

THE MOST BEAUTIFUL NAMES OF GOD:
BASED ON THE HOLY QUR'ĀN
IN VOCATIVE FORM

Compiled By
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi 'llāhi 'r-Raḥmāni 'r-Raḥīm

In the Name of God, the Merciful, the Compassionate

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَدَعُوهُ بِهَا

wa li-llāhi 'l-'asmā'u 'l-ḥusnā fa-'d'u-hu bi-hā

‘And the Most Beautiful Names belong to Allāh; so call on Him by them.’

[Qur'ān: Sūrah 7, verse 180]

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THE MOST BEAUTIFUL NAMES OF GOD

TRANSLITERATIONS

<u>Letter</u>	<u>Transliteration</u>	<u>Letter</u>	<u>Transliteration</u>	<u>Vowel</u>	<u>Transliteration</u>
ء	'	ط	t	ا	ā
ب	b	ظ	z	ى	à
ث	ṯ	ع	°	و	ū
ج	j	غ	ğ	ى	ī
ح	ḥ	ف	f	- -	a
خ	ḫ	ق	q	- ' -	u
د	d	ك	k	- - -	i
ذ	z	ل	l		
ر	r	م	m	و	aw
ز	z	ن	n	ى	ay
س	s	ه	h	ى	iy
ش	š	ى	y		
ص	ṣ				
ض	ḍ				

PREFACE

This book is different than the usual ones on the Names of God in Islam, since it is intended to be a devotional manual for chanting the praises of God (may He be exalted), aloud or in silence. It contains 338 Names, in various combinations, rather than just the traditional ninety-nine. Entries are printed in Arabic, transliteration, and translation. Quotations from the *Holy Qur'ān* are included with each entry, so that the reader may see original Arabic terms upon which the Names are based. Many of the entries are also listed according to frequencies of occurrence in the *Qur'ān*, as well as to themes of Majesty, Justice, and Mercy.

It is commonly believed that the traditional ninety-nine Names of God in Islam are in the *Qur'ān*. However, as this book shows, many of these Names have been derived from similar words that refer to God but which have different forms; others are related to more ordinary words in the *Qur'ān*.

Of course, the Names of God are infinite, as are the 'words of God': 'And if all the trees on earth were pens and the ocean (were ink) with seven (more) oceans yet added to it, the words of God would not be exhausted. Truly God is Almighty, Wise' [Allāha 'azīz^{un} ḥakīm—Q.31:27]. 'Call upon Allāh, or call upon the Merciful [ar-rahmān]. By whatever (name) you call upon (Him it is the same): for to Him belong the Most Beautiful Names' [al-'asmā'u 'l-ḥusnā—Q.17:110].

The manual begins with the traditional ninety-nine Names of God, which may be chanted from beginning to end in the usual manner: 'huwa 'r-rahmānu 'r-rahīmu, ...' (He is the Merciful, the Compassionate, ...). From then on in this manual, the definite form (al-'azīz, ar-rahmān, as-salām) is dropped and the Names are written in the vocative form: 'Yā 'azīz!' 'Yā rahmān!' 'Yā salām!' God is thus addressed directly in Arabic: O Almighty! O Merciful! O Source of Peace! The ninety-nine Names appear in a very different order, but their corresponding numbers are retained for easy identification.

Using the vocative term 'yā' for 'dual' and some 'multiple' Names leads to grammatical complexities. An example is the attributes in the Qur'anic phrase, 'bismi 'llāhi 'r-rahmāni 'r-rahīmi' (in the Name of God, the Merciful, the Compassionate). While the possessive case of 'Yā mālika 'l-mulki' (O Ruler of the Kingdom) is correct, Arabic grammar does not allow one to say 'Yā rahmāna 'r-rahīmi' (O Merciful, the Compassionate). Instead, one must say (1) 'Yā rahmānu yā rahīmu' (O Merciful, O Compassionate), or (2) 'Ayyuhā 'r-rahmānu 'r-rahīmu' (O the Merciful, the Compassionate), or (3) 'Yā ayyuhā 'r-rahmānu 'r-rahīmu.' We have selected the first alternative for dual Names because it is simpler, easy to pronounce, commonly used in Arab and other Muslim countries, and its occurrence between two beautiful attributes does not spoil the duality. We have selected the third alternative for longer multiple Names.

The first section contains 163 single 'primary' Names, ninety-five of which are in the same form as they occur in the *Qur'ān* (including sixty-five of the traditional ninety-nine).

Next are eight Names, most of which are modified from Qur'anic plural forms (including two of the traditional ones). Following these are forty-seven Names which share the same roots as Qur'anic terms relating to God (including twenty-seven of the traditional ones). Finally, are thirteen Names which share the same roots as 'common' Qur'anic terms (including three of the traditional Names). It would be possible to include many more Names as well, especially ones related to other verbs, nouns and adjectives referring to God. There are, in addition, many other single Names of God found in Islamic writings which are based on terms found in various collections of the sayings and doings [Aḥādīṣ] of the Prophet, as well as the writings of the great scholars—terms which are unrelated to words in the *Qur'ān*.

The second section contains 116 'primary' dual Names, fifty-six of which are in the equivalent form as in the *Qur'ān* (including one of the traditional ones). These are called 'primary' because they are combinations of many of the 'primary' single Names. These often grace the end of Qur'anic verses in a majestic and awesome manner. For example: 'It is God who created you (all in a state) of (helpless) weakness. Then, after weakness, He gave (you) strength. Then, after strength, He gave (you) weakness and gray hair. He creates whatever He wills; and He is the All-Knowing, the All-Powerful' [huwa 'l-ʿalīmu 'l-qadīr—Q.30:54]. Next are six slightly modified 'primary' dual Names, followed by fifty 'other' dual Names. The latter also frequently grace the end of Qur'anic verses, but usually one of the two terms is an adjective. There are then three modified 'other' dual Names.

The third section contains 60 multiple Names, consisting of three or more terms. Of these, fifty-three are called 'primary,' and are in the equivalent form as in the *Qur'ān* (including one of the traditional ninety-nine), and seven of these are modified. It would be possible to list numerous other multiple combinations as well.

In each section, Names are first listed in order of their frequency of occurrence in the *Qur'ān*, as best as could be determined. In doing so, all three cases of declension in Arabic have been combined. For example, the term 'Mighty One' occurs ninety-seven times in the *Qur'ān*. Ninety of these include 'al-ʿazīz,' 'ʿazīz,' and the indefinite ending forms 'ʿazīz^{un}' or 'ʿazīzⁱⁿ.' Four instances of 'al-ʿazīz' are subtracted as non-Divine usages: where the Egyptian master of the Prophet Joseph is referred to (Q.12:30, 51) and where Joseph himself is referred to later in the same story (Q.12:78, 88). The other seven (listed separately in concordances) have the indefinite ending 'ʿazīz^{an}.' Therefore, the sum is ninety-three instances of this Divine Name.

In addition, an attempt has been made to order the Names for devotional purposes when the number of occurrences in the *Qur'ān* are the same (which occurs mainly with three or less instances): First, are Names denoting Divine Majesty and Power, then Names having to do with Divine Justice and Severity, then Names qualified by Divine Mercy, Forgiveness and Help.

Verses from the *Qur'ān* (abbreviated as 'Q. ') are numbered in accordance with A. Yusuf Ali's translation. The same verses can be found in other translations by looking ahead or behind a few verses from the equivalent verse numbers. The translations here are

composites, based upon a comparison with the Arabic text and various English translations.

Readers who are unfamiliar with Arabic will, with a bit of practice, be able to identify the ‘triliteral roots’ of related terms—where the same three consonants occur in the same order, but with different vowels, prefixes, and suffixes. Several examples of this are:

(1) The entry, ‘O Most Wise!’ [Yā ḥakīm] which is listed as based on the Qur’anic example, ‘You are...the Wise’ [al-ḥakīm]. Here, the three root consonants are Ḥ-K-M [‘ḥā,’ ‘kāf,’ ‘mīm’]. Related to this term is ‘O Judge!’ [Yā ḥākim], which is based on the Qur’anic example, ‘He is the Best of Judges’ [ḵayru ‘l-ḥākimīn]. This second term shares the same consonants in the same order, but with an added suffix.

(2) The entry, ‘O Truth!’ [Yā ḥaqq] is listed as based on the Qur’anic example, ‘He is the Truth’ [huwa ‘l-ḥaqq]. Here, there appear to be only two consonants, but actually one is doubled: Ḥ-Q-Q [‘ḥā,’ ‘qāf,’ ‘qāf’]. Related to this term is ‘O Prover of the Truth!’ [Yā muḥiqq], which is based on the Qur’anic example, ‘God will prove the Truth’ [yuḥiqqu ‘llāhu ‘l-ḥaqq]. The second and third terms contain the same ‘root’ consonants in the same order, but with attached prefixes.

(3) The entry, ‘O Most High!’ is listed as based on the Qur’anic example, ‘God is He, the Most High’ [Allāha huwa ‘l-‘aliyy]. Here, the three consonants are ‘-L-Y [‘‘ayn,’ ‘lām,’ ‘yā’—the latter is doubled here]. Related to this term is ‘O Most Supreme!’ [Yā muta‘ālī]. Here, there is a prefix added to the three consonants (the last of which could also be transliterated as ‘iy’). Also related to this term is ‘O Most Exalted!’ [Yā ‘a‘lā] with the Qur’anic example, ‘the Most Exalted’ [al-‘a‘lā]. Here, the consonants are the same, but the ‘y’ is pronounced as an ‘ā.’

As the orientation of this manual is toward the pure praise of God, the One Divinity who is free of all partners, the Creator of the Universe, nothing is said here about obtaining particular blessings from God by chanting particular Names (including the practice of repeating them according to the sum of the numerological values of the consonants). In some books on the ninety-nine Names such ‘invocations’ are so systematized as to resemble magic incantations more than prayer.

A more God-fearing (meaning God-conscious, piously respecting, revering, adoring) approach would be to call upon Him by these Names as selflessly as possible, out of pure glorification of His infinitely Beautiful Attributes and out of pure love of Him alone. Certainly, we are commanded to call upon God in need, but it should be done with the right attitude: ‘Call on your Sustaining Lord, humbly and in (the) secrecy (of your hearts)... And call upon Him with fear and longing (in your hearts). For the Mercy of God is (always) near to those who do good’ (Q.7:55-56). ‘And if My servants ask you concerning Me, I am indeed near (to them). I respond to the call of him who calls, whenever he calls upon Me. Let them, then, respond to Me and believe in Me, so that they might follow the right way’ (Q.2:186).

The term ‘islām’ literally means ‘submission’ (to God’s Will) so as to attain peace and security (salām) from God. And the term ‘muslim’ means a ‘submitter.’ May our goal be to strive to surrender fully to the Divine Will in a selfless state of praise of God, the Infinitely

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Glorious! ‘Whoever surrenders his whole self [yuslim wajha-hū] to God and is a doer of good, has indeed grasped the most trustworthy hand-hold. And with God rests the final outcome of all events’ (Q.31:22). ‘All that is upon (the earth) will pass away [fān], but the Face of your Sustaining Lord [wajhu rabbi-ka] will abide [yabqà], the Owner of Majesty and Honor’ [zū ‘l-jalāli wa ‘l-ikrām—Q.55:26-27].

THE TRADITIONAL NINETY-NINE NAMES OF GOD

According to a Tradition (Ḥadīṣ) related by Abū Hurayra and transmitted by al-Bukḥārī, the Prophet Muḥammad (may the peace and blessing of God be upon him) said:

لِلَّهِ تِسْعَةٌ وَتِسْعُونَ أَسْمَاءَ مِائَةٍ إِلَّا وَاحِدٌ ، مَنْ
حَفِظَهَا دَخَلَ الْجَنَّةَ ، وَهُوَ وَتْرٌ نَحِبُّ الْوَتْرَ

li-llāhi tisʿat^{um} wa tisʿūna ʾasmāʾi miʾat^{um} ʾillā wāḥid;
man ḥafīza-hā daḵala ʾl-jannah; wa huwa watr^{um} yuḥibba ʾl-watr.

‘Allāh has ninety-nine names, a hundred less one; he who preserves them in his memory will enter Paradise; and He is odd [from being One and Unique] and loves the odd [and unique numbers]—*Ṣaḥīḥ al-Bukḥārī*, Vol. 8, Chapt. 70, pp. 280-281; in *Ṣaḥīḥ al-Muslim*, Vol. 4, Chapt. 1117, pp.1409-1410.

The names listed here are essentially based on a Tradition reported by Abu Hurayra and transmitted by Tirmizī and Bayhaqī. Most of them are in the Qurʾān as Names of God, but some are related to Qurʾanic words referring to God or are similar to common Qurʾanic nouns and verbs.

It is traditional to begin with the basmala followed by a verse from the Qurʾān (59:22):

In the Name of God, the Merciful, the Compassionate. ‘He is God, in regard to whom there is no divinity except Him—the Knower of the unseen and the visible; He is’ (1) the Merciful, (2) the Compassionate, (3) the King, (4) the Most Holy, (5) the Source of Peace, (6) the Giver of Security, (7) the Preserver of Safety, (8) the Almighty, (9) the All-Compelling, (10) the Supreme in Greatness, (11) the Creator, (12) the Maker, (13) the Fashioner, (14) the Great Forgiver, (15) the Dominant, (16) the Bestower, (17) the Provider, (18) the Revealing Judge, (19) the All-Knowing, (20) the Restrictor, (21) the Expander, (22) the Humbler, (23) the Exalter, (24) the Honorer, (25) the Abaser, (26) the All-Hearing, (27) the All-Seeing, (28) the Judge, (29) the Just, (30) the Most Kind, (31) the Most Aware, (32) the Forbearing, (33) the Greatest, (34) the Forgiving, (35) the Justly Appreciative, (36) the Most High, (37) the Most Great, (38) the Preserver, (39) the Maintainer, (40) the Reckoner, (41) the Majestic, (42) the Most Generous, (43) the Watcher, (44) the Responsive, (45) the All-Encompassing, (46) the Most Wise, (47) the Most Loving, (48) the Glorious, (49) the Resurrector, (50) the Witness,

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(51) the Truth, (52) the Guardian, (53) the Most Strong, (54) the Most Firm, (55) the Protecting Friend, (56) the Praiseworthy, (57) the One Who Takes Account, (58) the Creator from the Beginning, (59) the Restorer, (60) the Giver of Life, (61) The Giver of Death, (62) the Living, (63) the Self-Subsisting, (64) the Finder, (65) the Most Glorious, (66) the One, (67) the Eternal, (68) the Powerful, (69) the All-Powerful, (70) the Advancer, (71) the Postponer, (72) the First, (73) the Last, (74) the Outward, (75) the Inward, (76) the Governor, (77) the Most Exalted, (78) the Source of Goodness, (79) the Turning (in Mercy), (80) the Avenger, (81) the Pardoner, (82) the All-Compassionate, (83) the Lord of Dominion, (84) the Owner of Majesty and Honor, (85) the Equitable One, (86) the Gatherer, (87) the All-Rich, (88) the Enricher, (89) the Giver, (90) the Withholder, (91) the Creator of Harm, (92) the Creator of Good, (93) the Light, (94) the Guide, (95) the Originator, (96) the Everlasting One, (97) the Inheritor, (98) the Judicious Guide, (99) the Most Patient.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ. عِلْمُ الْغَيْبِ وَالشَّهَادَةِ.

هُوَ الرَّحْمَنُ الرَّحِيمُ. الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ

الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِيُّ

الْمُصَوِّرُ الْغَفَّارُ الْقَهَّارُ الْوَهَّابُ الرَّزَّاقُ الْفَتَّاحُ الْعَلِيمُ

الْقَابِضُ الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمَعِزُّ الْمُدِلُّ السَّمِيعُ

الْبَصِيرُ الْحَكَمُ الْعَدْلُ اللَّطِيفُ الْخَبِيرُ الْحَلِيمُ الْعَظِيمُ

الْغَفُورُ الشَّكُورُ الْعَلِيُّ الْكَبِيرُ الْحَفِيفُ الْمُقِيتُ الْحَسِيبُ

الْجَلِيلُ الْكَرِيمُ الرَّقِيبُ الْمُجِيبُ الْوَاسِعُ الْحَكِيمُ

الْوَدُودُ الْمَجِيدُ الْبَاعِثُ الشَّهِيدُ الْحَقُّ الْوَكِيلُ الْقَوِيُّ

الْمَتِينُ الْوَلِيُّ الْحَمِيدُ الْمُحْصِي الْمُبْدِي الْمُعِيدُ الْمُحْيِي

الْمُمِيتُ الْحَيُّ الْقُومُ الْوَاحِدُ الْمَاجِدُ الْوَاحِدُ الصَّمَدُ

الْقَادِرُ الْمُقْتَدِرُ الْمُقَدِّمُ الْمُؤَخِّرُ الْأَوَّلُ الْآخِرُ الظَّاهِرُ

الْبَاطِنُ الْوَالِيُّ الْمُتَعَالِيُّ الْبَرُّ التَّوَّابُ الْمُنْتَقِمُ الْعَفُوفُ الرَّؤُوفُ

مَالِكُ الْمُلْكِ ذُو الْجَلَالِ وَ الْاِكْرَامِ الْمُقْسِطُ الْجَامِعُ الْغَنِيُّ

الْمُغْنِي الْمُعْطِي الْمَانِعُ الضَّارُّ النَّافِعُ النُّورُ الْهَادِي الْبَدِيعُ

الْبَاقِي الْوَارِثُ الرَّشِيدُ الصَّبُورُ

bismi 'llāhi 'r-raḥmāni 'r-raḥīm. huwa 'llāhu 'llazī lā 'ilāha 'illā huwa,
 °ālimu 'l-ğaybi wa 'š-šahādati, huwa (1) 'r-raḥmānu (2) 'r-raḥīm;
 (3) al-maliku (4) 'l-quddūsu (5) 's-salāmu (6) 'l-mū'minu (7) 'l-muḥayminu
 (8) 'l-°azīzu (9) 'l-jabbāru (10) 'l-mutakabbiru (11) 'l-kāliqu (12) 'l-bārī'u
 (13) 'l-muṣawwir; (14) al-ğaffāru (15) 'l-qahhāru (16) 'l-wahhābu
 (17) 'r-razzāqu (18) 'l-fattāhu (19) 'l-°alīmu (20) 'l-qābiḍu (21) 'l-bāsiṭu
 (22) 'l-kāfiḍu (23) 'r-rāfi'ū (24) 'l-mu'izzu (25) 'l-muzillu (26) 's-samī'u
 (27) 'l-bašīru (28) 'l-ḥakamu (29) 'l-°adlu (30) 'l-laṭīfu (31) 'l-kābiru
 (32) 'l-ḥalīmu (33) 'l-°azīmu (34) 'l-ğafūru (35) 'š-šakūru (36) 'l-°aliyyu
 (37) 'l-kābiru (38) 'l-ḥafīzu (39) 'l-muqītu (40) 'l-ḥasību (41) 'l-jalīlu
 (42) 'l-karīmu (43) 'r-raqību (44) 'l-mujību (45) 'l-wāsi'ū (46) 'l-ḥakīmu
 (47) 'l-waḍūdu (48) 'l-majīdu (49) 'l-bā'isu (50) 'š-šahīdu (51) 'l-ḥaqqu
 (52) 'l-wakīlu (53) 'l-qawīyyu (54) 'l-matīnu (55) 'l-waliyyu (56) 'l-ḥamīdu
 (57) 'l-muḥṣī (58) 'l-mubdī'u (59) 'l-mu'īdu (60) 'l-muḥyī (61) 'l-mumītu
 (62) 'l-ḥayyu (63) 'l-qayyūmu (64) 'l-wājīdu (65) 'l-mājīdu (66) 'l-wāḥīdu
 (67) 'š-šaamadu (68) 'l-qādiru (69) 'l-muqtadiru (70) 'l-muqaddimu
 (71) 'l-mu'akķīru (72) 'l-'awwalu (73) 'l-ākķīru (74) 'z-zāhiru (75) 'l-bāṭin;
 (76) al-wālī (77) 'l-muta°ālī (78) 'l-barru (79) 't-tawwābu
 (80) 'l-muntaqimu (81) 'l-°afuwwu (82) 'l-ra'ūfu (83) māliku 'l-mulki
 (84) zū 'l-jalāli wa 'l-'ikrāmi (85) 'l-muqsītu (86) 'l-jāmi'ū (87) 'l-ğaniyyu
 (88) 'l-muğnī (89) 'l-mu'ṭī (90) 'l-māni'ū (91) 'ḍ-ḍārru (92) 'n-nāfi'ū
 (93) 'l-nūru (94) 'l-hādī (95) 'l-badī'ū (96) 'l-bāqī (97) 'l-wāriṣu
 (98) 'r-rašīdu (99) 'š-šabūr.

SINGLE NAMES

A. Primary Single Names

يَا أَلَّهُ

Yā 'Allāh—O God! (2,698x) ‘Truly, I—I (alone)—am God [Allāh]: there is no divinity but Me. So worship Me (only), and keep up prayer for My remembrance’ (Q. 20:14).

يَا هُوَ

Yā hū—O You (who are) Him! (300+x). ‘And He is God: there is no divinity but Him’ [huwa 'llāhu lā 'ilāha 'illā hū—Q.28:70]. ‘God! There is no divinity but Him [Allāhu lā 'ilāha 'illā hū], the Living, the Eternal’ (2:255). ‘Say: “He is One God”’ [huwa 'llāhu 'aḥad—112:1; see also 59:22].

يَا رَحِيمٌ

2. Yā raḥīm—O Compassionate! (or: Dispenser of Grace—227x). ‘And your God is One God. There is no divinity but Him, the Merciful, the Compassionate’ [ar-raḥīm—Q.2:163; see also 59:22].

يَا رَحْمَنُ

1. Yā raḥmān—O Merciful! (or: Most Gracious, Beneficent—170x). ‘Say: “He is the Merciful”’ [huwa 'r-raḥmān—Q.67:29]. ‘Say: “Call upon God [Allāh] or call upon the Merciful [ar-raḥmān]. By whatever (name) you call upon, (it is the same): for to Him belong the Most Beautiful Names [al-'asmā'u 'l-ḥusnā]”’ (17:110; see also 55:1; 19:18; 25:60; 59:22).

يَا عَلِيمٌ

19. Yā ʿalīm—O All-Knowing! (or: Knower—151x). ‘They [the angels] said: “Glory be to You! We have no knowledge but that which You have taught us. Truly, You are the Knowing [anta ʿl-ʿalīm], the Wise”’ (Q.2:32). ‘To God belong the East and the West; whichever way you turn, there is the Face of God. For God is All-Encompassing, All-Knowing’ [ʿalīm—2:115].

يَا عَزِيزٌ

8. Yā ʿazīz—O Almighty! (or: Mighty, Exalted in Might, Omnipotent—93x). ‘Truly, I am God, the Almighty [anā ʿllāhu ʿl-ʿazīz], the Wise’ (Q.27:9). ‘Such is He, the Knower of the hidden and the evident, the Almighty [al-ʿazīz], the Compassionate’ (32:6; see also 45:36-37; 59:23).

يَا غَفُورٌ

34. Yā ḡafūr—O Forgiving! (or: All-Forgiving—91x). ‘Truly, He is Forgiving [ḡafūr^a] to those who turn’ (to Him in repentance—Q.17:25). ‘Why do they not turn to God and seek His forgiveness? For God is All-Forgiving’ [Allāhu ḡafūr], Merciful’ (5:77).

يَا حَكِيمٌ

46. Yā ḥakīm—O Most Wise! (87x) ‘If You punish them, they are Your servants and if You forgive them, You are the Almighty, the Wise’ [al-ḥakīm—Q.5:121; see also 2:32; 59:24].

يَا رَبُّ

Yā rabb—O Sustaining Lord! (or: Lord, Sustainer—81x). ‘O my Lord! [Yā rabbi] Truly these are a people who will not believe’ (Q.43:88; see also 25:30). ‘Praise be to God, Sustaining Lord [rabb] of (all) the Worlds, the Merciful, the Compassionate, the King of the

Day of Judgment’—Q.1:1-4). ‘Truly God is my Lord [Allāha rabb-ī] and your Lord [wa rabbu-kum]; so worship Him. This is a straight Way’ (3:51).

يَا إِلَهَ

Yā ’ilāh—O Divine One! (or: God—80+). ‘And your God [ilāhu-kum] is One God [ilāh^m wāḥid]; there is no divinity except Him, the Merciful the Compassionate’ (Q.2:163; see also 5:76; 16:22; 18:110; 20:98; 21:108; 22:34; 29:46; 37:4; 41:6).

يَا سَمِيعَ

26. Yā samīc—O All-Hearing! (or: Hearer—46x). ‘And God (always) hears the arguments between both sides among you. Truly, He is the All-Hearing [huwa ’s-samīc], the All-Seeing’ (Q.58:1; 17:1; 22:61, 75; 40:20, 56; 42:11). ‘Truly You are the Hearer [samīc] of prayer’ (3:38).

يَا قَدِيرَ

Yā qadīr—O Mighty (or: Destinator)! (44x) ‘And your Sustaining Lord is Mighty’ [rabbu-ka qadīr^a—Q.25:54] ‘To Him belongs the dominion of the heavens and the earth. He gives life and death, and He is Mighty [qadīr] over all things’ (57:2; see also 42:28; 60:7).

يَا خَبِيرَ

31. Yā ḵabīr—O Most Aware! (or: Well-Informed—44x). ‘And God is Aware [ḵabīr] of what you do’ (Q.2:271). ‘No vision can comprehend Him, but He comprehends (all) vision; and He is the Subtle, the Aware’ [al-ḵabīr—6:103; see also 6:18; 34:1].

يَا شَهِيدَ

50. Yā šahīd—O Witness! (18x) ‘Soon We will show them Our signs in the horizons, and in themselves, until it becomes clear to them that this is the Truth. Is it not enough that your Sustaining Lord is the Witness [šahīd] over everything?’ (Q.41:53; see also 3:98; 4:79; 10:46).

يَا وَاحِدٌ

66. Yā Wāḥid—O One! (17x) ‘And your God is One God [ilāh^m wāḥid]. There is no divinity except Him, the Compassionate, the Merciful’ (Q.2:163; see also 4:171; 40:16).

يَا حَمِيدٌ

56. Yā ḥamīd—O Praiseworthy! (17x) ‘He is the One who sends down rain after they have despaired, and He scatters His Mercy. And He is the Protecting Friend, the Praiseworthy’ [al-ḥamīd—Q.42:28; see also 22:64; 35:15].

يَا غَنِيٌّ

87. Yā ḡaniyy—O All-Rich! (or: Self-Sufficient—17x). ‘O mankind! You are the poor in regard to God, but God, He is the Rich [Allāhu huwa ‘l-ḡaniyy], the Praiseworthy’ (Q.35:15; see also 10:68; 22:64; 31:26).

يَا وَكِيلٌ

52. Yā wakīl—O Guardian (of affairs)! (or: Trustee—13x). ‘That is God, your Sustaining Lord! There is no divinity but Him, the Creator of everything. So worship Him, for He is the Guardian [wakīl] over everything’ (Q.6:102; see also 3:173; 4:81 171; 11:12).

يَا مَوْلَى

Yā mawlā—O Protector! (12x) ‘And hold firmly to God. He is your Protector [huwa mawlā-kum], the Best Protector [ni‘ma ‘l-mawlā] and the Best Helper’ (Q.22:78; see also

2:286; 3:150; 8:40; 47:11).

يَا عَلِيُّ

36. *Yā ʿaliyy*—O Most High! (or: High One—**IX**). ‘That is because God, He is the Truth; and that which they call upon besides Him is vain falsehood. Truly God is He, the Most High [Allāha huwa ʿl-ʿaliyy], the Most Great’ (Q.22:62; 31:30; see also 2:255; 42:4). This Name tends not to be recited separately from the Ninety-Nine Names, in order to avoid association [širk] with ʿAlī, the cousin and son-in-law of the Prophet Muḥammad (upon whom may God bestow peace and blessings). This is because extreme Shiʿites overly venerate the Prophet’s cousin by praying: ‘*Yā ʿAlī madad*’ (‘O ʿAlī, help us/me!’).

يَا رَوْفٌ

82. *Yā raʿūf*—O All-Compassionate! (or: All-Clement, One Who is Full of Kindness, Gentle One—**IX**). ‘And among men is the one who sells himself to seek the pleasure of God. And God is All-Compassionate [Allāhu raʿūf] toward (His) servants’ (Q.2:207; see also 3:30; 2:143; 24:20).

يَا تَوَّابٌ

79. *Yā tawwāb*—O Turning (in Mercy)! (or: Ever Turning, Relenting [toward those who repent]—**IX**). ‘Celebrate the Praises of your Sustaining Lord and seek His forgiveness. Truly, He is (ever) Turning (in Mercy)’ [tawwāb^a—Q.110:3; see also 2:37, 128, 160; 9; 104, 118].

يَا وَلِيٌّ

55. *Yā waliyy*—O Protecting Friend! (**IX**) ‘God is the Protecting Friend [Allāhu waliyy] of those who believe—He brings them out of darkness into light’ (Q.2:257 see also 42:28, 31). This Name tends not to be recited separately from the Ninety-Nine Names, in order to avoid association [širk] with any particular Islamic saint (also called ‘waliyy’).

يَا حَلِيمٌ

32. Yā ḥalīm—O Forbearing! (or: Clement—10x). ‘The seven heavens and the earth, and all who are therein, declare His glory. And there is not a thing but glorifies Him with praise, but you do not understand their glorification. Truly, He is the Forbearing [ḥalīm^a], the Forgiving’ (Q.17:44).

يَا وَاسِعٌ

45. Yā wāsi^c—O All-Encompassing! (or: Vast, All-Pervading, All-Comprehending—9x). ‘To God belong the East and the West; whichever way you turn, there is the Face of God. For God is All-Encompassing [Allāha wāsi^c], All-Knowing’ (Q.2:115; 3:73; 5:57; see also 53:32).

يَا قَوِيٌّ

53. Yā qawiyy—O Most Strong! (or: Strong One—9x). ‘Truly, your Sustaining Lord, He is the Most Strong [huwa ’l-qawiyy], the Almighty’ (Q.11:66; see also 42:19; 57:25; 58:21; 22:74).

يَا حَقٌّ

51. Yā ḥaqq—O Truth! (or: Most Real—8x). ‘That is because God, He is the Truth [huwa ’l-ḥaqq]; and that which they call upon besides Him is vain falsehood’ (Q.22:6, 62; see also 23:116).

يَا مُحِيطٌ

Yā muḥīṭ—O All-Embracing! (or: All-Comprehending—8x). ‘And whatever is in the heavens and on the earth belongs to God. And God is Embracing [muḥīṭ^a] all things’ (Q.4:126; see also 3:120; 4:108; 8:47; 85:20).

يَا قَادِرٌ

68. Yā qādir—O Powerful! (7x) ‘Do they not see that God, who created the heavens and the earth, is Powerful [qādir] to create the like of them?’ (Q.17:99; see also 36:81).

يَا بَصِيرٌ

27. Yā baṣīr—O All-Seeing! (or Seer, Discerner—7x) ‘Say: “Shall I tell you what is better than these? For the righteous there are, with their Sustaining Lord, Gardens (of bliss) through which rivers flow, to abide forever in them, with pure companions and contentment from God. And God is the Seer [Allāhu baṣīr] of (all His) servants”’ (3:15; see also 17:1; 22:61, 75; 42:11).

يَا لَطِيفٌ

30. Yā laṭīf—O Most Kind! (or: Benign, Beneficent, Subtle—7x). ‘God is Kind [Allāhu laṭīf] to His servants: He gives sustenance to whom He wills, and He is the Strong, the Almighty’ (Q.42:19; see also 12:100). ‘No vision can comprehend Him, but He comprehends (all) vision; and He is the Subtle [huwa ’l-laṭīf], the Aware’ (6:103; see also 67:14).

يَا كَبِيرٌ

37. Yā kabīr—O Most Great! (or: Great One—6x). ‘Truly God is He, the Most High, the Most Great’ [al-kabīr—22:62; 31:30; see also 34:23; 40:12].

يَا قَهَّارٌ

15. Yā qahhār—O Dominant! (or: Overcomer, Subduer [of all]—6x). ‘Say: “Truly I am (only) a warner: there is nothing divine except God, the One, the Dominant”’ [al-qahhār—Q.38:65; see also 13:16; 14:48; 40:16].

يَا فَاطِرُ

Yā fāṭir—O Creator! (6x) ‘Praise be to God, the Creator [fāṭir] of the heavens and the earth’ (Q.35:1; 39:46; see also 12:101; 42:11).

يَا حَيُّ

62. Yā ḥayy—O Living! (or: Source of Life—5x). ‘And trust in the Living One [al-ḥayy] who never dies, and glorify Him with praise’ (Q.25:58; see also 40:65; 2:255).

يَا مَلِكُ

3. Yā malik—O King! (or: Sovereign Lord—5x). ‘I seek refuge with the Sustaining Lord of mankind, the King [malik] of mankind, the God of mankind’ (Q.114:1-2; see also 59:23; 62:1).

يَا غَفَّارُ

14. Yā ḡaffār—O Great Forgiver! (5x) ‘Ask forgiveness from your Sustaining Lord, for truly He is the Great Forgiver’ [ḡaffār^a—Q.71:10; see also 38:66; 39:5].

يَا عَفْوُ

81. Yā ʿafuww—O Pardoner! (or: Effacer of Sin—5x) ‘As for these, God may forgive them. Truly God is the Pardoner [Allāhu ʿafuww^a], the Forgiving’ (Q.4:99; see also 4:149).

يَا عَلَّامُ

Yā ʿallām—O Very Knowing! (or: Omniscient—4x). ‘Do they not know that God knows [yaʿlamu] their secret (thoughts) and their secret counsels, and that God is Very Knowing [ʿallām] about (everything) hidden?’ (Q.9:78; see also 5:112, 119).

يَا شَكُورٌ

35. Yā šakūr—O Justly Appreciative! (or: Grateful—4x). ‘For He will pay them back their rewards and give them (even) more out of His Bounty. Truly, He is All-Forgiving, Appreciative’ [šakūr—Q.35:30; see also 35:34; 42:23].

يَا قَيُّوْمٌ

63. Yā qayyūm—O Self-Subsisting! (3x) ‘God! There is no divinity except Him, the Living, the Self-Subsisting’ [al-qayyūm—Q.2:255; see also 3:2; 20:111].

يَا مُقْتَدِرٌ

69. Yā muqtadir—O All-Powerful! (or: Creator of Power, Omnipotent—3x). ‘And it is God (only) who is Omnipotent [muqtadir^a] over all things’ (Q.18:45; see also 54:42; 54:55).

يَا رَقِيبٌ

43. Yā raqīb—O Watcher! (or: Vigilant One—3x) ‘And truly, God is the Watcher [raqīb^a] over everything’ (Q.33:52; see also 4:1; 5:120).

يَا حَسِيبٌ

40. Yā ḥasīb—O Reckoner! (3x) ‘Truly, God is a Reckoner [ḥasīb^a] of everything’ (Q.4:86; see also 4:6; 33:39).

يَا وَهَّابٌ

16. Yā wāhhāb—O Bestower! (or: Most Liberal Giver—3x). ‘O our Sustaining Lord! Do not make our hearts to deviate after You have guided us, but grant us mercy from Your Presence; truly You are the Bestower’ [anta 'l-wāhhāb—Q.3:8; see also 38:9, 35].

يَا كَرِيمٌ

42. Yā karīm—O Most Generous! (or: Generous One—3x). ‘O man! What has lured you away from your Sustaining Lord, the Most Generous?’ [al-karīm—Q.82:6; see also 27:40; 23:116].

يَا قَرِيبٌ

Yā qarīb—O Most Near! (Q.11:61—3x). ‘O my people, worship God: you have no divinity other than Him. He produced you from the earth and made you dwell in it. So ask forgiveness from Him, and turn to Him (in repentance). Truly my Sustaining Lord is Near [qarīb], Responsive’ (Q.11:61; see also 34:50; 2:186).

يَا حَفِيزٌ

38. Yā ḥafīz—O Preserver! (or: Protector, Guardian—3x). ‘Truly, my Sustaining Lord is the Preserver [ḥafīz] over everything’ (Q.11:57; see also 34:21; 42:6).

يَا نَصِيرٌ

Yā naṣīr—O Helper! (3x) ‘And if they turn away, then know that truly God is your Protector, the best Protector and the best Helper’ [al-naṣīr—Q.8:40; see also 4:45; 22:78].

يَا أَعْلَىٰ

Yā 'a'la—O Most Exalted! (2x) ‘Glorify the name of your Sustaining Lord, the Most Exalted’ [al-'a'la—Q.87:1; see also 92:20].

يَا عَظِيمٌ

33. Yā 'azīm—O Greatest! (or: Grand, Supreme [in glory]—2x). ‘Certainly, he did not believe in God, the Greatest [bi-'llāhi 'l-'azīm] and did not (feel any) urge to feed the poor’ (Q.69:33-34).

يَا مَجِيدٌ

48. Yā majīd—O Glorious! (2x) ‘Truly He is the Praiseworthy, the Glorious’ [majīd—Q.11:73; see also 85:15].

يَا خَالِقُ

11. Yā kāliq—O Creator! (2x) ‘That is God, your Sustaining Lord! There is no divinity but Him, the Creator [al-kāliq] of all things; therefore worship Him, and He has charge of all things’ (Q.6:102; see also 59:24).

يَا بَدِيعُ

95. Yā badī'—O Originator! (2x) ‘(He is) the Originator [badī'] of the heavens and the earth; when He decrees a matter, He says to it: “Be!”—and it is’ (Q.2:117; 6:101).

يَا خَلَّاقُ

Yā kallāq—O Creator! (2x) ‘Truly, your Sustaining Lord, He is the Creator [al-kallāq], the Knowing’ (Q.15:86 see also 36:81).

يَا قُدُّوسٌ

4. Yā quddūs—O Most Holy! (or: Most Pure, Transcendent—2x). ‘Whatever is in the heavens and whatever is on the earth glorifies God, the King, the Most Holy [al-quddūs], the Almighty, the Wise’ (Q.62:1; see also 59:23).

يَا أَعْلَمُ

Yā ’a’lam—O Best Knowing! (2x) ‘God is Best Knowing [Allāhu ’a’lam] of what is in their souls’ (Q.11:31; see also 6:124).

يَا قَاهِرٌ

Yā qāhir—O Omnipotent! (or: Subduer, All-conquering—2x). ‘He is the Omnipotent [huwa ’l-qāhir], above His servants. And He is the Wise, the Aware’ (Q.6:18; see also 6:61).

يَا قَائِمٌ

Yā qā’im—O Persistent! (or: Standing Firmly, Eternal—2x) ‘God bears witness, and (so do) the angels and those possessed of knowledge, that there is no divinity except Him, the Persistent in Justice [qā’im^{am} bi-’l-qist]. There is no divinity except Him, the Almighty, the All-Wise’ (Q.3:18). ‘Is, then, He who is Standing Firm [qā’im] over every soul (watching) whatever it does’ (—is He like anything else that exists?—Q.13:33).

يَا جَامِعٌ

86. Yā jāmi^c—O Gatherer! (or: Collector—2x). ‘O our Sustaining Lord! Truly, You are the Gatherer [jāmi^c] of mankind on the Day about which there is no doubt. For God will not fail in (His) promise’ (Q.3:9; see also 4:140).

يَا وَدُودُ

47. Yā wadūd—O. Most Loving! (or: Loving—2x). ‘And He is the Forgiving, the Loving’ [al-wadūd—Q.85:14; see also 11:90].

يَا شَاكِرُ

Yā šākir—O Justly Appreciative! (2x) ‘And whoever does good of his own accord, God is Appreciative [šākir], All-Knowing’ (Q.2:158; 4:147).

يَا هَادِي

94. Yā hādī—O Guide! (2x) ‘And your Sustaining Lord is sufficient as a Guide [hādiy^a] and Helper’ (Q.25:31; see also 22:54—hād].

يَا مُسْتَعَانُ

Yā musta‘ān—O One Whose Help is Sought! (2x) ‘My Sustaining Lord, judge with truth! And our Lord is the Merciful, the One Whose Help is Sought [al-musta‘ān] against what you (falsely) attribute’ (to Him—Q.21:112; see also 12:18).

يَا أَحَدُ

Yā ’aḥad—O One! (1x) ‘Say: “He is God, the One [huwa ’llāhu ’aḥad]; God the Eternal”’ Q.112:2).

يَا صَمَدُ

67. Yā ṣamad—O Eternal! (ix) ‘Say: “He is God, the One; God the Eternal”’ [Allāhu ‘ṣ-ṣamad—Q.112:2].

يَا رَفِيعٌ

Yā rafī‘—O Exalted One! (or: One who is Exalted above all ranks or degrees, Exalter of Ranks). ‘The Exalted of Rank [rafī‘u ‘d-darajāt], the Lord of the Throne (of Power): by His command, He sends the spirit upon whom He wills of His servants, so as to warn (mankind) of the Day of Meeting’ (Q.40:15).

يَا مَلِكٌ

Yā mālik—O King! (or: Owner, Owner). ‘Praise be to God, the Sustaining Lord of (all) the Worlds; the Merciful, the Compassionate; King [mālik] of the Day of Judgment’ (Q.1:1-4; see also 3:26).

يَا مُتَكَبِّرٌ

10. Yā mutakabbir—O Supreme in Greatness! (or: Majestic). ‘He is God, in regard to whom there is no divinity except Him...the Supreme in Greatness [al-mutakabbir]...’ (Q.59:23).

يَا مَلِكٌ

Yā malīk—O Sovereign! ‘Truly, the God-conscious will be in a (Paradise of) Gardens (of bliss) and running waters, in a seat of truth, in the presence of a Sovereign, an All-Powerful One’ [malīkⁱⁿ muqtadir—Q.54:54-55].

يَا بَارِيٌّ

12. Yā bārī’—O Maker! (or: Evolver). ‘Glory (be) to God (who is high) above what they associate (with Him)! He is God, the Creator, the Maker [al-bārī]...’ (Q.59:24).

يَا مُصَوِّرٌ

13. Yā muṣawwir—O Fashioner! (or: Shaper, Bestower of Forms). ‘Glory (be) to God (who is high) above what they associate (with Him)! He is God...the Fashioner [al-muṣawwir]...’ (Q.59:24).

يَا نُورٌ

93. Yā nūr—O Light! (or: Luminous One, Giver of Light). ‘God is the Light [Allāhu nūr] of the heavens and the earth.... God guides to His Light [nūri-hi] whom He wills’ (Q.24:35).

يَا أَوَّلٌ

72. Yā awwal—O First! ‘Whatever is in the heavens and the earth declares the glory of God, and He is the Almighty, the Wise. His is the kingdom of the heavens and the earth. He gives life and causes death, and He has power over all things. He is the First [huwa ‘l-’awwal] and the Last, the Outward and the Inward, and He is the Knower of everything’ (Q.57:3).

يَا آخِرٌ

73. Yā ākir—O Last! ‘...He has power over all things. He is the First and the Last [wa ‘l-ākir]...’ (Q.57:3).

يَا ظَاهِرٌ

74. Yā zāhir—O Outward! (or: Manifest One, Evident). ‘...He has power over all things. He is...the Outward [wa ‘z-zāhir]...’ (Q.57:3).

يَا بَاطِنُ

75. Yā bāṭin—O Inward! (or: Hidden). ‘...He has power over all things. He is...the Outward and the Inward [wa ‘l-bāṭin]...’ (Q.57:3).

يَا مَتِينُ

54. Yā matīn—O Most Firm! (or: Unshakeable). ‘Truly God, He is the Provider, the Lord of Power, the Most Firm’ [zū ‘l-quwwati ‘l-matīn—Q.51:58].

يَا جَبَّارُ

9. Yā jabbār—O All-compelling! (or: Subduer, Irresistible, Mender). ‘He is God, in regard to whom there is no divinity except Him...the All-Compelling [al-jabbār]...’ Q.59:23).

يَا غَالِبُ

Yā ḡālib—O Predominant One! ‘And God is Predominant [Allāhu ḡālib] over His affairs, but most of mankind do not know it.’ (Q.12:21).

يَا مُبِينُ

Yā mubīn—O Manifest! (or: Manifesting). ‘On that Day, God will pay them back (all) their just dues, and they will know that God, He is the Truth, the Manifest’ [al-mubīn—Q.24:25].

يَا جَامِعُ

Yā jāmi^c—O Gatherer! ‘O our Sustaining Lord, You are the Gatherer of mankind [jāmi^cu li-‘n-nās] on a Day in which here is no doubt’ (Q.3:9; see also 4:140).

يَا فَتَّاحُ

18. Yā fattāḥ—O Revealing Judge! (or: Discloser, Victorious Opener). ‘Say: “Our Sustaining Lord will gather us together, then He will judge [yaftaḥ] between us with truth. And He is the Judge [huwa ‘l-fattāḥ], the Knower”’ (Q.34:26).

يَا بَرُّ

78. Yā barr—O Source of Goodness! (or: Doer of Good, Benign). ‘Truly He is the Source of Goodness [huwa ‘l-barr], the Merciful’ (Q.52:28).

يَا أَكْرَمُ

Yā ‘akram—O Most Bounteous! (or: Bountiful). ‘Recite: “And your Sustaining Lord is the Most Bounteous”’ [rabbu-ka ‘l-‘akram—Q.96:3].

يَا غَافِرُ

Yā ḡāfir—O Forgiver! ‘...God, the Almighty, the Knowing; the Forgiver [ḡāfir] of sin and the Acceptor of repentance, Strict in Punishment, (and) Owner of Infinite Reach. There is no divinity but Him. To Him is the eventual goal’ (Q.40:2-3).

يَا قَابِلُ

Yā qābil—O Acceptor! ‘...God, the Almighty, the Knowing; the Forgiver of sin and the Acceptor [qābil] of repentance...’ (Q.40:2-3).

يَا رَزَّاقُ

17. Yā razzāq—O Provider! (or: Nourisher, Sustainer). ‘Truly God is He Who Provides Sustenance [Allāha huwa ‘r-razzāq], the Lord of Power, the Strong’ (Q.51:58).

يَا مُقِيتُ

39. Yā muqīt—O Maintainer! (or: Nourisher, Strengthener). ‘Whoever intercedes in a good cause has a share of it, and whoever intercedes in an evil cause has a portion of it. And God is the Maintainer [muqīt^a] over all things’ (Q.4:85).

يَا مُجِيبُ

44. Yā mujīb—O Responsive! (or: Answerer). ‘O my people, worship God: you have no divinity other than Him. He produced you from the earth and made you dwell in it. So ask forgiveness from Him, and turn to Him (in repentance). Truly my Sustaining Lord is Near, Responsive’ [mujīb—Q.11:61].

يَا مُؤْمِنُ

6. Yā mū’min—O Giver of Security! (or: Guardian, Giver of Faith, Keeper of Faith). ‘He is God, in regard to whom there is no divinity except Him...the Giver of Security [al-mū’min]...’ (Q.59:23).

يَا سَلَامُ

5. Yā salām—O Source of Peace! (or: Peace, Provider of Safety, Granter of Salvation, Preserver). ‘He is God, in regard to whom there is no divinity except Him, the King, the Most Holy, the Source of Peace [as-salām]...’ (Q.59:23; occurs also as an adjective in 5:18: ‘ways of peace’—subula ‘s-salām].

يَا حَافِظُ

Yā ḥāfiẓ—O Protector! ‘For God is the Best Protector [Allāhu ḵayr^{um} ḥāfiẓ^a], and He is the Most Merciful of those who show mercy’ (Q.12:64).

يَا كَافِلُ

Yā kafīl—O Guarantor! (or: Surety). ‘And fulfill the covenant with God when you have made a covenant, and do not break (your) oaths after having confirmed them and having made God your Guarantor [kafīl^a]. Truly, God knows what you do’ (Q.16:91).

يَا مُهَيِّمٌ

7. Yā muhaymin—O Preserver of Safety! (or: Overseer, Guardian over All, Protector, Maintainer). ‘He is God, in regard to whom there is no divinity except Him...the Preserver of Safety [al-muhaymin]...’ (Q.59.23; it also occurs as a noun in 5:51: ‘a guardian’—muhaymin^a).

B. Modified Single Names

يَا مُتَعَالِي

77. Yā muta‘ālī—O Most Supreme! A modification of the Divine attribute in the verse, ‘He is the Most Great, the Most Supreme’ [al-muta‘āl—Q.13:9].

يَا وَارِثُ

97. Yā wāriṣ—O Supreme Inheritor! (or: the One who Remains after all predecessors have passed away). A modification of the plural term referring to God in the verses: ‘And truly it is We who give life, and who give death, and We are the Inheritors’ [wa ḥaynu ‘l-wāriṣūn—after

all else passes away—Q.15:23]. ‘And You are the Best of Inheritors’ [anta ḵayru ‘l-wāriṣīn—21:89].

يَا حَاكِمٌ

Yā ḥākim—O Judge! (or: Decreeer). A modification of the plural term referring to God in the verse: ‘Follow what God has revealed to you and be patient until God decides, for He is the Best of Judges’ [ḵayru ‘l-ḥākimīn—Q.10:109; see also 7:87].

يَا فَاصِلٌ

Yā fāṣil—O Decider (between good and evil)! A modification of the plural term in the verse: ‘The judgment rests with none but God: He will declare the Truth, and He is the Best of Deciders’ [ḵayru ‘l-fāṣilīn—Q.6:57].

يَا فَاتِحٌ

Yā fāṭiḥ—O Revealing Judge! A modification of the plural term referring to God in the verse: ‘And it is not (possible) for us to go back to it unless it is the will of God, our Sustaining Lord. Our Lord encompasses all things by (His) Knowledge. Our trust is in God. O Lord! Judge between us and our people in truth, for You are the Best of Judges’ [ḵayru ‘l-fāṭiḥīn—Q.7:89].

يَا رَاحِمٌ

Yā rāḥim—O Merciful! A modification of the plural term referring to God in the verse: ‘For God is the Best Protector, and He is the Most Merciful of those who show mercy’ [arḥāmu ‘r-rāḥimīn—Q.12:64; see also 7:151; 12:92; 21:83].

يَا رَازِقٌ

Yā rāziq—O Provider! A modification of the plural term referring to God in the verse: ‘Say: “What is with God is better than amusement or bargain. And God is the Best of Providers”’ [kayru ‘r-rāziqīn—q.62:11; see also 23:72; 34:39].

يَا نَاصِرٌ

Yā nāṣir—O Helper! A modification of the plural term referring to God in the verse: ‘No, God is your Protector, and He is the Best of Helpers’ [kayru ‘n-nāṣirīn—Q.3:150].

C. Other Single Names Related to Qur'anic Terms Referring to God

يَا مَاجِدُ

65. Yā mājid—O Most Glorious! (or: Sublime). Is related to the Name of God in the verse, 'Truly He is Praised and Glorious' [majīd—Q.11:73].

يَا جَلِيلُ

41. Yā jalīl—O Majestic! Is related to the attribute of God in the verse: 'And the Face of thy Sustaining Lord will abide (for ever): the Owner of Majesty [zū 'l-jalāl] and Honor' (Q.55:27, 78).

يَا بَاقِيُ

96. Yā bāqī—O Everlasting One! (or: Enduring, One Who Remains). Is related to the term referring to God in the verse: 'And God is Best and Most Lasting' [abqā—Q.20:73]. See also: 'Everything that is upon it (the earth) will perish, except the Face of your Sustaining Lord will be everlasting' [yabqā—55:26-27]. See also the term in the verse: '...and what is with God will endure' [bāq^m—16:96].

يَا صَانِعُ

Yā ṣāni^c—O Maker! Is related to the term referring to God in the verse: '(Such is) the handiwork of God [ṣun^a 'llāh], who disposes of all things. Truly he is Aware of what you do' (Q.27:88).

يَا مُبْدِيُ

58. Yā mubdī—O Creator from the Beginning! (or: Originator, Commencer). Is related to the verb referring to God in the verse, 'Truly, He creates [huwa yubdī] from the

beginning...’ (Q.85:13).

يَا سُلْطَانُ

Yā sultān—O Ruler! Is related to the term referring to God in the verse: ‘And We sent Moses with Our messages and a clear authority’ [sultān^m mubīn—Q.11:96].

يَا وَالِيَّ

76. Yā wālī—O Governor! Is related to the Name of God in the verse: ‘But God—He is the (only) Protector [Allāhu huwa ‘l-waliyy—Q.42:9; see also 2:107; 13:11].

يَا مُتَقِنُ

Yā mutqin—O Establisher! Is related to the verb referring to God in the verse: ‘And you see the mountains (and) think they are firmly fixed, but they will pass away as the passing away of the cloud. (Such is) the artistry of God, who establishes all things [atqana kulla šay]. Truly He is Aware of what you do’ (Q.27:88).

يَا مُدَبِّرُ

Yā mudabbir—O Regulator! Is related to the verb referring to God in the verse: ‘Truly your Sustaining Lord is God, who created the heavens and the earth in six days and is firmly established on the Throne (of Power), regulating [yudabbiru] all that exists’ (Q.10:3; see also 10:31, 13:2, 32:4).

يَا مُقَدِّرُ

Yā muqaddir—O Measurer-Out! Is related to the verb referring to God in the verse: ‘It is He who made the sun a shining brightness, and the moon a light, and measured out [qaddara-hu] stages for it so that you might know the number of years and the count (of

time). God did not create this except in accordance with truth. He explains these messages for people who understand' (Q.10:5).

يَا مُثَبِّتٌ

Yā muṣbit—O Confirmer! Is related to the verb referring to God in the verse: 'God effaces and confirms [yuṣbitu] what He wills. And with Him is the Source of the Book' (of revelations to mankind—Q.13:39; see also 14:27).

يَا مُحْيِيٌ

60. Yā muḥyī—O Giver of Life! Is related to the verbs referring to God in the verse, 'This is because God is the Most Real: truly it is He who gives life [yuḥyī] to the dead, and it is He who has power over all things' (Q.22:6; see also 2:28; 30:40, 50).

يَا مُمِيتٌ

61. Yā mumīt—O Giver of Death! Is related to the verb referring to God in the verse: '...and He gave you life, then He will cause you to die [yumītu-kum], and He will again bring you to life' (Q.2:28; see also 30:40).

يَا ضَارٌّ

91. Yā ḍarr—O Creator of Harm! (or: Bringer of Distress). Is related to the noun referring to God in the verse: 'Who then has any power (to intervene) on your behalf with God, if He wills to do you some harm [ḍarr^a] or if He wills to do you some good?' (Q.48:11).

يَا نَافِعٌ

92. Yā nāfi^c—O Creator of Good! (or: Bringer of Advantage). Is related to the noun referring to God in the verse: 'Who then has any power (to intervene) on your behalf with

God, if He wills to do you some harm or if He wills to do you some good [naf^ʿ-a?’ (Q.48:11).

يَا مُحِقُّ

Yā muḥiqq—O Prover! (or: Prover of the Truth of Your Words) Is related to the verb referring to God in the verse: ‘And God will prove the Truth [yuḥiqqu ‘llāhu ‘l-ḥaqq] by His Words, even though the guilty may hate it’ Q.10:82).

يَا بُرْهَانُ

Yā burhān—O Manifest Proof! Is related to the noun referring to God in the verse: ‘O mankind! Truly, there has come to you a proof [burhān] from your Sustaining Lord and We have sent down to you a clear light’ (Q.4:174).

يَا وَاجِدُ

64. Yā wājid—O Finder! (or: Discoverer). Is related to the verbs referring to God in such verses as: ‘And He found you [wajada-ka] wandering...and He found you in need...’ (Q.93:7-8); ‘And We found [wajad-nā] not in most of them (faithfulness to their) covenant and We found most of them to be transgressors’ (7:102).

يَا مُحْصِي

57. Yā muḥṣī—O One Who Takes Account! Is related to the verbs referring to God in the verses: ‘God has reckoned it...’ [aḥṣāhu ‘llāh—Q.58:6] and ‘He...takes account [aḥṣá] of every single thing’ (72:28).

يَا حَكَمٌ

28. Yā ḥakam—O Judge! Is related to the noun referring to God in the verse: ‘Shall I seek a judge [ḥakam^a] other than God?—when it is He who has sent down to you the Book fully

explained' (Q.6:114). See also the verb in the verse: 'Truly, God has judged [ḥakama] between (His) servants' (40:48).

يَا عَدْلُ

29. Yā ʿadl—O Just! Is related to the term referring to God in the verse: 'Truly, God commands with Justice' [bi-'l-ʿadl—Q.16:90; see also 82:7].

يَا دَيَّانُ

Yā dayyān—O Just! (or: Judge, Compensator). Is related to the term referring to God in the verse: 'Praise be to God, Sustaining Lord of (all) the Worlds, the Merciful, the Compassionate, King of the Day of Judgment' [yawmi 'd-dīn—Q.1:2-4]. See also the term 'due' in the verse: 'On that Day, God will pay them back their just due' [dīna-humu 'l-ḥaqq—Q.24:25].

يَا بَاعِثُ

49. Yā bāʿis—O Resurrector! (or: Raiser of the Dead). Is related to the verb referring to God in the verse: '...and that God will raise up [Allāhu yabʿasu] those who are in the graves' (Q.22:7).

يَا مُعَذِّبُ

Yā muʿazzib—O Punisher! Is related to the verb referring to God in the verse: 'And there is not a town but We will destroy it before the Day of Resurrection, or punish it [muʿazzibū-hā] with a severe punishment. That is written in the Decree' (Q.17:58; see also 7:164, 8:33).

يَا مُنْتَقِمٌ

80. Yā muntaqim—O Avenger! Is related to the term referring to God in the verse: ‘Truly We will exact (due) retribution [muntaqim-ūn] from the guilty’ (Q.32:22; see also 43:41; 44:16).

يَا مُقْسِطٌ

85. Yā muqsit—O Equitable One! (or: Distributor of Justice). Can be derived from the term in the verse: ‘God bears witness that there is no divinity except Him, and (so do) the angels and those possessed of knowledge, maintaining justice [qā’im^{an} bi-’l-qist]. There is no divinity except Him, the Mighty, the Wise’ (Q.3:18). Some scholars interpret this verse differently as referring to a Divine attribute: ‘God bears witness—and (so do) the angels and those possessed of knowledge—that there is no divinity except Him, the Persistent in Justice’ [qā’im^{an} bi-’l-qist].

يَا قَابِضٌ

20. Yā qābiḍ—O Restrictor! (or: Restrainer, constrictor). Is related to the verb referring to God in the verse: ‘And God restricts [Allāhu yaqbiḍu] or amplifies’ (Q.2:245).

يَا بَاسِطٌ

21. Yā bāsiṭ—O Expander! (or: Releaser [from constriction], Extender, Spreader). Is related to the verb referring to God in such verses as: ‘God amplifies [Allāhu yabsuṭu] provision to whoever He wills’ (Q.13:26). ‘And God restricts or amplifies [yabsuṭu], and to Him you will be returned’ (Q.2:245).

يَا مُعِزُّ

24. Yā mu‘izz—O Honorer! Is related to the verb referring to God in the verse: ‘You raise to honor [tu‘izzu] whomever You please...’ (Q.3:26).

يَا مُذِلُّ

25. Yā muzill—O Abaser! (or: Humiliater, Leader Astray). Is related to the verb referring to God in the verse: ‘You raise to honor whomever You please, and You bring low [tuzillu] whomever You please’ (Q.3:26).

يَا مُقَدِّمٌ

70. Yā muqaddim—O Advancer! (or: One Who Brings Forward). Is related to the verb referring to God in the verse: ‘He will say, “Do not dispute with each other in My Presence, for I already sent in advance [qaddamtu] a warning to you”’ (Q.50:28).

يَا مُؤَخِّرٌ

71. Yā mu’akkir—O Postponer! (or: Delayer, One Who Keeps Back). Is related to the verb referring to God in the verse: ‘If We delay [akkir-nā] the penalty...’ (Q.11:8).

يَا دَافِعٌ

Yā dāfi‘—O Preventer (of evil)! Is related to the verb referring to God in the phrase: ‘Truly God will defend [Allāha yudāfi‘] those who believe (from all evil)’ (Q.22:38).

يَا مَانِعٌ

90. Yā māni‘—O Withholder! (or: Preventer, Averter of Harm). Is related to the verb referring to God in the verse: ‘And We do not refrain [mana‘a-nā] from sending (miraculous) signs, except that the ancients rejected them’ (Q.17:59).

يَا مُعْطِي

89. Yā mu^ʿṭī—O Giver! Is related to the verb referring to God in the verse: ‘Our Sustaining Lord is He who has given [a^ʿṭā] all things to His creation...’ (Q.20:50; see also 108:1)

يَا مُنْعِمٌ

Yā mun^ʿim—O Bestower of Favors! Is related to the verb referring to God in the verses: ‘And when We bestow favors [an^ʿam-nā] to man, he turns away and keeps aloof (from remembering Us); but when affliction touches him, he is full of lengthy supplications’ (Q.41:51). ‘O children of Israel! Remember My favor [ni^ʿmat-ī] which I bestowed [an^ʿam-tu] on you and be faithful to (your) covenant with Me as I fulfil My covenant with you, and fear Me, and Me alone’ (Q.2:40).

يَا مُفْضِلٌ

Yā mufaḍḍil—O Bestower of Grace! (or: Bestower of Bounty) Is related to the verb referring to God in the verse: ‘See how We have bestowed grace [faḍḍal-nā] on some more than others. But the Hereafter is greater in rank and greater in grace and bounty’ (Q.17:21; see also 17:70).

يَا حَفِيٌّ

Yā haḥfiyy—O Gracious! (or: Kind, Favorable). Is related to the attribute referring to God in the verse: ‘He (Abraham) said: “Peace be upon you! I will ask forgiveness from my Sustaining Lord for you. Truly, He has always been Gracious [ḥaḥfiyy^a] to me”’ (Q.19:47).

يَا مَنَّانٌ

Yā mannān—O Most Gracious! Is related to the attribute referring to God in the verse: ‘Truly God has been gracious [manna ‘llāh] to the believers’ (Q.3:164; 12:90; see also 14:11).

يَا مُغْنِي

88. Yā muğnī—O Enricher! (or: One Who Makes Rich). Is related to the verb referring to God in the verse: ‘Soon will God enrich you [yuğnī-kumu ‘llāh], if He wills, out of His bounty’ (Q.9:28).

يَا رَافِعُ

23. Yā rāfi‘—O Exalter! (or: Raiser) Is related to the verb referring to God in the verse: ‘When God said, “O Jesus! I will take you (in death) and exalt you [rāfi‘u-ka] in My Presence, and clear you from those who deny (the truth)...”’ (Q.3:55; see also 4:158, 19:57, 40:15).

يَا مُعِيدُ

59. Yā mu‘īd—O Restorer! Is related to the verb referring to God in the verse, ‘It is He who originates (life) and restores’ (it—yu‘īdu—Q.85:13).

يَا مُزَكِّي

Yā muzakkī—O Purifier! Is related to the verb referring to God in the verse: ‘Have you not seen those who claim purity for themselves? But God purifies [Allāhu yuzakkī] whoever He wills’ (Q.4:49; see also 24:21).

يَا كَافِي

Yā kāfī—O Sufficient One! Is related to the term referring to God in the verse: ‘Is not God sufficient [bi-kāfī] for His servant?’ (Q.39:36).

يَا شَافِي°

Yā šāfi—O Healer! Is related to the verb referring to God in the verse: ‘And when I am sick, He heals me’ [huwa yašf-īn—Q.26:80; see also 17:82; 10:57; 9:14].

يَا مُنْقِذُ°

Yā munqiz—O Saver! Is related to the verb referring to God in the verse: ‘And you were on the brink of a pit of fire, then He saved you [fa-’anqaza-kum] from it. Thus does God make His messages clear to you so that you may be guided’ (Q.3:103).

يَا مُنْجِي°

Yā munajji—O Deliverer! (or: Savior, Saver) Is related to the verb referring to God in the verse: ‘And God will deliver [yunajji ‘llāh] the God-fearing pious ones to their place of safety and happiness. Evil will never touch them, nor will they grieve.’ (Q.39:61; see also 21:87; 26:119, and the word ‘salvation’—an-najāt—in 40:41).

D. Other Single Names Related to Common Qur’anic Terms

يَا أَكْبَرُ°

Yā ’akbar—O Most Great! Is related to the adjective in the verse: ‘And certainly remembrance of God [zikru ‘llāh] is the greatest [akbar] (worship). And God knows what you do’ (Q.29:46).

يَا دَائِمُ°

Yā dā’im—O Eternal! Is related to the adjective in the verse about ‘the parable of the Garden (of Paradise) promised to the righteous...the enjoyment of it will be perpetual’ [dā’im—Q.13:35].

يَا جَمَالُ

Yā jamāl—O Most Beautiful One! Is related to the adjective in a verse such as: ‘Therefore be patient, with a beautiful (and content) patience’ [ṣabr^{an} jamīl^a—Q.70:5]. This has the same root as the Name ‘al-jamīl.’

يَا صَبُورُ

99. Yā ṣabūr—O Most Patient! Is related to the terms in the verse: ‘And be patient [aṣbir], for your patience [ṣābru-ka] is but from God’ (Q.16:127; see also 2:250 and 7:126).

يَا حَاضِرُ

Yā ḥādir—O All-Present One! Is related to the term in the phrase, ‘they will find present [ḥādir^a] (placed before them) whatever (deeds) they did’ (Q.18:49).

يَا خَافِضُ

22. Yā kāfiḍ—O Humbler!. Is related to the verb in the verse: ‘It [the Day of Judgment] will humble [kāfiḍat]; it will exalt’ (Q.56:3).

يَا سَتَّارُ

Yā sattār—O Veiler! (or: coverer—of sins, defects, failures). Is related to the verb in the verse: ‘And you not seek to cover yourselves [tastatirūn], lest your ears and your eyes, and yours skins should bear witness against you. But you thought God did not know much of what you did’ (Q.41:22).

يَا جَمِيلٌ

Yā jamīl—O Gracious One! Is related to the adjective in such a verse as: ‘So overlook (faults of others) with gracious forgiveness’ [ṣafḥa ‘l-jamīl—Q.15:85].

يَا حَنَّانٌ

Yā ḥannān—O Most Tender! Is related to the noun in the verse: ‘And We gave him [John the Baptist] wisdom, even as a boy, and tenderness [ḥannān^a] from Us, and (also) purity...’ (Q.19:13).

يَا أَمِينٌ

Yā ‘amīn—O Trustworthy One! Is related to the adjective in such words as: ‘a trustworthy advisor’ [nāṣiḥ^{um} amīn—Q.7:68], and ‘a trustworthy position’ [maqāmⁱⁿ amīn—44:51]. This has the same root as the Name ‘al-’amān.’

يَا رَشِيدٌ

98. Yā rašīd—O Judicious Guide! (or: Directing One). Is related to the noun in the verse: ‘And certainly We gave Abraham his rectitude [ruṣḍa-hu—Q.21:51].

يَا أَمَانٌ

Yā ‘amān—O Source of Security! (or: Source of Safety). Is related to the noun in such verses as : ‘If one of you trusts [amina] another, let him who is trusted discharge his trust [amānata-hu], and let him fear God, his Sustaining Lord’ (Q.2:283); ‘We offered the Trust [al-amānat] to the heavens and the earth and the mountains but they refused to bear it and were afraid of it. But man bore it...’ (33:72). This has the same root as the Name ‘al-mū’min.’

يَا مُغِيثُ

Yā muğīṣ—O Helper! Is related to the verb in the verse:
“...when you pleaded for the help [tastağīṣūna] of your Sustaining Lord. And He answered you, (saying) “I will help you with a thousand angels in ranks...and there is no help except from God”” (Q.8:9-10; see also 46:17).

DUAL NAMES

A. Primary Dual Names

يَا رَحْمَنُ يَا رَحِيمُ

Yā raḥmānu yā raḥīm—O Merciful, Compassionate One! (116x) ‘And your God is One God. There is no divinity except Him, the Merciful, the Compassionate’ [huwa ‘r-raḥmānu ‘r-raḥīm—Q.2:163; see also 27:30].

يَا غَفُورٌ يَا رَحِيمُ

Yā ḡafūru yā raḥīm—O Forgiving, Compassionate One! (71x) ‘Why do they not turn to God and seek His forgiveness? For God is All-Forgiving, Merciful’ [Allāhu ḡafūr^{um} ‘r-raḥīm—Q.5:77; see also 2:173].

يَا عَزِيزٌ يَا حَكِيمُ

Yā ‘azīzu yā ḡakīm—O Almighty, Wise One! (46x) ‘Truly, I am God, the Almighty, the Wise’ [‘anā ‘llāhu ‘l-‘azīzu ‘l-ḡakīm—Q.27:9; see also 62:1; 42:3].

يَا سَمِيعٌ يَا بَصِيرٌ

Yā samī‘u yā baṣīr—O All-Hearing, All-Seeing One! (32x) ‘Whoever desires the reward of this world, with God is the reward of (both) this world and the Hereafter. And God is the All-Hearing, the All-Seeing’ [Allāhu samī‘-an baṣīr^a—Q.4:134; see also 4:58; 17:1; 22:61, 75; 42:11].

يَا سَمِيعُ يَا عَلِيمُ

Yā samī‘u yā ‘alīm—O All-Hearing, All-Knowing One! (32x) ‘Our Sustaining Lord! Accept (this) from us, for You are the All-Hearing, the All-Knowing’ [anta ‘l-samī‘u ‘l-‘alīm—Q.2:127].

يَا عَلِيمُ يَا حَكِيمُ

Yā ‘alīmu yā ḥakīm—O All-Knowing, Wise One! (26x) ‘They [the angels] said, “Glory be to You! We have no knowledge except what You have taught us. Truly You are the All-Knowing, the Wise” [‘alīmu ‘l-ḥakīm—Q.2:32].

يَا عَزِيزُ يَا رَحِيمُ

Yā ‘azīzu yā raḥīm—O Almighty, Compassionate One! (11x) ‘Such is He, the Knower of the hidden and the evident, the Almighty, the Compassionate’ [al-‘azīzu ‘r-raḥīm—Q.32:6; see also 26:9].

يَا غَنِيُّ يَا حَمِيدُ

Yā ḡaniyyu yā ḥamīd—O All-Rich, Praiseworthy One! (10x) ‘O mankind! You are the poor in regard to God, but God, He is the Rich, the Praiseworthy’ [Allāhu huwa ‘l-ḡaniyyu ‘l-ḥamīd—Q.35:15; see also 2:267; 10:68; 22:64; 31:26].

يَا تَوَّابُ يَا رَحِيمُ

Yā tawwābu yā raḥīm—O Turning, Compassionate One! (9x) ‘Then He turned [tāba] to them, that they might turn (to Him in repentance). For truly God is the one Who Turns (in mercy toward His servants), the Compassionate’ [Allāha huwa ‘t-tawwābu ‘r-raḥīm—Q.9:118; see also 2:128, 160; 4:64; 9:104].

يَا رَوْفُ يَا رَحِيمُ

Yā ra'ūfu yā raḥīm—O All-Compassionate, Gracious One! (9x) ‘And were it not for the Grace of God upon you, and His Mercy—but truly God is All-Compassionate, the Gracious’ [Allāha ra'ūf^{um} raḥīm—Q.24: 20; see also 2:143; 9: 117].

يَا قَوِيُّ يَا عَزِيزُ

Yā qawiyū yā 'azīz—O Most Strong, Almighty One! (7x) ‘God is kind to His servants. He gives sustenance to whom He wills. And He is the Most Strong, the Almighty’ [huwa 'l-qawiyū 'l-'azīz—Q.42:19; see also 22:74; 57:25; 58:21].

يَا حَكِيمُ يَا عَلِيمُ

Yā ḥakīmu yā 'alīm—O Wise, All-Knowing One! (7x) ‘It is He who is God in heaven and on earth. And He is the Wise, the All-Knowing’ [huwa 'l-ḥakīmu 'l-'alīm—Q.43:84].

يَا وَاسِعُ يَا عَلِيمُ

Yā wāsi'u yā 'alīm—O All-Encompassing, Knowing One! (7x) ‘Say, “Surely (all) grace and bounty is in the hand of God; He grants it to whom He wills. And God is All-Encompassing, All-Knowing”’ [Allāhu wāsi'-un 'alīm—Q.3:73; see also 2:115; 5:57].

يَا عَزِيزُ يَا عَلِيمُ

Yā 'azīzu yā 'alīm—O Almighty, All-Knowing One! (6x) ‘Truly, your Sustaining Lord will judge between them in His Wisdom, and He is the Mighty, the All-Knowing’ [huwa 'l-'azīzu 'l-'alīm—Q.27:78].

يَا وَاحِدٌ يَا قَهَّارٌ

Yā wāḥidu yā qahhār—O Unique, Dominant One! (6x) ‘Say: Truly I am (only) a warner: there is nothing divine except God, the One, the Dominant’ [Allāhu ‘l-wāḥidu ‘l-qahhār—Q.38:65; see also 13:16; 14:48; 40:16].

يَا عَلِيُّ يَا كَبِيرٌ

Yā ‘aliyyu yā kabīr—O Most High, Most Great One! (5x) ‘Judgment belongs to God, the Most High, the Most Great’ [li-llāhi ‘l-‘aliyyi ‘l-kabīr—Q.40:12; see also 22:62; 31:30; 34:23].

يَا عَلِيمٌ يَا قَدِيرٌ

Yā ‘alīmu yā qadīr—O All-Knowing, Powerful One! (4x) ‘He creates as He wills, and He is the Knower, the Mighty’ [huwa ‘l-‘alīmu ‘l-qadīr—Q.30:54; see also 16:70].

يَا عَلِيمٌ يَا خَبِيرٌ

Yā ‘alīmu yā ḵabīr—O All-Knowing, Most Aware One! (4x) ‘Truly, the most noble among you in the sight of God is the most God-fearing of you. certainly God is the All-Knowing, the Aware’ [Allāha ‘alīm^{un} ḵabīr—Q.49:13].

يَا عَفْوٌ يَا غَفُورٌ

Yā ‘afuwu yā ḡafūr—O Pardoner, Forgiving One! (4x) ‘As for these, God may forgive them. Truly God is the Pardoner, the Forgiving’ [Allāhu ‘afuww^{an} ḡafūr^a—Q.4:99].

يَا حَيٌّ يَا قَيُّومٌ

Yā ḥayyu yā qayyūm—O Living, Self-Subsisting One! (3x) ‘God! There is no divinity except Him, the Living, the Self-Subsisting’ [huwa ‘l-ḥayyu ‘l-qayyūm—Q.2:255 and 3:2].

20:III].

يَا عَزِيزُ يَا حَمِيدُ

Yā ʿazīzu yā ḥamīd—O Almighty, Praiseworthy One! (3x) ‘And those who have been given knowledge see that what is revealed to you from your Sustaining Lord is the truth, and it guides to the path of the Almighty, the Praiseworthy’ [al-ʿazīzi ʿl-ḥamīd—Q.34:6; see also 14:1; 85:8].

يَا عَزِيزُ يَا غَفَّارُ

Yā ʿazīzu yā ḡaffār—O Almighty, Most Forgiving One! (3x). ‘Is He not the Almighty, the Great Forgiver?’ [al-ʿazīzu ʿl-ḡaffār—Q.39:5; see also 38:66; 40:42].

يَا عَلِيمُ يَا حَلِيمُ

Yā ʿalīmu yā ḥalīm—O All-Knowing, Forbearing One! (3x) ‘He will certainly enter them into a state (of being) with which they will be well-pleased. For God is truly the All-Knowing, the Forbearing’ [Allāha ʿalīm^m ḥalīm—Q.22:59; see also 4:12; 33:51].

يَا حَكِيمُ يَا خَبِيرُ

Yā ḥakīmu yā ḵabīr—O Wise, Most Aware One! (3x) ‘He is the Omnipotent, above His servants. And He is the Wise, the Aware’ [huwa ʿl-ḥakīmu ʿl-ḵabīr—Q.6:18; see also 6:61; 34:1].

يَا غَفُورُ يَا شَكُورُ

Yā ḡafūru yā šakūr—O Forgiving, Justly Appreciative One! (3x) ‘For He will pay them back their rewards and give them (even) more out of His Bounty. Truly, He is Forgiving, Appreciative’ [ḡafūr^m šakūr—Q.35:30; see also 35:34; 42:23].

يَا عَلِيُّ يَا عَظِيمُ

Yā ʿaliyyu yā ʿazīm—O Most High, Greatest One! (2x) ‘Whatever is in the heavens and on earth belongs to Him, and He is the Most High, the Greatest’ [huwa ʿl-ʿaliyyu ʿl-ʿazīm—Q.42:4; see also 2:255].

يَا مَلِكُ يَا حَقُّ

Yā maliku yā ḥaqq—O King, Most True One! (2x) ‘Then exalted is God, the King, the Truth [Allāhu ʿl-maliku ʿl-ḥaqq]! There is no divinity but Him, the Lord of the Throne of Bounty’ (Q.23:116; see also 20:114).

يَا خَلَّاقُ يَا عَلِيمُ

Yā ḵallāqu yā ʿalīm—O Creator, All-Knowing One! (2x) ‘Truly, your Sustaining Lord, He is the Creator, the All-Knowing’ [huwa ʿl-ḵallāqu ʿl-ʿalīm—Q.15:86; see also 36:81].

يَا لَطِيفُ يَا خَبِيرُ

Yā laṭīfu yā ḵabīr—O Most Subtle, Most Aware One! (2x) ‘No vision can comprehend Him, but He comprehends (all) vision; and He is the Subtle, the Aware’ [huwa ʿl-laṭīfu ʿl-ḵabīr—Q.6:103; see also 67:14].

يَا عَزِيزُ يَا غَفُورُ

Yā ʿazīzu yā ḡafūr—O Almighty, Forgiving One! (2x) ‘Blessed is the One who has Dominion. And He is Powerful over all things, the One who created death and life, so that He might try you, which of you is best in conduct. And He is the Almighty, the Forgiving’ [huwa ʿl-ʿazīzu ʿl-ḡafūr—Q.67:1-2; see also 35:28].

يَا حَلِيمٌ يَا غَفُورٌ

Yā ḥalīmu yā ḡafūr—O Forbearing, Forgiving One! (2x) ‘Truly, He is the Forbearing, the Forgiving’ [ḥalīm^{an} ḡafūr^a—Q.35:41; see also 17:44].

يَا شَاكِرٌ يَا عَلِيمٌ

Yā šākiru yā ʿalīm—O Justly Appreciative, All-Knowing One! (2x) ‘And whoever does good of his own accord, God is Appreciative, All-Knowing’ [Allāha šākir^{un} ʿalīm—Q.2:158; see also 4:147].

يَا مَلِكٌ يَا مُقْتَدِرٌ

Yā malīku yā muqtadir—O King, the All-Powerful! ‘As for the righteous, they will be in the midst of Gardens (of bliss) and rivers, in an assembly of Truth, in the Presence of an All-Powerful King’ [malīkⁱⁿ muqtadir—Q.54:54-55].

يَا عَزِيزٌ يَا مُقْتَدِرٌ

Yā ʿazīzu yā muqtadir—O Almighty, All-Powerful One! ‘And certainly the warnings came to Pharaoh’s people. They rejected all Our signs, so we seized with such a seizing (as only comes) from One Mighty, All-Powerful’ [ʿazīzⁱⁿ muqtadir—Q.54:42].

يَا حَمِيدٌ يَا مَجِيدٌ

Yā ḥamīdu yā majīd—O Praiseworthy, Most Glorious One! ‘Do you marvel at God’s command? May the mercy of God and His blessings be upon you, O people of this house! Truly He is Praiseworthy, Most Glorious’ [ḥamīd^{un} majīd—Q.11:73].

يَا عَلِيُّ يَا حَكِيمٌ

Yā ʿaliyyu yā ḥakīm—O Most High, All-Wise One! ‘And it is not (permitted) for a mortal that God should speak to him, except by inspiration, or (by a voice, as it were,) from behind a veil, or by sending a messenger to reveal, with His permission, what He wills. For He is Most High, All-Wise’ [ʿaliyyu ʿl-ḥakīm—Q.42:51].

يَا حَكِيمٌ يَا حَمِيدٌ

Yā ḥakīmu yā ḥamīd—O Wise, Praiseworthy One! ‘Falsehood cannot come to it from before or behind it, (since) it is (a revelation) from the Wise, the Praiseworthy’ [ḥakīmⁱⁿ ḥamīd—Q.41:42].

يَا وَاسِعٌ يَا حَكِيمٌ

Yā wāsiʿu yā ḥakīm—O All-Encompassing, Wise One! ‘And if the two separate, God will provide for each of them out of His Abundance. And God is All-Encompassing, Wise’ [Allāhu wāsiʿ^c-an ḥakīm^a—Q.4:130].

يَا عَزِيزٌ يَا وَهَّابٌ

Yā ʿazīzu yā waghhāb—O Almighty, Bestowing One! ‘Or do they (think that they) have the treasures of the Mercy of your Sustaining Lord, the Almighty, the Bestower?’ [al-ʿazīzi ʿl-waghhāb—Q.38:9].

يَا غَنِيٌّ يَا كَرِيمٌ

Yā ḡaniyyu yā karīm—O Self-Sufficient, Generous One! ‘And he who is ungrateful (should know that) truly, my Sustaining Lord is Self-Sufficient, Generous’ [ḡaniyy^{un} karīm—Q.27:40].

يَا غَنِيُّ يَا حَلِيمٌ

Yā ġaniyyu yā ḥalīm—O Self-Sufficient, Forbearing One! ‘A kind word and forgiveness is better than charity followed by injury. And God is Self-Sufficient, Forbearing’ [Allāhu ġaniyy^{um} ḥalīm—Q.2:263].

يَا حَقُّ يَا مُبِينٌ

Yā ḥaqqu yā mubīn—O Most True, Manifest One! ‘On that Day, God will pay them back (all) their just due, and they will know that God, He is the Truth, the Manifest’ [huwa ‘l-ḥaqqu ‘l-mubīn—Q.24:25].

يَا فَتَّاحُ يَا عَلِيمٌ

Yā fattāḥu yā ‘alīm—O Judging, All-Knowing One! ‘Say: “Our Sustaining Lord will gather us together, then He will judge [yaftaḥ] between us with truth. And He is the Judge, the Knower”’ [huwa ‘l-fattāḥu ‘l-‘alīm—Q.34:26].

يَا خَبِيرٌ يَا بَصِيرٌ

Yā ḵabīru yā baṣīr—O Most Aware, All-Seeing One! ‘But He sends down (provision) in due measure as He wills. Truly, in regard to His servants, He is Aware, All-Seeing’ [ḵabīr^{um} baṣīr—Q.42:27].

يَا سَمِيعٌ يَا قَرِيبٌ

Yā samī‘u yā qarīb—O All-Hearing, the Near! ‘If I go astray, I stray only to my own loss; and if I am rightly guided, it is because of what my Sustaining Lord reveals to me. For, truly, He is All-Hearing, Ever-Near’ [samī‘-un qarīb—Q.34:50].

يَا قَرِيبُ يَا مُجِيبُ

Yā qarību yā mujīb—O Most Near, Responsive One! ‘So ask forgiveness from Him, and turn to Him (in repentance). Truly, my Sustaining Lord is Near, Responsive’ [qarīb^{un} mujīb—Q.11:61].

يَا شَكُورُ يَا حَلِيمُ

Yā šakūru yā ḥalīm—O Justly Appreciative, Forbearing One! ‘If you give away for God an excellent portion, He will double it to your (credit) and He will forgive you. For God is Appreciative, Forbearing’ [Allāhu šakūr^{un} ḥalīm—Q.64:17].

يَا بَرُّ يَا رَحِيمُ

Yā barru yā raḥīm—O Most Good, Compassionate One! ‘Truly, He is the Source of Goodness, the Compassionate’ [huwa ’l-barru ’r-raḥīm—Q.52:28].

يَا عَفْوُ يَا قَدِيرُ

Yā ʿafuwu yā qadīr—O Pardoner, the Powerful! ‘Whether you do good openly or conceal it, or pardon others [taʿfū] for evil (done to you), truly God is the Pardoner, the Powerful’ [ʿafuww^{an} qadīr^a—Q.4:149].

يَا غَفُورُ يَا حَلِيمُ

Yā ḡafūru yā ḥalīm—O Forgiving, Forbearing One! ‘God will not call you to account for thoughtlessness in your (spoken) oaths, but He will call you to account for what your hearts have (sincerely) intended. And God is the Forgiving, the Forbearing’ [Allāhu ḡafūr^{un} ḥalīm—Q.2:225].

يَا تَوَّابُ يَا حَكِيمُ

Yā tawwābu yā ḥakīm—O Turning (in Mercy), Wise One! ‘And if it were not for God’s Grace upon you and His Mercy—but truly God is (ever) Turning (in Mercy), the All-Wise’ [Allāha tawwāb^{un} ḥakīm—Q.24:10].

يَا رَحِيمُ يَا غَفُورُ

Yā raḥīmu yā ḡafūr—O Merciful, Forgiving One! ‘He knows what goes into the earth and what comes out of it, and what comes down from the sky and what goes up to it. And He is the Merciful, the Forgiving’ [huwa ‘r-raḥīmu ‘l-ḡafūr—Q.34:2].

يَا غَفُورُ يَا وَدُودُ

Yā ḡafūru yā wadūd—O Forgiving, Loving One! ‘And He is the Forgiving, the Loving’ [al-ḡafūru ‘l-wadūd—Q.85:14].

يَا رَحِيمُ يَا وَدُودُ

Yā raḥīmu yā wadūd—O Merciful, Loving One! ‘And ask forgiveness from your Sustaining Lord, then turn to Him (in repentance). Truly, my Lord is Merciful, Loving’ [raḥīm^{un} wadūd—Q.11:90].

يَا وَلِيُّ يَا حَمِيدُ

Yā waliyyu yā ḥamīd—O Protecting, Praiseworthy One! ‘He is the One that sends down rain after they have despaired, and He scatters His Mercy. And He is the Protecting Friend, the Praiseworthy’ [huwa ‘l-waliyyu ‘l-ḥamīd—Q.42:28].

يَا رَحْمَنُ يَا مُسْتَعَانُ

Yā raḥmānu yā mustaʿān—O Merciful, Helping One! ‘Say: “O my Sustaining Lord, judge with Truth!” And (say): “Our Lord is the Merciful, the One whose Help is Sought [ar-raḥmānu ‘l-mustaʿān] against what (falsehoods) you attribute (to Him)!”’ (Q.21:112).

B. Modified Primary Dual Names

يَا كَبِيرُ يَا مُتَعَالِي

Yā kabīru yā mutaʿālī—O Most Great, Most Exalted One! A modification of the Divine attribute in the verse: ‘He is the Knower of the unseen and the manifest, the Most Great, the Most Exalted’ [al-kabīru ‘l-mutaʿāl—Q.13:9].

يَا هَادِي يَا نَصِيرُ

Yā hādiyu yā naṣīr—O Guiding, Helping One! A slight modification of the verse: ‘And your Sustaining Lord is sufficient as a Guide and Helper’ [hādiy^{an} wa naṣīr^a—Q.25:31].

يَا رَبُّ يَا غَفُورُ

Yā rabbu yā ḡafūr—O Sustaining Lord, Forgiver! ‘Eat of the sustenance (provided) by your Sustaining Lord, and give thanks to Him. A good land and a Lord of Forgiveness!’ [rabb^{um} ḡafūr—Q.34:15].

يَا اللَّهُ يَا أَحَدُ

Yā ‘Allāhu yā ‘aḥad—O God, Singular One! ‘Say: “He is God, [the only) One”’ (huwa ‘llāhu ‘aḥad—Q.112:1).

يَا أَللَّهُ يَا صَمَدٌ

Yā 'Allāhu yā ṣamad—O God, Eternal One! ‘Say: “He is God, the One; God, the Eternal”’ [Allāhu 'ṣ-ṣamad—Q.112:2].

يَا أَللَّهُ رَبَّنَا

Yā 'Allāhu rabbu-nā—O God, our Sustaining Lord! ‘And it is not (possible) for us to go back to it unless it is the will of God, our Lord [Allāhu rabbu-nā]. Our Lord encompasses all things by (His) Knowledge. Our trust is in God.’ (Q.7:89).

C. Other Dual Names

يَا رَبَّ الْعَالَمِينَ

Yā rabba 'l-'ālamīn—O Sustaining Lord of (all) the Worlds! (36x) ‘Praise be to God, Sustaining Lord of (all) the Worlds’ [rabbi 'l-'ālamīn—Q.1:1].

يَا عِلْمَ الْغَيْبِ

Yā 'ālima 'l-ġayb—O Knower of the Hidden! (11x) ‘He is the Knower of the Hidden [‘ālimu 'l-ġayb] and He reveals His mysteries to none, except a messenger, whom He has chosen.’ (Q.72:26-27; see also 34:3; 35:38; 59:22).

يَا شَدِيدَ الْعِقَابِ

Yā šadīda 'l-'iqāb—O Strict in Punishment! (14x) ‘...God, the Almighty, the Knowing; the Forgiver of sin and the Acceptor of repentance, Strict in Punishment [šadīdi 'l-'iqāb], (and) Owner of Infinite Reach. There is no divinity but Him. To Him is the eventual goal’ (Q.40:2-3).

يَا سَرِيعَ الْحِسَابِ

Yā sarī'a 'l-ḥisāb—O Swift in Reckoning! (8x) ‘That Day every soul will be requited for what it earned; (there will be) no injustice on that Day. Truly, God is Swift in Reckoning’ [Allāha sarī'u 'l-ḥisāb—Q.40:17].

يَا رَبَّ الْعَرْشِ

Yā rabba 'l-'arš—O Sustaining Lord of the Throne! (6x) ‘Glory be to the Lord of the heavens and the earth, the Lord of the Throne [rabbi 'l-'arš]! He is (far) beyond what they attribute to Him’ (Q.43:82; see also 21:22).

يَا خَيْرَ الرَّزُقِينَ

Yā ḵayra 'r-rāziqīn—O Best of Providers! (5x) ‘Say: “What is with God is better than amusement or bargain. And God is the Best of Providers”’ [Allāhu ḵayru 'r-rāziqīn—Q.62:11; see also 23:72; 34:39].

يَا ذَا الْعَرْشِ

Yā zā 'l-ʿarṣ—O Owner of the Throne! (4x) ‘The Exalted of Rank, the Lord of the Throne [zū 'l-ʿarṣ]: by His command, He sends the spirit upon whom He wills of His servants, so as to warn (mankind) of the Day of Meeting’ (Q.40:15; see also 85:14-15, 17:42; 81:20).

يَا عَلَّامَ الْغُيُوبِ

Yā ʿallāma 'l-ḡuyūb—O Full Knowing of Hidden Things! (4x) ‘Do they not know that God knows [yaʿlamu] their secret (thoughts) and their secret counsels, and that God is Full Knowing about (everything) hidden?’ [Allāha ʿallāmu 'l-ḡuyūb—Q.9:78; see also 5:112, 119].

يَا ذَا الْأَنْتِقَامِ

Yā zā 'l-'antiqām—O Owner of Retribution! (or: Lord of Retribution—4x) ‘Never think that God will fail His messengers in His promise. Truly God is Almighty, the Owner of Retribution’ [zū 'ntiqām—Q.14:47; see also 5:98; 39:37].

يَا أَرْحَامَ الرَّحِيمِينَ

Yā 'arḥama 'r-rāḥimīn—O Most Merciful of the Merciful! (4x) ‘For God is the Best Protector, and He is the Most Merciful of those who show mercy’ [huwa 'arḥamu 'r-rāḥimīn—Q.12:64; see also 7:151; 12:92; 21:83].

يَا خَيْرَ الْحَكِيمِينَ

Yā ḵayra 'l-ḥākimīn—O Best of Judges! (3x) ‘Follow what God has revealed to you and be patient until God decides, for He is the Best of Judges’ [huwa ḵayru 'l-ḥākimīn—Q.10:109; see also 7:87].

يَا رَبَّ الْمَشْرِقِ

Yā rabba 'l-mašriq—O Lord of the Place of Sunrise! (or: Lord of the East—2x) ‘And remember the Name of your Lord and devote yourself to Him with (complete) devotion. He is the Lord of the place of sunrise [rabbu 'l-mašriq] and the place of sunset. There is no divinity but Him. So take Him as (your) Guardian of Affairs’ (Q.73:8-9; see also 26:27).

يَا رَبَّ الْمَشَارِقِ

Yā rabba 'l-mašāriq—O Lord of the Places of Sunrise! (2x) ‘Truly your God is One, Lord of the heavens and the earth, and what is between them, and Lord of the places of sunrise’ [rabbu 'l-mašāriq—Q.37:5; see also 70:40, where ‘mašāriq’ is spelled with the ‘dagger alif’].

يَا خَيْرَ الْمَكْرِينِ

Yā ḵayra 'l-mākirīn—O Best of Planners! (Or: Plotters—2x) ‘And they planned and God planned [makara 'llāh], and God is the Best of Planners’ [Allāhu ḵayru 'l-mākirīn—Q.3:54; see also 8:30].

يَا سَرِيعَ الْعِقَابِ

Yā sarī'a 'l-īqāb—O Swift in Punishment! (2x) ‘And it is He who has made you (His) agents in the land and raised some of you in rank above others, so that He may try you by

what He has given you. Truly your Lord is Swift in Punishment [sarī'u 'l-^ʿiqāb], and He is the Forgiving, the Merciful' (Q.6:165; see also 7:167).

يَا ذَا الرَّحْمَةِ

Yā zā 'r-rahmah—O Possessor of Mercy! (2x) 'And your Lord is Forgiving, the Owner of Mercy' [zū 'r-rahmah—Q.18:58; see also 6:133].

يَا ذَا الْمَغْفِرَةِ

Yā zā 'l-mağfirah—O Owner of Forgiveness! (2x) 'Nothing is said to you that was not said to the messengers before you. Your Sustaining Lord is surely the Owner of Forgiveness [zū mağfirah] and the Owner of a painful punishment' (Q.41:43; see also 13:6).

يَا مُحْيِيَ الْمَوْتَى

Yā muḥyiyā 'l-mawtā—O Giver of Life to the Dead! (2x) 'And among His Signs is this: you see the earth desolate, but when We send down rain upon it, it stirs (with life). Truly He who brings it to life can surely give life to the dead [la-muḥyiyi 'l-mawtā]. For He is Powerful over all things' (Q.41:39; see also 30:50).

يَا سَمِيعَ الدُّعَاءِ

Yā samī'a 'd-du'ā—O Hearer of Prayer! (2x) 'He said, "O my Sustaining Lord! Bestow upon me from You good offspring. For you are the Hearer of prayer"' [samī'u 'd-du'ā'—Q.3:38; see also 14:39].

يَا نِعْمَ الْمَوْلَى

Yā ni'ma 'l-mawlā—O Best Protector! (2x) 'And hold firmly to God. He is your Protector [mawlā-kum], the Best Protector [fa-ni'ma 'l-mawlā] and the Best Helper' (Q.22:78;

see also 8:40).

يَا نِعْمَ النَّصِيرِ

Yā ni‘ma ‘n-naṣīr—O Best Helper! (2x) ‘And if they turn away, then know that truly God is your Protector, the Best Protector and the Best Helper’ [ni‘ma ‘l-naṣīr—Q.8:40; see also 22:78].

يَا رَبَّ الْعِزَّةِ

Yā rabba ‘l-‘izzah—O Sustaining Lord of Might! ‘Glory be to your Lord, the Lord of Might [rabbi ‘l-‘izzah] above what they attribute (to Him). And peace be upon the messengers (of God). And praise be to God, the Sustaining Lord of (all) the Worlds’ Q.37:180).

يَا رَفِيعَ الدَّرَجَاتِ

Yā rafī‘a ‘d-darajāt—O Exalted of Rank! (or: Exalted above all ranks or degrees, Exalter of ranks). ‘The Exalted of Rank [rafī‘u ‘d-darajāt], the Lord of the Throne (of Power): by His command, He sends the spirit upon whom He wills of His servants, so as to warn (mankind] of the Day of Meeting’ (Q.40:15].

يَا مَلِكَ الْمُلْكِ

83. Yā mālika ‘l-mulk—O Lord of Dominion! (or: Lord of Sovereignty, Ruler of (Your] Kingdom]. ‘Say: “O God! Lord of Dominion [mālika ‘l-mulk], You give dominion to whom You please and you take away dominion from whom You please”’ (Q.3:26).

يَا رَبَّ النَّاسِ

Yā rabba ‘n-nās—O Sustaining Lord of Mankind! ‘I seek refuge with the Lord of mankind’ [rabbi ‘n-nās—Q.114:1].

يَا مَلِكَ النَّاسِ

Yā malika 'n-nās—O King of Mankind! ‘I seek refuge with the Sustaining Lord of mankind, the King [malik] of mankind’ [maliki 'n-nās—Q.114:1-2].

يَا إِلَهَ النَّاسِ

Yā 'ilāha 'n-nās—O God of Mankind! ‘I seek refuge with the Sustaining Lord of mankind, the King of mankind, the God of mankind’ ['ilāhi 'n-nās—Q.114:1-3].

يَا أَحْسَنَ الْخَالِقِينَ

Yā 'aḥsana 'l-kāliqīn—O Best of Creators! ‘So blessed be God, the Best of Creators!’ [Allāhu 'aḥsanu 'l-kāliqīn—Q.23:14].

يَا رَبَّ الْفَلَقِ

Yā rabba 'l-falaq—O Lord of the Daybreak! ‘Say: “I seek refuge with the Lord of the Daybreak”’ [rabbi 'l-falaq—Q.113:1].

يَا رَبَّ الْمَشْرِقَيْنِ

Yā rabba 'l-mašriqayn—O Lord of the Two Places of Sunrise! ‘(He is) Lord of the two places of sunrises [rabbu 'l-mašriqayn] and Lord of the two places of sunset. Then which of the favors of your Sustaining Lord will you deny?’ (Q.55:17-18).

يَا رَبَّ الْمَغْرِبَيْنِ

Yā rabba 'l-mağribayn—O Lord of the Two Places of Sunset! ‘(He is) Lord of the two places of sunrises and Lord of the two places of sunset [rabbu 'l-mağribayn]. Then which of the favors of your Lord will you deny?’ (Q.55:17-18).

يَا رَبَّ الشَّعْرَىٰ

Yā rabba 'š-šī'rà—O Lord of (the star) Sirius! ‘And that He is the one who gives wealth and contentment; and that He is the Lord of Sirius’ [huwa rabbu 'š-šī'rà—Q.53:49].

يَا خَيْرَ الْوَارِثِينَ

Yā ħayra 'l-wārišīn—O Best of Inheritors! ‘My Sustaining Lord! Do not leave me alone (without offspring), for You are the Best of Inheritors’ [anta ħayru 'l-wārišīn [remaining after all predecessors have passed away]—Q.21:89).

يَا أَحْكَمَ الْحَكَمِينَ

Yā 'aħkama 'l-ħākimīn—O Most Just of Judges! ‘My Sustaining Lord, ...surely Your promise is true, and you are the Most Just of Judges’ [anta 'aħkamu 'l-ħākimīn—Q.11:45].

يَا خَيْرَ الْفَاتِحِينَ

Yā ħayra 'l-fātiḥīn—O Best of Judges! (or: Best of Disclosers). ‘And it is not (possible) for us to go back to it unless it is the will of God, our Sustaining Lord. Our Lord encompasses all things by (His) Knowledge. Our trust is in God. O Lord! Judge between us and our people in truth, for You are the Best of Judges’ [anta ħayru 'l-fātiḥīn—Q.7:89].

يَا خَيْرَ الْفَصْلِينَ

Yā ħayra 'l-fāšīlīn—O Best of Deciders (between good and evil)! ‘The judgment rests with none but God: He will declare the Truth, and He is the Best of Deciders’ [huwa ħayru 'l-

fāṣilīn—Q.6:57].

يَا ذَا الطَّوْلِ

Yā zā 'ṭ-ṭawl—O Owner of Infinite Reach! ‘...God, the Almighty, the Knowing; the Forgiver of sin and the Acceptor of repentance, Strict in Punishment, (and) Owner of Infinite Reach [zī 'ṭ-ṭawl]. There is no divinity but Him. To Him is the eventual goal’ (Q.40:2-3).

يَا شَدِيدَ الْمِحَالِ

Yā šadīda 'l-miḥāl—O Powerful in Contriving! ‘...yet they dispute concerning God, and He Powerful in Contriving’ (whatever He wills—huwa šadidu 'l-miḥāl—Q.13:13].

يَا أَهْلَ التَّقْوَى

Yā 'ahla 't-taqwà—Worthy of Being Piously Feared (or: the Lord of Awe, the Fount of God-consciousness). ‘He is worthy of being feared’ [huwa ahlu 't-taqwà—Q.74:56].

يَا خَيْرَ الرَّحِمِينَ

Yā ḵayra 'r-rāḥimīn—O Best of the Merciful! ‘Our Sustaining Lord! We believe, so forgive us and have mercy upon us, and You are the Best of the Merciful’ [anta ḵayru 'r-rāḥimīn—Q.23:109].

يَا خَيْرَ الْغُفْرِينَ

Yā ḵayra 'l-ḡāfirīn—O Best of Forgivers! ‘You are our Protector, so forgive us and have mercy upon us, and You are the Best of Forgivers’ [anta ḵayru 'l-ḡāfirīn—Q.7:155].

يَا وَاسِعَ الْمَغْفِرَةِ

Yā wāsi‘a ‘l-mağfirah—O All-Encompassing in Forgiveness! ‘Truly your Sustaining Lord is All-Encompassing in Forgiveness [wāsi‘u ‘l-mağfirah]. He knows you well when He brings you forth from the earth, and when you are hidden in your mothers’ wombs. Therefore, do not consider yourselves pure. He knows best who guards against evil’ (Q.53:32).

يَا أَهْلَ الْمَغْفِرَةِ

Yā ahla ‘l-mağfirah—O Worthy to Forgive! (or: Lord of Forgiveness). ‘He is worthy of being feared, and He is worthy to forgive’ [ahlu ‘l-mağfirah—Q.74:56].

يَا غَافِرَ الذَّنْبِ

Yā ġāfira ‘z-zamb—O Forgiver of Sin! ‘...God, the Almighty, the Knowing; the Forgiver of sin [ğāfiri ‘z-zanb] and the Acceptor of repentance, Strict in Punishment, (and) Owner of Infinite Reach. There is no divinity but Him. To Him is the eventual goal’ (Q.40:2-3).

يَا قَابِلَ التَّوْبِ

Yā qābila ‘t-tawb—O Acceptor of Repentance! ‘...God, the Almighty, the Knowing; the Forgiver of sin and the Acceptor of repentance [qābili ‘t-tawb]...’ (Q.40:2-3).

يَا نِعْمَ الْوَكِيلِ

Yā ni‘ma ‘l-wakīl—O Best Guardian (or: Governor)! ‘They said: “God is sufficient for us, and He is the Best Guardian”’ [ni‘ma ‘l-wakīl—Q.3:173].

يَا ذَا الْمَعَارِجِ

Yā zā 'l-ma'ārij—O Owner of the Ways of Ascent! '(It) is from God, the Owner of the Ways of Ascent (to Him)' [Allāhi zī 'l-ma'ārij—Q.70:3].

يَا خَيْرَ الْمُنْزِلِينَ

Yā khayra 'l-munzilīn—O Best of Causers to Alight! (or: Disembark, Land—onto a good destination) 'And say: "My Sustaining Lord! Enable me to disembark to a blessed alighting. For you are the Best of Causers to Alight"' [anta khayru 'l-munzilīn—Q.23:29].

يَا وَلِيَّ الْمُتَّقِينَ

Yā waliyya 'l-muttaqīn—O Protecting Friend of the God-fearing pious ones! (or: Protector of the righteous). 'And God is the Protecting Friend of the God-fearing pious ones' [wa Allāha waliyyu 'l-muttaqīn—Q.45:19].

يَا خَيْرَ النَّصِيرِينَ

Yā khayra 'n-nāṣirīn—O Best of Helpers! 'No, God is your Protector, and He is the Best of Helpers' [huwa khayru 'n-nāṣirīn—Q.3:150].

D. Modified Other Dual Names

يَا خَيْرَ الْحَافِظِينَ

Yā ḵayra 'l-ḥāfīzīn—O Best of Protectors! A modification of the phrase in the verse: ‘For God is the Best Protector [Allāhu ḵayr^{un} ḥāfīz^a], and He is the Most Merciful of those who show mercy’ (Q.12:64).

يَا أَسْرَعَ الْمَكْرِينَ

Yā 'asra^a mākirīn—O Most Swift of Plotters! A modification of the phrase in the verse: ‘And when We make people taste of some mercy after an affliction has touched them, they make plans against Our messages. Say: “God is swifter to plan!”’ [Allāhu 'asra^cu makr^a—Q.10:21].

يَا مُفَتِّحَ الْأَبْوَابِ

Yā mufattiḥa 'l-'abwāb—O Opener of Doors! A modification of the phrase in the verse: ‘For those who reject Our messages and turn away from them haughtily, there will be no opening of the gates of heaven’ [lā tufattaḥu la-hum 'abwāb—Q.7:40].

MULTIPLE NAMES

A. Primary Multiple Names

يَا عَلِيمًا بِذَاتِ الصُّدُورِ

Yā ʿalīm^{am} bi-zāti 'ṣ-ṣudūr—O Knower of the contents of Hearts! (12x) ‘And (this happened) so that God might test what is in your breasts and that He might purge what is in your hearts. And God is the Knower of the contents of hearts’ [Allāhu ʿalīm^{am} bi-zāti 'ṣ-ṣudūr—Q.3:154].

يَا عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ

Yā ʿālima 'l-ğaybi wa 'š-šahādah—O Knower of the Hidden and the Evident! (8x) ‘He is God, in regard to whom there is no divinity except Him—the Knower of the unseen and the visible’ [ʿālimu 'l-ğaybi wa 'š-šahādah—Q.59:22; see also 6:73; 9:105; 13:9].

يَا رَبَّ السَّمَوَاتِ وَالْأَرْضِ

Yā rabba 's-samāwāti wa 'l-'arḍ—O Sustaining Lord of the Heavens and the Earth! (7x) ‘Our Lord is the Lord of the heavens and the earth [rabbu 's-samāwāti wa 'l-'arḍ]. We will never call upon any divinity other than Him’ (Q.18:14; see also 13:16).

يَا ذَا الْفَضْلِ الْعَظِيمِ

Yā zā 'l-faḍli 'l-ʿazīm—O Owner of Mighty Grace! (or: Owner of Infinite Bounty—7x). ‘Be foremost (in seeking) forgiveness from your Sustaining Lord, and a Garden (of bliss), the width of which is as the width of heaven and earth, which is prepared for those who believe in God and His messengers. That is the grace of God; He gives it to whom He wills. And

God is the Owner of Mighty Grace’ [Allāhu zū ‘l-faḍli ‘l-‘aẓīm—Q.57:21; see also 57:29; 3:74, 174; 8:29].

يَا خَالِقَ كُلِّ شَيْءٍ

Yā kāliqa kulli šay—O Creator of All Things! (4x) ‘That is God, your Sustaining Lord! There is no divinity but Him, the Creator of all things [kāliqu kulli shay]. So worship Him. And He is the Guardian over all things’ (Q.6:102).

يَا فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ

Yā fāṭira ‘s-samāwāti wa ‘l-‘arḍ—O Maker of the Heavens and the Earth! (6x) ‘O Maker of the heavens and the earth [fāṭira ‘s-samāwāti wa ‘l-‘arḍ]! You are my Protector in this world and in the Hereafter. Take me (at death) as one who submits [muslim^a] and join me with the righteous’ (Q.12:101).

يَا رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

Yā rabba ‘s-samāwāti wa ‘l-‘arḍi wa mā bayna-humā—O Sustaining Lord of the Heavens and the Earth and What is Between Them! (4x) ‘The Lord of the heavens and the earth, and what is between them [rabbu ‘s-samāwāti wa ‘l-‘arḍi wa mā bayna-humā], the Almighty, the Great Forgiver’ (Q.38:66; see also 37:5).

يَا عَلِيمًا بِالظَّالِمِينَ

Yā ‘alīm^{an} bi-‘z-zālimīn—O Knower of the Wrongdoers! (4x) ‘But they will never seek (death), on account of what (sins) they have sent on ahead of them. And God is the Knower of the wrongdoers’ [Allāhu ‘alīm^{un} bi-‘z-zālimīn—Q.2:96 and 62:7].

يَا أَيُّهَا الْعَزِيزُ ذُو الْإِنْتِقَامِ

Yā 'ayyuhā 'l-°azīzu zū 'l-'intiqām—O Almighty One, the Owner of Punishment! (4x) ‘And the one whom God guides, there is none that can lead him astray. Is not God Almighty, the Owner of Retribution?’ [alaysa 'llāhu bi-°azīzⁱⁿ zī 'ntiqām—Q.39:37; see also 5:98; 14:47].

يَا ذَا الْفَضْلِ عَلَى النَّاسِ

Yā zā 'l-faḍli °alā 'n-nās—O Owner of Grace to Mankind! (4x) ‘It is God who has made the night for you, so that you may rest therein, and the day for seeing. And God is the Owner of Grace to mankind [la-zū faḍlⁱⁿ °alā 'n-nās], yet most people do not give thanks’ (Q.27:73; see also 40:61).

يَا رَبَّ الْعَرْشِ الْعَظِيمِ

Yā rabba 'l-°arši 'l-°azīm—O Lord of the Supreme Throne! (3x) ‘Say: “God is sufficient for me. There is no divinity but Him. I trust in Him, and He is the Lord of the Supreme Throne”’ [huwa rabbu 'l-°arši 'l-°azīm—Q.9:129; see also 23:86; 27:26].

يَا ذَا الْعَرْشِ الْمَجِيدِ

Yā zā 'l-°arši 'l-majīd—O Owner of the Throne of Glory! ‘And He is the Forgiving, the Loving, the Owner of the Throne of Glory’ [zū 'l-°arši 'l-majīd—Q.85:14-15].

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

84. Yā zā 'l-jalāli wa 'l-'ikrām—O Owner of Majesty and Honor! (2x) ‘And the Face of thy Sustaining Lord will abide (for ever): the Owner of Majesty and Honor’ [zū 'l-jalāli wa 'l-'ikrām—Q.55:27; in 55:78, zī 'l-jalāli wa 'l-'ikrām].

يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ

Yā badī‘a ‘s-samāwāti wa ‘l-’ard—O Originator of the Heavens and the Earth! (2x) ‘Whatever is in the heavens and earth belongs to Him. Everything devoutly obeys Him. He is the Originator of the heavens and the earth [badī‘u ‘s-samāwāti wa ‘l-’ard]. And when He wills something (to be), He says to it, “Be!”—and it is’ (Q.2:116-116; see also 6:101).

يَا رَبَّ الْمَشْرِقِ وَالْمَغْرِبِ

Yā rabba ‘l-mašriqi wa ‘l-mağrib—O Lord of the Place of Sunrise and the Place of Sunset! (or: Lord of the East and the West—2x) ‘And remember the Name of your Lord and devote yourself to Him with (complete) devotion. He is the Lord of the place of sunrise and the place of sunset [rabbu ‘l-mašriqi wa ‘l-mağrib]. There is no divinity but Him. So take Him as (your) Guardian and Governor’ (Q.73:8-9; see also 26:27).

يَا عَلِيمًا بِالْمُتَّقِينَ

Yā ‘alīm^{an} bi-‘l-muttaqīn—O Knower of the God-Fearing! (or: Knower of the Righteous—2x). ‘And whatever good they do, they will not be denied it. And God is the Knower of the God-fearing pious ones’ [Allāhu ‘alīm^{an} bi-‘l-muttaqīn—Q.3:115; 9:44].

يَا نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

Yā ni‘ma ‘l-mawlā wa ni‘ma ‘n-našīr—O Best Protector and Best Helper! (2x) ‘And hold firmly to God. He is your Protector, the Best Protector and the Best Helper’ [ni‘ma ‘l-mawlā wa ni‘ma ‘n-našīr—Q.22:78; 8:40; for a similar pairing of the names, see also 2:286; 3:150).

يَا رَوْفًا بِالْعِبَادِ

Yā ra’ūf^{an} bi-‘l-‘ibād—O Greatly Compassionate One to (Your) servants! ‘And among

mankind is one who would sell himself seeking the pleasure of God. And God is Greatly Compassionate to (His) servants' [Allāhu ra'ūf^{um} bi-'l-'ibād—Q.2:207].

يَا أَيُّهَا الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

Yā 'ayyuhā 'l-'awwalu wa 'l-ākīru wa 'z-zāhiru wa 'l-bātin—O the First, the Last, the Outward, the Inward! 'Whatever is in the heavens and the earth declares the glory of God, and He is the Almighty, the Wise. His is the kingdom of the heavens and the earth. He gives life and causes death, and He has power over all things. He is the First and the Last, the Outward and the Inward [huwa 'l-'awwalu wa 'l-ākīru wa 'z-zāhiru wa 'l-bātin], and He is the Knower of everything' (Q.57:3).

يَا أَيُّهَا الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ

Yā 'ayyuhā 'l-maliku 'l-quddūsu 's-salāmu 'l-mū'minu 'l-muḥayminu 'l-azīzu 'l-jabbāru 'l-mutakabbir—O King, the Most Holy, the Source of Peace, the Giver of Security, the Preserver of Safety, the Almighty, the All-compelling, the Supreme in Greatness!' [al-maliku 'l-quddūsu 's-salāmu 'l-mū'minu 'l-muḥayminu 'l-azīzu 'l-jabbāru 'l-mutakabbir—Q.59:23].

يَا أَيُّهَا الْخَالِقُ الْبَارِيُّ الْمُصَوِّرُ

Yā 'ayyuhā 'l-kāliqu 'l-bārī'u 'l-muṣawwir—O Creator, the Maker, the Fashioner! 'He is God, the Creator, the Maker, the Fashioner' [huwa 'llāhu 'l-kāliqu 'l-bārī'u 'l-muṣawwir]. The Most Beautiful Names belong to Him. Whatever is in the heavens and on earth declares His Glory, and He is the Almighty, the Wise' (Q.59:24).

يَا أَيُّهَا الْمَلِكُ الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ

Yā 'ayyuhā 'l-maliku 'l-quddūsu 'l-°azīzu 'l-ḥakīm—O King, the Most Holy, the Almighty, the All-Wise! ‘Whatever is in the heavens and whatever is on the earth glorifies God, the King, the Most Holy, the Almighty, the Wise’ [al-maliki 'l-quddūsi 'l-°azīzi 'l-ḥakīm—Q.62:1].

يَا رَبَّ الْعَرْشِ الْكَرِيمِ

Yā rabba 'l-°arši 'l-kaṛīm—O Lord of the Throne of Bounty! ‘Then exalted is God, the King, the Truth! There is no divinity but Him, the Lord of the Throne of Bounty’ [rabbu 'l-°arši 'l-kaṛīm—23:116].

يَا رَفِيعَ الدَّرَجَاتِ ذَا الْعَرْشِ

Yā raḥī'a 'd-darajāti zā 'l-°arš—O Exalted of Rank, the Owner of the Throne! ‘The Exalted of Rank, the Lord of the Throne [raḥī'u 'd-darajāti zū 'l-°arš]: by His command, He sends the spirit upon whom He wills of His servants, so as to warn (mankind) of the Day of Meeting’ (Q.40:15).

يَا رَبَّ كُلِّ شَيْءٍ

Yā rabba kulli šay—O Lord of All Things! ‘Say: “Shall I seek a Sustaining Lord other than God, when He is the Lord of all things?”’ [huwa rabbu kulli šay—Q.6:164].

يَا نُورَ السَّمَوَاتِ وَالْأَرْضِ

Yā nūra 's-samāwāti wa 'l-'arḍ—O Light of the Heavens and the Earth! ‘God is the Light of the heavens and the earth’ [Allāhu nūru 's-samāwāti wa 'l-'arḍ—Q.24:35].

يَا رَبَّ السَّمَاءِ وَالْأَرْضِ

Yā rabba 's-samā'i wa 'l-'arḍ—O Sustaining Lord of Heaven and Earth! ‘And in heaven is (the source of) your sustenance (on earth) and what you are promised (in the hereafter). So, by the Lord of heaven and earth [rabbi 's-samā'i wa 'l-'arḍ], this (life of the Hereafter) is the

very truth—even as you are able to speak’ (Q.51:22-23).

يَا رَبَّ السَّمَوَاتِ وَالْأَرْضِ رَبَّ الْعَرْشِ

Yā rabba ‘s-samāwāti wa ‘l-’arḍi rabba ‘l-‘arš—O Sustaining Lord of the Heavens and the Earth, Lord of the Throne! ‘Glory be to the Lord of the heavens and the earth, the Lord of the Throne [rabbi ‘s-samāwāti wa ‘l-’arḍi rabbi ‘l-‘arš]! He is (far) beyond what they attribute to Him’ (Q.43:82).

يَا رَبَّ السَّمَوَاتِ السَّبْعِ

Yā rabba ‘s-samāwāti ‘s-sab‘—O Sustaining Lord of the Seven Heavens! ‘Say: “Who is the Lord of the seven heavens [rabbu ‘s-samāwāti ‘s-sab’], and the Lord of the Supreme Throne?”’ (Q.23:86).

يَا رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ

Yā rabba ‘s-samāwāti ‘s-saba‘i wā rabba ‘l-‘arši ‘l-‘aẓīm—O Sustaining Lord of the Seven Heavens and the Lord of the Mighty Throne! ‘Say: “Who is the Lord of the seven heavens, and the Lord of the Supreme Throne?”’ [rabbu ‘s-samāwāti ‘s-sab‘i wa rabbu ‘l-‘arši ‘l-‘aẓīm—Q.23:86].

يَا رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ رَبَّ الْعَالَمِينَ

Yā rabba ‘s-samāwāti wa rabba ‘l-’arḍi rabba ‘l-‘ālamīn—O Sustaining Lord of the Heavens and Lord of the Earth and Lord of (All) the Worlds! ‘So praise be to God, the Lord of the heavens and Lord of the earth, Lord of (all) the worlds!’ [rabbi ‘s-samāwāti wa rabbi ‘l-’arḍi rabbi ‘l-‘ālamīn—Q.45:36].

يَا رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَا عَزِيزُ يَا غَفَّارُ

Yā rabba 's-samāwāti wa 'l-'arḍi wa mā bayna-humā, yā 'azīzu yā ḡaffār—O Sustaining Lord of the Heavens and the Earth and What is Between Them, O Almighty, Great Forgiving One! 'The Lord of the heavens and the earth, and what is between them, the Almighty, the Great Forgiver' [rabbu 's-samāwāti wa 'l-'arḍi wa mā bayna-humā 'l-'azīzu 'l-ḡaffār—Q.38:66].

يَا رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبَّ الْمَشَارِقِ

Yā rabba 's-samāwāti wa 'l-'arḍi wa mā bayna-humā wa rabba 'l-mašāriq—O Sustaining Lord of the Heavens and the Earth and What is Between Them and Lord of the Places of Sunrise! 'Truly, your God is One—Lord of the heavens and the earth and what is between them and Lord of the places of sunrise' [rabbu 's-samāwāti wa 'l-'arḍi wa mā bayna-humā wa rabbu 'l-mašāriq—Q.37:4-5].

يَا رَبَّ الْمَشْرِقِ وَالْمَغْرِبِ

Yā rabba 'l-mašāriqi wa 'l-maḡārib—O Lord of the Places of Sunrise and Sunset! 'No, I call to witness (Our being) the Lord of the places of sunrise and sunset [rabbī 'l-mašāriq wa 'l-maḡārib] that We are certainly Powerful...' (Q.70:40).

يَا رَبَّ الْمَشْرِقَيْنِ وَرَبَّ الْمَغْرِبَيْنِ

Yā rabba 'l-mašriqayni wa rabba 'l-maḡribayn—O Lord of the Two Places of Sunrise and Lord of the Two Places of Sunset! 'He is Lord of the two places of sunrise and Lord of the two places of sunset [rabbu 'l-mašriqayni wa rabbu 'l-maḡribayn]. Then which of the favors of your Sustaining Lord will you deny?' [Q.55:17-18].

يَا غَنِيًّا عَنِ الْعَالَمِينَ

Yā ḡaniyy^{an} 'ani 'l-'ālamīn—O Self-Sufficient Without Need of the Universe! 'For, truly, God is Self-Sufficient from (need of all) the worlds' [Allāha ḡaniyy-un 'ani 'l-'ālamīn—Q.3:97].

يَا ذَا الْقُوَّةِ الْمَتِينِ

Yā zā 'l-quwwati 'l-matīn—O Owner of Strength, the Most Firm! ‘Truly God is He Who Provides Sustenance, the Owner of Strength, the Most Firm’ [zū 'l-quwwati 'l-matīn—(Q.51:58)].

يَا رَزَّاقُ ذَا الْقُوَّةِ الْمَتِينِ

Yā razzāqu zā 'l-quwwati 'l-matīn—O Provider, the Owner of Strength, the Most Firm! ‘Truly, God is Him, the Provider, the Owner of Strength, the Most Firm’ [Allāha huwa 'r-razzāqu zū 'l-quwwati 'l-matīn—Q.51:58].

يَا مَلِكُ يَوْمِ الدِّينِ

Yā mālika yawmi 'd-dīn—O King of the Day of Judgment! ‘Praise be to God, the Sustaining Lord of (all) the Worlds; the Merciful, the Compassionate, King of the Day of Judgment’ [māliki yawmi 'd-dīn—Q.1:2].

يَا عَلِيمَ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ

Yā 'ālima 'l-ğaybi 's-samāwāti wa 'l-'ard—O Knower of the Hidden (things) of the Heavens and the Earth! ‘Truly, God is the Knower of hidden (things) of the heavens and the earth [Allāha 'ālimu ġaybi 's-samāwāti wa 'l-'ard]. certainly, He is Knowing of what is in the hearts (of people)’ (Q.35:38).

يَا قَائِمًا بِالْقِسْطِ

Yā qā'im^{an} bi-'l-qisṭ—O Persistent in Justice! ‘God bears witness, and (so do) the angels

and those possessed of knowledge, that there is no divinity except Him, the Persistent in Justice [qā'im^{an} bi-'l-qist]. There is no divinity except Him, the Almighty, the All-Wise' (Q.3:18).

يَا قَائِمًا عَلَىٰ كُلِّ نَفْسٍ

Yā qā'im-an 'alā kulli nafs—O Standing Firm Over Every Soul! 'Is, then, He who is Standing Firm over every soul [huwa qā'im-un 'alā kulli nafsⁱⁿ] (watching) whatever it does (—is He like anything else that exists)?' (Q.13:33).

يَا عَلِيمًا بِالْمُفْسِدِينَ

Yā 'alīm^{an} bi-'l-mufsidīn—O Knower of the corrupt ones! 'But if they turn away, God is the Knower of those who are corrupt' [Allāha 'alīm^{an} bi-'l-mufsidīn—Q.3:63].

يَا ذَا الْعِقَابِ الْأَلِيمِ

Yā zā 'l-'iqābi 'l-'alīm—O Owner of Painful Punishment! 'Nothing is said to you that was not said to the messengers before you. Your Sustaining Lord is surely the Owner of Forgiveness and the Owner of a painful punishment' [zū 'iqābⁱⁿ 'alīm—Q.41:43].

يَا قَوِيٌّ يَا شَدِيدَ الْعِقَابِ

Yā qawiyu yā šadīda 'l-'iqāb—O Most Strong, the Strict in Punishment! 'For He is Most Strong, Strict in Punishment' [qawiyu^{an} šadīdu 'l-'iqāb—Q.40:22; see also 8:52].

يَا غَنِيٌّ يَا ذَا الرَّحْمَةِ

Yā ḡaniyyu yā zā 'r-raḥmah—O Self-Sufficient, Owner of Mercy! 'And your Sustaining Lord is Self-Sufficient, the Owner of Mercy' [al-ḡaniyyu zū 'r-raḥmat—Q.6:133; see also 18:58].

يَا ذَا الرَّحْمَةِ الْوَاسِعَةِ

Yā zā 'r-raḥmati 'l-wāsi'ah—O Owner of All-Encompassing Mercy! 'If they accuse you of lying, say: "Your Sustaining Lord is the Owner of All-Encompassing Mercy [zū raḥmatⁱⁿ wāsi'ah], but His punishment will not be averted from people lost in sin"' (Q.6:147).

يَا غَفُورٌ يَا ذَا الرَّحْمَةِ

Yā ḡafūru yā zā 'r-raḥmah—O Forgiving, Owner of Mercy! 'And your Sustaining Lord is Forgiving, the Owner of Mercy' [al-ḡafūru zū 'r-raḥmah—Q.18:58; see also 6:133].

يَا ذَا الْفَضْلِ عَلَى الْعَالَمِينَ

Yā zā 'l-faḍli 'alā 'l-'ālamīn—O Owner of Grace to (all) the worlds! 'But God is the Owner of Grace to (all) the worlds' [Allāha zū faḍlⁱⁿ 'alā 'l-'ālamīn—Q.2:251].

يَا ذَا الْمَغْفِرَةِ لِلنَّاسِ

Yā zā 'l-maḡfirati li-n-nās—O Owner of Forgiveness to mankind! 'But your Sustaining Lord is surely the Owner of Forgiveness to mankind [la-zū maḡfiratⁱⁿ li-n-nās) for their wrongdoing, and certainly your Lord is also Strict in Punishment' (Q.13:6).

يَا ذَا الْفَضْلِ عَلَى الْمُؤْمِنِينَ

Yā zā 'l-faḍli 'alā 'l-mū'minīn—O Owner of Grace to (all) the believers! 'And He pardoned you, for God is the Owner of Grace to (all) the believers' [Allāhu zū faḍlⁱⁿ 'alā 'l-mū'minīn—Q.3:152].

يَا أَعْلَمَ بِالشَّكِرِينَ

Yā 'a'lama bi-'š-šākirīn O Best Knower as to the grateful ones! 'Is not God the Best Knower as to the grateful ones?' [Allāhu bi-'a'lama bi-'š-šākirīn—Q.6:53].

يَا عَزِيزُ يَا عَلِيمُ يَا غَافِرَ الذَّنْبِ وَ قَابِلَ التَّوْبِ
شَدِيدَ الْعِقَابِ ذَا الطَّوْلِ

Yā 'azīzu yā 'ālīmu yā ġāfira 'z-zambi wa qābila 't-tawbi šadīda 'l-'iqābi zā 'ṭ-ṭawl—O Almighty, the All-Knowing, Forgiver of sins and Acceptor of repentance, Strict in Punishment, Owner of Infinite Reach! '...God, the Almighty, the Knowing; the Forgiver of sin and the Acceptor of repentance, Strict in Punishment, (and) Owner of Infinite Reach [Allāhi 'l-'azīzi 'l-'ālīmi, ġāfiri 'z-zanbi wa qābili 't-tawbi šadīdi 'l-'iqābi, zī 'ṭ-ṭawl]. There is no divinity but Him. To Him is the eventual goal' (Q.40:2-3).

B. Modified Multiple Names

يَا عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَلِّي

Yā 'ālīma 'l-ġaybi wa 'š-šahādati 'l-kabīra 'l-muta'ālī—O Knower of the Hidden and the Evident, the Most Great, the Most Exalted! The last term is a modification of the Divine attribute in the verse: 'He is the Knower of the unseen and the manifest, the Most Great, the Most Exalted' ['ālīmu 'l-ġaybi wa 'š-šahādati 'l-kabīru 'l-muta'āl—Q.13:9].

يَا قَاهِرًا فَوْقَ عِبَادِكَ

Yā qāhir^{an} fawqa 'ibādi-k—O Dominant One Over Your Servants! Modified from the possessive term referring to God in the verse: 'And He is the Dominant over His servants [huwa 'l-qāhiru fawqa 'ibādi-hi]. And He is the Wise, the Aware' (Q.6:18).

يَا غَالِبًا عَلَىٰ أَمْرِكَ

Yā ḡālib-an ‘alā ’amri-k—O Predominant One Over Your Affairs! Modified from the possessive term referring to God in the verse: ‘And God is Predominant over His affairs [Allāhu ḡālib-un ‘alā amri-h], but most of mankind do not know it’ (Q.12:21).

يَا فَعَّالٌ لِمَا تُرِيدُ

Yā fa^{cc}ālu li-mā turīd—O Doer of what You Intend!—Modified from the verb referring to God in the verse: ‘Truly your Sustaining Lord is the Doer of what He intends’ [fa^{cc}āl^{um} li-mā yurīd—(Q.11:107; see also 85:16)].

يَا مُتَقِنٌ كُلِّ شَيْءٍ

Yā mutqīnu kulli šay—O Establisher of All Things! Modified from the verb referring to God in the verse: ‘And you see the mountains (and) think they are firmly fixed, but they will pass away as the passing away of the cloud. (Such is) the artistry of God, who establishes all things [’atqana kulla šay]. Truly He is Aware of what you do’ (Q.27:88).

يَا مُحِقُّ الْحَقِّ بِكَلِمَتِكَ

Yā muḥiqqa ’l-ḥaqqi bi-kalimāti-k—O Prover of the Truth of Your Words! Modified from the phrase in the verse: ‘And God will prove the Truth by His Words [yuḥiqqu ’llāhu ’l-ḥaqqa bi-kalimāti-hi], even though the guilty may hate it’ (Q.10:82).

يَا لَطِيفًا بِعِبَادِكَ

Yā laṭīf^{an} bi-’ibādi-k—O Most Kind One to Your Servants! Modified from the phrase in the verse: ‘God is Most Kind to His servants [Allāhu laṭīf^{um} bi-’ībādi-h]. He gives sustenance to whom He wills. And He is the Strong, the Almighty’ (Q.42:19).

THE BEAUTIFUL NAMES OF GOD

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