

THE DIVINE NAMES

a pronunciation guide

THE NAMES, IN ALPHABETICAL ORDER _____	2
THE NAMES, IN TRADITIONAL SEQUENCE _____	5
OTHER WAZĀ'IF & ZIKRS _____	7
TWO PRAYERS _____	10

This Arabic-to-English character transliteration scheme is the de-facto standard used by the Library of Congress and most scholarly texts. The pronunciations were drawn directly from reading the Arabic and the literal meanings from authoritative sufi sources in the current literature, notably *Ninety-Nine Names of Allah*, by Shaikh Muzāffereddīn and Shems Friedlander,¹ *The Ninety-Nine Beautiful Names of God* by al-Ghazali,² *The Most Beautiful Names*, by Shaikh Tosun Bayrak,³ and also the *Wehr-Cowan Dictionary of Modern Written Arabic*.⁴ The real meaning of a Name is not, of course, in the literal translation, but in its effect on one's being.

PRONUNCIATION KEY:

Italics indicate stress on a syllable. Some words have evenly-stressed syllables. The meaning of Arabic words often changes completely depending on which syllable is accented.

All sounds are like English, for our purposes, with the following exceptions and notes:

- ‘ a “glottal stop,” or a slight catch in the throat. Used here to indicate the letter ‘Ayn ع
- ā a long “ah” as in “father.”
- ī a long “ee” as in “feet.”
- ū a long “oo” as in “mood.”
- j a “hard” j as in “juice.”
- q similar to K but deeper in the throat, almost like “g.”
- r is trilled or flipped, as in Spanish.

The following sounds (the so-called “emphatics,” indicated by subscript dots) do not occur in English (and except for ḥ aren't in Persian or Turkish either) but are important in Arabic. Proper pronunciation of these consonants is sometimes necessary to invoke the desired Name — the difference, for example, between Zāhir “the Shining,” and Zāhir

¹ Friedlander, Shems, & Shaikh Muzafferredin, *The Ninety-Nine Names of Allah*. Harper & Row, New York, 1978.

² al-Ghazali, abu-Hamid, *The Ninety-Nine Beautiful Names of God (al-Maqṣad al-asna fi sharh asma-Allah al-husna)*, David B. Burrell & Nazih Daher, tr. The Islamic Texts Society, Cambridge, 1992.

³ Bayrak, Tosun, *The Most Beautiful Names*. Threshold Books, Putney VT. 1985.

⁴ Wehr, Hans, *A Dictionary of Modern Written Arabic*, J. Milton Cowan, Ed. Third Edition. Spoken Language Services, Inc. Ithaca, NY 1976.

“the Manifest.” When intoning the Names with attention on the overtones, it tends to encourage the manifestation of the “nectar.” These sounds can be difficult for English speakers, and are best learned from a native Arabic speaker.

- ḥ ح an “aspirated” h, with a “scrape” or hiss at the back of the tongue.
- ḍ ض form the back of the tongue as for L and say D with the tip of the tongue. (transposed to an ordinary Z in Persian and Turkish.)
- ṣ ص form the back of the tongue as for L, and say S.
- ṭ ط form the back of the tongue as for L, and say T with the tip of the tongue.
- ẓ ظ form the back of the tongue as for L, and say a “hard TH” (as in “this”) with the tip. (Sounds as an ordinary Z in Persian and Turkish.)

These constructions indicate single sounds:

- kh خ k with a gargle at the back of the tongue, as in the German “ach.”
- gh غ somewhat like the French “R” in “Paris,” or a “vocalized” version of kh.
- dh ذ Indicates a vocalized “th,” as in “that.” Persian lacks this hard **th** sound, making it “Z.”

sh ش as in English “sh”

th ث soft, as in the English “thing.”

(There is no “V” or “P” in Arabic, but they do occur in Persian and Turkish. A “v” sound in Persian and Turkish often indicates the letter “waw” و in Arabic loan-words.)

Doubled consonants are pronounced, effectively lengthening the sound.

N.B.: In some dialects of English, the sibilant S (as in hiss) is homophonic (exchangeable) for Z (as in buzz); “Wesley” turns into “Wezley.” Be very careful that you do not substitute Z for S in your pronunciation of the Names, or you’ll get quite a different word than you intend.



THE NAMES, IN ALPHABETICAL ORDER

al-‘Ādl	‘aa-dl	the Just
al-‘Afū	‘a-foo	the Forgiver, the Effacer of Sins
al-‘Ākhir	‘aa-khir	the Last
al-‘Alī	‘a-lee	the Highest
al-‘Alīm	‘a-leem	the All-Knowing
al-‘Āwwal	‘aa-wwal	the First

al-‘Azīm	‘a- <i>zeem</i> ⁵	the Magnificent, the Tremendous
al-‘Azīz	‘a- <i>zeez</i>	the Mighty, the Dear One, the Eminent
al-Āḥad	<i>aa-ḥad</i>	the One
al-Badī‘	<i>ba-dee‘</i>	the Originator, the Absolute Cause
al-Bāi‘ith	<i>baa-‘eeth</i> ⁶	the Resurrector
al-Bāqī	<i>baa-qee</i>	the Everlasting
al-Bārī‘	<i>baa-ri‘</i>	the Creator of Order, the Evolver, the Producer
al-Barr	<i>barr</i>	the Unreservedly Loving
al-Baṣīr ⁷	<i>ba-ṣeer</i>	the All-Seeing
al-Bāsiṭ	<i>baa-siṭ</i>	the Expander
al-Bāṭin	<i>baa-ṭin</i>	the Hidden
aḍ-Ḍarr	<i>ḍarr</i> ⁸	the Creator of Harm
		the Punisher
<u>Dhūl-Jalāl-wal-Īkrām</u> ⁹	<u>dhool-ja-lal wal-ee-kraam</u> ¹⁰	the Lord of Majesty and Bounty
al-Fattāḥ	<i>fat-taah</i> ¹¹	the Opener
al-Gḥaffār	<i>ghaf-faar</i>	the Forgiver
al-Gḥafūr	<i>gha-foor</i>	the Forgiver-&-Hider-of-Faults
al-Gḥanī	<i>gha-nee</i>	the Self-Sufficient
al-Hādī	<i>haa-dee</i>	the Guide
al-Ḥafīz	<i>ḥa-feez</i> ¹²	the Preserver
al-Ḥakam	<i>ḥa-kam</i>	the Judge, the Arbitrator
al-Ḥakīm	<i>ḥa-keem</i>	the Perfectly Wise
al-Ḥalīm	<i>ḥa-leem</i>	the Forebearing
al-Ḥamīd	<i>ḥa-meed</i>	the True Object of Praise
al-Ḥaqq	<i>ḥaqq</i>	the Truth
al-Ḥasīb	<i>ḥa-seeb</i>	the Reckoner
al-Ḥāyy	<i>ḥayy</i>	the Alive
al-Jabbār	<i>jab-baar</i>	the Compeller
al-Jalīl	<i>ja-leel</i>	the Mighty, the Sublime, the Majestic
al-Jāmi‘	<i>jaa-mi‘</i>	the Gatherer
al-Kabīr	<i>ka-beer</i>	the Great
al-Karīm	<i>ka-reem</i>	the Generous

⁵ ‘a-*zeem* (ordinary Z) in Persian

⁶ Becomes *ba-eess* in Persian

⁷ There has been some confusion of this Name with “bashīr,” an epithet of the Prophet Mohammed, “the bringer of good news to the believers.”

⁸ Becomes *zarr* in Persian

⁹ Breaks out into *Dhū* (Lord of) *al-Jalāl* (the Majesty) *wa* (and) *al-Ikrām* (the Bounty, the Splendor). *Ikram* comes from the same root as *Karīm*.

¹⁰ Becomes “*zul-je-lal...*” in Persian.

¹¹ Note the aspirated H (ḥ) at the end of *Fattāḥ*. This *is* pronounced.

¹² Becomes *ḥa-feeze* (ordinary Z sound) in Persian.

al- <u>K</u> habīr	<i>kha-beer</i>	the All-Aware
al- <u>K</u> hāfiḍ	<i>kha-fiḍ</i>	the Abaser
al- <u>K</u> hāliq	<i>khaa-liq</i>	the Creator
al-Laṭīf	<i>la-ṭeef</i>	the Subtle, the Benevolent
al-Majīd	<i>ma-jeed</i>	the Glorious
al-Mājid	<i>maa-jid</i>	the Noble, the Magnificent
al-Malik	<i>ma-leek</i>	the King
Mālik-al-Mulk	<i>maa-lik al-mulk</i>	the Absolute Owner-of- Sovereignty
al-Māni‘	<i>maa-ni‘</i>	the Preventer-of-Harm, the Protector
al-Matīn	<i>ma-teen</i>	the Forceful, the Firm
al-Mu‘ <u>akhkhir</u>	<i>mu-wa-<u>khkhir</u></i>	the Delayer
al-Mu‘īd	<i>mu-‘eed</i>	the Restorer
al-Mu‘izz	<i>mu-‘eezz</i>	the Honorer
al-Mu‘min	<i>mu-‘meen</i>	the Inspirer-of-Faith
al-Mubdī	<i>mub-dee</i>	the Originator
al-Muḍhill	<i>mu-<u>dheell</u></i> ¹³	the Humiliator, the Abaser
al-Mughnī	<i>mu-<u>ghnee</u></i>	the Enricher
al-Muhaymīn	<i>mu-hai-meen</i>	the Guardian, the Protector
al-Muḥṣī	<i>muḥ-ṣee</i>	the Possessor-of-All-Knowledge
al-Muḥyī	<i>mu-ḥyee</i>	the Giver of Life
al-Mujīb	<i>mu-jeeb</i>	the Responsive, the Answerer-of-Prayers
al-Mumīt	<i>mu-meet</i>	the Taker of Life
al-Muntaqim	<i>mu-nta-qim</i>	the Avenger
al-Muqaddim	<i>mu-qad-dim</i>	the Expediter
al-Muqīt	<i>mu-qeet</i>	the Nourisher
al-Muqsit	<i>muq-seeṭ</i>	the Equitable
al-Muqtadir	<i>mu-qta-dir</i>	the Creator of All Power, the All-Determiner
al-Muṣawwir	<i>mu-ṣa-wwir</i>	the Fashioner
al-Muta‘ālī	<i>mu-ta-‘aa-lee</i>	the Supreme, the Exalted
al-Mutakabbir	<i>mu-ta-kab-bir</i>	the Greatest, the Majestic
an-Nāfi‘	<i>naa-fi‘</i>	the Creator of Good
an-Nūr	<i>noor</i>	the Light
al-Qābiḍ	<i>qaa-biḍ</i> ¹⁴	the Constrictor
al-Qādir	<i>qaa-dir</i>	the All-Powerful
al-Qahhār	<i>qah-haar</i>	the Subduer, the Dominator
al-Qawī	<i>qa-wee</i>	the Strong, the Powerful
al-Qayyūm	<i>qa-yyoom</i>	the Self-Subsisting
al-Quddūs	<i>good-dooos</i>	the Holy

¹³ Becomes “mu-zill” in Persian.

¹⁴ Becomes “qaa-biz” in Persian.

ar-Ra‘ūf	ra-‘oof	the Clement, the Compassionate
ar-Raḥīm	ra-ḥeem	the All-Merciful
ar-Raḥman	raḥ-man	the All-Beneficent
ar-Rāfi‘	raa-fi‘	the Exalter
ar-Raqīb	ra-qeeb	the Watchful, the All-Observant
ar-Ra <u>sh</u> īd	ra-sheed	the Unerring, the Guide-to-the- Right-Path
ar-Razzāq	raz-zaaq	the Provider
as-Salām (Salaam)	sa-laam	the Divine Peace, the Flawless
as-Samī‘	sa-mee‘	the All-Hearing
aṣ-Ṣabūr	ṣa-boor	the Patient
aṣ-Ṣamad	ṣa-mad	the Eternal
ash- <u>Sh</u> ahīd	<u>sha</u> -heed	the Witness
ash- <u>Sh</u> akūr	<u>sha</u> -koor	the Appreciative
at-Tawwāb	ta-wwaab	the Acceptor-of-Repentance
al-Wadūd	wa-dood	the Loving
al-Wahhāb	wah-haab	the Bestower
al-Wāḥid	waa-ḥid	the Unique
al-Wājid	waa-jid	the Finder
al-Wakīl	wa-keel ¹⁵	the Trustee
al-Walī	wa-lee	the Nearest Friend, the Patron
al-Wāli	waa-li	the Governor, the Ruler
al-Wārith	waa-rith	the Inheritor-of-All
al-Wāsi‘	waa-si‘ ¹⁶	the All-Embracing, the Vast
aḏ-Zāhir	ḏaa-hir	the Manifest

THE NAMES, IN TRADITIONAL SEQUENCE

1.	ar-Raḥmān	the All-Beneficent	8.	al-‘Azīz	the Mighty,
2.	ar-Raḥīm	the All-Merciful			the Near and Dear
3.	al-Malik	the Absolute Ruler			One
4.	al-Quddūs	the Holy	9.	al-Jabbār	the Compeller
5.	as-Salām	the Source of Peace	10.	al-Mutakabbir	the Greatest, the Majestic
6.	al-Mu‘min	the Inspirer-of- Faith	11.	al- <u>Kh</u> āliq	the Creator
7.	al-Muhaymīn	the Guardian, the Protector	12.	al-Bāri‘	the Creator of Or- der, the Evolver
			13.	al-Muṣawwir	the Fashioner

¹⁵ Va-keel in Persian.

¹⁶ This is one of those places where the S is sibilant

14.	al- <u>G</u> hafār	the Forgiver	55.	al-Walī	the Nearest Friend
15.	al-Qahhār	the Subduer	56.	al-Ḥamīd	the True Object of Praise
16.	al-Wahhāb	the Bestower	57.	al-Muḥṣī	the Possessor-of-All-Knowledge
17.	ar-Razzāq	the Provider	58.	al-Mubdī	the Originator
18.	al-Fattāḥ	the Opener	59.	al-Mu‘īd	the Restorer
19.	al-‘Alīm	the All-Knowing	60.	al-Muḥyī	the Giver of Life
20.	al-Qābiḍ	the Constrictor	61.	al-Mumīt	the Taker of Life
21.	al-Bāsiṭ	the Expander	62.	al-Ḥāyy	the Alive
22.	ar-Rāfi‘	the Exalter	63.	al-Qayyūm	the Self-Subsisting
23.	al- <u>K</u> hāfiḍ	the Abaser	64.	al-Wājid	the Finder
24.	al-Mu‘izz	the Honorer	65.	al-Mājid	the Noble
25.	al-Mudhill	the Humiliator	66.	al-Wāḥid	the Unique
26.	as-Samī‘	the All-Hearing	67.	al-Āḥad	the One
27.	al-Baṣīr ⁷	the All-Seeing	68.	aṣ-Ṣamad	the Eternal
28.	al-Ḥakam	the Judge	69.	al-Qādir	the All-Powerful
29.	al-Ādl	the Just	70.	al-Muqtadir	the Creator of All Power
30.	al-Laṭīf	the Subtle	71.	al-Muqaddim	the Expediter
31.	al- <u>K</u> habīr	the All-Aware	72.	al-Mu‘akhkhir	the Delayer
32.	al-Ḥalīm	the Forebearing	73.	al-‘Āwwal	the First
33.	al-‘Azīm	the Magnificent	74.	al-‘Ākhir	the Last
34.	al- <u>G</u> hafoor	the Forgiver-&-Hider-of-Faults	75.	aḏ-Ḍāhir	the Manifest
35.	aṣh-Shakūr	the Appreciative	76.	al-Bāṭin	the Hidden
36.	al-‘Alī	the Highest	77.	al-Wāli	the Governor
37.	al-Kabīr	the Source of Greatness	78.	al-Muta‘ālī	the Supreme, the Most Exalted
38.	al-Ḥafīz	the Preserver	79.	al-Barr	the Doer-of-Good
39.	al-Muqīt	the Nourisher	80.	at-Tawwāb	the Acceptor-of-Repentance
40.	al-Ḥasīb	the Reckoner	81.	al-Muntaqim	the Avenger
41.	al-Jalīl	the Mighty, the Sublime	82.	al-‘Afū	the Forgiver
42.	al-Karīm	the Generous	83.	ar-Ra‘ūf	the Clement, the Compassionate
43.	ar-Raqīb	the Watchful	84.	Mālik-al-Mulk	the Owner-of-Sovereignty
44.	al-Mujīb	the Responsive	85.	<u>D</u> hūl-Jelāl-wal- <u>I</u> krām	the Lord of Majesty and Bounty
45.	al-Wāsi	the All-Embracing	86.	al-Muqsīt	the Equitable
46.	al-Ḥakīm	the Perfectly Wise	87.	al-Jāmi‘	the Gatherer
47.	al-Wadūd	the Loving	88.	al- <u>G</u> hanī	the Self-Sufficient
48.	al-Majīd	the Glorious	89.	al-Mughnī	the Enricher
49.	al-Bāi‘ith	the Resurrector			
50.	aṣh-Shahīd	the Witness			
51.	al-Ḥaqq	the Truth			
52.	al-Wakīl	the Trustee			
53.	al-Qawī	the Powerful			
54.	al-Matīn	the Forceful, the Firm			

90. al-Māni	the Preventer-of-Harm	94. al-Hādī	the Guide
91. aḍ-Ḍarr	the Creator of Harm	95. al-Badī‘	the Originator
92. an-Nāfi	the Creator of Good	96. al-Bāqī	the Everlasting
93. an-Nūr	the Light	97. al-Wārith	the Inheritor-of-All
		98. ar-Rashīd	the Unerring
		99. aṣ-Ṣaboor	the Patient

OTHER WAZĀ‘IF & ZIKRS

a short list

Al-ḥamdu-Lillāh	al-ḥam-du-li- <i>l्लाah</i> ¹⁷	“All Praise Belongs to God.”
al-Madad Murshid Allāhu Ākbar	al ma-dad ¹⁸ Murshid al- <i>Llaa</i> -hu <i>aak</i> -bar	“Help me, Murshid.” “God Alone is Great.” or “God is Greater.”
Allāhul-Manṣūr	al- <i>Llaa</i> -hool man- <i>ṣoor</i>	“It is God who is victorious.”
Amān	<i>a-maan</i>	Given for protection and the felt-sense of being enfolded in protection
Ānta al-Hādī, Ānta al-Ḥaqq	aan-ta al- <i>haa</i> -dee, aan-ta al- <i>haqq</i>	You are the Guide, You are the Truth
‘Āqīl Astaghfirullāh Baraka	‘aa-qeel as-tagh-fir-u- <i>l्लाah</i> ¹⁹ ba-ra-ka	God’s Intrinsic knowledge “God Forgive Me.” God’s impersonal Blessings
Dhat al-Jalāl wal-Īkrām	<i>th</i> aat al- <i>ja-laal</i> wal- <i>ee-kraam</i> ²⁰ / zaat al- <i>ja-laal</i> wal- <i>ee-kraam</i>	The Sovereign Essence of Majesty and Bounty
Dāfi‘ Faṭir Faḍīl, fazīl Fāḍl Ghālib Ḥabīb Ḥafīyy Ḥayyu	<i>daa</i> -fi‘ <i>faa</i> -ṭir <i>fa-deel</i> ²¹ <i>faa</i> -ḍl ²² <i>ghaa</i> -lib <i>ha-beeb</i> <i>ha-fee</i> <i>ha-yyu</i> or <i>ha-yyo</i>	The Shield, the Deflector the Creator the Superlative Blessings The Predominant the Beloved the Gracious the flow of Life

¹⁷ There is no such word in Arabic as “alhamduleelah.”

¹⁸ The Turks say “medet” in place of “madad.”

¹⁹ From Arabic, as-tagh-fir-u-*l्लाah*. The *gh* is awkward and just sort of goes away in Turkish.

²⁰ *th* as in the English “that”

²¹ *fa-zeel* in the Persian pronunciation.

²² *faa-zl* in Persian.

Hū Īmān	hoo ee- <i>maan</i>	the Divine Presence ²³ “Faith;” confidence in the essential goodness of life
‘Īshq Allāh Ma‘būd Allāh ²⁴	‘eeshq Al- <i>laah</i> ma-‘- <i>bood</i> Al- <i>llaah</i>	“‘Tis God Who is the one loved in every beloved one, and it is God Who loves through each lover the infi- nite reflections of the attrib- utes of the Divine Perfec- tion.” — Ibn al-‘Arabī
Ithal Jelāl wal-Īkrām	i- <u>thal</u> ja- <i>laal</i> wal- <i>ee-kraam</i> ¹⁷ i-zal ja- <i>laal</i> wal- <i>ee-kraam</i>	The Most-Soverign Lord of Majesty and Bounty
Jamīl Jelāl Kaffee ²⁵ Kafīl Kalīm	ja- <i>meel</i> ja- <i>laal</i> kaf- <i>fee</i> ka- <i>feel</i> ka- <i>leem</i>	the Beauty the Power the Sufficient ²⁶ the Surety the Interlocutor, the Speaker, The <i>Word</i>
<u>Khadda</u> <u>Khaīr</u> <u>Khānum</u> Jamīl wa’l Īkrām	<u>khad-da</u> <u>kha-<i>eer</i></u> <u>khāa-num</u> ²⁷ ja- <i>meel</i> wal <i>i-kraam</i>	The Leader-Astray the Goodness the Queen of Majesty & Bounty
Lā ilaha īlla ‘Anta Lā ilaha īlla Barakatu Hū	<i>laa</i> i-la-ha <i>īl-la</i> ‘ <i>aan-ta</i> ²⁸ <i>Laa</i> i-la-ha <i>īl-la</i> ba-ra-ka-tu <i>hoo</i>	“There is only Thou.” “There is only His Blessings.”
Lā Maqsūd ilaha īlla ’Llāh Lā Wasilatī īlla Anta, Yā Rasūlullāh	<i>laa</i> maq- <i>sood</i> ilaha <i>ee-la</i> ’ <i>LLaah</i> <i>laa</i> wa-see-la-tee <i>ee-la</i> anta yaa ra- <i>sool-oo-llaah</i>	No Aspiration Except God “No succor except Thou, O Messenger of God”
Mannān Maulā Mawjūd Murīd	ma- <i>naan</i> maow- <i>laa</i> maw- <i>jood</i> moo- <i>reed</i> ²⁹	the Most Gracious the Patron, the Master the Existing, the Actual the Seeker

²³ Usually translated “Him,” but is actually gender-neutral in both Arabic and Persian.

²⁴ There is no such word in Arabic or Persian as “mahbud.”

²⁵ Don’t spell it “Khaffee,” as that means “hidden.”

²⁶ Kaffee is often translated “the Remedy.” This is not correct. Murshid does, however, speak of the “All-Sufficient Power of Healing.”

²⁷ The word for “queen” is “khānum.” This is often misspelled as “kha-nun,” which means “veiled.”

²⁸ As in the zikr *La ilaha illa ‘Llah*, the A of ‘Anta is not pronounced and replaced with a glottal stop.

²⁹ Try not to say “myoo-reed.”

Mu‘īn	mu- ‘een	God’s Instrument
Mubīn	mu-been	the Clear, the Manifest
Munawwir	mu-na-wwir	the Vessel of Light
Musta’an	mu-sta- ‘aan	the One-Called-Upon-for-Help
Mu‘tī	mu- ‘tee	the Giver
Naṣīr	na-ṣeer	the Victory. (<i>Manṣūr</i> is the Victorious)
Qāhr	qaa-hr	Divine Sovereignty
Qāḍi al-Ḥājāt ³⁰	qaa- <i>de</i> el haa- <i>jaat</i> qaa- <i>ze</i> el haa- <i>jaat</i>	the Maker-of-Order in Time of Need
Qarīb	qa-reeb	the Nigh
Rābb	raabb	Lord, Sustainer
Raḥīb	ra-ḥeeb ³¹	the Vastness
Ṣāfi ³²	ṣaa-fee	the Purity
Salīm	sa-leem	Absolute Peace
Sattār	sat-tar	the Veiler
<u>Shaffāf</u>	<u>shaf-faaf</u>	the Transparency
<u>Shāffee</u>	<u>shaf-fee</u>	the Healer
<u>Shafīq</u>	<u>sha-feeq</u>	the Benevolent
Ṣiddīq	ṣid-deeq	the Sincerity
Subḥān Allāh	sub-ḥaan ³³ -a Llaah	lit., “Glory be to God!”
Ṭāhir	ṭaa-hir	the Pure & Clean
Wahhabu	wah-ha-bu	the flow of divine attributes into manifestation
Wahadu (Vehedo)	wa-ḥa-do, wa-ḥa-doo ³⁴	the return to Unity
Waqabo	wa-qa-bo, wa-qa-boo	the Accomodation for the Divine
Zāhir	zaa-hir ³⁵	the Shining ³⁶

³⁰ Erroneously listed in the Leader’s Manual and some editions of *Sangitha I* as “Qazi al-Hazad.”

³¹ Note the “aspirated” ḥ; using the English h makes this word into “frightened.”

³² *Ṣāfi* may work better for some kinds of purification than Subūan Allah.

³³ Notice the “aspirated” ḥan, and that the emphasis is on the second syllable. There is no such word as *soo-ban*.

³⁴ Veh-ḥe-do in Persian

³⁵ Z as in English.

³⁶ This is *not* the same name as *Zāhir* “The Manifest,” though pronounced the same in Persian.

TWO PRAYERS

Surat al-Fatiḥa, “The Opening”

in a new translation by Imam Bilal Hyde

A‘oo- <u>dh</u> u bi- <i>llaah</i> -i min-ash-Shai- <i>ṭaan</i> -ir-ra- <i>jeem</i>	I betake myself to Allah for refuge from the accursed Satan. ³⁷
Bismi- <i>llaah</i> -i Raḥ-man-ir-Ra- <i>ḥeem</i>	With the name of Allah, Everlasting Mercy, Infinite Compassion:
Al- <i>ḥaam</i> -du li- <i>llaah</i> -i Rab- <i>beel</i> ‘aal-a- <i>meen</i> ar-Raḥ-man ir-Ra- <i>ḥeem</i> <i>Maa</i> -liki yawm-id- <i>deen</i>	Praise be to God, Loving Lord of all the worlds, everlasting Mercy, Infinite Compassion, Eternal Strength of every living being, Whose Majestic Power embraces us on the Day of the Great Return.
Ee- <i>yaa</i> -ka-na‘ budu wa ee- <i>yaa</i> -ka-nasta-‘ <i>een</i>	Only You do we adore, and to You alone do we cry for help.
Ihdi- <i>naas</i> -ṣi- <i>ra</i> -ṭal musta- <i>qeem</i> -a ṣi- <i>ra</i> -ṭal-la- <i>dheen</i> -a an‘amta ‘a- <i>laay</i> -him	Guide us, O God, on the path of Perfect Harmony, the path of those You have blessed with the gifts of Peace, Joy, Serenity, and Delight,
<u>G</u> hai- <i>reel</i> magh- <i>doo</i> -bi ‘al- <i>aay</i> -him	the path of those who have not been brought down by anger,
wal- <i>la-ḍaa</i> - <i>leen</i> .	The path of those who have not been lost along the way.
Aameen.	So be it.

Surat al-Ikhlās, “The Unity”

Bismi- <i>llaah</i> -i Raḥ-man-ir-Ra- <i>ḥeem</i>	With the Name of Allah, Who is Infinite Love and Kindness —
<i>Qool</i> Hu Al- <i>laa</i> -hu <i>Aa</i> -ḥad	SAY that the Secret of Secrets is this: “God is One, the One and Only One.
Al- <i>laahuṣ</i> -Ṣamad.	God is the Infinite Presence and Everlasting Refuge in Whom all things finally return.
Lam ya-leed wa lam <i>yoo</i> -lad	God has no beginning and was never begun,
wa lam ya-koo ³⁸ la- <i>hoo</i> kufu- <i>waan</i> <i>Aa</i> -ḥad.	And beside God there is none at all.”

I dedicate this small effort to the memory of my Arabic teacher,
Hajji Murshid Shamsuddīn Aḥmed Chishtī of Lahore
may Allah be pleased with him.
All merit accruing herefrom belongs to him; all errors are strictly my own.

³⁷ A traditional preamble, from the formal Muslim prayers.

³⁸ Written in Arabic as “ya-kun” but pronounced “ya-koo.”