Views from Far Way to Uzbek Culture and Traditions
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Key words: Beautiful as it is in the ocean. They keep their trust, belief, holy issues as clean as it is in the ocean. The purity of the clean skies, blue ocean reminds their clean hearts and souls.

I. INTRODUCTION

Meanings of names are very interesting. Temur means, strong, Zamira means deep meaning. Some of the Uzbek females trust only to the purity of Ocean, it would be correct to say that to purity of the Pacific Ocean. They think that that there is nothing clean on the or in the Earth. The only clean place is underwater life in the Pacific Ocean.

Because, some of the human beings are blessed to live in the ocean during their entire life. They explore, search and find new items every day. So, they do not pollute the water as simple people do in everyday life on the earth. In Asia there is no Ocean, but from far away Uzbek women hold the belief that the sunrises and sun falls over the ocean reveal the entire beauty of the ocean that it is incomparable.

They start praying early in the morning asking the Heaven to fulfill their lives within the warm sun shines of the sunrises and sun falls, make their lives rich, clean, full as the ocean, they ask the God to make their lives as clean as it is in the ocean as beautiful as it is in the ocean. They keep their trust, belief, holy issues as clean as it is in the ocean. The purity of the clean skies, blue ocean reminds their clean hearts and souls.

The ties of the holy symbols can be seen in many cases, in the decoration of the houses, ancient building and on the walls of the holy places which they call mosque. It is the place where Muslim men pray. The walls of the churches and temples could have pictures depending on culture and religion. We could see names of Allah, God on the top of the walls of Uzbek mosques where it is difficult to reach or touch. Most of them painted in light blue color. According to the traditions light blue color is meant to be the color of the heaven, God the owner of the world and the skies.

According to the traditions light blue color is meant to be the color of the heaven, God the owner of the world and the skies. One will find mixture of colors like red, black and dark yellow color on the walls of the Uzbek mosques as it could be used in holy places walls like churches and temples in foreign countries.

The simples rule is to keep clean and save the places where they live and pray. It is their homes and towns, inherited from generation to generation. Most of them try not to sell the living places where they are born. Selling the accommodation or property that is inheritances is meant to be disrespect towards parents. For these reasons, they try not to sell the property that they inherit. Homes should be owned by the son of the family and inherited. Eating habit is essential parts of Muslim people. They consume meals in silence without disturbing other family members. Even, while praying they keep silence. They wish wishes in inner world by whispering during praying. This can be the reason of their love to Pacific Oceans. Cleanliness, silence and beauty of the still ocean. This tradition is kept and inherited from generation to generation.

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According to them the profession of oceanology is considered to be the holiest job that human being is blessed with. Because, people who are engaged in these jobs will be able to discover the lifelong beauty and nonstop discoveries of the underwater life.

For these reasons, some of the Muslim woman keep the pictures of the underwater life, pictures of ocean creatures, sun shines and sun falls over the pacific oceans during their entire lives.

Uzbek people have not only clean soul and hearts but they are very hospitable. The Uzbek celebrations are more interesting. One of them is Navruz, the start of new lives and New Years, days, new opportunities. During this day one could see the beauty of Uzbek female when they wear their traditional dresses and embroideries.

Sacred places are points in different parts of the world that have religious significance, and where thousands of pilgrims flock annually. Holy places are churches, temples, mosques, most of Temples will become a center of worship and enlightenment for all mankind, and, therefore, holy places will become the spiritual center of the world.
Chapter 1. Mecca

In the western part of Saudi Arabia, 100 km from the Red Sea, the city of Mecca is located - a pilgrimage center for Muslims. This city is so important for believers that entry into it for non-Muslims is prohibited by the law of the country. The story goes that in 630 the Medina community, led by the prophet Muhammad, entered Mecca. Residents surrendered without a fight and converted to Islam. Since then, Muslims have been praying in the direction of Mecca, wherever they are. In Mecca is the shrine of Islam - the cubic construction of the Kaaba. It is also called "al-Bayt al-Haram", which is translated from Arabic as "holy house". According to the Qur'an, the Kaaba is the first building erected by people to worship God. A black stone is mounted in the wall of the Kaaba, which, according to legend, was once stored in paradise. Mecca, مكة, or مكة المكرمة, (in Arabic, it reads "Makka" or "Makkah al-Muqkarrama", ie "Holy Mecca"), Mecca, Makkah or Makkah al-Mukarramah (English) - the city, the capital of the province of the same name in the west of Saudi Arabia (region 02). It is located 72 km east of Jeddah, 75 km from the coast of the Red Sea and approximately 485 km south of the Medina, in a small rocky valley surrounded on all sides by mountains. 2 Homeland of the Prophet Muhammad, the location of the main shrine of Muslims - the Kaaba, and other shrines; The most important pilgrimage destination among believers. The head of Mecca is the king of Saudi Arabia. The municipal government is represented by 14 local elected members, performing the functions of the municipality. Since May 16, 2007, Prince Khalid al-Faisal became the Governor. Mecca and its environs are considered sacred land: wars, tree felling, and the killing of living beings are prohibited here, excluding the slaughter of animals for food and sacrifice. Haram ("Sanctuary") is sometimes called the whole of Mecca with its surroundings. Mecca long before the birth of Muhammad was an important trading city. According to Arabic traditions, Adam, Abraham and Ishmael lived in it, and the Kaaba was built by angels before the creation of man. In the early historical sources, it was first mentioned by Ptolemy as Makorab. Mecca was built by the Koreans in the 5th century, but the Kaaba has been the center of the Arab pilgrimage since very ancient times. Mecca's importance has grown as a result of annual fairs, making the Mecca Valley a place of pilgrimage. About 570 Muhammad was born in Mecca. During the Arab conquests of Syria, Egypt and Iraq, when caravans with rich spoils were sent to Mecca, the holy city flourished. However, in 930 it was looted by the Karmatians who transported the Black Stone. It was possible to return the stone only after 22 years. In 1517, the city was captured by the Turks. Mecca flourished in the later years of Ottoman rule. In 1802, the Wahhabis captured Mecca, but in 1833 they were expelled by Mehmet Ali, who approved his son Ibrahim as the elder of the Sanctuary Mosque (Shaykh al-haram). In 1916, the uprising of Hussein ibn Ali put an end to Turkish rule in Hijaz. After the conquest of Mecca in 1924 by the Wahhabi king Abdul Aziz ibn Saud, the city became part of Saudi Arabia.

Chapter 4. St. Peter's Basilica in Rome

In Mecca are the Forbidden (Reserved) Mosque - al-Masjid al-Haram and Kaaba.

The Forbidden (Reserved) Mosque (al-Masjid al-Haram) - the main Muslim shrine, located in the city center. The mosque took its modern form in 1570, it is an open quadrangular courtyard with a length of approximately 165 m and a width of 111 m, surrounded by eight-meter stone walls. Minarets of white stone rise above the mosque. In the courtyard is the inner sanctuary, Kaaba. Kaaba is the holiest of the shrines of the Islamic world. In ancient times, the temple was four walls ("KA'BA" means "quadrangle" in Arabic), the height of a man, about 80 meters in perimeter, made of rough stone not fastened with lime.
Chapter 3. Tibet
This region of Asia is rich in sacred places. Travelers who have been there talk about the incredible tranquility and peace that almost fill the air. And in truth, the Tibetans are an extremely peaceful people. Even during the Second World War, they maintained neutrality. Until today, Tibet is considered the most mysterious place on Earth. Because of its unusual mountains, it is called the "roof of the world." And adventure lovers do not stop in search of a mythical country - Shambhala, which is a symbol of energy, wisdom and strength. As already mentioned, there are many sacred places in Tibet. But the main shrines are Mount Kailash and Lhasa - the City of the Gods. Mount Kailash is considered the pinnacle of four religions: Hinduism, Buddhism, Jainism and Bon. For locals, this is the center of the universe. They call it a mystical place that changes the fate of man. According to ancient manuscripts, bypassing the mountain, you can clear the karma of past lives. The city of the Gods is considered the holiest city of Tibet. He gained such fame at the beginning of the 7th century, when King SongtsenGampo erected the Jokhang Temple. In this temple, today you can see the most revered statue of Buddha in Tibet. Moreover, it is in Lhasa that the Potala Palace is located, where the Dalai Lama live. In the district of the City of the Gods, there are three largest monasteries - Sera, Drepung and Ganden. The greatest masters of Tibet meditated in them. According to legend, the second emperor of Tibet, SongtsenGampo (Srong-btsan Sgam-po), who lived in the first half of the 7th century, made Lhasa his capital. But documents of that time say that the capital of Tibet was constantly moving then. In the center of the city, the Jokhang Monastery was still built, which is now the main pilgrimage site in Lhasa. The city began to grow and flourish after the foundation of three large monasteries of the Gelug school as a result of the activities of Lama Tsongkhapa and his students in the 15th century. These are the monasteries of Ganden (Dga'-ldan), Sera (Se-ra) and Drepung (Bras-spung). Dalai Lama V Lobsang Gyatso (Blo-bzang-rgya-mtsho) (1617–1682), subjugated Tibet and transferred its administrative center to Lhasa. Then he began to build the Potala Palace, the construction was completed several years after his death. Since that time, Lhasa has become the full political capital of Tibet. Lhavzan Khan, the head of the Khoshut tribe (belonging to the Oirats), captured Lhasa in 1705. The Tibetans appealed for help to the Oirat Khan from the Khoshut tribe (belonging to the Oirats), captured Lhasa in 1705. The Tibetans appealed for help to the Oirat Khan from the noble Choros clan, the head of the Oirat (Dzhungar) Khanate, who sent a six-thousandth army under the command of TsarinDhondup, who defeated the army of Lhavzan Khan and captured Lhasa in 1717. Europeans rarely infiltrated Lhasa. By 1951, half of the city consisted of monks, the total population was about 25,000 people. Additionally, about 15 thousand people inhabited the nearby monasteries. In 1960, the administrative structure of Tibet was changed to the general Chinese manner. An Lhasa urban district was formed, in which the former city of Lhasa became the Chengan county; in addition to it, another 7 counties were included in the district. In 1964, part of the territory of the Ngari Special District was transferred to the Lhasa City District, as a result of which the number of counties in the Lhasa City District reached 11.

Chapter 4. Hagia Sophia in Istanbul
A monumental building surrounded by four slender minarets is a center of attraction for all tourists arriving in Istanbul. For 1,500 years, Hagia Sophia has been amazing for its architecture, magnificent mosaics and the easily felt aura of a place of power. On its walls, the symbols of Christianity coexist with the Arabic script, not mixing, but mutually complementing each other. There are few similar historical buildings in the world that have preserved their luxurious decoration, despite the difficult ups and downs of an extraordinary fate. Hagia Sophia was built on a hill, where until 360 the temple of Artemis was located. It is said that in the 6th century an angel appeared to emperor Justinian with a model of a grandiose temple in his hands. To implement the project, columns from Ephesus and Lebanon were brought to Byzantium, the altar was decorated with rubies, amethysts and pearls. Incredible luxury convinced the Russian ambassadors of the truth of the Orthodox faith, and they recommended that Prince Vladimir accept it. However, in 1453, Constantinople fell, Sultan Mehmet rode a horse to the temple and ordered the building to be rebuilt into a mosque. The imprint of his bloody hand is still visible on the altar wall. The Turks erected minarets, whitewashed mosaics, curtained the walls with camel skins with gold-plated suras from the Koran. For a long 500 years, Hagia Sophia became the largest Muslim shrine after the Kaaba. Only in 1935, Kemal Atatürk, the founder of modern secular Turkey, converted it into a museum with a special decree. This building has many titles. In the past, an Orthodox cathedral was located there, later a mosque. Now within its walls is the world famous monument of Byzantine architecture. But not only the titles paint the Hagia Sophia. Thousands of tourists visit it annually. And no wonder. After all, for more than a thousand years, he was the largest temple in the Christian world. Until St. Peter's Basilica was built in Rome.

Chapter 5. St. Peter's Basilica in Rome
The heart of the Vatican and the entire Catholic world, St. Peter's Basilica is one of the main attractions of Rome. Here you can view ancient Rome from a bird's eye view, admire the interior of the cathedral from the top of the dome, stand for mass and even receive the blessing of the pontiff. St. Peter's Basilica is, without exaggeration, the story itself, embodied in stone. The list of great people who, in one way or another, had a hand in its architecture and interior decoration, will take more than one page, and the fate of the world, states, and peoples was within its walls. The history of the cathedral began in the 4th century with the erection of a modest basilica over the alleged tomb of the Apostle Peter. Until the 15th century, the building was not distinguished by anything special. And in 1506, the papal decree decided to rebuild the basilica into a grandiose cathedral, a center of Catholicism and a symbol of pontiff power. Michelangelo, Raphael and other great masters of all time worked on its creation. It became the largest building of the Vatican and the largest historical Christian church in the world. The dome of the cathedral is the highest in the world: 136.57 meters from the floor of the basilica to the top of the crowning cross. St. Peter's Basin delights not only with its columns and mosaics. He is one of the most important sacred places on the planet. It was there that Saint Peter, the apostle and first pope, was buried. The power of all these places is not widely understood. The higher energy inherent there is not subject to the studies of scientists. But the fact remains - after visiting the sacred places, people's lives often change. And what affects this: faith, self-hypnosis or invisible power - everyone decides for himself.

Names of Almighty

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Islamic Holy Books are the texts which Muslims believe were authored by God through various prophets throughout humanity's history. All these books, in Muslim belief, promulgated the code and laws that God ordained for those people. Muslims believe the Quran to be the final revelation of God to mankind, and a completion and confirmation of previous scriptures. Despite the primacy that Muslims place upon the Quran as God's final word, Islam speaks of respecting all the previous scriptures, and belief in all the revealed books is an article of faith in Islam. Among the books considered to be revealed, the four mentioned by name in the Quran shareef are the Tawrat (Torah or the Law) revealed to Musa a.s. (Moses), the Zabur (Psalms) revealed to Dawud a.s. (David), the Injil (the Gospel) revealed to Isa a.s (Jesus), and the Quran revealed to Muhammad In Islam, it is believed that the Quran is the only Holy Book that was not altered over the course of the duration of time.

Chapter 1

Quran: The Quran is the central religious text of Islam, which Muslims believe to be a revelation from Allah (Arabic: الله, Allah).[2] The Quran is divided into chapters (surah), which are then divided into verses (ayah). Muslims believe the Quran was verbally revealed by Allah to Muhammad through the angel Gabriel (Ibrahīm), gradually over a period of approximately 23 years, beginning on 22 December 609 CE.[5] when Muhammad was 40, and concluding in 632, the year of his death.[2][6][7] Muslims regard the Quran as the most important miracle of Muhammad, a proof of his prophethood,[8] and the culmination of a series of divine messages that started with the messages revealed to Adam and ended with Muhammad. It is widely regarded as the finest work in classical Arabic literature.

Tawrat or Torah: According to the Quran, the Torah was revealed to Moses (Musa)[13] but the Quran argues that the current Torah has suffered corruption over the years, and is no longer reliable.[14] The current Psalms were written later and are not divinely revealed, [citation needed] Quran 21:105 and Psalm 37:29 are direct counterparts.[19]

Zabur: The Quran mentions the Zabur, often interpreted as being the Book of Psalms,[15] as being the holy scripture revealed to King David (Dawud in Islam). Scholars have often understood the Psalms to have been holy songs of praise.[16] The current Psalms are still praised by many Muslim scholars,[17][18] but Muslims generally assume that some of the current Psalms were written later and are not divinely revealed, [citation needed] Quran 21:105 and Psalm 37:29 are direct counterparts.[19]

Injil or Gospel: The Injil was the holy book revealed to Jesus (Isa), according to the Quran. Although some lay Muslims believe the Injil refers to the entire New Testament, scholars assume that it refers not to the New Testament but to an original Gospel, given to Jesus as the word of Allah.[20] Therefore, according to Muslim belief, the Gospel was the message that Jesus, being divinely inspired, preached to the Children of Israel. The current canonical Gospels, in the belief of Muslim scholars, are not divinely revealed but rather are documents of the life of Jesus, as written by various contemporaries, disciples and companions. These Gospels, in Muslim belief, contain portions of the teachings of Jesus, but neither represent nor contain the original Gospel from Allah, which has been corrupted and/or lost.[21]

The Quran also mentions two ancient scrolls and another possible book:

Scrolls of Abraham (Arabic: ـسـُـثـُـعـوـفـي ـبـرـحـمـيـم و/or ـسـُـثـُـعـوـفـي ـتـُـعـكـفـأـتـهـيـم): The Scrolls of Abraham are believed to have been one of the earliest bodies of scripture, which were given to Abraham (Ibrāhīm), later used by Ishmael (Ismā‘īl) and Isaac (Ishāq). Although usually referred to as "scrolls", many translators have translated the Arabic suhras as "books".[17][23] The Scrolls of Abraham are now considered lost rather than corrupted, although some scholars have identified them with the Testament of Abraham, an apocalyptic piece of literature available in Arabic at the time of Muhammad. The verse mentioning the "Scriptures" is in Quran 87:18-19 where they are referred to "Books of the Earliest Revelation", Book of John the Baptist (Kitāb Yahyā): There is an allusion to a Book (Kitāb) of John the Baptist (Yahyā),[24] It is possible that portions of its text appear in some of the Mandaean scriptures such as the Ginza Rha or the Draṣa ـثـِـلـِـيـخـا "The Book of John the Baptist". Yahya is revered by the Mandaeans and by the Sabians. Scrolls of Moses (Arabic: ـسـُـثـُـعـوـفـي مـُـسـُـحـِـقـْـيـسـِـي ـعـيـثـيـم و/or ـسـُـثـُـعـوـفـي ـتـُـعـكـفـأـتـهـيـم و): These scrolls, containing the revelations of Moses, which were perhaps written down later by Moses, Aaron and Joshua, are understood by Muslims to refer not to the Torah but to revelations aside from the Torah. Some scholars have stated that they could possibly refer to the Book of the Wars of the Lord,[17] a lost text spoken of in the Old Testament or Tanakh in the Book of Numbers.[25] The verse mentioning the "Scriptures" is in Quran 87:18-19 where they are referred to "Books of the Earliest Revelation". Any of the names of the Lord of the worlds has its own specific meaning that characterizes syyafat (signs) of the Almighty. In total, there are 99 basic names, as well as a number of additional ones. The dignity of their memorization and pronunciation is said in one of the hadiths of the Prophet Muhammad (pbu): "Indeed, Allah has ninety-nine names, one hundred names without one. Whoever lists them will enter Paradise." (Bukhari).

Chapter 2. Names of the Almighty, their translation and meaning

[1] Allah ("God") - the most common in the Qur'an and known among Muslims. This name means that Allah is the only God and no one but Him is worthy of worship.

[2] Ar-Rahman ("Gracious") - means that the Lord has unlimited mercy, which Allah shows to all beings, regardless of whether a person is a believer or unbeliever.

[3] Ar-Rahim ("Merciful") - this name tells us that the Creator shows mercy to all who believe and worship Him.

[4] Al-Malik ("Lord of all things") - characterizes the Lord as Lord of the worlds, who has absolute power over all creatures.

[5] Al-Qudus ("Holy") - the Creator is free from any flaws and negative traits that are inherent in people.


[7] Al-Mumin ("Giver of stability and faith") - by the will of the Most High, faith appears in the souls of people and it is the Lord who is the source of stability and security.

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[8]. Al-Muhaimin (the “Guardian”) - means that the Creator is the guardian of believers, protecting them.

[9]. Al-Aziz (“Mighty”) - this name tells us that Allah is the owner of unlimited power.

[10]. Al-Jabbar (“Governor of all”, “Subjugator”) - indicates that Allah is capable of subordinating any creations to His will.

[11]. Al-Mutakabbir ("Superior") - the Almighty has unlimited greatness and superiority over all beings.

[12]. Al-Khalik ("Creator") - characterizes our Creator as the Creator of all things.

[13]. Al-Bari ("Creator") - that is, the Lord is the Creator of all living things and not living things on the planet.

[14].Al-Musawwir (“Giving everything a shape and appearance”) - it is Allah who, according to his plan, gives all his creations a certain appearance, shape and size.

[15]. Al-Ghaffar (“Hiding other people’s sins”) - it means that the Creator hides people's sins and covers their shortcomings, which Allah can later forgive.

[16]. Al-Kahhar ("Reigning") - meaning that Allah dominates everything in both worlds.

[17]. Al-Wal-hab ("Giver") - this name serves as a proof that the Creator gives people everything that they need.

[18]. Ar-Razzaku (“Empowering”) - it is the Creator who gives people the means necessary for their existence.

[19]. Al-Fattah ("Revealer") - it is understood that Allah reveals all that is hidden, opens the hearts of people for faith and knowledge of the true path.

[20]. Al-Alim ("Omniscient") - God has unlimited knowledge in absolutely all areas.

[21]. Al-Kabid (“Reducing the blessings”) - this name confirms that the Creator, by his plan, is able to reduce the blessings to those whom He wishes.

[22]. Al-Ba'athit (“Increasing”) - The Most High increases the reward for the good deeds of people.

[23]. Al-Hafid ("Degrading") - The Creator humiliates those people who, for example, commit atrocities.

[24]. Ar-Rafi (“Exalting”) - is a confirmation that the Lord exalts the most worthy among people.

[25]. Al-Mu'iz ("Exalting") - Allah magnifies and gives strength to those whom He wills.

[26]. Al-Muzzil ("Weakening") - the Almighty deprives the strength and power of those whom He wills.

[27]. As-Samiu (“All-Hearing”) - the Lord is the one who hears absolutely everything, including everything that seems to be the most quiet and secret.

[28]. Al-Basyr ("All-Seeing") - Allah sees absolutely everything. Even the black ant, located on a black stone, will not hide from the sight of the Almighty.

[29]. Al-Hakam ("Judge") - The Creator is the best of judges to make fair decisions.

[30]. Al-Adl ("Just") - the Creator is fair in absolutely everything. He is free from unfair decisions.

[31]. Al-Latif ("Understanding") - the Almighty shows good and mercy in relation to His creations.

[32]. Al-Khabir (the "Knowledgeable") - the Lord of the worlds knows everything that is manifest and hidden, it is impossible to hide anything from Him, since He knows absolutely everything.

[33]. Al-Halim ("Restrained") - Allah does not punish His slaves immediately after their sin, giving us a chance to repent and ask for forgiveness for our misconduct.

[34]. Al-Azyyim ("The Greatest") - the greatness of God has no limits, no boundaries.

[35]. Al-Ghafur ("Forgiving") - the Most High is able to forgive any sins to His creations.

[36]. Al-Shakur ("Rewarding") - The Lord gives His slaves an uncountable reward for good deeds.

[37]. Al-Aliy ("Almighty") - the Creator has neither competitors nor partners, since His Highness has no equal.

[38]. Al-Kabir ("The Great") - our Creator does not need anyone or anything.

[39]. Al-Hafiz (the “Guardian”) - Allah is the guardian of all things.

[40]. Al-Mukit ("Supporting") - The Almighty provides support to His slaves, providing them with food.

[41]. Al-Khasib ("Sufficient") - Allah is inherent in self-sufficiency.

[42]. Al-Jalil (Possessing Greatness) - The Creator has the best qualities and true greatness.

[43]. Al-Karim ("Generous") - The Lord manifests unlimited generosity.

[44]. Ar-Rakib ("Watching") - God keeps under watchful attention all His creations.

[45]. Al-Mujib ("Responsive") - the Almighty answers the dua, prayers and requests of His slaves.

[46]. Al-Wasi ("Omnipresent") - the Creator has no spatial restrictions, He is everywhere.

[47]. Al-Hakim ("Wise") - the Lord is the owner of unlimited wisdom.

[48]. Al-Wadud ("Loving") - the Almighty loves all His creations.
[49]. Al-Majid (“Glorious”) - the Creator possesses nobility.

[50]. Al-Bais (“Resurrecting”) - He will resurrect all His servants on the Day of Judgment.

[51]. Al-Shahid (“Witness”) - Allah is a witness to everything that happens.

[52]. Al-Hakku (“True”) - the Most High is the true Lord in both worlds.

[53]. Al-Wakil (“the Guardian”) - only the Creator should be relied upon in everything, because this will be enough for people.

[54]. Al-Qawiy (“Strong”) - The Creator has unlimited power.

[55]. Al-Mathin (“Unshakable”) - no one is able to change the intentions of Allah and for their implementation He does not need anyone or anything.

[56]. Al-Vali (“Sputnik”) - Allah is always with those who worship only Him and have sincere love for Him.

[57]. Al-Hamid (“Worthy of Praise”) - Almighty is worthy of all kinds of praise, thanks to His perfection.

[58]. Al-Muhsi (“Teacher”) - our Creator keeps track of everything and defines certain boundaries for all things.

[59]. Al-Mubdi (the "Founder") - that is, who created everything in His discretion was not guided by any model.

[60]. Al-Muid (“Returning all living things to death, and then again to life”) - Allah is able to kill all living things in this world, and then again give him life.

[61]. Al-Muhiyi (“The Giver of Life”) - The Creator grants life to whomever He wishes.


[63]. Al-Khayyi (“Possessing Eternal Life”) - The Almighty has no time limits, since He is eternal.

[64]. Al-Maajid (“Most Glorious”) - this name is translated from Arabic as “Possessing unlimited greatness”, that is, no one is able to compare with Allah on this basis.

[65]. Al-Qayyum (“Sustaining Life”) - The Lord does not depend on anyone or anything. It is a source of sustaining life on the planet.

[66]. Al-Wajid (“He who does everything he wants”) - our Creator has absolute power over everything.

[67]. Al-Wahid (“The One”) - He is the only God worthy of worship.

[68]. As-Samad (“Self-sufficient”) - Allah does not feel the need for anyone or anything, because he has everything in abundance.

[69]. Al-Qadir (“Mighty”) - the Creator is able to create everything from nothing and can destroy everything.

[70]. Al-Muqtadir (“Doing everything in the best way”) - the Lord arranged everything in both worlds in the best way, and no one else is able to repeat this.

[71]. Al-Mukaddim (“Advocate”) - The Almighty gives the opportunity to advance the best of people.

[72]. Al-Muahhir (“The Averting”) - the Creator can alienate those whom He wills.

[73]. Al-Aval (“Without beginning”) - Allah has always existed, He has no beginning.

[74]. Al-Ahir (“Without End”) - the Creator will exist forever, he has no end.

[75]. Al-Zahir (“Explicit”) - His existence is obvious, as evidenced by many of His signs.

[76]. Al-Batin (“Hidden”) - the Lord is hidden from our eyes in earthly life.

[77]. Al-Valiy (“Ruler”) - He is the ruler for all things.

[78]. Al-Mutaali (“Free from defects”) - the Creator is above all the defects that are characteristic of people.

[79]. Al-Barru (“Virtuous”) - Allah has unlimited virtue in relation to all His creatures without exception.

[80]. At-Tauuab (“He who receives repentance”) - The Lord forgives the sins of people who sincerely repented of their deeds.

[81]. Al-Muntakiiim (“Punishing the rebellious”) - He severely punishes sinners who committed atrocities in earthly life.

[82]. Al-Afuu (“Forgiving sins”) - the Creator forgives those people who have repented and withdrawn from committing a sinful act.

[83]. Ar-Rauf (“Condescending”) - Allah shows compassion for His slaves through the forgiveness of their sins and endowment with His mercy.

[84]. Malikul-Mulk (“Overlord of overlords”) - only He is the only Lord of all things, and in this capacity no one can compare with him.

[85]. Zul-Jalaliwal-Ikrarn (“Holder of Greatness and Generosity”) - all possible greatness belongs only to Him and all acts of generosity come only from Allah.

[86]. Al-Mukshit (“Just”) - He is the One who makes extremely fair decisions.

[87]. Al-Jami (“Integrating”) - the Lord unites all His slaves, gathering them in one place.

[88]. Al-Ghani (“Secured by everything necessary”) - Allah possesses a wide variety of riches and therefore does not need anyone or anything.

[89]. Al-Mughni (“Giver of wealth”) - He enriches anyone he desires.

[90]. Al-Mani (the “Protecting”) - the Creator protects from the blessings of those whom He wills.
[91]. Ad-Darr ("Able to send disaster") - that is, it sends troubles and sorrow to those whom it considers necessary.

[92]. Al-Nafi ("Benefiters") - Allah benefits all those whom He wills.

[93]. An-Nur ("Enlightening") - the Lord illuminates the true path for people, giving them the light of faith.

[94]. Al-Hadi (the "Guide") - Allah guides and leads the true path of His creations.

[95]. Al-Badi ("Creator in a beautiful appearance") - He gave all the creatures a beautiful appearance and created them in the best possible way.

[96]. Al-Baki ("Eternal") - The Lord has no time limits.

[97]. Al-Varis ("Heir") - He is the Heir of all things.

[98]. Ar-Rashid ("Guiding the path of truth") - the Creator leads in the right or wrong way by anyone he wants.

[99]. As-Sabur ("Patient") - Allah has unlimited patience.

Muslims believe the Quran to be the final revelation of God to mankind, and a completion and confirmation of previous scriptures. Despite the primacy that Muslims place upon the Quran as God's final word, Islam speaks of respecting all the previous scriptures, and belief in all the revealed books is an article of faith in Islam.