



A NEWSLETTER OF THE CHRISTIAN-MUSLIM NETWORK

*Sponsored by the Columban Centre for Christian-Muslim Relations*

**No. 24**

**November 2003**

## **CONTENTS**

**Editorial**

**Items of Interest**

**“Muslims & Christians Sharing Common Values” [Bishop Kevin Manning]**

**Book Review: “Muhammad (The Life and Work of Muhammad)”  
by Yahia Emerick**

**Insert: *The Ninety-Nine Names of God.***

### ***Bridges***

is the newsletter of the  
Columban Centre for Christian-Muslim Relations  
Columban Mission Institute  
420 Bobbin Head Road  
NORTH TURRAMURRA NSW 2074

Phone: (02) 94888844

Fax.: (02) 94494967

**Email:** [inter-faith@accsoft.com.au](mailto:inter-faith@accsoft.com.au)

[paulinemrae@hotmail.com](mailto:paulinemrae@hotmail.com)

**Website:** [www.columban.org.au](http://www.columban.org.au)

TO ALL OUR READERS  
PEACE AND JOY  
AT  
CHRISTMAS AND EID

## Editorial

With this issue of *Bridges* we mark six years of publication. (First issue, October 1997). At that time Christian-Muslim relations was not the topical issue it is today in Australia. A comparison of media coverage of Australian Muslims or of events bringing Muslims and Christians together in 1997 with that of 2003 illustrates the growing recognition of the presence and importance of Islam in Australia.

Muslims have been in Australia since the days of early European settlement and in fact even much earlier, when we take into account the visits of Indonesian fishermen and contacts between them and the Aboriginal people. Unfortunately today, it is through overseas conflict and war that Australian Muslims have found themselves the subject of unwanted attention. They have had to cope with intolerant attitudes, even hostility in recent years.

At the same time, many Australians have sensed the unfairness of condemning people by association, especially people they know little or nothing about. This has led to a surge of interest in Islam. Groups of all kinds, civic, religious, educational, health etc., invited speakers who could introduce them to the religion of Islam and to Muslims themselves. Not only have we a more informed Australian public, but relationships have developed through the face to face contacts.

The Muslim community through various mosques and organizations has responded generously to the interest shown, offering tours of mosques, open days, short courses on Islam and publishing an excellent little book, *Appreciating Islam* distributed free of charge. The response of Christian church groups and organizations has also been important in sponsoring gatherings where Muslims and Christians could meet.

Schools and academic institutions have also played a significant role in breaking down the ignorance which can lead to hostility or intolerance. One significant development in this area is the introduction of courses on Islam and Interreligious Dialogue at the Catholic Institute of Sydney, Strathfield. "Introduction to Islam will be a Summer School course unit in January, 2004, followed in the Second Semester, by "Interreligious Dialogue". (See advert inside) These units are open to any interested individuals to audit, as well as being part of Bachelor of Theology, Graduate Diploma or Master of Arts (Missiology) programmes. Members of the Centre for Christian-Muslim Relations, which sponsors this Newsletter, will be lecturers in these courses along with Muslim academics.

A lot has changed between *Bridges*, Issue 1, and *Bridges*, Issue 24 in terms of Christian-Muslim relations in Australia. The article in this issue, which is a talk given by Bishop Kevin Manning to a mixed Christian-Muslim group illustrates how we now come together in appreciation of what we have in common.

Let us pray especially over the period of Eid and Christmas for peace and joy in the Muslim and Christian communities, and for each other.

Finally, a big THANK YOU for the generous response to our request for contributions towards the cost of *Bridges*.

*Pauline Rae smsm*

## News in Brief

More than thirty young Christian theologians - from England, Scotland, the United States, Russia, Romania, Armenia, Sweden, Germany, South Africa, Malawi and Palestine - came together in Jerusalem last month to explore avenues of dialogue between Christians, Muslims and Jews. The program was prepared by the Ecumenical Forum for Young Theologians - a ministry of the Anglican diocese of Jerusalem.

During their time in the Holy Land, they met members of the local Jewish community for joint biblical exegesis at an Orthodox synagogue in West Jerusalem, and visited the Israeli Holocaust Memorial Yad Vashem as well as a Reform synagogue. They were also given the opportunity to meet local Muslim leaders engaged in a reconciliation project that brings together Christians, Druze, Jews and Muslims in Galilee.

Mr Judeh Majaj, General Secretary of the East Jerusalem YMCA, commented "Indeed, the youth are among the most marginalized in Palestine right now. That is why the idea of gathering young theologians is wonderful and something I encourage greatly." [Anglican Communion News Service, 10 October 2003]

### German Catholics Urge Full Rights to Muslims

In a new step towards ending religious discrimination in Germany, the Council of Catholic Bishops has called on all institutions to secure legitimate rights to the three-million-estimated Muslim community and positively interact with them.

Entitled "Christians and Muslims in Germany", a 200-page document contains the Council's adamant support for putting Islamic teachings on the curriculum of Muslim students in public schools and providing halal food at work places, schools and universities.

Head of the German Catholic Church, Bishop Karl Lehmann, said the document is part of a series the Church has been publishing since 1982 in an effort to promote ties between the country's Catholics and Muslims. Islamic-Christian dialogue in Germany is one of the Catholic Church's priorities. [IslamOnline.net, 26 Oct 2003]

### Launch of Christian-Muslim Recipes Book

A recent interfaith event in Sydney, in which Muslim and Christian women met to share their stories, hopes and experiences, together with some of their favourite recipes, has resulted in the production of a Christian-Muslim "Food and Friendship Recipes" book. The book is seen as a practical way of participating in the collaborative project of the Commission of Australian Catholic Women "Catholic Women - Creating a Culture of Peace" in which interfaith dialogue is acknowledged as being a significant arena for peace-building.

### Planting seeds for peace

Three more local Sydney Councils, Holroyd, Leichhardt and Rockdale, have recently hosted Public Forums entitled "Christians and Muslims - Growing Peace", following on from an initial Forum held at North Sydney in July. The support given to these Forums by the Councils has demonstrated their awareness of a need to break down the barriers of ignorance and fear of the

harmony.

All of the speakers, Ms Julie Morgan, Sr Libby Rogerson and Rev Brian Gore, with Mehmet Ozalp, Nusan Ozger and Zuleyha Keskin of Affinity Intercultural Foundation and Sheikh Jihad, emphasised the need for individuals and groups to act in non-violent ways and to challenge violence within their own sphere of influence.

The overall response to the Forums has been summed up in the words of one participant - "the best initiative I have seen for ages". It is expected that the Forums will continue in 2004.

### Women's Interfaith Encounter

Jerusalem: In October Muslim, Christian, and Jewish women gathered to celebrate together, with food and companionship the Jewish Holiday of Succot. They discussed the spiritual aspect of leaving the stability and security of their house to sit in a flimsy, temporary dwelling where they were aware of their reliance on God.

Northern Israel: Sixty Muslim, Christian, Jewish, and Druze women gathered in Iksal, a Muslim village in Northern Israel, to study "Changes in the Identity of Religious Women in Recent Generations". Elana Rozenman reports "The whole meeting was filled with laughter and curiosity about each other and ended with a guided meditation of appreciation to the women of Iksal". (Interfaith Encounter Association newsletters, September and October, 2003)

### Pakistan Bishops note Improved Muslim-Christian Relations at the start of Ramadan

Confirmation of improved Christian-Muslim relations in Pakistan has come from Archbishop Lawrence Saldanha of Lahore who is president of the Catholic Bishops' Conference. He said that after the September 11 terrorist attack in New York, Pakistan had experienced a resurgence of Muslim fundamentalism which made it necessary to have security guards in front of the main churches in Lahore. However, since last Christmas there have been no more attacks on the Christian community and the situation seems to have improved considerably. Today there are good relations with moderate Muslims who are the large majority (97%) in Pakistan. (Zenit 3 Nov 2003)

### Mr Sultan Ahmad

Mr. Sultan, a devout Muslim, spent his life teaching Urdu, the national language of Pakistan, to Christian missionaries (including 50 Columban priests). He witnessed to the hospitality and friendship that Muslims and Christians should offer each other. He died on 11<sup>th</sup> of September 2003. We honor his lifetime of dedicated service: (in the traditional Muslim invocation) *Inna li-llahi wa inna ilayhi raji'un* (We belong to God and we to God are returning) and in the Christian prayer: *May he rest in peace*

# Muslims & Christians Sharing Common Values for the Community

Address given by Bishop Kevin Manning of Parramatta at Greystanes on 17 October 2003.

## Basis for Dialogue

The primary basis for our dialogue is our common humanity: We are brothers and sisters on this planet. As human beings we share certain values about life, family, education, peace. After all, according to the Book of Genesis, we are all made in God's image, sons and daughters of God and we have Abraham as a common (spiritual) Father.

Earlier this month, the Pope, the Leader of the Catholic Church, said in his message to a UNESCO Conference in Paris "all considerations must put human beings at the centre, as well as the dignity of their biological and spiritual being, the sacred character of their life," and the value of the marriage and family bond".<sup>1</sup>

We all recognise that human beings belong to specific cultures so that, frequently, inter-religious dialogue is also an inter-cultural dialogue. To understand another culture can be difficult especially when we want to go beyond the external expressions of culture such as food and music which we have enjoyed this evening. These are representations of a much deeper phenomenon: a way of thinking and a way of being in the world. For us, Muslims and Christians, this way of being is derived from our respective religious beliefs and commitment.

These two elements – our common humanity and the acknowledgment of one another's religious beliefs– provide the basis for the mutual respect, which must, and does, characterise our dialogue.

## *Faith Content of our Dialogue*

When I examine the Five Pillars of Islam, I can see immediately that elements of these Five Pillars are present in Christianity.

### *First Pillar: Confession of Faith*

Christians also believe in one God. The profession of faith, which is recited on Sundays in Catholic Church services, begins, "I believe in One God the Father Almighty, Creator of Heaven and Earth". The prayer which Jesus taught us begins "Our Father, who art in heaven, Hallowed be thy name ... thy will be done".

### *Second Pillar: Prayer*

Prayer to the all-powerful God is at the heart of the Christian life. Private prayer daily and community prayer in the Eucharist each week is a basic action for the Christian.

### *Third Pillar: Almsgiving*

This is a very ancient tradition in the Christian Church. Catholic social justice teaching is very strong on this point. We must give, not from our abundance, but from our necessity. In fact, one of our leaders, Pope Paul VI taught that the poor have a right to take what they need for basic sustenance.

### *Fourth Pillar: Fasting*

Again fasting has a long tradition in Christianity, dating back to its Founder. Today periods of fasting throughout the year are more visible in Eastern Catholic and Orthodox Christian churches than in western Christian churches and I regard this as a loss.

### *Fifth Pillar: Pilgrimage*

Some of you may be surprised to hear that pilgrimage is very deeply rooted in Christianity. It was very much practised by holy men and women in medieval times and is still a very large part of the practice of the Catholic Church.

There is another sense in which pilgrimage is foundational to Christianity. We believe that 'we have not here a lasting city' that our whole life is a pilgrimage. A very old prayer in which we ask Mary, the mother of Jesus, to help us refers to this world as the 'vale of tears'. That does not mean that we have a gloomy view of the world but it is simply reminding ourselves of the reality that we are a pilgrim people.

We see death as the end of the pilgrimage, the gate through which we must pass. It is interesting that one of the Latin words for dying was "migravit": he migrated!!

In this brief review of the Five Pillars of Islam and Christianity, it can be seen that there is much we have in common.

---

<sup>1</sup> Msgr Francesco Follo, Permanent Observer of the Holy See to UNESCO, 4 October 2003

## **Social Justice**

I would like to return to one point and introduce another before moving to my final comments.

The point to which I wish to return is social justice and specifically the connection between justice and peace which both religions seek. Times without number has the present Pope, John Paul II, spoken about justice as the foundation for peace. On 4<sup>th</sup> October, through his representative, the same message was heard at UNESCO. Let me quote it for you because I think you will agree that it is a powerful statement:

(the international community) “ must do everything possible so that all peoples have land and autonomy of existence, and so that they may be able to make decisions in internal matters so that inhabitants of a nation may be the first to benefit from their country’s riches.”<sup>2</sup>

This has been the constant teaching of the Catholic Church.

## **Mary**

It was a great joy for me to learn that Muslims honour Mary as the mother of Jesus and, although our respective beliefs about the status of Jesus differ, the honour given in Islam to Mary, as His mother, finds a warm resonance in the hearts of Catholics.

With these, we have a solid foundation to move forward together, in peace, harmony, and mutual respect.

## **Conclusion**

I want to finish by quoting some key teachings of the Catholic Church with regard to inter-faith dialogue. In 1965, the Second Vatican Council agreed:

“Upon the Muslims, the Catholic Church looks with esteem. They adore One God living and enduring, merciful and all-powerful Maker of heaven and earth, and Speaker to men. They strive to submit themselves without reserve to the hidden decrees of God, just as did Abraham, with whom the Islamic faith is pleased to associate itself. Although not acknowledging him as God, they venerate Jesus as a Prophet. They also honour Mary, his virgin mother. At times they call on her, too, with devotion. Further, they await the Day of judgment when God will give each man his due after raising him up. Consequently, they prize the moral life and give worship to God, especially through prayer, almsgiving and fasting” (*Nostra Aetate*, 3).

And so, the Catholic Church encourages its members to dialogue with Muslims, and such dialogues can take place in many ways: living room dialogues in neighbourhoods and communities; dialogues that lead to cooperative efforts, in particular, projects to assist the needy; and dialogues of specialists where religious beliefs are examined and compared; the dialogue of religious experience where we share more deeply of ourselves, our prayers and our understanding of living a life devoted to God, with Whom, one day, we hope live in Peace.

---

<sup>2</sup> Msgr Francesco Follo, Permanent Observer of the Holy See to UNESCO, 4 October 2003

## Book Review

Emerick, Yahiya. *Muhammad (The Life and Work of Muhammad) Critical Lives*. Indianapolis: Alpha, 2002, pages vi + 330.

Yahiya Emerick is an American Protestant who converted to Islam in 1989. He is an *Imam*, an educator, and a lecturer in Islam. He has written many articles for religious and secular magazines and is the author of more than sixteen books.

In this present work he combines his knowledge of Islam with his skills as a pedagogue to present a very readable account of the life and times of Muhammad in 6-7<sup>th</sup> century Arabia. Each crisis in the event-filled drama of this remarkable man's life is told in dramatic style. Personal details about the main protagonists help round out the main characters in the story.

The emotional impact of events such as the Prophet's grief on the death of his wife Khadijah (p. 92), his delight in playing with his grandchildren (p. 273-4), his joy in the birth of his son Ibrahim (p. 263) his profound grief on that infant's death (p. 274), the tears of Abu Bakr when he intuited the Prophet's imminent death (p. 286) also make for engaged reading.

While Muhammad's early life, the advent of his mission and the battles he fought for survival are treated in great detail, the treatment of the latter part of his career by contrast seems rushed and very sparse in detail.

Although one may quibble whether some of the accounts – the Christian monk recognizing the physical mark of prophethood on the young boy (p. 35), the summons to each of the emperors of the then known world (p. 243-245, 269), the complete compilation of all the pages of the Qur'an (p. 288-289) - were actual historical events or later faith interpretations of more elementary indications, the account basically rings true with other scholarly sources.

Worthy of particular mention is the way Emerick weaves the revelation of the Qur'an and Hadith accounts into the story. This makes these two primary sources of Islam intelligible and coherent in a very readable way. Even though Emerick's knowledge and affection for the Prophet shine through the text, and even though the indices and glossary at the back are useful, footnote references would enable readers to follow his scholarly sources.

I commend this book to Christians in the hope that they will discover an understanding and an appreciation of the one who stamped his seal on Islam so definitively by the quality of his life and character and by all that he suffered and endured for a transcendent cause.

I commend this book also to Muslims so that by appreciating how revelations were received and interpreted by Muhammad on specific "occasions" in the actual circumstances of his life they will be better able to interpret those same truths and values in the contemporary world.

*Patrick McInerney SSC*

Prayer beads are used in several religious traditions. Catholic Christians are well acquainted with Rosary Beads. The Buddhists also have their prayer beads. When Muslims pray these 99 Names of God, they use their prayer beads in brackets of 33.

## THE NINETY-NINE NAMES (ATTRIBUTES) OF GOD

Allah's are the fairest names. Invoke him by them.  
And leave the company of those who blaspheme His names.  
They will be required for what they do. (Qur'an 7:180)

|     |                      |                       |                         |
|-----|----------------------|-----------------------|-------------------------|
| 1.  | <i>al-Rahmān</i>     | The Beneficent        | The Merciful            |
| 2.  | <i>al-Rahīm</i>      | The Merciful          | The Compassionate       |
| 3.  | <i>al-Malik</i>      | The Sovereign Lord    | The Sovereign           |
| 4.  | <i>al-Quddūs</i>     | The Holy              | The Holy                |
| 5.  | <i>al-Salām</i>      | The Source of Peace   | The Consummate          |
| 6.  | <i>al-Mu'min</i>     | The Guardian of Faith | The Guardian            |
| 7.  | <i>al-Muhaymin</i>   | The Protector         | The Masterful           |
| 8.  | <i>al-°Azīz</i>      | The Mighty            | The Almighty            |
| 9.  | <i>al-Jabbār</i>     | The Compeller         | The Compeller           |
| 10. | <i>al-Mutakabbir</i> | The Majestic          | The Proud               |
| 11. | <i>al-Khāliq</i>     | The Creator           | The Creator             |
| 12. | <i>al-Bārī</i>       | The Evolver           | The Evolver             |
| 13. | <i>al-Musawwir</i>   | The Fashioner         | The Fashioner           |
| 14. | <i>al-Ghaffār</i>    | The Forgiver          | The Oft-Forgiving       |
| 15. | <i>al-Qahhār</i>     | The Subduer           | The Vanquisher          |
| 16. | <i>al-Wahhāb</i>     | The Bestower          | The Bestower            |
| 17. | <i>al-Razzāq</i>     | The Provider          | The Donor of Livelihood |
| 18. | <i>al-Fattāh</i>     | The Opener            | The Revealer            |
| 19. | <i>al-°Alīm</i>      | The All-Knowing       | The All-Knowing         |
| 20. | <i>al-Qābid</i>      | The Constrictor       | The Constraining        |
| 21. | <i>al-Bāsīt</i>      | The Expander          | The Munificent          |
| 22. | <i>al-Khāfid</i>     | The Abaser            | The Degrading           |
| 23. | <i>al-Rāfi°</i>      | The Exalter           | The Enhancing           |
| 24. | <i>al-Muī°zz</i>     | The <u>Honor</u> er   | The Exalting            |
| 25. | <i>al-Muzill</i>     | The Dishonorer        | The Abasing             |
| 26. | <i>al-Samī°</i>      | The All-Hearing       | The All-Hearing         |
| 27. | <i>al-Basīr</i>      | The All-Seeing        | The All-Seeing          |
| 28. | <i>al-Hakam</i>      | The Judge             | The Judge               |
| 29. | <i>al-°Adl</i>       | The Just              | The Just                |
| 30. | <i>al-Latīf</i>      | The Subtle One        | The Subtle              |
| 31. | <i>al-Khabīr</i>     | The Aware             | The All-Cognizant       |
| 32. | <i>al-Halīm</i>      | The Forbearing One    | The Clement             |
| 33. | <i>al-°Azīm</i>      | The Great One         | The Supreme             |
| 34. | <i>al-Ghafūr</i>     | The All-Forgiving     | The Remitter            |
| 35. | <i>al-Shakūr</i>     | The Appreciative      | The Prodigal            |
| 36. | <i>al-°Alī</i>       | The Most High         | The Sublime             |
| 37. | <i>al-Kabīr</i>      | The Most Great        | The Great               |
| 38. | <i>al-Hafīz</i>      | The Preserver         | The Maintainer          |
| 39. | <i>al-Muqīt</i>      | The Maintainer        | The Sustainer           |
| 40. | <i>al-Hasīb</i>      | The Reckoner          | The Sufficer            |
| 41. | <i>al-Jalīl</i>      | The Sublime One       | The Majestical          |
| 42. | <i>al-Karīm</i>      | The Generous One      | The Bounteous           |
| 43. | <i>al-Raqīb</i>      | The Watchful          | The Vigilant            |
| 44. | <i>al-Mujīb</i>      | The Responsive        | The Responder           |
| 45. | <i>al-Wāsī°</i>      | The All-Embracing     | The All-Embracing       |
| 46. | <i>al-Hakīm</i>      | The Wise              | The All-Wise            |
| 47. | <i>al-Wadūd</i>      | The Loving            | The Benevolent          |
| 48. | <i>al-Majīd</i>      | The Most Glorious One | The Glorious            |

|     |                                    |                                     |                                   |
|-----|------------------------------------|-------------------------------------|-----------------------------------|
| 49. | <i>al-Bā<sup>c</sup>ith</i>        | The Resurrector                     | The Resurrector                   |
| 50. | <i>al-Shahīd</i>                   | The Witness                         | The Witness                       |
| 51. | <i>al-Haqq</i>                     | The Truth                           | The Verity                        |
| 52. | <i>al-Wakīl</i>                    | The Trustee                         | The Champion                      |
| 53. | <i>al-Qawī</i>                     | The Most Strong                     | The All-Powerful                  |
| 54. | <i>al-Matīn</i>                    | The Firm One                        | The Puissant                      |
| 55. | <i>al-Wālī</i>                     | The Protecting Friend               | The Protector                     |
| 56. | <i>al-Hamīd</i>                    | The Praiseworthy                    | The Laudable                      |
| 57. | <i>al-Muhsī</i>                    | The Reckoner                        | The Reckoner                      |
| 58. | <i>al-Mubdī</i>                    | The Originator                      | The Originator                    |
| 59. | <i>al-Mu<sup>c</sup>īd</i>         | The Restorer                        | The Restorer                      |
| 60. | <i>al-Muhyī</i>                    | The Giver of Life                   | The Life-Giver                    |
| 61. | <i>al-Mumīt</i>                    | The Creator of Death                | The Life-Taker                    |
| 62. | <i>al-Hayy</i>                     | The Alive                           | The Omniscient                    |
| 63. | <i>al-Qayyūm</i>                   | The Self-Subsisting                 | The Dominating                    |
| 64. | <i>al-Wājīd</i>                    | The Finder                          | The Entire                        |
| 65. | <i>al-Mājid</i>                    | The Noble                           | The Illustrious                   |
| 66. | <i>al-Wāhid</i>                    | The Unique                          | The Unique                        |
| 67. | <i>al-Ahad</i>                     | The One                             | The One                           |
| 68. | <i>al-Samad</i>                    | The Eternal                         | The Sanctuary                     |
| 69. | <i>al-Qādir</i>                    | The Able                            | The Potent                        |
| 70. | <i>al-Muqtadir</i>                 | The Powerful                        | The Omnipotent                    |
| 71. | <i>al-Muqaddim</i>                 | The Expediter                       | The Advancer                      |
| 72. | <i>al-Muakhhir</i>                 | The Delayer                         | The Retarder                      |
| 73. | <i>al-Awwal</i>                    | The First                           | The First                         |
| 74. | <i>al-Akhir</i>                    | The Last                            | The Last                          |
| 75. | <i>al-Zāhir</i>                    | The Manifest                        | The Evident                       |
| 76. | <i>al-Bātin</i>                    | The Hidden                          | The Immanent                      |
| 77. | <i>al-Wālī</i>                     | The Governor                        | The Lord                          |
| 78. | <i>al-Muta<sup>c</sup>ālī</i>      | The Most Exalted                    | The Transcendent                  |
| 79. | <i>al-Barr</i>                     | The Source of all Goodness          | The Benefactor                    |
| 80. | <i>al-Tawwāb</i>                   | The Acceptor of Repentance          | The Acceptor of Repentance        |
| 81. | <i>al-Muntaqim</i>                 | The Avenger                         | The Avenger                       |
| 82. | <i>al-<sup>c</sup>Afū</i>          | The Pardoner                        | The Oft-Pardoning                 |
| 83. | <i>al-Ra'ūf</i>                    | The Compassionate                   | The Most Kind                     |
| 84. | <i>Mālik al-Mulk</i>               | The Eternal Owner<br>of Sovereignty | The Owner<br>of Sovereignty       |
| 85. | <i>Dhū-al-Jalāl<br/>w-al-Ikrām</i> | The Lord of Majesty<br>& Bounty     | The Lord of All Glory<br>& Honour |
| 86. | <i>al-Muqsit</i>                   | The Equitable                       | The Equitable                     |
| 87. | <i>al-Jāmi<sup>c</sup></i>         | The Gatherer                        | The Congregator                   |
| 88. | <i>al-Ghanī</i>                    | The Self-Sufficient                 | The Absolute                      |
| 89. | <i>al-Mughnī</i>                   | The Enricher                        | The Endower                       |
| 90. | <i>al-Māni<sup>c</sup></i>         | The Preventer                       | The Averter                       |
| 91. | <i>al-Dārr</i>                     | The Distresser                      | The Harming                       |
| 92. | <i>al-Nāfi<sup>c</sup></i>         | The Propitious                      | The Enricher                      |
| 93. | <i>al-Nūr</i>                      | The Light                           | The Splendid                      |
| 94. | <i>al-Hādī</i>                     | The Guide                           | The Guide                         |
| 95. | <i>al-Badī<sup>c</sup></i>         | The Incomparable                    | The Superb                        |
| 96. | <i>al-Bāqī</i>                     | The Everlasting                     | The Sempiternal                   |
| 97. | <i>al-Wārith</i>                   | The Supreme Inheritor               | The Heir                          |
| 98. | <i>al-Rashīd</i>                   | The Guide to the Right Path         | The All-Wise                      |
| 99. | <i>al-Sabūr</i>                    | The Patient                         | The Infinitely Patient            |