

**The Translation of Near-Synonymous Names of
Allah in the Holy Qur'an: A Comparative Study**

ترجمة أسماء الله الحُسنَى شبه المترادفة في القرآن الكريم: دراسة مقارنة

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for the Master's Degree in English Language and Literature**

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Authorization

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Dedication

To my supportive family,

My great father & my beloved mother.

To my dear brothers, Mekhled & Khaled.

To my little sister, Jood.

To my best friend, Deema.

For those who have had a nice impact on my life.

To everyone who helped, supported, and wished me luck.

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Table of Contents

Subject	Page
Title.....	i
Authorization	ii
Thesis Committee Decision	iii
Acknowledgments	iv
Dedication	v
Table of Contents.....	vi
List of Tables	viii
List of Appendices	x
List of Figures	xi
List of Abbreviations	xii
Abstract in English.....	xiii
Abstract in Arabic	xiv
CHAPTER ONE: Introduction	1
1.0 Overview	1
1.1 Background of the Study.....	1
1.2 Statement of the Problem	2
1.3 Objectives of the Study	3
1.4 Questions of the Study	3
1.5 Significance of the Study	4
1.6 Limitations of the Study.....	4
CHAPTER TWO: Literature Review.....	5
2.0 Overview	5
2.1 Theoretical Literature.....	5
2.1.1 Synonymy in English	5
2.1.2 Translating the Holy Qur'an	6
2.1.3 The Names of Allah	7
2.2 Empirical Literature	8
2.2.1 Translating the Holy Qur'an	8
2.2.2 Translation of the names of Allah	10
CHAPTER THREE: Methodology	12
3.0 Overview.....	12
3.1 Sample of the Study	12

3.2 Instruments of the Study	14
3.2.1 Examined English Translations of the Holy Qur'an	14
3.2.1.1 The Noble Qur'an in the English Language by Al-Hilali and Khan (2018)	14
3.2.1.2 The Holy Qur'an; Arabic Text and English Translation by Mohammad Sarwar (2011).....	14
3.2.1.3 The Meaning of the Glorious Koran by Yusuf Ali (1982).....	15
3.2.1.4 The Koran Interpreted by Arthur Arberry (1955)	15
3.2.1.5 The Meaning of the Glorious Koran by Marmaduke Pickthall (1930)	15
3.2.2 Exegeses Used in the Analysis.....	16
3.2.2.1 Ibn Kathir Exegeses (2009).....	16
3.2.2.2 Al-Qurtubi Exegeses (1997).....	16
3.2.2.3 Al-Saadi Exegeses (2002)	16
3.2.2.4 Al-Baghwai Exegeses (1989).....	16
3.2.2.5 Al-Tabari Exegeses (2000).....	17
3.3 Validity and Reliability of the Instruments	17
3.4 Data collection	18
3.5 Data Analysis	19
3.6 Study Procedures.....	19
CHAPTER FOUR: Findings and Discussion	20
4.0 Overview	20
4.1 Near-synonymous Names of Allah Referring to Giving (الوهاب ، الرزاق)	20
4.2 Near-synonymous Names of Allah Referring to Kindness (اللطيف ، الرؤوف ، الودود).....	24
4.3 Near-synonymous Names of Allah Referring to knowledge (العليم ، الخبير ، الحكيم)	32
4.4 Near-synonymous Names of Allah Referring to mercy (الغفور ، الرحيم ، التواب).....	47
4.5 Near-synonymous Names of Allah Referring to creation (البارئ ، الخالق ، المصور).....	60
CHAPTER FIVE: Conclusion and Recommendations.....	63
5.0 Overview	63
5.1 Conclusion Related to Question Number One	63
5.2 Conclusion Related to Question Number Two	63
5.3 Implications for Translators	64
5.4 Recommendations	65
References	66
Appendices.....	70

List of Tables

Chapter No. - Table No.	Table Content	Page No.
3-1	Sample of verses containing near-synonymous names of Allah referring to giving	12
3-2	Sample of verses containing near-synonymous names of Allah referring to kindness	13
3-3	Sample of verses containing near-synonymous names of Allah referring to knowledge	13
3-4	Sample of verses containing near-synonymous names of Allah referring to mercy	13
3-5	Sample of a verse containing near-synonymous names of Allah referring to creation	13
4-6	All occurrences of الوهاب in the Holy Qur'an with their translations	20
4-7	The definition of the English equivalents selected by the five translators for the word الوهاب	21
4-8	Percentages of all occurrences of the different equivalents of الوهاب in the Holy Qur'an	22
4-9	The occurrence of الرزاق in the Holy Qur'an with its translations	22
4-10	The definition of the English equivalents selected by the five translators for the word الرزاق	23
4-11	All occurrences of اللطيف in the Holy Qur'an with their translations	24
4-12	The definition of the English equivalents selected by the five translators for the word اللطيف	25
4-13	Percentages of all occurrences of the different equivalents of اللطيف in the Holy Qur'an	27
4-14	All occurrences of الرءوف in the Holy Qur'an with their translations	28
4-15	The definition of the English equivalents selected by the five translators for the word الرءوف	29
4-16	Percentages of all occurrences of the different equivalents of الرءوف in the Holy Qur'an	30
4-17	All occurrences of الودود in the Holy Qur'an with their translations	30
4-18	The definition of the English equivalents selected by the five translators for the word الودود	31
4-19	Percentages of all occurrences of the different equivalents of الودود in the Holy Qur'an	31
4-20	All occurrences of العليم in the Holy Qur'an with their translations	32
4-21	The definition of the English equivalents selected by the five translators for the word العليم	38
4-22	Percentages of all occurrences of the different equivalents of العليم in the Holy Qur'an	39
4-23	All occurrences of الخبير in the Holy Qur'an with their translations	40
4-24	The definition of the English equivalents selected by the five translators for the word الخبير	41
4-25	Percentages of all occurrences of the different equivalents of الخبير in the Holy Qur'an	42
4-26	All occurrences of الحكيم in the Holy Qur'an with their translations	43
4-27	The definition of the English equivalents selected by the five translators for the word الحكيم	46
4-28	Percentages of all occurrences of the different equivalents of الحكيم in the Holy Qur'an	46

Chapter No. - Table No.	Table Content	Page No.
4-29	All occurrences of الغفور in the Holy Qur'an with their translations	47
4-30	The definition of the English equivalents selected by the five translators for the word الغفور	49
4-31	Percentages of all occurrences of the different equivalents of الغفور in the Holy Qur'an	50
4-32	All occurrences of الرحيم in the Holy Qur'an with their translations	51
4-33	The definition of the English equivalents selected by the five translators for the word الرحيم	56
4-34	The definition of the English equivalents selected by the five translators for the word الرحيم	56
4-35	All occurrences of التواب in the Holy Qur'an with their translations	57
4-36	The definition of the English equivalents selected by the five translators for the word التواب	58
4-37	The definition of the English equivalents selected by the five translators for the word التواب	59
4-38	The occurrence of المصور ، الخالق ، البارئ in the Holy Qur'an with their translations	60
4-39	The definition of the English equivalents selected by the five translators for the word البارئ	61
4-40	The definition of the English equivalents selected by the five translators for the word المصور	62
4-41	The definition of the English equivalents selected by the five translators for the word الخالق	62

List of Appendices

No.	Description	Page No.
Appendix 1	Full Verses of All Occurrences of الوهاب	70
Appendix 2	Full Verses of All Occurrences of الرزاق	71
Appendix 3	Full Verses of All Occurrences of اللطيف	72
Appendix 4	Full Verses of All Occurrences of الرؤوف	73
Appendix 5	Full Verses of All Occurrences of الودود	74
Appendix 6	Full Verses of All Occurrences of العليم	75
Appendix 7	Full Verses of All Occurrences of الخبير	83
Appendix 8	Full Verses of All Occurrences of الحكيم	86
Appendix 9	Full Verses of All Occurrences of الغفور	91
Appendix 10	Full Verses of All Occurrences of الرحيم	96
Appendix 11	Full Verses of All Occurrences of التواب	102
Appendix 12	Full Verses of All Occurrences of الخالق ، البارئ ، المصور	103

List of Figures

Chapter No. - Figure No.	Description	Page No.
3-1	A sample verse from the Holy Qur'an is presented followed by seven translations.	18

List of Abbreviations

1. **SL:** Source Language
2. **TL:** Target Language

The Translation of Near-Synonymous Names of Allah in the Holy Qur'an: A Comparative Study

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Abstract

This study aimed to investigate the lexical choices of the near-synonymous names of Allah in the Holy Qur'an, namely, (الوهاب، الرزاق), (التواب، الغفور، الرحيم), (العليم، الخبير، الحكيم), (البارئ، المصور، الخالق), (الرءوف، الودود، اللطيف), in five English translations, which include, Muhammad Sarwar (2011), Pickthall (1930), Yusuf Ali (1982), Arberry (1955), Al-Hilali and Khan (2018). The meanings of the names of Allah were checked based on the Qur'anic exegeses that include, Ibn Kathir (2009), Al-Qurtubi (1997), Al-Saadi (2002), Al-Baghwai (1989), and Al-Tabari Exegeses (2000). As for, The English equivalents selected by the five translators were looked up in Cambridge Dictionary and Merriam-Webster Dictionary in order to determine the translation that best provided the closest meanings to the Qur'anic interpretations. The study found that the differences in the denotations of the names of Allah were not captured in the English lexical choices of some translators. The study recommends that translators of religious texts should take into account the minor differences between words of similar meaning which are intended for specific purposes and whose mistranslation can result in semantic loss.

Keywords: Near-Synonymy, Names of Allah, Translation, Holy Qur'an.

ترجمة أسماء الله الحسنى شبه المترادفة في القرآن الكريم: دراسة مقارنة

إعداد: أكابر إِيَادِ العَدْوَانِ

إشراف: الدكتورَة لِينْدَا سَلِيمَانِ العَبَّاسِ

المُلخَص

هدفت هذه الدراسة إلى استقصاء الاختيارات المعجمية لأسماء الله شبه المترادفة في القرآن الكريم وهي (العليم، الخبير، الحكيم)، (البارئ، المصور، الخالق)، (الوهاب، الرزاق)، (التواب، الغفور، الرحيم)، (الرعوف، الودود، اللطيف) في خمس ترجمات إنجليزية لكل من محمد سرور (2011)، ويكتول (1930)، ويوسف علي (1982)، وأربيري (1955)، وتقي الدين الهلالي ومحسن خان (2018). وقد تم التحقق من معاني أسماء الله الحسنى في التفسيرات القرآنية والتي تتضمن تفسير ابن كثير (2009)، تفسير القرطبي (1997)، تفسير السعدي (2002)، تفسير البغوي (1989)، وتفسير الطبري (2000). وتم الرجوع إلى قاموسي كامبريدج وميريام ويبستر لتحديد أي من المكافآت اللغوية الإنجليزية التي اختارها المترجمون الخمسة كانت الأكثر توافقاً مع التفسيرات القرآنية. ووجدت الدراسة أن الفروقات في معاني أسماء الله الحسنى لم تنعكس في الاختيارات المعجمية الإنجليزية لبعض المترجمين. وتوصي الدراسة بضرورة مراعاة مترجمي النصوص الدينية للفروقات الطفيفة بين الكلمات ذات المعاني المتشابهة التي قد يكون استخدامها لأغراض محددة والتي قد تؤدي الترجمة الخاطئة لها إلى ضياع المعنى.

الكلمات المفتاحية: شبه الترادف؛ أسماء الله الحسنى؛ الترجمة؛ القرآن الكريم.

CHAPTER ONE

Introduction

1.0 Overview

This chapter starts with the background of the study, followed by the statement of the problem, objectives, and questions of the study. It also includes the significance of the study, and finally, it ends with the limitations of the study.

1.1 Background of the Study

Communication and the spread of knowledge and cultures between societies are accomplished effectively through translation. Larson (1998) defined translation as the process of transferring the meanings of the source language (SL) into the target language (TL). During the translation process, the translator deals with two different language systems, requiring that they be knowledgeable of both cultures and as accurate as possible in finding a TL equivalence for the SL terms.

The transfer of religious texts from one language to another has been a core element in disseminating the divine messages and teachings throughout history. However, this area poses challenges for translators since it often involves specific language uncommon in daily use, and religious expressions that are loaded with sacred meanings.

Among the religious books that received great attention in translation studies is the Holy Qur'an which was revealed to Prophet Muhammad (Peace be upon him) over a period of 23 years. In order to spread the message of Islam to Muslims and non-Muslims who don't know Arabic, it is important that the Holy Qur'an be translated into other languages (Balla & Siddiek, 2017). According to Elmarsafy (2011), Muslims are attempting to translate the Holy Qur'an into languages used in the West in order to protect Islam from invading forces and convince readers of Islam's beauty and morality.

Similarly, Kidwai (1987) reported that the Muslims' determination to oppose the efforts of the missionaries was the primary driving force behind the translation of the Qur'an into English. In the 18th century, Christian missionaries launched their assault on a politically degraded Islam by promoting their own translations of the Qur'an, continuing a long argumentation tradition that targeted the creation of a typically incorrect and confusing European rendition of the Muslim scripture.

The Holy Qur'an is one of the most complicated texts to translate due to the lack of equivalents, inaccuracy owing to cultural variations, misunderstandings of meanings, and the difficulty of expressing the faithful interpretations of the holy verses, among others (Balla & Siddiek, 2017). One of the areas that pose difficulties for translators when rendering the Holy Qur'an is near-synonymy which refers to words that have extremely similar meanings but not exactly the same ones. It involves words that are almost interchangeable but differ in their denotation, connotation, implicature, emphasis, or register (DiMarco, Hirst & Stede, 1993). Many studies focused on near-synonymous words and expressions in the Holy Qur'an but little attention has been devoted to near-synonymous names of Allah. These names describe the attributes of His Almighty and therefore, Muslims are encouraged to learn them and understand their meanings. Some of these meanings may exhibit great similarity and translators need to exert much effort to be able to deliver the proper equivalents that reflect the slight differences between the near-synonymous names.

1.2 Statement of the Problem

Successful religious translation depends on being accurate and faithful when translating both its content and form. Near-synonymy is a critical issue for translators, especially when used in religious texts. Some of the names of Allah are very similar in

meaning and may have only a slight difference which is not easily understood by translators. Therefore, they often use the same English equivalent to refer to the names that show similar attributes of Allah. However, this may make it difficult to understand and accurately comprehend the verses of the Holy Qur'an.

1.3 Objectives of the Study

The aim of this study is to:

1. Compare and contrast how the near-synonymous names of Allah (العليم، الخبير، (الرءوف، الودود، (البارئ، المصور، الخالق)، (الوهاب، الرزاق)، (التواب، الغفور، الرحيم)، الحكيم) were rendered in five English translations, namely, Muhammad Sarwar (2011), Pickthall (1930), Yusuf Ali (1982), Arberry (1955), and Al-Hilali and Khan (2018).
2. Analyze the meanings of the selected names based on the Qur'anic exegeses in order to determine the translation that best provided the closest English equivalent to the names of Allah under study.

1.4 Questions of the Study

This study aims to answer the following questions.:

1. How do the lexical choices of the near-synonymous names of Allah, (العليم، الخبير، (الرءوف، الودود، (البارئ، المصور، الخالق)، (الوهاب، الرزاق)، (التواب، الغفور، الرحيم)، الحكيم) differ in the five English translations, namely, Muhammad Sarwar (2011), Pickthall (1930), Yusuf Ali (1982), Arberry (1955), and Al-Hilali and Khan (2018)?
2. Based on the Qur'anic exegeses, which translation provided the closest English equivalent to the names of Allah under study?

1.5 Significance of the Study

The language of the Holy Qur'an is eloquent and contains many terms and expressions of similar meaning, which may lead to misinterpretation of the meaning intended by the verses. Translators face difficulties when translating near-synonymous names of Allah in the context of the Holy Qur'an since they might be unaware of the slight differences in their meanings but they need to ensure that the messages do not get misunderstood.

This study may help Holy Qur'ans' readers, who are unable to understand the distinctions between the near-synonymous names of Allah properly enough to use them accurately and correctly, or at least to express those differences. Also, researchers and translators can benefit from this study because there are few studies on the same topic. It would also provide new ideas for further research.

1.6 Limitations of the Study

There are three limitations to this study. First of all, although the Holy Qur'an has been translated into several languages, this study primarily focuses on English. Second, there are several English translations of the Holy Qur'an, but this study looks only into five of them, namely, Muhammad Sarwar (2011), Pickthall (1930), Yusuf Ali (1982), Arberry (1955), and Al-Hilali & Khan (2018). Third, there are many names of Allah that exhibit similarity in meaning, and due to the space and time constraints this study is limited to five sets which include (البارئ، (الوهاب، الرزاق)، (التواب، الغفور، الرحيم)، (العليم، الخبير، الحكيم)، (الرءوف، الودود، اللطيف)، (المصور، الخالق).

CHAPTER TWO

Literature Review

2.0 Overview

This chapter presents a brief overview of synonymy in English. It also provides a theoretical background of the translation of the Holy Qur'an and the names of Allah. Empirical studies investigating near-synonymy in the Qur'an translation are also discussed.

2.1 Theoretical Literature

2.1.1 Synonymy in English

Synonymy is a lexical relation that is used to emphasize points, produce coherence across a work, reduce repetition and explanation, and improve the language and writing style (Aqel, 2019). According to Cruse (1986, p. 267), synonyms are defined as “lexical items whose senses are identical in respect of 'central' semantic traits, but differ, if at all, only in respect of what we may provisionally describe as 'minors' or 'peripheral' traits”. They “characteristically occur together in certain types of expressions. For instance, a synonym is often employed as an explanation or a clarification of the meaning of another word” (ibid.).

Synonymy can be classified into four different types: absolute, plesionymy (near), cognitive, and contextual-cognitive (Ishrateh, 2006). According to Ramadan (1983), absolute synonymy is relatively uncommon. It serves as an additional filling that language cannot simply offer. This kind of synonymy only occurs rarely and for a very short time. When this occurs, utterances that are often thought of as synonymous progressively start to show very slight semantic distinctions. Among the several uses that each utterance was initially capable of, the usage of each one becomes appropriate and practical to convey a

certain message. Plesionymy is the term used to describe lexical elements that have some features of the same meaning but not all, such as “foggy” and “misty”. For Murphy (2003), this type is known as near-synonymy which involves words with similar meanings but are not identical. This type of synonymy differs from others in that it impacts the sentential truth-conditions. Near synonymy occurs when the meanings of two terms are so close that non-specialists are unable to distinguish them apart (Omar, 1988). Likewise, Dickins et al. (2002) indicate that near synonymy is the familiarity or likeness of meaning between two or more terms that have the same semantic range and convey identical meanings, even if they are not always replaceable since their implications shift when they appear in different contexts.

Cognitive synonyms “are words which refer to the same referent but differ in respect of their evaluative/ connotative meaning” (Ishrateh, 2006, p.7). Examples are pairs of words like “father” and “daddy” which have one or more meanings but vary in all others (Al-Omari and Abu-Melhim, 2014).

Contextual-cognitive or context-dependent synonymy refers to “lexical items which are cognitive synonyms in certain contexts but not in most contexts” such as “buy” and “get” (Ishrateh, 2006, p.10).

2.1.2 Translating the Holy Qur’an

Due to the numerous distinctions between Arabic and English, translating the Holy Qur’an into English is indeed a challenging process. The general consensus is that there are two reasons why Qur’anic lexemes are not equivalent. To begin with, the Qur’an is not human speech; rather, it is Allah the Almighty's voice. Second, everyone agrees that the Holy Qur’an is a miracle, and no one can replicate it (Bint al-Shati, 1971).

According to Brakhw & Ismail (2014), the Qur'an translator must rely on both his deep knowledge of and familiarity with Islam and seek suggestions from the commentators before starting his translation journey. The translator may not be able to provide a translation that accurately captures all complexities, quirks, and subtleties of the original Arabic text.

In the same vein, Peachy (2013) notes that the efforts of former scholars cannot be totally ignored, even though a Qur'anic translator may believe that theirs were insufficient. All recently published translations owe a lot to earlier ones. A translator can be aware of his calculations and believe he has a unique, useful strategy or method for the task. The translators put a lot of effort into conveying both the precise interpretation of the verses and the depth of meaning that had been perceived by Muslim scholars in a different way.

Likewise, Obaid (2011) states that the Holy Qur'an exhibits eloquent language and high rhetoric. Its phrases are also perfect, with wide-ranging meanings that are frequently incomprehensible to common people who lack the necessary exegetical and linguistic knowledge. The Holy Qur'an is completely eloquent in the best conceivable way. Therefore, it is difficult to fully grasp its astounding eloquence without having a firm knowledge of the syntax, semantics, and rhetorical techniques used in Arabic.

2.1.3 The Names of Allah

The translation of the names of Allah is one of the most difficult issues that every Qur'an translator faces. According to Ibn Uthaymeen (1994), these are proper nouns used to refer to God Himself, and they are also features in the sense that they have meaning. To put it another way, these names represent some of His powers. Since one of the tenets of Islam is the belief in God and the notion that He possesses the highest abilities, these

names are of a sensitive nature. By and large, Rosmani (2018) claims that the most widespread problem among the Muslim community today is a lack of awareness of Allah's Names, particularly their meanings. It must be noted that no two Divine Names are absolute synonyms, even if they have the same linguistic base (Ghazali, 1995). Each name has a meaning that reflects its own notion, even if each pair of near-synonymous names revolves around one divine essence and describes the actions of one divine being. Ghazali's claim appears to be founded on the notion that even though two or more divine names indicate or confirm the same divine attribute, such as mercy or forgiveness, they do not always have to be absolute synonyms or have the same linguistic basis (ibid.).

2.2 Empirical Literature

Translators and linguists have focused on various aspects of translating the Holy Qur'an into English.

2.2.1 Translating the Holy Qur'an

By comparing two translations—Yusuf Ali's and T.B. Irving's—to each other, Al-Sowaidi (2011) analyzed the challenges that Holy Qur'an translators encounter while rendering almost synonyms from Arabic into English. The study concentrated on four near-synonymous pairings, namely, sterile “عاقراً and عقيم” stingy “بخيل and شحيح”, swearing “الحلف and القسم”, rain “غيث and مطر” in their context. These pairings in the two chosen translations were compared in order to ascertain how accurately the referential and connotative meaning of the original Qur'anic text were represented in the English translations, as well as to what degree these translations maintained textual standards such cohesion, coherence, informativity, situationally and acceptability, intentionality, and intertextuality. According to the study's findings, the chosen translations lacked both the

connotative nuance of the original expression's meanings and the depth of the Qur'anic message.

In a like manner, Issa (2011) investigated Arabic-English synonymy at two levels. The first level focused on context-related synonymy using a few Qur'anic examples. The second one, on the other hand, was concerned mainly with text type-related synonymy based on the argumentative text type. The study found that translators were unable to convey the semantic variations between Qur'anic near-synonyms in translation, rendering them inaccurate in English, i.e., their meaning is not equivalent to the original.

Also, Al-Omari and Abu-Melhim (2014) studied the phenomena of synonymy in both English and Arabic, with a focus on the Holy Qur'an. The study's objective was to compare and contrast how synonyms are used in the two languages by highlighting many theories and viewpoints given forth by academics and linguists. The investigation found that the Holy Qur'an has no absolute synonyms at all. Simply said, there are terms that, at first look, seem to be equivalent but that, upon closer examination, are very semantically. Additionally, these terms are employed to emphasize, replace, and clarify the Qur'anic meaning, among other functions.

Additionally, Abdelaal and Rashid (2015) investigated semantic loss in Abdellah Yusuf Ali's translation of Surah Al-Waqiaa. Furthermore, the researchers looked at the reasons for loss based on Baker's typology by employing a descriptive content analysis. The findings revealed that mistranslations, semantic complexity, vocabulary, and culture were the major causes of semantic loss.

Likewise, Seada & Berrim (2017) employed a descriptive methodology to compare four English translations of the Holy Qur'an by, Abdullah Yusuf Ali, John Arthur Arberry, Mohammed Shakir, and Al Hilali-Muhsin Khan. The results showed that there

is no accurate synonymy in the Holy Qur'an. They stated that the translators may have a near, accurate, and faithful equivalent of the original material if they rely on Mona Baker's translation techniques and the Qur'anic exegeses.

Furthermore, Al-Abbas and Al-Khanji (2019) examined the translation of two root-shared synonymous Arabic terms: “استطاع” and “اسطاع” in five well-known English translations: Pickthall (1930), Ali (1982), Arberry (1996), Abdel Haleem (2004), and Al-Hilali & Khan (2018). The results demonstrated that the translators failed to express the slight differences among these terms and rendered them similarly.

2.2.2 Translation of the names of Allah

Al-Bulushi (2009) examined the translations of eighteen Divine Names, some of which are not Names of God according to the Qur'an, such as what he refers to as “the Names that appear in the plural form” such as Muntaqimūn and Wārithūn (2009, p.9). Al-Bulushi additionally unsystematically divided the Divine Names into seven categories based on their plural and singular forms, as well as their simple, nominal, and compound forms, which appears to be worthless classification in the sense that it does not aid in identifying the subtle morphological and semantic aspects of the Divine Names. The study finds that in many cases, the translators tend to agree on one translation for a particular name of Allah, while other times they interpret the same name in different ways or opt for the same translation for several different names of Allah. In addition to proposing alternatives to some translations, the researcher also agrees and disagrees with a number of them.

Moreover, Amjad & Farahani (2013) compared the English translations of three expert translators' renderings of the Qur'an's Divine Names. The translations were by Sayyed Ali Quli Qarai (2003), Fazlollah Nikayin (2006), and Muhammad H. Shakir

(1985). The study's findings revealed that the lexical compression of the original Divine Names, as well as their emotive overtones, are difficulties for translators. It was discovered that Shakir, Nikayin, and Qarai used “near-synonymy” and “expansion” strategies.

Although many studies investigated the translation of near-synonymy in the Holy Qur’an, little attention has been paid to the near-synonymous names of Allah. Therefore, this study fills this gap and adds to the existing body of literature in this field.

CHAPTER THREE

Methodology

3.0 Overview

The purpose of this chapter is to describe the data collection and analysis methods used in this study. It explores the selected near-synonymous names of Allah. Also, it examines the methodology and procedures used throughout the data analysis.

3.1 Sample of the Study

The primary focus of this study is the translation of the selected near-synonymous names of Allah in the Holy Qur'an into English. The researcher consulted three specialists and individuals interested in Qur'anic sciences to confirm that the data obtained accurately represented near-synonymous names of Allah and to provide accurate interpretations of the synonymous names under study. The tables below contain a sample of the verses examined in this study which are classified according to the meanings they signal. The verses below include near-synonymous pairs/sets along with their English translations that were taken from Al-Hilali & Khan (2018).

(1) Near-synonymous Names of Allah Referring to Giving (الوهاب ، الرزاق)

Table 1. Sample of verses containing near-synonymous names of Allah referring to giving

Synonymous Set	الرزاق	الوهاب
Sample Verse	"إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ" سورة الذاريات آية 58	"أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ" سورة صاد آية 9
English Translation	"Verily, Allah is the All-Provider , Owner of Power, the Most Strong"	"Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower ?"

(2) Near-synonymous Names of Allah Referring to Kindness (اللطيف ، الرعوف ، الودود)

Table 2. Sample of verses containing near-synonymous names of Allah referring to kindness

Synonymous Set	اللطيف	الودود	الرعوف
Sample Verse	"اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ" سورة الشورى آية 19	"وَهُوَ الْغَفُورُ الْوَدُودُ" سورة البروج آية 14	"أَوْ يَأْخُذْهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ" سورة النحل آية 47
English Translation	"Allah is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty"	"And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islamic Monotheism)"	"Or that He may catch them with gradual wasting (of their wealth and health). Truly! Your Lord is indeed full of Kindness , Most Merciful?"

(3) Near-synonymous Names of Allah Referring to Knowledge (العليم ، الخبير ، الحكيم)

Table 3. Sample of verses containing near-synonymous names of Allah referring to knowledge

Synonymous Set	الحكيم	الخبير	العليم
Sample Verse	"وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ" سورة الأنعام آية 18		"وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ" سورة البقرة آية 244
English Translation	"And He is the Irresistible, above His slaves, and He is the All-Wise, Well-Acquainted with all things "		"And fight in the Way of Allah and know that Allah is All-Hearer, All-Knower "

(4) Near-synonymous Names of Allah Referring to Mercy (التوَّاب ، الغفور ، الرحيم)

Table 4. Sample of verses containing near-synonymous names of Allah referring to mercy

Synonymous Set	الرحيم	الغفور	التوَّاب
Sample Verse	"نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ" سورة الحجر آية 49		" وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ" سورة النور آية 10
English Translation	"Declare (O Muhammad SAW) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful "		"And had it not been for the Grace of Allah and His Mercy on you (He would have hastened the punishment upon you)! And that Allah is the One Who accepts repentance , the All-Wise."

(5) Near-synonymous Names of Allah Referring to Creation (البارئ ، الخالق ، المصوِّر)

Table 5. Sample of a verse containing near-synonymous names of Allah referring to creation

Synonymous Set	المصوِّر	البارئ	الخالق
Sample Verse			"هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ" سورة الحشر آية 24
English Translation			"He is Allah, the Creator, the Inventor of all things, the Bestower of forms . To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise"

3.2 Instruments of the Study

For the purpose of this study, the translations of the verses under study were selected from five popular English translations by Pickthall, Yusuf Ali, Sarwar, Arberry, and Al-Hilali & Khan. Each translation is described briefly in addition to the features that differentiate it apart from the others and the reasons for their selection. Also, the exegeses that were consulted are included.

3.2.1 Examined English Translations of the Holy Qur'an

The translations that were consulted in this study are briefly described below. These translations were selected in part for their popularity among Muslims and in part because the translators come from various language and cultural backgrounds.

3.2.1.1 The Noble Qur'an in the English Language by Al-Hilali and Khan (2018)

This translation is known as the Hilali-Khan translation. It is a translation of the meanings of the Noble Qur'an done by Dr. Taqi al-Din al-Hilali and Dr. Muhammad Mohsin Khan. It is available in many languages. It was originally published in Istanbul, Turkey in 1974. It is also available in many languages (Jassem, 2014). This translation relates to three major exegetes' comments on the interpretations of the Qur'an: Al-Tabari, Al-Qurtubi, and Ibn Katheer (Mohammed, 2005).

3.2.1.2 The Holy Qur'an; Arabic Text and English Translation by Mohammad Sarwar (2011)

Shaykh Muhammad Sarwar attended the Islamic Seminaries of Najaf, Iraq, and Qum, Iran. For the translation of verses that can have more than one interpretation as well as for linguistics, he referred to the works *Al-Mizan* by Tabataba'i and *Majma' Al-Bayan* by Al-Tabarsi. Sarwar is an American-Muslim academic of Pakistani origin who specializes in Islamic theology and philosophy. He was also the late Ayatollah Abul-Qasim al-Khoei's first representative. His publications on Islam include the first

contemporary English translation of the Qur'an (1982), which is now in its sixth edition alongside the Arabic Text (Said, 2020).

3.2.1.3 The Meaning of the Glorious Koran by Yusuf Ali (1982)

Abdullah Yusuf Ali (1872-1952), a Muslim Indian scholar, translated the Qur'an into English. Because of its accurate rendering and verse explanations, Ali's translation is well-liked by Muslims. He was blessed with an elegant writing style (Mohammed, 2005). Through poetic English versification, he aimed to reflect the harmony and richness of Arabic (Mansuri, 2013).

3.2.1.4 The Koran Interpreted by Arthur Arberry (1955)

Arthur John Arberry (1905-1969) translated the Qur'an into two volumes, the first of which contained chapters 1 through 20 and the second, chapters 21 through 114. Arberry's translation is now widely regarded 'as one of the most authoritative, faithful, fluid, and readable interpretations of the Qur'an, recommended by academics and general readers alike' (Mohammed, 2005). The Koran Interpreted, as Arberry titled his publication, supported the belief of certain Muslim scholars who believe that the Qur'an can only be interpreted; it cannot be translated into verse (Alzghoul, Alazzam & Allababneh, 2022).

3.2.1.5 The Meaning of the Glorious Koran by Marmaduke Pickthall (1930)

Muhammad Marmaduke Pickthall (1875-1936), was an Orthodox Sunni Muslim at the Hanafite School of Jurisprudence, as he describes himself (Kidwai, 2017). Pickthall's translation is widely accepted practically everywhere in the world. Additionally, he is the first English speaking Muslim to translate the Qur'an (Aldahesh, 2019). Many terms that are still in use in old English may be found in Pickthall's translation. The examples include the words "ye", "thou", "art", "wast", "Lo!", "hath", "saith", and several more terms (Karimah, 2018).

3.2.2 Exegeses Used in the Analysis

Three Qur'anic exegeses are consulted to ascertain if the expressions under study accurately convey their intended meaning.

3.2.2.1 Ibn Kathir Exegeses (2009)

It was authored by Imam Al-Hafiz Imad Al-Din Abu Al-Fida Ismail bin Omar bin Kathir Al-Qurashi Al-Basrawi Al-Dimashqi, the book's title is "Tafsīr al-Qur'ān al-ʿAzīm". It is well-liked since each verse is explained using Hadith. It has the best Hadith, historical, and scholarly commentary presentations. He compiles parallel verses on the same topic to show the meaning intended, and his interpretation is distinguished by its simplicity, ease of expression, and his care for the fundamental goal of interpretation.

3.2.2.2 Al-Qurtubi Exegeses (1997)

It was authored by Imam Abu Abdullah Muhammad bin Ahmed Al-Ansari Al-Qurtubi, the book's title is "al-Jāmi' li-aḥkām al-Qur'ān". He has elaborated on the interpretation of the verses and has attained a prestigious place among scientists and researchers who have benefited from it in matters of jurisprudence, Al-hadith, and knowledge of the reasons for the descent.

3.2.2.3 Al-Saadi Exegeses (2002)

It was authored by Abdul Rahman bin Nasser bin Abdullah Al-Saadi, the book's title is "Taisir Al-Karim Al-Rahman fi Tafsir Kalam Al-Mannan". Al-Saadi avoided the inclusion of sentences and difficult words to understand.

3.2.2.4 Al-Baghwai Exegeses (1989)

It was authored by al-Husayn Ibn Masud al-Baghawi, the book's title is "Ma'alim al-Tanzeel". His book is easy to communicate interpretation and religious provisions for the students of Knowledge at their various levels of science. He interpreted and explained the verses by verses or by Hadith is also brief and short.

3.2.2.5 Al-Tabari Exegeses (2000)

It was authored by Abu Ja'far Muhammad ibn Jarir ibn Yazid al-Tabari, the book's title is "Jami 'al-bayan 'an tafsir al-Qur'an". His approach is to use additional verses and hadiths to explain the meaning of the verses, as well as the Sahaba and Tabi'in's sayings, before citing the viewpoint that corresponds with him.

3.3 Validity and Reliability of the Instruments

The five translations were selected because they are well-known in the Arab world and have proven effective at conveying the significance of the messages found in the Qur'an.

To begin with Al-Hilali and Khan they made an effort to give a factually correct and concise interpretation of the text in a linguistically true style with an attractive form and shape, typographically speaking (Jassem, 2014).

Yusuf Ali's Qur'an translation is largely regarded as an important achievement in this area. Undoubtedly, Ali was one of the few Muslims who had a strong mastery of the English language. Despite that his translation is a paraphrase rather than an exact translation, it accurately reflects the sense of the original (Hannouna, 2010).

Pickthall's translation, as a portrayal of the Western Islamic Scholar, is stylistically close to the original. It is a literal translation rather than a meaning-based one. In addition, Kidwai (2017) lists it as one of the most popular English translations of the Qur'an.

Arberry produced a text in the target language that accurately conveys the Qur'anic message in English, making it clearer for all readers, avoiding the archaic vocabulary, verse structure, and rhythms of the original. Arberry made the Qur'an available to everyone by translating it into English verses (Alzghoul, Alazzam & Allababneh, 2022). In addition to being helpful for those who are unfamiliar with the Qur'an, this translation

is regularly commended for its use of language, literary quality, and even-handed approach. It is also useful for Muslims who are multilingual, non-Arabic speakers studying the Qur'an, and a broad spectrum of other readers (Mohammed, 2005).

Sarwar's translation also is clear and simple, without any preface, introduction, or footnotes. According to Al-Nadawi (1997), Muslim scholars believe that the selected exegeses are the most extensively read and trustworthy.

3.4 Data collection

This study investigated how near-synonymous names of Allah were rendered in five translations that were selected from the website of the Qur'anic Arabic Corpus, which provides seven translations of the Holy Qur'an into English, including Sahih International, Pickthall, Yusuf Ali, Shakir, Sarwar, Al-Hilali & Khan, and Arberry.

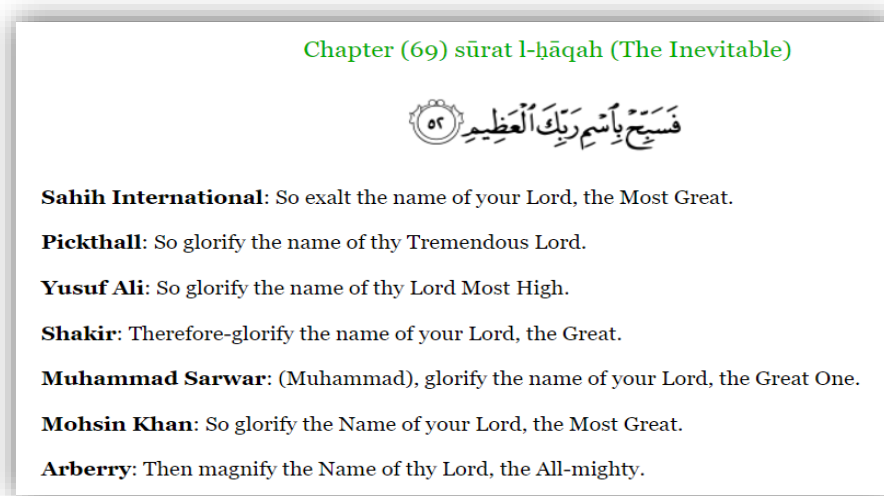


Figure 1. A sample verse from the Holy Qur'an is presented followed by seven translations.

The website also provides an analysis of each word's Arabic morphology, syntax, and grammar. Additionally, the website has a Qur'anic dictionary where a word's triliteral root may be searched. Once the term is input, all occurrences with details on their derivations and the count of each appear.

3.5 Data Analysis

This qualitative study intends to look into the translation of near-synonymous names of Allah in the Holy Qur'an. After reviewing the exegeses and attempting to make some judgments about these translations, the English equivalents in the chosen translations are examined to determine which translation was the most successful in terms of accuracy and faithfulness to the meaning.

3.6 Study Procedures

To conduct this research, the researcher performed the following steps:

1. Collecting theoretical and empirical studies that are related to the subject.
2. Determining the questions and objectives of the study.
3. Quote the Arabic Qur'anic verses in which the selected near-synonyms occur followed by their renderings in the five translations. The English equivalents of the near-synonymous names under investigation were presented in tabular forms as rendered by each translator.
4. The near-synonymous words were looked up in the selected exegeses and Arabic dictionary "Almaany" to find out the minor differences between them. Also, the selected English equivalents given by the five translators are looked up in English-English dictionaries. The data were also arranged in tables.
5. Drawing out the conclusions from the findings.
6. Recommending suggestions for more research.
7. Indexing sources using the APA style.

CHAPTER FOUR

Findings and Discussion

4.0 Overview

This chapter is devoted to answering the questions of the study which include:

1. How do the lexical choices of the near-synonymous names of Allah (العليم، الخبير، الرؤوف، الودود، (البارئ، المصور، الخالق)، (الوهاب، الرزاق)، (التواب، الغفور، الرحيم، الحكيم) differ in the five English translations, namely, Muhammad Sarwar (2011), Pickthall (1930), Yusuf Ali (1982), Arberry (1955), and Al-Hilali and Khan (2018)?
2. Based on the Qur'anic exegeses, which translation provided the closest English equivalent to the names of Allah under study?

4.1 Near-synonymous Names of Allah Referring to Giving (الوهاب، الرزاق)

The name of Allah الوهاب was mentioned in the Holy Qur'an in three verses that were collected from the Qur'an encyclopedia (see Appendix 1 for full verses). The translators under investigation rendered them as follows:

Table 6. All occurrences of الوهاب in the Holy Qur'an with their translations

الوهاب						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
1	(2:8)	the Most Awarding One	the Bestower	the Grantor of bounties without measure	the Giver	the Bestower
2	(38:9)	Munificent	the Bestower	the Grantor of Bounties without measure	the All-giving	the Real Bestower
3	(38:35)	All-munificent	the Bestower	the Grantor of Bounties (without measure)	All-giver	the Bestower

Table (6) shows that the translators rendered the name of Allah الوهاب differently depending on the context of each verse. Sarwar used “the most awarding one” in addition to different derivations of “munificent”. Pickthall and Al-Hilali & Khan used “bestower”.

Ali used “the Grantor of bounties without measure”. Arberry used different derivations of the word “give”.

According to the Qur’anic exegeses, including Ibn Kathir (2009) and Al-Saadi (2002), the word الوهاب is interpreted as 'the one who gives a lot to whoever he wants'. The name الوهاب is derived from the word هبة, which means 'the gift or donation void of compensation or purpose'. To ensure that the English translation of the words under investigation is accurate, Table (7) lists the lexical choices of the five translators based on Cambridge English Dictionary and Merriam-Webster dictionary.

Table 7. The definition of the English equivalents selected by the five translators for the word الوهاب

الوهاب			
No.	Word	Definitions in Cambridge Dictionary	Definition in Merriam-Webster Dictionary
1	Bestow	“To give something as an honour or present”	“To make a present of”
2	Giver	“a person who gives something to someone”	“Someone who gives something to another person”
3	Munificent	“Very generous”	“Giving or sharing in abundance and without hesitation”
4	Grantor	“a person or organization that gives grants (= money for a particular purpose)”	“To give the ownership or benefit of (something) formally or publicly”
5	The most awarding one	Award= “To give money or a prize following an official decision”	Award= “To give something as a token of gratitude or admiration for a service or achievement”

The table of definitions illustrates the distinctions between the words which clarify that there are differences in terms of the kind of giving and the purpose for giving. In other words, giving may be material or moral. In light of the interpretation of the word الوهاب in the Qur’anic exegeses and the definitions of its English equivalents in the translations under study, “Munificent” and “Bestower” seem to be the best renditions as they are not limited to materialistic objects such as prizes or money and include the meaning of unconditional giving that is not granted as a reward for an achievement.

In order to identify the translation that achieved the highest accuracy in rendering the word الوهاب after discussing the definitions and interpretations, the number of occurrences

of the word are provided with their percentages for each translator after lemmatizing the words as indicated in Table (8).

Table 8. Percentages of all occurrences of the different equivalents of الوهاب in the Holy Qur'an

الوهاب											
No.	Word	Sarwar		Pickthall		Ali		Arberry		Al-Hilali & Khan	
		No.	%	No.	%	No.	%	No.	%	No.	%
1	Bestow	0	0%	3	100%	0	0%	0	0%	3	100%
2	Give	0	0%	0	0%	0	0%	3	100%	0	0%
3	Munificent	2	67%	0	0%	0	0%	0	0%	0	0%
4	the Most Awarding One	1	33%	0	0%	0	0%	0	0%	0	0%
5	the Grantor of Bounties without measure	0	0%	0	0%	3	100%	0	0%	0	0%
Total		3	100%	3	100%	3	100%	3	100%	3	100%

It is clear that Pickthall and Al-Hilali & Khan used the same equivalent of الوهاب in the three verses, namely, “Bestower”. Arberry also used the same lemma (give) in three different verses. Ali was also consistent in his lexical choice using the word “Grantor” in all three occurrences. Sarwar was the least consistent as he used different terms, namely, “munificent” in two verses and “the most awarding one” in the third verse. Therefore, it can be said that Pickthall's, Sarwar's, and Al-Hilali & Khan's choices may not indicate all connotations of the interpretation of the word الوهاب since Allah is the One who provides his servants generously and without awaiting anything in return.

The name of Allah الرزاق is mentioned in the Holy Qur'an in one verse (see Appendix 2 for the full verse). The translators rendered it as follows:

Table 9. The occurrence of الرزاق in the Holy Qur'an with its translations

الرزاق						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
1	(51:58)	the Sustainer	giveth livelihood	Who gives (all) Sustenance	the All-provider	the All-Provider

Table (9) shows that the translators opted to vary the lexical choice in rendering the name of Allah الرزاق. Sarwar used “the sustainer”. Pickthall used “giveth livelihood”. Ali

used “who gives (all) sustenance”. Arberry and Al-Hilali & Khan both used “the all-provider” to convey the meaning.

By checking the Qur’anic exegeses, including Al-Tabari (1994) and Al-Saadi (2002), the word الرزاق is interpreted as 'the one who provides a means of Livelihood'. The name الرزاق is derived from the word رزق, which means 'something beneficial like the necessities of life'. To ensure that the English translation of the words under investigation is accurate, Table (10) lists the lexical choices of the five translators based on Cambridge Dictionary and Merriam-Webster Dictionary.

Table 10. The definition of the English equivalents selected by the five translators for the word الرزاق

الرزاق			
No.	Word	Definition in Cambridge Dictionary	Definition in Merriam-Webster Dictionary
1	Provider	“Someone who provides something”	“One that provides”
2	Sustainer/Give sustenance	“Someone who allows something to continue for a period of time”	“Someone who supplies with sustenance” Sustenance= “means of support, maintenance, or subsistence”
3	Give livelihood	Provide “the money people need to pay for food, a place to live, clothing, etc.”	Provide “means of support or subsistence”

The definitions demonstrate that all English equivalents selected by the translators are consistent with the interpretations provided by the Qur’anic exegeses. However, “Sustainer/Give sustenance” and “give livelihood” are more specific and may indicate better all connotations involved in the name. Hence, it can be said that Sarwar, Pickthall, and Ali were more successful in rendering the name into English. Since the word الرزاق occurred only once in the Qur’an, it was not necessary to include the percentages of the terms used to render it.

By referring to the exegeses and checking the English dictionaries, it is clear that there are obvious differences between the near-synonymous names of Allah that indicates Giving. The name الوهاب means that Allah gives human beings for nothing, without labour

or making any effort for this giving. However, the name الرزاق means that Allah gives you sustenance including everything as material as money, food, and drink, all of which are necessary for human survival. By contrast, the bounty is anything given willingly without payment. Children, for instance, are a godsend, and according to the interpretation of the selected verses, prophecy, mercy, and the sultan are also a godsend.

By considering the definitions of each lexical choice of both names, Pickthall, Sarwar, and Al-Hilali & Khan were successful in rendering the name of Allah الوهاب using the words “give” and “bestow”. According to the definitions of “sustainer” and “give livelihood/Sustenance”, Sarwar, Pickthall, and Ali seemed to be more accurate in interpreting الرزاق. They delivered the meaning of Allah giving all the necessities of human life, unlike the other translators who used certain equivalents which may affect the meaning of giving in relation to Allah.

4.2 Near-synonymous Names of Allah Referring to Kindness (اللطيف ، الرءوف ، الودود)

The name of Allah اللطيف was mentioned in the Holy Qur’an in seven verses that were collected from the Qur’an encyclopedia (see Appendix 3 for full verses). Table (15) shows how the translators under investigation rendered it.

Table 11. All occurrences of اللطيف in the Holy Qur’an with their translations

اللطيف						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
1	(6:103)	All-kind	The Subtle	above all comprehension	The All-subtle	The Most Subtle and Courteous
2	(12:100)	kind	tender	understandeth best the mysteries	gentle	the Most Courteous and Kind
3	(22:63)	Kind	Subtle	understands the finest mysteries	All-subtle	The Most Kind and Courteous
4	(31:16)	Subtle	Subtle	Understands the finest mysteries	All-subtle	Subtle
5	(33:34)	Most Kind	Subtile	understands the finest mysteries	All-subtle	Most Courteous
6	(42:19)	Kind	gracious	Gracious	All-gentle	Gracious

اللطف						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
7	(67:14)	Subtle	The Subtle	understands the finest mysteries	All-subtle	The Most Kind and Courteous

Table (11) shows that the translators rendered the name of Allah اللطف differently. Mohammad Sarwar used the terms “kind” and “subtle” to convey the meaning. Pickthall chose “subtle”, “tender” and “gracious”. Yusuf Ali used “gracious”, “above all comprehension”, and “understands the best/finest mysteries”. Arberry used “subtle” and “gentle”. Al-Hilali & Khan used “subtle”, “gracious”, and “the most kind/subtle and courteous”.

According to the Qur’anic exegeses, including Ibn Kathir (2009) and Al-Baghawi (2007), the word اللطف is interpreted as 'the one who is kind to his servants, and knows the smallest and finest things'. The name اللطف is derived from the word لطف, which means 'tenderness, gentleness, and kindness'. To ensure that the English translation of the words under investigation is accurate, Table (12) lists the lexical choices of the five translators based on Cambridge Dictionary and Merriam-Webster Dictionary.

Table 12. The definition of the English equivalents selected by the five translators for the word اللطف

اللطف			
No.	Word	Definitions in Cambridge Dictionary	Definition in Merriam-Webster Dictionary
1	Kind	“Generous, helpful, and thinking about other people's feelings”	“Someone showing or growing out of gentleness or goodness of heart”
2	Tender	“Gentle, loving, or kind”	“Marked by, responding to, or expressing the softer emotions”
3	Gracious	“Someone who behaves in a pleasant, polite, calm way”	“Marked by kindness and courtesy”
4	Gentle	“Someone who is kind and careful not to hurt or upset anyone or anything”	free from harshness, sternness, or violence
5	Subtle	“Not loud, bright, noticeable, or obvious in any way”	“Made or done with extreme care and accuracy”
6	Courteous	“Someone who is polite and showing respect”	“Marked by respect for and consideration of others”
7	Understands the finest/best mysteries	Mystery= “something strange or not known that has not yet been explained or understood”	Mystery= “something hard to understand or explain”

8	above all comprehension	Comprehension= “the ability to understand completely and be familiar with a situation, facts, etc.”	Comprehension= “the capacity for understanding fully”
9	The Most Kind and Courteous	Kind= “Generous, helpful, and thinking about other people's feelings” Courteous= “Someone who is polite and showing respect”	Kind= “Someone showing or growing out of gentleness or goodness of heart” Courteous= “Marked by respect for and consideration of others”
10	The Most Subtle and Courteous	Subtle= “Not loud, bright, noticeable, or obvious in any way” Courteous= “Someone who is polite and showing respect”	Subtle= “Made or done with extreme care and accuracy” Courteous= “Marked by respect for and consideration of others”

Based on the interpretation of the word اللطيف in the Qur’anic exegeses, “Understands the finest/best mysteries” seems to be the closest rendition. However, the meaning of kindness and gentleness needs to be included as well along with the meaning of Allah's understanding of the smallest things. The English language does not have a single-word equivalent that indicates both meanings, Hence, the most suitable translation of the اللطيف may be a combination of any word showing the meaning of kindness in addition to knowing the tiniest details. By looking at the translators' choices, no one could deliver a complete sense of Allah's name اللطيف.

After discussing the definitions and interpretations, Table (13) lists the number of times the word occurs along with its percentage for each translator after lemmatizing the words in order to determine which translation achieved the highest accuracy in rendering the word اللطيف.

Table 13. Percentages of all occurrences of the different equivalents of اللطيف in the Holy Qur'an

اللطيف											
No.	Word	Sarwar		Pickthall		Ali		Arberry		Al-Hilali & Khan	
		No.	%	No.	%	No.	%	No.	%	No.	%
1	Subtle	2	28.6%	5	71.4%	0	0%	5	71.4%	1	14.3%
2	Tender	0	0%	1	14.3%	0	0%	0	0%	0	0%
3	Gracious	0	0%	1	14.3%	1	14.3%	0	0%	1	14.3%
4	Gentle	0	0%	0	0%	0	0%	2	28.6%	0	0%
5	Kind	5	71.4%	0	0%	0	0%	0	0%	0	0%
6	The Most Kind and Courteous	0	0%	0	0%	0	0%	0	0%	3	42.9%
7	The Most Subtle and Courteous	0	0%	0	0%	0	0%	0	0%	1	14.3%
8	Understand the finest/best mysteries	0	0%	0	0%	5	71.4%	0	0%	0	0%
9	above all comprehension	0	0%	0	0%	1	14.3%	0	0%	0	0%
10	Courteous	0	0%	0	0%	0	0%	0	0%	1	14.3%
Total		7	100%	7	100%	7	100%	7	100%	7	100%

Obviously, there is a diversity in the choice of words among translators as they used several words and expressions to convey the obvious meaning of the name of Allah اللطيف without reflecting all its connotations. Al-Hilali & Khan used the most different equivalents of اللطيف in the seven verses, namely, “subtle”, “gracious”, “courteous”, “the most subtle and courteous”, and “the most kind and courteous” in three verses. Although the word “subtle” is repeated by four translators, it does not give the intended meaning according to its definitions in the dictionaries. Therefore, it can be said that none of the translators could reflect all the shades of meaning of the name اللطيف. However, Ali was the closest as he did not look at the surface meaning as the others did. He included a meaning that is not directly indicated by the name.

The name of Allah الرءوف was mentioned in the Holy Qur'an in 11 verses that were collected from the Qur'an encyclopedia (see appendix for 4 full verses). The translators under investigation rendered them differently as Table (14) demonstrates.

Table 14. All occurrences of الرعوف in the Holy Qur'an with their translations

الرعوف						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
1	(2:143)	Compassionate	Full of Pity	full of kindness	All-gentle	full of kindness
2	(2:207)	Affectionate	hath compassion	full of kindness	gentle	full of Kindness
3	(3:30)	Compassionate	Full of Pity	full of kindness	gentle	full of kindness
4	(9:117)	His Compassion	Full of Pity	Most Kind	Gentle	full of Kindness
5	(9:128)	very compassionate	full of pity	most kind	gentle	full of pity, kind
6	(16:7)	Compassionate	Full of Pity	Most Kind	All-clement	full of Kindness
7	(16:47)	Compassionate	Full of Pity	full of kindness	All-clement	full of Kindness
8	(22:65)	Compassionate	Full of Pity	Most Kind	All-gentle	full of Kindness
9	(24:20)	Compassionate	Clement	full of kindness	All-gentle	full of kindness
10	(57:9)	Compassionate	Full of Pity	most kind	All-gentle	full of kindness
11	(59:10)	Compassionate	Full of Pity	Full of Kindness	the All-gentle	full of kindness

Table (14) shows that the translators rendered the name of Allah الرعوف differently depending on the context of each verse. Sarwar used the terms “compassion” and “affectionate”. Pickthall also used “compassion”, “clement”, and “full of pity”. Yusuf Ali opted for “most kind” and “full of kindness”. Arberry used “clement” and “gentle”. Al-Hilali & Khan used “full of pity/kindness”.

According to the Qur'anic exegeses, including Ibn Kathir (2009) and Al-Tabari (1994), the word الرعوف is interpreted as 'the one who is very kind and compassionate to his servants'. The name الرعوف is derived from the word رَأْف, which means 'compassion and mercy'. To ensure that the English translation of the words under investigation is accurate, Table (15) lists the lexical choices of the five translators based on Cambridge Dictionary and Merriam-Webster Dictionary.

Table 15. The definition of the English equivalents selected by the five translators for the word الرءوف

الرءوف			
No.	Word	Definitions in Cambridge Dictionary	Definition in Merriam-Webster Dictionary
1	Gentle	“Someone who is kind and careful not to hurt or upset anyone or anything”	“Free from harshness, sternness, or violence”
2	Clement	“Clement weather is pleasant or not severe”	“Inclined to be merciful”
3	Compassion	“a strong feeling of sympathy and sadness for other people’s suffering or bad luck and a desire to help”	“The capacity for feeling for another’s unhappiness or misfortune”
4	Affectionate	“Showing feelings of liking or love”	“Having or displaying tenderness, affection, or warmth”
5	Kind	“Generous, helpful, and thinking about other people’s feelings”	“Someone showing or growing out of gentleness or goodness of heart”
6	full of kindness	Kindness= “The quality of being kind”	Kindness= “The quality or state of being kind”
7	Full of Pity	Pity= “to feel sorry for someone”	Pity= “Sympathetic sorrow for one suffering, distressed, or unhappy”

The definitions show the slight differences between the terms, even though they seem to be synonymous. Some of the words are used in specific contexts such as “clement” which is commonly used to describe weather. So, by referring to the exegeses to understand and know the exact differences, the word reflecting the connotations of the name الرءوف should include the meaning of compassion which is 'an exaggeration of mercy'. In other words, compassion is the highest level of mercy; a meaning that cannot be fully described by the words “kind” and “kindness”.

After discussing the definitions and interpretations, Table (16) lists the number of times the word occurs along with its percentage for each translator after lemmatizing the words in order to determine which translation achieved the highest accuracy in rendering the word الرءوف.

Table 16. Percentages of all occurrences of the different equivalents of الرءوف in the Holy Qur'an

رءوف											
No.	Word	Sarwar		Pickthall		Ali		Arberry		Al-Hilali & Khan	
		No.	%	No.	%	No.	%	No.	%	No.	%
1	Compassion	10	90.9%	1	9.1%	0	0%	0	0%	0	0%
2	Affectionate	1	9.1%	0	0%	0	0%	0	0%	0	0%
3	Gentle	0	0%	0	0%	0	0%	9	81.8%	0	0%
4	Clement	0	0%	1	9.1%	0	0%	2	18.2%	0	0%
5	Kind	0	0%	0	0%	11	100%	0	0%	0	0%
6	full of pity/kind	0	0%	9	81.8%	0	0%	0	0%	11	100%
Total		11	100%	11	100%	11	100%	11	100%	11	100%

The table of percentages shows that Ali used the same lemma “kind” in all 11 occurrences. Also, Al-Hilali & Khan used the same expressions “full of kindness or full of pity” in all verses. Pickthall was the least consistent as he used different terms, namely, “compassion”, “clement”, and “full of pity”. Arberry used only two equivalents namely, “gentle” and “clement”. Sarwar opted for “compassion” ten times but used “affectionate” in one verse. It may be said that the terms “compassion” and “gentle” are the best equivalents for الرءوف.

The name of Allah الودود was mentioned in the Holy Qur'an in 2 verses that were collected from the Qur'an encyclopedia (see appendix 5 for full verses). The translators under investigation were very similar in their renditions as can be seen in Table (17).

Table 17. All occurrences of الودود in the Holy Qur'an with their translations

الودود						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
1	(11:90)	the Most Loving One	the Loving	loving-kindness	the All-loving	full of love
2	(85:14)	Loving	Loving	loving-kindness	All-loving	Most Loving

Table (17) shows the lexical choice of the translators in rendering the name of Allah الودود. Mohammad Sarwar used “the most loving one” and “loving”. Pickthall used “loving” as well as Arberry used “all-loving”. Yusuf Ali opted to use “loving-kindness”

to convey the meaning. Therefore, Al-Hilali & Khan used “full of love” and “most loving”.

According to the Qur’anic exegeses, including Al-Qurtubi (1997) and Al-Saadi (2002), the word الودود is interpreted as 'Allah loves his faithful servants and they love him as well'. The name الودود is derived from the word ودد, which means 'deep love and affection'. To ensure that the English translation of the words under investigation is accurate, the definitions of the selected English equivalents are provided in Table (18) based on Cambridge Dictionary and Merriam-Webster Dictionary.

Table 18. The definition of the English equivalents selected by the five translators for the word الودود

الودود			
No.	Word	Definitions in Cambridge Dictionary	Definition in Merriam-Webster Dictionary
1	Loving	“Feeling or showing love”	“Feeling or showing love”
2	loving-kindness	Kindness= “The quality of being kind”	Kindness= “The quality or state of being kind”

It is obvious that “love” is the only that the translators used to convey the meaning of love and affection related to the name of Allah الودود. Moreover, according to the exegeses, Allah's love for His worshippers is evident in his mercy to them, the forgiveness of their sins, and His sincerity toward them with His many blessings.

After discussing the definitions and interpretations, Table (19) lists the number of times the word occurs along with its percentage for each translator after lemmatizing the words in order to determine which translation achieved the highest accuracy in rendering the word الودود.

Table 19. Percentages of all occurrences of the different equivalents of الودود in the Holy Qur’an

الودود											
No.	Word	Sarwar		Pickthall		Ali		Arberry		Al-Hilali & Khan	
		No.	%	No.	%	No.	%	No.	%	No.	%
1	Love	2	100%	2	100%	0	0%	2	100%	2	100%
2	Loving-kindness	0	0%	0	0%	2	100%	0	0%	0	0%
Total		2	100%	2	100%	2	100%	2	100%	2	100%

The percentages show that Ali is the only translator who added another term “kindness” to express the meaning in both verses unlike the rest of the translators who only used the same lemma “love” with different derivations in their lexical choices such as “all-loving”, “most loving”, “full of love”, “the most loving one”, “loving”. So, it seems to be a good rendering by adding the word “kindness” to explain the meaning of the name الودود besides the word “loving” based on the interpretation provided by the exegeses.

To summarize the differences between the names of Allah depending on the exegeses, اللطيف means the one who knows the finest details and is kind to his servant. الرءوف means the one who is lenient, indulgent, and permissive toward his servants and who has great mercy and compassion. The last name of Allah is الودود which means Allah is a lover of his worshippers who blesses them by answering their prayers and forgiving their sins.

4.3 Near-synonymous Names of Allah Referring to knowledge (العليم ، الخبير ، الحكيم)

The name of Allah العليم was mentioned in the Holy Qur’an in 152 verses that were collected from the Qur’an encyclopedia (see appendix 6 for full verses). Table (20) includes the lexical choices of the five translators.

Table 20. All occurrences of العليم in the Holy Qur’an with their translations

العليم						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
1	(2:29)	has knowledge of all things	knower	hath perfect knowledge	has knowledge of everything	the All-Knower
2	(2:32)	All-knowing	the Knower	perfect in knowledge	the All-knowing	the All-Knower
3	(2:95)	knows	aware	well-acquainted	knows	All-Aware
4	(2:115)	Omniscient	All-Knowing	all-Knowing	All-knowing	All-Knowing
5	(2:127)	All-knowing	the Knower	All-knowing	the All-knowing	the All-Knower

العليم						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
6	(2:137)	All-knowing	the Knower	the All-knowing	the All-knowing	the All-Knower
7	(2:158)	All-knowing	Aware	knoweth	All-knowing	All-Knower
8	(2:181)	All-knowing	Knower	knows	All-knowing	All-Knower
9	(2:215)	Aware	Aware	knoweth	has knowledge	knows
10	(2:224)	All-knowing	Knower	knoweth all things	All-knowing	All-Knower
11	(2:227)	All-knowing	Knower	knoweth all things	All-knowing	All-Knower
12	(2:231)	has knowledge	Aware	well acquainted	has knowledge	All-Aware
13	(2:244)	All-knowing	Knower	knoweth all things	All-knowing	All-Knower
14	(2:246)	knows	aware	Has full knowledge	has knowledge	All-Aware
15	(2:247)	All-knowing	All-Knowing	knoweth	All-knowing	All-Knower
16	(2:256)	knowing	Knower	knoweth	All-knowing	All-Knower
17	(2:261)	All-knowing	All-Knowing	knoweth	All-knowing	All-Knower
18	(2:268)	All-knowing	All-knowing	knoweth	All-knowing	All-Knower
19	(2:273)	knows	knoweth	knoweth	has knowledge	knows
20	(2:282)	has knowledge	knower	knoweth	has knowledge	All-Knower
21	(2:283)	knows	Aware	knoweth	has knowledge	All-Knower
22	(3:34)	All-seeing	Knower	knoweth	knows	All-Knower
23	(3:35)	All-knowing	the Knower	knowest	knowest	the All-knowing
24	(3:63)	knows	Aware	hath full knowledge	knows	All-Aware
25	(3:73)	All-knowing	All-Knowing	knoweth	All-knowing	the All-Knower
26	(3:92)	knows	Aware	knoweth	knows	knows
27	(3:115)	knows	Aware	knoweth	knows	knows
28	(3:119)	knows	Aware	knoweth	knows	knows
29	(3:121)	All-knowing	Knower	knoweth	All-knowing	All-Knower
30	(3:154)	-	Aware	knoweth	knows	AllKnower
31	(4:11)	All-knowing	Knower	All-knowing	All-knowing	All-Knower
32	(4:12)	All-knowing	Knower	All-knowing	All-knowing	All-knowing
33	(4:17)	All-knowing	Knower	full of knowledge	All-knowing	AllKnower
34	(4:24)	All-knowing	Knower	All-knowing	All-knowing	AllKnowing
35	(4:26)	All-knowing	Knower	All-knowing	All-knowing	AllKnower
36	(4:32)	knows	Knower	hath full knowledge	knows	AllKnower
37	(4:35)	All-knowing	Knower	hath full knowledge	All-knowing	AllKnower
38	(4:39)	knows	Aware	hath full knowledge	knows	AllKnower
39	(4:70)	knows	Knower	knoweth all	knows	AllKnower
40	(4:92)	All-knowing	Knower	hath all knowledge	All-knowing	AllKnowing
41	(4:104)	All-knowing	Knower	full of knowledge	All-knowing	AllKnowing

العليم						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
42	(4:111)	All-knowing	Knower	full of knowledge	All-knowing	AllKnowing
43	(4:127)	knows	Aware	well-acquainted	knows	AllAware
44	(4:147)	All-forgiving	Aware	knoweth	All-knowing	AllKnowing
45	(4:148)	All-knowing	Knower	knoweth	All-knowing	AllKnower
46	(4:170)	All-knowing	Knower	All-knowing	All-knowing	AllKnowing
47	(4:176)	knows	Knower	hath knowledge	has knowledge	All-Knower
48	(5:7)	knows	knoweth	knoweth	knows	AllKnower
49	(5:54)	All-knowing	All-Knowing	knoweth all things	All-knowing	AllKnower
50	(5:76)	All-knowing	the Knower	knoweth all things	the All-knowing	AllKnower
51	(5:97)	has the knowledge	Knower	well acquainted	has knowledge	AllKnower
52	(6:13)	All-knowing	the Knower	knoweth all things	the All-knowing	the All-Knowing
53	(6:83)	All-knowing	Aware	full of knowledge	All-knowing	AllKnowing
54	(6:96)	All-knowing	the Wise	the Omniscient	the All-knowing	the All-Knowing
55	(6:101)	has absolute knowledge	Aware	hath full knowledge	has knowledge	All-Knower
56	(6:115)	All-knowing	the Knower	knoweth	the All-Knowing	the All-Knower
57	(6:128)	All-knowing	Aware	full of knowledge	All-knowing	AllKnowing
58	(6:139)	All-knowing	Aware	full of knowledge	All-knowing	AllKnower
59	(7:200)	All-knowing	Knower	knoweth	All-seeing	All-Knower
60	(8:17)	All-knowing	Knower	knoweth	All-knowing	All-Knower
61	(8:42)	All-knowing	Knower	knoweth	All-knowing	All-Knower
62	(8:43)	knows	knoweth	knoweth	knows	All-Knower
63	(8:53)	All-knowing	Knower	knoweth	All-knowing	All-Knower
64	(8:61)	All-knowing	the Knower	knoweth	the All-knowing	the All-Knower
65	(8:71)	All-knowing	Knower	hath (full) knowledge	All-knowing	All-Knower
66	(8:75)	has knowledge	Knower	well-acquainted	has knowledge	All-Knower
67	(9:15)	All-knowing	Knower	All-Knowing	All-knowing	All-Knowing
68	(9:28)	All-knowing	Knower	All-knowing	All-knowing	All-Knowing
69	(9:44)	knows	Aware	knoweth	knows	All-Knower
70	(9:47)	knows	Aware	knoweth	knows	All-Knower
71	(9:60)	All-knowing	Knower	full of knowledge	All-knowing	All-Knower
72	(9:97)	All-knowing	Knower	All-knowing	All-knowing	All-Knower
73	(9:98)	All-knowing	Knower	knoweth	All-knowing	All-Knower
74	(9:103)	All-knowing	Knower	knoweth	All-knowing	All-Knower
75	(9:106)	All-knowing	Knower	All-knowing	All-knowing	All-Knowing
76	(9:110)	All-knowing	Knower	All-Knowing	All-knowing	All-Knowing
77	(9:115)	knows	Aware	hath knowledge	knows	All-Knower

العليم						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
78	(10:36)	knows	Aware	well aware	knows	All-Aware
79	(10:65)	All-knowing	the Knower	knoweth	the All-knowing	the All-Knower
80	(11:5)	knows	Aware	knoweth	knows	All-Knower
81	(12:6)	All-knowing	Knower	full of knowledge	All-knowing	All-Knowing
82	(12:19)	knows	Aware	knoweth	knew	All-Knower
83	(12:34)	All-knowing	Knower	knoweth	the All-knowing	the All-Knower
84	(12:50)	knows	knoweth	well aware	has knowledge	Well-Aware
85	(12:83)	All-knowing	the Knower	full of knowledge	the All-knowing	All-Knowing
86	(12:100)	All-forgiving	the Knower	full of knowledge	the All-knowing	the All-knowing
87	(15:25)	All-knowing	Aware	perfect in Knowledge	All-knowing	All-Knowing
88	(15:86)	the All-knowing	All-Wise	knowing all things	the All-knowing	the All-knowing
89	(16:28)	knows	Knower	knoweth	has knowledge	All-Knower
90	(16:70)	All-knowing	Knower	All-Knowing	All-knowing	All-Knowing
91	(21:4)	All-knowing	the Knower	knoweth	the All-knowing	the All-Knower
92	(22:52)	All-knowing	Knower	full of knowledge	All-knowing	All-Knower
93	(22:59)	All-knowing	Knower	All-Knowing	All-knowing	All-Knowing
94	(23:51)	know	Aware	well-acquainted	know	Well-Acquainted
95	(24:18)	All-knowing	Knower	full of knowledge	All-knowing	All-Knowing
96	(24:21)	All-knowing	Knower	knows	All-knowing	All-Knower
97	(24:28)	knows	knoweth	knows	knows	All-Knower
98	(24:32)	All-knowing	Aware	knoweth	All-knowing	All-Knowing
99	(24:35)	has the knowledge	Knower	know	has the knowledge	All-Knower
100	(24:41)	has absolute knowledge	knoweth	knows	knows	All-Aware
101	(24:58)	All-knowing	Knower	full of knowledge	All-knowing	All-Knowing
102	(24:59)	All-knowing	Knower	full of knowledge	All-knowing	All-Knowing
103	(24:60)	All-knowing	Knower	knows	All-knowing	All-Knower
104	(24:64)	has the knowledge	Knower	know	knows	All-Knower
105	(26:220)	All-knowing	the Knower	knoweth all things	the All-knowing	the All-Knower
106	(27:6)	All-knowing	Aware	all-knowing	All-knowing	All-Knowing
107	(27:78)	All-knowing	the Knower	knoweth	the All-knowing	the All-Knower
108	(29:5)	All-Knowing	the Knower	knows	the All-knowing	the All-Knower

العليم						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
109	(29:60)	All-knowing	the Knower	knows	the Allknower	the All-Knower
110	(29:62)	has the knowledge	Aware	has full knowledge	has knowledge	AllKnower
111	(30:54)	All-knowing	the Knower	has all knowledge	All-knowing	AllKnowing
112	(31:23)	knows	Aware	knows	knows	AllKnower
113	(31:34)	All-knowing	Knower	full knowledge	All-knowing	AllKnower
114	(33:1)	All-knowing	Knower	full knowledge	All-knowing	AllKnower
115	(33:40)	has the knowledge	Aware	has full knowledge	has knowledge	AllAware
116	(33:51)	All-knowing	Forgiving	All-Knowing	All-knowing	AllKnowing
117	(33:54)	has the knowledge	Knower	has full knowledge	has knowledge	AllKnower
118	(34:26)	All-knowing	the All-knowing	knows	the All-knowing	AllKnowing
119	(35:8)	knows	Aware	knows	has knowledge	AllKnower
120	(35:38)	All-knowing	the Wise	the All-Knowing	the All-knowing	the All-Knowing
121	(35:44)	All-knowing	the Wise	All-Knowing	All-knowing	AllKnowing
122	(36:38)	All-knowing	the Wise	All-Knowing	All-knowing	All-Knowing
123	(36:79)	has the best knowledge	Knower	Well-versed	knows	All-Knower
124	(36:81)	All-knowing	the All-Wise	of skill and knowledge (infinite)	the All-knowing	All-Knowing
125	(39:7)	knows	knoweth	knoweth	knows	All-Knower
126	(40:2)	All-knowing	the Knower	Full of Knowledge	the All-knowing	the All-Knower
127	(41:12)	All-knowing	the Knower	Full of Knowledge	the All-knowing	the All-Knower
128	(41:36)	All-knowing	the Knower	knows all things	the All-knowing	the All-Knower
129	(42:12)	has the knowledge	Knower	knows	has knowledge	All-Knower
130	(42:24)	has full knowledge	Aware	knows	knows	knows
131	(42:50)	All-Knowing	Knower	full of Knowledge	All-knowing	All-Knower
132	(43:9)	All-knowing	the Knower	Full of Knowledge	the All-knowing	the All-Knower
133	(43:84)	All-knowing	the Knower	full of Knowledge	the All-knowing	the All-Knower
134	(44:6)	All-knowing	the Knower	knows (all things)	the All-knowing	the All-Knower
135	(48:4)	All-knowing	Knower	Full of Knowledge	All-knowing	All-Knower
136	(48:26)	has the knowledge	Aware	has full knowledge	has knowledge	All-Knower
137	(49:1)	All-knowing	Knower	knows	All-knowing	All-Knowing
138	(49:8)	All-knowing	Knower	full of Knowledge	All-knowing	All-Knowing

العليم						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
139	(49:13)	All-knowing	Knower	has full knowledge	All-knowing	All-Knowing
140	(49:16)	has the knowledge	Aware	has full knowledge	has knowledge	All-Aware
141	(51:30)	All-knowing	the Knower	full of Knowledge	the All-knowing	the All-Knower
142	(57:3)	knows	Knower	has full knowledge	has knowledge	All-Knower
143	(57:6)	knows	Knower	has full knowledge	knows	has full knowledge
144	(58:7)	has the knowledge	Knower	has full knowledge	has knowledge	All-Knower
145	(60:10)	All-knowing	Knower	Full of Knowledge	All-knowing	All-Knowing
146	(62:7)	knows	Aware	knows	knows	knows
147	(64:4)	knows	Aware	knows	knows	All-Knower
148	(64:11)	has the knowledge	Knower	knows	has knowledge	All-Knower
149	(66:2)	All-knowing	the Knower	full of Knowledge	the All-knowing	the All-Knower
150	(66:3)	All-knowing	The Knower	knows	the All-knowing	the All-Knower
151	(67:13)	knows	Knower	has (full) knowledge	knows	All-Knower
152	(76:30)	All-knowing	Knower	full of Knowledge	All-knowing	All-Knowing

Table (20) shows the variation of the lexical choices of the translators in rendering the name of Allah *العليم*. Sarwar used different derivations of the word “know”, in addition to the words “forgive”, “all-seeing”, “omniscient”, and “aware”. Pickthall also used different derivations of the words “know” and “wise”, as well as the words “forgiving” and “aware”. Moreover, Ali used different derivations of the word “know”, in addition to the words “well-versed”, “well-aware”, “well-acquainted” and “omniscient”. Arberry used only different derivations of the words “know”. Al-Hilali & Khan used different derivations of the words “know” and “aware” in addition to the word “well-acquainted”.

According to the Qur’anic exegeses, including Al-Qurtubi (1997) and Al-Saadi (2002), the word *العليم* is interpreted as ‘the one Who has the absolute, complete knowledge, which has never been preceded by ignorance, and will not be affected by forgetting’. The name *العليم* is derived from the word *علم*, which means ‘to be

knowledgeable about and aware of something'. To ensure that the English translation of the words under investigation is accurate, the definitions of the selected English equivalents are provided in Table (21) based on Cambridge Dictionary and Merriam-Webster Dictionary.

Table 21. The definition of the English equivalents selected by the five translators for the word العليم

العليم			
No.	Word	Definitions in Cambridge Dictionary	Definition in Merriam-Webster Dictionary
1	Know	“To be familiar with or have experience and understanding of”	“To have a practical understanding of”
2	Wise	“Having or showing the ability to make good judgments, based on a deep understanding and experience of life”	“Having or showing deep understanding and intelligent application of knowledge”
4	Aware	“Knowing that something exists, or having knowledge or experience of a particular thing”	“Having or showing realization, perception, or knowledge”
5	Forgive	“To stop blaming or being angry with someone for something that person has done, or not punish them for something”	“To cease to have feelings of anger or bitterness”
6	Omniscient	“Having or seeming to have unlimited knowledge”	“Knowing everything; having unlimited understanding or knowledge”
7	Well-versed	“Having a lot of knowledge about something”	“Having knowledge or skill as a result of experience or study”
8	All-seeing	Seeing= “To understand, know, or be aware”	“Able to see or detect everything that is present or happening”
9	well-acquainted	Acquainted= “knowing or being familiar with someone or something”	Acquainted= “having information especially as a result of study or experience”
10	(Having) skill and knowledge (infinite)	Skill= “a special ability to do something” Knowledge= “the state of knowing about or being familiar with something”	Skill= “knowledge gained by actually doing or living through something” Knowledge= “the state of being aware of something or of having information”

The table of definitions indicates that some words were used based on the context of verses such as “wise” and “forgive”. According to dictionaries and Qur’anic exegeses, the different derivations of the words “know”, “aware”, and “acquainted” as well as “omniscient”, “all-seeing”, and “well-versed” seem to be good equivalents of the name of Allah العليم since they all convey the meaning provided in the exegeses.

After discussing the definitions and interpretations, Table (22) lists the number of times the word occurs along with its percentage for each translator after lemmatizing the words in order to determine which translation achieved the highest accuracy in rendering the word **العليم**.

Table 22. Percentages of all occurrences of the different equivalents of **العليم in the Holy Qur'an**

العليم											
No.	Word	Sarwar		Pickthall		Ali		Arberry		Al-Hilali & Khan	
		No.	%	No.	%	No.	%	No.	%	No.	%
1	Know	146	96.7%	102	67.1%	143	94%	151	99.3%	143	94.1%
2	Wise	0	0%	6	3.9%	0	0%	0	0%	0	0%
3	Aware	1	0.7%	43	28.3%	0	0%	0	0%	8	5.3%
4	Forgive	2	1.32%	1	0.7%	0	0%	0	0%	0	0%
5	Omniscient	1	0.7%	0	0%	1	0.7%	0	0%	0	0%
6	Well-versed	0	0%	0	0%	1	0.7%	0	0%	0	0%
7	All-seeing	1	0.7%	0	0%	0	0%	1	0.7%	0	0%
8	well-acquainted	0	0%	0	0%	6	3.9%	0	0%	1	0.7%
9	of skill and knowledge (infinite)	0	0%	0	0%	1	0.7%	0	0%	0	0%
Total		151	100%	152	100%	152	100%	152	100%	152	100%

The table demonstrates that all translators used the word “know” in high percentages which indicates that there is a consensus on this word. Despite the use of certain words in a low percentage that do not relate to the meaning of **العليم** and which may be an appropriate choice depending on the context of the verses, the words “know”, “aware”, and “omniscient” are still the best equivalents for rendering the name of Allah **العليم** in general.

The name of Allah **الخبير** was mentioned in the Holy Qur'an in 45 verses that were collected from the Qur'an encyclopedia (see appendix 7 for full verses). The translators under investigation rendered them as follows:

Table 23. All occurrences of الخبير in the Holy Qur'an with their translations

الخبير						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
1	(2:234)	knows	Informed	well acquainted	aware	WellAcquainted
2	(2:271)	Well Aware	Informed	well acquainted	Well-Aware	WellAcquainted
3	(3:153)	Well-Aware	Informed	well aware	aware	WellAware
4	(3:180)	Well Aware	Informed	well-acquainted	aware	WellAcquainted
5	(4:35)	All-aware	Aware	acquainted	All-aware	WellAcquainted
6	(4:94)	Well Aware	Informed	well aware	aware	WellAware
7	(4:128)	Well Aware	Informed	well-acquainted	aware	WellAcquainted
8	(4:135)	Well Aware	Informed	well-acquainted	aware	WellAcquainted
9	(5:8)	Well Aware	Informed	well-acquainted	aware	WellAcquainted
10	(5:18)	Well Aware	the Knower	acquainted	All-aware	WellAcquainted
11	(5:73)	All-aware	the Aware	well acquainted	All-aware	Well-Aware
12	(5:103)	All-aware	the Aware	acquainted	All-aware	WellAcquainted
13	(9:16)	Well Aware	Informed	well-acquainted	aware	WellAcquainted
14	(11:1)	All-aware	Informed	Well-acquainted	All-aware	Well-Acquainted
15	(11:111)	knows	Informed	knoweth	aware	All-Aware
16	(17:17)	All knowing	knower	to note	aware	All-Knower
17	(17:30)	Well Aware	knower	know	aware	All-Knower
18	(17:96)	knows	knower	well-acquainted	aware	All-Knower
19	(22:63)	All-aware	Aware	well-acquainted	All-aware	Well-Acquainted
20	(24:30)	aware	aware	well acquainted	aware	All-Aware
21	(24:53)	Well Aware	Informed	well acquainted	aware	knows
22	(25:58)	has sufficient knowledge	knower	acquainted	aware	All-Knower
23	(25:59)	the Beneficent God	informed	acquainted	informed	All-Knower
24	(27:88)	well Aware	Informed	well acquainted	aware	Well-Acquainted
25	(31:16)	All-aware	Aware	well-acquainted	All-aware	WellAware
26	(31:29)	All-aware	Informed	well-acquainted	aware	AllAware
27	(31:34)	All-aware	Aware	acquainted	All-aware	AllAware
28	(33:2)	All-aware	Aware	well acquainted	aware	Well-Acquainted
29	(33:34)	All-aware	Aware	well-acquainted	All-aware	WellAcquainted
30	(34:1)	All-aware	the Aware	acquainted	All-aware	the AllAware
31	(35:14)	God	Aware	acquainted	aware	AllKnower
32	(35:31)	All-aware	Observer	well acquainted	aware	All-Aware
33	(42:27)	All-aware	Informed	Well-acquainted	aware	Well-Aware
34	(48:11)	Well Aware	Aware	well acquainted	aware	All-Aware
35	(49:13)	All-aware	Aware	well acquainted	All-aware	All-Aware
36	(57:10)	Well Aware	Informed	well acquainted	aware	All-Aware
37	(58:3)	Well Aware	Informed	well-acquainted	aware	All-Aware
38	(58:11)	Well-Aware	Informed	well-acquainted	aware	Well-Acquainted
39	(58:13)	Well Aware	Aware	well-acquainted	aware	All-Aware
40	(59:18)	All-aware	Informed	well-acquainted	aware	All-Aware
41	(63:11)	Well-Aware	Informed	well acquainted	aware	All-Aware
42	(64:8)	Well-Aware	Informed	well acquainted	aware	All-Aware
43	(66:3)	the All-aware	the Aware	well-acquainted	All-aware	the AllAware
44	(67:14)	All-aware	the Aware	well-acquainted	All-aware	All-Aware
45	(100:11)	examine	informed	Well-acquainted	aware	Well-Acquainted

Table (23) shows the lexical choice of the translators in rendering the name of Allah **الخبير**. Sarwar used different derivations of the words “know”, and “aware”, in addition, to use the words “examine”, “God”, and “the beneficent God”. Pickthall used “informed”, “aware”, “observer”, “knower”. Ali also used different derivations of the words “acquainted” and “know”, in addition to the word “note”. Arberry opted for “informed” and different derivations of the word “aware”. Moreover, Al-Hilali & Khan used different derivations of the words “acquainted”, “know”, and “aware”.

According to the Qur’anic exegeses, including Ibn Kathir (2009) and Al-Tabari (1994), the word **الخبير** is interpreted as 'the one who knows and is well-informed with the truth of everything, and nothing is hidden from him'. The name **الخبير** is derived from the word **خَبِرَ**, which means 'being experienced and knowing about something'. To ensure that the English translation of the words under investigation is accurate, Table (24) lists the lexical choices of the five translators based on Cambridge Dictionary and Merriam-Webster Dictionary.

Table 24. The definition of the English equivalents selected by the five translators for the word **الخبير**

الخبير			
No.	Word	Definitions in Cambridge Dictionary	Definition in Merriam-Webster Dictionary
1	Know	“To be familiar with or have experience and understanding of”	“To have a practical understanding of”
2	Aware	“Knowing that something exists, or having knowledge or experience of a particular thing”	“Having or showing realization, perception, or knowledge”
3	Acquainted	“Knowing or being familiar with someone or something”	“Having information especially as a result of study or experience”
4	Beneficent	“Helping people and doing good acts”	“Performing acts of kindness or charity”
5	Informed	“Having a lot of knowledge or information about something”	“Having information”
6	Note	“To notice or realize something”	“To notice or observe with care”
7	God	“(esp. in Christian, Jewish, and Muslim belief) the being that created and rules the universe, the earth, and its people”	“The being worshipped as the creator and ruler of the universe”
8	Observer	“a person who watches what happens but has no active part in it”	“Someone who sees or watches something”
9	Examine	“To look at or consider a person or thing carefully in order to discover something about the person or thing”	“To search through or into”

According to the definitions, it is clear that some lexical choices do not reflect the intended meaning like “beneficent” and “God”. The word “know”, according to the exegeses, relates to the one who knows everything but the experience is higher/deeper than the knowledge.

After discussing the definitions and interpretations, Table (25) lists the number of times the word occurs along with its percentage for each translator after lemmatizing the words in order to determine which translation achieved the highest accuracy in rendering the word الخبير.

Table 25. Percentages of all occurrences of the different equivalents of الخبير in the Holy Qur’an

الخبير											
No.	Word	Sarwar		Pickthall		Ali		Arberry		Al-Hilali & Khan	
		No.	%	No.	%	No.	%	No.	%	No.	%
1	Know	5	11.1%	5	11.1%	2	4.4%	0	0%	7	15.6%
2	Aware	37	82.2%	16	35.6%	2	4.4%	44	97.8%	21	46.7%
3	Acquainted	0	0%	0	0%	40	88.9%	0	0%	17	37.8%
4	Beneficent	1	2.2%	0	0%	0	0%	0	0%	0	0%
5	Informed	0	0%	23	51.1%	0	0%	1	2.2%	0	0%
6	Note	0	0%	0	0%	1	2.2%	0	0%	0	0%
7	God	1	2.2%	0	0%	0	0%	0	0%	0	0%
8	Observer	0	0%	1	2.2%	0	0%	0	0%	0	0%
9	Examine	1	2.2%	0	0%	0	0%	0	0%	0	0%
Total		45	100%	45	100%	45	100%	45	100%	45	100%

The table of percentages shows that all translators used the word “aware” in varying percentages. Pickthall and Ali used the words “informed” and “acquainted” also in high percentages. By comparing the most used words with the definitions and their interpretations in Qur’an exegeses, it can be said that the words “aware”, “informed”, and “acquainted” are the best equivalents of the name of Allah الخبير.

The name of Allah الحكيم was mentioned in the Holy Qur’an in 91 verses that were collected from the Qur’an encyclopedia (see appendix 8 for full verses). The translators under investigation rendered them differently as demonstrated in Table (26).

Table 26. All occurrences of الحكيم in the Holy Qur'an with their translations

الحكيم						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
1	(2:32)	All-wise	the Wise	perfect in wisdom	the All-wise	the All-Wise
2	(2:129)	The Most Wise	Wise	the Wise	the All-wise	the All-Wise
3	(2:209)	Wise	Wise	Wise	All-wise	All-Wise
4	(2:220)	All-wise	Wise	Wise	All-wise	All-Wise
5	(2:228)	Wise	Wise	Wise	All-wise	All-Wise
6	(2:240)	Wise	Wise	Wise	All-wise	All-Wise
7	(2:260)	Wise	Wise	Wise	All-wise	All-Wise
8	(3:6)	All-wise	the Wise	the Wise	the All-wise	the All-Wise
9	(3:18)	All-wise	the Wise	the Wise	the All-wise	the All-Wise
10	(3:62)	All-wise	the Wise	the Wise	the All-wise	the All-Wise
11	(3:126)	All-wise	the Wise	the Wise	the All-wise	the All-Wise
12	(4:11)	All-wise	Wise	All-wise	All-wise	AllWise
13	(4:17)	All-wise	Wise	full of wisdom	All-wise	AllWise
14	(4:24)	All-wise	Wise	All-wise	All-wise	AllWise
15	(4:26)	All-wise	Wise	All-wise	All-wise	AllWise
16	(4:56)	All-wise	Wise	Wise	All-wise	AllWise
17	(4:92)	All-wise	Wise	hath all wisdom	All-wise	AllWise
18	(4:104)	All-wise	Wise	full of wisdom	All-wise	AllWise
19	(4:111)	All-wise	Wise	full of wisdom	All-wise	AllWise
20	(4:130)	Wise	All-Knowing	Wise	All-wise	AllWise
21	(4:158)	All-wise	Wise	Wise	All-wise	AllWise
22	(4:165)	All-wise	Wise	Wise	All-wise	AllWise
23	(4:170)	All-wise	Wise	All-wise	All-wise	AllWise
24	(5:38)	All-wise	Wise	-	All-wise	AllWise
25	(5:118)	Wise	the Wise	the Wise	the All-wise	the AllWise
26	(6:18)	Wise	the Wise	the Wise	the All-wise	the All-Wise
27	(6:73)	All-wise	the Wise	the Wise	the All-wise	the AllWise
28	(6:83)	All-wise	Wise	full of wisdom	All-wise	AllWise
29	(6:128)	All-wise	Wise	full of wisdom	All-wise	AllWise
30	(6:139)	All-merciful	Wise	full of wisdom	All-wise	AllWise
31	(8:10)	All-wise	Wise	Wise	All-wise	All-Wise
32	(8:49)	All-wise	Wise	Wise	All-wise	All-Wise
33	(8:63)	All-wise	Wise	Wise	All-wise	All-Wise
34	(8:67)	All-wise	Wise	Wise	All-wise	All-Wise
35	(8:71)	All-wise	Wise	hath (full) wisdom	All-wise	All-Wise
36	(9:15)	All-wise	Wise	All-Wise	All-wise	All-Wise
37	(9:28)	All-wise	Wise	Wise	All-wise	All-Wise
38	(9:40)	All-wise	Wise	Wise	All-wise	All-Wise
39	(9:60)	All-wise	Wise	full of wisdom	All-wise	All-Wise
40	(9:71)	All-wise	Wise	Wise	All-wise	All-Wise
41	(9:97)	All-wise	Wise	Wise	All-wise	All-Wise
42	(9:106)	All-wise	Wise	Wise	All-wise	All-Wise

الحكيم						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
43	(8:110)	All-wise	Wise	Wise	All-wise	All-Wise
44	(11:1)	All-wise	Wise	Wise	All-wise	All-Wise
45	(12:6)	All-wise	Wise	Wise	All-wise	All-Wise
46	(12:83)	All-wise	the Wise	full of wisdom	the All-wise	All-Wise
47	(12:100)	All-wise	the Wise	full of wisdom	the All-wise	the All-Wise
48	(14:4)	All-wise	the Wise	full of Wisdom	the All-wise	the All-Wise
49	(15:25)	All-wise	Wise	perfect in Wisdom	All-wise	All-Wise
50	(16:60)	the All-wise	the Wise	full of Wisdom	the All-wise	the All-Wise
51	(22:52)	All-wise	Wise	Wise	All-wise	All-Wise
52	(24:10)	All-wise	Wise	full of Wisdom	All-wise	the All-Wise
53	(24:18)	All-wise	Wise	full of wisdom	All-wise	All-Wise
54	(24:58)	All-wise	Wise	full of wisdom	All-wise	All-Wise
55	(24:59)	All-wise	Wise	full of wisdom	All-wise	All-Wise
56	(27:6)	All-wise	wise	Wise	All-wise	All-Wise
57	(27:9)	All-wise	the Wise	the wise	the All-wise	the All-Wise
58	(29:26)	All-wise	the Wise	Wise	the All-wise	the All-Wise
59	(29:42)	All-wise	the Wise	Wise	the All-wise	the All-Wise
60	(30:27)	All-wise	the Wise	full of wisdom	the All-wise	the AllWise
61	(31:9)	All-wise	the Wise	Wise	the All-wise	the AllWise
62	(31:27)	All-wise	Wise	full of wisdom	All-wise	AllWise
63	(33:1)	All-wise	Wise	full of wisdom	All-wise	AllWise
64	(34:1)	All-wise	the Wise	full of wisdom	the All-wise	the AllWise
65	(34:27)	All-wise	the Wise	the Wise	the All-wise	the AllWise
66	(35:2)	All-wise	the Wise	full of wisdom	the All-wise	the AllWise
67	(39:1)	All-Wise	the Wise	full of wisdom	the All-wise	the All-Wise
68	(40:8)	All-wise	the Wise	Full of wisdom	the All-wise	the All-Wise
69	(41:42)	All-wise	the Wise	Full of Wisdom	All-wise	the All-Wise
70	(42:3)	All-wise	the Knower	Full of wisdom	the All-wise	the All-Wise
71	(42:51)	All-wise	Wise	Most Wise	All-wise	Most Wise
72	(43:84)	All-wise	the Wise	full of Wisdom	the All-wise	the All-Wise
73	(45:2)	All-wise	the Wise	Full of Wisdom	the All-wise	the All-Wise
74	(45:37)	All-wise	the Wise	Full of Wisdom	the All-wise	the All-Wise
75	(46:2)	All-wise	the Wise	Full of Wisdom	the All-wise	the All-Wise
76	(48:4)	All-wise	Wise	full of wisdom	All-wise	All-Wise
77	(48:7)	All-wise	Wise	Full of Wisdom	All-wise	All-Wise

الحكيم						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
78	(48:19)	All-wise	Wise	Full of Wisdom	All-wise	All-Wise
79	(49:8)	All-wise	Wise	full of wisdom	All-wise	All-Wise
80	(51:30)	All-wise	the Knower	full of Wisdom	the All-wise	the All-Wise
81	(57:1)	All-wise	the Wise	the Wise	the All-wise	All-Wise
82	(59:1)	All-wise	the Wise	the Wise	the All-wise	the All-Wise
83	(59:24)	All-wise	the Wise	the Wise	the All-wise	the All-Wise
84	(60:5)	All-wise	the Wise	the Wise	the All-wise	the All-Wise
85	(60:10)	All-wise	Wise	full of wisdom	All-wise	All-Wise
86	(61:1)	All-wise	the Wise	the Wise	the All-wise	the All-Wise
87	(62:1)	the All-wise	the Wise	the Wise	the All-wise	the All-Wise
88	(62:3)	All-wise	the Wise	Wise	the All-wise	the All-Wise
89	(64:18)	All-wise	the Wise	Full of Wisdom	the All-wise	the All-Wise
90	(66:2)	All-wise	the Wise	Full of Wisdom	the All-wise	the All-Wise
91	(76:30)	All-wise	Wise	full of Wisdom	All-wise	All-Wise

Table (26) shows the variation of lexical choice of the translators in rendering the name of Allah الحكيم. Sarwar used different derivations of the word “wise” as well as “all-merciful”. Pickthall also used different derivations of the words “know” and “wise”. Moreover, Ali, Arberry, and Al-Hilali & Khan used different derivations of the word “wise”.

According to the Qur’anic exegeses, including Al-Qurtubi (1997) and Al-Saadi (2002), the word الحكيم is interpreted as 'the one who is described as wise and extremely knowledgeable about everything. It also refers to who uses His knowledge and wisdom to judge between his servants'. The name الحكيم is derived from the word حكم, which means 'to have wisdom and knowledge'. To ensure that the English translation of the words under investigation is accurate, the definitions of the selected English equivalents are provided in Table (27) based on Cambridge Dictionary and Merriam-Webster Dictionary.

Table 27. The definition of the English equivalents selected by the five translators for the word الحكيم

الحكيم			
No.	Word	Definitions in Cambridge Dictionary	Definition in Merriam-Webster Dictionary
1	Wise	“Having or showing the ability to make good judgments, based on a deep understanding and experience of life”	“Having or showing deep understanding and intelligent application of knowledge”
2	Know	“To be familiar with or have experience and understanding of”	“To have a practical understanding of”
3	all-merciful	Merciful= “someone who is merciful is willing to be kind to and forgive people who are in their power”	Merciful= “showing kindness and forgiveness instead of harshness or cruelty, especially to someone under one's authority or control”

Based on the definitions of the lexical choices and the interpretations of الحكيم in Qur’anic exegeses, the words “wise” and “knows” seem to be good choices since they all reflect the intended meaning.

After discussing the definitions and interpretations, Table (28) lists the number of times the word occurs along with its percentage for each translator after lemmatizing the words in order to determine which translation achieved the highest accuracy in rendering the word الحكيم.

Table 28. Percentages of all occurrences of the different equivalents of الحكيم in the Holy Qur’an

الحكيم											
No.	Word	Sarwar		Pickthall		Ali		Arberry		Al-Hilali & Khan	
		No.	%	No.	%	No.	%	No.	%	No.	%
1	Wise	90	98.9%	88	96.7%	90	100%	91	100%	91	100%
2	Know	0	0%	3	3.3%	0	0%	0	0%	0	0%
3	All-merciful	1	1.1%	0	0	0	0%	0	0%	0	0%
Total		91	100%	91	100%	90	100%	91	100%	91	100%

It is clear that there are three different lexical choices, with the word “wise” scoring by far the highest percentage for all translators. “All-merciful” was used only one time by Sarwar and Pickthall used “know” in three verses. Hence, “wise” seems to be the best equivalent to the name of Allah الحكيم.

Lastly, the name of Allah العليم refers to the one who knows and is aware of everything, even before anything happens. The name of Allah الخبير means the one who fully comprehends and knows the true nature, characteristics, and purposes of everything

that is created. The name of Allah الحكيم stands for the perfect wise One. That is, He accomplishes anything in the best possible way and at the best time and place.

4.4 Near-synonymous Names of Allah Referring to mercy ، الرحيم ، الغفور (التواب)

The name of Allah الغفور was mentioned in the Holy Qur'an in 91 verses that were collected from the Qur'an encyclopedia (see appendix 9 for full verses). The translators rendered the name similarly as demonstrated in Table (29).

Table 29. All occurrences of الغفور in the Holy Qur'an with their translations

الغفور						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
1	(2:173)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
2	(2:182)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
3	(2:192)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
4	(2:199)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
5	(2:218)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
6	(2:225)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
7	(2:226)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
8	(2:235)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
9	(3:31)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
10	(3:89)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
11	(3:129)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
12	(3:155)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
13	(4:23)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
14	(4:25)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
15	(4:43)	All-forgiving	Forgiving	forgive	All-forgiving	Oft-Forgiving
16	(4:96)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
17	(4:99)	All-forgiving	Forgiving	forgive	All-forgiving	Oft-Forgiving
18	(4:100)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
19	(4:106)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
20	(4:110)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
21	(4:129)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
22	(4:152)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
23	(5:3)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
24	(5:34)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
25	(5:39)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
26	(5:74)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
27	(5:98)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
28	(5:101)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
29	(6:54)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
30	(6:145)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
31	(6:165)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
32	(7:153)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
33	(7:167)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
34	(8:69)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
35	(8:70)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
36	(9:5)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
37	(9:27)	All-knowing	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving

العفور						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
38	(9:91)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
39	(9:99)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
40	(9:102)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
41	(10:107)	All-forgiving	the Forgiving	the Oft-Forgiving	the All-forgiving	the Oft-Forgiving
42	(11:41)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
43	(12:53)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
44	(12:98)	All-forgiving	the Forgiving	Oft-Forgiving	the All-forgiving	the Oft-Forgiving
45	(14:36)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
46	(15:49)	All-forgiving	the Forgiving	the Oft-forgiving	the All-forgiving	the Oft-Forgiving
47	(16:18)	All-forgiving	Forgiving	Oft-forgiving	All-forgiving	Oft-Forgiving
48	(16:110)	All-forgiving	Forgiving	oft-forgiving	All-forgiving	Oft-Forgiving
49	(16:115)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
50	(16:119)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
51	(17:25)	All-forgiving	Forgiving	Most Forgiving	All-forgiving	Most Forgiving
52	(17:44)	All-forgiving	Forgiving	Most Forgiving	All-forgiving	Oft-Forgiving
53	(18:58)	All-forgiving	the Forgiver	Most forgiving	the All-forgiving	Most Forgiving
54	(22:60)	All-forgiving	Forgiving	forgives	All-forgiving	Oft-Forgiving
55	(24:5)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
56	(24:22)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
57	(24:33)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
58	(24:62)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
59	(25:6)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
60	(25:70)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
61	(27:11)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
62	(28:16)	All-forgiving	the Forgiving	the Oft-Forgiving	the All-forgiving	the Oft-Forgiving
63	(33:5)	All-forgiving	Forgiving	Oft-Returning	All-forgiving	OftForgiving
64	(33:24)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	OftForgiving
65	(33:50)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	OftForgiving
66	(33:59)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	OftForgiving
67	(33:73)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	OftForgiving
68	(34:2)	All-forgiving	the Forgiving	the Oft-Forgiving	the All-forgiving	the Oft-Forgiving
69	(34:15)	All-forgiving	indulgent	Oft-Forgiving	All-forgiving	OftForgiving
70	(35:28)	All-pardoning	Forgiving	Oft-Forgiving	All-forgiving	OftForgiving
71	(35:30)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	OftForgiving
72	(35:34)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	OftForgiving
73	(35:41)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	OftForgiving
74	(39:53)	All-forgiving	the Forgiving	Oft-Forgiving	the All-forgiving	Oft-Forgiving
75	(41:32)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	OftForgiving
76	(42:5)	All-forgiving	the Forgiver	the Oft-Forgiving	the All-forgiving	the Oft-Forgiving
77	(42:23)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	OftForgiving
78	(46:8)	All-forgiving	the Forgiving	Oft-Forgiving	All-forgiving	the Oft-Forgiving
79	(48:14)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	OftForgiving
80	(49:5)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	OftForgiving

الغفور						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
81	(49:14)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	OftForgiving
82	(57:28)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	OftForgiving
83	(58:2)	All-forgiving	Forgiving	forgives	All-forgiving	OftForgiving
84	(58:12)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
85	(60:7)	All-merciful	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
86	(60:12)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
87	(64:14)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
88	(66:1)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
89	(67:2)	All-forgiving	the Forgiving	the Forgiving	the All-forgiving	the Oft-Forgiving
90	(73:20)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving
91	(85:14)	All-forgiving	Forgiving	Oft-Forgiving	All-forgiving	Oft-Forgiving

Table (29) shows the lexical choice of the translators in rendering the name of Allah الغفور. Sarwar opted for “All-forgiving” in all verses. Pickthall used “forgiving”, “forgiver”, and “indulgent” in one verse. Ali used different derivations of the word “forgive”, in addition to the word “oft-returning”. Arberry and Al-Hilali & Khan used different derivations of the word “forgive”.

According to the Qur’anic exegeses, including Ibn Kathir (2009) and Al-Saadi (2002), the word الغفور is interpreted as 'the one who forgives the sins of his worshippers and covers their faults'. The name الغفور is derived from the word غفر, which indicates 'forgiveness, compassion, and tolerance'. To ensure that the English translation of the words under investigation is accurate, Table (30) lists the lexical choices of the five translators based on Cambridge Dictionary and Merriam-Webster Dictionary.

Table 30. The definition of the English equivalents selected by the five translators for the word الغفور

الغفور			
No.	Word	Definitions in Cambridge Dictionary	Definition in Merriam-Webster Dictionary
1	Forgive	“To stop blaming or being angry with someone for something that person has done, or not punish them for something”	“To cease to have feelings of anger or bitterness”
2	Return	“To reply to someone’s questions or request”	“The act of returning something to an earlier place, condition, or ownership”
3	Indulgent	“Allowing someone to have or do what they want, especially when this is not good for them”	“Tolerant and kind in the judgment of and expectations for others”

According to the definitions, it is clear that “forgive” may be the best equivalent to the name of Allah الغفور since it reflects the meaning of Allah’s forgiveness which is an indication of his unlimited mercy, and elimination of sins and faults.

After discussing the definitions and interpretations, Table (31) lists the number of times the word occurs along with its percentage for each translator after lemmatizing the words in order to determine which translation achieved the highest accuracy in rendering the word الغفور.

Table 31. Percentages of all occurrences of the different equivalents of الغفور in the Holy Qur’an

الغفور											
No.	Word	Sarwar		Pickthall		Ali		Arberry		Al-Hilali & Khan	
		No.	%	No.	%	No.	%	No.	%	No.	%
1	Forgive	91	100%	90	98.9%	90	98.9%	91	100%	91	100%
2	Return	0	0%	0	0%	1	1.1%	0	0%	0	0%
3	Indulgent	0	0%	1	1.1%	0	0%	0	0%	0	0%
Total		91	100%	91	100%	91	100%	91	100%	91	100%

The percentages demonstrate that all translators opted to use “forgive” frequently to express the meaning of الغفور. Based on the context of the verses, they used different derivations such as “forgiver”, “all/oft-forgiving”, and “most forgiving” which seem to be good renditions. Even though Pickthall and Ali used the words “oft-returning” and “indulgent” once each, these words do not reflect the intended meaning as the word “forgive” does.

The name of Allah الرحيم was mentioned in the Holy Qur’an in 115 verses that were collected from the Qur’an encyclopedia (see appendix 10 for full verses). The translators under investigation rendered the word using almost the same equivalent as can be seen in Table (32).

Table 32. All occurrences of الرحيم in the Holy Qur'an with their translations

الرحيم						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
1	(1:1)	the Merciful	the Merciful	Most Merciful	the Compassionate	the Most Merciful
2	(1:3)	the Merciful	the Merciful	Most Merciful	All-compassionate	the Most Merciful
3	(2:37)	All-Merciful	the Merciful	Most Merciful	All-compassionate	the Most Merciful
4	(2:54)	All-merciful	the Merciful	Most Merciful	All-compassionate	the Most Merciful
5	(2:128)	All-merciful	the Merciful	Most Merciful	All-compassionate	the Most Merciful
6	(2:143)	All-merciful	Merciful	Most Merciful	All-compassionate	the Most Merciful
7	(2:160)	All-merciful	the Merciful	Most Merciful	All-compassionate	the Most Merciful
8	(2:163)	Merciful	the Merciful	Most Merciful	All-compassionate	the Most Merciful
9	(2:173)	All-merciful	Merciful	Most Merciful	All-compassionate	the Most Merciful
10	(2:182)	All-merciful	Merciful	Most Merciful	All-compassionate	the Most Merciful
11	(2:192)	All-merciful	Merciful	Most Merciful	All-compassionate	the Most Merciful
12	(2:199)	All-merciful	Merciful	Most Merciful	All-compassionate	the Most Merciful
13	(2:218)	All-merciful	Merciful	Most Merciful	All-compassionate	Most-Merciful
14	(2:226)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
15	(3:31)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
16	(3:89)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
17	(3:129)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
18	(4:16)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
19	(4:23)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
20	(4:25)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
21	(4:29)	All-merciful	Merciful	Most Merciful	compassionate	Most Merciful
22	(4:64)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
23	(4:96)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
24	(4:100)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
25	(4:106)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
26	(4:110)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful

الرحيم						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
27	(4:129)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
28	(4:152)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
29	(5:3)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
30	(5:34)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
31	(5:39)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
32	(5:74)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
33	(5:98)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
34	(6:54)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
35	(6:145)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
36	(6:165)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
37	(7:153)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
38	(7:167)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
39	(8:69)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
40	(8:70)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
41	(9:5)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
42	(9:27)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
43	(9:91)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
44	(9:99)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
45	(9:102)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
46	(9:104)	All-merciful	the Merciful	Most Merciful	All-compassionate	Most Merciful
47	(9:117)	Mercy	the Merciful	Most Merciful	All-compassionate	Most Merciful
48	(9:118)	All-merciful	the Merciful	Most Merciful	All-compassionate	Most Merciful
49	(9:128)	merciful	merciful	merciful	compassionate	merciful
50	(10:107)	All-merciful	the Merciful	Most Merciful	All-compassionate	Most Merciful
51	(11:41)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
52	(11:90)	All-merciful	Merciful	full of mercy	All-compassionate	Most Merciful
53	(12:53)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful

الرحيم						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
54	(12:89)	All-merciful	the Merciful	Most Merciful	the All-compassionate	the Most Merciful
55	(14:36)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
56	(15:49)	All-merciful	the Merciful	Most Merciful	the All-compassionate	the Most-Merciful
57	(16:7)	All-Merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
58	(16:18)	All-Merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
59	(16:47)	All-Merciful	Merciful	full of kindness and mercy	All-compassionate	Most Merciful
60	(16:110)	All-Merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
61	(16:115)	All-Merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
62	(16:119)	All-Merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
63	(17:66)	All-Merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
64	(22:65)	Merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
65	(24:5)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
66	(24:20)	Merciful	Merciful	full of kindness and mercy	All-compassionate	Most Merciful
67	(24:22)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
68	(24:33)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
69	(24:62)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
70	(25:6)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
71	(25:70)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
72	(26:9)	the All-merciful	the Merciful	Most Merciful	the All-compassionate	the Most-Merciful
73	(26:68)	the All-merciful	the Merciful	Most Merciful	the All-compassionate	the Most-Merciful
74	(26:104)	All-merciful	the Merciful	Most Merciful	the All-compassionate	the Most-Merciful
75	(26:122)	All-merciful	the Merciful	Most Merciful	the All-compassionate	the Most-Merciful
76	(26:140)	All-merciful	the Merciful	Most Merciful	the All-compassionate	the Most-Merciful
77	(26:159)	All-merciful	the Merciful	Most Merciful	the All-compassionate	the Most-Merciful
78	(26:175)	All-merciful	the Merciful	Most Merciful	the All-compassionate	the Most-Merciful
79	(26:191)	All-merciful	the Merciful	Most Merciful	the All-compassionate	the Most-Merciful

الرحيم						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
80	(26:217)	All-merciful	the Merciful	the Merciful	the All-compassionate	the Most-Merciful
81	(27:11)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
82	(27:30)	the Merciful	the Merciful	Most Merciful	the Compassionate	the Most-Merciful
83	(28:16)	All-merciful	the Merciful	Most Merciful	the All-compassionate	the Most-Merciful
84	(30:5)	All-merciful	the Merciful	most merciful	the All-compassionate	the Most Merciful
85	(32:6)	All-merciful	the Merciful	the Merciful	the All-compassionate	the Most Merciful
86	(33:5)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
87	(33:24)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
88	(33:43)	All-merciful	Merciful	Full of Mercy	All-compassionate	Most Merciful
89	(33:50)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
90	(33:59)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
91	(33:73)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
92	(34:2)	All-merciful	the Merciful	Most Merciful	the All-compassionate	the Most Merciful
93	(36:5)	All-merciful	the Merciful	Most Merciful	the All-wise	the Most Merciful
94	(36:58)	merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
95	(39:53)	All-merciful	the Merciful	Most Merciful	the All-compassionate	Most Merciful
96	(41:2)	Merciful God	the Merciful	Most Merciful	The compassionate	the Most Merciful
97	(41:32)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
98	(42:5)	All-merciful	the Merciful	Most Merciful	the All-compassionate	the Most Merciful
99	(44:42)	All-merciful	the Merciful	Most Merciful	the All-compassionate	the Most Merciful
100	(46:8)	All-merciful	the Merciful	Most Merciful	the All-compassionate	the Most Merciful
101	(48:14)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
102	(49:5)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
103	(49:12)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
104	(49:14)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
105	(52:28)	All-merciful	the Merciful	the Merciful	the All-compassionate	the Most Merciful
106	(57:9)	All-merciful	Merciful	Merciful	All-compassionate	Most Merciful

الرحيم						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
107	(57:28)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
108	(58:12)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
109	(59:10)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
110	(59:22)	All-merciful	Merciful	Most Merciful	the All-compassionate	the Most Merciful
111	(60:7)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
112	(60:12)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
113	(64:14)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
114	(66:1)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful
115	(73:20)	All-merciful	Merciful	Most Merciful	All-compassionate	Most Merciful

Table (32) shows the lexical choice of the translators in rendering the name of Allah الرحيم. Sarwar opted for different derivations of the word “mercy” in all verses. Pickthall used “merciful” only. Ali used different derivations of the word “mercy”, as well as “full of kindness and mercy” in two verses. Arberry also used different derivations of the word “compassion”, in addition to the word “all-wise” in one verse. Moreover, Al-Hilali & Khan used “most merciful” in all verses except one verse they used “merciful”.

According to the Qur’anic exegeses, including Al-Qurtubi (1997) and Al-Saadi (2002), the word الرحيم is interpreted as 'the one who is merciful to his faithful servants'. The name الرحيم is derived from the word رَحِمَ, which means 'being tender and merciful'. To ensure that the English translation of the words under investigation is accurate, Table (33) lists the lexical choices of the five translators based on Cambridge Dictionary and Merriam-Webster Dictionary.

Table 33. The definition of the English equivalents selected by the five translators for the word الرحيم

الرحيم			
No.	Word	Definitions in Cambridge Dictionary	Definition in Merriam-Webster Dictionary
1	Mercy	“Kindness that makes you forgive someone, usually someone that you have authority over”	“Blessing as an act of divine love”
2	Compassionate	“Feeling or showing sympathy and sadness for the suffering or bad luck of others, and wanting to help them”	“Having or showing the capacity for sharing the feelings of another”
3	Wise	“Having or showing the ability to make good judgments, based on a deep understanding and experience of life”	“Having or showing deep understanding and intelligent application of knowledge”
4	full of kindness and mercy	Kindness= “The quality of being kind” Mercy= “Kindness that makes you forgive someone, usually someone that you have authority over”	Kindness= “The quality or state of being kind” Mercy= “blessing as an act of divine love”

Based on the definitions of the lexical choices, all terms with different derivations except “wise” may convey the meaning of the name of Allah الرحيم successfully which refers to that Allah giving mercy to his believers and being kind and compassionate.

After discussing the definitions and interpretations, Table (34) lists the number of times the word occurs along with its percentage for each translator after lemmatizing the words in order to determine which translation achieved the highest accuracy in rendering the word الرحيم.

Table 34. The definition of the English equivalents selected by the five translators for the word الرحيم

الرحيم											
No.	Word	Sarwar		Pickthall		Ali		Arberry		Al-Hilali & Khan	
		No.	%	No.	%	No.	%	No.	%	No.	%
1	Mercy	115	100%	115	100%	113	98.3%	0	0%	115	100%
2	Compassionate	0	0%	0	0%	0	0%	114	99.1%	0	0%
3	Wise	0	0%	0	0%	0	0%	1	0.9%	0	0%
4	full of kindness and mercy	0	0%	0	0%	2	1.7%	0	0%	0	0%
Total		115	100%	115	100%	115	100%	115	100%	115	100%

The table of percentages demonstrates that all translators except for Ali and Arberry used the word “mercy” to express the meaning of الرحيم, while Arberry opted for the word “compassionate” in all verses except one verse where he used “wise”. In addition, Ali used “mercy” in all verses except for two verses where he used “full of kindness and

mercy”. All lexical choices except for “wise” seem to be good equivalents to the name of Allah الرحيم in that Allah is the one who has continuous mercy and compassion, especially for his believers.

The name of Allah التواب was mentioned in the Holy Qur’an in 11 verses that were collected from the Qur’an encyclopedia (see appendix 11 for full verses). Table (35) shows the lexical choices of the five translators.

Table 35. All occurrences of التواب in the Holy Qur’an with their translations

التواب						
No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
1	(2:37)	All-forgiving	the relenting	Oft-Returning	turns	the One Who forgives (accepts repentance)
2	(2:54)	All-forgiving	the Relenting	Oft-Returning	turns	the One Who accepts repentance
3	(2:128)	All-forgiving	the Relenting	the Oft-Returning	turnest	the One Who accepts repentance
4	(2:160)	All-forgiving	the Relenting	Oft-returning	turn	the One Who accepts repentance
5	(4:16)	All-forgiving	relenting	Oft-returning	turns	the One Who accepts repentance
6	(4:64)	All-forgiving	Forgiving	Oft-returning	turns	All-Forgiving (one who accepts repentance)
7	(9:104)	All-forgiving	the Relenting	the Oft-Returning	turns	the One Who forgives and accepts repentance
8	(9:118)	All-forgiving	the Relenting	Oft-returning	turns	the One Who accepts repentance
9	(24:10)	accepts repentance	Clement	Oft-Returning	turns	the One Who accepts repentance
10	(49:12)	accepts repentance	Relenting	Oft-Returning	turns	the One Who accepts repentance
11	(110:3)	accepts repentance	ready to show mercy	Oft-Returning	turns	the One Who accepts repentance

Table (35) shows the lexical choice of the translators in rendering the name of Allah التواب. Sarwar opted for the words “all-forgiving” and “accepts repentance”. Pickthall used different words like “relenting”, “forgiving”, “clement”, and “ready to show mercy”. Ali used different derivations of the word “return”. Arberry also used different derivations of the word “turn”. Al-Hilali & Khan used “the One Who forgives/accepts repentance” in

all verses except one verse where they used “All-Forgiving (one who accepts repentance)”.

According to the Qur’anic exegeses, including Al-Tabari (1994) and Al-Saadi (2002), the word التَّوَّابِ is interpreted as 'the one who forgives and accepts the repentance of his servants who return to him'. The name التَّوَّابِ is derived from the word تَابَ, which means 'to return and repent'. To ensure that the English translation of the words under investigation is accurate, Table (36) lists the lexical choices of the five translators based on Cambridge Dictionary and Merriam-Webster Dictionary.

Table 36. The definition of the English equivalents selected by the five translators for the word التَّوَّابِ

التَّوَّابِ			
No.	Word	Definitions in Cambridge Dictionary	Definition in Merriam-Webster Dictionary
1	Relent	“To act in a less severe way towards someone and allow something that you had refused to allow before”	“To become less severe, harsh, or strict”
2	Forgive	“To stop blaming or being angry with someone for something that person has done, or not punish them for something”	“To cease to have feelings of anger or bitterness”
3	Return	“To reply to someone’s question or request”	“To go back in thought, practice, or condition”
4	Clement	“Clement weather is pleasant or not severe”	“Inclined to be merciful”
5	the One Who forgives/accepts repentance	Accept= “to receive or take willingly” Repentance= “the fact of showing that you are very sorry for something bad you have done in the past, and wish that you had not done it”	Accept= “to agree to take something” Repentance= “the action or process of repenting especially for one's sins”
7	Turn	“Cause to become, change into, or come to be something”	“a change or changing of general state or condition”
8	Ready to show mercy	Mercy= “Kindness that makes you forgive someone, usually someone that you have authority over”	Mercy= “blessing as an act of divine love”

The definitions illustrate the diversity of the lexical choices used to render the name of Allah التَّوَّابِ. According to the exegeses, the words “relent” and the expression “the One Who forgives/accepts repentance” may be the best equivalents of التَّوَّابِ since Allah is the acceptor of our returning and repentance. Also, التَّوَّابِ means that Allah forgives his

servants' sins. The word "forgive" does not fully reflect the intended meaning that if we return to Allah sincerely, He will accept our repentance.

After discussing the definitions and interpretations, Table (37) lists the number of times the word occurs along with its percentage for each translator after lemmatizing the words in order to determine which translation achieved the highest accuracy in rendering the word التواب.

Table 37. The definition of the English equivalents selected by the five translators for the word التواب

التواب											
No.	Word	Sarwar		Pickthall		Ali		Arberry		Al-Hilali & Khan	
		No.	%	No.	%	No.	%	No.	%	No.	%
1	Relenting	0	0%	8	72.7%	0	0%	0	0%	0	0%
2	Forgive	8	72.7%	1	9.1%	0	0%	0	0%	0	9.1%
3	Returning	0	0%	0	0%	11	100%	0	0%	0	0%
4	Clement	0	0%	1	9.1%	0	0%	0	0%	0	0%
5	the One Who accepts repentance	3	27.3%	0	0%	0	0%	0	0%	8	72.7%
6	the One Who forgives and accepts repentance	0	0%	0	0%	0	0%	0	0%	3	27.3%
7	Turn	0	0%	0	0%	0	0%	11	100%	0	0%
8	Ready to show mercy	0	0%	1	9.1%	0	0%	0	0%	0	0%
Total		11	100%	11	100%	11	100%	11	100%	11	100%

The table of percentages shows that Ali and Arberry were consistent in their lexical choices using "returning" and "turn" as equivalents of التواب in all verses. According to the exegeses, it can be said that "the One Who forgives and accepts repentance", and "oft-returning" are the best equivalents to the name of Allah التواب. That is to say, the word تَوَاب indicates the meaning of "oft-returning" which means that Allah accepts the repentance over and over again.

The name of Allah التواب indicates the one who pardons those who turn to Him, first by assisting them in doing so and leading their hearts to change. He turns to them once they have repented, accepts their true repentance, and forgives their transgressions. The name of Allah الرحيم implies that Allah's mercy is unlimited which is special mercy for

his believers, and he surpasses their sins. The name of Allah الغفور is to represent Allah's forgiveness and concealment of servants' sins, regardless of how vast or terrible.

4.5 Near-synonymous Names of Allah Referring to creation (البارئ ، الخالق ، المصوّر)

The names of Allah المصوّر ، الخالق ، البارئ were all mentioned in the Holy Qur'an in one verse that was collected from the Qur'an encyclopedia (see appendix 12 for full verse). The translators rendered them as Table (38) demonstrates.

Table 38. The occurrence of المصوّر ، الخالق ، البارئ in the Holy Qur'an with their translations

No.	(Chapter: verse)	Sarwar	Pickthall	Ali	Arberry	Al-Hilali & Khan
البارئ						
1	(59:24)	the Designer	the Shaper out of naught	the Evolver	the Maker	the Inventor of all things
الخالق						
2	(59:24)	the Creator	the Creator	the Creator	the Creator	the Creator
المصوّر						
3	(59:24)	the Modeler	the Fashioner	the Bestower of Forms	the Shaper	the Bestower of forms

Table (38) shows the lexical choice of the translators in rendering the names of Allah المصوّر الخالق، البارئ. The name of Allah البارئ was rendered by Sarwar as “the designer”. Pickthall used “the Shaper out of naught”. Ali opted for “the Evolver”. Arberry used “the maker”. Al-Hilali & Khan used the Inventor of all things. Additionally, the name of Allah الخالق was translated by all translators as “the creator”. The name of Allah المصوّر was translated by Sarwar as “the modeler”. Pickthall opted for “the fashioner”. Both Ali and Al-Hilali & Khan rendered the name using “the bestower” while Arberry used “the shaper” to convey the meaning.

According to the Qur'anic exegeses, including Al-Tabari (1994), Al-Qurtubi (1997), and Al-Saadi (2002), the word البارئ is interpreted as 'the one who creates and invents from non-existence with unprecedented model'. The name البارئ is derived from the word

بِرّاً, which means 'being created and made'. The word المصوّر is interpreted as 'the one who gave each creature his own form or shape depending on the assigned purpose'. The name المصوّر is derived from the word صوّر, which means 'planned, shaped or formed'. The word الخالق is interpreted as 'the one who determines and estimates his creation corresponds to his accurate, specific will, and knowledge'. The name الخالق is derived from the word خلق, which means 'creating and making'.

To ensure that the English translation of the words under investigation is accurate, Table (39) lists the lexical choices of the five translators based on Cambridge Dictionary and Merriam-Webster Dictionary.

Table 39. The definition of the English equivalents selected by the five translators for the word الباري

الباري			
No.	Word	Definitions in Cambridge Dictionary	Definition in Merriam-Webster Dictionary
1	Designer	“a person who imagines how something could be made and draws plans for it”	“One who creates or introduces something new”
2	Shaper	Shape= “to give a certain form or shape to”	Shape= “to make something become a particular shape”
3	Evolver	Evolve= “To develop gradually, or to cause something or someone to develop gradually”	Evolve= “To develop or work out from something else”
4	Maker	“The person or company that makes a product”	“The being worshipped as the creator and ruler of the universe”
5	Inventor	“Someone who has invented something or whose job is to invent things”	“To create or produce for the first time”

By matching the interpretation of the name of Allah الباري with the definitions of the lexical choices, it can be said that the word “inventor” may reflect the intended meaning since Allah creates anything from nothingness and endows it with characteristics that differentiate it from other beings. For the word المصور, Table (40) includes the definitions given to its English equivalents.

Table 40. The definition of the English equivalents selected by the five translators for the word المصور

المصور			
No.	Word	Definitions in Cambridge Dictionary	Definition in Merriam-Webster Dictionary
1	Modeler	“Someone who makes models as a job or hobby”	Model= “a pattern or figure of something to be made”
2	Fashioner	Fashion= “to make something”	Fashion= “the make or form of something”
3	Bestower of Forms	Bestow= “to give something as an honour or present”	Bestow= “to present as a gift”
4	Shaper	Shape= “to give a certain form or shape to”	Shape= “to make something become a particular shape”

According to the interpretations of the name of Allah المصور, the words “shaper” and “fashioner” may be best equivalents of the name based on the definitions. In other words, every created being has a certain shape and a distinctive appearance given by Allah, who fashions everything according to His will. Regarding the word الخالق, Table (41) includes the definition of the selected English equivalent.

Table 41. The definition of the English equivalents selected by the five translators for the word الخالق

الخالق			
No.	Word	Definitions in Cambridge Dictionary	Definition in Merriam-Webster Dictionary
1	Creator	God	“The being worshipped as the creator and ruler of the universe”

All translators opted for the phrase “the creator” as an equivalent to the name of Allah الخالق, which may reflect the intended meaning successfully since Allah is the one who plans and creates determining measurements for his creations. Since the three names occurred only once and in the same verse, it was not necessary to include the percentages of the terms used to render it.

Each name of (البارئ ، المصور ، الخالق) has a unique meaning when the three names are compared since these names occurred in the same verse. However, each of these names may convey the same meaning when used separately. So, each creation was given its proper shape and form by Allah after He willed, planned for, and then created it.

CHAPTER FIVE

Conclusion and Recommendations

5.0 Overview

The findings of the study are summarized in this chapter. It discusses the results of each question separately, provides implications for translators, and suggests recommendations.

5.1 Conclusion Related to Question Number One

The first question was related to how the lexical choices of the near-synonymous names of Allah (العليم ، الخبير ، الحكيم) (البارئ ، المصور ، الخالق) ، (الوهاب ، الرزاق) ، (التوَّاب ، الغفور) (اللطيف) (الرحيم) ، (الرءوف ، الودود ، اللطيف) differed in the five English translations of the Holy Qur'an under study. It is obvious that the translators used various words in different derivations to render the same name in many cases; in contrast, they used the same equivalents for many names. This led to misinterpretation when comparing the names of Allah that were translated using the same equivalents, resulting in a misunderstanding of the distinct differences between the near-synonymous names of Allah. This demonstrates the importance of referring to the Qur'anic exegeses before translation in order to understand and express the intended meaning. Also, the definitions of each lexical choice according to various dictionaries assist in using an equivalent to convey the closest meaning.

5.2 Conclusion Related to Question Number Two

The second question was about the translation that provided the closest English equivalent to the names of Allah under study based on the Qur'anic exegeses. All translators were successful in translating the names of Allah accurately, such as those referring to Knowledge. For the names of Allah referring to Mercy, two names “ الغفور ،

”الرحيم” were rendered successfully but the name ”التواب” was translated appropriately by Al-Hilali & Khan. Regarding the names of Allah referring to Giving, Pickthall, Sarwar, and Al-Hilali & Khan provided the best equivalents of the name of Allah ”الوهاب”; also, Sarwar, Ali, and Pickthall rendered ”الرزاق” accurately. Moreover, Ali was the most successful in translating the names of Allah ”الودود ، اللطيف” while Sarwar and Arberry used the closest equivalents to express the meaning of ”الرءوف”. Furthermore, there was a consensus among the translators in rendering the names of Allah referring to Creation, namely, ”الخالق”. Al-Hilali & Khan conveyed the meaning of the name of Allah ”البارئ” correctly, and Arberry succeeded in translating ”المصوّر”. Indeed, some of the names of Allah were inaccurately translated or had more accurate translations than others as a result of the translators' unfamiliarity with the slight differences among the near-synonymous names.

5.3 Implications for Translators

Translators may face many difficulties in translating the Holy Qur'an because of the eloquent language, which requires good knowledge and competence in Standard Arabic. In most cases, some translators were unable to provide a suitable translation for the names of Allah in this study. To express the distinct differences and be able to choose the best equivalents that accurately reflect the intended meanings, the translators must be aware of the meanings of the names of Allah. This can be accomplished by referring to different Arabic and English dictionaries to check the definitions and usage of certain terms in different contexts, as well as referring to multiple Qur'anic exegeses, which will help the translator comprehend the meaning accurately. Moreover, it is preferable if the translator uses parentheses to provide additional explanations to benefit the reader.

5.4 Recommendations

This study investigated one lexical relation device (near-synonymy), in one target language (English), in a particular type of text (the Holy Qur'an), in five translations of the Holy Qur'an (Muhammad Sarwar, Pickthall, Yusuf Ali, Arberry, Al-Hilali & Khan). The researcher proposes the following recommendations in light of the findings of the current study:

1. Although the Holy Qur'an has been translated into many languages, this study is focused mainly on English. It is recommended that future research investigate the Holy Qur'an's translations into other languages such as Korean, Hebrew, Greek, Urdu, Hindi, Malay, and others.
2. The Holy Qur'an has many English translations, but this study only examines five of them. It is recommended that future research examine different English translations.
3. Future academics are recommended to conduct more studies on the Holy Qur'anic translations and the names of Allah, especially as there are not many studies on this topic.
4. This study focuses on the translation accuracy of only five pairings of the names of Allah. In light of this, it is recommended that future researchers investigate some other pairs not included in the current study.
5. This study may call for collaborative work in the field of Qur'an translation.

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Appendices

Appendix 1: Full Verses of All Occurrences of الوهاب

الوهاب			
No.	Chapter	Verse No.	Verse
1	آل عمران The Family of Imrān	(2:8)	رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ
2	صاد ṣād	(38:9)	أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ
3	صاد ṣād	(38:35)	قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مَلَكًا لَا يُبْغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ

Appendix 2: Full Verses of All Occurrences of الرزاق

الرزاق			
No.	Chapter	Verse No.	Verse
1	الذاريات Adh-Dhāriyāt The Wind that Scatter	(51:58)	إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Appendix 3: Full Verses of All Occurrences of اللطيف

اللطيف			
No.	Chapter	Verse No.	Verse
1	الأنعام The Cattle	(6:103)	لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ
2	يوسف Yūsuf	(12:100)	وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبْتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ
3	الحج The Pilgrimage	(22:63)	أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ
4	لقمان Luqmān	(31:16)	يُنَبِّئُ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ
5	الأحزاب The Combined Forces	(33:34)	وَأَذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا
6	الشورى Consultation	(42:19)	اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ
7	المالك Al-Mulk Dominion	(67:14)	أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Appendix 4: Full Verses of All Occurrences of الرعوف

الرعوف			
No.	Chapter	Verse No.	Verse
1	البقرة The cow	(2:143)	وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ
2	البقرة The cow	(2:207)	وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ
3	آل عمران The Family of Imrān	(3:30)	يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ
4	التوبة The Repentance	(9:117)	لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعَسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ
5	التوبة The Repentance	(9:128)	لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ
6	النحل The Bees	(16:7)	وَتَحْمِلْ أُنْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْغَيْهِ إِلَّا يَشِقُّ الْأُنفُسَ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ
7	النحل The Bees	(16:47)	أَوْ يَأْخُذْهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ
8	الحج The Pilgrimage	(22:65)	أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُفْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ
9	النور The Light	(24:20)	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ
10	الحديد The Iron	(57:9)	هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ
11	الحشر The Gathering	(59:10)	وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

Appendix 5: Full Verses of All Occurrences of الودود

الودود			
No.	Chapter	Verse No.	Verse
1	البروج The big stars	(85:14)	وَهُوَ الْغَفُورُ الْوَدُودُ
2	هود Hūd	(11:90)	وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيَّ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

Appendix 6: Full Verses of All Occurrences of العليم

العليم			
No.	Chapter	Verse no.	Verse
1	البقرة The cow	(2:29)	قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ
2	البقرة The cow	(2:32)	قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ
3	البقرة The cow	(2:95)	وَلَنْ يَمُنُّوهُ أَبَدًا بِمَا قَدَّمْتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ
4	البقرة The cow	(2:115)	وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ
5	البقرة The cow	(2:127)	وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
6	البقرة The cow	(2:137)	فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ
7	البقرة The cow	(2:158)	إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ
8	البقرة The cow	(2:181)	فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ
9	البقرة The cow	(2:215)	يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَإِنَّ السَّبِيلَ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ
10	البقرة The cow	(2:224)	وَلَا تَجْعَلُوا لِلَّهِ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصَلِّحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ
11	البقرة The cow	(2:227)	وَإِنْ عَرَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ
12	البقرة The cow	(2:231)	وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَعَنَ أَجْلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرَّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لَلتَّعْتُدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظَمَ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ
13	البقرة The cow	(2:244)	وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ
14	البقرة The cow	(2:246)	أَلَمْ تَرَى إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ ائْتِنَا مَلَكًا نُقَاتِلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُنْتُمْ عَلَيَّكُمْ الْقِتَالَ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَانَا فَلَمَّا كَتَبَ عَلَيْهِمُ الْقِتَالَ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ
15	البقرة The cow	(2:247)	وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلَكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ
16	البقرة The cow	(2:256)	لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ
17	البقرة The cow	(2:261)	مِثْلَ الذِّبْنِ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمِثْلِ حَبَّةٍ آتَيْنَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ
18	البقرة The cow	(2:268)	الشَّيْطَانُ يُعِدُّكُمْ لِلكُفْرِ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يُعَذِّبُكُمْ بِمَعْرِفَةٍ مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ
19	البقرة The cow	(2:273)	لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْقَاقًا وَمَا لَنُفَقِّرُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ
20	البقرة The cow	(2:282)	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى أَجَلٍ مُسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلِعَ هُوَ فَلْيُمْلِكْ وَلِيَهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشَّهَادَةِ إِذَا مَا دَعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَلِكَمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُهَا وَنَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ

العليم			
No.	Chapter	Verse no.	Verse
			وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَلَّحُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَأَتَقُوا اللَّهَ وَيُعَلِّمَكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
21	البقرة The cow	(2:283)	وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ
22	آل عمران The Family of Imrān	(3:34)	ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ
23	آل عمران The Family of Imrān	(3:35)	إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
24	آل عمران The Family of Imrān	(3:63)	فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ
25	آل عمران The Family of Imrān	(3:73)	وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنْ الْهُدَى هُدَى اللَّهِ أَنْ يُؤْتَى أَحَدٌ مِثْلَ مَا أُوتِينَاهُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنْ الْفَضْلُ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ
26	آل عمران The Family of Imrān	(3:92)	لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ
27	آل عمران The Family of Imrān	(3:115)	وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ
28	آل عمران The Family of Imrān	(3:119)	هَا أَنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لُفِقُوا قَالُوا آمَنَّا وَإِذَا خَلَا عَصَاؤُا عَلَيكُمْ الْأَتَامِلُ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بَعْضِكُمْ إِنْ أَرَادَ اللَّهُ بِالنَّفْسِ الصَّدُورِ
29	آل عمران The Family of Imrān	(3:121)	وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ
30	آل عمران The Family of Imrān	(3:154)	ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نَاعَسَا يَخْشَى طَائِفَةٌ مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنْ الْأَمْرُ كُلُّهُ لِلَّهِ يَخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يَبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
31	النساء The Women	(4:11)	يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ الْإُنثَى فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ وَأَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ أَرَادَ اللَّهُ كَاتِبًا حَكِيمًا
32	النساء The Women	(4:12)	وَلَكُمْ نِصْفُ مَا تَرَكَ أَرْوَاحِكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلِكُمُ الرُّبُعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكَنَّ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورِثُ كِلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةٍ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ
33	النساء The Women	(4:17)	إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
34	النساء The Women	(4:24)	وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأَجَلٌ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَنْبَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنْ أَرَادَ اللَّهُ كَاتِبًا حَكِيمًا
35	النساء The Women	(4:26)	يُرِيدُ اللَّهُ لِيُذَيِّبَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ
36	النساء The Women	(4:32)	وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا كَسَبْنَ وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنْ أَرَادَ اللَّهُ كَاتِبًا حَكِيمًا

العليم			
No.	Chapter	Verse no.	Verse
37	النساء The Women	(4:35)	وَإِنْ خِفْتُمْ شِقَاقَ بَنِيهِمَا فَأَنْعُوا حَكْمًا مِنْ أَهْلِهِ وَحَكْمًا مِنْ أَهْلِهِمَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا
38	النساء The Women	(4:39)	وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا
39	النساء The Women	(4:70)	ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا
40	النساء The Women	(4:92)	وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدْيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
41	النساء The Women	(4:104)	وَلَا تَهْوُوا فِي اتِّبَاعِ الْقَوْمِ إِنْ تَكُونُوا تَأْلُمُونَ فَإِنَّهُمْ يَأْلُمُونَ كَمَا تَأْلُمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
42	النساء The Women	(4:111)	وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
43	النساء The Women	(4:127)	وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا يُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْجُونَ أَنْ نَنْكُحَهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوُلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَى بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا
44	النساء The Women	(4:147)	مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَأَمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا
45	النساء The Women	(4:148)	لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا
46	النساء The Women	(4:170)	يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
47	النساء The Women	(4:176)	يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أختٌ فَلَهَا نَصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا النِّصْفَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
48	المائدة The Table spread with Food	(5:7)	وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقْتُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ
49	المائدة The Table spread with Food	(5:54)	يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ
50	المائدة The Table spread with Food	(5:76)	قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَخْلُقُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
51	المائدة The Table spread with Food	(5:97)	جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ
52	الأنعام The Cattle	(6:13)	وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ
53	الأنعام The Cattle	(6:83)	وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ
54	الأنعام The Cattle	(6:96)	فَالِقِ الْإِصْبَاحَ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
55	الأنعام The Cattle	(6:101)	بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ
56	الأنعام The Cattle	(6:115)	وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

العليم			
No.	Chapter	Verse no.	Verse
57	الأنعام The Cattle	(6:128)	وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَوَلَعْنَا أَعْلُنَا الَّذِي أَجَلْتُمْ لَنَا قَالِ النَّارُ مَنَاقِمُكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ
58	الأنعام The Cattle	(6:139)	وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُنْ مِنْهُنَّ فَهَمْ فِيهِ شُرَكَاءُ سَجَرِيهِمْ وَصَفَّهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ
59	الأعراف The Heights	(7:200)	وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ
60	الأنفال The Spoils of War	(8:17)	فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُمْ إِذْ رَمَيْتُمْ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ
61	الأنفال The Spoils of War	(8:42)	إِذْ أَنْتُمْ بِالْعُدُوَّةِ الدُّنْيَا وَهُمْ بِالْعُدُوَّةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لِاخْتِلَافْتُمْ فِي الْمِيْعَادِ وَلَكِن لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَن بَيْتِنَا وَيُبَيِّضَ مَنْ حَيَّ عَن بَيْتِنَا وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ
62	الأنفال The Spoils of War	(8:43)	إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَاسَدْتُمْ وَلَتَنَزَّغَنَّكَ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
63	الأنفال The Spoils of War	(8:53)	ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ
64	الأنفال The Spoils of War	(8:61)	وَإِنْ جَاحُوا لِلْسَّلَامِ فَأَجْزَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
65	الأنفال The Spoils of War	(8:71)	وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ
66	الأنفال The Spoils of War	(8:75)	وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَهَجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ
67	التوبة The Repentance	(9:15)	وَيُدْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ
68	التوبة The Repentance	(9:28)	يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ
69	التوبة The Repentance	(9:44)	لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ
70	التوبة The Repentance	(9:47)	لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا جِلَالِكُمْ بِيَعُونَكُمْ أَلْفَنَّةً وَفِيكُمْ سَمَاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ
71	التوبة The Repentance	(9:60)	إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ
72	التوبة The Repentance	(9:97)	الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ
73	التوبة The Repentance	(9:98)	وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمْ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ
74	التوبة The Repentance	(9:103)	خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ
75	التوبة The Repentance	(9:106)	وَأَخْرَجُوا مُرَجُوزَ الْأَمْرِ لِلَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

العليم			
No.	Chapter	Verse no.	Verse
76	التوبة The Repentance	(9:110)	لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ
77	التوبة The Repentance	(9:115)	وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ
78	يونس Yūnus	(10:36)	وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظُلْمًا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ
79	يونس Yūnus	(10:65)	وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ
80	هود Hud	(11:5)	أَلَا إِنَّهُمْ يَثُورُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَعْجِلُونَ تِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَزِيزٌ عَلِيمٌ بِذَاتِ الصُّدُورِ
81	يوسف Yūsuf	(12:6)	وَكَذَلِكَ يُجْتَنِبُكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُنَبِّئُكَ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ
82	يوسف Yūsuf	(12:19)	وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَىٰ هَذَا غُلَامٌ وَأَسْرُوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ
83	يوسف Yūsuf	(12:34)	فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُمْ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
84	يوسف Yūsuf	(12:50)	وَقَالَ الْمَلِكُ إِنِّي أُنْزِلُ بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النَّسُوءِ الَّذِي قَطَعْتَ آيَاتِي إِنَّ رَبِّي بِكَيْدِهِمْ عَلِيمٌ
85	يوسف Yūsuf	(12:83)	قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَىٰ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ
86	يوسف Yūsuf	(12:100)	وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبْتِ هَذَا تَأْوِيلُ رُءُوسِ يَوْمَ قَتَلْنَاكَ إِنَّ رَبِّي لَفِئِدٌ بِكُم مِّنَ الْأَبْدَانِ مِنْ قَبْلُ فَقَدْ أَفْجَأَ وَجِلَّ عَلَىٰ أَبِي إِدْرِيسَ إِذْ أَخْرَجْتَهُ مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ
87	الحجر The Rocky Tract	(15:25)	وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ
88	الحجر The Rocky Tract	(15:86)	إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ
89	النحل The Bees	(16:28)	الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ
90	النحل The Bees	(16:70)	وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ
91	الأنبياء The Prophets	(21:4)	قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ
92	الحج The Pilgrimage	(22:52)	وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْفَى الشَّيْطَانَ فِي أُمَّيَّتِهِ فَيُنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ
93	الحج The Pilgrimage	(22:59)	لِيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ
94	المؤمنون The Believers	(23:51)	يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ
95	النور The Light	(24:18)	وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ
96	النور The Light	(24:21)	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ
97	النور The Light	(24:28)	فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ
98	النور The Light	(24:32)	وَأَنْكَحُوا الْأَيَّامَ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

العليم			
No.	Chapter	Verse no.	Verse
99	النور The Light	(24:35)	اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
100	النور The Light	(24:41)	أَلَمْ تَرَ أَنَّ اللَّهَ يَسْخِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَاتٍ كُلِّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ
101	النور The Light	(24:58)	يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ
102	النور The Light	(24:59)	وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ
103	النور The Light	(24:60)	وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لِهِنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ
104	النور The Light	(24:64)	أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
105	الشعراء The Poets	(26:220)	إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
106	النمل The Ants	(27:6)	وَإِنَّكَ تَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ
107	النمل The Ants	(27:78)	إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمٍ وَهُوَ الْعَزِيزُ الْعَلِيمُ
108	العنكبوت The Spider	(29:5)	مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ
109	العنكبوت The Spider	(29:60)	وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رَزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ
110	العنكبوت The Spider	(29:62)	اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ
111	الروم Ar-Rūm The Romans	(30:54)	اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ
112	لقمان Luqmān	(31:23)	وَمَنْ كَفَرَ فَلَا يَحْزَنُكَ كُفْرُهُ إِنَّا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ
113	لقمان Luqmān	(31:34)	إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مِمَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ
114	الأحزاب The Combined Forces	(33:1)	يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا
115	الأحزاب The Combined Forces	(33:40)	مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا
116	الأحزاب The Combined Forces	(33:51)	تُرْجَى مَنْ تَشَاءُ مِنْهُمْ وَتُوْوَى إِلَيْكَ مَنْ تَشَاءُ وَمَنْ ابْتِغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَى أَنْ تَقْرَ أَعْيُنُهُمْ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا
117	الأحزاب The Combined Forces	(33:54)	إِنْ تُبْدُوا شَيْبًا أَوْ تَخَفُوا فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا
118	سبأ Sheba	(34:26)	فَلْ يَجْمَعْ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحْ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ
119	فاطر	(35:8)	أَفَمَنْ زَيَّنَ لَهُ سُوءَ عَمَلِهِ فَرَأَاهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ

العليم			
No.	Chapter	Verse no.	Verse
	The Originator		
120	فاطر The Originator	(35:38)	إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
121	فاطر The Originator	(35:44)	أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكُنُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا
122	يس Yā-Sīn	(36:38)	وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
123	يس Yā-Sīn	(36:79)	قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ
124	يس Yā-Sīn	(36:81)	أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلْقُ الْعَلِيمُ
125	الزمر The Groups	(39:7)	إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
126	غافر The forgiver God	(40:2)	تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ
127	فصلت Explained in Detail	(41:12)	فَفَضَّلْنَاهُمْ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَرَبَّنَا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَحَقًّا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
128	فصلت Explained in Detail	(41:36)	وَإِنَّمَا يَنْزِلُ عَلَيْكَ مِنَ السَّمَاءِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
129	الشورى Consultation	(42:12)	لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ يَنْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
130	الشورى Consultation	(42:24)	أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
131	الشورى Consultation	(42:50)	أَوْ يُرَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ
132	الزخرف The Gold Adornment	(43:9)	وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ
133	الزخرف The Gold Adornment	(43:84)	وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ
134	الدخان The Smoke	(44:6)	رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
135	الفتح The Victory	(48:4)	هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَرُدُّوا إِيمَانًا مَعَ إِيمَانِهِمْ وَبِهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
136	الفتح The Victory	(48:26)	إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَىٰ الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا
137	الحجرات The Dwellings	(49:1)	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ
138	الحجرات The Dwellings	(49:8)	فَضْلًا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ
139	الحجرات The Dwellings	(49:13)	يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

العليم			
No.	Chapter	Verse no.	Verse
140	الحجرات The Dwellings	(49:16)	قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
141	الذاريات The Wind that Scatter	(51:30)	قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ
142	الحديد The Iron	(57:3)	هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ
143	الحديد The Iron	(57:6)	يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ
144	المجادلة She That Disputeth	(58:7)	أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ
145	المتحنة The Woman to be examined	(60:10)	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا مِنْ حِلٍّ لِهِنَّ وَلَا لَهُمْ يَحِلُّونَ لِهِنَّ وَأَتَوْهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا اتَّيَبْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعَصَمِ الْكُوفَرِ وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا ذَلِكَ حُكْمُ اللَّهِ يُحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ
146	الجمعة Friday	(62:7)	وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ
147	التغابن Mutual Loss & Gain	(64:4)	يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
148	التغابن Mutual Loss & Gain	(64:11)	مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
149	التحريم The Prohibition	(66:2)	قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ
150	التحريم The Prohibition	(66:3)	وَإِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْخَبِيرُ
151	المالك Al-Mulk Dominion	(67:13)	وَأَسْبِرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
152	الانسان Man	(76:30)	وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Appendix 7: Full Verses of All Occurrences of الخبير

الخبير			
No.	Chapter	Verse No.	Verse
1	البقرة The cow	(2:234)	وَالَّذِينَ يَتَّبِعُونَ مَنكُم وَيَدْرُونَ أَرْوَاجًا يَتَرَبَّصْنَ بِأُنفُسِهِمْ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغَ أَجَلُهُمْ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلُوا فِي أَنْفُسِهِمْ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
2	البقرة The cow	(2:271)	إِنْ تَبَدُّوا الصَّدَقَاتِ فَبِعَمَاءٍ هِيَ وَإِنْ تُخَفُّوهَُا وَتُؤْتُوهَُا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيَكْفُرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
3	آل عمران The Family of Imrān	(3:153)	إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَتَابَكُمْ عَمَّا بَعِمَ لَكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا آصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ
4	آل عمران The Family of Imrān	(3:180)	وَلَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنَاءَهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
5	النساء The Women	(4:35)	وَإِنْ حَفِظْتُمْ شَفَاقَ بَيْنِهِمَا فَابْتِعُوا حَكْمًا مِنْ أَهْلِهِ وَحَكْمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنْ اللَّهُ كَانَ عَلِيمًا خَبِيرًا
6	النساء The Women	(4:94)	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا صَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَى لِبَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ أَلْفَى عَلَيْكُمْ فَتَبَيَّنُوا إِنْ اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
7	النساء The Women	(4:128)	وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
8	النساء The Women	(4:135)	يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَّوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
9	المائدة The Table spread with Food	(5:8)	يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَانُ قَوْمٍ عَلَىٰ آلَا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ
10	المائدة The Table spread with Food	(5:18)	وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ
11	المائدة The Table spread with Food	(5:73)	وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمَلَأُكَ يَوْمَ يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ
12	المائدة The Table spread with Food	(5:103)	لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ
13	التوبة The Repentance	(9:16)	أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ
14	هود Hud	(11:1)	الرَّ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ
15	هود Hud	(11:111)	وَإِنَّ كُلًّا لَمَّا لِيُؤْفِقَهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ
16	الإسراء The Night Journey	(17:17)	وَكَم أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا
17	الإسراء The Night Journey	(17:30)	إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا
18	الإسراء The Night Journey	(17:96)	قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

الخبير			
No.	Chapter	Verse No.	Verse
19	الحج The Pilgrimage	(22:63)	أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتَصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ
20	النور The Light	(24:30)	قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَيْسَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ
21	النور The Light	(24:53)	وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ
22	الفرقان The Criterion	(25:58)	وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بُدُوبَ عِبَادِهِ خَبِيرًا
23	الفرقان The Criterion	(25:59)	الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا
24	النمل The Ants	(27:88)	وَتَرَى الْجِبَالَ تَحْسِبُهَا جَمَادَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْفَقَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ
25	لقمان Luqman	(31:16)	يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِنْتَقَالٍ حَبِيَّةً مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ
26	لقمان Luqman	(31:29)	أَلَمْ تَرَ أَنَّ اللَّهَ يُبْلِغُ اللَّيْلَ فِي النَّهَارِ وَيُبْلِغُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَى أَجَلٍ مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ
27	لقمان Luqman	(31:34)	إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَادَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ
28	الأحزاب The Combined Forces	(33:2)	وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
29	الأحزاب The Combined Forces	(33:34)	وَأذْكُرَنَّ مَا بُيِّنَ لِي فِي بُيُوتِكُمْ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا
30	سبأ Sheba	(34:1)	الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْأَخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ
31	فاطر The Originator	(35:14)	إِنْ تَدْعُهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ
32	فاطر The Originator	(35:31)	وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ
33	الشورى Consultation	(42:27)	وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ نُنزِّلُ بَقْدَرٍ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ
34	الفتح The Victory	(48:11)	سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِالسَّيْتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا
35	الحجرات The Dwellings	(49:13)	يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ
36	الحديد The Iron	(57:10)	وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا وَكُلًّا وَعَدَّ اللَّهُ الْحَسَنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
37	المجادلة She That Disputeth	(58:3)	وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكُمْ نُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
38	المجادلة She That Disputeth	(58:11)	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
39	المجادلة She That Disputeth	(58:13)	أَسْأَلْتُمْ أَنْ تُفَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقْبِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ
40	الحشر The Gathering	(59:18)	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مِمَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

الخَبِير			
No.	Chapter	Verse No.	Verse
41	المناقفون The Hypocrites	(63:11)	وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ
42	التغابن Mutual Loss & Gain	(64:8)	فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
43	التحريم The Prohibition	(66:3)	وَإِذْ أَسْرَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ
44	المُلْك Al-Mulk Dominion	(67:14)	أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ
45	العاديات Those That Run	(100:11)	إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ

Appendix 8: Full Verses of All Occurrences of الحكيم

الحكيم			
No.	Chapter	Verse No.	Verse
1	البقرة The cow	(2:32)	قَالُوا سُبْحٰنَكَ لَا عِلْمَ لَنَا اِلَّا مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ
2	البقرة The cow	(2:129)	رَبَّنَا وَاَبْعَثْ فِيهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰیٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ
3	البقرة The cow	(2:209)	فَاِنْ زُلْتُمْ مِنْۢ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنٰتُ فَاَعْلَمُوْا اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ
4	البقرة The cow	(2:220)	فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُوْنَكَ عَنِ الْيَتٰمٰى قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ وَّاِنْ تُخَالِطُوْهُمْ فَاِجْرٰوٰنُكُمْ وَاللّٰهُ يَعْلَمُ الْمُنْفِسِ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللّٰهُ لَاعْتَدْتُمْ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ
5	البقرة The cow	(2:228)	وَالْمُطْلَقٰتُ يَنْبَرِضْنَ بِاَنْفُسِهِنَّ ثَلَاثَةَ قُرُوْءٍ وَلَا يَحِلُّ لِهِنَّ اَنْ يَّكْتُمْنَ مَا خَلَقَ اللّٰهُ فِيْ اَرْحَامِهِنَّ اِنْ كُنَّ يُوْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَّبُعُوْلَتُهُنَّ اَحَقُّ بِرِذْوٰنٍ فِيْ ذٰلِكَ اِنْ اَرَادُوْا اِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلِيْهِنَّ بِالْمَعْرُوْفِ وَلِلرِّجَالِ عَلَيَّهِنَّ دَرَجَةٌ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ
6	البقرة The cow	(2:240)	وَالَّذِيْنَ يَتَّقُوْنَ مِنْكُمْ وَيَذَرُوْنَ اَرْوَاجًا وَصِيْبَةً لِّاَرْوَاجِهِمْ مَتَاعًا اِلَى الْخَوْلِ غَيْرِ اِخْرَاجٍ فَاِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِيْ مَا فَعَلْنَ فِيْ اَنْفُسِهِنَّ مِنَ الْمَعْرُوْفِ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ
7	البقرة The cow	(2:260)	وَإِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اَرْنِيْ كَيْفَ تُحْيِي الْمَوْتٰى قَالَ اَوَلَمْ تُؤْمِنْ قَالَ بَلٰى وَلٰكِنْ لِّيَطْمَئِنُّ قَلْبِيْ قَالَ فَخَذْ اَرْبَعَةً مِّنَ الطَّيْرِ فَصَرَّفْهُنَّ اِلَيْكَ ثُمَّ اَجْعَلْ عَلٰى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يٰتِيْنِكَ سَعِيًّا وَاَعْلَمُ اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ
8	آل عمران The Family of Imrān	(3:6)	هُوَ الَّذِيْ يُصَوِّرُكُمْ فِي الْاَرْحَامِ كَيْفَ يَشَآءُ لَا اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ
9	آل عمران The Family of Imrān	(3:18)	شَهِدَ اللّٰهُ اَنَّهُ لَا اِلٰهَ اِلَّا هُوَ وَالْمَلٰٓئِكَةُ وَاُولُو الْعِلْمِ قٰنِيْمًا بِالْقِسْطِ لَا اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ
10	آل عمران The Family of Imrān	(3:62)	اِنَّ هٰذَا لَهٗوَ الْقَصَصِ الْحَقِّ وَمَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ وَاِنَّ اللّٰهَ لَهٗوَ الْعَزِيْزُ الْحَكِيْمُ
11	آل عمران The Family of Imrān	(3:126)	وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى لَكُمْ وَلِتَطْمَئِنُّ قُلُوْبُكُمْ بِهٖ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ
12	النساء The Women	(4:11)	يُوْصِيْكُمْ اللّٰهُ فِيْ اَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ الْاُنثٰى اِنْ كُنَّ نِسَآءً فَوْقَ الثَّنِيْنِ فَلِهِنَّ ثُلُثَا مَا تَرَكَ وَاِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَاَلْبُوْبِيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ اِنْ كَانَ لَهُ وُلْدٌ فَاِنْ لَمْ يَكُنْ لَهُ وُلْدٌ وَوَرِثَةُ اَبُوْاهُ فَلِامَّةِ الثَّلَاثِ اِنْ كَانَ لَهُ اِخْوَةٌ فَلِامَّةِ السُّدُسُ مِنْۢ بَعْدِ وَصِيَّتِهِ يُوْصِيْ بِهَا اَوْ ذِيْنَ اٰبَآؤِكُمْ وَاَبْنَاؤُكُمْ لَا تَدْرُوْنَ اِيُّهُمْ اَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللّٰهِ اِنَّ اللّٰهَ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا
13	النساء The Women	(4:17)	اِنَّمَا التُّوْبَةُ عَلَى اللّٰهِ لِلَّذِيْنَ يَعْمَلُوْنَ السُّوْءَ بِجَهَالَةٍ ثُمَّ يَتُوْبُوْنَ مِنْ قَرِيْبٍ فَاُولٰٓئِكَ يَتُوْبُ اللّٰهُ عَلَيْهِمْ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا
14	النساء The Women	(4:24)	وَالْمُخْصَنٰتُ مِنَ النِّسَآءِ اِلَّا مَا مَلَكَتْ اِيْمَانُكُمْ كِتَابَ اللّٰهِ عَلَيْكُمْ وَاَجَلَ لَكُمْ مَا وَّرَآءَ ذٰلِكُمْ اَنْ تَنْبِتُوْا بِاَمْوَالِكُمْ مُّحْصِيْنَ غَيْرِ مُسَافِحِيْنَ فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ فَاَتُوْهُنَّ اَجْرَهُنَّ اَجْرَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهٖ مِنْۢ بَعْدِ الْفَرِيضَةِ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا
15	النساء The Women	(4:26)	يُرِيْدُ اللّٰهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الذِّىْنَ مِنْ قَبْلِكُمْ وَيَتُوْبَ عَلَيْكُمْ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ
16	النساء The Women	(4:56)	اِنَّ الذِّىْنَ كَفَرُوْا بِاٰيٰتِنَا سَوْفَ نُصَلِّيْهِمْ نَارًا كَلِمًا نَّصَبَتْ جُلُوْدُهُمْ بَدٰلِنَاهُمْ جُلُوْدًا غَيْرَهَا لِيَذُوْقُوْا الْعَذَابَ اِنَّ اللّٰهَ كَانَ عَزِيْرًا حَكِيْمًا
17	النساء The Women	(4:92)	وَمَا كَانَ لِمُؤْمِنٍ اَنْ يَقْتُلَ مُؤْمِنًا اِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقِيْبَةٍ مُّؤْمِنَةٌ وَدِيَّةٌ مُّسَلَّمَةٌ اِلَى اَهْلِهِ اِلَّا اَنْ يَصَدَّقُوا فَاِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقِيْبَةٍ مُّؤْمِنَةٌ وَاِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فِدْيَةٌ مُّسَلَّمَةٌ اِلَى اَهْلِهِ وَتَحْرِيرُ رَقِيْبَةٍ مُّؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرِيْنِ مُتَتَابِعِيْنَ تُوْبَةً مِنَ اللّٰهِ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا
18	النساء The Women	(4:104)	وَلَا تَهِنُوْا فِي الْاَبْعَاءِ الْقَوْمِ اِنْ تَكُوْنُوْا تٰلَمُوْنَ فَاِيُّهُمْ يٰلَمُوْنَ كَمَا تٰلَمُوْنَ وَتَرَجُوْنَ مِنَ اللّٰهِ مَا لَا يَرَجُوْنَ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا
19	النساء The Women	(4:111)	وَمَنْ يَّكْسِبْ اِنْمًا فَاِنْمًا يَّكْسِبْهُ عَلَى نَفْسِهٖ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا

الحكيم			
No.	Chapter	Verse No.	Verse
20	النساء The Women	(4:130)	وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلاًّ مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا
21	النساء The Women	(4:158)	بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
22	النساء The Women	(4:165)	رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
23	النساء The Women	(4:170)	يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
24	المائدة The Table spread with Food	(5:38)	وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ
25	المائدة The Table spread with Food	(5:118)	إِنْ تَعَذَّبْتُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغَفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ
26	الأنعام The Cattle	(6:18)	وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ
27	الأنعام The Cattle	(6:73)	وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمَلَأُكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةُ وَهُوَ الْحَكِيمُ الْخَبِيرُ
28	الأنعام The Cattle	(6:83)	وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ
29	الأنعام The Cattle	(6:128)	وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَمَلَنَا الَّذِي أَجَلْتُمْ لَنَا قَالِ الْنَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ
30	الأنعام The Cattle	(6:139)	وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِدُكُورِنَا وَمَحْرَمٌ عَلَيْنَا أَوْ لَا يَكُنْ مِثْلَهُ فَمَنْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ
31	الأنفال The Spoils of War	(8:10)	وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
32	الأنفال The Spoils of War	(8:49)	إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
33	الأنفال The Spoils of War	(8:63)	وَأَلْفَ بَيْنٍ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنُهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ
34	الأنفال The Spoils of War	(8:67)	مَا كَانَ لِنَبِيِّ أَنْ يُكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يَبْخَرَ فِي الْأَرْضِ نِيرِذُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ
35	الأنفال The Spoils of War	(8:71)	وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ
36	التوبة The Repentance	(9:15)	وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ
37	التوبة The Repentance	(9:28)	يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ جَفَنُمْ عَلَيْهِمْ فَسَوِّفَ يَغْفِرُ اللَّهُ مِنْ قَبْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ
38	التوبة The Repentance	(9:40)	إِلَّا تَتَّصِرُوهَ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ
39	التوبة The Repentance	(9:60)	إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

الحكيم			
No.	Chapter	Verse No.	Verse
40	التوبة The Repentance	(9:71)	وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ بِالْمَعْرُوفِ وَيَتَهَوَّنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
41	التوبة The Repentance	(9:97)	الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ
42	التوبة The Repentance	(9:106)	وَأَخْرُونَ مُرَجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ
43	التوبة The Repentance	(9:110)	لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ
44	هود Hud	(11:1)	الر كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ
45	يوسف Yūsuf	(12:6)	وَكَذَلِكَ يُجْتَنِبُكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُنمِّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَنْتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ
46	يوسف Yūsuf	(12:83)	قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ
47	يوسف Yūsuf	(12:100)	وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكَ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ
48	ابراهيم Ibrāhīm	(14:4)	وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ
49	الحجر The Rocky Tract	(15:25)	وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ
50	النحل The Bees	(16:60)	لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَاللَّهُ الْأَعْلَى وَهُوَ الْعَزِيزُ الْحَكِيمُ
51	الحج The Pilgrimage	(22:52)	وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ
52	النور The Light	(24:10)	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ
53	النور The Light	(24:18)	وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ
54	النور The Light	(24:58)	يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظُّهْرِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثَ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ ذَلِكَ مِنْكُمْ وَأُولَئِكَ سَيُعَذِّبُ اللَّهُ عَذَابًا عَظِيمًا
56	النور The Light	(24:59)	وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ
57	النمل The Ants	(27:6)	وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ
58	النمل The Ants	(27:9)	يُؤَسِّسُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ
59	العنكبوت The Spider	(29:26)	فَأَمَّا لَوْ لَوَطَّ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ
60	العنكبوت The Spider	(29:42)	إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ
61	الروم Ar-Rūm The Romans	(30:27)	وَهُوَ الَّذِي بَدَأَ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَى فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

الحكيم			
No.	Chapter	Verse No.	Verse
62	لقمان Luqmān	(31:9)	خَلِيدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ
63	لقمان Luqmān	(31:27)	وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةَ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
64	الأحزاب The Combined Forces	(33:1)	يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا
65	سبأ Sheba	(34:1)	الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ
66	سبأ Sheba	(34:27)	قُلْ أَرُونِي الَّذِينَ أَنْعَمْتَ بِهِمْ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ
67	فاطر The Originator	(35:2)	مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
68	الزمر The Groups	(39:1)	تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ
69	غافر The forgiver God	(40:8)	رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَرْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ
70	Explained in Detail	(41:42)	لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ
71	الشورى Consultation	(42:3)	كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ
72	الشورى Consultation	(42:51)	وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْتُمَ اللَّهُ إِلَهًا وَحَيًّا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ
73	الزخرف The Gold Adornment	(43:84)	وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ
74	الجاثية Crouching	(45:2)	تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ
75	الجاثية Crouching	(45:37)	وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
76	الأحقاف The Curved Sand-hills	(46:2)	تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ
77	الفتح The Victory	(48:4)	هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لَيَزِيدُنَّ إِيمَانًا مَعَ إِيمَانِهِمْ وَاللَّهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
78	الفتح The Victory	(48:7)	وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
79	الفتح The Victory	(48:19)	وَمَعَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
80	الحجرات The Dwellings	(49:8)	فَضْلًا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ
81	الذاريات The Wind that Scatter	(51:30)	قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ
82	الحديد The Iron	(57:1)	سَبِّحْ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
83	الحشر The Gathering	(59:1)	سَبِّحْ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
84	الحشر The Gathering	(59:24)	هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

الحكيم			
No.	Chapter	Verse No.	Verse
85	المتحنة The Woman to be examined	(60:5)	رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفُورًا لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ
86	المتحنة The Woman to be examined	(60:10)	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفِرِ وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ أَلْوَا مَا أَنْفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ
87	الصف The Row	(61:1)	سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
88	الجمعة Friday	(62:1)	يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ
89	الجمعة Friday	(62:3)	وَالْآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ
90	التغابن Mutual Loss & Gain	(64:18)	عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ
91	التحریم The Prohibition	(66:2)	قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَانِكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ
92	الانسان Man	(76:30)	وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Appendix 9: Full Verses of All Occurrences of الغفور

الغفور			
No.	Chapter	Verse No.	Verse
1	البقرة The cow	(2:173)	إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخنزِيرِ وَمَا أَهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
2	البقرة The cow	(2:182)	فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
3	البقرة The cow	(2:192)	فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
4	البقرة The cow	(2:199)	ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
5	البقرة The cow	(2:218)	إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ
6	البقرة The cow	(2:225)	لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّعْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ
7	البقرة The cow	(2:226)	لِلَّذِينَ يُؤَلُّونَ مِنْ نِسَائِهِمْ نَرَبٌ صَرِيحٌ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
8	البقرة The cow	(2:235)	وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْتُمْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرَضُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابَ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ
9	آل عمران The Family of Imrān	(3:31)	قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
10	آل عمران The Family of Imrān	(3:89)	إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
11	آل عمران The Family of Imrān	(3:129)	وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ
12	آل عمران The Family of Imrān	(3:155)	إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ
13	النساء The Women	(4:23)	حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأَخْتِ وَأُمَّهَاتُكُمْ اللَّاتِي أَرْضَعْتُمْ وَأَخَوَاتُكُمْ مِنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي جُحُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا
14	النساء The Women	(4:25)	وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمَنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فِتْيَانِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّهُنَّ فِي فَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
15	النساء The Women	(4:43)	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا
16	النساء The Women	(4:96)	دَرَجَاتٍ مِنْهُ وَمَغْفِرَةٌ وَرَحْمَةٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
17	النساء The Women	(4:99)	فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا
18	النساء The Women	(4:100)	وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
19	النساء The Women	(4:106)	وَاسْتَغْفِرِ اللَّهُ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا
20	النساء	(4:110)	وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا

الغفور			
No.	Chapter	Verse No.	Verse
	The Women		
21	النساء The Women	(4:129)	وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُواهَا كَالْمُعَلَّقَةِ وَإِنْ تُصَلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا
22	النساء The Women	(4:152)	وَالَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَلَمْ يَقْرَأُوا بَيْنَ أَحَدٍ مِنْهُمْ أَوْلِيكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
23	المائدة The Table spread with Food	(5:3)	حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُ وَالْحُمُ الْخَنْزِيرِ وَمَا أَهْلٌ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النِّصْبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْوَاجِ ذَلِكَ فِسْقٌ الْيَوْمَ يَنْسَى الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِيمَانِهِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
24	المائدة The Table spread with Food	(5:34)	إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرَأُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ
25	المائدة The Table spread with Food	(5:39)	فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
26	المائدة The Table spread with Food	(5:74)	أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ
27	المائدة The Table spread with Food	(5:98)	اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ
28	المائدة The Table spread with Food	(5:101)	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَن أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ وَإِنْ سَأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ
29	الأنعام The Cattle	(6:54)	وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ
30	الأنعام The Cattle	(6:145)	قُلْ لَا أجدُ فِي مَا أُوحِيَ إِلَيَّ مُحْرَمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُورًا أَوْ لَحْمَ خَنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أَهْلٌ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ
31	الأنعام The Cattle	(6:165)	وَهُوَ الَّذِي جَعَلَ لَكُمُ الْخَلَائِفَ فِي الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلِغَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ
32	الأعراف The Heights	(7:153)	وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ
33	الأعراف The Heights	(7:167)	وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ
34	الأنفال The Spoils of War	(8:69)	فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
35	الأنفال The Spoils of War	(8:70)	يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمُ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أَحْضَرُوا لَهُمْ كُلٌّ مَرْصَدٌ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
36	التوبة The Repentance	(9:5)	فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخَدَّوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
37	التوبة The Repentance	(9:27)	ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ
38	التوبة The Repentance	(9:91)	لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمُرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ

الغفور			
No.	Chapter	Verse No.	Verse
39	التوبة The Repentance	(9:99)	وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سِيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
40	التوبة The Repentance	(9:102)	وَآخِرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
41	يونس Yūnus	(10:107)	وَإِنْ يَسْأَلُكَ اللَّهُ بَضْرًا فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ
42	هود Hud	(11:41)	وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ
43	يوسف Yūsuf	(12:53)	وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ
44	يوسف Yūsuf	(12:98)	قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
45	ابراهيم Ibrāhīm	(14:36)	رَبِّ إِنَّهُمْ أَضَلُّنَّ كَثِيرًا مِنْ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ
46	الحجر Al-Hijr The Rocky Tract	(15:49)	نَبِيٌّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ
47	النحل The Bees	(16:18)	وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ
48	النحل The Bees	(16:110)	ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثَمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ
49	النحل The Bees	(16:115)	إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
50	النحل The Bees	(16:119)	ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ
51	الإسراء The Night Journey	(17:25)	رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا
52	الإسراء The Night Journey	(17:44)	تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ خَلِيمًا غَفُورًا
53	الكهف Al-Kahf The Cave	(18:58)	وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهم بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْثِقًا
54	الحج The Pilgrimage	(22:60)	ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عَاقَبَ بِهِ ثُمَّ بُعِيَ عَلَيْهِ لِيُنصِرْتَهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ
55	النور The Light	(24:5)	إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
56	النور The Light	(24:22)	وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْلَمُوا أَن تَابُوا فَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَلَّا تُجِيبُوا الْكُفْرَ وَاللَّهُ غَفُورٌ رَحِيمٌ
57	النور The Light	(24:33)	وَلِيَسْتَعْفِفَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرَهُوا فَتْيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْتُمْ تَحَصِّنَا لِئَلَّا تُبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ

الغفور			
No.	Chapter	Verse No.	Verse
58	النور The Light	(24:62)	إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا اسْتَأْذَنُوكَ لِيُعْضِ شَأْنَهُمْ فَادْنُ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ
59	الفرقان The Criterion	(25:6)	قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا
60	الفرقان The Criterion	(25:70)	إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
61	النمل The Ants	(27:11)	إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلْ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ
62	القصص Al-Qasas The stories	(28:16)	قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
63	الأحزاب The Combined Forces	(33:5)	ادْعُهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاخُذُوا كُفْمَ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
64	الأحزاب The Combined Forces	(33:24)	لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا
65	الأحزاب The Combined Forces	(33:50)	يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَرْوَاحَ اللَّاتِي اتَّبَعْتَ أَجْرَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا آفَاءَ اللَّهِ عَلَيْكَ وَبَنَاتٍ عَمَّاتِكَ وَبَنَاتَ خَالَكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَرْوَاحِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
66	الأحزاب The Combined Forces	(33:59)	يَا أَيُّهَا النَّبِيُّ قُلْ لَأَرْوَاحِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
67	الأحزاب The Combined Forces	(33:73)	لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
68	سبأ Sheba	(34:2)	يَعْلَمُ مَا بَلَّغَ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ
69	سبأ Sheba	(34:15)	لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدًا طَيِّبَةً وَرَبِّ غَفُورٌ
70	فاطر The Originator	(35:28)	وَمِنَ النَّاسِ وَالْدَوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ
71	فاطر The Originator	(35:30)	لِيُؤْفِقَهُمْ أُجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ
72	فاطر The Originator	(35:34)	وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ
73	فاطر The Originator	(35:41)	إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا
74	الزمر Az-Zumar The Groups	(39:53)	قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
75	فصّلت Explained in Detail	(41:32)	نُزُلًا مِنَ غَفُورٍ رَحِيمٍ
76	الشورى Consultation	(42:5)	تَكَادُ السَّمَوَاتُ يَنْفَطِرْنَ مِنْ فَوْقِنَّ وَالْمَلَائِكَةُ يَسْتَحْجِرُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِلَّا إِنْ اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
77	الشورى Consultation	(42:23)	ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

الغفور			
No.	Chapter	Verse No.	Verse
78	الأحqāf Al-Ahqāf The Curved Sand-hills	(46:8)	أَمْ يَقُولُونَ أَفَنرَبُّهُ قُلٌّ إِنَّ أَقْرَبِيَّهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ
79	فصلت Explained in Detail	(48:14)	وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
80	الحجرات The Dwellings	(49:5)	وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
81	الحجرات The Dwellings	(49:14)	قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ نُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
82	الحديد The Iron	(57:28)	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَعْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
83	المجادلة She That Disputeth	(58:2)	الَّذِينَ يَظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُورٌ غَفُورٌ
84	المجادلة She That Disputeth	(58:12)	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَاجَرْتُمْ الرِّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ تِجَارَتِكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَكُمْ وَأَظْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
85	المتحنة The Woman to be examined	(60:7)	عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ
86	المتحنة The Woman to be examined	(60:12)	يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايَعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِمْ وَأَرْجُلِهِمْ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْنَهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
87	التغابن Mutual Loss & Gain	(64:14)	يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ مِنْ أَرْوَاحِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
88	التحريم The Prohibition	(66:1)	يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبَتَّعِي مَرْضَاتِ أَرْوَاحِكِ وَاللَّهُ غَفُورٌ رَحِيمٌ
89	الملك Al-Mulk Dominion	(67:2)	الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ
90	المزمل The One wrapped in Garments	(73:20)	إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يَعْدُو اللَّيْلَ وَالنَّهَارَ عِلْمَ أَنْ لَنْ تُحْصَوْهُ فَتَنَابَ عَلَيْكُمْ فَافْرَعُوا مَا تَبَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَجُودُ مِنْكُمْ مَرْضَىٰ وَأَخْرُونَ يَصْرَبُونَ فِي الْأَرْضِ يُبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَاخْرُوبُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاغْرَعُوا مَا تَبَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تَقَدَّمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
91	البروج Al-Burūj The big stars	(85:14)	وَهُوَ الْغَفُورُ الْوَدُودُ

Appendix 10: Full Verses of All Occurrences of الرحيم

الرحيم			
No.	Chapter	Verse No.	Verse
1	الفاتحة The Opening	(1:1)	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
2	الفاتحة The Opening	(1:3)	الرَّحْمَنِ الرَّحِيمِ
3	البقرة The cow	(2:37)	فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ
4	البقرة The cow	(2:54)	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ أَلَغَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ
5	البقرة The cow	(2:128)	رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ
6	البقرة The cow	(2:143)	وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ
7	البقرة The cow	(2:160)	إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ
8	البقرة The cow	(2:163)	وَالَهُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ
9	البقرة The cow	(2:173)	إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أِهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
10	البقرة The cow	(2:182)	فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بِنِيَّتِهِمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
11	البقرة The cow	(2:192)	فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
12	البقرة The cow	(2:199)	ثُمَّ أَقْبِسُوا مِنْ حَيْثُ أَفْضَلَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
13	البقرة The cow	(2:218)	إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ
14	البقرة The cow	(2:226)	لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصًا أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
15	آل عمران The Family of Imrān	(3:31)	قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
16	آل عمران The Family of Imrān	(3:89)	إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
17	آل عمران The Family of Imrān	(3:129)	وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ لِمَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ
18	النساء The Women	(4:16)	وَالَّذَانِ يَأْتِيَانِيَا مِنْكُمْ فَأُتُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا
19	النساء The Women	(4:23)	حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا
20	النساء The Women	(4:25)	وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَأَتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرِ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ فَإِنْ أُتِيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تُصِبرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

الرحيم			
No.	Chapter	Verse No.	Verse
21	النساء The Women	(4:29)	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا
22	النساء The Women	(4:64)	(وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا
23	النساء The Women	(4:96)	دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
24	النساء The Women	(4:100)	وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرًا غَمًّا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
25	النساء The Women	(4:106)	وَاسْتَغْفِرِ اللَّهُ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا
26	النساء The Women	(4:110)	وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا
27	النساء The Women	(4:129)	وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُواهَا كَالْمِغْلَقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا
28	النساء The Women	(4:152)	وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجُورُهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
29	المائدة The Table spread with Food	(5:3)	حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذُكِّرْتُمْ وَمَا دَبَّحَ عَلَى النَّصْبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْوَاجِ لَمَّا ذُكِّرْتُمْ فَسَقُ الْيَوْمَ يَسِرُّ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تُخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِيْمَانِهِ فإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
30	المائدة The Table spread with Food	(5:34)	إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ
31	المائدة The Table spread with Food	(5:39)	فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
32	المائدة The Table spread with Food	(5:74)	أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََّهُ وَاللَّهُ غَفُورٌ رَحِيمٌ
33	المائدة The Table spread with Food	(5:98)	اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ
34	الأنعام The Cattle	(6:54)	وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ
35	الأنعام The Cattle	(6:145)	قُلْ لَا أُجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رَجَسٌ أَوْ فِسْقًا أَهْلًا لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ
36	الأنعام The Cattle	(6:165)	وَهُوَ الَّذِي جَعَلَ لَكُمْ خِلَافَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلِغَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ
37	الأعراف The Heights	(7:153)	وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ
38	الأعراف The Heights	(7:167)	وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ
39	الأنفال The Spoils of War	(8:69)	فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

الرحيم			
No.	Chapter	Verse No.	Verse
40	الأنفال The Spoils of War	(8:70)	يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
41	التوبة The Repentance	(9:5)	فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخَذُواهُمْ وَأَخْضَرُواهُمْ وَأَقْعُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُم إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
42	التوبة The Repentance	(9:27)	ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ
43	التوبة The Repentance	(9:91)	لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ
44	التوبة The Repentance	(9:99)	وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سُبِّحَلَهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
45	التوبة The Repentance	(9:102)	وَأَخْرَجُوا عَتْرَتَهُمْ بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
46	التوبة The Repentance	(9:104)	أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ
47	التوبة The Repentance	(9:117)	لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ
48	التوبة The Repentance	(9:118)	وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا صَافَقْتُمْ عَلَيْهِمُ الْأَرْضَ بِمَا رَحِبَتْ وَصَافَقْتُمْ عَلَيْهِمْ أَنفُسَهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ
49	التوبة The Repentance	(9:128)	وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا صَافَقْتُمْ عَلَيْهِمُ الْأَرْضَ بِمَا رَحِبَتْ وَصَافَقْتُمْ عَلَيْهِمْ أَنفُسَهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ
50	يونس Yūnus	(10:107)	وَإِن يَمْسَسْكَ اللَّهُ بِضْرَ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِذْكَ بِخَيْرٍ فَلَا رَادَ لِفَتْحِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ
51	هود Hud	(11:41)	وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ
52	هود Hud	(11:90)	وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ
53	يوسف Yūsuf	(12:53)	وَمَا أَبرَأُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ
54	يوسف Yūsuf	(12:89)	قَالَ سَوِّفَ اسْتَغْفِرُكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
55	ابراهيم Ibrāhīm	(14:36)	رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ
56	الحجر Al-Hijr The Rocky Tract	(15:49)	نَبِيٌّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ
57	النحل The Bees	(16:7)	وَتَحْمِلُ أُنْفُسَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْعِيبَةِ إِلَّا لِيَشِيقَ الْأَنْفُسَ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ
58	النحل The Bees	(16:18)	وَإِن تَعُدُوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ
59	النحل The Bees	(16:47)	أَوْ يَأْخُذْهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ

الرحيم			
No.	Chapter	Verse No.	Verse
60	النحل The Bees	(16:110)	ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ
61	النحل The Bees	(16:115)	إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلِيَ لغيرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
62	النحل The Bees	(16:119)	ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ
63	الإسراء The Night Journey	(17:66)	رَبُّكُمُ الَّذِي يُرْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا
64	الحج The Pilgrimage	(22:65)	أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ
65	النور The Light	(24:5)	إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
66	النور The Light	(24:20)	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَّءُوفٌ رَحِيمٌ
67	النور The Light	(24:22)	وَلَا يَأْتِلْ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
68	النور The Light	(24:33)	وَلَيْسَتُغْفَبُ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرَهُوا فَتِيَاتِكُمْ عَلَى الْبَغَاءِ إِنْ أَرَدْتُمْ تَحَصِّنًا لِتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْنَهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ
69	النور The Light	(24:62)	إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنْ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمْ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
70	الفرقان The Criterion	(25:6)	قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا
71	الفرقان The Criterion	(25:70)	إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
72	الشعراء The Poets	(26:9)	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
73	الشعراء The Poets	(26:68)	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
74	الشعراء The Poets	(26:104)	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
75	الشعراء The Poets	(26:122)	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
76	الشعراء The Poets	(26:140)	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
77	الشعراء The Poets	(26:159)	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
78	الشعراء The Poets	(26:175)	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
79	الشعراء The Poets	(26:191)	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
80	الشعراء The Poets	(26:217)	وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

الرحيم			
No.	Chapter	Verse No.	Verse
81	النمل The Ants	(27:11)	إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلْ حَسَنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ
82	النمل The Ants	(27:30)	إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
83	القصص The stories	(28:16)	قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
84	الروم The Romans	(30:5)	بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ
85	السجدة The Prostration	(32:6)	ذَلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ
86	الأحزاب The Combined Forces	(33:5)	ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاخْرُجُوا فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
87	الأحزاب The Combined Forces	(33:24)	لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنْ شَاءَ اللَّهُ كَانَ غَفُورًا رَحِيمًا
88	الأحزاب The Combined Forces	(33:43)	هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا
89	الأحزاب The Combined Forces	(33:50)	يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا آفَاءَ اللَّهِ عَلَيْكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكِ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
90	الأحزاب The Combined Forces	(33:59)	يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
91	الأحزاب The Combined Forces	(33:73)	لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
92	سبأ Sheba	(34:2)	يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَخْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ
93	يس Yā-Sīn	(36:5)	تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ
94	يس Yā-Sīn	(36:58)	سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ
95	الزمر The Groups	(39:53)	قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
96	فصلت Explained in Detail	(41:2)	تَنْزِيلَ مِنَ الرَّحْمَنِ الرَّحِيمِ
97	فصلت Explained in Detail	(41:32)	نُزُلًا مِنْ غَفُورٍ رَحِيمٍ
98	الشورى Consultation	(42:5)	تَكَادُ السَّمُوتُ يَنْفَطِرُنَّ مِنْ قَوْفِهِمْ وَالْمَلَكُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِلَّا إِنْ اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
99	الدخان The Smoke	(44:42)	إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ
100	الأحقاف The Curved Sand-hills	(46:8)	أَمْ يَتْلُونَ الْقُرْآنَ فَلَنْ يَنْفَعَهُمْ فَلَا تَعْلَمُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفْعِلُونَ فَبِئْسَ مَا كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ

الرحيم			
No.	Chapter	Verse No.	Verse
101	الفتح The Victory	(48:14)	وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
102	الحجرات The Dwellings	(49:5)	وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
103	الحجرات The Dwellings	(49:12)	يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ وَإِن تَوَلَّوْا اللَّهُ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ
104	الحجرات The Dwellings	(49:14)	قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ نُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِّنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
105	الطور The Mount	(52:28)	إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ
106	الحديد The Iron	(57:9)	هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لِرَءُوفٌ رَحِيمٌ
107	الحديد The Iron	(57:28)	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
108	المجادلة She That Disputeth	(58:12)	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرٌ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
109	الحشر The Gathering	(59:10)	وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ
110	الحشر The Gathering	(59:22)	هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ
111	المتحنة The Woman to be examined	(60:7)	عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً وَاللَّهُ قَبِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ
112	المتحنة The Woman to be examined	(60:12)	يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايِعْنَكَ عَلَىٰ أَن لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِبْنَكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
113	التغابن Mutual Loss & Gain	(64:14)	يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ وَإِن تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفَرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
114	التحريم The Prohibition	(66:1)	يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبَتَّعِي مَرَضَاتِ أَرْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ
115	المزمل The One wrapped in Garments	(73:20)	إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَن سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَآخَرُونَ بِضُرُبِهِمْ فِي الْأَرْضِ يَتَّبِعُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Appendix 11: Full Verses of All Occurrences of التواب

التواب			
No.	Chapter	Verse No.	Verse
1	البقرة The cow	(2:37)	فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَةً فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ
2	البقرة The cow	(2:54)	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ إِنكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمْ الْعِجَلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ
3	البقرة The cow	(2:128)	رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن دُرَيْبِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ
4	البقرة The cow	(2:160)	إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ
5	النساء The Women	(4:16)	وَالَّذَانِ يَأْتِيَانِيَا مِنْكُمْ فَأُتُوهُمَا فَإِن تَابَا وَأَصْلَحَا فَأَعْرَضْنَا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا
6	النساء The Women	(4:64)	وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا
7	التوبة The Repentance	(9:104)	أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ
8	التوبة The Repentance	(9:118)	وَعَلَى الَّذِينَ ظَلَمُوا إِذْ يَأْتِيَنَّكَ أُولَٰئِكَ فَيُحْلِفُوا عَلَيْكَ أَلْحِقْ مَنَاسِكَنَا بِمَنَاسِكِكَ وَرِيضَتِنَا بِرِضَتِكَ وَرَبِّيبَتِنَا بِرَبِّيبَتِكَ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ
9	النور The Light	(24:10)	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ
10	الحجرات The Dwellings	(49:12)	يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ
11	النصر The help	(110:3)	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

Appendix 12: Full Verses of All Occurrences of المصور ، البارئ ، الخالق

الخالق ، البارئ ، المصور			
No.	Chapter	Verse No.	Verse
1	الحشر The Gathering	(59:24)	هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ