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APPENDIX

NAMES OF GOD IN ISLAM

The Qur'an (S 7:180; 17:110; 20:8; 59:24) indicates "the most beautiful names belong to Allah." The following "99 Names of God" refer to God's attributes which are like titles of honour and glory (Ali 1989:766). The list below is gleaned from different sources.⁹¹

1	<i>Ar-Rahman</i>	The All-Compassionate, The All Beneficent
2	<i>Ar-Rahim</i>	The All-Merciful
3	<i>Al-Malik</i>	The Absolute Ruler, The King, The Sovereign
4	<i>Al-Quddus</i>	The Pure One, The Most Holy, The Most Perfect
5	<i>As-Salam</i>	The Source of Peace, The Most Perfect
6	<i>Al-Mu'min</i>	The Inspirer of Faith, The Guarantor
7	<i>Al-Muhaymin</i>	The Guardian, The Preserver
8	<i>Al-'Aziz</i>	The Victorious, The Almighty, The Self Sufficient
9	<i>Al-Jabbar</i>	The Compeller, The Powerful
10	<i>Al-Mutakabbir</i>	The Greatest, The Tremendous
11	<i>Al-Khaliq</i>	The Creator
12	<i>Al-Bari'</i>	The Maker of Order, The Rightful
13	<i>Al-Musawwir</i>	The Shaper of Beauty

⁹¹ *The Most Beautiful Names* (Kjeilen 2008), *An explanation of the perfect names and attributes of Allah* (<http://www.jannah.org/articles/names.html>), *Ninety-Nine Names of God in Islam* (Al-Ghazali 1970), *The Moslem doctrine of God* (Zwemer 1905), *Who is Allah in Islam* (Abd-Al-Masih 1970).



14	<i>Al-Ghaffar</i>	The Forgiving
15	<i>Al-Qahhar</i>	The Subduer
16	<i>Al-Wahhab</i>	The Giver of All, The Bestower
17	<i>Ar-Razzaq</i>	The Sustainer, The Ever Providing
18	<i>Al-Fattah</i>	The Opener, The Victory Giver
19	<i>Al-'Alim</i>	The All Knowing, The Omniscient
20	<i>Al-Qabid</i>	The Constrictor, The Straightener
21	<i>Al-Basit</i>	The Reliever, The Expander
22	<i>Al-Khafid</i>	The Abaser
23	<i>Ar-Rafi'</i>	The Exalter
24	<i>Al-Mu'izz</i>	The Bestower of Honour
25	<i>Al-Mudhill</i>	The Humiliator, The Giver of Dishonour
26	<i>As-Sami</i>	The Hearer of All
27	<i>Al-Basir</i>	The Seer of All
28	<i>Al-Hakam</i>	The Judge, The Arbitrator
29	<i>Al-'Adl</i>	The Just
30	<i>Al-Latif</i>	The Subtle One
31	<i>Al-Khabir</i>	The All-Aware
32	<i>Al-Halim</i>	The Forebearing, The Indulgent
33	<i>Al-'Azim</i>	The Magnificent, The Infinite
34	<i>Al-Ghafur</i>	The Forgiver
35	<i>Ash-Shakur</i>	The Rewarder of Thankfulness
36	<i>Al-'Ali</i>	The Highest, The Sublimely Exalted
37	<i>Al-Kabir</i>	The Greatest
38	<i>Al-Hafiz</i>	The Preserver



39	<i>Al-Muqit</i>	The Nourisher
40	<i>Al-Hasib</i>	The Accounter, The Bringer of Judgment
41	<i>Al-Jalil</i>	The Mighty, The Majestic
42	<i>Al-Karim</i>	The Generous, The Bountiful
43	<i>Ar-Raqib</i>	The Watchful One
44	<i>Al-Mujib</i>	The Responder to Prayer, The Answerer
45	<i>Al-Wasi'</i>	The All-Comprehending, The Vast
46	<i>Al-Hakim</i>	The Perfectly Wise
47	<i>Al-Wadud</i>	The Loving One, The Kind One
48	<i>Al-Majid</i>	The Majestic One, The All Glorious
49	<i>Al-Ba'ith</i>	The Resurrector, The Raiser of The Dead
50	<i>Ash-Shahid</i>	The Witness
51	<i>Al-h Haqq</i>	The Truth, The Real
52	<i>Al-Wakil</i>	The Trustee, The Dependable
53	<i>Al-Qawi</i>	The Possessor of All Strength
54	<i>Al-Matin</i>	The Forceful One, The Steadfast
55	<i>Al-Wali</i>	The Governor
56	<i>Al-Hamid</i>	The Praised One
57	<i>Al-Muhsi</i>	The Appraiser, The Accounter, The Numberer of All
58	<i>Al-Mubdi</i>	The Originator, The Producer
59	<i>Al-Mu'id</i>	The Restorer
60	<i>Al-Muhyi</i>	The Giver of Life
61	<i>Al-Mumit</i>	The Taker of Life, The Destroyer
62	<i>Al-Hayy</i>	The Ever Living One
63	<i>Al-Qayyum</i>	The Self-Existing One



64	<i>Al-Wajid</i>	The Finder, The Perceiver
65	<i>Al-Májid</i>	The Glorious, The Magnificent
66	<i>Al-Wahid</i>	The Only One, The Unique
67	<i>Al-Ahad</i>	The One, The All Inclusive
68	<i>As-Samad</i>	The Satisfier of All Needs, The Self Sufficient
69	<i>Al-Qadir</i>	The All Powerful, The All Able
70	<i>Al-Muqtadir</i>	The Creator of All Power, The Dominant
71	<i>Al-Muqaddim</i>	The Expediter, He Who Brings Forward
72	<i>Al-Mu'akhhir</i>	The Delayer, He Who Puts Far Away
73	<i>Al-Awwal</i>	The First
74	<i>Al-Akhir</i>	The Last
75	<i>Az-Zahir</i>	The Manifest One, The All Victorious
76	<i>Al-Batin</i>	The Hidden One, The All Encompassing
77	<i>Al-Wali</i>	The Protecting Friend, The Patron
78	<i>Al-Muta'ali</i>	The Supreme One, The Self Exalted
79	<i>Al-Barr</i>	The Doer of Good, The Most Kind and Righteous
80	<i>At-Tawwib</i>	The Guide to Repentance, Ever Relenting
81	<i>Al-Muntaqim</i>	The Avenger
82	<i>Al-Afu</i>	The Forgiver, The Effacer of Sins
83	<i>Ar-Ra'uf</i>	The Clement, The All Pitying
84	<i>Malik al-Mulk</i>	The Owner of All
85	<i>Dhul-Jalali Wal-Ikram</i>	The Lord of Majesty and Bounty
86	<i>Al-Muqsit</i>	The Equitable One, The Requirer
87	<i>Al-Jami</i>	The Gatherer, The Unifier
88	<i>Al-Ghani</i>	The Rich One, The Independent



89	<i>Al-Mughni</i>	The Enricher, The Emancipator
90	<i>Al-Mani'</i>	The Preventer of Harm, The Shielder, the Defender
91	<i>Ad-Darr</i>	The Creator of The Harmful, The Distressor
92	<i>An-Nafi</i>	The Creator of Good, The Benefactor
93	<i>An-Nur</i>	The Light
94	<i>Al-Hadi</i>	The Guide
95	<i>Al-Badi</i>	The Originator, The Incomparable
96	<i>Al-Baqi</i>	The Everlasting One
97	<i>Al-Warith</i>	The Inheritor of All, The Heir
98	<i>Ar-Rashid</i>	The Righteous Teacher, The Guide
99	<i>As-Sabur</i>	The Patient One, The Timeless

SUMMARY

Title: *Transcendence of God: A comparative study of the Old Testament and the Qur'an*

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Significant differences as well as similarities between Islam and Christianity in the areas of the transcendence of God is the main discussion of the thesis. The investigation of the transcendence of God in the Bible and the Qur'an is within the limits of corresponding relationship accounts of God with Adam, Abraham, and Moses. Selected passages are used as examples to fulfil the aim of the study. Through this study an attempt is also made to determine what constitutes different aspects of theologies and practices of Christianity and Islam.

The preliminary preparation of the study and the orientation of the readers into the transcendence of God are dealt with in the first three chapters: Chapter 1 presents an overview of the research as well as the various aspects of research methodology, chapter 2 describes the similarities and differences of the Qur'an and the Bible in order to present an appropriate approach to the exegesis of the selected passages, and chapter 3 establishes the theological issues of the transcendence of God from the views of both Christian and Muslim scholars.

The main discussion of the transcendence of God unfolds in chapters 4 and 5. Chapter 4 investigates how God reveals his will in respect to the Qur'an and the Bible, particularly the Old Testament, and describes and analyses the transcendence of God revealed in the Old Testament and the Qur'an within the limits of the parallel passages dealing with Adam, Abraham, and Moses. Chapter 5 carries over the results of chapter 4 to find the cause of the differences between the corresponding episodes of the Old Testament and the Qur'an with regard to the transcendence of God, and analyses the implications of the transcendence of God with regard to the differences in Christianity and Islam theology. Finally, chapter 6 concludes the study as well as presents implications and solutions for the Christian-Muslim conflicts and the necessity for further studies.

In conclusion, the exegesis of identical passages concerning God's relationship with man found in both the Qur'an and the Bible establishes that the Qur'an presupposes that God, maintaining absolute transcendence from creation, will not allow his immanent state with man. Thus, Muslims can only have a transcendent relationship with God, which diminishes their ability to know God, and closes the door to personal relationships between God and man. The lack of God's personal relationship with man has been a key factor in shaping the theology of Islam. In the Bible, on the other hand, God's relationship with man is expressed in both his transcendence and immanence. God first wanted his immanent state with man, but due to man's sinful state the ontological transcendent relationship has been established. God, in turn, uses his transcendence as a method of immanence with man. This transcendence-immanence of God is evident through Christian theology which can be expressed as God's horizontal-vertical relationship compared to the vertical relationship of God in Islam.



KEYWORDS

Transcendence of God

God

Adam

Abraham

Moses

Islam

Christianity

The Qur'an

The Bible

Christian-Muslim Relations