أسماء الله الحسنى
فردواتها وأمثالها باللغتين العربية والإنجليزية
محمد علي الباجي

كمية طبعة الراب
44 ميدان الأزهر، القاهرة
ت. ٨٨٩٠
أهداف 2002

أ/ رحالة خالد الخيلاني

القاهرة
أسماء الله الحسنى

ومرادفاتها وتأويلاتها باللغتين العربية والإنجليزية

محمد عبد المجيد الزميتى

الطبعة الثالثة
1419 هـ - 1999 م

الناشر: مكتبة الآداب
42 ميدان الأوبرا بالقاهرة - ت: 868 49
جميع الحقوق محفوظة - الطبعة الثالثة 1998

جميع حقوق الملكية الفكرية والأدبية والفنية محفوظة للكتاب بالقاهرة - مصر - ويحذر طبع، أو تصوير، أو ترجمة، أو إعادة تنفيذ هذا الكتاب كاملًا أو جزئيًا، أو تسجيله على أشرطة كاسيت، أو إدخاله على الكمبيوتر، أو برمجة على أسطوانات ضوئية، إلا بموافقة الناشر ووزرة المؤلف خطأً وسبياً.
هذه الطبعة الثالثة من شرح أسماء الله الحسنى ومرادفاتها باللغتين الإنجليزية والعربية التي تشرف بإصدارها مكتبة الآداب بإذن خاص من أسرة المؤلف رحمه الله، وقد صدرت الطباعتان الأولى والثانية عن دار المعارف عام 1971، والثالثة عن دار التحرير عام 1976.

ولقد كان لعلماء المسلمين الأوائل عداية خاصة بشرح أسماء الله الحسنى؛ إذ أن تصحيح العقيدة ومعرفة الخالق سبحانه وتعالى أساس الدين؛ فإذا صحت العقيدة صحت العبادة والمعاملة، ولقد أدرك المؤلف رحمه الله أهمية هذا الجانب فاشبعه بحثاً وتذكيراً؛ فافاد من بحوث علماء السلف، وأضاف إليها بحوثاً لغريبة متعسقة، كما أضاف إليها خدمة جليلة هي مرادفاتها باللغة الإنجليزية لتعين الإخوة المسلمين من المتحدثين بغير العربية بل وغير المسلمين، في مشارق الأرض وغربها على الفهم والمعرفة.

إذن نوصى من يقتني نسخة من هذه الطبعة بالسعي لوصولها - أو صورة منها - لآخ أو أخت في الإسلام من يعيشون في مجتمعات غير عربية، والله عنده حسن الثواب...

القاهرة في 18 شعبان 1419 هـ/ 7 ديسمبر 1998م(*)

(*) توافق الذكرى السادسة والسبعين لميلاد المؤلف الفخور له محمد عبد المجيد الزماني.
القاهرة في ١٨ شعبان ١٤١٩ هـ الموافق ٧ ديسمبر ١٩٩٨م

من أسرة المؤلف إلى المؤلف رحمة الله...

إلى الروح المطمئنة

عالم جميل كرُس حياته للعلم والعطاء والعبادة.
وعلمنا أن الحياة مبادئ وقيم وكفاح مستمر وإن كان راسم لا يتزعم...
تكريماً وعرفاناً، وتجديدًا للعهد.

زوجتك ورفقتها دربك سوسن

وابنك وتلميذك هشام

وابنتك وزوجة ابنك فايزة التي كنت لها آباً ومرجعاً

وحفيدك شريف الفخور بما ورثته له من مُثّل عليا هى سنده في الحياة...
مقامة المؤلف

الحمد لله، والصلاة والسلام على أشرف خلق الله، سيدنا محمد صلوات الله
والله عليه.
أما بعد...

فَعَنَّدا أُقْدِمَتْ عَلَى تَرْجُمَة أَسْمَاء اللَّهِ الْحَسِني إلى اللغة الإنجليزية، رُفِيقَ في أن أَضِعَ
مِنْهَا جَا الْتَصِرُّم بِكَ أَنْ هُنَّ مَحْجُوْحَةَ الصِّواَبِ فِي هَذَا الْطِّرْقِ الَّذِي لَا أَدْرِى - عَلَى حَدٍ
عَلْمِيّ - أَن أَحَدًا قَدْ طَرَقَهُ مِنْ قَبِيل. وَقَدْ كَانَتْ مَعَالِمُ هَذَا السِّبِيلّ الَّذِي سَلَكْهُ، تَتَحَصَّر
فيما يلي:

١ - الاطلاع على ما جاء في ترجم معاني القرآن الكريم من مراوات لهذه الأسماء.
٢ - تَحْرِيق الدقة في التَّعْرِيف على معاعي هذه الأسماء.
٣ - استخراج أَرْبِب الألفاظ الإنجليزية التي تَتَقَدِّمَ هذه المعاني أكثرَ من غيرها، مُتَحَرَّراً
مِنْ أَيْهَ قِيودٍ لَتَسْمِيَات سِبْقًا وَضَعُّها أَوْ استعمالها إِذَا ما قَصُرَتْ عَنْ احْتِوَاء المفهومات
التي تتخطى تحت دلالات الألفاظ.

وَلَمْ أَتْحَوَّل بَطْبِيْعَة الَّحَال أن تَزْخِرَ أَيْهَا الْبَيْنَةُ لُغَةُ أَخْرَى خَلَفَ العَرْبِيَة بَعْزَارَة الألفاظ التي تَعْكِس
كُلّ حالَةٍ مِن الأَحَوالِ الَّتِي قَدْ تَقَوَّمَ عَلَيْهَا ظَلَالُ المعانِي وأَطْيَافُها المَخْلُقَة، وَقَنَعَ بِأَتِرِبَّة
إِلَى المُفهَّم بعد أن نَقْبَتْ وَقَتَّشَتْ فِي قُوَامِسِ اللِّغَة الإنجليزية، مَسْتَلْطَعَّا هَذِه الأَطْيَافِ،
وَمَتَلَّسَا حُدُود تلك الظلال في تَدَاخَلِها وَتَناَكَهَا وَتَنوُعُها.
ولِذَلِك فَلمْ يَكِن غَرِيَّاً أَنْ يَايُّ كَثِيرٌ مِنَ الْكَلَمَاتِ الإِنجَليزِيَة عَاطِلٌ مِنْ بَعْضِ الدِّلَالاتِ،
إِلا أَوْ إِذَا نَحْنُ رَأَيْنَا أَنْ نَبْعِثْ عَلَيْهَا فَضْلًا مِنَ المعاني المَثْرَافة الَّتِي تَتَجَانِسَ فِي مَيْنِها بَطْرِيْق
الاستبِاطَة والاسْتِنَادِ، أَوْ وَجَدْنَا كَلَمَاتٍ أَخْرَى قَدْ تَكُون مُثْرَافَةً شَمْوَلاً، تَدْرِجْ قَوَّرِبَة
مَعَايِنٍ أَكْثَرَ، أَوْ تَبْسِطْ مِنْهَا ظَلَالَ أَعْمَلْ. وَلَعَلَّ هَذِهِ الْتَجْرِيْبةُ تَشْيرٌ إِشْارَةٌ عَمْلِيَةٌ إِلَى غَزْرَةِ اللِّغَة
العربية لِفَظًا وَمِنْعِي.
أما المرجع الذي استقفيت منه دلالات الأسماء الحسنى، فقد استقر بى البحث والاستقصاء على مؤلف حجة الإسلام الإمام أبي حامد الغزالي - رحمة الله عليه - "المقصد الأسمى، في شرح أسماء الله الحسنى"، معتمداً على ما جاء به من علم وحكمة ونصوص. واجتهدت فى أن أجد لكل اسم ومنعناه - مثاباً مرضاً باللغة الإنجليزية. ولذا فقد جاء هذا البحث لغويًا، أكثر مما جاء دينيًا.

ويجبنا على هذا المقام، أن نُخصِّب إيجار تام، قد يكون أقرب إلى الإباح منه إلى الإيضاح، ما صدر به الإمام الغزالي كتابه المشارك إليه؛ إذ أوضح أن الأسم دالة، وله مدلول هو المسمى، ولكن اسم مفهوم ومعنى هو على حياه، وإن كان الكل يرجع إلى وصف ذات واحد. فالأسماء هي الألفاظ الدالة على المعاني المختلفة، وهي غير مترادفة؛ فإن الأسماء لا تُرادح نورها ومخرج أصولها، بل لفهوماتها ومعانيها التي يجب أن تُسر على وجه التخصص، وليس على وجه التصميم.

وقد تكون بعض أسماء الله تعالى مفردةً بذاته، مثل "الله - الرحمن - الحليم - الرحمن - الرازق - الحق - الأحد - ذو الجلال والإكرام".

وقد يكون للعبد حظ من معاني أسمائه تعالى، وذلك بالسعي في اكتساب الممكن من تلك الصفات والتخليل بها والتحلي بمحاستها، مثل رؤوف - رحيم - سميع - بصير - عليم - صبور - شكور، وتعالى صفات الله تعالى وتقدست عن أن تشبه صفاتنا.

وقد قال سيد البشر صلوات الله تعالى عليه وسلم: "تخلقوا بأخلاق الله تعالى". كما قال عليه الصلاة والسلام، مباحًا ربه: "لا أحبث ثناء عليك، أنت كما أثبت على نفسك".

إن نهاية معرفة المعارف بى الله تعالى عجزهم عن المعرفة.

والله علماً بالصواب، وإليه المرجع والباب.

أسأل الله تعالى التوفيق وحسن الثواب.

محمد عبد المجيد الزمليتي

- 4 -
FOREWORD

In attempting to match English meanings to the Arabic Appellations which constitute God's Most Magnificent Names, I followed a methodical process by which subtle differences in the shades of meanings could be discerned, appraised and accurately classified. The essence of this exercise is to recognize and ascertain the meanings of Arabic rootwords and their derivatives, both philologically and theologically as established by the authorities in these fields, and then apply selective judgement to match those Appellations with corresponding English words which exhibit as much congruency as possible in their coverage of the inherent and implicit meanings.

In Arabic philology each word is resplendent in an abundance of spectral lines showing different colours which portray its imputations, inferences and connotations. The field of vision, and consequently the scope of comprehension are so wide that a great deal of which would be easily missed if attention is confined to one particular portion of the spectrum. Encompassing the boundary line, and sometimes the interference lines will depict a wealth of information unparalleled in any other language.

Hence, in order to cope with this exercise, reference has been made to one of the most authoritative of linguistic dictionaries, namely, *Webster's Dictionary of Synonyms*. In this respect, it must be emphasized that no intention had been directed to devising new verbal meanings, but merely to allocate certain analogous words of which their usage can, by a reasonable stretch of perceptive imagination, if necessity imposes, be safely ascribed to reflect most of the Arabic philological interpretations which are manifold. There may be some concomitant limitations, but these are due to the fact that it is almost impossible to match the predominant and latent colours or shades of meanings emanating from two different languages which are absolutely of disparate origin. It is not uncommon, therefore, to find in this etymological exercise an English word which is applied in a sense to which another compatible word is allocated in Christian religion. The main reason is manifested in the spectral annotation of each, and hence the preferential usage.

In this treatise, I have given, in a very concise form, the main exposition of meanings attributed to The Appellations. The appraisal is only meant to open the pathway to the proper nomination of analogous words, and no claim is established to expound the theological impact of the Arabic meaning. Too much over-condensation of the text may be misleading, and hence, elucidation of the subject matter may be best sought in compatible books of Islamic Religion which elaborate on this branch of science.

I trust that this treatise will open a new vista of prospects and offer enough food for thought in the beatitude of His Most Magnificent Names.

Muhammad El-Zimaity
The most magnificent names of Allah

هو الله الذي لا إله إلا هو

ALLAH is He, than Whom there is no other GOD
1 — ALLAH

A designation for GOD. Glory and Transcendence be to Him; the greatest and most Inclusive and exclusive of Appellations: Inclusive because it designates The Deity in Whom all the Divine Attributes Inhere without exception, and exclusive because only GOD can be called ALLAH.

2 — The MERCIFUL

Designations that connote attributes showing kindness, disposition and willingness to spare and forbear punishment or inflicting harm, and to deliver Grace as Divine benignity to His beings for their regeneration or sanctification.

Mercy implies compassion so great as to forbear even when justice demands punishment, or to give help or comfort even to the most undeserving. Hence, He is called The Merciful of this world and of the Hereafter, and The Compassionate of the Hereafter.

(confer with : 83 - The Ruthful.)

LINGUISTICS:
Merciful implies both compassionate and forbearing treatment, especially of those who have offended or of those who merit severity or are defenseless against it.

Compassionate implies a temperament or a disposition that is either easily moved by sufferings or hardships of another, or is quick to show pity with tenderness or mercy.

3 — The COMPASSIONATE

4 — The SOVEREIGN

The Appellation denotes the essence of His intrinsic Independence of all beings In His Entity and His Attributes, whereas all beings need Him to exist. All are His, under His Supreme Power. His Dominion and Will are preponderating and conquer all under His Sovereignty.

LINGUISTICS:
Sovereign The term imputes unquestionable supremacy to which every other comparable thing is subordinate and inferior in power, influence, position or the like.
5 — The HOLY

The Spiritual Attribute of Holiness is of such perfection and wholeness that it is incontestably beyond all measure of description, sensibility, thought or comprehension. ‘The Holy’ imputes His Divine Veracity, being absolutely unlike all other abstractions which are in themselves Imperfections as associated with His creatures.

LINGUISTICS:

Holiness implies spiritual perfection, whether intrinsic and essential (as, The Holiness of the Lord) or acquired by effort (as, the holiness of a saint.)

Holy implies some quality or some attribute which makes the word either suitable for use in worship or an object of veneration. As the strongest of these terms in its suggestion of a claim upon one’s reverence, it is the only one directly applied to The Supreme Being in praise or laudation.

6 — The CONSUMMATE

Ascribes the Divine Deity free from imperfection, His Attributes free from deficiency and His Dealings free from blemish. All perfection is attributed to Him alone and all consummation in existence is an effluence of His Providence.

LINGUISTICS:

Consummate implies attainment of the highest possible point or degree of perfection. Or the possession of the highest possible qualities, whether natural or acquired.

7 — The GUARDIAN

To Him Alone, safety and security are attributed.

LINGUISTICS:

Guardian One who guards, keeps safe, or secures.

8 — The MASTERFUL

He commands all His creatures. He rules over their lives, their deeds, their livelihood and their destinies.

LINGUISTICS:

Masterful is one who by his strength and virility is able to enforce his will on others, or who deals with affairs commandingly and compellingly.
9 — The ALMIGHTY

He is unparalleled, High and Mighty

Needing none, yet is needed by all for

their existences, substancess and inhere-
cies. His Mightiness has conquered every-
thing and is compel lent. His Pride is un-
assailable.

LINGUISTICS:

Almighty  all-powerful, stresses the power to
command, above everything else, 
awe, worship, obedience or the like

10 — The COMPELLER

He wields power so great that all

bend before His Will.

LINGUISTICS:

Compel  implies the working of irresist-
able force to overpower and drive to yield

11 — The PROUD

Only grandeur and pride are His ex-
clusive Privity.

LINGUISTICS:

Proud  implies superiority, and connotes a
lofty or imposing manner, attitude
or appearance that may be inter-
preted and used in praise.

12 — The CREATOR

To create is to evoke something into
being out of non-existence by an act of
the will. In Arabic etymology, creation
stresses 'design' as the first stage of
causation to exist; evolution implies the
process of production and development
according to plan; and lastly, fashioning
emphasizes the act of composing and
giving form, shape and inherent qualities,
thereby yielding the final produce.

Hence, in this sense, 'creation' pre-
cedes 'evolution' since the effect of the
will comes before the power, and 'evolu-
tion' precedes 'fashioning' as the making
of the entity is precedent to the making
of character or traits.

LINGUISTICS:

Creator  One that creates, produces or con-
stitutes; spec. The Supreme Being

Evolve  to exhibit or produce by develop-
ment.

Fashion  to give shape or figure to; to form,
to bring about by devising, inventive
power or ingenuity.

9 — العازل

هو الذي لا يوجد له نظير، ويحتاج إليه
كل شيء حتى في وجوده وبقائه وصفاته،
فهو قد عز عن كل شيء قجره، ولا يشال جنبه
لمرته وعظمه وجروته وكريمه.

10 — الجبار

هو الذي تنفذ مشتبته عليه سبيل الإجبار
في كل أحد.

11 — المتكبر

هو الذي لا يرى العظمة والكبراء إلا
 نفسه.

12 — الخالق

13 — الباري

14 — المصدر

أصل الخلق التقدير ؛ فهو المصغر لما
يوجد، وأصل البري المرى ؛ فهو الموجود على
وفق التقدير، وهو الذي يصور خلقه على
ما يريد من صور وأشكال وصفات.
فلا يكمن خلقاً تم براءاً تم تصويراً.
وإليهما قد قدم الخالق على الباري لأن تأثير
الإرادة مقدم على تأثير القدرة، وقدم الباري
على المصغر لأن إيجاد الذات مقدم على
إيجاد الصفات.
15 — The OFT-FORGIVING

This Attribute designates repeated and recurrent forgiveness by The Divine One. With such forgiveness, He not only remits penalty on account of an offence, but also waives repayment of wrong-doers and makes return for them. He requires evil with good. In Arabic etymology, the root of the corresponding word implies a 'covering' which connotes an act of 'shielding'.

(confer with : 35 - The Remitter, 80 - The Exonerating, 82 - The Oft-Pardoning.)

LINGUISTICS:
Forgive — to give up not only any claim to retribution, but also any resentment or desire for revenge.

16 — The VANQUISHER

He subdues completely the most powerful of His enemies. There is no being, but subjigated under His Compulsion, and defenceless under His Mastery.

LINGUISTICS:
Vanquish — to get the better or to bring under one's power by complete overpowering or discomfiture.

17 — The BESTOWER

His Gratuties and Gifts are countless and free from any claim of remuneration or return.

LINGUISTICS:
Bestow — implies the setting of something on one as a gift to own, to use, to enjoy or the like.

18 — The DONOR OF LIVELIHOOD

He created the means sufficient to maintain life, and provided it as sustenance to His beings for their support, enjoyment and well-being.

LINGUISTICS:
Livelihood — applies to means of supporting life; living; subsistence to maintain life.
19 — The REVEALER

Through His Loving Care and Guidance, He unveils everything that is obscure, and discloses everything that is enigmatic. He, Alone, holds the key to preclusion, and has the key of living. He reveals all these mysteries to His beings through His Divine Providence.

LINGUISTICS:

Reveal etymologically implies a setting forth or exhibition by or as If by lifting a curtain that veils or obscures. Hence, to communicate or impart by supernatural means or agency; to divulge; to disclose; to open up to view.

20 — The ALL-KNOWING

His Knowledge is absolute and thorough. He knows all, hidden and obvious, microscopic and macroscopic, beginning and end, cause and effect.

LINGUISTICS:

Knowledge applies not only to any body of facts gathered by study, investigation, observation or the like, but also to any body of ideas acquired by inference from such facts, or accepted on good grounds as truths.

21 — The CONSTRAINING

22 — The MUNIFICENT

He takes away life and so causes death; He also gives life at birth. He restrain means of livelihood just as he donates liberally. He may restrict our field of vision, or He may open for us vistas of Insight.

LINGUISTICS:

Constrain (etymologically, to draw tight) stresses the force exerted by that which presses or binds, Constraint denotes an urging or driving to action, but more frequently implies its forcible restriction or confinement.

Munificent denotes showing or revealing a spirit of giving freely and without stint. It stresses splendid or princely liberality.

14
23 — The DEGRADING
24 — The ENHANCING

While He elevates His believers by lifting their stature above others, He humbles into disrepute and disfavour the non-believers. He extols and advances His followers in prestige, and decries and denounces His enemies to degeneracy and debasement.

LINGUISTICS:

Degradation stresses a lowering in plane rather than in rank, and often conveys a strong implication of the shameful-ness of the condition to which the person has been reduced.

Enhancement implies a lifting or raising above the norm or the average in desirability or attractiveness by the addition of something that increases the value, charm, prestige or the like, of the thing enhanced.

25 — The EXALTING
26 — The ABASING

He bestows His Realm on those whom He wishes to elevate in stature. Those are the ones whom He delivers of the need, lust and ignorance, and to whom He revealed His Presence, and gifted them with enough strength and contentment that they feel not the need for others. Such are they whom He, in His Divine Way, chooses to exalt.

Similarly, He abases those whose hearts harbour greed, avarice and self-deceit.

LINGUISTICS:

Exalt (etymologically to raise high, to lift up); to elevate in rank, dignity, power, wealth, character or the like; to dignity, promote. It emphasizes a raising in scale of values without necessarily affecting the quality of the thing raised. In its archaic sense, it implies the meaning of exalt or glorify.

Abase commonly suggests loss of dignity or prestige without necessarily implying permanent in the loss. When used reflexively, it usually connotes humility, abjection, or a sense of one’s inferiority.

27 — The ALL-HEARING

He hears all, though it be tenuous or inaudible.
28 — The ALL-SEEING

He sees all, though it be invisible. Nothing escapes Him.

29 — The JUDGE

He is The Autonomous Ruler who is absolutely self-governing and acknowledges no claim to interference to His Will and Judgement.

30 — The JUST

His Dealings are the ideal justice.

31 — The SUBTILE

He Alone knows the minutest details and mysteries of all things. He subtilizes its intricacies and idiosyncrasies and imparts them tenuously to the worthy of His beings in very peculiar and mystic ways.

LINGUISTICS:

Subtile etymologically means so fine or tenuous in quality or consistency as to be hard to perceive, detect or recognize. It carries a connotation of artfulness.

32 — The ALL-COGNIZANT

He possesses all knowledge and adeptness. No being undergoes any movement or repose, disturbance or peace, discomfort or comfort without Him being Aware of its happening.

The term designates the encompassing of all impalpable or subliminal peculiarities of things as well as their revealed characteristics.

(confer with: 51 - The Witness, 20 - The All Knowing.)

Cognizant means having knowledge of something who has had it called to his attention or has become of it through his own powers of observation.

In careful use, the word commonly implies first-hand or certain knowledge that for some reason is not obvious or apparent to all.
33 — The CLEMENT

He watches those who sin and disobey His Commands, but is not provoked to administer justice or inflict immediate revenge, or restrain the exercise of forbearance and charity, though utterly and infinitely capable of penalizing the offenders.

LINGUISTICS:
Clement suggests a temperament or nature that is mild and gentle, especially in judging offenders, and is slow to exact punishment if a pardon or forgiveness will satisfy the purpose.

Clemency implies a mild or merciful disposition in one whose duty or function is to administer justice or to punish offenses.

34 — The SUPREME

He is beyond conception by the mind, and His Pre-eminence is perceived by others. His Supremacy is Eternal and Everlasting. All-Pervading in knowledge, mercy, justice and omnipotence.

LINGUISTICS:
Supreme is applicable to that which is not only the highest in rank, quality or the like, but has no equals in that status, all others being inferior in varying degrees.

35 — The REMITTER

His Forgiveness is thorough, and carried through to refraining from exacting penalty and complete remission of sins.

(confer with: 80 - The Exonerating, 82 - The Oft-Pardoning, 15 - Oft-Forgiving.)

LINGUISTICS:
Remit is a synonym only in the idiomatic phrase 'to remit sins', in which it means to free from the punishment due for one's sins.

36 — The PRODIGAL

Those who thank Him and obey His Commands, are lavishly rewarded by His Prodiglous Gifts and Blessings.

LINGUISTICS:
Prodigal connotes lavish giving in great abundance, and so recklessly as to suggest waste or the ultimate exhaustion of resources.
37 — The SUBLIME

Nothing is as elevated or transcendingly salient as Himself.
(confer with: 78 - The Transcendent.)

LINGUISTICS
Sublime
is that which is so elevated or exalted that the mind, in contemplating or picturing it cannot reach full comprehension of it and must, in part at least, feel or imagine the vastness of its extent, power, beauty, nobility or the like.

38 — The GREAT

His Pride and Utmost Perfection are Absolute. He is Great, whether glorified or not, and notwithstanding the apprehension or non-apprehension of this Attribute by His beings.

LINGUISTICS:
Great suggests eminence, distinction or supremacy.

39 — The MAINTAINER

Who but The Divine One upholds Heaven and earth, and preserves all creatures and beings.

LINGUISTICS:
Maintain to keep possession of; to hold or keep in any condition, esp. in a state of efficiency or validity; to support, sustain or uphold; to keep up.

40 — The SUSTAINER

He provides all sustenance for His beings, and maintains their physical and moral existence. This entails knowledge and potency.

LINGUISTICS:
Sustain to provide for the support of; to maintain or cause to continue in existence or a certain state.
Sustenance etymologically implies a sustaining of life. It is also often used to imply all the necessaries of life.
41 — The SUFFICER

He suffices all beings, and He Alone provides sufficiency. Nothing in existence is competent to meet or satisfy a need or avail such means for any other being except through His Divine Providence which is enough to prevail over all. Nothing in existence is adequate alone to suffice something else; all things are interrelated, and all are dependent on His Grandiose Power.

LINGUISTICS:
Suffice to meet or satisfy a need or desire with nothing wanting or nothing in excess; to be sufficient, to be competent, capable, equal to a task, end or purpose in view.

42 — The MAJESTICAL

He is described by all the sumptuous Attributes of Majesty imputing such traits as Richness, Sovereignty, Holiness, Knowledge, Power and Others which together evoke a perception of Grand Perfection.

LINGUISTICS:
Majestical combines the implications of imposing and stately, but it adds a strong connotation of solemn grandeur.

43 — The BOUNTEOUS

His Bountiful Gifts are deluring. He grants Pardon instead of Just Retribution. When He promises He fulfills. When He gives He confers handsomely with unparalleled Magnanimity and Graciousness. He extends refuge to all who seek Him.

LINGUISTICS:
Bounteous characterized by bounty, liberal; munificent. It suggests lavish or unremitting generosity in providing or giving.

44 — The VIGILANT

He keeps Vigil over His Kingdom, as He is The All-Knowing and The Maintainer.

LINGUISTICS:
Vigilant alertly watchful.
45 — The RESPONDER

Those who need Him can find His Response in many ways. He responds by giving solutions and aids; by answering prayers; by providing sufficiency to the needy. He even offers enlightenment before invocation, and grace before petition.

LINGUISTICS.
Respond to endeavour to elicit an answer, reaching often spontaneously.

46 — The ALL-EMBRACING

His Absolute Knowledge, Charity and Blessings embrace all beings within His Domain.

47 — The ALL-WISE

His Wisdom is Absolute.

LINGUISTICS.
Wise, so discerning in His understanding of persons, conditions or situations that he knows how to deal with them so as to correct what is wrong in them, how to get the best out of them, considering their limitations or difficulties, or how to estimate them fairly and accurately. Often also the term implies a wide range of experience or of knowledge or learning.

48 — The BENEVOLENT

He gives freely of His Bounty to all His creatures that they may prosper and enjoy their well-being. His Compassion enhances tender Pity that entails Mercy or Charity and the extension of aid or sparing to those who are in need and those who are not deserved. His Benevolence pervades all-over ab initio without suppliance and without need for a cause.

LINGUISTICS.
Benevolent disposed to promote the prosperity and welfare of others. It also stresses on inner compulsion, such as innate kindliness, a desire to do good, or an interest in other’s happiness and well-being. It more often suggests an innate disposition than an inculcated virtue.
49 — The GLORIOUS

His Attributes and Dealings radiate the Glory of their inherent Beauty, and He gives lavishly. This Designation combines the traits of Majesty, Bestowal and Bounty.

(confer with : 66 - The Illustrious)

LINGUISTICS:
Glorious which is literally or figuratively radiant with light or beauty or which stands out as eminently worthy of admiration, renown or distinction. Also, exhibiting attributes, qualities, or acts that deserve or receive glory, praiseworthy

50 — The RESURRECTOR

On Doomsday, He will resurrect the dead who will resurge from their tombs and stand for final judgement.

51 — The WITNESS

GOD, Glory be to Him, has foreknowledge of events to come, and the knowledge of occurrences that happen. Precession connotes omniscience with regard to the future; and witness implies having direct cognizance of the facts. The Name 'All-Knowing' designates His Absolute Knowledge. If His Knowledge is related to subliminal or intangible things, then The Divina One is called 'All-Cognizant'. If The Knowledge is ascribed to evincible matters, He is called 'The Witness'.

(confer with : 20 - The All-Knowing, 32 - The All-Cognizant)

LINGUISTICS:
Witness (etymologically, Knowledge) denotes one who knows first-hand, or who beholds, or otherwise has personal knowledge of anything.

(آخر : 66 - المجد)

(آثر : 66 - المجد)

(آثر : 32 - المعلم، 33 - الخير)
52 — The VERITY

The contrast of ‘verity’ is ‘untruth’. The Absolute Truth is The Supreme Being, from Whom every ‘truth’ derives its veracity. His Existence is Germane and Eternal. His recognition and the belief in Him constitute The Truth which is of necessity infinite. All Verity is from the Semi-paternal Divine One.

Linguistics.

Verity denotes the quality of a thing that is truly what it purports to be, or is in full accordance with the facts. Also, state of being true or real; truth or reality.

53 — The CHAMPION

All beings relegate to Him their affairs. He is their Advocate, their Champion.

54 — The ALL-POWERFUL

55 — The PUISSANT

He is All-Powerful because of His Absolute and Effective Capability. He is Puissant because of the Thoroughness and Strength of His Capability.

(confer with: 69-The Potent, 70-The Omnipotent).

Linguistics.

Powerful is applicable to that which stands out from the rest as exceeding the others in its display of strength or force, or in its manifestation of energy. It also usually implies an effectiveness that has been proved rather than attributed.

Puissant connotes more the outward attributes of power. It commonly suggests a great and abiding strength.

56 — The PROTECTOR

His Love protects and safeguards those who believe in Him. He keeps watch over them and wards off evil befalling to them. He guides them to the haven of His Protection.

Linguistics.

Protect etymologically implies a covering that serves as a bar to the admission or impact of that which may injure or destroy.
57 — The LAUDABLE

All praise Him, GOD, Glory be to Him, lauded Himself from eternity, and His beings owe Him praise and to render it infinitely.

His Praiseworthiness is ascribed to His Attributes of Majesty, Sublimity and Perfection as acclaimed by His believers and eulogists.

LINGUISTICS:
Laudable implies very high and excessive praise, praiseworthy.

58 — The RECKONER

Whereas His Knowledge is boundless, He recognizes the boundaries, extent and number of everything in the worlds, and encompasses them all in His Account.

59 — The ORIGINATOR
60 — The RESTORER

He originated the worlds and their creatures.

He will restore everything to existence after their death. All began by Him, and to Him all shall return.

LINGUISTICS:
Originated suggests a definite source or starting point; to give on origin to; to produce as new.
Restore definitely implies a return to an original state or to a prime condition.

61 — The LIFE-GIVER
62 — The LIFE-TAKER

He created life and death. He is The Life-Giver, and He Is The Life-Taker.
63 — The OMNISCIENT

He has the Infinite Powers of Perception. Nothing is excluded from the Perspicacity of His Omniscience.

LINGUISTICS: 
Omniscient having universal knowledge; infinitely wise.

64 — The DOMINATING

This Appellation denotes the essence of His Absolute Self-Subsistence, and all beings rely on Him for subsistence. Nothing is conceived to exist or last except through His Will. His Ruling Is Autonomous, and His Existence is of necessity essential in His Entity and His Attributes. The existence of every other thing is dependent on His Will, and everything needs Him.

LINGUISTICS: 
Dominant ruling or commanding, or as uppermost; superior to all others in power, influence, position or the like.

65 — The ENTIRE

He is Complete, not lacking in any trait. Every Attribute that is essentially Divine, is confined to The Delty. He is The Absolute Perfection.

LINGUISTICS: 
Entire implies actual completeness or perfection from which not only nothing has been taken, but to which nothing can be added.

66 — The ILLUSTRIOUS

GOD's Glory is Splendid. He is The Illustrious.

(confer with: 49 - The Glorious).

LINGUISTICS: 
Illustrious carries a far stronger implication of renown than 'eminent' which adds to 'distinguished' an implication of even greater conspicuousness for excellence or other outstanding qualities. It also imputes to the thing so described a gloriousness of splendour that increases its prestige or influence.
67 — The ONE

He is The Immutable Deity Who has no second or partner. He is the Absolute One from eternity and infinity for ever to come. Nothing is like Him in His Unique Verity, or His Divinity and His Dispensations of Providence.

68 — The SANCTUARY

All turn to Him at times of need. He is The Refuge and Haven of those in distress. He is The Ultimate Sanctuary.

LINGUISTICS:
Sanctuary is the precise name for the religious asylum. It stresses its sacredness of the place and its claim to reverence or inviolability.

69 — The POTENT

70 — The OMNIPOTENT

He has Absolute Power to do or not to do according to His Will. His Dealings are carried out in accordance with His Knowledge and His Predestination.

LINGUISTICS:
Potent though it implies powerfulness, is applicable chiefly to that which derives or seems to derive that character from some hidden or latent virtue or quality rather than from an observable or measurable power or force.

Omnipotent implies the power to effect any or all desired ends, as by irresistible power or by overcoming all natural laws.

71 — The ADVANCER

72 — The RETARDER

He advances the rank of whomsoever He wishes to honour, and He retards those who have fallen short of His Esteem.
73 — The FIRST
74 — The LAST

He has The Precedence. From His Being, all else came to be. In the utterance, all beings shall return to Him. He disposes of their destiny.

75 — The EVIDENT
76 — The IMMANENT

He is The Evident, whose Existence and Omnipresence are established by evidence through the exercise of logic.

Yet, He is also The Immanent as His Presence may be visualized through perception of the senses.

LINGUISTICS:
Immanent remaining or operating within the subject considered; indwelling, inherent; as, the belief that GOD is Immanent in nature; often, as applied to a mental event, confined to consciousness or to the mind.

77 — The LORD

He predestinated the affairs and dealings of all beings and has taken charge of them righteously.

He is The One Who ordains, and His Will shall be done, and His Ways of Providence shall forever perpetuate.

78 — The TRANSCENDENT

He is The Highest and Most Sublime and Exalted.
(confer with: 37 - The Sublime).

LINGUISTICS:
Transcendent is applicable to anything that goes beyond anything else. It connotes an exceeding even in the superlative and suggests realization of the ideal.
79 — The BENEFICIENT

All Goodness, Kindness and Charity emanate from His Beneficence.

LINGUISTICS:
Beneficent doing or producing good or benefit

80 — The EXONERATING

All return to Him for relieving them from guilt and blame, thereby releasing them from the burden, and giving them remission for sins, and deliverance from punishment, over and over again through His Boundless Charity.

LINGUISTICS:
Exonerate implies relief from what is regarded as a load or burden; to free from blame; to relieve, as of a charge, to clear, as from accusation.

81 — The AVENGER

He avenges Himself upon those who do not heed His Repeated Warnings and Redemptions. His Vengeance can be great, but is intended only against the unjust, the despotic and the oppressive after offering reprove and grace several times.

LINGUISTICS:
Avenge (ar, uwan) to inflict punishment on a person that has wronged another, and motivated by a desire to vindicate him or to serve the ends of justice.

82 — The OFT-PARDONING

He not only remits sins, but also pardons many times over. In Arabic etymology, the root word implies 'expunction', which in this sense carries more meaning than the act of 'covering' or 'shielding'.

LINGUISTICS:
Pardon a comprehensive term, denotes a release not from guilt, but from the penalty due for a transgression of secular or spiritual law.
83 — The RUTHFUL

He disposes to confer Benefaction to everybody, and grants Mercifulness to its most extreme.

In comparison with (3 - The Compassionate), this Latter Attribute tends to ward off the harm in its disposition to show Tender Pity coupled with Mercy or Charity and a design to aid or to spare.

LINGUISTICS:

Ruth denotes a tender feeling or the suffering, distress or unhappiness of another. It implies merciful pity.

84 — The OWNER OF SOVEREIGNTY

All are His subjects, and His is the Kingdom of Heavens and Earth and what exists in between. He executes His Will on all beings. He gives them life or takes it away as He disposes. His Sovereignty inspires His Supremacy and His Omnipotence over all.

LINGUISTICS:

Sovereignty implies the supremacy within its own domain.

85 — The AUGUST AND LIBERAL

Augustness and Perfection are to Him Alone; Charity and Liberality are radiant over all only by virtue of His Own Grace. Augustness is His due, and Liberality is effused freely on His beings.

LINGUISTICS:

August implies impressiveness so strong as to impute to the thing so described a power to inspire awe, veneration. It also ascribes a lofty or exalted character to that which it qualifies. Liberal, suggests openhandedness in the giver, and largeness in the thing that is given.

86 — The EQUITABLE

He vindicates the oppressed against the unjust. He exacts Equity in His Judgments.

LINGUISTICS

Equitable implies fair and equal treatment of all concerned.
87 — **The CONGREGATOR**

His creations show matching as well as contrasting characteristics, but nevertheless congruous to His Divine Dispensations of an infallible, integral and coherent order pervading His Kingdom.

87 — **المجتمع**

هو المؤلف بين المتناثرات والتبانات والتضادات.

88 — **The ABSOLUTE**

No relation whatsoever exists between His Entity and other creatures or beings, and between His Attributes and other ungodly traits. He is Consecrated, not to have any wantage for needs and necessities.

Such is repudiated. The Blessed Deity is Absolute.

**LINGUISTICS**:

*Absolute* implies freedom from relation to or dependence on anything else; it is applied chiefly to abstractions viewed independently of experience and considered in their ultimate ideal character.

89 — **The ENDOWER**

His Endowment is indicative of His Grace upon His beings.

**LINGUISTICS**:

*Endow* to bestow money or property on a thing for its support or maintenance, to enrich with anything of the nature of a gift, as a quality or faculty; to present.

90 — **The AVERTER**

He averts causes of doom, derogation and calamity to the body and to the soul.

**LINGUISTICS**:

*Avert* implies a turning away from that which is before one, physically or mentally. It carries a strong implication of avoidance and a further suggestion of repugnance.
91 — The HARMING
He decrees Good and Evil, Benefaction and Harm.

92 — The BENEFACER
Harm is referable to any evil that is or may be suffered or sustained to one's injury, often it suggests suffering.
Benefaction any benefit conferred or received whether it has money value or not. The benefactor is one who gives a benefit to another.

93 — The SPLendid
He is The Light by Which all is elucidated.
He is also Self-Evident, and hence His Splendour.

94 — The GUIDANCE.
He guided an elected few to comprehend The Divine Deity and use this knowledge as a faculty to gain recognition of Him. He guided the rest of mankind to contemplate His other Creations and to evidence His Existence. He guided all creatures to the essential means to maintain their subsistence.

95 — The SUPERB
He is unparalleled. His Entity, His Attributes and His Dealings are unmatched. Everything is preordained and everything returns to Him.
The Acme of His Grandeur transcends the reach of the mind. He is The Absolute Superb throughout eternity and infinity.

Linguistics:

Superb which exceeds that which is merely grand, magnificent, sumptuous, splendid or the like, and reaches the highest point of grandeur, magnificence, splendour, etc.
96 — The SEMPITERNAL

He is the Eternal, The Infinite. His Existence is, by essence, perdurable, everlasting and unending.

LINGUISTICS:

Sempiternal is an intensive of ‘eternal’ with greater emphasis upon continuity.

97 — The HEIR

To Him shall all ownerships revert when all possessors have ceased to exist.
And to Him, everything and its destiny return.

98 — The ALL-SAGE

His Dispensations are exacted to their foreordained destiny by Divine Decree, in impeccable order and serving their inevitable purpose.

LINGUISTICS:

Sage is eminently wise. The term commonly suggests profound reflection upon men and events, and an ability to reach conclusions of universal as well as immediate value; discriminating, discerning.

99 — The LONGANIMOUS

No urgency is exigent to call for action before its elected time. All things happen as predestinated.

Only He can ascribe to each affair an allotted order of timely occurrence according to His Design.

LINGUISTICS:

Longanimity implies extraordinary patience, naming a virtue.
The most magnificent names of Allah

ALLAH is He, than Whom there is no other GOD

The SUPREME  The MERCIFUL  ALLAH
The REMITTER  The COMPASSIONATE
The PRODIGAL  The SOVEREIGN
The SUBLIME  The HOLY
The GREAT  The CONSUMMATE
The MAINTAINER  The GUARDIAN
The SUSTAINER  The MASTERFUL
The SUCCFER  The ALMIGHTY
The MAGNIFICENT  The COMPELLER
The BOUNTIOUS  The PROUD
The VIGILANT  The CREATOR
The RESPONDER  The EVOLVER
The ALL-EMBRACING  The FASHIONER
The ALL-WISE  The OPT-FORGIVING
The BENEVOLENT  The VANQUISHER
The GLOSSY  The BESTOWER
The RESURRECTOR  The DONOR OF LIVELIHOOD
The WITNESS  The REVEALER
The VERITY  The ALL-KNOWING
The CHAMPION  The CONSTRAINING
The ALL-POTENT  The MUNIFICENT
The PUSSANT  The DEGRADING
The PROTECTOR  The ENHANCING
The LAUDABLE  The EXALTING
The RECKONER  The MAD
The ORIGINATOR  The ABASING
The RESTORER  The ALL-HEARING
The LIFE-GIVER  The ALL-SEEING
The LIFE-TAKER  The JUDGE
The OMNISCIENT  The JUST
The DOMINATING  The SUBTLE
The ENTIRE  The ALL-COGNIZANT
The ILLUSTROUS  The CLEMENT
المؤلف

المهندس محمد عبد المجيد الزميتى

رائد هندسة الطيران المدني

(ولد يوم الخميس 17 من ربيع الثاني / 7 من ديسمبر 1922 وتوقي إلى رحمة الله تعالى يوم الأربعاء 10 محرم 1419 هـ / 6 من مايو 1998 م).

هو الأبن الأكبر للمرحوم اللواء شرطة عبد المجيد محمود ماجدزى الذي قاد قوات الشرطة الداخلية في مركز الإسماعيلية في 2 من يناير 1952.

حصل على بكالوريوس الهندسة (قسم ميكانيكا الطيران) من جامعة القاهرة عام 1944 ضمن أول دفعة لمهندسي الطيران المدني بصر والعالم العربي وأفريقيا، وتولى وسام الجدارة الفضية من الملك فاروق الأول في 6 من مايو 1951؛ تقديراً لهجهوده في إنشاء أول سرب طيران من أسراب السلاح الجوي الملكى.

إلتحق بالقوات الجوية ما بين 1948 و1956 مديراً للإمداد والتموين، وحصل على نوط الواجب العسكري من الطبقة الأولى من الرئيس جمال عبد الناصر في 14 مارس 1955 تقديراً لإسهاماته في أعمال لجان مفاوضات جلاء القوات البريطانية عن مصر.

عمل بصر للطيران ما بين 1960 و1967 مديراً للإمداد والتموين، ثم مديراً عاماً فنياً، ثم نائباً لرئيس مجلس الإدارة ورئيساً لقطاع التخطيط والتماينة، ثم وكيل أول لوزارة الطيران المدني.

حصل على وسام الاستحقاق من الطبقة الأولى من الرئيس محمد أنور السادات في 26 يناير 1980 بمناسبة الاحتفال بالبويبيل الذهبي للطيران المدني في مصر.

عضو الجمعية الملكية البريطانية للطيران المدني منذ 1955، وعضو المجلس الأعلى البريطاني للمهندسين الاستشاريين منذ 1979.


أشرف على عدة رسائل علمية لدليل درجة الماجستير ودكتوراه في مجال اقتصاديات الطيران المدني، وتناول على يديه العديد من مهندسي الطيران بصر.

التي العديد من المشاريع العلمية المتخصصة في دراسات الطيران المدني واقتصادياته، معاهد الطيران المدني بصر والعالم العربي.

كان يهوى فرught الشعر وجمع وتدوير الأدبية القرآنية والأحاديث النبوية الشريفة، وبيان التفسير العلمي لروحانية مضمونها.
The Author

Muhammad Abdel-Meguid El-Zimaity

(07 December 1922 - 06 May 1998)

Chartered Engineer, Member Royal Aeronautical Society.

Throughout his life, he was considered the leading pioneer and founding father of civil aviation engineering in Egypt, the Middle East & Africa. As an Aeronautical Engineer and corporate executive, he devoted his career to the service of the Egyptian Air Forces, (1948-1956), and EGYPTAIR, (1960-1983). Retired as First Under-Secretary of State at the Ministry of Civil Aviation.

Honours: Received the Medal of Merit in 1951 by late King Farouk for his outstanding efforts in establishing the first Air Force squadron. Was then awarded with the Order of Military Duty in 1956 by late President Gamal Abdel-Nasser for his active participation in the Anglo-Egyptian negotiations which led to the evacuation of British troops from Egypt; and in 1980, on the occasion of the golden anniversary of civil aviation in Egypt, was awarded by late President Anwar Sadat, the First Degree Order of Merit.


Memberships: Member of the Royal Aeronautical Society, London (MRAeS) since 1955, as well as the Royal Council of Engineering Institutions (Chartered Engineer in the aeronautic field) since 1969. Also Member of the Engineering Committee of the High Council for Scientific Research of Egypt, the Scientific Research Academy, the Transportation Research Council, the Arab Language Academy (Expert), and the General Authority for Standardization.


Died in Cairo, Egypt on Wednesday 06th May 1998.
The Most Magnificent Names of ALLAH

A Treatise on Their English & Arabic Correspondents and Interpretations

by:

Muhammad El-Zimaity


AL-ADAB Press
42 Opera Square - Cairo - Egypt - Tel: (202) 3900868
The Most Magnificent Names of ALLAH

A Treatise on Their English & Arabic Correspondents and Interpretations

by:
Muhammad El-Zimaity

AL-ADAB Press
42 Opera Square - Cairo - Egypt