

أَسْمَاءُ اللَّهِ الْحُسْنَى

Allah's Most Beautiful Names

Allah

The Supreme Name of Majesty,

Exalted be He!

Part One!

اللَّهُ جَلَّ جَلَالُهُ

الجزء الأول

✉ **My dear sister, and friend**, are you seeking true inexhaustible happiness? Are you looking for gates that lead you to Allah, Exalted be He? Do you wish to become rich; I mean suffice with Allah, The Almighty, and dispense with everything else? Do you feel broken-hearted and yearn to find what mends it? Do you feel that the whole world has worn you out? Do you want to eliminate your weakness, and be empowered with great unbreakable strength? Do you yearn to make your heart cling sincerely to Allah, Exalted be He? Do you want to taste the sweetness and delight of faith? Do you need psychological comfort and tranquility? Are you seeking solution to your unsolvable problems?

Do you wish to be lavishly inundated with provisions and sustenance in your life and to have them accompany you to the hereafter? Do you hope to have your wishes fulfilled and be endowed by Allah with the good sustenance?

If so, let me tell you that you need to know Allah with His Most Beautiful Names and Most Sublime Attributes. You are in earnest need to spend the rest of your life with this divine knowledge.

✚ What are the benefits you will be showered with if you study and learn Allah's Most Beautiful Names?

- 1- **Indeed, it goes without saying that gaining knowledge about Allah, His Most Beautiful Names and Most Sublime Attributes is considered the most honoured of all knowledges. It is the most honoured of all knowledges because it is related to the knowledge of the Most Honoured and Most Exalted Lord, that is, Allah, The Almighty, The Possessor of all Honour and Glory. Devoting yourself and your life to understand and grasp this branch of knowledge, making your searches about it means that you are preoccupied with the most sublime of all transcendent goals, know for sure that acquiring it is the best and most honoured of all endowments.**
- 2- **Acquiring this divine knowledge and coming to know about Allah, Exalted be He, makes you love Him, have awe of Him, fear Him, hope for His mercy, seeking sincerely His pleasure, and this is the exact felicity of every slave. You will never be able to know Allah except *if you know His Most Beautiful Names, and try to comprehend their meanings.***
- 3- **Gaining knowledge about Allah, and knowing Him, The Almighty, with His Most Beautiful Names really augment faith, as the eminent scholar, Sheikh Abdel-Rahman Bin Saady, may Allah bless his soul, said: {Believing in Allah's Most Beautiful Names, and knowing about them include three types of Tawheed (i.e. the Belief in Allah's Oneness): Tawhed Ar-Rububiyah (that is, the belief in the Oneness of Allah's Lordship), Tawheed Al Uluhyah (that is, the belief in the Oneness of Allah's Worship), and Tawheed al-Asma`wa`l-Sifat (the belief in the Oneness of the Allah's Divine Names and Attributes). These three types are the spirit of faith and its serenity. This serenity means bliss, comfort, security and relief from the heart's grief, its spring and sources. The more the slave's knowledge about Allah's Most Beautiful Names and Most Sublime Attributes is, the stronger his faith will be, and the more strengthened his heart with certainty will be.}**

[Explanation and Elucidation of the Tree of Faith by As-Saady- p41]

4- Indeed, Allah, The Magnificent Lord, has created creations to know Him and worship Him, **this is the purpose for which they were created and were granted life.** Ibn Al-Qayyim- may Allah bless his soul- said: **(The key to the Messengers' divine call, the core and Quintessence of their Messages are to know The Worshipped Lord with His Names, Attributes and Deeds, as on this divine knowledge the obligations and commands of all Divine Message, in its entirety are based.)** [Ibn Al-Qayyim's Book "The Unleashed *Thunderbolts against the Jahmites and I-Mu'aṭṭila* (the *d the Negators [of Divine Attributes]*)" 1/150-151]. **When the slave engages and busies himself in** acquiring divine knowledge about Allah, he is busying himself with the purpose for which he is created. Yet, when he abandons and overlooks this, then he is actually abandoning and overlooking the purpose of his creation. **Faith is not just pronouncing the** Testimony of Faith (*Shahada*) without knowing Allah because the essence of the slave's belief in Allah, The Almighty, is to know his Lord **he is believing in, and exert best efforts to know Allah with His Names and Attributes. One's faith augments as per the strength of one's divine knowledge about Allah, Exalted be He.**

5- Acquiring knowledge about Allah's Most Beautiful Names is the basis for the knowledge about all known things. Ibn al-Qayyim, may Allah have mercy on him, said: **(Indeed, gaining divine knowledge about Allah's Most Beautiful Names is the source and origin of knowledge about every known thing and about all information. This is because the information is either a creation created by Him, The Almighty, or one of His divine commands. It is either knowledge about what He originated, or knowledge about what He has prescribed and legislated.**

✚ Allah's Most Beautiful Names are Names of praise, extolment, exaltation, glorification and commendation of Allah, The Almighty. They are Attributes of Allah's perfection, Epithets of Magnificence and Grandeur of Allah, and divine deeds of wisdom, mercy, goodness and justice of Allah. Allah is called upon by these Names, that entail all praise, extolment and exaltation in themselves.

✚ Allah, Exalted be He, has named Himself with His Most Beautiful Names in His Divine Books, or in the revelations of one of His messengers, or He has preserved them in the knowledge of the unseen with Him. Nothing whatsoever is like or similar unto Allah. These divine Names are Most Beautiful, which means that the perfect beauty and exquisiteness are all restricted to Allah's Names, no one knows them completely and perfectly except Allah, The Almighty.

It is one of the sources of Tawheed (the belief in the Oneness of Allah) in the Islamic creed; that is why it is the spirit of faith, its origin and purpose. The more the slave's knowledge about Allah's Most Beautiful Names and Most Sublime Attributes is, the stronger his faith will be, and the more strengthened his heart with certainty will be. Gaining knowledge about Allah, His Most Beautiful Names and Most Sublime Attributes is considered by all means the most honoured of all knowledges. It is the most honoured of all knowledges because it is related to the knowledge of the Most Honoured and Most Exalted Lord, that is, Allah, The Almighty. **Allah, The Almighty, has praised and lauded Himself with these Names in the Holy Quran as he has said:**

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى﴾ (سورة طه، 8)

➤ ***“Allah—there is no god ‘worthy of worship’ except Him. He has the Most Beautiful Names.” (Surat Taha, 8)***

Allah's Messenger (Allah's blessings and peace be upon him) urged us to learn and implement these Names as he said: ***“Allah has ninety-nine Names, one hundred minus one, whoever counts (implements and observes) them, will enter paradise.”*** [Sahih Al-Bukhari]

✚ **The first of the Most Beautiful Names that we will deal with and explain is The Supreme Name of Majesty, Allah, Exalted be He! It is the proper name of our One and Only Lord** Who has exclusive and only right to be **worshiped** by His entire creations.

✚ **Our Lord's Greatest Name: {Allah}** is mentioned in the first and second verses of Surat Al-Fateha. This name (Allah) is oft-mentioned in the Holy Quran, around 2707 times.

Let us delve deep in the secrets of all-prefect beauty, magnificence, and supreme perfection lurking in This Supremely Blessed Name:

- **{Allah}**: is the singular proper noun of The Supreme Self, denotative of all other Most Beautiful Names and Most Sublime Attributes. All other Most Beautiful Names pertain to This Most Beautiful Name, and are incorporated in it. That is why Allah, The Almighty, has superadded This Most Beautiful Name to all other Most Beautiful Names and It is the basis of all other Names.

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى﴾ (سورة طه، 8)

“Allah—there is no god ‘worthy of worship’ except Him. He has the Most Beautiful Names.” (Surat Taha, 8)

- Ibn Katheer said in one of his great books: **(The Name {Allah}: is the singular** proper noun of the Lord, The Almighty. It is asserted by the majority of scholars that our Lord’s Name "Allah" is His Greatest Name because to it all epithets are attributed, as Allah, Exalted be He, says:

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ (٢٢) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٢٣) هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ (الحشر: ٢٢-٢٣-٢٤)

“He is Allah, (other than Whom) there is no god except He. He is The Knower of the Unseen and the Witnessed. He is The All-Merciful, The Ever-Merciful. He is Allah, (other than Whom) there is no god except He. He is The King, The Superb Holy, The Peace, (i.e., The Giver of Peace) The Supreme Believer, (i.e., The Giver of Belief) The Supremely Hegemonic, The Ever-Mighty, The Superb Potentate, The Supremely Proud. (i.e., The Justly Proud) All Extolment be to Allah above whatever they associate (with Him). He is Allah, The Creator, The Initiator, The Supreme Fashioner. To Him (belong) the Fairest Names. Whatever is in the heavens and the earth extols to Him, and He is The Ever-Mighty, The Ever-Wise.” (Surat Al-Hashr, 22-24)

Hence, Allah, Exalted be He, has ordained all other Names to be Epithets for Him. Allah's Messenger (Allah's blessings and peace be upon him) urged us to learn and implement these Names as he said: ***“Allah has ninety-nine Names,***

one hundred minus one, whoever counts (implements and observes) them, will enter paradise. [Agreed upon by Al-Bukhari and Muslim]

- ✓ That is why we say, Ar-Rahman (The All-Merciful) is one of Allah's Most Beautiful Names and could not say Allah is one the Names of Ar-Rahman (The All-Merciful).

{Allah}: This is The Name of The Lord of the ‘Âlamîn (mankind, jinn and all that exists); no one, other than Him, can ever be named with This Name. It is the basis of all Names, that is why all other Most Beautiful Names are superadded to this Name: {Allah}.

{Allah}: is The Worshipped” (the Arabic word “ma`looh”); He is The Only Lord Worthy to be worshipped. “The Worshipped” means “Deified and adored by creations. Deification means extreme adoration, exaltation and servitude by His creations. They resort to Him in crises and disasters, because to Allah belong all **attributes of Uluhiyyah** (that is, The Oneness of Worship), that are attributes of perfection.

- ✓ **Our Lord’s Name: {Allah} is derived from the Arabic word Al-Ilah “Ilah”** (God), derived from "walah", which means extreme adoration and extreme exaltation.
- ✓ [When the slave says: Allah is The Possessor of Uluhyyah (The Oneness of worship) and servitude over all His creations [Ibn Abbas] then this means: He is The Only One Who exclusively deserves perfect and complete love and perfect and complete exaltation.]

✚ The meaning of The Name {Allah}:

The origin of the word Allah is: Al-ilah [Alif, Lam, Hamza, Lam, and Haa (individual Arabic letters that make up the word “al-ilah”)]. In the word "Allah", the hamza, in the middle, was deleted and the two "Lams" were assimilated for ease of pronunciation, so "Al-Ilaah" became "Allah", that is, a proper noun of the Self (or Dhāt) of our Lord, Exalted be He. [Gharib Abu Aref’s book: "The Best Way To Count and Implement Allah's Most Beautiful Names"]

- In case someone alleges that The Name {Allah} has a derivative origin, then you should refute this by saying it is the most prominent of all proper nouns. This made Imam Al-Shafi’i say: [The Name {Allah} is a

proper name that *is not* an Arabic *derivative*, He is called upon for He is The True God. It is pronounced with heavy accentuation "lam" unless it is preceded by vowel {kasra} "i" or the Arabic letter (yaaa) "y". This Name is always mentioned, associated with words of exaltation.

- The word **Ilah** (God in the Arabic language has four meanings:
- 1- The Only Lord Worthy of worship.
 - 2- The One Who is Besought of all.
 - 3- The Most Beloved, The One Who is Most Adored.
 - 4- The One about Whom minds wonder, and are too limited to fully grasp.

All these meanings are true and established for our Lord, Exalted be He, and are untrue for anyone other than Him. Here is the explanation of this:

❶ **The first meaning: The Only Lord Worthy of worship: for It is Allah alone Who deserves to be worshipped.**

"Worship" is: all sayings and deeds, both outward and inward, that Allah loves His slaves to perform. Allah, The Almighty, says:

**(> وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ < (الزخرف: ٨٤) **

"It is He (Allâh) Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth. And He be the All-Wise, the All-Knower." (Surat Al-Zukhruf, 84)

This means that He is the One who is worshipped in the heaven, and the One Who is worshipped on the earth, willingly and unwillingly. All are subject to Allah's highness, greatness, subjugated to His will and submitting submissively to His might, His all-subsistence to His creations. Allah, The Almighty, says:

**(> وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ < (الأنعام: ٣) **

"And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad)" (Surat Al-An'am: 3)

② The Second Meaning: The Besought of all. Allah, The Almighty, says:

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَينَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ (٢٢) فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ < (يونس: ٢٢ - ٢٣)

"He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allâh, making their Faith pure for Him Alone, (saying): "If You (Allâh) deliver us from this, we shall truly be of the grateful. But when He delivers them, behold! they rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allâh) is only against your ownelves, - a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do." (Surat Yunus: 22-23)

- The Arab polytheists used to call upon God, and resort to Him alone if they were overtaken by affliction at sea, but on land they used to associate others with Him. Thus, Islam has called for sincere worship of Allah alone, and to turn to Him alone, for It is He, The Almighty, In Whose Hand lie glory and humiliation; He is The Only One Who grants life and causes death and provides victory; as Allah, Exalted be He, says:

إِن يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ. (آل عمران: ١٦٠)

"If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust." (Surat Al-`Imran, 160)

③ The Third Meaning: The Most Beloved, The One Who is Most Adored. The Arabs used to love, glorify and sanctify their gods. That is why they put their idols in the most honorable places: above the Kaaba and in the middle thereof. They used to swear by them, and fight for their sake. They even fought Allah's

Messenger, Allah's blessings and peace be upon him, who was their blood relative, just because he insulted and cursed these idols.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ. (البقرة: ١٦٥)

"And of mankind are some who take (for worship) others besides Allâh as rivals¹ (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment." (Surat Al-Baqarah, 165)

This means: the believers are most firm in their love for Allah and they glorify Him most.

④ **The Fourth meaning: The One about Whom minds wonder, for they are too limited to fully grasp due to the hidden unseen secrets, great magnificent deeds, and sublime attributes. "Wonder" here does not mean doubt, but it refers to the dazzlement and wonder of human mentalities at Allah's glorification and exaltation. Allah, The Almighty, says:**

﴿وَلَا يُحِيطُونَ بِهِ ۖ عِلْمًا﴾ (طه: ١١٠)

"but they will never encompass anything of His Knowledge." (Surat Taha, 110)

No one can encompass Him, Exalted be He, in his knowledge; neither a sent prophet, nor the angels who are the near (to Allâh), for He, The Almighty, is far superior and greater to be comprehended or encompassed by human minds. Allah, Exalted be He, says:

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ (الأنعام: ١٠٣)

"No vision can grasp Him, but He grasps all vision. He is Al-Latîf (the Most Subtle and Courteous), Well-Acquainted with all things. (Surat Al-An'aam, 103)

This means: Allah is More High, Far Glorified, and Greater than any mental capability; He is too Magnificent to be encompassed by minds or grasped by visions.

✉ **To sum up, Supreme Name of Majesty, Allah:** its **origin of the word Allah** is: Al-ilah. The meaning of (Al-Ilah) is the worshipped, and adored extremely, **The Besought of all, The Most Beloved, The One Who is Most Adore, and The One about Whom minds wonder, for they are too limited to fully grasp.**

✚ **(The Meaning of The Supreme Name of Majesty, Allah:** This Magnificent Name that embraces all perfect epithets which The Great Creator should be attributed with.

It means (the Arabic word “ma`looh”), that is, “The Worshipped” or The One Who deserves to be worshipped because to Allah belong all **attributes of Uluhiyyah** (that is, The Oneness of Worship), that are the attributes of perfection, which all other Most Beautiful Names are denotative of. In fact, The One Who is “ma`looh” (**The Worshipped**) is deified (i.e. exalted and adored) due to the attributes of perfection that belong to Him, hence, all creations love Him and are subjugated to Him due to these Attributes. **Indeed, all attributes of perfection belong to The Inventor and Evolver of all things.**

So, when the slave, created by Him, believes that It is Allah alone Who is worshipped, then He is obligated to be attached to His Lord alone, in love, fear and hope. He repents and turns to Him in all his affairs, and never pays attention to people, who have no perfect epithet or deed.) [Interpretation of Allah's Most Beautiful Names by Sheikh As-Saadi (edited)]

It means The One Who deserves to be worshipped. That is why we say that this Name “Allah” requires and necessitates all other Most Beautiful **Indeed, this Name combines all divine perfections and beauties.** **What is unique about the Name: Allah is that all other Most Beautiful Names are superadded to the Name as the Name: Allah is the basis of all other Names.**

{Alla}: is The Worshipped” (the Arabic word “ma`looh”). He is The Only Lord Worthy to be worshipped.

When the servant deifies his Lord: he adores and exalts his Deity; resorts in crises and catastrophes because to Allah belong all **attributes of Uluhiyyah** (that is, The Oneness of Worship), that are the attributes of perfection. "Allah" is the basis of all other Most Beautiful Names. All other beautiful names, in themselves, act as explanatory and complementary to this Name: Allah.

The Meaning of The Supreme Name of Majesty, Allah: is a proper noun of the Self (or Dhāt) of our Lord, Exalted be He. It is distinguished by many characteristics. Chief among these unique characteristics are that: (it is a proper noun of the Supreme Self, That is necessarily Existent (*wajib al-wujud*), deserving all praises and laudation. Allah, Exalted be He, has descended this Name with other names on Adam, and it is the most well-known Name. That is why other epithets are attributed to It. Allah, The Almighty, seized tongues so no one was named with It. Allah, The Almighty, says:

> هَلْ تَعْلَمُ لَهُ سَمِيًّا < (مريم: ٦٥)

***"Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him). [There is nothing like Him and He is the All-Hearer, the All-Seer]."* (Surat Maryam, 65)**

✚ This Supremely Blessed Name {Allah} implies the evidence and proof of Allah's Oneness. This is because eminent Islamic scholars defines this Great Name {Allah} as: a proper noun of the Supreme Self, that is necessarily Existent (*wajib al-wujud*), which means that we could not imagine the existence of universe or creations, if He, The Almighty, did not exist. So, this Great Name, in itself, denotes and implies a refutation of the atheists' allegations. That is why, the eminent scholar, *Sibawayh*, said that this Blessed word (i.e. {Allah}) signifies the most prominent of all knowledges as Allah, Exalted be He, says:

> هَلْ تَعْلَمُ لَهُ سَمِيًّا < (مريم: ٦٥)

"Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him). [There is nothing like Him and He is the All-Hearer, the All-Seer]."* (Surat Maryam, 65) **Glory be to Allah, Who has none given His namesake, nothing whatsoever is like or similar unto Allah! All praises are due to Him, Who has no peer, no assistant, no rival, no equal.*

So, what do atheists need more than this? Do they need any other evidence of Allah's existence and Oneness, Exalted be He? Indeed, every atom of existence bears witness to this, as the knowledgeable scholars said: "How come Allah be made known or defined by knowledges, while all knowledges have been made known by and through Him? Or how could He, Whose existence preceded everything and every knowledge, be made known by something or a certain knowledge?"

☞ Therefore, imagining the existence of the universe without a Creator is a concept that indicates foolish thinking, a defective mentality, arrogance and loathsome haughtiness. Allah, Exalted be He, says, describing those who suffer from this mental illness:

﴿لَقَدْ اَسْتَكْبَرُوا فِيْ اَنْفُسِهِمْ وَعَتَوْا عُتُوًا كَبِيْرًا﴾ (الفرقان : ٢١)

"Indeed, they think too highly of themselves, and are scornful with great pride." (Surat Al-Furqan, 21)

No sane person can imagine the universe existence without the existence of The First Great Creator, The Almighty, there was nothing before him. That is why we seek refuge in Allah from everything. We resort to Him in all things, because He is The First before everything, and The Last after everything. Surely, we delight a lot when we keep invoking Him in our hearts and minds, and repeat the saying of Allah's Messenger (Allah's blessings and peace be upon him) that he used to say before sleep as Abu Huraira reported that he (Allah's blessings and peace be upon him) used to say before sleep:

(((اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ))) صحيح مسلم

((O Allah! Lord of the heavens and Lord of the Earth and The Lord of the Magnificent Throne, Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout, The Revealer of the Torah and the Injeel (Bible) and the Criterion (the Holy Qur'an)! I seek refuge in You from the evil of everything that You have the grasp of its forelock. O Allah You are the First, there is naught before You, and You are the Last, there is naught after You! You are The Evident, there is nothing above You and You are the

Immanent, there is nothing beyond You! Pay off for us our debts and enrich us against poverty!)) [Sahih Muslim]

Verily, Allah is The True Master, The First, there was *nothing* existing but *Him*,

Then right that was and was nothing but Him;

Then, after nothingness, He brought into being His creations,

In due measure, perfectly preordained,

As per an all-perfect divine wisdom,

not without purpose or in vain, as He, said:

When He intends a thing, is only that He says to it, "Be!" - and it is!

And so what He wills, comes to existence;

Without treatment, fatigue or weariness,

Say: "Allâh has spoken the truth";

Indeed, there is no doubt about Allâh, The Possessor of all possessors,

And all possessors' possessions;

The Creator of every doer and all his deeds,

The Creator of all causes,

Who generates all reasons!

Ibn Al-Qayyim said in His Book "The Clear Manifest Truth": [Indeed, the Attributes of Magnificence and Beauty are more specific to His Name {Allah} and its origin is {Al-Ilah}. Allah, Exalted be He, says:

>إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ < (النساء: ١٧١)

"For Allâh is (the only) One Ilâh (God), glory be to Him (Far Exalted is He) above having a son." (Surat Al-Nisa', 171)

✚ The Sublime Glorified Rank of This Most Beautiful Name {Allah}:

It is The Supreme Name of Majesty, is The Name that combines all divine perfections and beauties. ***It is the most prominent proper name of all proper names. That is why it has many unique characteristics:***

1- No one was named with This Great Name, and no one may be given His namesake. This is one of the interpretations of the saying of Allah, The Almighty:

>هَلْ تَعْلَمُ لَهُ سَمِيًّا < (مريم: ٦٥)

"Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with

Him). [There is nothing like Him and He is the All-Hearer, the All-Seer]." (Surat Maryam, 65) which means: do you know anyone, other than Him who was named with this great Name: {Allah}. [Al-Qurtubi's Book "Al-Gamea Li-Ahkam Al-Quran]

- 2- The Most Beautiful Names are superadded to the Name: Allah but not vice versa. So, we can say: Ar-Rahman (The All-Merciful) Ar-Raheem (The Ever-Merciful) are two of Allah's Most Beautiful Names but we cannot say: Allah is one of the Names of Ar-Rahman (The All-Merciful) Ar-Raheem (The Ever-Merciful). Allah, Exalted be He, says:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾ (الأعراف: ١٨٠)

"And (all) the Most Beautiful Names belong to Allâh¹, so call on Him by them' (Surat Al-A`raf, 180)

- 3- No one can embrace Islam and pronounce the Testimony of Faith (*Shahada*) without uttering His Name {Allah}. So, if he says: "there is no god 'worthy of worship' except Ar-Rahman (The All-Merciful), his pronouncement of the Testimony of Faith will not be considered valid for the majority of scholars.
- 4- No person can perform the prayer except by uttering this name {Allah}, if someone says in the inaugural part of *prayer*: "Ar-Rahman (The All-Merciful) is Greatest", then his prayer will not be valid as he should say: (Allah) is Greatest!
- 5- **When you add a vocative particle to the Name {Allah}, you should say "Ya Allah (O Allah)" without deleting the "Alif" and "Lam" that are considered an essential part of the name "Allah". Yet, if the vocative particle "Ya" is added to any of the beautiful names other than the Name {Allah}, then the "Alif" and "Lam" should be deleted. So, you cannot say "Ya Al-Rahman (O The All-Merciful)", or "Ya Al-Raheem (O The Ever-Merciful)", or "Ya Al-Khalik (O The Creator)", rather we should delete the "Alif" and "Lam", and say: "Ya Rahman (O All-Merciful (Lord)", "Ya Raheem (O Ever-Merciful (Lord)". There is a nice unique point to be highlighted here. In the Arabic language, the Alif and lam are used as a definite article to precede a noun to make it definite, yet as we have previously said, if the Alif and lam are added to the Name {Allah}, they could not be deleted, which indicates that**

this great name could not be indefinite. [Allah's Most Beautiful Names: The Meanings and Impacts: Dr. Muhamed Amahzon]

6- The majority of invocations and supplications are associated with this Supreme Name of Majesty, {Allah} so we say:

(Subhan Allah)==== Glory be to Allah;

(Al Hamdulillah)===== All the praises and thanks are due to Allâh,

(Allah Akbar)===== Allah is Greatest

(La ilah ila Allah)===== [There is no god worthy to be worshipped except Allah];

(La Hawla wala Qwata ila billah)===== [There is no might and power but that of Allah];

(Ina lilahi wa inna ilayhi raji'un)===== ["Surely we belong to Allah, and surely to Him we are returning);

(Hasbuna Allah wan`ma alwakil): [For us Allah suffices, and He is the Best Disposer of affairs].

7- The Supreme Name of Majesty, {Allah} is the most frequently mentioned Name in the Holy Qur'an as it is mentioned therein more than two thousand seven hundred (2700) times. Allah, The Almighty, has opened thirty-three verses with this Name.

8- In general, no one can count or encompass the characteristics and greatness of this great Name. How come we count the characteristics of the Name of The Named (i.e. our Lord) Who is All-Perfect and All-Beauty. It is Allah Who possesses all absolute perfection, all absolute magnificence, all absolute beauty, all absolute praise, all absolute laudation and all absolute benevolence. [Allah's Most Beautiful Names for the Sunnites: Dr. M. Ashraf Hegazy]

✚ The Impact of The Reiteration of This Greatest Name {Allah} on One's Soul: your mere utterance of this Great Word {Allah} makes your heart filled up with love for your Lord, inundated with exaltation, glorification, comfort, tranquility, cordiality, amiability, delight and relaxation. That is why, Ibn `Abbas, may Allah be pleased with him, reported that Allah's

Messenger (Allah's blessings and peace be upon him) used to say in affliction:

((لا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ،
وَرَبُّ الْعَرْشِ الْكَرِيمِ)) صحيح بخاري،

"There is none worthy of worship except Allah, the Most Great, the Most Forbearing! There is none worthy of worship except Allah, The Lord of the Magnificent Throne. There is none worthy of worship except Allah, The Lord of the heavens and The Lord of the earth, and The Lord of the Throne, The Most Generous!"

Surely, mentioning This Magnificent Name repetitively inundates one's soul with tranquility, rest and felicity, and eliminates all pains and griefs:

{Allah} O most pleasant of all words,
In my language!
How magnificent and glorified your letters are
In their denotations!

{Allah} O most delightful of all names!
How blissful and contented my soul is,
When I water it,
By uttering this great Name!

{Allah}: Uttering this great Name is my enjoyment and
Pleasure, my orchard and rhyme!

{Allah}: The adornment of this worldly life,
And all what is therein;

{Allah} my heart is relieved and comforted
When I hear it, and
When I see it engraved, or even dictate it!

{Allah}: I find in it my answers and quests,
With all meanings of satisfaction and pure love!

**{Allah} This exquisite great Name bears my eloquence,
My smile, spree, and my feelings;
The glad tidings of the present and the past!**

**{Allah}: my spirit, aspiration, rest, and best abode,
For I find no pleasure save in its lush meadows!**

**{Allah} The sweetness of adoration, and love,
The pious finds nothing comparable thereto
That can gratify his heart!**

**{Allah}: When we find something beautiful, we say: "O my God! Allah!"
When we see something accurately and delicately manufactured, we say: "O
my God! Allah!" and when we are in a fix or difficult situations we say: "Oh
my God! Allah!" We find all people - the elderly, the elite, the well-off, kings,
and leaders - compelled to be subjugated to Allah. Even those who might
have denied the existence of Allah, or maybe spent long times lecturing and
calling people to deny Allah's existence, resorts to Allah once they fall in an
affliction. He feels the human weakness, thus he shrieks consciously or
unconsciously and calls upon {Allah}.**

As the Holy Quran relates to us, Fir'aun (Pharaoh), the first master of these
atheists, bragged and said:

<فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى> (النازعات: ٢٤)

"Saying: I am your lord, most high." (Surat An-Nazi`at, 24)

Then, in another situation, he said, as related in the Holy Quran:

<مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي> (القصص: ٣٨)

**"O chiefs! I know not that you have an ilâh (a god) other than me." (Surat Al-
Qasas, 38)**

**At the end, he was forced, in the middle of the sea, to say, when he was
about to drown:**

**<قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُوا إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ>
(يونس: ٩٠)**

"I believe that none has the right to be worshipped but He (Allâh) in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)." (Surat Yunus, 90)

It was high time for him to proclaim this, so Allah, Exalted be He, says:

**>عَالَمِينَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ (٩١) فَأَلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لَتَكُونَ لِمَنْ خَلَقَكَ
آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنَّا لَعَقْلُونَ < (يونس: ٩١-٩٢)**

"Now (you believe) while you refused to believe before and you were one of the Mufsidûn (evil-doers, the corrupters). So, this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.)." (Surat Yunus, 91-92)

Even the disbelievers who worshipped the idols, did so to bring them closer to Allah.

{Allah}: The Only One and most Worthy to be worshipped, The Only One deserving to be praised, The Only One Worthy to be remembered, and The Only One deserving to be thanked.

{Allah}: is The Name

- Never was this Name mentioned over a small quantity except that it has enlarged it; or during constriction, except that it has widened it;
- Never was this Name mentioned by a feared person except that it has eliminated his fear, and made him tranquil;
- Never was this Name mentioned during distress except that it has eradicated it, or during affliction that it has relieved it,
- No poor person uttered It except that he has become rich; and
- No humiliated person uttered this Name of Allah, except that he has become honorable.
- No weak person uttered the Name of Allah except that he is strengthened and empowered by it.

{Allah}: This is the Name by which all blessings are invoked to descend; all prayers are answered, all distresses are obliterated, and all evils are repelled.

{Allah}: by virtue of This Name people are divided into two groups: the blissful and the wretched. Blissful are those who know This Great Name, observe its rights; and wretched are those are ignorant thereof and have not observed its rights.

✉ When Imam Jaafar al-Sadiq, may Allah have mercy on him, was asked about Allah, The Almighty, he said: "Have you ever travelled by the sea?" He said: "Yes." He said: "Did the sea run high until you became certain of perdition?" He said: "Yes." He said: "Did it not occur to you then, that there is One Who can save you, if He wills?" He said: "Yes." he said: "That is Allah."

One droplet of the torrents of his generosity deluges earth,
Watering it and inundating; and
A divine look of satisfaction renders the disbeliever a pious one!
Allah is my Lord!
I want naught but Him;
Is there in the universe, I wonder,
Anyone who created the creations other than Him?!
Birds praise Him,
Beasts glorify Him,
Even waves amidst the seas,
Have magnified Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great)]!
Know you the whale in the fathoms of oceans,
Came to invoke Him.
As for the ants,
Under the hard rocks, sanctified Him,
Exalted be He;
And the bees called out, praising,
Celebrating His praises in its hives!
Yet, people still disobey Him blatantly, and
He, The Almighty, veils their sins!
Verily, the slave forgets Him,
Yet my Lord forgets them not!

📖 **Allah is Our Lord's Greatest Name: for these characteristics and more, the majority of eminent Islamic scholars (such as At-Tahawy, Al-Qurtubi, Ibn Al-Qayyim, etc.) are of the opinion that This Supreme Name of Majesty, Allah: is Allah's *Greatest Name, that if He is asked with, He responds, and if He is***

called upon by, He answers. This is reported in many Prophetic traditions.

• عن عبد الله بن بريدة عن أبيه أن رسول الله صلى الله عليه وسلم سمع النبي صلى الله عليه وسلم رجلاً يدعو وهو يقول: **اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَيِّ أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، قَالَ: فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَ اللَّهُ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، وَإِذَا سُئِلَ بِهِ أُعْطِيَ. صحيح الترمذي**

- **Abdullah Bin Buraydah reported that his father said: [The Messenger of Allah (Allah's blessings and peace be upon him) heard a man saying: "O Allah, I ask You that I bear witness that You are Allah, there is no god but You, The One, The Self-Sufficient Master, Whom all creatures need, Who begets not, nor was He begotten, and there is none co-equal or comparable unto Him." So, the Messenger of Allah (Allah's blessings and peace be upon him) said: "You have invoked Allah by His Greatest Name, that if He is asked with, He responds, and if He is called upon by, He answers." [Sahih At-Tirmidhi]**

• عن أنس رضي الله عنه قال: كنتُ جالسًا مع النبي صلى الله عليه وسلم في المسجد، ورجلٌ يصلي ثم دعا اللهمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ دَعَا اللَّهُ بِاسْمِهِ الْعَظِيمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ)) [صحيح أبي داود].

- **Anas ibn Malik narrated: [I was sitting with the Messenger of Allah (Allah's blessings and peace be upon him) in the mosque when a man was standing in prayer. He then invoked Allah and said: "O Allah, I ask You, for all praise is due to You! There is no god but You! The Gracious Benefactor, The Originator of the heavens and the earth! O Lord of Majesty and Honour! O The Ever Living, The One Who sustains and protects all that exists!" The Prophet (Allah's blessings and peace be upon him) said: "He has called upon Allah by His Great Name, that if He is asked with, He responds, and if He is called upon by, He answers." [Narrated by An-Nassa'i]**

• عن أبي أمامة أنَّ رسول الله صلى الله عليه وسلم قال: ((اسْمُ اللَّهِ الْأَعْظَمُ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ؛ فِي ثَلَاثِ سُورٍ مِنَ الْقُرْآنِ: فِي (البقرة) و (آل عمران)، و (طه) [صحيح الجامع].

- **Abu Umama reported that Allah's Messenger (Allah's blessings and peace be upon him) said: "Allah's Greatest Name, that if He is asked with, He responds, is mentioned in three Chapters of the Holy Quran: in**

***Surat Al-Baqarah (The Chapter of the Cow), Surat Al-`Imran (The Chapter of the Family of `Imran) and Surat Taha (The Chapter of Ta-Ha)."* [Sahih al-Gamea']**

☞ It is remarkable that The Name that is repeated in these prophetic traditions are {Allah}. In the first saying of Allah's Messenger (Allah's blessings and peace be upon him) it is mentioned explicitly. In the second and third prophetic traditions, it is mentioned as: (Allahum) (O Allah)).

Moreover, in Surat Al-Baqarah, Allah, The Almighty, says:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ﴾ (سورة البقرة)

"Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He)"
(Surat Al-Baqarah, 255)

In Surat Al-`Imran, Allah, Exalted be He, says:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ (آل عمران: ٢)

"Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists)." (Surat Al-`Imran, 2)

Moreover, Allah, Glorified be He, says:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى﴾ (طه: ٨)

"Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names." (Surat Ta-Ha, 8)

Hence, Allah's Greatest Name, that if He is asked with, He responds, is {Allah}.

☞ It should be noted that it is not necessary for ever invocation called upon with our Lord's Greatest Name to be answered. This is because there are certain conditions that should be fulfilled to have your invocation answered. Chief of these conditions are: sincerity, gaining money from legitimate means, and abiding by the way, sayings and teachings of Allah's Messenger (Allah's blessings and peace be upon him), and having trust in Allah, The Almighty, and being certain that Allah will answer your invocation. Other conditions are: the focus of your heart when invoking your Lord, supplication in humility.

Moreover, there are certain obstacles that should be eliminated to have your invocation answered: such as gaining money from illegitimate means, expediting the answering of your invocation, abandoning and non-observing the obligatory duties, and committing forbidden acts so. So, whoever fulfills the above conditions, and does not commit the prohibitions, then he will be amongst those whom we hope to have their invocations and supplications answered. [Al-Manhaj Al-Asna (The Clearest Approach)]