Sūrah: Āyāt – Q.06:18,73; 11:01; 34:01.
- o Translation/Paraphrasing of Āyah Q.06:18 in *perspective of Q.06:17* -
 - a. If Allāh touches you with harm, no one can *ever* remove it but He.
 - b. And if He touches you with good, *it is He Who has the power over everything* – He is The Omnipotent.
 - c. He is All-Powerful over His servants.
 - d. And He is **The All-Wise, The All-Knowing.**

الْعَزِيزُ الْعَلِيمُ

Al-‘Azīz Al-‘Alīm

- o Related Sūrah: Āyāt – Q.06:96; 27:78; 36:38; 40:01; 41:12; 43:09.
- o Translation/Paraphrasing of Āyah Q.06:96 -



- a. *It is He Who is the Splitter of the Dawns from the darkness of night;*
- b. *He made the night for resting.*
- c. *And the sun and the moon as measure of time.*
- d. *Such is the disposition of **The Almighty, The Omniscient.***

اللطيفُ الخبيرُ

Al-Latīf Al-Khabīr

Latīf-un Khabīr-un

- o Related Sūrah:Āyāt – Q.06:103; 67:14.
- o Translation/Paraphrasing of Āyah Q.06:103 in the perspective of Q.06:102 -
 - a. *This is your Allāh, your Rabb.*
 - b. *There is no one and can never be one worthy of worship but He.*
 - c. *Creator of all things.*
 - d. *So worship Him alone.*
 - e. *He is Guardian over all things.*
 - f. *No mortal power of sight/spiritual vision can ever encompass Him,*
 - g. *but He grasps sight/spiritual vision of all.*
 - h. *Allāh is above all visual comprehension.*
 - i. *And He is **The Benevolent, The Sagacious.***
- o *Read Q.06:103 with Q.22:46 for better comprehension.*

الْكَبِيرُ الْمُتَعَالِ

Al-Kabīr Al-Muta'al

- o Related Sūrah:Āyah – Q.13:09.
- o Translation/Paraphrasing of the Āyah:
 - a. *Knower of the Unseen – all that lie beyond human senses and perceptions, 'the imperceptibles,' and the Seen – the sensed realm.*
 - b. ***The Great, The Transcending.***



الْوَاحِدُ الْقَهَّارُ

Al-Wāhid Al-Qaḥḥār

- o Related Sūrah:Āyāt – Q.12:39; 13:16; 38:65; 39:04; 40:16.
- o Translation/*Paraphrasing* of Āyah Q.13:16 -
 - a. *Ask them:* Who is Rabb of the heavens and the earth?
 - b. *They would say:* Allāh.
 - c. Say *also:* So why do you take for guardians, apart from Him, who can neither *bring* benefit nor *avert* harm *even* from themselves?
 - d. Say: Is the blind the equal to the one who can see?
 - e. Or is darkness the equal of light?
 - f. Or have they assigned partners to Allāh who create something similar to His creation, and so creation became a matter that perplexed them?
 - g. Say: Allāh is The *Only* Creator of all things.
 - h. And He is **The One, The Overpowering.**

الْعَزِيزُ الْحَمِيدُ

Al-‘Azīz Al-Ḥamīd

- o Related Sūrah:Āyāt – Q.14:01; 34:06; 85:08.
- o Translation/*Paraphrasing* of Āyah Q.14:01 -
 - a. We have revealed This Book on to you *O Messenger Muḥammad.*
 - b. So that you may lead humankind from the *depths* of darkness of *ignorance and dogma* to the light, by the Grace of their Rabb.
 - c. And on to the Path of **The Almighty, The Worthy of all Praise.**



الْغَفُورُ الرَّحِيمُ

Al-Ghafūr Al-Rahīm

Ghafūr-un Rahīm-un

- o Related Sūrah:Āyāt – Q.02:115; 03:31; 05:03; 06:54; 07:153; 08:69; 09:05; 10:41; 11:41; 12:53; 14:36; 15:49; 16:18; 24:05; 25:06; 27:11; 28:16; 33:05; 39:53; 41:32; 42:05; 46:08; 48:14; 49:05; 57:28; 58:12; 60:07; 64:14; 66:01; 73:20.
- o Translation/Paraphrasing of Āyah Q.15:49 -
 - a. Proclaim to My servants *O Prophet Muḥammad*:
 - b. It is I Who is definitely **The All-Forgiving, The Ever-Compassionate.**

السَّمِيعُ الْبَصِيرُ

Al-Samī'y Al-Baṣīr

Samī'y-an Baṣīr-an

- o Related Sūrah:Āyāt – Q.04:134; 17:01; 22:61; 40:20,56; 42:11; 58:01.
- o Translation/Paraphrasing of Āyah Q.17:01 -
 - a. Glory be to Him Who took His Servant *Muḥammad* for a journey by night from Al-Masjid Al-Ḥarām in Makkah to Al-Masjid Al-Aqṣā in Jerusalem,
 - b. whose environs We have blessed;
 - c. so that We show him *some* of Our Wonders of Divinity and Lordship.
 - d. Surely it is He Who *alone* is **The All-Listening, The All-Watching.**

الرَّحْمَنُ الْمُسْتَعَانُ

Al-Raḥmān Al-Musta'ān

- o Related Sūrah:Āyah – Q.21:112.
- o Translation/Paraphrasing of the Āyah:
 - a. Say: My Rabb, judge *between me and the disbelievers* with the Truth *and allow The Truth to be fully manifested.*



- b. Our Rabb, **The All-Merciful**, is our **Source of Help** sought against all that you falsely attribute to *Him in divinity, worship and command*.

الْمَلِكُ الْحَقُّ

Al-Malik Al-Haqq

- o Related Sūrah:Āyāt – Q.20:114; 23:116.
- o Translation/*Paraphrasing* of Āyah Q.20:114 -
 - a. Absolutely Exalted is Allāh, *Who is truly* **The Supreme Sovereign, The Ultimate Truth**.
 - b. And do not rush to recite The Qur’ān, *O Prophet Muḥammad*, before the Revelation is fully complete – *see also Q.75:16-19*; and
 - c. Say: ‘My Rabb! *Please* increase my knowledge.’

الْغَنِيُّ الْحَمِيدُ

Al-Ghanīyy Al-Ḥamīd

Ghanīy-un Ḥamīd-un

- o Related Sūrah:Āyāt – Q.02:267; 04:131; 14:08; 22:64; 31:12; 35:15; 57:24; 60:06; 64:06.
- o Translation/*Paraphrasing* of Āyah Q.22:64 -
 - a. To Him belongs whatever is in the heavens and whatever is on/in the earth,
 - b. and surely Allāh *alone* is **The Self-Sufficient, The Worthy of all Praise**.

الْحَقُّ الْمُبِينُ

Al-Ḥaqq Al-Mobīn

- o Related Sūrah:Āyah – Q.24:25.
- o Translation/*Paraphrasing* of the Āyah:
 - a. At that Time *during the Phase of Judgment*, Allāh shall pay them, in full, their just reward,
 - b. and they shall *come* to know that
 - c. Allah is **The Ultimate Truth, The Manifest** – *Who makes all truth manifest*.



الْعَزِيزُ الرَّحِيمُ

Al-‘Azīz Al-Rahīm

- o Related Sūrah: Āyāt – Q.26:09,68,104,122,140,159,175,191,217; 30:05; 32:06; 36:05; 44:42.
- o Translation/Paraphrasing of Āyah Q.26:09.
 - a. And surely it is your Rabb,
 - b. Who is **The Almighty against the disbelievers, The Ever-Compassionate to the Faithful.**

الْعَلِيُّ الْكَبِيرُ

Al-‘Allīyy Al-Kabīr

‘Allīy-an Kabīr-an

- o Related Sūrah: Āyāt – Q.04:34; 22:62; 31:30; 40:12; 34:23.
- o Translation/Paraphrasing of Āyah Q.31:30 -
 - a. This is so because Allāh is The Ultimate Truth.
 - b. And all that they invoke, instead of Him, *whether it be saintly persons or spirits, stones or objects, is sheer falsehood.*
 - c. Allāh is **The All-Exalted, The All-Surpassing.**

الرَّحِيمُ الْغَفُورُ

Al-Rahīm Al-Ghafūr

- o Related Sūrah: Āyah – Q.34:02.
- o Translation/Paraphrasing of the Āyah:
 - a. He knows whatever enters into the earth, and whatever comes out of it;
 - b. And whatever descends from the heaven, and whatever ascends to it.
 - c. And He is **The All-Compassionate, The All-Forgiving.**



الْفَتْاحُ الْعَلِيمُ

Al-Fattāḥ Al-‘Alīm

- o Related Sūrah: Āyah – Q.34:26.
- o Translation/Paraphrasing of the Āyah:
 - a. Say: Our Rabb shall gather us all together *subsequent to the Time of Resurrection*, and
 - b. He shall then judge between us with justice *and truth*, and separate us.
 - c. He is **The One Who Judges With Truth, The Omniscient.**

الْخَلَّاقُ الْعَلِيمُ

Al-Khallāq Al-‘Alīm

- o Related Sūrah: Āyah – Q.36:81.
- o Translation/Paraphrasing of the Āyah in perspective of Q.36:80 -
 - a. *It is He Who made fire for you from green tree, from which you kindle flame/fire.*
 - b. Is it not He Who has created the heavens and the earth able to create *from dead bones* the like of these people?
 - c. Yes indeed!
 - d. He is **The One Who is Constantly Creating, The Omniscient.**

الْعَزِيزُ الْوَهَّابُ

Al-‘Azīz Al-Wahhāb

- o Related Sūrah: Āyah – Q.38:09.
- o Translation/Paraphrasing of the Āyah:
 - a. Or is it that they *own and control* the Treasures of your Rabb’s Bounty?
 - b. **The Almighty, The All Giving.**



الْعَزِيزُ الْغَفَّارُ

Al-‘Azīz Al-Ghaffār

- o Related Sūrah:Āyāt – Q.38:66; 39:05; 40:42.
- o Translation/Paraphrasing of Āyah Q.39:05.
 - a. He has created the heavens and the earth with truth, *i.e. meaningfully and for a definite purpose.*
 - b. He causes the night to flow into the day, and He causes the day to flow into the night.
 - c. He made the sun and the moon subservient to *His Command* –
 - d. each running in a predetermined course.
 - e. He is truly **The Almighty, The Forgiving** to those who turn to Him is repentance.

الْقَوِيُّ الْعَزِيزُ

Al-Qawīyy Al-‘Azīz

Qawīyy-an ‘Azīz-an

- o Related Sūrah:Āyāt – Q.11:66; 22:40; 33:25; 42:19; 57:25; 58:21.
- o Translation/Paraphrasing of Āyah Q.42:19.
 - a. Allāh is All-Gracious towards His creature.
 - b. He provides *bountifully* to whoever He Wills *in the manner and measure He Wills.*
 - c. He is **The Powerful, The Almighty.**

الْوَلِيُّ الْحَمِيدُ

Al-Walī’yy Al- Al-Hamīd

- o Related Sūrah:Āyah – Q.42:28.
- o Translation/Paraphrasing of the Āyah:
 - a. It is He Who brings down rain after they have despaired *and lost all hope.*
 - b. It is He Who spreads out His Mercy *far and wide to all creation.*
 - c. It is He Who is **The Guardian, The Worthy of all Praise.**



الْحَكِيمُ الْعَلِيمُ

Al-Hakīm Al-‘Alīm

Hakīm-un ‘Alīm-un

- o Related Sūrah:Āyāt – Q.06:83; 27:06; 43:84; 51:30.
- o Translation/Paraphrasing of Āyah Q.43:84 -
 - a. It is He Who is Allāh in the heavens, and is Allāh on the earth.
 - b. *So it is only Allāh – the One God - who should always be worshipped*
 - c. **The All-Wise, The Omniscient.**

الْبَرُّ الرَّحِيمُ

Al-Barr Al-Rahīm

- o Related Sūrah:Āyah – Q.52:28.
- o Translation/Paraphrasing of the Āyah in the perspective of Q.52:27 -
 - a. *Allāh has favored us, and spared us the suffering of the scorching fire penetrating through the skin.*
 - b. We used to worship and invoke Him.
 - c. Surely, it is He Who is **The All-Good, The Ever-Compassionate.**

الْعَلِيمُ الْخَبِيرُ

Al-‘Alīm Al-Khabīr

‘Alīm-in Khabīr-in

- o Related Sūrah:Āyah – Q.04:25; 66:03.
- o Translation/Paraphrasing of Āyah Q.66:03.
 - a. *It so happened that the Prophet Muḥammad let one of his wives, Sayyedah Hafsa, into a secret,*
 - b. *but when she divulged it to another wife, Sayyedah ‘Aiyshah,*
 - c. *and Allāh acquainted him of it,*
 - d. *he communicated a part of it, and set aside a part.*



- e. And when he confronted her – Sayyedah Hafsa – with what she had done,
- f. she asked: Who informed you of this?
- g. He answered: The One Who is **The All-Knowing** and **The All-Aware** informed me.

الْغَفُورُ الْوَدُودُ

Al-Ghafūr Al-Wadūd

- o Related Sūrah: Āyah – Q.85:14.
- o Translation/Paraphrasing of the Āyah in the *perspective of Q.85:13* -
 - a. *It is He Who originates the creation and restores it.*
 - b. And it is He Who is **The Oft-Forgiver, The All-Loving and Kind.**

الْعَزِيزُ الْغَفُورُ

Al-‘Azīz Al- Ghafūr

‘Azīz-un Ghafūr-un

- o Related Sūrah: Āyah – Q.35:28; 67:02.
- o Translation/Paraphrasing of Āyah Q.67:02.
 - a. It is He Who created the death and the life,
 - b. so as to test you as to which of you is most righteous in divinely decreed deeds.
 - c. And He is **The Almighty, The Oft-Forgiving.**

وَاسِعٌ عَلِيمٌ

Wās’īy-un ‘Alīm-un

- o Related Sūrah: Āyah – Q.05:54; 24:32.
- o Translation/Paraphrasing of Āyah Q.05:54.
 - a. O The Faithful!
 - b. Whoever from among you turns back from his/her Religion of Islām,
 - c. Allāh would *soon* bring a people *in their place* - whom He would love, and they would love Him;



- humble towards the Faithful,
 - hard on the disbelievers,
 - striving in the Cause of Allāh, and
 - never fear blames of the ones who blame.
- d. That is the Grace of Allāh which He grants to whoever He Wills.
- e. And Allāh is always **Omnipresent, All-Knower.**

غَفُورٌ حَلِيمٌ

Ghafūr-un Halīm-un

- o Related Sūrah:Āyah – Q.02:225; 03:155; 05:101.
- o Translation/*Paraphrasing* of the Āyah Q.03:155.
 - a. Those of you who turned back on the day the two armies met *in the battlefield of Uhud.*
 - b. it was Satan who caused *some of* them to backslide and *run away* through some of their actions.
 - c. Yet Allāh, *upon their seeking repentance and forgiveness,* forgave them.
 - d. Indeed, Allāh is always **Ever-Forgiving; Most Forbearing.**

رَّءُوفٌ رَحِيمٌ

Ra'ūf-un Raḥīm-un

- o Related Sūrah:Āyah – Q.02:143; 09:117; 16:07; 22:65; 24:20; 57:09; 59:10.
- o Translation/*Paraphrasing* of Āyah Q.02:143 -
 - a. Thus We have made you, *O Muslims,* a just and a moderate community,
 - b. so that you bear witness *to the truth* before other people, and
 - c. the Prophet *Muḥammad* may bear witness *to it* before you.
 - d. And We made *change of* the Qiblah which you used to face – *from the direction of Jerusalem to Makkah – while offering Prayers* only to distinguish those who



followed The Messenger *Muhammad* from those who would turn on their heels *and disobey him*.

- e. Indeed, it was a great ordeal except for those whom Allāh had guided.
- f. And Allāh would never make *the reward of your faith* to be lost – *this reassurance came for the people who wondered whether the Prayers offered facing towards Jerusalem had been wasted*.
- g. Truly, Allāh is **Full of Kindness and Ever-Compassionate** towards people.

شَاكِرًا عَلِيمًا

Shākir-an ‘Alīm-an

- o Related Sūrah: Āyah – Q.04:147.
- o Translation/Paraphrasing of the Āyah:
 - a. Why would Allāh make you suffer if you thank *Him for His Blessings and Favors*, and believe in *Him as well as Meeting with Him during the Time of Judgment?*
 - b. And Allāh is always **Ever-Appreciative** of your belief and behavior; **All-Knowing**.

عَلِيمٌ حَلِيمٌ

‘Alīm-un Halīm-un

- o Related Sūrah: Āyah – Q.04:12; 22:59; 33:51.
- o Translation/Paraphrasing of Āyah Q.22:59.
 - a. Truly He would admit them to a place with which they shall be pleased.
 - b. And, indeed, Allāh is **All-Knowing, Most Forbearing**.

عَلِيًّا كَبِيرًا

‘Aliyy-an Kabīr-an

- o Related Sūrah: Āyah – Q.04:34.
- o Translation/Paraphrasing of the Āyah:
 - a. *The men/husbands should take full care – financial,*



religious and emotional - of their wives/women as part of their moral and social responsibility with faculties that

- b. Allāh has made one of them more advantaged over the other.
- c. And what they spend to support the later out of their means of livelihood.
- d. Therefore, the honorable wives/women are
 - truly devout to Allāh's Injunctions in respect of wife-husband relationship, and
 - observant of their husbands' rights, and
 - guard their privacy and chastity that Allāh has ordered them to guard in the absence of their husbands.
- e. As for those wives/women on whose part you see ill-conduct and breach of their marital loyalty,
 - talk to them persuasively first so as to make them aware of the consequences of their attitude and conduct,
 - if it does not work, then ignore them in bed from passionate interaction, and
 - if they still continue to persist, then be tough with them and isolate them.
- g. Finally, if they open out to you and mend, then do not seek an excuse to blame them, or proceed against them.
- h. Be ever mindful that Allāh is **Ever Most High, Most Exalted**.

عَفُوٌّ قَدِيرٌ

'Afū-an Qadīr-an

- o Related Sūrah: Āyah – Q.04:149.
- o Translation/Paraphrasing of the Āyah:
 - a. Whether you disclose a good deed or hide it, or pardon something of an evil,
 - b. Then, surely, Allāh is **Ever-Pardoning, All-Powerful**.



قَرِيبٌ مُّجِيبٌ

Qarīb-un Mujīb-un

- o Related Sūrah: Āyah – Q.11:61.
- o Translation/Paraphrasing of the Āyah:
 - a. *It is He Who* brought you out of the earth, and made you inhabit it.
 - b. So seek forgiveness of Him, and turn to Him in repentance.
 - c. Certainly, my Rabb is *always* **Near** to you and **Responsive** to your pleas.

رَحِيمٌ وَدُودٌ

Rahīm-un Wadūd-un

- o Related Sūrah: Āyah – Q.11:90.
- o Translation/Paraphrasing of the Āyah:
 - a. And seek forgiveness of your Rabb, and turn to Him in repentance.
 - b. Indeed, my Rabb is **Ever-Compassionate, All Loving and Kind**.

حَمِيدٌ مَّجِيدٌ

Hamīd-un Majīd-un

- o Related Sūrah: Āyah – Q.11:73.
- o Translation/Paraphrasing of the Āyah:
 - a. They said: Are you astonished at what Allāh ordains?
 - b. Allāh's Mercy and His Blessings be upon you *O Ahal al-Bayt of Abraham*.
 - c. Indeed, He is **Worthy of all Praise, All-Glorious**.

عَلِيمًا قَدِيرًا

‘Alīm-an Qadīr-an

‘Alīm-un Qadīr-un

- o Related Sūrah: Āyah – Q.35:44; 42:50.



- o Translation/*Paraphrasing* of Āyah Q.42:50.
 - a. Or He grants *both* males and females,
 - b. and renders barren *made or faunale* whoever He Wills.
 - c. He is, indeed, **All-Knowing, Able to do Everything.**

حَلِيمًا غَفُورًا

Halīm-an Ghafūr-an

- o Related Sūrah: Āyah – Q.17:44; 35:41.
- o Translation/*Paraphrasing* of Āyah Q.35:41.
 - a. Indeed, Allāh holds the Heavens and the Earth lest they move from their designated places *and vanish*.
 - b. And if they were to move *away and vanish*, there is not one who could hold them after Him.
 - c. Indeed, He is always **Most-Forbearing, Most-Forgiving.**

خَيْرًا بَصِيرًا

Khabīr-an Baṣīr-an

Khabīr-un Baṣīr-un

- o Related Sūrah: Āyah – Q.17:30; 35:31; 42:27.
- o Translation/*Paraphrasing* of Āyah Q.35:31.
 - a. And what We have revealed on to you *O Prophet Muḥammad* of The Book of *Qur'ān*, it is The *Whole Truth*.
 - b. It confirms all that which was revealed before it *by way of the Torah and the Injīl*.
 - c. Indeed, Allāh is **All-Aware, Ever-Watchful.**

عَفُوٌّ غَفُورٌ

‘Afūū-un Ghafūr-un

- o Related Sūrah: Āyah – Q.22:60; 58:02.
- o Translation/*Paraphrasing* of Āyah Q.58:02.
 - a. *Even if* those men of you who make their wives Zihār to themselves, *i.e. making them unlawful by uttering ‘you are like the back of my mother’;*



- b. They cannot be their mothers.
- c. Their mothers are only those who give them birth.
- d. And what they utter is certainly blameworthy and false.
- e. And, indeed, Allāh is **Oft-Pardoning, Oft-Forgiving.**

تَوَّابٌ حَكِيمٌ

Tawwāb-un Hakīm-un

- o Related Sūrah: Āyah – Q.24:10.
- o Translation/*Paraphrasing* of the Āyah:
 - a. And had it not been for the Grace of Allāh upon you and His Mercy, *He would have hastened devastating punishment on you.*
 - b. And that Allāh is **Acceptor of Repentance, All-Wise.**

غَنِيٌّ كَرِيمٌ

Ghanīy-un Karīm-un

- o Related Sūrah: Āyah – Q.27:40.
- o Translation/*Paraphrasing* of the Āyah:
 - a. And whoever is grateful, he is, in fact, grateful for himself, *i.e. for his own good.*
 - b. And whoever is ungrateful, *he is, in fact, ungrateful for himself, i.e. for his own loss.*
 - c. For certainly, my Rabb is **Free of all needs, Most Generous.**

عَلِيمٌ خَبِيرٌ

‘Alīm-un Khabīr-un

- o Related Sūrah: Āyah – Q.31:34; 49:13.
- o Translation/*Paraphrasing* of Āyah Q.49:13.
 - a. O People *of the World!* We created you all from a male and a female *genetic combination.*
 - b. And We made you into races and tribes so that you may *get to know one another as relatives from the same origin.*



- c. But, for sure, the most honorable among you with Allāh are the one who are most mindful of Him.
- d. Indeed, Allāh is **All-Knowing, All-Aware**.

عَزِيزٌ حَكِيمٌ

‘Azīz-un Ḥakīm-un

- o Related Sūrah: Āyah – Q.31:27.
- o Translation/Paraphrasing of the Āyah:
 - a. And if all trees on the Earth were to become pens and all the occasion *were to become ink*,
 - b. with seven more occasions to be added to it as *ink*,
 - c. still The Words of *Praise for* Allāh would not be completed.
 - d. Indeed, Allāh is **Almighty, All-Wise**.

عَزِيزٌ غَفُورٌ

‘Azīz-un Ghafūr-un

- o Related Sūrah: Āyah – Q.35:28.
- o Translation/Paraphrasing of the Āyah:
 - a. And there are also those with various colors among the human being, and the moving creatures, and the livestock.
 - b. Among His servants, only those who have knowledge of *HIS Creative Power*, truly stand in awe of Allāh.
 - c. Indeed, Allāh is **Almighty, Ever-Forgiving**.

غَفُورٌ شَكُورٌ

Ghafūr-un Shakūr-un

- o Related Sūrah: Āyah – Q.35:30; 42:23.
- o Translation/Paraphrasing of Āyah Q.35:30.
 - a. That He may grant them their reward *that they earned and deserved in full*, and
 - b. grant them *even more*, out of His Grace.
 - c. Indeed, He is **Ever-Forgiving and Most Appreciative**.



رَبِّ رَحِيمٍ

Rabb-in Raḥīm-in

- o Related Sūrah: Āyah – Q.36:58.
- o Translation/Paraphrasing of the Āyah:
 - a. *They would be told:*
 - b. *Peace!*
 - c. *The Word of Salvation from your Rabb, Ever-Merciful.*

سَمِيعٌ قَرِيبٌ

Samī-un Qarīb-un

- o Related Sūrah: Āyah – Q.34:50.
- o Translation/Paraphrasing of the Āyah:
 - a. *Say:*
 - b. *Even if I were to deviate from the true faith, then I would deviate to my own loss.*
 - c. *But if I remain rightly guided, then it is by virtue of what my Rabb has revealed onto me.*
 - d. *Indeed, He is All-Listening, Ever-Near.*

حَكِيمٌ حَمِيدٌ

Hakīm-in Hamīd-in

- o Related Sūrah: Āyah – Q.41:42.
- o Translation/Paraphrasing of the Āyah:
 - a. *Falsehood can neither come to it – The Qur'ān - from before and nor after.*
 - b. *It is sent down by All-Wise, Worthy of All Praise.*

عَلَى حَكِيمٍ

'Alīy-un Hakīm-un

- o Related Sūrah: Āyah – Q.42:51.
- o Translation/Paraphrasing of the Āyah:
 - a. *It is not granted to any human being that Allāh should speak to him directly, one-o-one, unless, it be*



- through Revelation, or
- from behind a veil, or
- He assigns a Messenger to Reveal what He Wills with His Leave.

b. Indeed, He is **Most Exalted, Most Wise**.

شُكْرٌ حَلِيمٌ

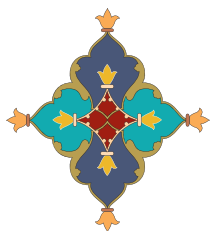
Shakūr-un Halīm-un

- o Related Sūrah: Āyah – Q.64:17.
- o Translation/*Paraphrasing* of the Āyah:
 - a. And if you lend to Allāh – *i.e. spend in the Cause of Allāh* – a friendly loan,
 - b. He would multiply it for you, and forgive you too for *any sinful offences of the past*.
 - c. And Allāh is **Ever-Appreciative, Most Forbearing**.

عَزِيزٌ ذِي انتِقَامٍ

‘Azīz-in Dh-in-Tiqām-in

- o Related Sūrah: Āyah – Q.39:37.
- o Translation/*Paraphrasing* of the Āyah:
 - a. And whoever Allāh guides,
 - b. for him shall never be misleading.
 - c. Is not Allāh **Almighty, Possessor of Retribution?**





Beyond The Composite Pairs

There are some Divine Name/Attributes that occur as 3-together, 4-together, 5-together and as many as 10-together. These are listed below as they appear in The Qur'ān with reference to Sūrah/Āyah. While Transliteration and Translation/*Paraphrasing* accompanies the Āyah, a range of their respective meaning and pronunciation can be found in Section -1.

The 3-together

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- o Bi-Ism Allāh-i(1) Al-Rahmān-i(2) Al-Rahīm-i(3)
- o Reference Sūrah:Āyah – Q.27:30.
- o Translation/*Paraphrasing*: With The Name of Allāh, The Merciful to All, The Compassionate to Everyone.

The 4-together

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

1. Hūwa Allāh-o(1) Al-Khāliq-o(2) Al-Bāri-o(3) Al-Muṣawwir-o(4) Lahu-al-Asmā-ul-Husnā.
 - o Reference Sūrah:Āyah – Q.59:24.
 - o Translation/*Paraphrasing*: He is Allāh, The Creator, The Originator, The Giver of Shapes, Forms, and Appearances, For Him are The Names, The Uniquely Beautiful.



إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

2. Inn Allāh-a(1) Hūwa Al-Razzāq-o(2) Dzū Al-Quwwat-i(3) Al-Matīn-o (4)
 - o Reference Sūrah:Āyah – Q.51:58.
 - o Translation/Paraphrasing: Indeed, it is Allāh Who is The All-Provider, The Almighty, The Ever-Unyielding.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

3. Yusabbihu Lillāhi mā fi Al-Samāwāt-i wa mā fi Al-Ardz-i Al-Malik-i(1) Al-Quddūs-i (2) Al-Azīz-i(3) Al-Hakīm-i(4).
 - o Reference Sūrah:Āyah – Q.62:01.
 - o Translation/Paraphrasing: Glorifying Allāh is all that exists in the heavens and in/on the earth – The Sovereign; The All-Holy; The Almighty; The All-Wise.

The 5-together

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

- o Hūwa Al-Awwal-o(1) wa Al-Ākhir-o(2) wa Al-Zāhir-o(3) wa Al-Bātin-o(4) wa Huwa bi-Qullay She'yy-in 'Ālīm-un(5)
- o Reference Sūrah:Āyah – Q.57:03.
- o Translation/Paraphrasing: He is The First, and The Last, and The Apparent, and The Hidden, and He has full knowledge of all things that exist from eternity to infinity.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

الْمَلِكِ الْقُدُّوسِ السَّلَامِ الْمُؤْمِنِ الْمُهَيْمِنِ الْعَزِيزِ الْجَبَّارِ الْمُتَكَبِّرِ
سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ



The 10-together

- o Hūwa-Allāh, Lā Elāha Illā Hūw **Al-Malik-o**(1) **Al-Quddūs-o**(2) **Al-Salām-o**(3) **Al-Mu'min-o**(4) **Al-Mohaymin-o**(5) **Al-Azīz-o**(6) **Al-Jabbār-o**(7) **Al-Mutakabbir-o**(8) **Subhān-a**(9) **Allāh-i**(10) ‘Ammā Yushrikūn.
- o Reference Sūrah:Āyah – Q.59:23.
- o Translation/*Paraphrasing*: He is Allāh. There is no entity worthy of worship *and can never be* but He. **The Sovereign, The All-Holy, The Peace, The All-Faithful, The All-Preserver, The Almighty, The All-Compelling, The All-Sublime. All Glory be to Allāh** far above what they associate with Him *in divinity, worship and command*.



Glimpses of The Majestic Image

The Divine Attribute of ‘Al-Wadūd’ - Q.11:90 and 85:14 - is articulately balanced by its counterpoint in Q.05:54, depicting Divine Love answered by human love: ‘He loves them as they love Him.’ A number of the Āyāt declare stereotypically that **Allāh loves those** men and women, young and old, who are:

- o devoted to doing good/deeds of righteousness – Q.02:195; 03:134;
- o put trust in Allāh – The One God – Q.03:159;
- o cleanse themselves of spiritual impurities and are repentant – Q.02:222;
- o Allāh-conscious and fear His disobedience – Q.03:76;
- o patient and steadfast in situations of adversity – Q.03:146; etc.

While **Allāh does not love**:

- o corruption/the ones who are corrupt – Q.02:205;
- o evildoing/the evildoers – Q.03:57;
- o aggression/the aggressors – Q.02:190;
- o disbelief/the disbelievers – Q.02:276; 03:32; etc.

These Divine Images are woven into the fabric of Āyāt but are not considered in ‘The Conventional 99’. Thus, this Section identifies 54 of the Āyāt as they appear in progressive sequence with Divine Fragrance of these Majestic Images with necessary translation and paraphrasing for textual context.



وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Q.02:190 – And fight in The Cause of Allāh *only* those who fight you; while doing so do not start hostilities, fight non-combants, commit war crimes, and overstep the limits. For, **indeed, Allāh does not love those who overstep the limits.**

وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ وَأَحْسِنُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Q.02:195 - In order to support defense measures spend your wealth generously in upholding the Cause of Allāh. By not doing so, do not cast yourselves into destruction with your own hands. But do good. **Surely Allāh loves those who are generous and devoted to doing good.**

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۚ وَاللَّهُ لَا يُحِبُّ الْفَاسِدَ

Q.02:205 – But when he leaves *or attains authority*, he sets out to foment *disorder, anarchy and* corruption in the land, destroying the sources of life and human generations. Indeed, **Allāh does not like disorder, anarchy and corruption.**

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا ۚ وَالنِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ ۚ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Q.02:222 - And they ask you about the *wife-husband cohabitation during her menses*. Tell them: It is a painful condition for her. So keep away from your wives during their menstruation. And do not approach them until they have cleansed. Once they have cleansed themselves, you may then approach them *for cohabitation* as Allāh has enjoined upon you. **Surely, Allāh loves those who turn to Him in repentance if they have over-stepped these limits. And He also loves those spouses who keep themselves ritually clean.**



اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

Q.02:255 – Allāh. There is no entity *and can never be* worthy of worship but He. The Ever-Living; The Self-Subsisting. **Slumber does not overwhelm Him, and so does not *the* sleep.**

وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Q.02:255 – His Throne of *Almightiness and Supremacy* encompasses the heavens and the earth. **And upholding of the two does not make Him *weary or tired*.** And, He is The Exalted, The Supreme

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

Q.02:276 – Allāh annuls ribā' and blesses *and augments* charitable spending - sadaqāt. **And Allāh does not like any impious lawbreaker who considers lawful what Allāh has made unlawful.**

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

Q.02:286 – Allāh does not burden any soul with more than it is able to bear. To its credit belongs what it has earned, and upon it falls the burden of what it has earned.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

Q.03:05 - Indeed, nothing is hidden from Allāh *whatever exists in/on* the earth, and not *also* in the heavens.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

Q.03:09 – Our Rabb, indeed You are the Gatherer of humankind at a Time about which there is *absolutely* no doubt. **Indeed, Allāh never fails to keep The Promise.**

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Q.03:32 - Say: Obey Allāh and His *Final* Messenger *Muhammad*. If they turn away, then, **Allāh does not like those who ignore His Command.**



وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

Q.03:57 - As for those who believe in *Allāh, His Unity of Divinity and Worship, the Resurrection and its Correlatives* and do deeds of righteousness, He shall reward them in full. But **Allāh does not like the wrongdoers** who believe otherwise.

مَنْ أَوْفَىٰ بِعَهْدِهِ ۖ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Q.03:76 - Whoever fulfills one's pledge and fears Allāh's *disobedience*, **Allāh loves the Allāh-revering, pious.**

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَنَظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Q.03:134 - As for those *men and women* who spend *their wealth* both in times of prosperity and adversity, and who restrain their anger *even when they are provoked and are in a position to retaliate*, and who pardon peoples' offences, **Allāh loves all those men and women, young and old** who are *thus devoted to doing good.*

وَكَايْنٍ مِّنْ نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ ۚ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ

Q.03:146 - And how many a Prophet had to fight in the Cause of Allāh along with numerous men of virtue and knowledge, but they did not weaken because of what afflicted them in the Cause of Allāh, nor became faint-hearted or helpless *before the enemy.* **And Allāh loves the patient and steadfast.**

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ

فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Q.03:159 - So forgive them and ask for *Allāh's* pardon for them. And consult with them in all matters. Then once you have decided *on a course of action*, put your trust in Allāh, for **Allāh loves those who put their trust in Him.**



ذَٰلِكَ بِمَا قَدَّمْتَ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ

Q.03:182 – This is on account of your past deeds. Otherwise, **Allāh is never unjust to His servants.**

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَيَالِ الَّذِينَ إِحْسَنَّا وِبَذَى الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا
مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

Q.04:36 – Worship Allāh – *The One God*, and ascribe no one with Him in divinity, *worship and command*. And be good to your parents, as also to the relatives, and to the orphans, and to the needy, and to a neighbor who is a relative, and to a neighbor who is a stranger, and to a companion by your side, and to a traveler, and to those whom you acquire in the qitāl, *and to your servants*. **Allāh does not like the arrogant and the self-conceited who act in a boastful manner.**

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ ۖ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ

Q.04:48 – **Indeed, Allāh does not forgive the ascribing of divinity to any entity, real or myth, besides Him**, but anything other than this He may forgive whoever He Wills.

قُلْ أَغَيْرَ اللَّهِ أُتَّخَذُ وَلِيًّا فَأَطِِرِ السَّمَوَاتِ وَالْأَرْضِ ۖ هُوَ يُطْعِمُ وَلَا يُطْعَمُ

Q.06:14 - Say: Am I to take *someone* other than Allāh as Walli'y, Protector; *Who is The Creator* of the heavens and the earth? **And it is He who feeds all, but He is not fed by anyone.**

لَيْسَ لَهَا مِن دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ

Q.06:70 - When he would find *for himself* **no friend and no intercessor except Allāh.**

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Q.06:103 – **No mortal power of sight/spiritual vision can ever encompass Him, whereas He encompasses sight/spiritual vision of all, i.e. Allāh is above all visual comprehension.** And He is The Benignant encompassing everything no matter how small, The All-Aware.



وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ
وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ
وَاءْتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Q.06:141 – It is He Who created gardens, trellised and non-trellised, and palms and plants of diverse fruits, and olives and pomegranates, like and unlike. Eat of its fruit when ripe, and deliver up its due *to the worker(s)* the day it is harvested. And do not be wasteful; **indeed, He does not like the wasteful.**

وَمَا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانْذِرْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ

Q.08:58 – If you fear treachery from a group, *community or a nation*, renounce *formal treaty/informal understanding* with them; **indeed, Allāh does not like the treacherous.**

تَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَلَيْسَ بِأَمْرٍ يَرْضَاهُ اللَّهُ لَا يَرْضَى عَنْ
الْقَوْمِ الْفَاسِقِينَ

Q.09:96 – They swear to you in order to make you pleased with them, but even if you are *to be* pleased with them, **Allāh shall never be pleased with a people who rebel against Him.**

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Q.11:115 – Be steadfast *and bear with patience*. **For, indeed, Allāh does not let the reward of those who do good go to waste.**

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ

Q.12:52 – *Joseph said:* This was for my master to know that I did not betray him in his absence, for **Allāh does not guide the mischief of those who betray the trust.**

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

Q.16:23 – There is no doubt that Allāh knows what they conceal *in their hearts* and what they reveal *in the open*. **Indeed, He does not like the arrogant who deny and belie His Message.**



وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبْرُهُ تَكْبِيرًا

Q.17:111 – Say: All Praise and Gratitude is for **Allāh Who never took a son/child to Himself, and has no partner in His dominion, worship and command.** He has *absolutely no weakness because of age or illness* as to need a son/child to grow up as a helper, protector or a supporter. And exalt Him in *His Infinite Greatness.*

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبْرُهُ تَكْبِيرًا

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قَالَ عَلِمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

Q.20:52 – Moses answered: ‘My Rabb has knowledge of them, all in a Book of Record. **My Rabb does not err, and does not forget.**’

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

Q.21:23 – **He cannot be questioned about whatever He does,** whereas it is they – *their false worshipful entities who they invoke instead of Allāh, The One God - who shall be questioned during the Time of Judgment.*

إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

Q.22:38 – Indeed, Allāh shall defend the Faithful against enemies of their faith; and **definitely Allāh does not like each one of the unfaithful and/or the ungrateful.**

فَاقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

Q.22:78 – Thus, establish the Prayers in conformity with its conditions, and pay out the Zakāt, **and hold fast to Allāh; for He is your Maw’lā – The Lord Protector; an excellent Maw’lā, and an excellent Guardian.**



قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ

Q.23:88 – Say: Who holds the absolute dominion over all things in His Hand? **And who is it that protects, while there is no protection against Him? Tell me if you know so much? And they shall respond: ‘Allāh’ - Q.23:89**

مَا آخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يُصِفُونَ

Q.23:91 – **Allāh has never had a son/child;** nor there is any entity worthy of worship besides Him; if there were, each entity would have taken its creation aside and tried to overpower the other. Allāh is exalted far above what they allege against Him.

إِنْ قُلُّونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَعِيَ عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

Q.28:76 – Indeed, Qārūn/Korah was one of Moses’ people, *an Israelite*, but he betrayed them *by being a corroborator to their oppression*. We had granted him such great treasures that *even their keys were too heavy a burden for a group of strong men to carry*. Even his people warned him: Do not exult in your riches. **Surely Allāh does not like those who exult.**

وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Q.28:77 – And do not *seek to spread corruption, mischief and anarchy* in the land, for **Allāh does not like the spreaders of corruption, mischief and anarchy.**

لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ

Q.30:45 – *Out of His Bounty* He shall reward those *men and women who believe in His Unity, the Resurrection and its Correlatives*, and do deeds of righteousness. **Certainly, He does not like those who deny and belie the truth.**



يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ
نَظَرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَعْسِفِينَ لِحَدِيثٍ
إِنْ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيَ مِنْكُمْ ۖ وَاللَّهُ لَا يَسْتَحْيَ مِنَ الْحَقِّ

Q.33:53 – O The Faithful! Do not enter the Prophet's houses for a meal unless you have been *formally invited and* given the permission, do not linger until *a meal* is ready. When you are invited, go in; then, when you have taken your meal, leave. Do not stay on and talk, for that causes inconvenience to the Prophet, and he is shy of asking you to leave. But **Allāh does not shy away from teaching you the right manners.**

لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ
وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ

Q.34:03 - **Not even an atom's weight of whatever there is in the heavens and/or on the earth escapes Him, i.e. His knowledge;** and neither there is anything smaller than that, or greater, but is *noted* in a Clear Book of Record.

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ
Q.39:07 – If you show ingratitude by *disbelieving in His Existence and Unity*, then remember that Allāh is definitely not in need of your belief and support; yet **He is not pleased with ingratitude and disbelief** of His servants; whereas if you show gratitude by *believing in Him*, He is pleased with it from you.

غَافِرُ الذَّنْبِ وَقَابِلُ التَّوْبِ شَدِيدُ الْعِقَابِ ذِي الطَّلُوفِ

Q. 40:03 – **It is He Who is The Forgiver of the Sin and The Acceptor of the Repentance, yet Severe in Punishment, and The Infinite in His Blessings and Favours.**

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ
أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ

Q.42:11 – **Allāh is the Creator and Originator** of the heavens and the earth *each with its particular features and functions*. He has made for you, from yourselves, mates, and from the livestock mates of *their own kind*. Thus He multiplies you *and the livestock*. **But nothing**



whatsoever is there and can never be like Him. And, He is The All-Listening; The All-Watching.

وَجَزَاؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

Q.42:40 – Let harm be requited by an equal harm; but whoever forgives and makes reconciliation will have his reward from Allāh Himself. Surely, He does not like the wrongdoers *who commit harm or evil.*

مَا يُبَدِّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ

Q.50:29 - And My Word cannot be changed, while I am not unjust to My servants.

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ

Q.53:48 – And, indeed, it is He Who grants sustenance in abundance and suffices.

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ ۗ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

Q.67:19 – Have they then never considered the birds above them, spreading their wings and closing them in? *None holds them up except The All-Merciful.* Indeed, He watches over everything.

وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا

Q.72:03 – And He - Sublimely Exalted is the Majesty of our Rabb – has neither taken a spouse nor a son/child.

فَعَالٌ لِّمَا يُرِيدُ

Q.85:16 - *He is The Doer of whatever and whenever He Wills*

إِنَّ رَبَّكَ لَبَالْمُرْصَادِ

Q.89:14 - Indeed, Your Rabb is *Always-on-the-Watch*

لَمْ يَلِدْ وَلَمْ يُولَدْ

Q.112:03 – He gave birth to no one – *He is a parent to no one: no sons, no daughters*

لَمْ يَلِدْ وَلَمْ يُولَدْ

Q.112:03 - He is not born of anyone –*He has no patents: no mother, no father.*

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Q.112:04 – And no one is *and can never be* comparable to Him.



Epilogue

It was noted in the ‘Introduction’ that a report carried by both al-Bokhārī and Muslim, on the authority of Abū Hurayrah, suggests that The Prophet, Allāh bless him always, said: ‘There are 99 Names of Allāh, one hundred minus one, whoever enumerates them would enter the Paradise.’ But The Prophet is neither reported to have specified nor elaborated The 99 Exalted Names.

It was observed in ‘Section 1’ that listing of the 99 Exalted Names/Attributes, one by one, was a report carried by Tirmidī, Ibn Mājah and Abū Dāwūd, but not by Bokhārī and Muslim; and that this Hadīth was considered weak even by Tirmidī himself, who was joined in his opinion by luminaries like al-Bayhaqī, Ibn Hāzim, Ibn Taymīya, Ibn Kathīr, Ibn Hajr, Ibn Bāz and al-Bānī, etc.

Thus it was concluded that while ‘The 99’ number is considered authentic by all and sundry, listing of specific Exalted Names/Attributes, in varying versions, does not meet the standard of scrutiny, notwithstanding the fact that some of The Exalted Names/Attributes in every version do not match one another.

Moreover, actions associated with Allāh, Exalted and Almighty, are numerous as illustrated in ‘Section 3’. For example, He removes evil, He hurls the truth, He will distinguish them, He is a Witness of Retribution, Receiver of Repentance, Forgiver of Sins, Merger of Night into Day, Merger of Day into Night, Bringer of Life from death, and Bringer of Death from Life, The Everlasting Essence, The Willer, The Thing, etc.

So if deriving ‘Names from Actions’ be permitted, then one may derive His Exalted Names/Attributes as: The Remover, The Hurler of Truth, The Distinguisher, The Cultivator, The Sower, The Thrower, The Humbling One, and The One Who Decrees; and such ‘Derived Names’ would be countless.



The Prophet, Allāh bless him always, is reported to have said: ‘Whatever distress or affliction that befalls a person, let him say:

اَللّٰهُمَّ اِنِّى عَبْدُكَ وَرَبِّى عَبْدُكَ وَرَبِّى رَمْسُكَ نَا صِيْنِىْ بِبَدْرِكَ مَاضٍ فِىْ
حُلُمَاتِكَ عَدَلٌ فِىْ قَضَاوِكَ اَسْأَلُكَ بِكُلِّ رَسْمٍ هُوَ لَكَ سَمِيَتْ بِهٖ نَفْسٌ
اَوْ اُنْزِلَتْ فِى كِتَابِكَ اَوْ عَلِمَتْ اَحَدًا مِّنْ خَلْفِكَ اَوْ اَسْنَأَتْ رَسْمًا بِهٖ
فِى حِلْمٍ اَلْغَيْبِ عَنْكَ اَوْ تَجْعَلْ اَلْقُرْاٰنَ رِبْعًا فَلَى و نُوْرَ صَدْرِىْ
وَجَلَالَ حُزْنِىْ وَدَقَابَ هَمِّىْ

O Allah!

I am Your servant, the son of Your servant, the son of Your she-servant, my forelock is in Your Hand, Your judgment concerning me is done.

I implore You by every Name which is Yours, by which You have Named Yourself, or which You have revealed in Your Book, or which You have taught to anyone from Your Creation, or which You have appropriated to Yourself in Your Knowledge of hidden things, that You might make The Qur'an a source of renewal of my heart, a light for my inmost thoughts, a way through my affliction, and the unraveling of my distress.'

And, The Prophet, Allāh bless him always, continued to say: ‘And Allāh, Exalted and Almighty, will remove his distress and affliction, and replace them with comfort and happiness.’ See Ibn Hanbal 1.391, 456.

And, The Prophet’s saying ‘which You have appropriated to Yourself in Your Knowledge of hidden things,’ and, thus has not informed us of these, shows that the Exalted Names/Attributes are not limited to any specific number or any known version.

Let’s revert to the Hadīth, authenticated by all and sundry, that ‘There are 99 Names of Allāh, one hundred minus one, whoever enumerates them would enter the Paradise,’ and taking the point further, if the Exalted Names/Attributes were to exceed ‘99’ and one was to estimate, for example, that there were a thousand of such epithets, yet whoever



enumerated ‘99’ of them, would be entitled to the Paradise. The question may be raised as to why ‘99’ has been singled out although all are the Names of Allāh, Exalted and Almighty.

Exploring it further may suggest that it is quite possible that some of the Exalted Names may differ in excellence because their meanings differ in eminence and distinction, so that ‘99’ of them will bring together a variety of meanings which tell of The Divine Majesty, which another set of meanings, would not be able to bring together, and so that one particular combination is possessed of greater eminence and distinction than the other.

It has been mentioned earlier in the book that Allāh, Exalted and Almighty, has The Supreme Name – ‘Al-Ism Al-Ā’zam’ – which is neither explicitly mentioned in The Qur’ān nor in the Hadīth, although a lot of conjunctures have floated around since the seventh century AD. Nevertheless, it would be pertinent to examine whether ‘Al-Ism Al-Ā’zam’ is included in the known Exalted Names/Attributes; if it is, which one would it be; and if it is not, then, how can it be distinguished by greater dignity and yet be outside the Exalted Names?

It would not be unfair to argue that ‘Al-Ism Al-Ā’zam’ may not have been included in the listing carried by Tirmidī, Ibn Mājah and Abū Dāwūd, yet it is also probable that it may be ‘hidden’ in one of the ones mentioned in The Qur’ān, and listed under ‘The 99 Plus’, ‘Section 2’ and/or ‘Section 3’. The Prophet, Allāh bless him always, is reported in Tirmidī (5.517) to have said: The Supreme Name is in these two Āyāt:

Q.02.Al-Baqarah:163

وَرَبُّكُمْ إِلَهٌُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And you Allāh is the One Allāh: there is no entity worthy of worship except Him, The Infinitely Merciful *to all*,
The Ever-Compassionate *to everyone*.



الْحَمْدُ
لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Alif. Lām. Mīm. Allāh – there is no entity worthy of worship except Him, the Ever-Living, the Self-Subsistent.

It is reported by Ibn Mājah that The Prophet, Allāh bless him always, heard a man praying and making a plea: ‘By Allāh, I ask You that I may testify that You are Allāh, and there is no entity worthy of worship except You, the Eternal One, Who is neither giving birth to anyone, nor being born of anyone, and there is no one equal or comparable to Him.’

So The Prophet said: ‘By the One in Whose Hand is my soul, he has invoked Allāh, The Most High, by His Supreme Name – the Name by which He answers when He is called upon with it, and gives when He is petitioned with it.’

The Prophet’s quotation regarding ‘99’ and specifying it as ‘one hundred minus one’ explains his point of view that ‘Allāh, Who is odd (One), loves what is odd.’ This pertains to His Essence and His Divinity, and there is no restriction on their number and its principle. He does not make them ‘100’ just because He loves what is odd; hence ‘99’.

It is Allāh, Exalted and Almighty, Who knows best what is right in such and all matters. It is also He, Who is The Source to which we ever return, time and again, for truth and guidance.



Index

A

‘Afūū-an Qadīr-an 237
 ‘Afūū-un Ghafūr-un 239
 Ahkam-i Al-Hakīmīn 214
 Al-‘Adl 64
 Al-‘Afūū 170
 Al-Aḥad 140
 Al-Ākhir 154
 Al-‘Alā 206
 Al-‘Alīm 44
 Al-‘Alīm Al-Hakīm 223
 Al-‘Alīm Al-Khabīr 233
 Al-‘Alīyy 78
 Al-‘Aliyyī Al-‘Azīm 224
 Al-‘Alliyy Al-Kabīr 230
 Al-Awwal 152
 Al-‘Azīm 72
 Al-‘Azīz 22
 Al-‘Azīz Al-‘Alīm 225
 Al-‘Azīz Al-Ghaffār 232
 Al-‘Azīz Al-Ghafūr 234
 Al-‘Azīz Al-Hakīm 224
 Al-‘Azīz Al-Hamīd 227
 Al-‘Azīz Al-Raḥīm 230
 Al-‘Azīz Al-Wahhāb 231
 Al-Badī’y 196
 Al-Bā’ith 104
 Al-Bāqī 198
 Al-Bārī 30
 Al-Barr 164
 Al-Barr Al-Raḥīm 233
 Al-Baṣīr 60
 Al-Bāsiṭ 48
 Al-Baṭīn 158
 Al-Dzārr 188
 Al-Fattāh 42
 Al-Fattāh Al-‘Alīm 231

Al-Ghaffār 34
 Al-Ghafūr 74
 Al-Ghafūr Al-Raḥīm 228
 Al-Ghafūr Al-Wadūd 234
 Al-Ghaniyy Al-Hamīd 229
 Al-Ghaniyy 182
 Al-Hādī 194
 Al-Hafī’yy 209
 Al-Hafīz 82
 Al-Hakam 62
 Al-Hakīm 98
 Al-Hakīm Al-Khabīr 225
 Al-Halīm 70
 Al-Hamīd 118
 Al-Haqq 108
 Al-Haqq Al-Mobīn 229
 Al-Hasīb 86
 Al-Hayy 130
 Al-Hayy Al-Qayyūm 225
 ‘Alīm-an Qadīr-an 238
 ‘Alīm-un Halīm-un 236
 ‘Alīm-un Khabīr-un 240
 ‘Aliy-un Hakīm-un 242
 Al-Jabbār 24
 Al-Jalīl 88
 Al-Jamī’y 180
 Al-Kabīr 80
 Al-Kabīr Al-Muta’āl 226
 Al-Karīm 90
 Al-Khabīr 68
 Al-Khāfidz 50
 Al-Khālīq 28
 Al-Khallāq Al-‘Alīm 214, 231
 Allāh 6
 ‘Allām-o Al-Ghoyūb 210
 Al-Laṭīf 66
 Al-Laṭīf Al-Khabīr 226
 Al-Majīd 102



Al-Mājid 136
 Al-Malik 12
 Al-Malik Al-Ḥaqq 229
 Al-Māni'y 186
 Al-Matīn 114
 Al-Mobīn 208
 Al-Modḥill 56
 Al-Mo'izz 54
 Al-Moṣawwir 32
 Al-Mu'akhkhir 150
 Al-Mubdī 122
 Al-Mughnī 184
 Al-Muḥaymin 20
 Al-Muḥsī 120
 Al-Muḥyi 126
 Al-Mu'id 124
 Al-Mujīb 94
 Al-Mū'min 18
 Al-Mumīt 128
 Al-Muntaqim 168
 Al-Muqaddim 148
 Al-Muqīt 84
 Al-Muqsiṭ 178
 Al-Muqtadir 146
 Al-Muta'āl 162
 Al-Mutakabbir 26
 Al-Nāfi'y 190
 Al-Nāsir 208
 Al-Nūr 192
 Al-Qābidz 46
 al-Qādir 144
 Al-Qaḥḥār 36
 Al-Qawīyy 112
 Al-Qawīyy Al-'Azīz 232
 Al-Qayyūm 132
 Al-Quddūs 14
 Al-Rāfi'y 52
 Al-Raḥīm 10
 Al-Raḥīm Al-Ḡhafūr 230
 Al-Raḥmān 8
 Al-Raḥmān Al-Musta'ān 228

Al-Raḥmān Al-Raḥīm 223
 Al-Raqīb 92
 Al-Rashīd 202
 Al-Razzāq 40
 Al-Ra'ōuf 172
 Al-Ṣabūr 204
 Al-Salām 16
 Al-Ṣamad 142
 Al-Samī' Al-'Alīm 224
 Al-Samī'y 58
 Al-Samī'y Al-Baṣīr 228
 Al-Shahīd 106
 Al-Shakūr 76
 Al-Tawwāb 166
 Al-Tawwāb Al-Raḥīm 223
 Al-Wadūd 100
 Al-Waḥḥāb 38
 Al-Wāhid 138
 Al-Wāhid Al-Qaḥḥār 227
 Al-Wājid 134
 Al-Wakīl 110
 Al-Wālī 160
 Al-Walī'yy Al- Al-Ḥamīd 232
 Al-Wārith 200
 Al-Wāsi'y 96
 Al-Walī'yy 116
 Al-Zāhir 156
 Arḥam-o Al-Rāḥimīn 213
 'Azīz-in Ḍhin-Tiqām-in 243
 'Azīz-un Ḡhafūr-un 241
 'Azīz-un Ḥakīm-un 241

D

Ḍhi Intiqām 212
 Ḍhū Al-'Arsh 213
 Ḍhū Al-Qūwwat 212
 Ḍhū Al-Raḥmah 213
 Ḍhū ū Maghfira 212
 Ḍhl Fadhl Al-'Azīm 211
 Ḍhul-Jalāl we-Al-Ikrām 176



E

Elāh 206

F

Fāliq 211

Fāṭir 211

G

Ghāfūr-un Halīm-un 235

Ghāfūr-un Shakūr-un 241

Ghānīy-un Karīm-un 240

H

Hakīm-in Hamīd-in 242

Halīm-an Ghāfūr-an 239

Hamīd-un Majīd-un 238

K

Karīm 90

Kātib Al-Rahmah ‘Alā Nafsih 218

Khabīr-an Basīr-an 239

Khyr-o Al-Fāsilin 216

Khyr-o Al-Ghāfirīn 214

Khyr-o Al-Hākīmīn 215

Khyr-o Al-Munzilin 216

Khyr –o Al-Nāsirīn 215

Khyr-o Al-Rāziqīn 215

Khyr-o Al-Wārithīn 216

Khyr-un Hāfizan 216

M

Majīd 207

Mājid 136

Mālik 207

Mālik-ul-Mulk 174

Maljā’ 218

Ma’wla 208

Mutimmu N’imata 217

Q

Qadīr 208

Qādir 144

Qarīb 209

Qarīb-un Mujīb-un 238

R

Rabb 206

Rabb-in Rahīm-in 242

Rafī’o al-Darajāt 217

Rahīm-un Wadūd-un 238

Ra’ūf-un Rahīm-un 235

S

Samī-un Qarīb-un 242

Shādīd-o Al-‘Eqāb 210

Shādīd-o Al-Mihāl 210

Shākir 209

Shākir-an ‘Alīm-an 236

Shakūr-un Halīm-un 243

Subhān 209

T

Ta’ālā 214

Tawwāb-un Hakīm-un 240

W

Wallīy 211

Was’īy-un ‘Alīm-un 234





Transliteration Guide

Sound Equivalents

Trans.lit.er.ation is a mechanism to represent letters or words of one alphabet into the corresponding characters of another alphabet. However, no transliteration can exactly express the vocal difference between two languages. Besides, the inability of the characters of one language representing the exact pronunciations and sounds of another, there are specific difficulties in romanizing Arabic words. Compared to English, Arabic speech requires that the muscles of the vocal organs be kept taut which results in clearer speech, lips are much more mobile, stress is placed on producing the full sound of every word, transition from one sound to another is very rapid and vowels do not glide off into diphthong and voiced consonants.

There are ten characters in Arabic alphabet which do not have equivalents in English. These comprise: ث, ح, خ, ذ, ص, ض, ط, ظ, ع, غ. In English the same sounds are some times spelt in more than one way, and the same letter may be used to represent more than one sound, e.g. 'C' represent 'S' in 'face' but 'K' in 'cloth'. Arabic spellings are much more regular and one letter or symbol represents just one sound.

Over the years several attempts have been made to bridge the gap for transliterating the Arabic sound correctly into the English language. Currently, a combination of three different techniques are employed for transliteration of certain Arabic alphabets, which do not have an equivalent in the English language.

1. Placing a macron (-) over the English alphabets to indicate long vowels of the Arabic language; for example:

Īmān إيمان Rasūl رَسُول Injīl انجيل



2. Placements of dots under certain English alphabets; for example:

Hajj حَجِّ Muḥammad مُحَمَّد Ṭawāf طَوَاف Ṣalāt صَلَاة

3. Underlining certain alphabet or combination of alphabet for example:

Uthmān عُثْمَان Ḥadīth حَدِيث

Notwithstanding the foregoing, there remains a considerable confusion in the systems in practice. A normally authoritative and careful encyclopedia employs, within the space of a dozen pages, three different versions of a common name like 'Quraish'. At least three more spellings of the word are commonly used, and another twelve spellings are theoretically justifiable according to the various principles of transliteration of Arabic.

A comparative matrix of eight systems of transliteration currently in vogue is presented in Table 1. While there is no apparent ambiguity in signifying certain letters with special signs, it is the sound equivalents and hence the pronunciation that presents the challenge. Thus, in practice building a usable romanization involves tradeoffs between Arabic and English characters. Pure transcriptions are generally not possible as Arabic contains sounds and distinctions alien to English.

Table 2 endeavors to specify the sound equivalent and the pronunciation of each letter. The choice of transliteration for this Study has been made for the one stated in Column 7 of Table 1 which is a mini variant of the Western Orientalist's template. Table 'A' below presents a summary of the exercise.

Table A

Arabic Alphabet	Symbol	Representation	Transcription
ث	th	Tha	Sound between /s/ and /th/ as in thing, maths and teeth.
ح	h	Ha	a 'harsher' sound than the English initial /h/, and may occur medially and in word-final position as well. Sound is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat
خ	kh	Kha	as /ch/ in Bach in German, and in Loch in Scottish, but rougher
ذ	dh	Dhal	Sound between /z/ and /th/ as in this, father, worthy and with.
ص	s	Sād	no close equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth, with a hissing sound as in 'bus'.
ض	dz	Dzad	no close equivalent in English, but may be approximated by pronouncing /d/ and /z/ farther back in the mouth.
ط	t	Ta	no close equivalent in English, but may be approximated by pronouncing /t/ farther back in the mouth, a little thicker pronunciation as for 'tumble'
ظ	z	Za	no close equivalent in English, but may be approximated by pronouncing 'the' farther back in the mouth; strongly articulated palatal /z/.
ع	'a	'Ayn	no close equivalent in English, a guttural sound in the back of the throat. ['a] say a-a-a-ah and try to raise the lower part of throat in order to narrow the passage through which air is expelled
غ	gh	Ghyn	no close equivalent in English, but may be approximated by pronouncing it like the French /t/ in 'rouge'; and /t/ of Paris. Guttural /g/ but soft; requires that the throat muscles be in gargling position.



Table 1
Current Systems of Transliteration

Arabic Alphabet	1	2	3	4	5	6	7	8
ا	a	a	a		a	a	a	a
ب	b	b	b	b	b	b	b	
ت	t	t	t	t	t	t	t	
ث	th	th	th	th	th	<u>th</u>	<u>th</u>	<u>th</u>
ج	j	j	j	j	j	j	j	
ح	h	h	h	h	h	<u>h</u>	<u>h</u>	<u>h</u>
خ	kh	kh	kh	<u>kh</u>	kh	<u>kh</u>	<u>kh</u>	<u>kh</u>
د	d	d	d	d	d	d	d	
ذ	dh	dh	dh	dh	dh	<u>dh</u>	<u>dh</u>	<u>dh</u>
ر	r	r	r	r	r	r	r	
ز	z	z	z	z	z	z	z	
س	s	s	s	s	s	s	s	
ش	sh	sh	sh	sh	sh	sh	sh	
ص	ṣ	ṣ	ṣ	ṣ	ṣ	<u>ṣ</u>	<u>ṣ</u>	ṣ
ض	ḍ	ḍ	ḍ	ḍ	ḍ	<u>ḍ</u>	<u>ḍz</u>	Ḍ, d
ط	ṭ	ṭ	ṭ	ṭ	ṭ	<u>ṭ</u>	<u>ṭ</u>	ṭ
ظ	ẓ	<u>dh</u>	ẓ	ẓ	ẓ	<u>ẓ</u>	<u>ẓ</u>	<u>ẓ</u>
ع	‘a	‘a	‘a	‘a	‘a	‘a	‘a	‘a
غ	gh	gh	gh	gh	gh	<u>gh</u>	<u>gh</u>	<u>gh</u>
ف	f	f	f	f	f	f	f	
ق	q	q	q	q	q	q	q	q
ك	k	k	k	k	k	k	k	
ل	l	l	l	l	l	l	l	
م	m	m	m	m	m	m	m	
ن	n	n	n	n	n	n	n	
ه	h	h	h	h	h	h	h	
و	w	w	w	w	w	w	w	
ي	y	y	y	y	y	i	y	
ء	’	’	’	’	’	“	’	
آ	a	a	a		a	<u>a</u>	<u>ā</u>	
إ	ī					<u>ī</u>	<u>ī</u>	
ؤ	ū					<u>u</u>	<u>u</u>	

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Table 2
Transcription

Arabic Alphabet	Representation	Sound Equivalent
ا	Alif	Same as /A/ in English, short 'a' as in cat
ب	Bā	/b/ as in bell, but, rubber and tab
ت	Tā	Softer than /t/ as dental in Italian.
ث	Tha	Sound between /s/ and /th/ as in thing, maths and teeth.
ج	Jim	/j/ as in jam, jack and age
ح	Ha	a 'harsher' sound than the English initial /h/, and may occur medially and in word-final position as well. Sound is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat
خ	Kha	as /ch/ in Bach in German, and in Loch in Scottish, but rougher; sound is produced by bringing the tongue in to the position of /k/ as in 'key' while pronouncing a strong rasping /h/.
د	Dāl	Softer than /d/, the Italian 'dental'.
ذ	Dhāl	Sound between /z/ and /th/ as in this, father, worthy and with.
ر	Rā	/r/ as in raw, art and rain, may also be a rolled r, as with Spanish words.
ز	Zāy	/z/ as in zoo, easy, zip and zeal.
س	Sin	/s/ as in sound, service, messy and grass.
ش	Shin	as in ship, ashes, shape and rush
ص	Sād	no close equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth, with a hissing sound as in 'bus'.
ض	Dzād	no close equivalent in English, but may be approximated by pronouncing /d/ and /z/ farther back in the mouth.
ط	Ta	no close equivalent in English, but may be approximated by pronouncing /t/ farther back in the mouth, a little thicker pronunciation as for 'tumble'
ظ	Za	no close equivalent in English, but may be approximated by pronouncing 'the' farther back in the mouth; strongly articulated palatal /z/.
ع	'Ayn	no close equivalent in English, a guttural sound in the back of the throat. ['a] say a-a-a-ah and try to raise the lower part of throat in order to narrow the passage through which air is expelled
غ	Ghyn	no close equivalent in English, but may be approximated by pronouncing it like the French /r/ in 'rouge', and /r/ of Paris. Guttural /g/ but soft; requires that the throat muscles be in gargling position.
ف	Fā	/f/ as in father, effort, first and muff
ق	Qāf	no close equivalent in English, but may be approximated by pronouncing /k/ farther back in the mouth; strongly articulated guttural /k/ as in 'quail'.
ك	kāf	/k/ as in king, buckle and kinetic
ل	Lām	/l/ as in lap, hilly; in the word Allah, it becomes velarized as in ball
م	Mīm	/m/ as in man, simple and memory
ن	Nun	/n/ as in net, nose and nickname.
ه	Hā	/h/ as in hat and hero, unlike /h/ in English, in Arabic/h/ is pronounced in medial and word-final positions as well.
و	Wāw	as in wet, wait and wheel.
ي	Yā	as in yet, year and yacht.
ء	Hāmzāh	glottal stop: may be closely approximated by pronouncing it like 't' in the Cockney English pronunciation of butter. bu'er, or the stop sound in uh-oh!
آ	Ā	longer 'a' as in cab (not as in cake)
إ	Ī	long e, as in eat, beef, seen and see
أ	Ū	long u, as in boot, food and too

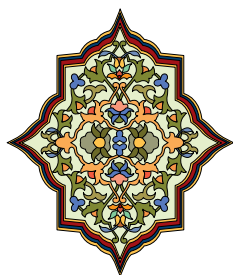




Glossary of Key Concepts

1. Āyah/Āyāt (pl) – Sign, parable, symbol, miraculous event, a Statement of the Qur’ān.
2. Dhikr – Translated as remembrance, commemoration, admonition, etc. In its context, it implies following the Qur’ān and keeping up the Oracles of Allāh; Remembrance of Allāh. The expression and its various forms occur 292 times in the Qur’ān.
3. Hadīth/‘Ahādīth (pl) – A corpus of explicit statement, text, maxim, saying or action attributed to the Prophet Muḥammad^(P); always naming both the transmitter(s) and the original source. Sometimes it is translated as the Tradition. A number of compilations made after about two centuries of the demise of the Prophet^(P) are regarded as authentic on the subject; these comprise: Al-Bokhārī (807-869 AD), Al-Muslim (817-874 AD), Al-Tirmidhī (822-892 AD), Ibn Mājah (822-886 AD), Abu Dāwūd, Sunan Nasā’ī, Mautā Imām Mālik and Kāfī, etc.
4. P – ‘Peace be upon him’ in reverence to Allāh’s Prophet(s).
5. Q – The Qur’ānic reference to a Sūrah and Āyah/Āyāt.
6. Salāt/Salāh – A series of acts of worship, encompassing spirit, mind and body, performed in a fully described manner by Muslims five times a day – early morning, afternoon, late afternoon, dusk and night, preferably in groups, facing toward the Ka’abah, al-Makkah al-Mokarrimah.
7. Sūrah – Literally means a fence, enclosure, or any part of a structure. In the Qur’ānic context it means a chapter of the 114 Chapters of The Qur’ān.



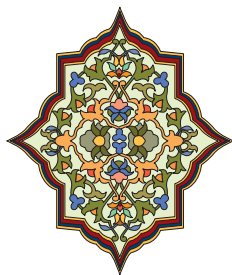


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Badr Hashemi (BH) was born and raised in a religious family environment which inherited a legacy of the centuries' old tradition of dispensing values, virtues and education. He completed the elementary learning and partly memorized the Qur'an while under ten and continued with learning the Arabic language, grammar and exegesis of the Qur'an and Hadith in parallel with formal western education in social sciences and development studies.

BH attended sandwich courses at Al-Azhar in the Qur'anic Arabic and lectures in interpretation of the Qur'an and Fiqh by Shykh Ali Al-Tantawi (Faqih) in Cairo, and Shykh Yusuf Al-Qaradawi (Faqih) in Qatar. He had periodic learning sessions with Professor Arther J. Arberry (Roman Catholic, translator of the Qur'an and Ahadith, etc.) during the mid-sixties while BH was a student at the University of Cambridge (UK), and, later in the late-eighties, with Muhammad Asad (Jewish convert to Islam, translator of the Qur'an and Ahadith, etc.) in Gibraltar.

BH is a Professional Economist and a Fellow of the World Bank Institute of Development Economics in Washington DC, and the United Nations Asian Development Institute. Worked as a civil servant in Pakistan and was part of the international civil service with the United Nations. He has been a keynote speaker at international seminars/conferences in Europe, the Middle East-North Africa, and the Far East; widely travelled with long periods of stay in the Arab Middle East and North Africa.

Well versed in Arabic and English and well read in the Torah, the Psalms, the Bible, Islamic history and culture, ancient civilizations and comparative religions, BH has held interactive discussions with Jewish Rabbis and Christian Priests in North America and Western Europe. He has visited various sites and places of history enumerated in the Torah, the Bible and the Qur'an — scattered from the Nile delta through the Levant to Babylon.

BH initiated work on 'English Translation and Paraphrasing of The Qur'an' in 1999 with the aim of understanding The Qur'an with The Qur'an. This 6-volume monumental research project was completed in late 2016. In addition, his other works comprise: 'The Divine 99', 'Journeying Through The Qur'an', 'Introducing the Qur'an', 'Living with the Prophet Muhammad', 'Essence of Islam' with ISBN 978-1-4951-1945-3, 978-1-4951-2588-1, 978-1-4675-9891-0, 978-1-5323-2227-3, 978-1-5323-2228-1, 978-1-5323-5986-6 have been published by International Islamic University, National Book Foundation and Holy Qur'an Research Foundation.

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The background of the entire page is a repeating floral pattern. It features stylized flowers with multiple petals, connected by swirling, vine-like lines. The pattern is light gray on a white background. A solid green horizontal band is positioned in the center of the page, containing white text.

Alhamdo-liAllahi Fil'Oula Wal-akhirah
Tammat Khushu'an QalimatuAllahi-Al-Aziz
Was-Salat-o Was-Salam-o 'Al-n-Nabiyyi al-Ummy
Alladhi La Nabiyya Ba'dah

Badr Hashemi
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لَا تَحْزَنْ عَلَيْهِمْ سَاعَةً مِّنْ نَّهَارٍ ۚ وَبِالْآخِرِينَ ۚ

أَلَمْ تَرَ أَنَّا جَعَلْنَا نوحًا وَّعِيسَى ابْنِ مَرْيَمَ رُسُلًا ۖ وَجَعَلْنَا فِي سُلَاطِنِهِمُ ا

لْحُكْمَ ۖ فَاتَّبَعْنَاهُمْ مَا شَاءَ ۚ وَنُوحٌ بَنَى الْفُلَ فَأَمَرَ ابْنَهُ قَارِئًا ۖ وَكَانَ

الْفُلُ مَوْجًا مَّوْجًا ۚ وَكَانَ الْفُلُ مَوْجًا مَّوْجًا ۚ وَكَانَ الْفُلُ مَوْجًا مَّوْجًا ۚ

وَلَمَّا جَاءَ الْفُلَ لَمَّا يَبْتَغِ الْفُلَ لَمَّا يَبْتَغِ الْفُلَ لَمَّا يَبْتَغِ الْفُلَ لَمَّا يَبْتَغِ الْفُلَ

لَمَّا يَبْتَغِ الْفُلَ لَمَّا يَبْتَغِ الْفُلَ لَمَّا يَبْتَغِ الْفُلَ لَمَّا يَبْتَغِ الْفُلَ



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