

The Most Beautiful Functional Names in the Holy Qur'an

AN ANALYTICAL ENDOWMENT STUDY OF THE IMPLICATIONS OF DIVINE
MANAGEMENT

عَالِمُ الدُّنْيَا

Ar-Rahman

Ar-Raheem

عَزِيزٌ

Ar-Raheem

Al-Quddus

لَمَّا تَلَاوَنَ

Al-Hakeem

Al-Mudabbir

وَالْحَكِيمُ

الْحَيُّ

الْقَلْبُ

Nasser Ibn Dawood

الأسماء الحسنى الوظيفية

دراسة توقيفية تحليلية لدلالات التدبير الإلهي

عَالِمٌ

Ar-Rahman

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ناصر ابن داوود

1 THE MOST BEAUTIFUL FUNCTIONAL NAMES IN THE HOLY QUR'AN - AN ANALYTICAL ENDOWMENT STUDY OF THE IMPLICATIONS OF DIVINE MANAGEMENT

In the name of God, the Most Merciful, the Most Compassionate

Praise be to Allah, the One and Only Allah, the steadfast individual, whose essence has been exalted from every deficiency, whose attributes have been exalted from every limit, and whose Names have been exalted from every likeness, who says in His clear Book: ﴿And to Allah belong the Most Beautiful Names, so invoke Him by them.﴾ [Al-A'raf: 180]. Peace and blessings be upon the best of Allah's creation, our Prophet Muhammad (peace and blessings of Allah be upon him), who commanded us to know our Lord, and said: "Allah has ninety-nine names, and whoever enumerates them will enter Paradise."

And yet,

Knowing God Almighty by His Names and Attributes is a broad door to understanding the laws of the universe, and a means of contemplating the mystery of divine management in creation and legislation. True faith is not limited to abstract belief; rather, it is knowledge that deepens the heart and illuminates the mind, as Glory be to Him said: ﴿So know that there is no deity except Allah.﴾ [Muhammad: 19], for knowledge of God is the first pillar of all knowledge, and the basis upon which correct belief is built.

2 PURPOSE OF WRITING THE BOOK:

I was prompted to write this book with a higher purpose, which is to clarify something related to the collection of the Most Beautiful Names, relying on what God has pleased me with in terms of capacity and facilitation, and according to the conclusion of my modest and brief work. Indeed, I rely on God Almighty to achieve and complete this purpose, and to Him I rely on its benefit and compilation, and from Him I ask to make it a bright light and a gentle guide, which will be a mercy to His servants, and a blessing in His land and country, and He is my sufficiency and the best of agents.

This book seeks to provide a renewed understanding of the significance of the Names of God, not only from the point of view of traditional doctrine, but by deriving meanings from the witnessed reality, where the traces of God's Names and Attributes are manifested in everything that surrounds us. We see how God Almighty has made of His Names what is for beauty, what is for majesty, what is perfect in power, and what is for manifestation, devotion, and dictation, so that those with experience can obtain from them what is to seek high positions, and some of them are to rebuild empty hearts, and some of His secrets are to alleviate

anguish, and some of them are to bring the lover together with the beloved, and some of them are to complete what is missing, and some of them are for purification from others. Glory be to the One who deposited His secret in His words, and made the virtues of His righteousness in the wonders of His signs.

3 METHODOLOGICAL INTRODUCTION:

Before delving into the intended purpose of this book, it is necessary to provide a methodological introduction that serves as a prelude and complement, to which the reader refers for definition and rooting. I am reminded of basic issues:

4 THE FIRST ISSUE: ASPECTS OF STUDYING THE MOST BEAUTIFUL NAMES:

The discourse on the Most Beautiful Names has revolved around five main parts, which encompass what is needed in their verbal structures, their moral aspects, their existential requirements, their mystical faces, and their emotional properties. Each group of scholars has taken a path in approaching them. This book, while drawing on these aspects, focuses in particular on the "functional" connotations of the Most Beautiful Names and how they are manifested in the "divine management" of the universe and life, drawing this directly from the Qur'anic text.

5 THE SECOND ISSUE: THE TAWQIF (DIVINE RESTRICTION) IN THE MOST BEAUTIFUL NAMES:

The Most Beautiful Names are *tawqif*, and they are not proven except by a text or consensus on the correct one. This is the approach we adopt in this book with what we call "absolute tawqifiyya", which relies on the glorious Qur'anic text as the only and basic reference to extract the Most Beautiful Names and their functional connotations. Although some scholars have proven names by deriving from verbs, adjectives, and formulas in supplication and others, this view remains preponderant among scholarly investigators, and noticeable among some Sufis. Some of them, such as Sheikh Abu al-Abbas al-Buni, divided it into one hundred and fifty names, and God Almighty knows best. However, our approach distances itself from that, and limits the search to the names that appear in the text of the Book of God.

6 ISSUE THREE: NAMES NAMED

There has been controversy over the question of "names appointed name" or "other". Some people refused, others were fired, and others stopped refraining from wading. But the righteous ancestors did not speak in name or in name, nor in adjective and described, nor in recitation and recitation, seeking safety and caution

against others, and this is the utmost piety. This book avoids these subtle theological issues and focuses on the functional and applied semantics of nouns.

7 FOURTH ISSUE: SECTIONS OF THE MOST BEAUTIFUL NAMES:

The Most Beautiful Names are divided into four main sections:

- **Self Names:** They are those in which it is said "He is," and express God's absolute self.
- **Names of Attributes:** They are those in which it is not said "He is" or "He is other," and express the attributes of God that are inseparable from Himself.
- **Names of Honor:** They are based on the absolute reverence of the self of God Almighty for every deficiency, such as the name "Holy One."
- **Verb Names:** The Imam of the Two Holy Mosques said: "It is all that the name indicates an act in creation and livelihood." Some sheikhs have considered that the heterogeneity is in terms of derivation and not in the name, which is correct. The focus of this book will be on how these sections, especially verb names, are manifested in God's management of His creation.

8 THE FIFTH ISSUE: COUNTING NAMES AND ENTERING PARADISE

The hadith is true: "Allah, may He be blessed and exalted, has ninety-nine names, whoever enumerates them will enter Paradise." This hadith limits the reward to those who enumerate these ninety-nine names, but does not limit the names to this number. It is possible that there are other names that we did not know, or that we knew, but that do not have this special reward. Some scholars have stated that these ninety-nine were specially developed for worship and conduct unlike others, and the judge Abu Bakr al-Arabi warned against it in the "maximum tide." This confirms that our *tawqif* (restricted) approach is the safest approach to dealing with names.

9 ISSUE SIX: COUNTING NAMES IN NARRATIONS

These ninety-nine are mentioned in Al-Tirmidhi and other books of hadith, but with difference, introduction, and delay. Al-Hafiz Ibn Hajar suggested that the enumeration was the work of the narrator and not the words of the Prophet (peace and blessings of Allah be upon him). Some people forgave her to be raised, and they said: The news of the One is accepted in it, because it is worship and work. This further strengthens our approach to relying on the fixed Qur'anic text to avoid disputes over the authenticity of hadiths and the narration of names.

10 ISSUE SEVEN: THE CONCEPT OF DERIVATION IN NAMES:

Where derivation is mentioned in the names, it means that the meaning mentioned is noticeable in the name mentioned. Otherwise, the real condition for the derivative is that it be preceded by the derivative of it, and the names of God Almighty are eternal because they are from His words, and they are not an incident until they are derived. Some people denied the use of the term "derivation" for illusion, and said: It is said in the parable of His name "Peace": it has a meaning of safety, and in the parable of His name "The Most Merciful": it has a meaning of mercy. Rather, they said: Things are derived from the names, as in the hadith: "She is the womb and I am the Most Merciful, I derived a name for her from My name," and when Hassan (may Allah be pleased with him) sang it to the Prophet (peace and blessings of Allah be upon him), where he said:

And I derive him from his name to honor him

So the Throne is Mahmoud and this is Muhammad

This confirms that names are the origin and meanings are derived from them, not the other way around.

11 ISSUE EIGHT: STATISTICS AND ITS RANKS:

The statistics mentioned in the hadith come in five main aspects: memorization, remembrance, knowledge, attachment, and creation. All these aspects are complementary sayings. Moreover, the *dhikr* (remembrance) is either for worship, for supplication, or for seeking property. Each of these aspects has its own conditions and substance. These aspects vary into five types that dictate their materials and faces:

- **Joke:** It is the one with which the truth is colored and the outer and inner are violated without intention (and it is for those who know).
- **Point:** It is the one for which the heart is warmed, so it opens in its worlds, so the act falls according to it (and it is for the found).
- **Body:** It occupies the apparent structures, and directs the subconscious to its meanings, so the effect falls on it (and it is for the disciples).
- **Drawing:** It is the one that ages time and gets worship (which is for beginners).
- **Habit:** It is the one that does not benefit or work, and it is the one that is carried out on the tongues of the common people unintentionally, or with a non-assertive intention, or with a certainty that does not sense the remembrance, the meaning, or the mentioned (and this is irrelevant, as it is not a real mention). This book will help the reader to elevate his understanding of names from mere habit to the ranks of science, attachment, and creation.

12 THE IMPORTANCE OF THE MOST BEAUTIFUL NAMES OF ALLAH:

The Most Beautiful Names of Allah or the Great Names of Allah are names of Allah that indicate His praise, glorification, exaltation, qualities of perfection, attributes of His majesty, and acts of wisdom, mercy, interest, and justice from Allah. God is called by them, and they inherently demand praise and glorification. Allah has named Himself by them in His Books, or through one of His Messengers, or Allah has kept them in the knowledge of the unseen with Him, which no one resembles Him or anyone in it. It is "Husna" that means the pinnacle of perfect beauty in the Names of God, and only God knows it completely and adequately.

It is one of the origins of monotheism in the Islamic faith, so it is the soul, origin, and purpose of faith. The more a servant becomes familiar with God's Names and Attributes, the more his faith and certainty will deepen. Knowledge of God, His Names, and Attributes is the most honorable science among Muslims, and the most honorable of all sciences, because the honor of knowledge is derived from the honor of the known, and what is known in this science is God Almighty.

Allah praised Himself in the Holy Qur'an and said: ﴿There is no deity except Him; to Him belong the Most Beautiful Names.﴾ [Surah Taha: 8]. The Prophet Muhammad (peace and blessings of Allah be upon him) urged it and said: "Allah has ninety-nine names, one hundred except one, and whoever enumerates them will enter Paradise."

This book aims to deepen the understanding of these names from the perspective of "functionalism", i.e., tracing their practical and applied connotations in their Qur'anic contexts, and how through them the laws of God are manifested in the management of the universe and the affairs of creation. It explores how these names can be invoked and activated in supplication, trust, problem-solving, and dealing with life's challenges, to enhance certainty, remove anxiety, and achieve happiness and tranquility. The book seeks to answer a fundamental question: "How do we apply our understanding of names in our daily lives?"

The book concludes by emphasizing that understanding the Most Beautiful Names and their connotations, and reaching their luminous secrets, requires more contemplation, reflection, and practical application, making this book a guide for the contemporary Muslim to deepen his relationship with his Lord through His Most Beautiful Names.

﴿A Book We have sent down to you, blessed, that they may reflect upon its verses and that those of understanding may remember.﴾ [Surah Sad: 29]

﴿Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.﴾ [Al-Imran: 8]

All praise is due to Allah, Lord of the Worlds.

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"In the name of Allah, the Most Gracious, the Most Merciful."

13 SPECIAL THANKS AND APPRECIATION

I thank God Almighty first and foremost, and I thank Him for His success and help in accomplishing this humble work, which I ask God to make purely for His honorable face, useful to Muslims.

In particular, I would like to thank and appreciate all those who had a great impact on shaping the vision and deepening understanding of this great subject, whether through scientific rooting, intellectual illumination, or systematic guidance:

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- Dr. Mohammed Rateb Al-Nabulsi: I extend my sincere thanks and gratitude to him. His book "The Beautiful Names of Allah" was an essential reference for me in drawing inspiration from the meanings of the Most Beautiful Names and deepening their connotations, and I benefited greatly from it in understanding the doctrinal and educational aspects of these blessed names.

- His Eminence Dr. Ahmed Karima, Professor of Comparative Jurisprudence at Al-Azhar University: I offer him my sincere appreciation, as his statements and opinions on the number of beautiful names and their sources, and his assertion that counting in ninety-nine does not mean denying the existence of other names, had an impact in strengthening the approach taken in this research, and in support of the vision based on research in the names of the Holy Qur'an directly.

I ask God to accept from everyone the good deeds, and to make this effort in the balance of their good deeds.

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1 PART I: CONCEPT AND FOUNDATIONS

1 Introduction and methodology – why this series?

The Most Beautiful Names of Allah represent the essence of knowledge of God, the key to understanding His cosmic management, and the basis of the divine treatment of existence and human beings. This encyclopedia, entitled "The Most Beautiful Functional Names in the Qur'an: An Analytical Endowment Study of the Connotations of Divine Management", seeks to present a unique approach that focuses on the functional and analytical aspect of these names, based on a strict *tawqif* approach to their extraction and connotations. This introduction aims to establish a number of pivotal concepts that will form a framework for understanding the methodology we have followed and the content of this study, which we hope will contribute to deepening the reader's knowledge of God Almighty.

Introduction: God's knowledge of the Most Beautiful Names is the end and method

The knowledge of God Almighty is the supreme goal of human existence, and it is the light that illuminates the paths of life and gives them meaning and purpose. At the heart of this knowledge lies our understanding of His Most Beautiful Names, which are not mere words of conservation or titles of counting, but are great keys to countless perceptions, opening to the cloak of divine majesty, the breadth of His mercy, the perfection of His wisdom, and the beauty of His management in the universe and in the lives of men.

The Islamic Ummah has inherited over many centuries a great interest in the Most Beautiful Names of Allah, recitation, preservation and management, believing in the great virtue mentioned in the Almighty's saying: "Allah has the Most Beautiful Names, so call upon Him by them" [Al-A'raf: 180], and the saying of the Prophet (peace and blessings of Allaah be upon him): 'Allah has ninety-nine names, one hundred except one, whoever counts them will enter Paradise' (Bukhari and Muslim). This interest has resulted in libraries full of commentaries, interpretations, and classifications that reflect an enormous spiritual epistemological effort.

The origin of the name and the importance of the name in the Qur'anic perspective: not just nicknames

The Qur'an has referred to the essentiality of the "name" in the process of knowledge and formation since the dawn of creation. In the words of the Almighty: "And Adam taught all the names and then showed them to the angels, and he said, Tell me the names of these people, if you are sincere" [Al-Baqarah: 31], we find a nice reference to the fact that the names that God taught our father Adam were not just words, but the essence of knowledge of names and their truths, and the key to awareness and discernment. If the names are the basis of the statement and the expression of facts, then the names of Allah are the supreme reference for understanding the cosmic meanings and supreme attributes, as they are manifestations of those names and attributes in the world of existence and

statement. These Most Beautiful Names as a reference for essential meanings form the basis of our understanding of life and the universe.

Sharia sources confirm that the names of Allah are not just titles by which the divine self is known only, but they are attributes of perfection, and great deeds that express the perfection and honor of God, and know Him to us, and know Him to us. These names reflect God's perfect attributes and great works, and are the foundation on which the relationship between the Creator and the creature is built.

For example, the name "heir" does not mean just a title given to God, but rather it is indicative of the attribute of absolute survival and His action in that He remains after the annihilation of His creation, and inherits the heavens and the earth and those on them. Also, in the verse of al-Kursi, two great names are mentioned: "Al-Hayy Al-Qayyum". "The living" denotes the full life of Him, and "Qayyum" indicates that He is self-standing and resident of others, needing nothing, and everything is in need of Him; This applies to names such as "creator" who creates, "razek" who sustains, "reviver" who revives, and "mortal" who dies. These names describe specific divine actions related to His creation, sustenance, resurrection, and death, and sources confirm that He is no Creator, Sustainer, Life-Giver or Mortal except God. This close connection between noun, verb and adjective highlights the functional and vital aspect of Allah's names. Even the name "light" is an attribute of God that means that he is the light of the heavens and the earth, guiding to his light whomever he wants.

In summary, the names of Allah are those by which Allah Himself named, revealed in His Book, or told His Prophet. These names describe Himself and His actions befitting His perfection and greatness, and are indicative of His perfect attributes.

Supplication and worship relate to the attributes and actions of the invitee and idol, which confirms that names carry the meanings of divine attributes and actions and are not just identifying signs (titles). It is this understanding that forms the basis of this series, and guides us towards contemplating the Most Beautiful Names from their functional perspective that enables them to be activated in our daily lives.

The objective and methodology of this series:

This series comes to present a new methodological approach in the understanding of the Most Beautiful Names, starting from a solid foundation: the Holy Qur'an alone as an authentic and sufficient reference. Through these articles, we seek to dive into the Book of God to derive its beautiful names, not only with their linguistic meanings, but also with their functions and practical manifestations in their Qur'anic contexts, especially those that are mentioned in conjunction with other names to form "keys" to a deeper understanding of the role of divinity in the management of the universe and human life.

What distinguishes this proposition is the emphasis on "functional names", which are those names that not only describe God, but also show a specific function of Him in the context of a specific verse or group of verses. These functions, when understood within their Qur'anic conjugations, open new horizons for understanding

how these names work together in the service of God's wisdom and universal management, and how man can interact with them or use them in his life, in supplication, acclamation and dealing with life's challenges.

The concept of 'statistics' and its functional significance:

The Hadith: 'Allah has ninety-nine names, one hundred except one, whoever counts them will enter Paradise' (Bukhari and Muslim), that statistics is not just counting or apparent memorization, but a deeper and more comprehensive meaning. As the Almighty says: "He counted them and counted them" [Maryam: 94], counting is different from mere counting.

Statistics ranks and their functional implications:

- Interpolation and comprehensiveness: to call the servant of God by all his names, and praise him with all of them, not limited to some of them.
- Understand the meanings and act according to them: to understand the meanings of these names and commit himself to their duties. For example, when invoking the name 'the wise', it is necessary to submit to God in all his commands and actions; This is a way of working under these names.
- Detail and certain knowledge: to know it in detail, as the one who knows it is only a believer, and the believer enters Paradise.
- Glorification and sincerity: that the slave counts it by the will of God and his greatness, and that this is reflected in the apparent and inner work.
- Creation and recognition: What concerns God Almighty, such as 'the mighty' and 'the great', must be acknowledged and submitted to by the slave, and not to have a character of it. What had the meaning of the promise, the servant turned to him with greed and desire, and what was in the threat, he directed him with fear and awe.

True statistics do not bear fruit unless it is combined with work; memorization alone without contemplation or application is similar to memorizing the Qur'an without working with its content. Therefore, the call of Allah by His Most Beautiful Names, as commanded in the Qur'an, should be commensurate with the content of the name: 'O Merciful, have mercy on me, O Hakim, judge me, O Razzaq bless me, O Hadi guide me'.

The Holy Qur'an: A three-dimensional map of understanding and reflection:

To simplify the understanding of the Qur'an and its applications in life, this series adopts an approach inspired by the idea of a "three-dimensional map" that connects key elements of the Qur'anic text, interacting with each other to form a comprehensive understanding and practical guide for the believer:

- Qur'anic equations "laws of life": They are the fixed relationships between actions and consequences, between introductions and conclusions, between causes and causes. They are elaborate "divine laws" that govern the universe,

life and man, not just mathematical equations, but existential, value, moral, and social equations.

- Examples: "Whoever does a good deed, male or female, and is a believer, let us give him a good life" [An-Nahl: 97], "Let me answer you" [Ghafir: 60], "If you give thanks for your praise" [Ibrahim: 7].
- Quranic categories "types of people": These are the classifications that the Qur'an mentions to people, based on their faith, actions and behaviors. They are not just social classifications, but value, moral and spiritual classifications that help man to know his position and determine his goals.
 - Examples: believers, disbelievers, hypocrites, pious, immoral, oppressors, benefactors, corrupters, patient, thankful.
- The Most Beautiful Functional Names "Attributes of Allah in Action": They are the names of Allah that appear in Qur'anic contexts, and often conclude verses to highlight the meaning and determine its significance. They are not just names, but attributes of God manifested in His actions in the universe and life. They are "divine functions" that influence equations and categories, and show the wisdom behind events and predestination.
 - Examples: Aziz Hakim, Sami Basir, Ali Everything, Ghafoor Rahim.

The relationship between these three elements:

These elements are closely interrelated and form a single fabric for understanding the Qur'anic message:

- The Most Beautiful Names are the foundation: it is God Almighty, with His attributes and Most Beautiful Names, who has set the equations and norms that govern the universe and life.
- Equations govern categories: Different categories of people are determined by their response to these divine equations and laws.
- Categories seek God: Each category of people seeks God Almighty in its own way, and tries to be characterized by His attributes (as much as possible) through their understanding and application of these equations.

The Qur'anic stories illustrate this relationship in a practical way, by presenting vivid models of equations, categories and names in the lives of previous prophets and nations, providing practical examples to understand this three-dimensional map.

The Most Beautiful Names: A catalyst for pride, liberation and repentance:

The knowledge of the Most Beautiful Names and the Most Divine Attributes bears great fruit in the life of the believer:

1. Glorification of God and absolute submission: When a Muslim knows that Allah is a generous dreamer, forgiving, merciful, severely punished, severely oppressive, strong in hand, and nothing is incapacitated by him, and that he is hearing and seeing, he is more glorified and submissive, and he is happy with his closeness.

2. Freedom from the oppression of the created: The realization that 'the corners of the servants are in the hands of God' frees the believer from turning to the created with hope or fear, and gives him incomparable psychological pride, as manifested in the attitude of Hood (peace be upon him).
3. Sincere repentance and righteousness: Knowing the breadth of God's mercy, and extending his hand to accept repentance at all times, encourages the servant to turn to it and sincere repentance, and stabilizes his foot on the path of righteousness.
4. True Glory: 'And Allah has glory, His Messenger and the believers' [Al-Munafiqun: 8], this verse indicates that glory does not belong to anyone but Allah, and it is granted to believers by obeying Him and dispensing with what is in the hands of people. A true believer does not humiliate himself with greed or resignation to anyone other than God. Glory here is a functional concept that can be achieved by righteousness and submission to God alone, the greater the command of God, the greater God will be.
5. Comprehensive happiness: The true knowledge of God and commitment to His command and prohibition are the basis of happiness in the two worlds, whoever **stands up to God's command, and trusts in him, God treats him with special treatment, preserves him, defends him, provides him, and cherishes him.**

Methodology controls adopted in the series (reconfirmed):

To ensure accuracy and adherence to the pure Quranic methodology in extracting the names of Allah, we follow the following controls that will be the basis for everything contained in this series:

- Absolute Endowment: The name of God Almighty is not established except by an explicit and clear Qur'anic text. This means that the Most Beautiful Names are "tawqifiyya" par excellence, that is, they depend on their occurrence in a clear text in the revelation of the Holy Qur'an. There is no diligence in naming, no measurement, no derivation except what the Revelation has brought.
 - Example: The Almighty says: "He is God, who has no god but He is the Holy King, the Peace, the Believer, the Dominant, the Mighty, the Mighty, the Arrogant" [Al-Hashr: 23]. And like him: "The Most Merciful, the Most Merciful" [Al-Fatihah: 3].
- Total rejection of non-Quranic names: Names that have been common in the Islamic tradition but not mentioned as a proper name of God in the Holy Qur'an are rejected. This approach stems from a firm conviction that the Holy Qur'an is sufficient as a complete source of devotional names, without denying the efforts of scholars in other fields, but with a clear separation between what is tawqif in a Qur'anic text and what is ijtiḥad or contained in non-Qur'an.

- Example: The name "Al-Hadi" has been mentioned as a verb in the Almighty's saying: "Say that God does not guide the unjust people" [Al-Ma'id: 51], but it is not mentioned as the proper name of "Al-Hadi" of God Almighty in the Holy Qur'an, and therefore it is not considered an endowment name in this series.
- The subtle distinction between nouns, adjectives and verbs: a noun is what signifies the divine self with an inherent quality of perfection. Attributes, on the other hand, are what indicates a self-existing meaning (such as knowledge, ability), and actions are those that came from the self (e.g., creation, livelihood). Much of what is considered a noun in the traditional perspective is in fact an adjective or verb of God Almighty, not a noun.
 - God Almighty captures, simplifies, comforts and humiliates, and these are his actions that indicate the perfection of his ability, but "clutch", "basit", "goat" and "humiliated" are not mentioned as proper names for God Almighty in the Holy Qur'an. This distinction is necessary to ensure the accuracy of Qur'anic deduction.

Chain structure:

This series will be divided into interrelated parts, where the first part (which we are dealing with now) deals with the theoretical concept and foundations, and includes a review and analysis of the traditional perspective of the Most Beautiful Names and its criticism, leading to a list of the "original" names adopted in this series. The second part will delve into job names, their practical applications and how to activate them in the life of a Muslim.

Conclusion of the first article:

The quest to know the Most Beautiful Names of Allah is a journey of deep faith, aimed at establishing a stronger connection with God Almighty, and a deeper understanding of His wisdom in managing the affairs of creation. With this integrated methodology, we invite you to accompany us on this journey of contemplation, asking God to open us up to the conquests of his knowledge.

I hope that God Almighty will grant success to the readers of this encyclopedia for more knowledge of God Almighty, as it is the origin of religion, and for more commitment to His command and prohibition, as it is the origin of good deeds and they are the origin of the happiness of the two worlds."

1.1 THE MOST BEAUTIFUL NAMES IN THE TRADITIONAL PERSPECTIVE – REVIEW AND ANALYSIS

Introduction:

Throughout the ages, the Most Beautiful Names of Allah have formed a cornerstone of the Islamic faith, and a focus for the reflection of scholars and knowers. The desire

to know God by His names and attributes is a human instinct, and this desire has been manifested in a huge legacy of knowledge passed down through generations, through interpretations, explanations and books dedicated to the Most Beautiful Names of God. In this article, we will review the traditional common perspective of understanding the Most Beautiful Names, analyze its most prominent features, and then show the differences between it and the rigorous Qur'anic methodology adopted by this series.

The concept of the Most Beautiful Names in the traditional perspective:

The public of scholars and researchers in the Islamic heritage defines the names of Allah as any name that indicates the absolute perfection of Allah, His oneness, His power, His knowledge, His mercy, and all His supreme attributes in which He does not resemble the created ones. This concept derives mainly from the texts of the Holy Quran and the Sunnah of the Prophet.

The hadith of Abu Hurayrah (may Allah be pleased with him), narrated by al-Bukhari and Muslim: "Allah has ninety-nine names, one hundred except one, whoever counts them will enter Paradise" is the most prominent reference in determining the number of beautiful names in the traditional perspective. This hadith has led to extensive jurisprudence among scholars to extract these names and enumerate them from the Holy Qur'an and the Sunnah of the Prophet. As a result, multiple lists of the 99 Most Beautiful Names have emerged, the most famous of which are those mentioned by Imam al-Tirmidhi in his Sunnah, or what is commonly known in encyclopedias such as Dr. Muhammad Ratib al-Nabulsi's Encyclopedia of the Beautiful Names of Allah, which is a prime example of this comprehensive perspective.

The 99 Most Beautiful Famous Names:

The famous lists of the 99 Most Beautiful Names include many names that are agreed upon, such as: Allah, the Merciful, the Merciful, the King, the Holy One, the Peace, the Believer, the Dominant, the Mighty, the Mighty, the Arrogant, the Creator, the Righteous, the Photographer, the Forgiver, the Conqueror, the Wahhab, the Razzaq, the Fattah, the All-Knowing, the Clutch, the Basit, the Lower, the Rafi', the Mu'izz, the Humiliated, the Listener, the Insightful, the Judgment, the Justice, the Gentle, the Expert, the Halim, the Great, the Forgiving, the Thanksgiving, the Most High, the Great, the Hafiz, the Abhorrent, the Haseeb, the Galilee, the Gracious, the Censor, the Respondent, the wide, the wise, the friendly, the glorious, the emitter, the martyr, the truth, The agent, the strong, the solid, the guardian, the benign, the counted, the initiator, the repeater, the reviver, the deadly, the living, the Qayyum, the wajid, the majid, the one, the steadfast, the able, the able, the presenter, the backside, the first, the other, the zahir, the batin, the governor, the transcendent, the righteous, the repentant, the avenger, the pardoner, the compassionate, the owner of the king, the majestic and honorable, the installment, the collector, the

rich, the singer, the inhibitor, the harmful, the beneficial, the light, the guide, the Badi, the rest, the heir, the rational, the patient.¹

Advantages of the traditional perspective:

The traditional perspective of the Most Beautiful Names has made great contributions to the Islamic Ummah, most notably:

1. Consolidation of faith and faith: Contribute to deepening the knowledge of Muslims about their Lord, and consolidating the basic beliefs related to the same God, His attributes and His actions.
2. Enriching jurisprudence, ethics and acclamation: The names of Allah were used as a source of legal rulings and virtuous morals, and as a great means of purification and self-discipline.
3. Directing supplication and worship: I taught Muslims how to call upon Allah by His Most Beautiful Names that suit their needs and shrines, and how to worship Him by understanding these names.
4. Comprehensiveness and combining texts: He sought to combine what was mentioned in the Holy Quran and the Sunnah of the Prophet to present an integrated picture of the names of God.
5. Spiritual and educational influence: It resulted in shaping the conscience and spirituality of the nation, and contributed to building a generation of knowers and ascetics.

Disadvantages and mistakes of the traditional perspective (according to the methodology of this series):

Despite its great advantages, this series, with its methodology based on strict Qur'anic tawqifiyya, sees some points in which it differs from the traditional perspective, and it is this that led to the need for this new proposition:

1. Expansion of names without explicit Qur'anic evidence:
 - This perspective holds that some of the names that were common in the lists of the 99 Most Beautiful Names did not appear in the Holy Qur'an as a proper name of God Almighty, but may have appeared as attributes or verbs.
 - Example: Names such as "clutch", "basit", "goat", "humiliating", "presenter", "backside" are verbs of God Almighty (grasp, simplifies, comforts, humiliates, offers, delays), and they do not appear in the Holy Qur'an in the form of the noun of the science by which God is called. This differs with our methodology that explicitly requires the name to be spoken as the name of God.
2. Confusion of nouns, adjectives and verbs:
 - Sometimes, the traditional perspective did not clearly differentiate between the noun (which signified the self with an inherent adjective), the adjective (a self-contained meaning), and the verb (which was issued by the self).

- Example: The name "healer" is not mentioned in the Holy Qur'an as a name for God, but healing is one of his actions, in the words of the Almighty: "If you fall ill, he will be healed" [poets: 80]. What is meant here is "the righteous" who acquits it, which is a Qur'anic name. Also, "justice" in the traditional perspective is the "right" in the Qur'anic methodology.
- 3. Inclusion of names that may not be worthy of divine majesty (according to some Qur'anic visions):
 - This argument argues that some common names may not correspond to the perfection of the honor due to God Almighty, especially if they are taken in their singular meaning without a conjunction that illustrates their perfection.
 - Example: the name "malicious" and "avenger". God Almighty is the one who inflicts damage with His power and wisdom, and He is the avenger against criminals, but the name itself is understood in the context of God's transcendence from doing pure evil, God Almighty does nothing but good and wisdom. Praise is useful for God's transcendence from every imperfection, defect and partner, and from any description that is not worthy of His lofty Self, His perfect deeds and His ideal attributes. Sufficiency in praise alone is not enough, but must be added the praise that describes God as absolute perfection, and this complementarity is necessary to know God well. Names that are understood alone as describing God as harm or revenge may not correspond to the perfection of praise and honor, so our method deposes them of the adjective "tawqif name."

Conclusion:

The traditional perspective has made a great contribution to the service of the Islamic faith, and we appreciate the efforts of our distinguished scholars. However, with the development of knowledge and systematic scrutiny, there was a need to reconsider the identification of the Most Beautiful Names, with a rigorous return to the original and only source: the Qur'an. This is what this series will offer, as in the following article we will seek to refute the names that have been classified as "false, forged and common" based on our Qur'anic methodology, to pave the way for the submission of our approved list of "original" and functional names.

1.2 "WRONG AND FORGED" NAMES – ANALYSIS AND REFUTATION

Introduction:

Having reviewed in the previous article the traditional perspective of the Most Beautiful Names, and distinguished between its strengths and areas of disagreement with it, we now move on to a fundamental point in our methodology: refuting the names that were common in the Islamic tradition as being among the names of Allah, while not conforming to the strict controls of the Qur'anic endowment that we

adopt in this series. This refutation is not a denial of the value of heritage or the effort of distinguished scholars, but rather a scrutiny aimed at returning the devotional text to its authentic Qur'anic purity, and emphasizing that every name attributed to God Almighty must have been explicitly stated in His Holy Book.

List of "false, forged and common" names (40 names):

This series is defined, based on the methodology of Qur'anic investigation and proofreading (as stated in the document "Names for printing.pdf" and some other notes), a list of names that are not considered to be the most beautiful names of the endowment, although they are common in some censuses or used in supplication:

27. Galilee	15. Installment	1. Curtain
28. Justice	16. Inhibitor	2. Alastair
29. Healing	17. Rest	3. Patient
30. Calorimeter	18. Al, Wajeed	4. Good
31. Mannan	19. Majid	5. Goats
32. Religionist	20. Starter	6. Humiliation
33. Enhanced	21. Teaching	7. Beneficial
34. Comrade	assistant	8. Harmful
35. Given	22. Deadly	9. Clutch
36. Mr	23. Lieutenant	10. Basset
37. Good	Colonel	11. Surveyor
38. Horse	24. Backside	12. Depressor
39. Al , Subuh	25. Avenger	13. Elevator
40. Beautiful	26. Emitter	14. Singer

Refutation and analysis: Why are these names not considered endowments?

The rejection of these names as "tawqif names" of God Almighty is based on the methodological controls that we mentioned in the first article, namely: absolute Quranic endowment, rejection of non-Quranic names, and the precise distinction between noun, adjective and verb. Let's look at some examples to illustrate:

1. Names are verbs of God Almighty, not names of knowledge endowments:
 - The goat, the humiliating, the clutch, the basit, the presenter, the backside: These names do not appear in the Holy Qur'an in the form of the noun by which God is called. Rather, they are acts of God Almighty, demonstrating the perfection of His power and management in the universe. It is God who "cherishes" and "humiliates", "receives" and "simplified", "offers" and "delays". The occurrence of the verb does not necessarily mean deriving a name from it and calling God by it as an arresting noun. The Almighty said: "By Allah He will seize and extend, and to Him you will return" [Al-Baqarah: 245]. He said: "Say, O Allah, the owner of the king, you will bring the king whoever you want, and remove the king from whoever you want, and comfort whoever you want, and humiliate whoever

you want" [Al-Imran: 26]. The verb here denotes the quality and perfection of the verb, not the name of my arrest.

- The deadly, the emitter, the initiator, the repeater: they are also actions of God Almighty: he dies, he resurrects, he initiates, he repeats. They are mentioned in the Qur'an as verbs, not as proper names of God.
2. Names by which God describes Himself or His actions, but they are not considered endowment names for supplication:
- The harmful, the beneficial, the vengeful, the lower, the lifter: These names are considered "completely forged" in this methodology, because although they indicate qualities of God's perfection and power (such as inflicting harm on the oppressors, taking revenge on them, or lowering and raising whomever He wants), they are not worthy of being attributed to Him as an absolute proper name to pray for, apart from their associations and function in the context of divine justice and great wisdom.
 - Praise to God means removing Him from every imperfection, defect and partner, and from any description that is unworthy of His lofty Self, His perfect deeds and His ideal attributes. The need for this exaltation would have arisen had it not been for the fact that previous people, in the midst of their ignorance or delusion, attributed to God unworthy of Him. Allah Almighty does not do harm to Himself, but rather inflicts it justly on those who deserve it, or to test His servants. It is God who benefits and removes harm, not harm per se.
 - Understand verbs such as "harmful" and "beneficial" in the context of the absolute divine action associated with goodness, wisdom, and justice. God does not want evil for Himself, but evil results from the actions and choices of servants, or is part of an extreme wisdom that the mind does not comprehend. Therefore, these names are not considered "tawqifiya" for supplication, as they may carry the meaning of imperfection or evil that God has never revealed.
3. Names whose meaning is contained in another name, or they are descriptions and not proper names:
- Al-Sattar, Al-Satir: They are not mentioned in the Qur'an as two names of God Almighty, but the meaning of concealment and preservation is included in the name "Al-Hafiz", which is a tawqifi name (﴿And we preserved it from every accursed demon﴾ [Al-Hajar: 17]).
 - Healing: It is not a noun, but a verb of God, while the name closest to this is "the righteous" (who is absolved of infirmities).
 - Justice: It is not a name, but one of God's attributes contained in His name "Truth", which is the absolute truth in His judgment and action.

- The good, the beautiful, the praiser, the horse, the master, the benefactor, the companion, the manan, the judge: These are words that indicate the qualities of perfection of God Almighty, and they are mentioned in the hadiths or in the language describing the perfection of God, but they are not mentioned as a scientific name for God in the Holy Qur'an. For example, hadiths such as "Allah is good accepts only good people" and "Allah is beautiful and loves beauty" describe great perfection qualities, but do not make "good" and "beautiful" a proper noun to be used in the Qur'an. Tasbeeh purifies the divine image from impurities and imperfections, and praise adorns it with the attributes of perfection and majesty. When the honor meets the proof of perfection, the servant's remembrance of his Lord and his appreciation of him is completed in a manner befitting his majesty, and this is not completed by using descriptions such as "good" and "beautiful" as proper names, but rather descriptions of his absolute perfection.

Conclusion:

The refutation of these names is not intended to diminish any of them in the context of their general linguistic or spiritual uses, but rather is a systematic necessity to ensure our adherence to strict Qur'anic tawqifism. In the Holy Qur'an, Allah the Almighty has named Himself by His beautiful names, which are sufficient to indicate His perfection and majesty, and by which we should worship and call Him. This careful distinction between the explicit noun and the adjective or verb, and between what is mentioned in the Qur'an and what is common in others, is the basis for building a sound understanding of the functions of the Most Beautiful Names of God, which we will review in the next article by presenting our approved list of individual "original" names, in preparation for diving into the "functional names" in the second part of the series.

1.3 THE MOST BEAUTIFUL "ORIGINAL" NAMES IN THE HOLY QURAN – LIST AND CLASSIFICATION

Introduction:

After we have presented in previous articles the methodological framework of this series, reviewed the traditional perspective of the Most Beautiful Names, explaining its advantages and areas of disagreement with it, and refuted the names that are not considered tawqif according to our methodology, we now reach the essence of this first part: providing a list of the "original" names adopted in this series. These names are explicitly mentioned in the Holy Qur'an as a proper name of God Almighty, and they are the basis on which we will build our understanding of the "functional" names in the second part.

The adoption of this list stems from our belief in the absolute endowment of the Most Beautiful Names of Allah, and that the Qur'anic revelation is the only and complete source for naming Allah by what He called Himself. Thus, each name in this list has been carefully scrutinized to ensure that it is explicitly mentioned in the Holy Qur'an as a name of Allah, without relying on derivation, verbs or descriptions that have not been transformed into a proper name.

List of the original names of the Holy Quran (first category):

This list presents the names mentioned in the Holy Qur'an as a proper name for God Almighty, and they are the names that we adopt in this series as the names of Husna Tawqafiyah. We have categorized them to facilitate understanding of their basic connotations and functional manifestations:

49. Almighty	25. Al , Qahar	1. Allah
50. You're welcome	26. Friendly	2. Rahman
51. Described	27. Raouf	3. The merciful
52. Sunday	28. Glorious	4. Strong
53. Top	29. Broad	5. Dear
54. Ali	30. The first	6. Al, Samea
55. Transcendent	31. The other	7. Al-Baseer
56. Sire	32. Could be	8. King
57. Big	33. Alghafar	9. Holy
58. Martyr	34. Alghafoor	10. Peace
59. Creative	35. Solid	11. Believer
60. Wahab	36. Razzaq	12. Dominant
61. Great	37. Aleem	13. Mighty
62. Al , Malik	38. Thank you	14. The arrogant
63. Able	39. Shaker	15. Creator
64. Near	40. Sub	16. Al , Bari
65. Answering	41. Repentance	17. Photographer
66. Sergeant	42. Rich	18. Neighborhood
67. Al , Fattah	43. Hamid	19. Al-Qayyum
68. Proxy	44. Halim	20. Nice
69. Haseeb	45. Wise	21. Expert
70. Decent	46. Alhadi	22. Samad
71. Al , Akram	47. Fan	23. The truth
	48. Guardian	24. Per

Classification of original names into semantic groups:

We can categorize these original names into major groups to facilitate understanding of their common connotations and manifestations in the universe and life. This classification helps to understand its multiple functions, and paves the way for delving into it in the second part:

1. **The names of self and oneness:** (God, Sunday, steadfastness, one).
2. **The names of mercy and forgiveness:** (the merciful, the merciful, the forgiving, the forgiving, the repentant, the compassionate, the friendly, the righteous).
3. **The names of power, pride and oppression:** (the strong, the dear, the oppressive, the mighty, the strong, the mighty, the arrogant, the mighty).
4. **Names of knowledge and briefing:** (Al-Alim, Al-Khabir, Al-Sami', Al-Basir, Al-Shaheed, Al-Raqib, Al-Haseeb).

5. **The names of creation, management and revival:** (the Creator, the Righteous, the Photographer, the Razzaq, the Living, the Qayyum, the First, the Other, the Zahir, the Batin, the King, the King, the Clear, the Creator, the Fattah).
6. **The names of greatness and majesty:** (great, great, high, supreme, transcendent, glorious).
7. **The names of generosity, generosity and giving:** (generous, generous, Wahhab, wide, Hamid, thankful, thankful, rich, venerable).
8. **The names of management, guidance and victory:** (the wise, the guide, the supporter, the guardian, the mawla, the agent, the halim, the relative, the respondent, the pardon, the peace, the believer, the dominant).

Conclusion:

This list of individual "original" names forms the solid foundation from which we embark on our journey to contemplate functional names. They are the essential keys that have opened the vaults of the Holy Qur'an and enable us to have a deeper understanding of God's functions and management in the universe.

What makes this understanding deeper and richer are the descriptive associations and phrases in the Qur'an, which show how these names are manifested in God's universal and legislative actions. Those phrases, which constitute your "second category", "third category" and "fourth category", are in fact "functional names" in the broadest sense.

In the concluding article of this part (which we prepared earlier), we will link these original names with the concept of functional names, to pave the way towards the second and third part of the series, which will deal in detail with these functional names and how to activate them practically in our lives by tracing their occurrence and associations in the verses of the Holy Qur'an.

1.4 A COMPARISON BETWEEN TRADITIONAL AND FUNCTIONAL UNDERSTANDING OF THE BEAUTIFUL NAMES OF ALLAH

The study of the names of Allah has taken multiple paths throughout Islamic history, which has influenced the way these names are understood and their connotations are understood. We can distinguish between two main understandings: the traditional understanding, which often sees names as "titles" or flags of the divine, and the functional understanding that this book seeks to highlight, which sees names as living "attributes" with deep connotations associated with the laws of divine management in the universe and life.

In the traditional understanding of the Most Beautiful Names, the main focus is on the devotional aspect of counting, memorizing and reciting these names, and being blessed with them, and interpreting the "statistics" contained in the hadith as merely

memorizing names by heart or repeating them. Names are seen in this context as flags or titles of the divine, or attributes attributed to the self, and the purpose of knowing them is often to obtain reward by entering Paradise and begging them in supplication. The relationship of these names to the universe and life may be general or not detailed enough to highlight their practical aspects. In this understanding, the source of the proof of names may be inferred from the Qur'an and Sunnah, with ijtiḥad in their number or in the ways in which they are narrated.

The functional understanding provided by this book takes the consideration of the Most Beautiful Names to a deeper and more comprehensive level. This understanding focuses on contemplating and deeply understanding the practical and practical connotations of each name, and how these names manifest themselves in the laws and laws of the universe, and in God's management of His creation at every moment of existence. The divine name here is not seen as a mere title, but as an actual adjective or a noun with a specific functional connotation associated with a divine year or dimension of divine dispensation.

The purpose of knowing the names in this understanding goes beyond merely obtaining reward to raising certainty, strengthening the relationship with God, deepening understanding of the laws of the universe and divine management, and even applying this knowledge in solving problems and dealing with life's challenges, which leads to removing anxiety and achieving happiness and tranquility. Accordingly, the concept of "statistics" of names expands to include memorization and remembrance, knowledge of their deep meanings, heartfelt attachment to them, and creation according to them within the limits of what is appropriate for the slave.

The relationship between the Most Beautiful Names, the universe and life becomes central to this understanding; names are key to understanding God's laws of creation and legislation, and each name reveals a unique dimension of His management in the witnessed reality. To ensure the accuracy of this deduction, this approach relies exclusively on the "absolute tawqifiyya" from the Qur'anic text as a source for proving nouns, with reservations on ijtiḥad in number or derivation from verbs not mentioned in the text as an explicit noun. This understanding is based on deriving deep meanings from Qur'anic contexts, studying the conjugations of nouns in verses, and how they manifest themselves in the lived reality, which leads to guiding the behavior of the Muslim and strengthening his trust in God, and understanding the causes of cosmic and social phenomena.

In short, while the traditional understanding tends to the formal, numerical, and blessing aspect of names, functional understanding deepens the consideration of names as cognitive and applied tools that reflect God's comprehensive and elaborate management, and help the Muslim to deepen his relationship with his Lord and live by the meanings of his names in every detail of his life.

1.5 SUMMARY OF THE COMMON UNDERSTANDING OF THE MEANINGS OF THE NAMES OF GOD

Basic meaning and connotation	Name
The greatest name that no one shares, and it is the collector of all the qualities of perfection.	Allah
He has a broad mercy that encompasses all His creation in this world, and is concerned with the believers in the hereafter.	Rahman
With permanent mercy with which it reaches the believers in the hereafter.	The merciful
The disposer of the universe and creation at his command, the owner of the king and absolute authority.	King
He who is free from all imperfection, the holy from every defect, and from everything that is not worthy of his majesty.	Holy
He who delivers from every defect and imperfection, who delivers his creation from evils, and gives them safety.	Peace
The believer to his messengers, the believer to his servants from torment, and the one who believes the minds.	Believer
The watchdog of everything, the keeper of it, and the witness to it.	Dominant
The overcomer who does not overcome, and the impregnable who does not feel well.	Dear
He who compels imperfection and weakness, who is oppressive above His servants, and who imposes His will.	Mighty

He who is proud and great, who is unique to it, and who transcends imperfections.	The arrogant
The creator of something from nothing, the destined for it, and the creator of its forms.	Creator
The creator of beings without a previous example, and the creator of souls.	Al , Bari
Who gives each creature its own image, form and shape.	Photographer
He has full eternal life that is neither death nor mortality.	Neighborhood
The self-existent, the evaluator of everything else, needs no other.	Al-Qayyum
He who knows the subtleties and mysteries of things, and whose kindness reaches his servants invisibly.	Nice
Knowing everything visible and inward, and all the subtleties of existence.	Expert
To whom the needs are intended, and who does not eat or drink, and who does not hollow.	Samad
The constant that does not change and does not pass away, and whose truth has spoken and done the truth.	The truth
The unique in himself, his qualities and his actions, has no equal, no partner.	Per
He who conquers all things, humbles every mighty, subjugates all the great.	Al , Qahar
The lover of his servants, and the beloved in the hearts of his parents.	Friendly

Very merciful, very compassionate to his servants.	Raouf
Glory, greatness and honor, and broad in his qualities and generosity.	Glorious
Broad in virtue, generosity, knowledge and mercy, it accommodates everything.	Broad
There is nothing before him, the eternal has no beginning.	The first
There is nothing after it, the rest after the annihilation of all things.	The other
whose power, signs and evidence appeared in all that exists.	Could be
He who covers sins and covers them, and overcomes them again and again.	Alghafar
He who forgives sins and sins, and forgives them.	Alghafoor
Very strong and solid, not weakened and incapacitated by anything.	Solid
Who delivers livelihood to his creation, and takes care of it.	Razzaq
He has absolute knowledge that encompasses everything, apparent and inward.	Aleem
He who rewards a little with a lot, and multiplies good deeds.	Thank you
Who rewards thanksgiving, and gives more to the thankful.	Shaker
Who does not realize with minds and sights, and the world with the subtleties.	Sub

He who accepts repentance from his servants, and guides them to it.	Repentance
He who needs no one, and creation is all lacking.	Rich
He who deserves praise and praise, and every action is praiseworthy.	Hamid
Who does not rush to punish the sins of the servants, and gives them time.	Halim
He is of great wisdom in his creation, command and law.	Wise
who guides his creation to the truth and the straight path.	Alhadi
The helper, supporter and deliverer of whomever He wants from among His servants.	Fan
Nasser and appointed, who takes care of the affairs of his righteous servants.	Guardian
He who has omnipotence over everything, is not incapacitated by anything.	Almighty
who erases sins and transcends them, and erases their traces.	You're welcome
He who reveals the truth and clarifies it to his servants, and explains everything to him.	Described
The one who is absolute in himself, his destiny and his oppression.	Top
The high, the transcendent of all imperfections, and the high above all.	Ali

who exalted himself from all imperfection and defect, and from all that the creature perceives.	Transcendent
Mr. Al-Nasser, the owner of the administrator, and the administrator of the affairs of the servants.	Sire
With pride and greatness, without whom everything is small.	Big
The present of everything, the world of everything, the witness of every action.	Martyr
He is very creative, always creative, creative in his creation.	Creative
Many give without compensation, which gives without question.	Wahab
Of absolute greatness that is not surrounded by description and not perceived by minds.	Great
The absolute owner, the owner of the vast king, who acts as he pleases.	Al , Malik
The omnipotent, who does what He wills and is able to.	Able
He who is close to his servants with his knowledge and ability, and close to those who call for answers.	Near
Who answers the supplications of the questioners, and fulfills the hope of the righteous.	Answering
The watcher of everything, the keeper of it, from whom nothing is missing.	Sergeant
He who opens the doors of mercy and sustenance, and who judges among his servants.	Al , Fattah

He who trusts him, the one who is delegated to him, and the custodian of everything.	Proxy
Who holds His servants accountable for their deeds, sufficient and rewarding.	Haseeb
He is very giving, he is of great quality, and his goodness does not run out.	Decent
The most generous, present and giving.	Al , Akram
Many benevolence and kindness, which improves to his creation.	Land

1.6 SUMMARY OF THE MEANINGS, FRUITS AND DIMENSIONS OF THE FUNCTIONAL NAMES OF ALLAH

A detail of the meanings and functional dimensions of the names of Allah can be found in Part III.

- Allah: It is the greatest name, especially associated with the world of command, the unseen, legislation and the direct transcendent will, and it is a knowledge on itself, glory be to Him, and all the Most Beautiful Names are added to it to express His absolute perfection.
- Rahman: It refers not only to the broad and universal attribute of mercy, but is intrinsically linked to the world of creation and to the order and laws of the universe. If the name "God" is more specifically related to the world of command, the unseen, the legislative, and the transcendent direct will, then the name "Rahman" emerges and manifests itself remarkably in the world of creation, that is, the tangible and imperceptible physical universe in which we live and interact with it.
- The Merciful: He is the one who is always blessed, always gracious, and his mercy does not end, and indicates the mercy that reaches the servants who deserve it thanks to him and his generosity, and it is a permanent and continuous mercy, and it is manifested in God's management of the affairs of his servants in a way that achieves good and righteousness for them.
- King: This name manifests itself in the management of the universe with an absolute monarchy that no one shares. Its functional connotation expresses the sovereignty and complete control of every atom of existence, as he is the

King of kings who is not absent from anything of his kingship, and is not isolated from managing any of his affairs.

- Holy One: refers to his absolute exaltation from every deficiency or defect, a name that indicates his perfection and complete perfection in himself, his qualities and his actions, and his function is manifested in purifying the universe from what mars it, and in calling the servants to transcend and cleanse from shortcomings.
- Peace: Its functional significance is manifested in the spread of security, tranquility and peace in the universe, which has delivered itself from all imperfection or annihilation. This name highlights that God is the source of peace and security for His creation, and it is in Him to achieve security in souls and societies.
- The believer: His function lies in the fact that he believes his servants from fear, believes his promise to his servants, grants security and tranquility in the hearts, testifies to himself of his oneness, and believes his messengers and prophets with miracles.
- Dominant: Its functional significance highlights its control and complete preservation of everything in the universe, as it is based on every soul with what it has gained, familiar with the mysteries and phenomena, which indicates the accuracy of the divine management and the comprehensiveness of God's knowledge and power.
- Al-Aziz: His function is to be the only one with pride, the Almighty, the Invincible and invincible. This name highlights the aspect of absolute power in God's management, that His command is indispensable and that the servant feels the power of God on which he rests.
- Al-Jabbar: His functional significance appears in his ability to redress broken hearts, conquer the mighty and tyrants, and carry out his will to create forcefully. This name reflects God's power to repair what has been corrupted, and to impose His compelling will on those who resist.
- Arrogant: refers to the transcendent of the attributes of creation, who is unique in greatness and pride, and is the owner of absolute greatness in himself, his qualities and actions, and his function is to show his pride and greatness in everything that is created and managed.
- Creator: His function is manifested in being the creator of things from nothing, destined for them and the creator in making them, as he is the one who mastered making everything and creating it without a previous example, and this indicates the accuracy of the divine management in the origin of creation.
- Al-Bari: Its functional significance is manifested in bringing creation into existence by its power, not from a previous example, that is, finding the full picture of beings after appreciating them, and this highlights the perfection of his divine ability to create.
- Photographer: His function is to give each being his own unique image and form, which indicates the perfection of perfection in God's management and

the diversity of His creation, and the distinction of each being with its own image and form.

- Forgiving: Its functional significance lies in the forgiveness of many and repeated sins, and covering defects in this world and the hereafter, which encourages the servants to return and repent repeatedly to him, as he forgives sins, no matter how great, and his owner does not despair of forgiveness, and indicates God's continuous forgiveness of sins.
- Oppression: His function is to conquer his creation with his authority and power, to submit his necks to him, and to sign his will voluntarily and unwillingly. This name highlights the aspect of majesty and power to which everything in the universe is subject.
- Al-Wahhab: Its functional significance is highlighted in being the one who is blessed to the servants without compensation, and the giver of needs without question, as he is many blessings and always giving, giving of his bounty to whomever he wants without calculation.
- Razzaq: His function lies in creating livelihood and ensuring that it is delivered to all creatures, and provides each being with what he needs for his survival and goodness, which indicates the comprehensiveness of his management of the livelihood of all beings.
- Al-Fattah: Its functional significance is highlighted in its ability to open closed things, facilitate difficulty, and in his hand the keys of the heavens and the earth, as he opens the doors of mercy, livelihood and victory.
- Al-Alim: His job is to surround his knowledge of everything, the details of things and their subtleties and the secrets of consciences and souls, he is not isolated from an atom, which confirms the comprehensiveness of his knowledge in his management of everything.
- Basset clutch: Two opposite functions that indicate the perfection of God's provision in livelihoods and souls: He grabs the livelihood from whomever He wants with His wisdom, and simplifies it to whomever He wills with His mercy and presence, which indicates His balance in management.
- *Lifter Lowerer* :* There are also two opposite functions: lowering and humiliating the proud, and raising believers in obedience and giving them victory over their enemies. This reflects His justice in His management of the affairs of people in this world and the hereafter.
- *The humiliated goat* *: appears in the fact that he gives pride to whomever he wants and removes it from whomever he wants, comforting whoever he wants and humiliating whomever he wants, which indicates his absolute ability to dispose of his property and the affairs of his servants.
- Al-Sami'a: His function lies in hearing and surrounding him with all voices, visible and inward, hidden and obvious, as well as hearing him to answer the prayers of the questioners, which makes the servant feel close to God and fully informed.
- Al-Basir: His function is to be distinguished in his vision of everything, both outward and inward, as he surrounds everything with knowledge and vision,

and this deepens the understanding of God's plan, from which nothing is missing.

- Judgment: It is manifested in being the separator between his creatures with truth and justice, there is no will for his judgment and no follower of his judgment, and this confirms his absolute justice in managing the affairs of his creation.
- Justice: His function is to deprive injustice to himself, and make it forbidden to his servants, as he is free from injustice and injustice, which gives everyone his right, which consolidates the concept of divine justice in the universe.
- Al-Latif: Its functional significance lies in His righteousness and kindness to His servants, His livelihood for them and facilitating their affairs, and His preference over them with His hidden kindness, which indicates God's careful care for His servants in the smallest details.
- Expert: His job is manifested in his knowledge of the subtleties of things, so it is not hidden from him and nothing is absent from his knowledge, as he is the world of what was and is, and this reflects the comprehensiveness of his knowledge in his management.
- Al-Halim: His functional significance is highlighted in his patience with the disobedient, his grace to them and not neglecting them, and his cover for sins and delaying punishment, which indicates the breadth of his dream in managing the affairs of his servants.
- The Great: His function is manifested in His absolute greatness in everything: Himself, His names and attributes, His mercy and power, His wisdom and might, His gift and giving, His pride, justice and praise, for no one equals Him and no great one condemns Him.
- Al-Ghafoor: Its functional significance lies in covering the sins of His servants and transcending their sins, which gives hope to sinners. He forgives guilt no matter how great and desperate its owner is to forgive, while "forgiveness" signifies God's constant forgiveness of man's sinful sins.
- Thanksgiving: His job is to accept a few of the servants' deeds and double their reward, and to thank them for obeying them, which encourages good deeds, even if less.
- Al-Ali: Its functional significance is reflected in the elevation of its ability and absolute superiority, it is not surrounded by the description of the descriptors, which is transcendent from peers and opposites, all the meanings of height are fixed for him self and oppression and affair.
- Al-Kabir: His function lies in being the great and venerable with pride in his qualities and actions, so he does not need anything and is not incapacitated by anything, which indicates his absolute perfection and his dispensation of everything.
- Al-Hafiz: Its functional significance stands out in its preservation of everything in the universe, so it is not absent from its preservation of an atom's weight, and its preservation does not change or disappear, and this confirms the comprehensiveness of God's preservation and management.

- The detestable: His function is manifested in being the one responsible for delivering the forces of creation to them, as he is the keeper, the able, the almighty, the appreciative and the extended, which indicates the perfection of his management of the livelihood of creatures.
- Al-Haseeb: Its functional significance is highlighted in the fact that it is sufficient from which the servants are sufficient, and he is the one who has to depend, and the servants are sufficient thanks to him, which makes the slave feel dispensed with God from others.
- Galilee: His function lies in being the absolute great, characterized by all the qualities of perfection, free from all imperfection, which requires reverence and exaltation in the hearts.
- Karim: Its functional significance is reflected in the abundance of goodness, existence and inexhaustible giving, as it is the absolute generous collector of types of goodness, honor and virtues, praised effectively.
- Censor: His job stands out in the fact that he monitors the conditions of the servants, knows their words and counts their deeds, and he is the keeper who does not miss anything, which educates in the slave to observe God in private and public.
- Respondent: Its functional significance is reflected in his answer to the supplication of those who invited him, and the question of those who asked him, and his interview with giving and acceptance, which invites the servants to pray to him alone.
- Broad: His function is reflected in the breadth of his livelihood for all his creations, the breadth of his mercy that expanded everything, and his encompassing everything, which indicates the perfection of his generosity and the comprehensiveness of his bounty.
- Al-Hakim: His functional significance lies in being the right in his management, gentle in his estimation, expert in the facts of things, knowledgeable in his able wisdom, all his creation and judges are good, wisdom and justice.
- Al-Wadud: His function is to stand out in his love for his servants, and his love in the hearts of his parents, which deepens the relationship of faith in love between the servant and his Lord.
- Glorious: His function is manifested in glorifying him with his effectiveness and greatness of his creation, and being generous and generous, including the abundance and capacity of the qualities of his perfection, the breadth of his actions, the abundance of his goodness and permanence, and the ultimate in glory and the abundance of charity.
- Motive*: Its functional significance lies in being the motive of creation on the Day of Resurrection for reckoning, the emitter of his messengers to guide the servants, and the emitter of aid to his servants, which indicates the perfection of his ability to revive after death and to send guidance.

- The martyr: His function is to be the present who does not miss anything, who is familiar with everything, a viewer who knows his details, which obliges the slave to monitor his actions.
- Right: Its functional significance is manifested in the fact that it is the one who deserves the truth in its words, supports its guardians, and is the only one worthy of worship, which establishes the concept of the absolute right to exist.
- Agent: His function lies in being the guarantor of creation, the caretaker of their affairs, whoever trusts in him takes over and suffices him, and whoever dispenses with him is rich and satisfied, which calls the slave to rely on him in all his affairs.
- Strong: His functional significance is highlighted in the fact that he has the perfect and perfect ability, overcomes and does not overcome, his strength is above all power, he carries out his command and spends his judgment, which makes the servant feel the absolute power of God.
- Al-Mateen: His function lies in being severe who does not need to sign his rule to recruit or extend, which is finite in strength, which confirms the perfection of his dispensation and ability.
- Al-Wali: His functional significance is highlighted in being the lover who supports those who obey him, supports his guardians and conquers his enemies, and who is in charge of the affairs of creatures and protects them, which inspires love and loyalty to him.
- Al-Hamid: His function lies in being the one who deserves praise and praise, and he has the utmost praise and kindness for himself, his qualities and his countless blessings, which obliges the servants to praise and thank him.
- Al-Mahsi*: Its functional significance stands out in the fact that it is the one who counted everything with his knowledge, so he does not miss it accurately or solemnly, which indicates the perfection of his knowledge and the accuracy of his management.
- Principle*: His function lies in the fact that he created and invented things starting without precedent, which indicates the perfection of his ability to create.
- Repeater*: Its functional significance is highlighted in the fact that it restores creation after life to death in this world, and after death to life on the Day of Resurrection, which confirms its ability to revive and die.
- The reviver: His function lies in being the creator of life and its giver to whomever he wants, reviving creation from nothing and then reviving them after death, which indicates the perfection of his ability to revive.
- Dead*: Its functional significance is that it is destined to die for each of its dead, conquering its servants by dying whenever and how it wants, and no one else is deadly, which indicates the perfection of his ability to die.
- The living: His function is manifested in being the one characterized by eternal life that has no beginning and no end, he is the eternal and

everlasting remaining, the living who does not die, which confirms the perfection of his existence.

- Al-Qayyum: Its functional significance lies in the fact that it is the one who stands by itself, rich from others, and is the one who manages the matter of its creation in their creation, livelihood and preservation, which indicates the perfection of his dispensation and doing everything.
- Al-Wajid*: His function is to be the one who lacks nothing and is not incapacitated by anything, finds everything he requires, and realizes everything he wants, which indicates the perfection of his ability and absolute richness.
- Majid*: Its functional significance lies in the fact that it is the one who has the ultimate perfection and glory and treats the servants with generosity and mercy, which indicates the perfection of his glory and generosity.
- The One: His function is manifested in being the individual who is unique in himself, his purity and his actions, one in his property that is not disputed by anyone, without a partner, which consolidates the concept of pure monotheism.
- Samad: Its functional significance lies in being the obedient person without whom no order is spent, which is intended for him in the needs, as he is the destination of his servants in the tasks of their religion and world, which requires going to him with supplication and request.
- Al-Qadir: His function is to be the one who is able to find the non-existent and execute the existing as much as wisdom requires, neither in excess of him nor in deficiencies from him, which indicates the perfection of his ability and wise management.
- Al-Muqtadir: Its functional significance lies in the fact that it is the one who is able to reform creatures in a way that no one else can, which confirms the perfection of his universal power.
- Presenter: His job stands out in being the one who presents things and puts them in their places, whoever deserves to present his foot, which indicates the perfection of his wisdom in arranging things.
- The backside: its functional significance lies in the fact that it is the one who delays things and puts them in their places, the backside for those who deserve to delay, which indicates the perfection of his wisdom in arranging things.
- First: His function is manifested in his being that which did not precede anything in existence, he is the first before existence, which confirms his eternity.
- The other: its functional significance is highlighted in the fact that it remains after the annihilation of its creation, eternal survival, the whole perishes and has to remain alone, there is nothing after it, which confirms its eternity.
- Al-Zahir: His function lies in the fact that he appeared above everything and exalted him, his apparent existence due to the abundance of his evidence, which indicates the perfection of his appearance in the universe.

- Al-Batin: Its functional significance stands out in being the scientist of the insides and mysteries of things, and it is closer to us than the vein cord, which indicates the perfection of his knowledge and his knowledge of secrets.
- Governor*: His function is manifested in being the owner of things, disposing of them by his will and wisdom, carrying out his order, and being governed by him, which indicates the perfection of his management and control.
- The transcendent: its functional significance lies in the fact that it is the one who is exalted from the slanderers, and is removed from the whispers of the perplexed, which confirms the perfection of his excursion from the shortcomings.
- Righteousness: His function is to be compassionate to His servants with His righteousness and kindness, and to those who ask for His good giving, which is the truthfulness of what He promised, which indicates the perfection of His benevolence.
- Repentance: Its functional significance lies in the fact that it is the one who reconciles his servants to repent until he repents of them, and accepts their repentance, so he meets supplication with giving, and repentance with forgiveness of sins, which invites the servants to act on his behalf.
- The Avenger: His function stands out in being the one who breaks the appearance of tyrants, and tightens the punishment for the disobedient, after excuses and warnings, which indicates the perfection of his justice and revenge against the oppressors.
- Pardon: Its functional significance lies in the fact that it is the one who leaves blame for sins and does not remind the slave of defects, as it erases bad deeds and transcends sins, which inspires greed for his pardon.
- Compassionate: His function is to be the one who sympathizes with those who repent, who is kind to those who repent, who is kind to him and who is kind, covering up defects and then pardoning them, which indicates the perfection of his compassion and mercy.
- The owner of the king: its functional significance lies in being the disposer of his property as he wishes, not wanting to rule him, nor following his order, which indicates the perfection of his king and control.
- Dhul-Majesty and Honor: His function stands out in being the only one with the qualities of majesty, perfection and greatness, who is specialized in honor and dignity, and he is qualified to be honored and honored, which requires him to be glorified and revered.
- Installment*: Its functional significance lies in being just in its judgment, which is fair to the oppressed from the oppressor, and then completes its justice and satisfies the oppressor after satisfying the oppressed, which indicates the perfection of his justice.
- The Collector: His function stands out in the fact that he is the one who gathered all perfections, self, description and action, who combines identical and disparate creatures, and who gathers the first two and the others for

reckoning on the Day of Resurrection, which indicates the perfection of his ability to combine.

- The rich: its functional significance lies in the fact that he is the one who does not need anything, and he is the one who dispenses with everything else, and everyone who lacks him, which confirms the perfection of his riches and dispensation.
- Singer*: His function is to be the giver of wealth to his servants, singing whoever he wants to rich, which is sufficient for whomever he wants from his servants, which indicates the perfection of his generosity in enriching his creation.
- The inhibitor giver*: two opposite functional connotations: He gives everything to whomever he wants, and prevents giving to whomever he wants, affliction or protection, all wisely, which indicates the perfection of his management in giving and prevention.
- *The beneficial harmful**: two opposite functional connotations: it is the one who is destined to harm those who wanted how he wanted, and the destined benefit and good for those who wanted how he wanted, all according to his wisdom, glory be to him, which indicates the perfection of his management in good and evil.
- Light: His function lies in being the rational guide who guides whomever he wants, shows him the truth, and inspires him to follow him, which is apparent in himself, the appearance of others, which indicates the perfection of his guidance and statement.
- Al-Hadi: His functional significance stands out in the fact that he shows creation the path of truth by His words, guiding hearts to know Him, and souls to obey Him, which indicates the perfection of His guidance and mercy.
- Budaiya: His function is manifested in being the one who is not matched by anyone in his qualities or in the rule of his provisions, or one of his things, he is the modernizer who is found without example, which indicates the perfection of his creativity.
- The Remain*: Its functional significance lies in the fact that it alone has survival, the perpetual existence described as eternal survival, indestructible, it is the endless remainder, which confirms the perfection of its survival.
- The heir: His function is to be the permanent heir who inherits creatures after the annihilation of creation, and he inherits the earth and those on it, which indicates the perfection of his survival and the king of his hand.
- Al-Rasheed*: Its functional significance lies in being the one who is the happiest of those who want to guide him, and the most miserable of those who want to remove him, great wisdom and great guidance, which indicates the perfection of his wisdom and management.
- Patient*: His function stands out in being the dreamer who does not rush the disobedient with curse, but pardons and delays, and does not actually rush prematurely, which indicates the perfection of his patience and dream.

1.7 CLASSIFICATION OF ORIGINAL NAMES INTO SEMANTIC GROUPS:

We can categorize these original names into major groups to facilitate understanding of their common connotations and manifestations in the universe and life. This classification is not definitive, but it helps to accommodate its multiple functions:

1. The names of self and oneness: (God, Sunday, steadfastness, one).
2. The names of mercy and forgiveness: (the merciful, the merciful, the forgiving, the forgiving, the repentant, the compassionate, the friendly, the righteous).
3. The names of power, pride and oppression: (the strong, the dear, the omnipotent, the mighty, the solid, the mighty, the arrogant).
4. Names of knowledge and briefing: (Al-Alim, Al-Khabir, Al-Sami', Al-Basir, Al-Shaheed, Al-Raqib, Al-Haseeb).
5. The names of creation, management and revival: (the Creator, the Righteous, the Photographer, the Razzaq, the Living, the Qayyum, the First, the Other, the Zahir, the Batin, the King, the King, the Clear, the Creator, the Fattah).
6. The names of greatness and majesty: (great, great, high, supreme, transcendent, glorious).
7. The names of generosity, generosity and giving: (generous, generous, Wahhab, wide, Hamid, thankful, thankful, rich, venerable).
8. The names of management, guidance and victory: (the wise, the guide, the guardian, the mawla, the supporter, the agent, the dreamer, the relative, the respondent, the pardon, the peace, the believer, the dominant).

Conclusion of the fourth article:

This list of individual "original" names forms the solid foundation from which we embark on our journey to contemplate functional names. They are the primary keys that have opened the vaults of the Holy Qur'an for us, and enable us to have a deeper understanding of the functions and management of God Almighty in the universe. In the last article of this part, we will link these original names with the concept of functional names, paving the way towards the second part of the series that will detail these functional names and their practical applications.

1.8 THE BRIDGE TO JOB NAMES – THE BASIS FOR THE ACTIVATION PROCESS

Introduction:

We have come an important step forward in this first part of the series "The Beautiful Functional Names in the Holy Quran". We began by developing a strict methodological framework based on absolute Qur'anic tawqif, and clarified the concept of a "three-dimensional map" that links Qur'anic equations and human categories to functional names. We then reviewed the traditional perspective of the

Most Beautiful Names, showing its advantages and areas of disagreement with it. Finally, we have refuted names that are not considered *tawqif* according to our methodology, and have provided an accurate and categorized list of the "original" names of the first category that are explicitly stated in the Qur'an.

Now that we have laid these solid foundations and defined the tools and concepts, we are on the cusp of the most important part of this series: diving into the world of "functional names" and how to activate them in our lives. This concluding article of the first part will serve as a bridge between the theoretical understanding of "original" names and the practical application of "functional" names.

From the original name to the active function:

The "original" names that we reviewed in the previous article in the first category – such as "Allah, the Merciful, the Merciful, the King, the Holy, the Peace, the Believer, the Dominant, the Mighty, the Wise, the All-Knowing" and others – are not just names given to the divine, but they are names that carry with them great meanings, refer to the attributes of perfection and majesty, and express permanent and continuous divine functions in the universe and creation.

Functional names: They are the names of Allah that not only describe Allah, but also show a specific function of Him in the context of a specific verse or set of verses. They are often mentioned in conjunction with other names, or come at the end of verses to define the meaning and highlight the wisdom of legislation or measure. These conjugations are not random, but rather "passwords" (as mentioned in your sources) that open new horizons for understanding and application, revealing deep aspects of God's perfection, attributes, and actions.

The basis for the activation process:

Understanding the "original" names with such methodological precision is the solid foundation for their operationalization. When we realize that a name like "Al-Alim" denotes God's absolute knowledge surrounding everything, and that the name "Al-Hakim" signifies putting things right with great wisdom, their association in a verse such as: "And Allah is all-knowing and wise" [An-Nur: 41], gives us the key to understanding that God's knowledge is coupled with His wisdom, and that His management of the world is not without great wisdom even if we do not realize it.

These names, in their Qur'anic functions, provide us with vivid examples of how divine laws work (Qur'anic equations) and their impact on human beings (Qur'anic categories). When we see that God is the "Forgiving, the Merciful", we understand that His forgiveness is coupled with His vast mercy, and that it is this divine function that encourages penitents (a class of people) to return to Him, which fulfills the equation of "repentance leads to forgiveness and mercy".

Conclusion and preface to the second part:

Sources have repeatedly proven that understanding the order of names and their associations is like "passwords" that open up new horizons for understanding and application. The name with which the verse is concluded carries with it the key to understanding its legal significance, its deep significance and its final ruling. This is the essence of what we will dive into in the second part of this series.

In the next part, we will move from theoretical foundation to practical application. We'll begin with a detailed study of what we call "functional names," which include:

- The second category: descriptive phrases indicating the perfection of God and His manifestations (such as: "Adorable of the heavens and the earth", "Lord of the heavens and the earth").
- The third category: statements that show God's absolute ownership and authority (e.g., "Throne King", "To Him is the King of the heavens and the earth").
- Category Four: Phrases that highlight God's absolute preference and perfection compared to others (e.g., "Most merciful of the merciful", "The best reward").

We will review these categories and their associations in the Qur'an, analyze their profound connotations, and how these divine functions manifest themselves in the reality of our lives. We will provide practical examples of how to benefit from understanding these names in supplication, in acclamation, and in dealing with everyday challenges.

Truly diving into these names and their connotations, and reaching their luminous secrets, requires more deep reflection, careful study of the Book of God, reflection on its universal and legal verses, and most importantly: the application of what is understood in the reality of daily life and supplication.

We invite you to prepare for this blessed journey, to share the contemplation of the signs of God and learn how to do His functional names in building a good and blessed life.

With this, we have completed the first part: the concept and foundations.

1.9 THE ORIGINAL BEAUTIFUL NAMES (THE COLLECTOR) AND THE CONCLUSION OF THE FIRST PART

A final note: Keys to dealing with the Most Beautiful Names

The Most Beautiful Names are not just words of reservation, but are keys to dealing with God Almighty. Each of these names opens a door of mercy and divine extension, but this opening is subject to the fulfillment of basic conditions that are necessary:

1. Knowledge: Understanding the meaning of the name and its deep Quranic connotation. It is not enough to simply repeat the word, but to dive into its meanings and contemplate its effects on the universe and the soul.
2. Legitimacy: Controlling the Qur'anic approach in receiving and applying. That is, adhering to the names mentioned in the Holy Qur'an and the authentic Sunnah of the Prophet, and avoiding increases, decreases or interpretations that are not based on legitimate evidence.
3. Application: Invoking the name in its correct position and in its appropriate Qur'anic context. This means activating the name in supplication, in trusting in God, in understanding His management, and in man's daily behavior. For example, when asking for sustenance, the name "sustenance" is invoked, when asking for forgiveness, the "forgiving and merciful" is invoked, and so on.

Understanding the order of names and their associations is like "passwords" that open new horizons for understanding and application. The name with which the verse concludes carries with it the key to understanding its legal significance, its deep significance and its final ruling.

Truly diving into these names and their connotations, and reaching their luminous secrets, requires more careful reflection, careful study of the Book of God, reflection on its universal and legal verses, and most importantly: the application of what is understood in the reality of daily life and supplication. This series, while rich in information gleaned, is merely a review of some of these aspects.

The original Beautiful Names (Al-Jami')

Based on the methodology presented in the first part, which focuses on tawqifiyah and the rejection of non-Quranic names and distinguishing them from adjectives, we present in this table a list of the Most Beautiful Names that are explicitly mentioned in the Holy Qur'an as a proper name for God Almighty, with reference to the number of times they appear, and this table represents the outcome of this careful research.

Number of times roses	The authentic name	figure
2697	Allah	1
57	Rahman	2
114	The merciful	3
5	King	4

2	Holy	5
1	Peace	6
1	Believer	7
1	Dominant	8
99	Dear	9
1	Mighty	10
1	The arrogant	11
8	Creator	12
3	Al , Bari	13
3	Photographer	14
5	Alghafar	15
3	Wahab	16
5	Razzaq	17
2	Al , Fattah	18
157	Aleem	19
1	Clutch	20
1	Basset	21

0 (verb or adjective, not mentioned as a noun)	Depressor	22
0 (verb or adjective, not mentioned as a noun)	Elevator	23
1	Goats	24
1	Humiliation	25
45	Al, Samea	26
42	Al-Baseer	27
1	referee	28
1	Justice	29
6	Nice	30
45	Expert	31
11	Halim	32
9	Great	33
91	Alghafoor	34
3	Thank you	35
8	Ali	36
7	Big	37
3	Hafiz	38

1	The Abomination	39
3	Haseeb	40
1	Galilee	41
2	Decent	42
3	Sergeant	43
2	Answering	44
8	Broad	45
97	Wise	46
2	Friendly	47
2	Glorious	48
2	Emitter	49
19	Martyr	50
10	The truth	51
14	Proxy	52
11	Strong	53
3	Solid	54
15	Guardian	55

17	Hamid	56
0 (verb or adjective, not mentioned as a noun)	Surveyor	57
2	Starter	58
2	Teaching assistant	59
1	Al-Muhyi	60
1	Deadly	61
5	Neighborhood	62
3	Al-Qayyum	63
0 (not answered as a name)	Al, Wajeed	64
0 (not answered as a name)	Majid	65
23	Per	66
2	Sunday	67
1	Samad	68
12	Al , Qadir	69
4	Able	70
0 (not answered as a name)	Lieutenant Colonel	71
0 (not answered as a name)	Backside	72

1	The first	73
1	The other	74
1	Could be	75
1	Sub	76
1	Viceroy	77
1	Transcendent	78
1	Land	79
11	Repentance	80
4	Avenger	81
5	You're welcome	82
10	Raouf	83
1	Kingowner	84
2	Dhul-Majesty and Honor	85
1	Installment	86
1	Whole	87
18	Rich	88
0 (verb, not mentioned as a noun)	Singer	89

0 (verb, not mentioned as a noun)	Inhibitor	90
0 (not mentioned as a name, not mentioned in the Qur'an)	Harmful	91
0 (not mentioned as a name, not mentioned in the Qur'an)	Beneficial	92
1	Light	93
0 (verb, not mentioned as a noun)	Alhadi	94
2	Budaiya	95
0 (verb, not mentioned as a noun)	Rest	96
2	Heir	97
0 (not mentioned as a name, not mentioned in the Qur'an)	Good	98
0 (verb or adjective, not mentioned as a noun)	Patient	99
0 (not mentioned as a name, not mentioned in the Qur'an)	Mr	100
0 (not mentioned as a name, not mentioned in the Qur'an)	Good	101
0 (not mentioned as a name, not mentioned in the Qur'an)	Horse	102
0 (not mentioned as a name, not mentioned in the Qur'an)	Al , Subuh	103

0 (not mentioned as a name, not mentioned in the Qur'an)	Beautiful	104
0 (not mentioned as a name, not mentioned in the Qur'an)	Calorimeter	105
0 (not mentioned as a name, not mentioned in the Qur'an)	Given	106

Important note on the table:

- I have reformat the table you submitted.
- As for the names mentioned in your table that are not established as names in the Holy Qur'an (such as "Al-Khafez", "Al-Rafi", "Al-Mahsi", "Al-Wajid", "Al-Majid", "Al-Muqaddam", "Al-Mu'ardaf", "Al-Mughni", "Al-Mana", "Al-Dharr", "Al-Nafi", "Al-Rasheed", "Al-Sabbour", "Al-Sayyid", "Al-Tayyib", "Al-Jawad", "Al-Subuh", "Al-Jameel", "Al-Mas'ar", "Al-Mu'ti"), I have clarified that they are "not mentioned as a noun" or "Ward as a verb or adjective, not mentioned as a noun" or "not mentioned in the Qur'an" according to your methodology which you stressed at the beginning of the article ("Total rejection of non-Quranic nouns" and "Distinction between nouns and adjectives"). This highlights your commitment to the pure Qur'anic methodology of tawqifiyah.
- The numbers 1 to 99 in the list of traditional names are not all Qur'anic names in the explicit tawqific sense, which is confirmed by your revised table.

2 PART TWO: FUNCTIONAL NAMES: CATEGORIES, GROUPS, AND THEIR ASSOCIATIONS

2.1 INTRODUCTION TO THE FUNCTIONAL NAMES AND THE IMPORTANCE OF THEIR CONJUGATIONS IN UNDERSTANDING THE DIVINE MANAGEMENT

The Most Beautiful Names are an essential pillar in our understanding of the attributes and greatness of God Almighty, and evidence of His absolute perfection. But a deeper understanding of them lies in recognizing their functions and practical implications in the management of the universe and the affairs of creation. The Most Beautiful Names are not just words of conservation, but are keys to understanding the order of the universe, the laws of life, and how God Almighty deals with His servants in various situations and trials.

The Most Beautiful Names in the Qur'an often occur in conjugated contexts, where one name is combined with another to form a deeper and more comprehensive

functional connotation than that of each single name. These conjugations are not merely linguistic coincidences, but rather an expression of the interdependence of the attributes of God Almighty in divine action, revealing multiple dimensions of His wisdom, power, mercy, and knowledge surrounding everything. For example, the association of the name "Al-Sami" with "Al-Alim" in the Almighty's saying: "By Allah is All-Knowing" [Al-Baqarah: 227] does not mean that he hears and knows, but rather refers to the knowledge and hearing of everything that is happening in the universe, and the importance of the matter to the questioner before he utters it, which generates in the soul of the servant a deep reassurance and evocation of the perfection of the divine briefing.

Understanding these associations is like "passwords" that open up new avenues for understanding and application. The name with which the verse concludes carries with it the key to understanding its legal significance, its deep significance and its final ruling. Truly diving into these names and their connotations, and reaching their luminous secrets, requires more careful reflection, careful study of the Book of God, reflection on its universal and legal verses, and most importantly: the application of what is understood in the reality of daily life and supplication.

This part of the series will focus on exploring the Most Beautiful Names from their functional perspective, showing how their conjugations reveal God's Hermetic Plan, and will categorize these names into functional categories and groups to provide a deeper and more integrated understanding.

2.2 METHODOLOGY OF EXTRACTION AND FUNCTIONAL CLASSIFICATION OF THE MOST BEAUTIFUL NAMES IN THE NOBLE QUR'AN

To ensure accuracy and adherence to the pure Qur'anic methodology in extracting the names of Allah and classifying them functionally, we follow strict controls that focus on the Qur'anic text as the only and reliable source. Understanding the Most Beautiful Names of Allah is the essence of knowing Allah SWT and how to interact with Him in various life affairs.

First: Controls of the Most Beautiful Quranic Names adopted in extraction:

1. Absolute Endowment: The name of God Almighty is not established except by an explicit and clear Qur'anic text. This means that the Most Beautiful Names are tawqifiyya, that is, they depend on their occurrence in the revelation of the Holy Qur'an as a proper name of God Almighty.
 - Example: The Almighty says: ﴿He is God, who has no god but He is the Holy King, the Peace, the Believer, the Dominant, the Mighty, the Mighty, the Arrogant, Glory be to Allah for what they share﴾ [Al-Hashr: 23].
 - Another example 1: The Almighty says: "The Most Merciful" [Al-Fatihah: 3].

- Another example: The Almighty says: "Say, call upon Allah or call upon the Most Merciful, whatever you call, He has the Most Beautiful Names" [Al-Isra'a: 110].
- 2. Total rejection of non-Quranic names: Names that are common in the Islamic tradition or elsewhere but are not mentioned as the name of God Almighty in the Holy Qur'an are rejected. This approach stems from the firm conviction that the Qur'an is sufficient as a complete source of devotional names, without denying the efforts of scholars in other fields, but separating what is *tawqifi* (explicit Qur'anic texts) from what is *ijtihadi* (indirect interpretations or deductions).
 - Example: The name "Al-Hadi" (meaning the signifier of goodness) is mentioned as a verb in the Almighty's saying: "You do not guide those you love, but God guides whoever He wants" [Al-Qasas: 56], but it is not mentioned as a proper name for God Almighty, so it is not adopted as a name.
 - Another example: Names such as "Al-Waq" or "Al-Asim" are never mentioned in the Holy Qur'an as the name of God, so they are not included in the Most Beautiful Names adopted in this research.
- 3. Distinguishing between nouns, adjectives and verbs: emphasizes the careful distinction between what is the name of God Almighty, what is one of His attributes, and what is one of His actions. Every noun carries with it an adjective, but not every adjective or verb is a noun. The noun is what denotes the attic self with one of its adjectives.
 - Example: "Ability" is an adjective for God, "almighty" is a noun for God, "appreciate" is an adjective for Him. To clarify, in the words of the Almighty: "They said, Glory be to you, we have no knowledge except what you have taught us, that you are the wise knower" [Al-Baqarah: 32], "Al-Alim" is a noun, "knowledge" is an adjective, and "our knowledge" is a verb.

Second: Job Classification Methodology:

After extracting the authentic names from the Holy Qur'an according to the above controls, these names are classified based on their basic functions and connotations in the management of the universe and God's dealings with His creation. This methodology aims to:

1. Compilation of nouns with a single functional connotation: for a broader and more comprehensive understanding of certain aspects of divine dispensation.
2. Analysis of Qur'anic Conjugations: Studying the significance of the association of one name with another, and how this conjunction adds a new dimension to meaning and highlights unique aspects of God's wisdom and power.
 - Example: In the words of the Almighty: "He is the rich and praiseworthy" [Fatir: 15], the association of absolute wealth of God

with the perfection of praise for Himself, not just for His giving, is highlighted.

3. Linking names to their Qur'anic contexts: Understand the function and significance of the name in the verses in which it is mentioned, and how this name meets a need or provides a solution in that context.
 - Example: In the Almighty's saying about the supplication of Zakaria: "Lord, do not leave me alone, and you are the best of the heirs" [Al-Anbiya: 89], the understanding of the function of "the best of the heirs" is evident in the context of seeking the offspring that inherit prophecy and knowledge.

This classification will enable us to review the Most Beautiful Names not as a static list, but as a vital system that embodies the dimensions of divine management in all aspects of existence, and contributes to building a deeper understanding of the relationship between the Creator and the creature.

2.3 FUNCTIONAL NAMES – APPLICATION AND ACTIVATION

Understanding the Most Beautiful Names is not complete without their practical application in our daily lives, transforming theoretical knowledge into a true way of life and worship. "Activating" functional names is not just a mechanical process or "leadership" of the name, but rather a conscious interaction with God Almighty through these names, and evoking them in places of need, supplication and reflection. The Almighty said: "And Allah has the Most Beautiful Names, so call upon Him by them" [Al-A'raf: 180].

Foundations of activating the most beautiful functional names:

1. Conscious knowledge: Knowledge goes beyond mere memorization of pronunciation to a deep understanding of the semantics of the name, its linguistic and legal meanings, the contexts of its occurrence in the Holy Qur'an, and its associations with other names. Each of these names opens a door of mercy and divine extension, but this opening is subject to this deep understanding.
2. Sincere intention and divine intention: The purpose of activating names should be to draw closer to God and seek His favor, not merely to achieve a purely worldly interest in isolation from the divine purpose. The Most Beautiful Names are not mantras used to achieve ends, but channels of communication with God, in whose hands is the reins of everything.
3. Evoke in the right situations: Activating the noun means evoking it in the situation that matches its connotation. If you are seeking livelihood, invoke the name "Razzaq" or "the best of the Raziqeen" as in the Almighty's saying: ﴿Say that my Lord simplifies the livelihood for whomever He wants from among His servants and appreciates for him and what you have spent of

something, he succeeds him and is the best of the Raziqeen¹ Sheba: 39. And if you are in distress where you need kindness, invoke the "gentle" as in the Almighty's saying: "God is kind to His servants, He provides for whomever He wants, and He is the strong and dear" [Al-Shura: 19]. This invocation reinforces trust and strengthens the certainty that Allah Almighty will manage the matter in proportion to the perfection of His name.

4. **Application in behavior and ethics:** the activation of nouns goes beyond supplication to include creation with some of their meanings as much as human energy. If you know that Allah is the "generous" (meaning the owner of dignity and consideration), this inspires you to seek dignity from God and dispense with the humiliation of the question of creation, the Almighty said: "O man, what tempted you with your gracious Lord" [Al-Infitar: 6]. If you know that he is "the dreamer", this invites you to have a dream in your dealings with others, the Almighty said: "And Allah is forgiving Halim" [Al-Baqarah: 225].
5. **Continuous Contemplation:** The Most Beautiful Names are a constant call to reflect on the universal and legitimate signs of God. Every situation in life can be seen through the lens of a Most Beautiful Name or its conjunctions, reinforcing faith and deepening understanding of the nature of existence.

The functional names, with their profound structures and connotations, offer the believer a comprehensive approach to dealing with God and life, transforming worship from a mere ritual to a continuous and conscious interaction with the divinity of the Creator Almighty. It is this understanding that leads to "living" the meanings of names, not just "knowing them."

From Knowledge to Practical Action: Steps to Apply the Most Beautiful Names

To activate the Most Beautiful Names of Allah and reap their blessings in our lives and our relationship with God, practical steps should be followed to transform theoretical knowledge into a living reality:

1. **Spiritual and behavioral cleansing:** This is a prerequisite; purifying the heart of negative emotions such as hatred and anger, and purifying behavior from bad deeds, has a great impact on the willingness to receive the blessings of names. A pure heart is more conscious of contemplating its meanings.
2. **Concentrated daily remembrance:** After choosing the appropriate name for a need or situation, it is mentioned daily in a number that suits it, focusing on its meanings and evoking its characteristics and connotations. This remembrance is not just a repetition, but a penetration of the meaning of the name into the soul, and it is preferable to continue with certainty and firmness.
3. **Practical application of noun adjectives:** The adjective associated with the noun must be embodied in our everyday behavior as much as befits a slave. With the name "Rahman" invoked, he has mercy with creation; with the "gentle", he treats people with kindness; and with "Razzaq", he relies on him

alone for sustenance and asks only of him. Knowing God makes man strong in the remembrance of God, intelligent in the remembrance of God, wise in the remembrance of God, devout in the remembrance of God, modest, devout, chaste, and contented.

4. **Educational and spiritual benefit:** The meanings of nouns are used to promote faith and moral values. The consolidation of mercy through the "Most Merciful" instills love in the heart, patience with the "patient and dreamy" strengthens the soul in the face of adversity, and the knowledge of the "forgiving" opens the door to repentance and hope.
5. **Avoid malpractice:** Cautions against using names for purely material purposes independent of moral and spiritual discipline, and avoiding magical or superstitious beliefs associated with certain practices. The Most Beautiful Names are channels of communication with God, supplication and worship, not a means of harnessing in isolation from monotheism and sincere intention.

This "action" of the Most Beautiful Names of Allah, or "acting upon them", means that our knowledge and understanding of these names will result in heartfelt and traumatic actions and behaviors that indicate our faith in them. Knowing the names of Allah is the gateway to obeying Him, loving Him, fearing Him, worshiping Him, trusting in Him, approaching Him, begging for His Most Beautiful Names and Most High Attributes, constantly striving for the sake of Allah, being satisfied and submitting to His command, while recognizing that Allah has absolute perfection in these attributes and that we imitate what suits our human weakness."

2.4 THE GREAT JOB CATEGORIES OF THE MOST BEAUTIFUL NAMES

The functional names are categorized into major categories based on the central connotations they refer to, which provide a comprehensive view of aspects of divine management in the universe and human life. This classification makes it easier for the reader to understand the dimensions of these names and how they work in different contexts.

2.4.1 Names indicative of knowledge, knowledge, and universal divine experience

This category highlights the perfection of the knowledge of God Almighty, which is not limited by time or place, and includes the past, present and future, the apparent and the inner, and the faculties and the partials. This science is not limited to abstract knowledge, but extends to include full knowledge of everything, and accurate experience of all the details of existence.

- Examples of names: Al-Alim, Al-Khabir, Al-Shaheed, Al-Raqib, Al-Muheer.
- Evidence from the Qur'an:
 - ﴿Allah knows all things﴾ [Al-Baqarah: 282].

- ﴿That God is the truth, that He resurrects the dead, that He is Almighty over all things, and that the Hour is coming, and that God will resurrect 1 from the graves﴾ [Hajj: 6-7] (in the context of knowledge of the unseen and resurrection).
- ﴿And one day he will gather them all and then say to the angels, 'Did these of you worship you?' [Sheba: 40] (in the context of the martyr's knowledge).
- "Allah was upon you as a watchdog" [An-Nisa: 1].
- "It is with everything around" [Chapter: 54].
- Functional connotations: These names make the servant feel the constant control of God, and surround him with all his actions, words and intentions, which inherits piety and fear of God. It also instills the reassurance that God is aware of all His hidden and apparent needs.

2.4.2 Names denoting absolute divine power and glory

This category refers to the perfection of the power of God Almighty and His incomparable glory, for He is the Almighty, who is not incapable of anything in the heavens or on earth. His pride requires his victory, his strength, and his abstention from imperfection and defect.

- Examples of nouns: Almighty, Strong, Mighty, Omnipotent, Strong.
- Evidence from the Qur'an:
 - "Allah is Almighty over all things" [Al-Baqarah: 20].
 - ﴿Allah is mighty and dear﴾ [Hajj: 74].
 - ﴿He is the omnipotent above His servants﴾ [Al-An'am: 18].
 - "Allah is the Sustainer with strong strength" [al-Dhariyat: 58].
- Functional connotations: These names help the slave to believe that God is able to change any situation, overcome any difficulty, and give the slave a sense of pride in God and based on His absolute power, which eliminates the fear of the created.

2.4.3 Names indicating the greatness, majesty and transcendence of God

This category highlights the pride and majesty of God Almighty beyond all imagination, His absolute transcendence above all things, and His majesty to which the worlds are subject.

- Examples of nouns: great, great, transcendent, supreme.
- Evidence from the Qur'an:
 - Praise the name of your great Lord. [Incident: 96].
 - ﴿He is the Most High﴾ [Sheba: 23].
 - ﴿He is the great transcendent﴾ [Thunder: 9].
 - ﴿Praise the name of your Lord Most High﴾ [Highest: 1].
- Functional connotations: These names inherit in the heart of the servant the glorification and reverence of God, and a feeling of the diminution of

everything in front of his greatness, which leads him to submit completely to Him and resort to Him alone.

2.4.4 Names indicating God's absolute ownership and authority

This category illustrates that God is the true owner of everything, and that He has absolute authority over all existence, He is the Lord and King of everything, and He has the command and the prohibition.

- Examples of names: King, Owner, Lord of the Worlds, Malik King, Majesty and Honor.
- Evidence from the Qur'an:
 - ﴿He is God, who has no god but He is the Holy King﴾ [Al-Hashr: 23].
 - ﴿Say, O Allah, the owner of the king, you will bring the king whoever you want and remove the king from whomever you want﴾ [Al-Imran: 26].
 - ﴿Praise be to Allah, Lord of the Worlds﴾ [Al-Fatihah: 2].
 - ﴿And the face of your Lord shall remain majestic and honorable﴾ [Ar-Rahman: 27].
- Functional connotations: These names reinforce the belief that God is in charge of all things, that He is the only disposer in the Kingdom, and that everything else has neither benefit nor harm for Himself, which pushes the slave to rely on Him alone to bring interests and pay harms.

2.4.5 Names indicating God's absolute preference and perfection

This category refers to the perfection of God Almighty in Himself, His attributes, and His actions, and to Him being the best and most perfect in all things. These names highlight the aspect of charity and divine giving that is unmatched by charity.

- Examples of nouns: Good, Generous, Wide, Glorious, Holy, Peace.
- Evidence from the Qur'an:
 - ﴿And Allah is good and permanent﴾ [Taha: 73].
 - "O man, what has deceived you with your gracious Lord" [Iftar: 6].
 - ﴿And to Allah the East and the West, wherever they turn, then the face of Allah, for Allah is broad in knowledge﴾ [Al-Baqarah: 115].
 - ﴿It is Hamid Majeed﴾ [Zodiac: 8].
 - ﴿He is God, who has no god but He is the Holy King, peace﴾ [Al-Hashr: 23].
- Functional connotations: These names inherit God's love and glorification of His perfection, and the servant feels the great thanks of God for him, and enhances his desire to seek goodness from Him and get closer to Him.

2.4.6 Names for God's vast mercy and universal forgiveness

This category embodies the breadth of God's mercy that expanded everything, His forgiveness of the sins of His servants, no matter how great, and His repentance for those who repented to Him.

- Examples of nouns: Rahman, Merciful, Forgiving, Repentant, Friendly.
- Evidence from the Qur'an:
 - ﴿The Most Merciful﴾ [Al-Fatihah: 3].
 - "And your Lord will forgive people for their injustice, and your Lord will punish them severely" [Thunder: 6].
 - ﴿He is the merciful repentant﴾ [Al-Baqarah: 160].
 - ﴿He is the friendly forgiver﴾ [Zodiac: 14].
- Functional connotations: These names instill hope in the hearts of the servants, open the door for them to repent and repent, and make them feel the breadth of God's bounty and dream over the disobedient, which pushes them to return to Him and seek forgiveness.

2.4.7 Names indicative of God's great wisdom and tight management

This category highlights the perfection of the wisdom of God Almighty in His creation and management, as everything that happens in the universe is carried out according to great wisdom and a tight will, without tampering or lack.

- Examples of nouns: wise, gentle, mastermind.
- Evidence from the Qur'an:
 - ﴿He is the All-Knowing and the Wise﴾ [Joseph: 6].
 - "Does he not know who created him, who is the gentle and the expert?" [King: 14].
 - ﴿He manages the matter from heaven to earth﴾ [Sajdah: 5].
- Functional connotations: These names help the servant to understand that everything that happens in life is for wisdom that God knows, even if it is hidden from man, which inherits satisfaction and recognition of God's decree and destiny.

2.4.8 Names for Deism and Oneness: Samad Sunday

This category focuses on the uniqueness of God Almighty as absolute lordship, His oneness in Himself, His attributes and actions, and that He is the unparalleled steadfastness, to which all needs are intended.

- Examples of nouns: Lord, Sunday, steadfastness, one.
- Evidence from the Qur'an:
 - ﴿Say, Allah is One * Allah is steadfast﴾ [Sincerity: 1-2].
 - "Say, I change Allah, I seek Lord, and He is the Lord of everything" [Al-An'am: 164].
 - ﴿O companions of the prison, are the fathers scattered the best of the Mother of the One Almighty God﴾ [Joseph: 39].
- Functional connotations: These names promote the pure monotheism of God, deny the partner or counterpart from him, and direct the slave to total dependence on God alone in all his matters, as he is the refuge and refuge to which the needs are intended.

2.5 DETAILED FUNCTIONAL GROUPS AND ASSOCIATIONS

The Most Beautiful Names in the Holy Qur'an provide profound connotations when they are combined with each other, or when they are contained in functional groups that highlight a particular aspect of God's dispensation. These conjugations are not random, but rather "passwords" that open up broad horizons for understanding the perfection of divinity and its manifestations in the universe and life.

2.5.1 The Collection of Names Associated with "Everything" and "Everything": Knowing God's Knowledge and Power

In this part of our series, we highlight a collection of beautiful names that highlight Allah's comprehensive encirclement of everything, and the perfection of His power and knowledge. These names often conclude with "everything" or "over everything" to emphasize the connotation of absolute inclusiveness and enclosure.

He concludes many Qur'anic verses with names or compositions that highlight the knowledge and power of God surrounding everything, reinforcing in the believer the concept of universality and divine perfection in management. These formulas affirm that nothing departs from God's knowledge, will, and power.

1. **Everything is insightful:** this conjunction indicates that God Almighty sees and sees everything, nothing is hidden from Him in the universe, accurate and majestic, outward and inward. His sight is not like that of the created, but a comprehensive insight surrounding every detail.
 - The Almighty says: "Did they not see to the bird above them Saffat and catch them, what they hold except the Most Merciful, for everything is insightful" (Al-Mulk: 19). This verse highlights God's universal insight, on which the movements of birds in the sky are not hidden, confirming His encirclement in every small and large.
2. **Over everything is a martyr:** this conjunction highlights that God Almighty is a witness to everything, does not lose sight of anything, and is familiar with words, deeds and intentions. His testimony includes His absolute knowledge and familiarity with what is going on.
 - The Almighty says: ﴿Say anything greater testimony﴾ Say Allah martyr between me and you ... (Al-An'am: 19).
 - In the context of separating people on the Day of Resurrection: "Those who believe, those who have been guided, the Sabians, the Christians, the Magi and those who have been involved, Allah will separate them on the Day of Resurrection, Allah is a martyr over everything" (Hajj: 17).
 - And in confirmation of God's testimony on the deeds of the servants: "The day God will send them all and tell them what they have done, God counted it and forgot it, and God is a martyr for everything" (Al-Mujadila: 6).

- And in challenging the polytheists with the signs of Allah: "Did not stop with your Lord, that he is a martyr over everything" (Chapter: 53).
 - And to show his knowledge of the difference of human beings: ﴿... God was a martyr over all things (an-Nisa: 33).
 - And to show his universal kingship: "He who has the king of the heavens and the earth, and God is a martyr over everything" (Zodiac: 9).
3. **This** conjunction indicates that God Almighty is the keeper of everything in the universe, preserving its existence, preserving its management, and preserving and counting the deeds of the servants. His preservation is sufficient to preserve all that He created.
- The Almighty says: "He had no authority over them except to know those who believe in the hereafter from those who are in doubt and your Lord is over everything Hafeez" (Sheba: 21).
 - In the context of the call of the Prophet of Allah Hud to his people: "If you take over, I have informed you of what I have sent you, and my Lord will succeed a people other than you, and you will not harm him with anything, for my Lord is over everything Hafeez" (Hud: 57).
4. **Over everything is an agent:** This conjunction highlights that God Almighty is the one who trusts in Him, the caretaker of the affairs of His creation, and the administrator of their affairs. To Him alone delegates things, and only to Him is dependence.
- The Almighty says: "There is no god but Him, the Creator of everything, so worship Him, and He is the steward of everything" (Al-An'am: 102).
 - In another place: "Allah is the Creator of all things, and He is the steward of everything" (Az-Zumar: 62).
5. **Over everything is abhorrent:** the detestable is the one who values strength, gives sustenance, and provides for a living. It signifies God's ability to provide every being with his own sustenance and strength.
- The Almighty says: "Whoever intercedes for a good intercession will have a share of it, and whoever intercedes for a bad intercession will have a guarantor of it, and Allah has been abhorrent to everything" (An-Nisa: 85).
6. **With everything around:** This conjunction indicates that God Almighty surrounds everything with knowledge and power, nothing goes beyond His knowledge and will.
- The Almighty says: "They are not in the midst of meeting their Lord, but everything is around" (Chapter: 54).
 - And in another place: "And Allah has what is in the heavens and on the earth, and Allah was all around everything" (An-Nisa: 126).
7. **Over everything there is a censor:** the censor is the insider who does not lose sight of anything, who observes and counts the actions of the servants.

- The Almighty says: "It is not permissible for you to have women anymore, nor to replace them with husbands, even if you like their goodness, except for what you possess in your right hand, and God was over everything as a watchdog" (Al-Ahzab: 52).
- 8. **On everything is accountable:** the accountant is the sufficient, and the accountant who counts the deeds of the servants and rewards them for them.
 - The Almighty says: "If you greet with a greeting, greet it better or reciprocate it, for Allah was on everything accountable" (An-Nisa: 86).

Understanding this set of names instills in the heart of the believer the greatness of God Almighty, and His absolute knowledge of every small and large, which invites him to observe Him in private and public, to trust in Him in all matters, and to have full confidence in His comprehensive management.

- Functional connotations: These conjugations bequeath complete reassurance that God is aware of every small and large, surrounding all the things of the servants, and able to achieve the impossible. It is the key to absolute trust, as the servant realizes that his needs are known to God, and that his power is not limited by anything.

2.5.2 Functions and semantics of the "knowing" noun conjugations: the science that builds, manages and encompasses

The name "Al-Alim" is one of the central names in the Holy Qur'an, and is often associated with other names to reveal different dimensions of God's knowledge and how it is manifested in divine management. This science is not abstract knowledge, but an effective science that builds, plans, and manages.

- Examples of conjugations and evidence from the Qur'an:
 1. **The Wise Knower:** This conjunction comes to confirm that the knowledge of God Almighty is not just a knowledge of information or knowledge of molecules, but rather a science accompanied by great wisdom in management and behavior, whether in creation, command or legislation. Everything that comes from God in terms of judgment, predestination or judgment is based on absolute knowledge and finite wisdom that he does not realize its perfection.
 - The Almighty said in a wonderful context that He created the heavens and the earth and discharged night and day: "He who created the night and the day, the sun and the moon, all in an ark they praise" [Al-Anbiya: 33] and then concludes the verse by saying: "He is the All-Knowing and the Wise" [Al-An'am: 96], which indicates that this hermetic cosmic system stems from divine knowledge and wisdom.
 - In the context of explaining the secrets and the unseen that only Allah knows: "No soul knows in which land it dies, for Allah knows wise"

[Luqman: 34]. Here the conjunction indicates that God's knowledge of all the details of the time and places is inseparable from His wisdom in managing them.

- As stated in the context of handing over the command of Joseph (peace be upon him) to his father Jacob: "Likewise, your Lord will meet you and teach you from the interpretation of hadiths, and His grace will be upon you and the family of Jacob as it was completed on your parents by Abraham and Isaac, if your Lord knows wise" [Yusuf: 6].

2. **The Expert Knower:** This conjunction confirms that God's knowledge is not limited to things that are visible or omnipresent, but extends to include the insides of things, the mysteries of souls, the subtleties of things, and what will become of each matter. He is an "expert" of what no one knows, what does not come to mind, and what is in the chest.

- The Almighty says in a statement that he is aware of everything that happens in the universe, until the fall of the leaf: ﴿And he has the keys to the unseen that only he knows, and he knows what is in the land and the sea, and what falls from a leaf only he knows, and there is no grain in the darkness of the earth, nor wet or dry, except in a clear book﴾ Then he concludes the verse by saying: ﴿He is the expert knower﴾ [Al-An'am: 59]. This conjunction here shows that God's knowledge is not just a general science, but an accurate, detailed, expert science in every part of the universe.
- In the context of knowledge of people's deeds and intentions: "And say, Work, and Allah will see your work, His Messenger and the believers, and you will return to the world of the unseen and the testimony, and He will tell you what you have been doing" and then adds: "By Allah, what you are doing is an expert" [Al-Tawbah: 105]. Here, the expert stands out as an indication of his knowledge of the business interior.
- In a statement of his knowledge of the secrets of the hearts: "O people, we created you from male and female, and made you into peoples and tribes, so that you may know each other, if I honor you with Allah, I will fear you, for Allah is an expert knower" [Al-Hujurat: 13].

3. **Al-Sami Al-Alim:** This wonderful conjunction highlights the knowledge of God Almighty with voices and sayings of all kinds and diversity, with His knowledge of everything that turns out to be, and what is in the consciences and intentions. He hears everything that is said, and he knows everything he thinks or plans.

- In the context of the supplication of Abraham and Ismail, peace be upon them, when building the Kaaba: "Our Lord, accept from us that you are the All-Hearing and All-Knowing" [Al-Baqarah: 127]. Here the

conjunction indicates that God hears their supplications and knows the sincerity of their intentions.

- In the context of warning against hypocrisy: "And God knows what you see and what you declare, and God knows the same breasts", and then he says: "And God is All-Knowing" [Al-Ma'id: 76], to confirm the knowledge of his hearing and knowledge of what people harbor and what they show.
 - And in the place of praise to Allah Almighty: "Have you not seen that Allah praises Him from the heavens and the earth and the birds, all who have taught His prayers and praise, and Allah knows what they are doing" [An-Nur: 41].
4. **The All-Knowing:** "And Allah is All-Knowing" [Al-Baqarah: 268] Highlights the breadth of God's limitless knowledge, and that it encompasses everything. This bequeaths to the servant the assurance that his request, no matter how great or branched, is surrounded by God's knowledge.
- Functional connotations: These conjugations strengthen the certainty that everything in the universe is done with the knowledge of the surrounding God and His wisdom and that every divine dispensation is based on absolute knowledge and incomparable experience, which bequeaths to the slave satisfaction and submission to God's judgment and destiny, and enhances his quest for useful knowledge.
5. **The All-Knowing Ocean:** This conjunction confirms the perfection of the knowledge and absolute knowledge of God Almighty with everything. God Almighty surrounds all His creatures with knowledge, power and management, so that nothing is absent from Him in the heavens and the earth, and nothing goes out of His grasp and enclosure.
- In the context of the statement of God's vast knowledge: "God is with all things around" [An-Nisa: 108]. Although this verse does not explicitly mention "the knower" as a direct conjunction, the meaning of "the ocean" includes complete and comprehensive knowledge, so its knowledge can only be done with complete knowledge. As stated in the saying of the Almighty: ﴿Say groaning to disbelieve in the One who created the earth in two days and make him equals of that Lord of the worlds * And he made Rawasi above it and blessed it and estimated its strength in four days, whether for the questioners * Then he went up to the sky while it was smoke and said to her and to the earth, come voluntarily or unwillingly, they said, "We have come obediently" [Separated: 9-11] Then he says: ﴿And that God with everything is around﴾ [Separated: 54]. Familiarity here is evidence of the comprehensiveness of his knowledge and his ability to do everything.
6. **Al-Aziz Al-Alim:** This pairing combines the utmost strength and insurmountable pride, and the comprehensive knowledge surrounding everything. God Almighty is dear in His power, nothing is incapable of Him,

and nothing goes beyond His will, and at the same time He is aware of all the details of His creation, what comes from them, and what is suitable for them. This conjunction shows that God's glory and power is not the glory of tyranny or ignorance, but of great knowledge and wisdom.

- The Almighty says in the context of downloading the Hermetic Book: "Download the Book from Allah, the Mighty and All-Knowing" [Ghafir: 2]. Here the conjunction highlights that the revelation of the Qur'an and the clarification of its rulings stems from divine pride and power, with a comprehensive knowledge of the guidance that human beings need.
 - In explaining his ability to create from nothing: "He who created the heavens and the earth in six days and His throne was on the water, so that you may do better work" [Hud: 7], and then he says in another context: "And Allah is dear to you" [Al-Dhariyat: 30], referring to his ability to create great.
 - Also in the context of proverbs for people so that they may reason: ﴿And those proverbs we multiply for people and only the worlds make sense * God created the heavens and the earth with the truth, if that is a sign for the believers﴾ [Al-Spider: 43-44] Then he says: ﴿And God is dear and wise﴾ [Az-Zumar: 5], which in a similar context refers to the glory of God in His creation and His wisdom in His management.
 - In the context of taking the olives out of the earth: "Did you not see that Allah throws a cloud and then composes it and then makes it rubble, and you see the dust coming out through it and descending from the sky from mountains where there is a cold, and it infects whomever He wants and distracts it from whomever He wants, almost a lightning tooth that goes with sight" [Al-Nur: 43], and then He says: "And Allah is dear and wise" [Al-Hajar: 21].
7. **The All-Knowing Creator:** This conjunction highlights the function of God Almighty as the creator and creator of everything in this universe, and His knowledge encompasses all the details of creation and creativity, from the smallest beings to the greatest galaxies. He creates whatever he wants how he wants with absolute science and unparalleled design.
- The Almighty said in explaining his ability to revive after death and re-creation: "Is not he who created the heavens and the earth able to create like them, yes, and he is the All-Knowing Creator" [Yass: 81]. This conjunction confirms that God's power to create great is linked to His universal knowledge in every detail of what He creates.
8. **Almighty Knower:** This conjunction combines the complete and all-encompassing knowledge with the limitless omnipotence to do anything. God knows all that was and will be, and is able to find what he knows, and to destroy what he teaches. This conjunction proves that God's knowledge is

associated with a power to execute, for there is no knowledge without ability or power without knowledge.

- The Almighty says in the context of his ability to copy verses and change rulings: "Whatever we copy from a verse or forget it, we get away from it or like it, did you not know that Allah is Almighty over everything" [Al-Baqarah: 106].
- This conjunction also comes in reverse as **"the Almighty and All-Knowing"** to indicate the same meaning, that is, the power of God is accompanied by comprehensive knowledge, such as the Almighty's saying: "God is Almighty over everything" in multiple places, and then often followed by what indicates knowledge, such as: "Did you not know that God has the King of the heavens and the earth, who tortures whomever He wills and forgives whomever He wants, and God is Almighty over everything" [The Table: 40].
- And in his saying: "And Allah is the King of the heavens and the earth, and Allah is Almighty over everything" [Al-Imran: 189].

The understanding of these couplings instills in the heart of the believer the greatness of God and his omnipotence, and pushes him to the certainty that there is no one but God, and that every command in His hand, glory be to Him, is not incapable of anything on earth or in heaven. This certainty reinforces trust, removes fear of created people, and opens the door of hope in God alone.

2.5.3 The "rich" name group: the perfection of absolute dispensation and its functional manifestations

The name "Rich" is one of the Most Beautiful Names that highlight the absolute perfection of God, and its main connotation revolves around his complete dispensation with all his creation, and that he needs no one in himself, in his attributes, or in his actions. On the other hand, all His creation lacks Him at every moment, movement and stillness. This absolute divine dispensation manifests itself in functional associations with other names, highlighting various aspects of the perfection of itself and its attributes, and how its richness is linked to another perfection.

Important note about the order of the name "rich" in conjugations: It is stated in the sources that the name "rich" may come second in some conjugations, as in the conjugation of "rich benign". This observation is very important, as it confirms that functional associations may appear in two different orders, and each order has its own functional significance. As noted earlier in this series, the first name in the conjugation often refers to "beginner" or "cause," while the second name refers to "result" or "stable." Thus:

- If the "benign rich" comes: it means that divine wealth is the one that bestows on him the attribute of self-praise.

- But if the "rich praise" comes: it means that praise (divine or from creation) brings riches, or that praise leads to riches.

Now we turn to the most prominent conjugations of the name "rich" and their functions:

1. **The Rich Beneficent:** This conjunction is one of the deepest conjunctions that highlight the perfection of Allah's self-praise and self-praise. The "rich" is the one who dispenses with everything, who does not need thanks from his servants to increase his riches or perfection. The "Hamid" is the one who deserves all praise and praise himself, whether he is thanked or not, and whether the creation acknowledges him or denies him. His praise is not the result of the praise of the created ones, but is a subjective attribute of Him.
 - The Almighty says in the context of a statement that the benefit of thanksgiving returns to the thankful himself, and the Almighty sings about thanking them: "Whoever gives thanks, he gives thanks to himself, and whoever disbelieves, God is rich and praiseworthy" [Luqman: 12]. Here it emerges that God is rich in thanking His servants, and Hamid in itself, so it does not harm the disbelief of the disbelievers and does not increase the thanks of the thankful, but thanks benefit its owner.
 - In another place, the Almighty emphasizes the same meaning: "Allah has what is in the heavens and on earth, and Allah was rich and benign" [An-Nisa: 131].
 - In the words of the Almighty: "O people, you are the poor to Allah, and Allah is the rich and praiseworthy" [Fatir: 15].
 - This conjunction is also linked to wisdom (the wisdom of Luqman) in Surah Luqman, which indicates that this absolute dispensation and self-praise is a requirement of extreme wisdom in the management of the universe.
 - It should be noted that the conjunction of "the benign rich" is also mentioned in Surat Luqman in the Almighty's saying: "Allah has what is in the heavens and the earth, Allah is the rich and praiseworthy" [Luqman: 26], which confirms the close link between wealth and praise.
2. **Rich and Gracious:** This pairing, if mentioned in this order in the Holy Qur'an, indicates that "wealth brings generosity". God Almighty, being the absolute rich who never runs out of coffers, is the generous who gives without limits and without whom, and is rewarded thanks to him for his creation free of charge. His generosity stems from his inexhaustible richness.
 - This conjunction with this word is not mentioned in the verses that you presented in the original text, but it is contained in the Holy Qur'an, such as: "Whoever gives thanks, he gives thanks to himself, and whoever disbelieves, my Lord is rich and generous" (An-Naml: 40).

3. **Al-Ghani Al-Halim:** If this conjunction is mentioned in this order in the Qur'an, it indicates that "wealth brings the dream." Being rich and dispensing with His servants, Allah Almighty does not need to punish them immediately or rush them. Rather, his dream and his patience against those who disobey him and those who are late in obeying him stems from his richness, the perfection of himself and his dispensation of everything.
 - The Almighty says: ﴿Saying a favor and forgiveness is better than charity followed by harm﴾ And Allah is rich Halim﴿ (Al-Baqarah: 263).
4. **The Rich Thanksgiving:** This conjunction indicates that God Almighty, with the perfection of his riches, is a "thankful" who rewards a little work, multiplies the reward a lot, and rewards the thanks of the servants.
 - The Almighty says: ﴿To pay them their wages and increase them from His bounty, He is forgiving Shakur﴾ (Fatir: 30) (Here is mentioned "Ghafoor Shakur", and forgiveness requires thanksgiving after overcoming guilt).
5. **The rich with mercy:** While the source indicated that this conjunction could be used in supplication for mercy, the available sources did not mention it as a specific functional conjunction with the term "rich with mercy." However, the concept of "merciful" indicates that God Almighty possesses mercy in Himself, that is, it is his subjective attribute. This is functionally different from the name "merciful", which denotes the one who initiates and signs mercy. God Almighty, being "rich", is also "merciful", that is, the owner and source of mercy, and has mercy on whomever He wants. How he wants. (This connotation is based on the understanding of each of the two nouns separately and collectively in the context of divine attributes, although the exact word is not conjugated in the sources).

The difference between "wealth" and "pride": The sources have pointed out a subtle and important difference between "wealth" and "pride":

- **Wealth brings "dignity" or consideration:** in a human context, the owner of money is seen as having consideration. God has the ideal, and God's absolute wealth is the foundation of His absolute dignity and incomparable greatness.
- **Pride comes from "strength":** a strong person is the dear one who does not overcome. This explains the association of "dear" with qualities of strength, immunity and superior intelligence that does not perceive, as mentioned in other groups of names.
- The presence of the name "dear" with "rich and benign" in Surat Luqman confirms that they are two distinct qualities in significance, but may come together in a single Qur'anic context to denote the perfection of the divine self in multiple aspects (strength and richness associated with praise). God is dear in his power, rich in himself from his creation, benign in all his circumstances.

Understanding the group of the name "rich" and its associations in this way, paying attention to the functional order and its differentiation from other qualities such as pride, highlights God's absolute perfection, dispensation of everything, self-praise, and how his riches are linked to other qualities such as generosity, dreaming, and mercy. This understanding increases the believer's certainty in God's absolute riches, and pushes him to lack Him alone, to seek generosity from Him, to trust in Him in all His matters, with praise and thanks to Him for His countless blessings.

2.5.4 The name "Dear" group: strength, immunity, domination, and pride combined with forgiveness, mercy, and giving

The name "Aziz" is one of the most beautiful names with a profound connotation of the perfection of strength, absolute victory, invincible immunity, and scarcity that is not easily obtained. Allah Almighty is the Mighty One who does not overcome, does not go well with Him, does not mind Him, and does not share His pride with anyone. This divine glory is manifested in the Holy Qur'an through multiple associations with other names, highlighting different aspects of the functions of this glory in the management of the universe and the affairs of creation. Understanding these conjugations brings the name "dear" out of being just an adjective to an effective functional concept in dealing with God Almighty.

1. **Al-Aziz Al-Hakim:** This conjunction is one of the "super names" in its significance and comprehensiveness. He combines God's glory and insurmountable power, and His great wisdom in every plan and command. This conjunction shows that God's judgment and management, whether in the universe or in legislation, is based on unbreakable power and pride, and wisdom that is not surrounded by human minds. Even if human beings do not understand God's wisdom in certain matters or predestinations, they should know that His management comes from insurmountable glory and wisdom. It is not lacking.
 - This conjunction is related to things that are difficult for humans to understand from God's plan, as it reflects the "supernatural cosmic consciousness" and rare science that man does not comprehend.
 - The Almighty says in the context of downloading the book and supporting his messengers: "Downloading the book from Allah, the Mighty and the Wise" [Az-Zumar: 1]. Here it emerges that the revelation of the Qur'an with its verses and the support of the messengers stems from complete pride and great wisdom.
 - In the context of a statement that Allah is not incapacitated by anything: "He is Allah the Mighty and the Wise" [Al-Hashr: 24].
 - This conjunction is also associated with the "Lord of the Worlds" as a sign of the perfection of Godhead, masterminded with pride and wisdom.

- Dealing with this name (the dear and wise) is considered a higher level than the activation of singular nouns or some other conjugations, as it is not just a simple activation, but "dealing with our Lord" with it, because it reflects a deep aspect of God's perfection in His management.
 - In the context of Sharia punishments, this conjunction shows that the judgment (such as cutting off the hand of a thief) comes from pride and wisdom that does not prevail, and this is different from the context of forgiveness and absolute mercy. This confirms the link between the "dear and wise" and the power and predominance in the enforcement of the order and the ruling, and the administration of justice.
2. **Al-Aziz Al-Muqtadir:** This conjunction indicates the strong divine taking that does not escape it, and it is a final taking after which no trace of the taken is seen. "Al-Aziz" signifies victory and immunity, and "Al-Muqtadir" indicates the complete and comprehensive power that is limitless, which enables God to tighten things and implement His destiny in a way that cannot be answered or objected to.
- This conjunction occurs once in the Holy Qur'an, which makes it particularly significant: "So we took them to take a mighty dear" [Al-Qamar: 42]. The verse came in the context of the destruction of the people of Lot, Pharaoh and their ilk who lied with the signs of God, to highlight that God took them with invincible power and pride, and a complete ability from which no one escapes.
 - This conjunction is used in the context of taking unjust nations or punishment from which it does not escape. This name can be used to pray for the oppressors, as it reflects God's ability to take revenge with strength and power.
3. **Al-Aziz Al-Alim:** We discussed this conjunction earlier in the second article, but we may reaffirm its connotations within the context of "dear". This conjunction shows that it is pride (invincible power and self-perfection) that leads to absolute knowledge. God Almighty, being the Mighty and Omnipotent, is aware of everything, and it is no secret to Him.
- This conjunction is particularly related to the "unique science" or "cherished information" that is difficult to reach or understand for humans, such as "cosmic intelligence" or "superconscious" related to how things are created and managed.
 - It is also referred to in the context of God's creation, as his ability to create stems from his pride and knowledge: "God created the heavens and the earth with the truth, if this is a sign for the believers" [Al-Ankabut: 44], and then he says: "He is the dear and wise" [Az-Zumar: 5], which in a similar context refers to the glory of God in his creation and knowledge of it.

- It is a functional name used to understand how divine knowledge manifests itself with a dimension of pride and immunity, as it is not a science available to all, but a science specific to God alone.
4. **Al-Aziz Al-Ghaffar:** This pairing combines God's glory and insurmountable strength, and His complete forgiveness of sins. "Aziz" signifies immunity and victory, and "forgiveness" signifies covering sins, pardoning and erasing them. This conjunction highlights that God's forgiveness is not out of weakness or need, but forgiveness that comes from power and victory, which is great in its perfection and purity. It is a forgiveness that cannot be returned or prevented whenever God wants it.
- This conjunction in the sources is associated with concepts such as "intoxicating need" and "purity of purity", suggesting that the forgiveness associated with God's glory is exaggerated in its perfection and purity.
 - A functional example is given as resembling a "last stop" or "last chance" for forgiveness before something big happens, such as the last call before a plane takes off. This links pride (overcoming and not escaping) and forgiveness (forgiveness), perhaps in the sense that his forgiveness comes strongly and cannot be returned when it occurs in this context, or it is the only opportunity that is not repeated in this form, it must be seized.
 - The Almighty says: ﴿Say that the first two and the others * are collected until the time of a known day﴾ [incident: 49-50] and then says in another context: ﴿He is the dear forgiver﴾ [p.: 66]. Here it is highlighted that God's ability to gather creation for reckoning and His forgiveness of the sins of whomever He wills stems from His glory and His superiority over everything.
 - In the supplication of Noah, peace be upon him: "I said, ask forgiveness of your Lord, for he was forgiving" [Noah: 10], and in another verse: "The Lord of the heavens and the earth and everything in between, the Mighty Forgiver" [p. 66].
 - The Almighty says: ﴿He created the heavens and the earth with the truth, the night is set against the day, and the day is set against the night, and the sun and the moon are ridiculed, all being for a definite period, but He is the Mighty and Forgiving﴾ (Az-Zumar: 5). Here it emerges that God's ability to gather creation for reckoning and His forgiveness of the sins of whomever He wills stems from His glory and His superiority over everything.
 - In the words of the Almighty: "He is the Mighty and Forgiving" (King: 2), which is close in meaning to "forgiveness", as it indicates covering and erasing sins.
5. **Al-Aziz Al-Hamid:** This conjunction combines God's invincible glory and His deserved praise for Himself, His attributes and deeds. "Aziz" indicates that he is strong and invincible, and "Hamid" indicates that he deserves all praise and

praise. This pairing means that God Almighty, by virtue of His glory and power, is the only one who deserves absolute praise and praise, as He does not lack anyone's praise, and His praise stems from His own perfection and pride.

- Based on the rule of the first name cause and the second consequence, "dear Hamid" may mean that glory (the power that does not overcome) is what leads to God being benign (worthy of praise and praise, or characterized by purity and selection).
- This conjunction is mentioned in the sources, and it is mentioned twice in the Qur'an.
- The Almighty says in the context of the revelation of the Qur'an and the subsequent revival and death: ﴿Praise be to Allah, who has what is in the heavens and on earth, and to Him praise in the Hereafter, and He is the wise and expert﴾ [Sheba: 1] Then he says: ﴿He is the Mighty and the Beneficent﴾ [Shura: 8]. This indicates that the Kingdom of God and the fullness of His praise stems from His glory.
- And in another place: ﴿Download from the dear Hamid﴾ [detailed: 42] in the description of the Qur'an, that is, the Qur'an is a house from God who is dear in his ability to reveal, and Hamid in its perfection and deserving to praise this revelation.

6. **Al-Aziz Al-Rahim:** This pairing combines God's absolute glory and His vast mercy towards His servants. The "dear" is the strong and the invincible, and the "merciful" is the one with universal mercy. This conjunction indicates that the mercy of God Almighty is not a weakness, but a mercy emanating from strength and pride, and it is a powerful mercy that no one can prevent or withhold from whomever he wants.

- The Almighty says: "We have sent Noah to his people, for I am a clear warning to you" [Hud: 25] and then says in another context: "He is the Mighty and the Merciful" [Poets: 5]. Here it is highlighted that sending messengers to guide mankind is from God's glory, wisdom and mercy towards them.
- This conjunction is repeated in the Holy Qur'an at the end of the stories of the prophets with their people, such as the story of Abraham, Lot and Moses, peace be upon them in Surat Al-Shu'ara, to confirm that the destruction of the oppressors was with strength and pride, but the salvation of the believers was by mercy of Him, glory be to Him, and that all this is under the management of the Mighty and Merciful.
- The Almighty says: "Download the Mighty, the Merciful" (Yass: 5). Here it is highlighted that sending messengers to guide mankind is from God's glory, wisdom and mercy towards them.
- This conjunction is repeated in the Holy Qur'an at the end of the stories of the prophets with their people, such as the story of Abraham, Lot and Moses, peace be upon them in Surat Al-Shu'ara, to

confirm that the destruction of the oppressors was with strength and pride, but the salvation of the believers was by mercy of Him, glory be to Him, and that all this is under the management of the Mighty and Merciful.

7. **Al-Aziz Al-Wahab:** This pairing combines the glory and power of God, and being the "Wahhab" who gives giving free of charge, and gives livelihood and gifts to whomever he wants without asking. The "Wahhab" is a lot of giving without compensation, and this giving comes from pride and strength that is not weakened or diminished by giving.
 - The Almighty says in the context of supplication and seeking guidance: "Our Lord does not shake our hearts yet, for our gift is bestowed upon us by Thy mercy, for You are the Wahhab" [Al-Imran: 8].
 - In the context of the supplication of Zakaria, peace be upon him, to request offspring: "Lord, grant me from your good offspring, that you hear the supplication" [Al-Imran: 38].
 - In the words of the Almighty: "Or do they have the treasures of the mercy of your dear Lord Al-Wahhab" [p. 9]. Here it is highlighted that the treasury of His mercy and His absolute giving are only in the hands of the Mighty, the Wahhab, who gives with authority and power, does not ask what he does.
 - In the words of the Almighty: "Or do they have the treasures of mercy of your dear Lord Al-Wahhab" (p. 9). Here it is highlighted that the treasury of His mercy and absolute giving are only in the hands of the dear Wahhab, who gives with authority and power, not asking what he does.

These associations in the group of the name "Aziz" show the breadth of the connotations of this name, and how it is not limited to mere strength and immunity, but also manifests itself in the aspects of forgiveness, mercy and giving, which paints an integrated picture of a Lord dear in his strength, merciful in his giving, forgiving in his jacket, benign in his perfection, and nothing is incapable of him in the management of his kingdom.

2.5.5 The "Forgiving" Name Group: Forgiveness Capacity and Great Transcendence

"Al-Ghafoor" is the name that indicates the breadth of Allah's forgiveness of sins and His transcendence of sins, and His covering for the defects of His servants.

1. **The Forgiving, the Merciful:** This pairing is one of the most frequent couplings in the Holy Qur'an, which confirms the breadth of God's forgiveness and the comprehensiveness of His mercy. The "forgiving" indicates that He covers sins and transcends and erases sins, no matter how much they may be. The "Merciful" signifies that He has a vast mercy that encompasses everything, and He has mercy on His servants by giving them

mercy, by sending messengers, by bringing down Scriptures, by accepting their repentance, and by transgressing from them. Forgiveness is a manifestation of mercy, and mercy is the motivation for forgiveness.

- The Almighty says in the context of explaining the ruling on eating the dead for those who are compelled: ﴿It is forbidden for you to eat the dead, blood, pork and what is worthy of it other than Allah, so whoever is forced to do anything other than Bagh or return, there is no sin against him, for Allah is forgiving and merciful﴾ [Al-Baqarah: 173]. Here the conjunction highlights God's function in facilitating the servants when necessary, and His forgiveness and mercy for those who are forced without prostitution or aggression.
 - In the context of God's command to seek forgiveness and repentance: "God would not have tortured them while you were in them, and God would not have tormented them while they were asking for forgiveness" and then he says in another context: "God is forgiving and merciful" [Al-Anfal: 33]. This shows that asking for forgiveness opens the door to mercy and divine forgiveness.
 - This also includes the Almighty's saying regarding the sending of messengers: "And your Lord will forgive people for their injustice, and your Lord will punish them severely" [Al-Ra'd: 6]. In other verses, he concludes by saying: "And Allah is forgiving and merciful" [Al-Imran: 31 / Al-Nahl: 18 / Al-Hujurat: 14 / Al-Mulk: 2], which confirms that these attributes are predominant in the divine dealings with the servants.
2. **The Forgiving Merciful:** This conjunction reflects a different arrangement, but it carries the same meaning of complementarity and universality. Beginning with mercy, it affirms that God's mercy preceded His wrath, and that His forgiveness is one of the fruits of His vast mercy to His servants.
- The Almighty says: "Your Lord the Forgiving, the Merciful, if he takes them for what they have earned, he will hasten their torment, but they have a date without which they will not find a home" [Al-Kahf: 58]. Here it emerges that God Almighty forgives the sins of His servants with His vast mercy, and that if He took them for their sins, He would not have remained on earth from a beast, but His mercy requires grace and pardon.
3. **Merciful Repentance:** This conjunction indicates that God Almighty is the one who accepts the repentance of His guilty servants, and guides them to it in the beginning, and He is merciful to them by opening the door of repentance for them after sin, and erasing their bad deeds and replacing them with good deeds. The "repentant" is the one who repents of his servant if he repents, and the "merciful" is the one who has mercy on him by accepting his repentance and the consequent bounty.
- In the context of the story of Adam (peace be upon him) and his repentance: "Adam received words from his Lord, and he repented

upon him that he is the most merciful repentant" [Al-Baqarah: 37]. Here he shows how God Almighty with his repentance and mercy forgave Adam after his disobedience.

- In the context of accepting the repentance of those who failed to Battle of Tabuk: ﴿God has repented of the Prophet and the immigrants and the Ansar who followed him in the hour of hardship after what almost upset the hearts of a group of them and then repented of them that they have Raouf Rahim﴾ [Al-Tawbah: 117]. And in other places: "Did they not know that Allah accepts repentance from His servants and takes alms and that Allah is the Merciful Repentant" [Al-Tawbah: 104].
- As stated in the context of the command of the believers to repent: "Repent to Allah all, O believers, that you may succeed" [An-Nur: 31], and then concludes in another context: "Allah was a merciful repentant" [An-Nisa: 17].

Understanding these pairings instills in the believer the breadth of God's mercy and great forgiveness, and urges him to seek forgiveness and repentance more, and not to despair of God's mercy, no matter how great his sins are. He knows that he has a forgiving, merciful and repentant Lord, who rejoices in the repentance of his servant, and loves benefactors, and this is what drives him to follow the path of righteousness and goodness.

2.5.6 The "Merciful" Name Group: Building Bonds and Capacity of Credit

1. **The Forgiving, the Merciful:** This pairing is one of the most frequent couplings in the Holy Qur'an, which confirms the breadth of God's forgiveness and the comprehensiveness of His mercy. The "forgiving" indicates that He covers sins and transcends and erases sins, no matter how much they may be. The "Merciful" signifies that He has a vast mercy that encompasses everything, and He has mercy on His servants by giving them mercy, by sending messengers, by bringing down Scriptures, by accepting their repentance, and by transgressing from them. Forgiveness is a manifestation of mercy, and mercy is the motivation for forgiveness.
 - The Almighty says in the context of explaining the ruling on eating the dead for those who are compelled: ﴿It is forbidden for you to eat the dead, blood, pork and what is worthy of it other than Allah, so whoever is forced to do anything other than Bagh or return, there is no sin against him, for Allah is forgiving and merciful﴾ [Al-Baqarah: 173]. Here the conjunction highlights God's function in facilitating the servants when necessary, and His forgiveness and mercy for those who are forced without prostitution or aggression.
 - In the context of God's command to seek forgiveness and repentance: "God would not have tortured them while you were in them, and God

would not have tormented them while they were asking for forgiveness" and then he says in another context: "God is forgiving and merciful" [Al-Anfal: 33]. This shows that asking for forgiveness opens the door to mercy and divine forgiveness.

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- The Almighty says: "Your Lord the Forgiving, the Merciful, if he takes them for what they have earned, he will hasten their torment, but they have a date without which they will not find a home" [Al-Kahf: 58]. Here it emerges that God Almighty forgives the sins of His servants with His vast mercy, and that if He took them for their sins, He would not have remained on earth from a beast, but His mercy requires grace and pardon.
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and then concludes in another context: "Allah was a merciful repentant" [An-Nisa: 17].

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2.5.7 The "wise" name group and individual names: the perfection of management and absolute uniqueness

1. **The All-Knowing Wise:** This conjunction comes to confirm that all the judgment and judgment of God Almighty, every legislation issued by Him, and every command He manages in the universe, is based on comprehensive and accurate knowledge and deep wisdom. The "wise" is the one who puts things in their right places, dispenses them to the fullest and most complete measure, and governs all that He has created and legislated. The "knower" is the one who surrounds his knowledge of everything, so there is no secret to him what is known, and this knowledge is the basis of his wisdom. All divine wisdom emanates from absolute knowledge.
 - The Almighty says in the context of downloading the book and detailing the verses: "A book whose verses were wiser and then separated from the hands of an expert sage" [Hud: 1], and in another place: "He is the All-Knowing Wise" [Joseph: 6], in the context of the expression of the vision of Joseph, peace be upon him, which indicates that the interpretation of visions and knowledge of the unseen is one of the requirements of his wisdom and knowledge.
 - In the context of the statement of the kingdom of heaven and earth and its greatness: "Blessed is He who made a tower in heaven and made a lamp and a moon in it" [Al-Furqan: 61], and then concludes the verse by saying: "He is the All-Knowing Wise" [Al-Hajar: 86], which confirms that this great creation and those delicate cosmic systems stem from great wisdom and knowledge.
 - It also comes in the context of legislation and hudud: "Allah Aleem is wise" [An-Nur: 10], and "Allah Al-Alim is wise" [Al-An'am: 13].
2. **The Expert Wise:** This conjunction highlights that the wisdom of God Almighty is not limited to phenomena or clear rulings, but extends to include the secrets of things, the insides of things, their distant consequences, and the consequent interests and evils. The "wise" is the one who masters everything He has created and legislated, and the "expert" is the one who knows the subtleties and insides of things. God Almighty manages things with wisdom based on accurate knowledge of all their details and results.

- The Almighty says in the context of sending messengers to convey the message: "They follow only conjecture and conjecture does not enrich anything from the truth" [An-Najm: 28], then he says: "And Allah is not incapable of anything in the heavens or on earth, because He was omnipotent" [Fatir: 44], and in another context: "Did He not know that Allah is insightful in what you do" [An-Nur: 30], and in other places: ﴿He was an expert sage﴾ [Al-An'am: 18 / Al-A'raf: 184 / Yunus: 1 / Hud: 1 / Sheba: 1].
- In the context of the abolition of polytheism and the statement of monotheism: "We have not created the heavens and the earth and everything between them except with the truth, and the hour is coming, so forgive the beautiful forgiveness" [Al-Hijr: 85], and then he says in another place: "He is the wise and expert" [Ornamentation: 84]. This indicates that the creation of the heavens and the earth by truth, and the statement of the matter of the hour, are all done with great wisdom and full knowledge of the mysteries of things.

Contemplation of these names and their conjugations inherits in the heart of the believer the certainty that God Almighty does nothing in vain, and that everything in this universe proceeds according to a wise plan and comprehensive knowledge, even what man may see as evil, may carry with it a great good that only God knows. This understanding calls for submission to God's command, satisfaction with His judgment, and confidence that everything that comes from Him is the eye of wisdom and righteousness, even if our understanding falls short of its comprehension.

2.5.8 Individual names denoting absolute uniqueness (such as Sunday, Samad, One) refer to God's perfection in Himself and His absolute uniqueness, and that He is the destination of all creatures in their needs.

1. **Allah is One:** This composition, which represents the heart of the monotheism of God Almighty, is not a linguistic conjugation of two related names, but rather a definitive affirmation of the oneness and uniqueness of God Almighty, which is the name with which the definition of the divine self concludes in Surat Al-Ikhlās. "God" is the greatest name that encompasses all the attributes of perfection, and "Uhud" is the one who has no equal, no partner, neither in himself, nor in his names, nor in his attributes, nor in his actions, nor in his lordship, nor in his divinity.
 - The Almighty says in Surat Al-Ikhlās, which modifies a third of the Qur'an in its indication of monotheism: "Say, Allah is One" [Al-Ikhlās: 1]. This verse affirms the absolute and indivisible oneness of God, unique in perfection, and no one can share with Him any aspect of Himself, His attributes and His actions. It is the rule of faith that Islam can only follow.

- This indication of absolute monotheism distinguishes Islam from all beliefs that may associate other gods with God, divide divinity, or attribute to Him a child or companion. God is one in His existence, one in His domain, and unique in His attributes.
- 2. **Samad Sunday:** This conjunction delves into the connotation of absolute oneness, adding to it the meaning of "steadfastness". "Sunday" is the one who has no equal, as explained above. As for the "steadfast", he is the master who has completed in his righteousness, and to whom the needs are intended, he is the one who endures in every need and desire, and no one else fulfills a need without his permission. He is the One who has no hollow, who does not eat or drink, who needs nothing, and everything that needs Him.
 - The Almighty says after "Allah is One": ﴿Allah is steadfast﴾ [Sincerity: 2]. Here the connotation of oneness is integrated with the connotation of the cosmic lack of it. Being Sunday, He is the steadfastness that creatures intend in all their needs and matters, and He does not need anyone, but everything He needs.
 - This conjunction instills in the heart of the believer the certainty that God is the only recourse, the only dependent, in adversity and prosperity, and that the believer should only turn or rely on Him. When the believer understands that God is the steadfast one, he realizes that all creatures are weak and lacking, so he does not attach his hope or fear to anyone other than God.
 - This pairing raises the value of true trust in God, and urges the believer to insist on praying to Him, and rely on Him to bring benefits and pay harms, knowing that every matter is in the hands of the "steadfast Sunday" who is not incapacitated by anything, and no one wants to spend it.

Contemplation of "Allah Uhud" and "Sunday Steadfast" is the basis of true faith, and it is the one that frees the believer's heart from attachment to other than God, and proves in it the certainty that true slavery can only be to Allah, the One who is steadfast, who is unparalleled and unparalleled, and to whom is the reference and the Father, and on whom the dependents are in every case.

2.5.9 Super-names and properties of conjugations: keys to cosmic management and divine interaction

In the Qur'an, there are associations of Asma Husna that are superior in their significance, providing keys to understanding precise cosmic management and divine handling of major situations that go beyond the ordinary, and how to find solutions to seemingly intractable human problems.

- Examples and evidence from the Qur'an:

- Al-Hayy Al-Qayyum: "There is no god but He who is living and Qayyum" [Al-Baqarah: 255]. The absolute life from which all life derives, and the resurrection that evaluates and manages everything. This pairing is the foundation of all existence, and the key to every mastermind.
 - **Its functional significance:** The strength of everything in existence is through Him, the Almighty, He is the source of life of everything. God Almighty is not to say that He is much needed, but He needs everything in everything. The retina of the eye, which contains one hundred and thirty million light receptors in ten layers, and the optic nerve with nine hundred thousand nerves, all work by God's power and establishment of it. These substances, which change their nature in the presence of light and generate an electric current that transmits the image to the brain, are evidence of the need for Man belongs to God in every part of his being: in his eye, ear, tongue, brain, and arteries. Whatever God does not spare Him with His manifestations and stature becomes nothing. Man is based on God, and his bones, muscles, nerves, and organs are all God's plan. If God had withheld His manifestations from it, man would become a lifeless corpse, and this confirms that everything needs Him in everything. This union is the basis of all existence, the key to every dispensation, and the believer inherits a deep sense of total lack of God, and absolute dependence on Him in all his affairs.
- Dhul-Majesty and Honor: "And the face of your Lord shall remain majestic and honorable" [Ar-Rahman: 27]. Combining majesty (greatness, pride, power) and honor (giving, giving, generosity). This pairing shows that God, with the perfection of His greatness, is generous and giving, making the servant feel both awe and desire.
- Al-Zahir Al-Batin: "He is the First, the Other, the Zahir and the Batin, and He is All-Knowing" [Al-Hadid: 3]. An indication of God's knowledge of everything, as He is manifest in His signs and proofs, and inward in Himself and His truth, not perceived by sight.
- The first is the other: "He is the first, the other, the apparent and the inner, and he is all-knowing" [Al-Hadid: 3]. It refers to the eternity and eternity of God, for He has neither beginning nor end, which enhances the perfection and uniqueness of His existence.
- The name "Mighty": the Most High, the Transcendent, and the Mighty of Hearts and Things

The name "Al-Jabbar" is one of the Most Beautiful Names with deep and multiple connotations, which shows the absolute perfection of God and His uniqueness in His attributes and actions. This name was mentioned in the Holy Qur'an in the words of

the Almighty: ﴿ **He is God, who has no god but He is the Holy King, the Peace, the Believer, the Dominant, the Mighty, the Mighty, the Arrogant, Glory be to Allah, about what they share**﴾ [Al-Hashr: 23].

When contemplating this name, it is necessary to distinguish between its significance when it is attributed to the Creator, and its significance when it is attributed to the creature, what is considered an attribute of absolute perfection of God Almighty, may be considered an attribute of deficiency or slander if it is attributed to man. If we describe a man as "mighty", this is a slanderous adjective that refers to magnification, arrogance, oppression and injustice, a characteristic that contradicts the nature of man, a creature who is weak and lacks his Creator at every moment. Man's existence is borrowed, and his power, mind and will are subordinate to God's will, and cannot A person can ensure that his life lasts for one second, no matter how powerful, knowledgeable or precious.

The contemplation of man's weakness highlights the greatness of the Almighty. How many people had long hopes that were dashed by a very slight defect in their bodies, such as when someone became overactive in the spleen that led to the breakdown of both live and dead red blood cells, ending his life in the prime of youth. Or as if he develops anemia that has no factory, where the erythrocyte laboratories stop working on their own. Or a sudden drop in kidney function, or cirrhosis of the liver that a person cannot bear life without For more than a few hours, or a drop of blood clots in a brain artery that causes deafness, blindness, paralysis or memory loss. All these examples show that man, no matter how powerful, intelligent, or healthy, is weak and fragile, and that his claim to absolute power or greatness is pure foolishness.

Implications of the name "mighty" in the right of God Almighty:

The name "Al-Jabbar" in the right of God Almighty carries great meanings that express His perfection and majesty, which can be summarized in two main aspects:

1. **The mighty in the sense of the high who does not receive:** He is the Almighty who does not realize what he is, is not surrounded by sight, and does not reach the depth of himself the minds of the wise. This meaning highlights the transcendence and greatness of God Almighty that hides the truths of Himself from full human comprehension. As it is said "a mighty palm" because of its height, or a "mighty camel" because it is difficult to ride, God Almighty is the mighty for His absolute and unbearable height. This meaning is understood in the context of the Almighty's saying about the mighty people: **"They said, O Moses, that there are mighty people in it, and we will not enter it until they come out of it, and if they come out of it, we will enter"** [Table: 22], that is, great, strong and strong. If the creature is described as mighty because of its relative height and power, how about the Creator of the universe who is unparalleled in his exaltation and greatness? This meaning is inherited in the slave brokenness and humility before the

greatness of God, and proves that pride and greatness are attributes of God alone, and no weak creature has the right to dispute them.

2. **The mighty in the sense of the reformer of things and the conqueror of hearts:** this is the meaning that many know from the concept of "reparation of the mind" or "reparation of the bone". God Almighty is the "mighty" who repairs things, compels the broken things, reunites the dispersed, enriches the poor, strengthens the weak, comforts the servile, and believes in the fearful. He is the one who heals the rift in souls and in conditions. When a servant comes to God submissively, broken, and humiliated, God forces him to break him, to repair his affairs, and to strengthen his weakness. The mighty here refers to the abundance and quality of reparation, God Almighty is a lot of reparation, that is, he is forced and reformed permanently and continuously, and his reparation includes many types of reforms, from repairing bodies to repairing souls and circumstances. Therefore, merchants turn to God by saying "O Jabbar" when their goods are depressed, for they know that it is God who fixes their conditions and facilitates their livelihood from where they are not counted.

Its functional significance in the life of the believer:

- **Submission and humility:** The name "mighty" inspires the believer to be completely submissive to God, humble before His greatness, and to reject pride that is only worthy of God.
- **Hope and tranquility:** The hope that God is able to repair every fracture and repair every matter, even if it seems impossible in the eyes of men, is inherited in the heart, bringing tranquility and tranquility.
- **Absolute Trust:** Reinforces trust in God in difficult and complex matters, and the certainty that He is able to manage and reform them in ways that are unimaginable.
- **Self-control:** reminds the servant of his weakness and constant need for God, and warns him against claiming power or perfection that belongs to God alone.

The name "mighty" is an invitation to reflect on God's absolute perfection in His exaltation and power, in His mercy and compassion manifested in the reparation of hearts and things, which strengthens faith and deepens the relationship with the Great Creator.

- **Functional connotations:** These names help to realize God's absolute greatness in managing the universe, His ability to change magnitudes, and open closed doors in unexpected ways. It is the basis for seeking divine supplies in major matters beyond the capacity of men.

2.6 PRACTICAL APPLICATIONS IN UNDERSTANDING FUNCTIONAL NAMES:

SELECTED EXAMPLES

The ultimate purpose of studying the functional names is not merely theoretical knowledge, but to transform this knowledge into fuel for certainty, protection in adversity, and a key to opening the doors of divine management in the affairs of life. The Most Beautiful Names are not spells used to achieve ends in isolation from the relationship with God, but rather channels that promote trust, strengthen the relationship with the Creator, and show how every need or challenge in a person's life can be met by invoking the appropriate divine name. The Almighty said: "And Allah has the Most Beautiful Names, so call upon Him by them" [Al-A'raf: 180].

These selected examples show how the Most Beautiful Names of Allah, when understood and consciously invoked, can make it easier for a slave to worship tawakkul and provide him with practical insights to deal with life's challenges, by associating with Allah's names and attributes that suit each situation.

2.6.1 Applications of the Most Beautiful Names in the worship of Tawakkul: Five Keys

The worship of trust is one of the most difficult acts of worship on the human soul, as it requires delegating the whole matter to God, taking into account the reasons. The facilitation of this worship is manifested in invoking the names of Allah that suit the aspects of anxiety and need in the soul of the Mutawakkil, which reinforce the certainty that it is all in the hands of Allah, and that the Almighty is sufficient for those who trust in Him. The Almighty said: "Whoever trusts in Allah is according to Him" [Talaq: 3].

2.6.1.1 Trust in the Living Who Never Dies: Perpetual and Uninterrupted Dependence

When man depends on a creature, no matter how powerful or prestigious he is, he depends on a mortal being, who may be absent, sick, weakened, or die. This temporary accreditation generates a sense of anxiety and instability, and necessitates agent renewal or repeated explanation. Trusting in the living and undying God inherits absolute reassurance and permanence. God Almighty is alive, neither death nor annihilation, no sleep or a year, and He is always present and not absent.

- The evidence is from the Qur'an: "And trust in the living who does not die, praise his praise, and suffice him with the sins of his servants as an expert" [Al-Furqan: 58].
- Its functional significance in tawakkul: This name facilitates long-term tawakkul, and eliminates anxiety about the fluctuations of circumstances or the absence of the appointee. The one who trusts in the "living who does not die" knows that his agent is always present, does not get tired, does not forget and does not interrupt the periods, which proves the trust and makes it continuous and not subject to change or shortage.

2.6.1.2 Trust in the All-Knowing Listener: Reassurance of Understanding and Absolute Knowledge

Man often finds himself having to repeat the importance of his need for reliable human beings, lest they overlook or underestimate it, and that failure to accomplish it may lead to great loss. But trusting in Allaah the All-Knowing removes this need. God Almighty hears every call, knows all the mysteries and needs of souls, knows how important it is to the slave before he explains it, but before the slave himself realizes how important it is.

- The evidence is from the Qur'an: "And Allah is All-Knowing" [Al-Baqarah: 227] and "And He has what dwells in the night and day, and He is the All-Hearing All-Knowing" [Al-An'am: 13].
- Its functional significance in trust: This pairing of the servant feels that God is aware of the extent of the impact of the matter on his life, and that his need is estimated and fully known to God. You don't have to worry about delivery or explanation, God knows everything, which facilitates the process of trusting and strengthens confidence in the sufficiency of God Almighty.

2.6.1.3 Trusting in the Lord of the Great Throne: Transcending Ranks and Managing Complex Matters

Often, human interests are complex, requiring multiple ranks, bureaucratic steps, and overlapping relationships, leaving the slave feeling lost and helpless in the face of the difficulty of reaching the desired goal. As for God Almighty, He is the "Lord of the Great Throne", and the throne in its semantic concept refers to the network of cosmic management, to the intertwined paths that unite all the affairs of existence.

- The evidence is from the Qur'an: "If they take over, say, 'Allah suffices, there is no god but Him, and I trust in Him, and He is the Lord of the Great Throne.'" [Al-Tawbah: 129].
- Its functional significance in trust: This name facilitates trusting in God in matters that seem impossible to verify through ordinary methods. God Almighty is able to overcome all ranks and obstacles, and manage things in unexpected ways, just as He can deliver fine capillaries to the coronary artery, He is able to deliver the slave to his destination in the easiest way, without the need to go through all the complexities of human ranks, facilitation may come from where the slave is not counted.

2.6.1.4 Trusting the Merciful One: Facilitating Private Roads and Access to Livelihood

When a person seeks a livelihood or interest, he may find the usual roads crowded, full of obstacles, and requiring enormous effort that is not commensurate with the nature of man. Here appears the trust in the "dear and merciful". The "dear" God has incomparable glory, strength and invincibility, and He is the "Merciful" who has special connections and paths that are not accessible to everyone.

- The evidence is from the Qur'an: ﴿He is the Mighty, the Merciful﴾ [Shura: 5] and ﴿And I have brought you seven of the Mathani and the Great Qur'an﴾ [Al-Hajar: 87] (in the context of special mercy).
- Its functional significance in trust: This pairing enables the slave to request special and easy ways to achieve his livelihood or interest, away from the crowding and complexity of ordinary roads. It is a prayer to seek another gate, a unique path by which God facilitates the matter with His power, glory, and mercy that offers ways that no one can imagine. This bequeaths to the slave the certainty that God is able to open new paths and go beyond the ordinary to meet his need.

2.6.1.5 Trusting the Wise Loved One: Unique Management and Unexpected Ways

In some situations, man finds himself facing a complex problem that he has no vision to solve, or an interest that seems intractable to all logical solutions. Here the trust in the "dear and wise" is manifested. God is the "dear" with absolute and overcoming, and the "wise" in his management who puts things in their right places in the most accurate and perfect way.

- The evidence is from the Qur'an: ﴿He is the dear and wise﴾ [Romans: 27] and ﴿And he has the keys to the unseen that only he knows, and he knows what is in the land and the sea, and what falls from a leaf only he knows, and there is no grain in the darkness of the earth, nor wet or dry, except in a book shown﴾¹ [Al-An'am: 59].
- Its functional significance in Tawakkul: This conjugation teaches the servant that God Almighty is able to accomplish things in wise, rare and unique ways, which no one can think, and which no human mind can manage or repeat. The way God ends it can be miraculous in its accuracy and timing, and it comes from where the slave is not counted. This reinforces absolute trust and recognition that God will manage in the best way, even if it is unexpected or unrepeatable.

2.7 CONCLUSION PART II: REALIZING THE GREATNESS OF GOD AND THE PERFECTION OF HIS MANAGEMENT

With this extensive review of the major functional categories of the Most Beautiful Names, and the analysis of their detailed groups and associations, and their practical applications in essential acts of worship such as the bond with trust, we have completed a deep dive into a deep aspect of the functional aspects of the Most Beautiful Names as mentioned in the Holy Qur'an. This study has revealed great dimensions of God's perfection, attributes, and actions, which are not limited to theoretical knowledge, but also cast a shadow over our understanding of existence, our relationship with the Creator, and how we deal with life's challenges.

This in-depth understanding helps the believer to grasp the greatness of God Almighty beyond words, and proves in his heart the perfection of His hermetic management and the breadth of His mercy that expanded everything. The Almighty said: "Allah is overcoming, but most people do not know" [Yusuf: 21], and His saying: "My mercy has expanded everything, so I will write it for those who fear and pay zakat and those who believe in our signs" [Al-A'raf: 156].¹ It also directs the servant to seek the help of Allah Almighty in every matter, in accordance with His Most Beautiful Names, their functions and connotations. Each of His Most Beautiful Names, and each of them, is an invitation to contemplate, reflect and apply to build a more conscious and profound relationship with the Creator and the Innocent.

Praise be to Allah, Lord of the Worlds.

3 PART THREE: THE MEANINGS, FRUITS AND DIMENSIONS OF THE BEAUTIFUL NAMES OF ALLAH

1.1 The Name of Allah, the Most Gracious, the Most Merciful:

The Name of Allah, the Most Gracious, the Most Merciful: Universal and Special Mercy

The names of Allah, the Most Merciful and the Most Gracious, are the twenty-ninth names of Allah, and some scholars have considered the name "Al-Rahman" the name of Allah the Greatest. Both are derived from mercy, but each has its own connotation that complements the other.

The concept of mercy against God and creation

Mercy calls for the presence of the deceased, who are needy, weak, helpless and poor. The creature is the deceased by nature, and God Almighty is the merciful because He is the rich and capable Lord.

One of the elements of mercy is that the doer of mercy wants it and does it. Mere human feelings or tears without real action with the capacity to do so have no value in the balance of perfect mercy. True charity is what captures hearts, and actions follow.

The difference between the Merciful and the Gracious

Rahman: General Mercy (Mercy of this World and the Hereafter)

The name of the Most Gracious signifies universal mercy that includes the believer and the disbeliever, the righteous and the bad in this world, and reaches the hereafter as well.

- In this world: includes all the general blessings enjoyed by all people, including air, water, food, health, wellness, parents, children, money, and status. This mercy is a common denominator among all people, for God gives the world to those who love and to those who do not love.
 - (And when Abraham said Lord, make this a safe country and provide its people with the fruits of those who believe in God, and the Last Day, he said, and whoever disbelieves, entertain him a little, and then force him to the torment of fire and the misery of fate(126)) (Surah Al-Baqarah).
- In the Hereafter: The mercy of the Most Merciful may be manifested through afflictions and calamities in this world, which may rob money, health or status. These calamities are not absolute evil, but rather a deliberate mercy aimed at reforming the slave and directing him to the afterlife and his eternal happiness. God harms to benefit, takes to give, afflicts to reward, humiliates to cherish, and grasps to simplify. Absolute evil does not exist in the universe, everything that happens is willed by God with absolute wisdom and aims for absolute good.
 - (Let us make them aware of the lesser torment without the greater torment, that they may return(21)) (Surah As-Sajdah).
 - (Say, O God, the owner of the king, you bring the king whoever you want, and you take away the king from whoever you want, and you comfort whoever you want, and you humiliate whoever you want with a hand like good, for you are capable of everything(26)) (Surat Al-Imran).

The Merciful: Special Mercy (Special Mercy for Believers)

The name of the Merciful signifies the special mercy that the worthy receive from the servants of God, who are the obedient believers. This mercy is manifested in:

- Divine Manifestations: God fills their hearts with priceless light and happiness, feeling God's closeness and love.
- Success and inspiration: May God guide them to the right path, and inspire them with wisdom and wisdom in their affairs.
- Science and knowledge: God teaches them and throws light into their hearts to see the truth from falsehood, and gives them wisdom.
 - (And when he reached his height, we brought him wisdom and knowledge, as well as the reward of the benefactors(22)) (Surah Yusuf).
 - (Wisdom comes from whoever he wants, and whoever brings wisdom has come much good, and only the first of the minds is mentioned(269)) (Surah Al-Baqarah).
- Special Help: God is with the pious, with the patient, and with the benefactors with victory, support, preservation and success. This means that

the believer feels that he is in the custody and preservation of God, unlike the general meaning that includes all creatures with his knowledge and knowledge.

- (And know that God is with the righteous(123)) (Surat Al-Tawbah).
- (Those who believe and do good deeds will be made friendly to them by the Most Merciful(96)) (Surah Maryam).

Special mercy is conditional on obedience, striving, giving money, helping the weak, mercy for the orphan, checking on neighbors, attending science councils, turning a blind eye, dhikr and recitation. These accumulated efforts yield happiness and closeness to God.

Conclusion

May Allah have mercy on everyone in this world and the hereafter, and His mercy may be on some of the servants in this world through afflictions that fix their hereafter. He is merciful to His faithful and obedient servants who seek His closeness and love, and He singles them out for light, wisdom, success and heartfelt happiness.

Man is called to seek God's special mercy, and to pray to God to combine the good of this world with the good of the hereafter, believing in His words:

(Some of them say that our Lord has come to us in this world is good and in the hereafter is good and we will be saved from the torment of fire (201) (Surat Al-Baqarah).

Would you like to dig deeper into any of these points, or have other questions related to this topic or other names of Allah?

1.2 The Name of God "Al-Rahman": The Manifestation of Order and Law in the World of Creation

In our journey to decipher the relationship between the concepts of divinity, deism and cosmic assets in the Qur'anic discourse, and after we explored the concept of the "one God" as a functional system that represents the practical interface for receiving legislation, and we set the concepts of monotheism, worship and supplication to demarcate the boundaries between the Creator and the creature, we now move on to delve into understanding one of the great names of Allah: "The Most Merciful".

The name "Rahman" refers not only to God's broad and universal attribute of mercy, but is intrinsically linked to **the world of creation** and to **the order and laws of the universe**. If the name "God" is more specifically associated with the world of command, the unseen, the legislature, and the transcendent direct will, the name "Rahman" stands out and manifests itself remarkably in the world of creation, that is, the tangible and imperceptible physical universe in which we live and interact with it.

"Rahman" is the name through which God's vast mercy is manifested in the creation and maintenance of this visible universe with all its subtle and solemn glory. This mercy is not just a negative emotion, but a precise and tight system and fixed and continuous laws that God has deposited in His creation to ensure His continuity, balance, and suitability for life and living. The universe with its physical, chemical, astronomical, biological and other laws is a great manifestation of the mercy and management of the Most Gracious.

In modern science, what we call the natural or cosmic laws (the laws of gravity, thermodynamics, the laws of heredity, etc.) can be considered in this context as the "laws of the Most Merciful." They are the fixed Sunnahs by which God has conducted the universe, which do not change and are not changed except by His absolute will: "You will not find God's Sunnah a change, and you will not find a transformation for God's sent" (Fatir: 43). These laws are a manifestation of God's knowledge, power, and wisdom in creation, which is the way Rahman chose to run and establish order in this material world. The study, understanding and application of these laws through science and technology is the key to properly dealing with the world of creation and benefiting from its harness.

Inspired by the idea that "Rahman is all connections", this great name can be understood as representing the network of laws and causal relationships that bind the parts of the universe together, governing their interactions and mutual relationships. The laws of interconnection between atoms, the interaction of fundamental forces in the universe, the relations between living beings and their environment... All these connections are part of the Rahman system that preserves the balance of the universe, prevents its chaos, and ensures its accurate and tight functioning. "Rahman" in this sense is the guarantor of order, consistency, and consistency in the world of creation.

Here it is necessary to reiterate, that this functional distinction between "Allah" (associated with the world of command, legislation and the supreme will) and "Rahman" (associated with the world of creation, its laws and order) **does not imply the existence of two gods.** ﴿Say, Call upon Allah or call upon the Most Merciful, whatever you call, He has the Most Beautiful Names﴾ (Al-Isra'a: 110). They are two names of the same self, but they can be understood as different manifestations of this divine self in different worlds or different aspects of existence. "God" represents the transcendent self and the source of command, while "Rahman" represents the manifestation of the self in the material world of creation through universal mercy embodied in laws, order, and universal connections. This distinction helps to understand how God can be transcendent and inseparable from the likeness of the created ("nothing like Him") and at the same time present and manifested in every atom of His being through His system and laws established by (the Most Merciful).

The concept of "servants of the Most Merciful" in Surat Al-Furqan provides a wonderful model for those who understand and harmonize with this great divine name and with His order in the universe. They are not only the ones who perform

the pure devotional rites of God, but they are also the ones who walk the earth in humor, interact with people wisely, prostrate themselves and rise to their Lord (they associate the world of creation with the world of command), spend in moderation (understand the laws of equilibrium), do not call with God another god (distinguish between the Creator and the creature), and if they recall the signs of their Lord, they do not choose to be deaf and blind (they interact consciously with both legitimate and universal verses). They are servants who understand the system of the Most Merciful in creation and harmonize with it in their behavior and life.

In this context, the name "Rahman" represents an essential aspect of the divine manifestation, linked to the creation and maintenance of the material universe through a precise system and fixed laws. Understanding this role of Rahman helps to heal the imaginary rift between religion and science, opens the door to seeing the universe as an open book that indicates the greatness and mercy of its Creator, and invites man to be one of the "servants of the Most Merciful" who understand this system and harmonize with it in their behavior and life.

1.3 God's Greatest Name: "Allah"

The Concept of God: The Lord the One Creator and Administrator of the Universe

The central question "Who is God?" finds its answer in being the only Creator of all things, the home of the laws and laws that govern His Kingdom. He is not like anything we know (nothing like him), but he exists and is perceived through his imprint in every creation and law. The text describes the existence of two worlds: the world of creation (material assets) and the world of command (the divine commands and laws revealed on the Night of Power to estimate everything).

God is the Lord of the worlds, who ascended to the throne in a manner worthy of His majesty, to administer and lead the universe. This concept is closely linked to the monotheism of absolute deism, that is, the recognition that God alone, without a partner, is the creator, owner and administrator of all the affairs of the universe in a comprehensive, complete and permanent manner. He is the mortal reviver, in whose hand is the whole thing. The realization of this absolute lordship is the basis of our understanding of who God is, and it is he who requires singling him out for worship.

Worshipping God alone and appreciating His guardians: achieving monotheism in the divine system

Knowing God as absolute Lord entails the obligation to worship Him alone without a partner. The text and the Qur'an (as in the verse of an-Nisa: 36) emphasize this origin, which is the essence of the monotheism of divinity. Worship in all its forms, visible and inward, must be paid to God alone.

But how do we reconcile this with the discretion of God's "soldiers" or guardians? The text makes it clear that God has soldiers who carry out His command in the

universe, from the honorable angels (such as Gabriel and Michael) to the messengers, prophets, scholars and righteous people who contribute to the construction of the earth and guide people by God's command. Appreciating and thanking them for their efforts (such as honoring one's parents, respecting those who command the good, believing in the apostles and angels) is part of acknowledging God's order and management, not worshipping them.

That's where understanding relative deism comes in. God has entrusted some of His creatures with specific tasks and responsibilities (such as parents as "Lord" of the family in the sense of upbringing and care, and angels as administrators of a specific matter). Respecting these roles is obedience to God who established this system, but it never rises to the level of worship. We must beware of confusion, as the appreciation of the saints should not exceed its limit to become polytheism with God, just as it is necessary to beware of thoughts or passions that may become "lords" worshiped without God and distract from His pure worship. Worship is for God alone, and appreciation and respect for those who deserve it are within the limits of Sharia.

Seeing God between Sight and Insight: Realizing Divine Greatness

Can God be seen? The attached text makes a subtle distinction between sight (seeing with the naked eye) and vision (meaning perception, knowledge and insight). The text asserts that the request to see God's direct sensory vision aloud in this world is unacceptable and impossible, citing the story of Moses' people and Moses' own request ("You will not see me").

But does this mean that it is completely impossible to "see" God? The text argues that "vision" in the sense of perception and knowledge is possible and required. Man can "see" God through:

- His verses in the universe: contemplation of the greatness, precision and order of creation (sun, moon, stars, diversity of beings).
- His verses in himself: contemplation of his miraculous creation and the functions of his body (as the text metaphorically refers to cells as angels).
- Understanding His laws (Sunnahs): Understanding the cosmic and social norms that govern life (earthquakes, floods, life and death cycles, scientific laws) is an awareness of God's system and power, and therefore a "vision" of Him through His actions.
- His recited verses: contemplating the Holy Qur'an and understanding its wisdom and rulings.

A possible vision is a vision of the heart and insight that recognizes God's greatness, power, and wisdom through His effects, actions, and laws, not the vision of the finite physical eye.

God's Words and His Communication with His Creation: Revelation and Verses

Does God speak to us? Yes, God communicates with His creation in many ways worthy of His majesty:

- Direct speech: As God spoke to his prophet Moses as a word, which is a special rank.
- Revelation by angels: It is the predominant way to deliver his messages and books to the prophets and messengers, led by Gabriel, peace be upon him, who revealed the Holy Qur'an.
- "God's Words" in a broad sense: As we discussed, "God's Words" are not limited to revealed books. His command includes the Creator "be" in whom all things exist, His omnipotent and inexhaustible knowledge, and the laws and laws He has deposited in the universe. All these are expressions of his will, wisdom and formative speech.
- Cosmic and Qur'anic verses: The universe is a visible book, and the Qur'an is a written book. Both are signs from God that carry His messages and signify Him. Contemplating the universe and contemplating the Qur'an is a form of receiving God's "words" and understanding His purpose.

Therefore, God communicates with us through His direct and indirect revelation, through His signs in the horizons and in the souls, and through His formative and legislative words.

Conclusion of this part:

These concepts are interconnected to form a complementary picture: God is the only Lord, worthy of worship alone. His worship includes acknowledging His absolute lordship, while appreciating and respecting the roles assigned to some of His creation within His Hermetic System (relative deism). It cannot be seen by sight in this world, but its greatness and effects can be perceived by insights. He communicates with us through his universal words and verses, calling us to reflect, monotheism and pure worship.

God's Greatest Name: "Allah" – Detail and Significance

The name "God" is the individual name by which the Holy Divine Self is singled out, and no one else is called the Almighty. It is not derived from a verb or an adjective like the rest of the Most Beautiful Names (such as the Most Merciful, the Merciful, the King, the Holy One), but it is a proper name, the origin of all names, and it is the name by which God is known for Himself and His absolute perfection.

Allah (SWT): He is the first and supreme source, the owner of the absolute command, the home of the original revelation and legislation. It is the top of the cosmic pyramid and the source of all authority and legislation is right.

1. "Allah" is the omnibus and inhibitor name:

- The Collector of the Attributes of Perfection: The name "Allah" combines in its connotation all the meanings of perfection, majesty and beauty. When we say "God," we are invoking in our minds all the innumerable attributes of greatness, power, mercy, wisdom, and knowledge. He is the Creator, the Raziq, the Life-Giver, the Mortal, the Mighty, the Mighty, the Almighty, the All-Hearing, the All-Knowing, the Wise, and other Most Beautiful Names. Each of these names refers to an attribute of perfection, but the name "God" refers to the divine self characterized by all these attributes combined.
- Prevent others: This name is not given to anyone other than Allah Almighty. He was never called a creature, idol, or alleged god. While a creature can be described as "merciful" or "dear" (relative and limited), no one can be called "God" other than Allah Almighty. This absolute specialization confirms its uniqueness and divinity.
- The origin of the Most Beautiful Names: Many scholars believe that the name "God" is the greatest name, not only because it is the subjective name, but because it represents the axis around which all other names and attributes revolve. All the Most Beautiful Names are attributes of God and describe aspects of His perfection and majesty.

2. "There is no god but Allah": the deep root of monotheism

The word monotheism "There is no god but Allah" is the foundation on which all heavenly messages are built, and it is the key to the entry of Islam. Expanding their understanding reveals multiple dimensions:

- God = truly idolized: this is the intrinsic meaning. "God" from "god deified goddess and goddess" meaning slave. "There is no god but Allah" means that there is no idol who truly deserves worship but Allah.
 - Why "rightly"? Because there are those who worship other than God (idols, persons, passions), but this worship is void and undeserved. Only God who possesses all the attributes of perfection (creation, sustenance, revival, death, management, omnipotence) deserves to be worshipped.
 - Worship: the very love with the utmost obedience: this is the focal point. Worship is not merely a ritual, but an absolute submission to God stemming from great love for Him, absolute trust in His management and wisdom.
 - If you obey and do not love: you are submissive with strength, not with heart.
 - If you love and do not obey: your love is not real or perfect.
 - True worship is achieved when love reaches its maximum and obedience is at its maximum, and this can only be done to God Almighty.
- God = confused in it: "God deifies God" meaning puzzled. The greatness and majesty of God is not surrounded by minds. The more man becomes aware of

God, the more he knows of his shortcomings and weaknesses before the greatness of the Creator. This confusion is not negative, but rather a reverence and exaltation that pushes for further learning and reflection.

- A creature, no matter how great or powerful, can surround and transcend it. As for God, he is neither perceived nor surrounded by thoughts, and minds remain puzzled in his greatness, and this is proof of his absolute divinity.
- God = Refuge and refuge: "God to him" meaning to take refuge in him. Man by nature is weak and needy. In times of hardship, weakness, fear, and need, he seeks refuge in him. "There is no god but Allah" means no refuge, no refuge and no supporter but Allah.
 - The monotheistic man sees no power except the power of God, and sees help only from God. This certainty gives him stability and psychological strength that does not shake in the face of any challenges or pressures from humans.

3. The impact of "There is no god but Allah" on the life of the believer:

This word radically transforms the lives of those who truly perceive it:

- Freedom from slavery to anyone other than God: When a person is convinced that "there is no god but God", he is freed from the fear, greed and dependence of the created. His whole matter becomes God's, and God pleases, seeks Him, fears Him, and hopes for Him alone. This liberation is the pinnacle of human pride and dignity.
- Righteousness to God's command: Since God is the true God, it is natural for His command to be obeyed. Whoever says "There is no god but Allah" translates his words into action, abides by God's law, and avoids His prohibitions, because his obedience to God is not optional, but rather obligatory for those who believe in His divinity.
- Mental health and reassurance: Shirk and the distribution of loyalty to multiple gods (money, prestige, people, passion) cause distraction, anxiety and mental illness. As for monotheism, it makes man upright-oriented, reassuring of heart, confident that all his affairs are in the hands of his merciful and almighty Creator. "Is it not by the remembrance of God that hearts are reassured?"
- Pure good deeds: Any deed that is not desired by the face of God is tainted by hidden polytheism. But if "There is no god but Allah" settled in the heart, the work becomes purely for God alone, and therefore acceptable and blessed.
- The key to Paradise: The Prophet (peace and blessings of Allaah be upon him) said: "The best thing that I and the Prophets said before me: There is no god but Allah alone who has no partner." It is the word of sincerity that delivers the true utterer from Hell and enters Paradise.

4. Jurisprudence of "There is no god but Allah" practical:

- Knowledge first and then action: The Almighty says: "Know that there is no god but Allah and ask forgiveness for your sin and for the believers and the believing women, and Allah knows your fickleness and resting place" [Muhammad: 19]. The verse begins with "know", which indicates that monotheism is not just a word with the tongue, but a knowledge and certainty firmly rooted in the heart, followed by good deeds.
- Distinguish between the apparent and the inner: Pharaoh may say "I believed that there is no god except the one in whom the children of Israel believed" at drowning, while Yunus (peace be upon him) says in the belly of the whale, "There is no god but you, Glory be to you, for I was one of the oppressors." The difference is essential: Pharaoh said it out of compulsion for salvation, and he did not know God before the tribulation. As for Younes, he said it out of previous knowledge and plea for help from those he knew, which was the reason for his survival. This shows that "there is no god but God" is the fruit of knowledge and certainty before adversity, not just a final call.
- Knowledge and guidance: "Whoever increases knowledge and does not increase guidance, does not increase from God except in a distance." Guidance here is the embodiment of "There is no god but Allah" in everyday behavior. A flag that does not lead to the monotheism and obedience of God does not elevate its owner.
- The practical reality of monotheism: When you see that God honors the righteous, destroys the moneylender, destroys the oppressor, and saves the patient, these are all actions of God that establish faith in "There is no god but God" in the heart, and show that it is all in His hands.

In conclusion, the name "God" is the key to all good, the name by which the greatest Creator is known, and it is the essence of the heavenly message. Understanding it deeply and applying it in life is the path to happiness in this world and salvation in the hereafter."

3.1 GOD'S NAME "KING" (MASTER/OWNER)

The name of God **the King** signifies **His absolute sovereignty, authority, and ultimate ownership of all things**. It includes His power and complete control over the entire universe, its inhabitants, and all its affairs.

Basic meanings and dimensions of the name "king":

- **Malikism and absolute control:** God is the true **king** and owner of everything. Unlike human kings who may rule without king, or owners who may not rule, God has **absolute monarchy** and absolute power to rule and dispose of everything as He wishes. This means that everything in existence belongs to Him, and He has the absolute power to manage, change, or terminate anything.

- **Self-sufficiency and independence:** As the "king," God is **completely independent** of all creatures. He does not need anything or anyone for his existence, qualities or actions. On the contrary, **everything and every being depends on** it for its existence and continuity.
- **King's giver and contestor:** God is the one who **gives the king** to whomever He wills and takes it away from whomever He wants. This applies to both worldly and spiritual authority. He cherishes whomever He wills and humiliates whomever He wills.
- **Malik Day-of-Judgment:** The Holy Qur'an affirms "Malik of the Day of Judgment", highlighting that the Day of Judgment will be its absolute sovereignty and clear to all, even to those who denied it in this life.
- **Real King vs. Figurative King:** Human ownership or power is always **metaphorical and temporary**. The human king still depends on God for his life, health, and kingship. True absolute property is for God alone. Any possession of human beings is merely a trust from God, and they are allowed to dispose of it as long as God allows it.
- **Acting and managing the universe:** God's domain extends to the **administration and organization of the universe**. It controls the movement of the planets, the alternation of night and day, the cycle of life and death, and the provision of livelihood.

Implications for the insurer:

Understanding God as the "king" has profound implications for the life of a believer:

- **Trust and trust:** Recognizing God's absolute sovereignty fosters **total dependence on Him and reliance on Him**. If everything is in one's hands, one should address Him with all your needs and fears.
- **Humility and humility:** It instills **humility**, as one realizes that everything you possess—wealth, health, knowledge, status—is ultimately from God and is faithful.
- **Inner freedom and empowerment:** When a person truly believes that everything is in God's hands, he or she is freed from the bondage of worldly possessions, human opinions, and personal desires. This leads to **true ownership of oneself**, where one controls one's desires and acts according to God's will, rather than being controlled by one's desires.
- **Contentment and Peace:** Knowing that God is the supreme controller brings **satisfaction** by decree, whether it is ostensibly preferred or difficult, since everything has a divine purpose.
- **Generosity and giving:** Understanding that wealth belongs to God encourages **charity and spending for Him**, because it is merely giving back what belongs to Him.
- **Moral courage:** A believer who understands God's omnipotence will not fear any human authority, but will always seek to please God alone.

In short, the name "king" signifies God's supreme and universal authority, ownership, and power, and reminds us that true ownership is only God, and that our existence and all that we possess is by virtue of Him and under His absolute control.

3.2 IN THE HOLY NAME OF GOD

Introduction to the importance of perception and knowledge

Your introduction began by explaining the differences between inanimate objects, plants, animals, and man, emphasizing that thought and reason are the essence of human humanity. If man disrupts his thought or uses it for something other than what was created for him, he falls to the level of bestiality. This emphasizes that man's most important task is to use his cognitive power to know his Creator, because it is knowledge that relates to his eternal destiny.

Reason is the greatest thing that God created in the universe, because it is the mandate and the means of knowing God Almighty. The human soul is by nature one, and the disparity between people lies in science and knowledge. The fool does in himself what his enemy does not do to him. True knowledge is the one that comes at the right time, and that is the knowledge of God Almighty.

Why do we know God?

Knowing God is not a need for God Almighty, for He is rich and benign, His reign does not increase by obedience to creation and does not decrease by their disobedience. Rather, the knowledge of God is man's basic need to worship Him, to be happy to worship Him, thus achieving the purpose of His creation. Worship is: "voluntary obedience, mixed with heartfelt love, based on certain knowledge, leading to eternal happiness."

Knowing God is the most important subject in human life, because destiny is to Him, and to return to Him as an individual who renounces all the gains of the world. Good deeds are the true companion who stays with man in his grave. Therefore, knowing God by His Most Beautiful Names and His Most High Attributes is the only way to true pride and happiness.

Meaning of the Holy Name of God

The name of the Holy One on the weight of "Fa'ul" is derived from Jerusalem, meaning purity and sanctification is purification.

This name is mentioned in the Holy Qur'an in two places:

- ﴿He is God, who has no god but He is the Holy King, the Peace, the Believer, the Dominant, the Mighty, the Mighty, the Arrogant, the Glory be to Allah, about what they share﴾ (Al-Hashr: 23).

- ﴿Praise God what is in the heavens and on the earth, the Holy King, the Mighty, the Wise﴾ (Friday: 1).

Meanings of the Holy Name:

1. Far from every description of human perfection: God is too great to perceive His perfections in our human minds or resemble the perfections of men. Whatever you think of about God, God is greater than that. He is free from every attribute that man imagines or imagines, even the qualities of perfection that we attribute to him, such as knowledge and mercy, his knowledge and mercy surpass all human imagination. It is free from shortcomings and defects a fortiori.
2. God is steadfast, he needs nothing, unlike man who is poor and in need of everything (air, water, food, family, security).
3. Removed from space and time: God does not contain a place and does not wear out time, he is the creator of time and space.
4. Imperfect from deficiency and deficit: His property shall not enter deficiency or deficit.
5. Purified and holy for His servants: God Almighty sanctifies His obedient servants, that is, purifies their souls, hearts and souls from the defilement of sins and desires, and from the love of the world and nothing but God, and from negligence and attention to creation.

The effects of knowing the name of the Holy One on the slave

Knowing God's holy name has profound implications for a believer's behavior and life:

1. Purification of the soul from pursuing desires: The believer seeks to purify and purify himself to be qualified for closeness to God Almighty.
2. Purification of money from haraam and suspicions: The halal believer investigates its earning and spending, and avoids suspicions.
3. Purification of time from the defilement of violations: He is keen to use his time in what pleases God, and to be where God commanded him.
4. Purification of the heart from the paths of negligence: He is keen to perpetuate the remembrance of God, and that his heart is a house for God, away from the troubles of the world.
5. Purification of the soul from the apathy of cohabitation: He does not rely on parents, children or worldly goods, but prefers pleasing God over everything.
6. Glory and non-humiliation to the created ones: Whoever knows the Holy One, and knows the destiny of himself that God has honored with his knowledge, it is impossible to humble himself to a creature. All glory belongs to God and from God.

7. Indifference to what has been lost from this world: If a servant finds Allah and tastes his closeness, he will never regret anything he missed from this world, because what Allah has is good and lasting.
8. Righteousness and non-relapse: From God's will, nothing should dissuade him from his path to Him, no problem, no danger, no poverty.

Conclusion and commandments

The verse reminds us: "As we praise your praise and sanctify you, he said, I know what you do not know" (Al-Baqarah: 30) that the task of man in this world is to purify himself to be worthy of closeness to God in Paradise. God is good and accepts only good people.

Important commandments:

- Goodness: It increases the face brightness, the heart light, the livelihood capacity, the body strength, and the slave gains love in the hearts of creation.
- Evil: It causes blackness in the face, darkness in the heart and grave, weakness in the body, lack of livelihood, and hatred in the hearts of creation.
- Fear Allah: By avoiding taboos to be repentant.
- Refrain from suspicion: to be one of the purified.
- Ascetic in curiosity: to survive the long reckoning.
- Come to the service of your king: to receive a great reward.

3.3 NAME OF GOD: PEACE

The name **of Allah is peace** is one of the names of Allah mentioned in the Holy Quran. This name carries deep connotations, all revolving around the concepts **of peace, safety (safety and perfection), and flawlessness**.

Basic meanings of the name "peace":

1. Complete and flawless:
 - The same God Almighty is safe from every defect and deficiency. He is absolute in himself.
 - **Its qualities are safe from every deficiency or defect.** His knowledge is absolute, his power is absolute, his mercy is absolute, and so on.
 - **His actions are safe from absolute evil.** This is a fundamental point. While we may see some events as "evil" or "harmful" in the short term, from the perspective of God's absolute wisdom, they are never purely destructive or without a useful purpose. They are often a means of greater good, correction, or purification. For example, cutting the surgeon causes pain but aims to heal the patient. Similarly, difficulties in life can be a means of spiritual growth, correction, or closeness to God. Therefore, there is no absolute evil in God's actions; any perceived evil is a means to a higher and higher good.

2. The giver of peace and security:

- God is the **ultimate source of all safety and security** in existence. Any good, protection or harmony in creation comes from Him.
- This is manifested in the complex design of the human body and the universe. For example:
 - **Bone healing:** When bone breaks, underlying bone cells wake up to repair and bind it, ensuring our safety.
 - **Balance device:** The complex system of balance in the inner ear prevents us from falling, enabling stable movement.
 - **Nerve sensitivity:** The sensory nerves in the teeth and bones alert us to problems (such as cavities or fractures), prompting us to seek treatment and maintain our health.
 - **Immune system:** The complex immune system tirelessly defends the body against pathogens, protecting our health.
 - **Electrical system of the heart:** The heart has multiple backup electrical centers to ensure its continuous function.
 - **Kidney reserve:** Our kidneys have spare capacity that far exceeds normal needs, ensuring liquidation even if part of them is damaged.
 - **Vascular position:** The arteries, which are vital for blood flow, are protected deep inside the body, while the veins are closer to the surface, protecting us from heavy bleeding in case of minor injury.
 - **The body's energy reserves:** The body can convert carbohydrates into fat and consume fat and then muscle in times of hunger, protecting vital organs such as the heart.
 - **Sleep mechanisms:** Our bodies automatically change their position during sleep to prevent pressure sores and swallow saliva to prevent choking.
 - **Brain protection:** The brain is placed in a protective skull box with shock-absorbing fluid.
 - **Fetal protection:** The uterus is located at the center of the woman's body, and the cartilage of the baby's nose is hard at birth to prevent suffocation, and becomes softer with age.
 - **Tree Water Management:** Trees first consume water from their leaves when they feel thirsty, indicating they need water before the roots are damaged.
 - **The unique property of water:** water expands when it freezes, which prevents the entire body of water from freezing from below, thus preserving aquatic life. This expansion also helps break down rocks into soil.
 - **Animal adaptations:** Birds migrate thousands of miles for their safety, and fish have built-in pressure sensors to see their depth.

- These countless examples of creation demonstrate God's active role as "peace," providing safety and goodness to His creatures.
- 3. Giver of tranquility and inner peace:
 - The remembrance of God brings **peace, tranquility and tranquility to hearts**. The Qur'an says: "Is it not by the remembrance of Allah that hearts are reassured" (Al-Ra'd: 28). This spiritual peace removes fear, anxiety and inner turmoil.
 - Contact with God cleanses the soul of vices such as miserliness, malice, envy, arrogance, and hypocrisy, leading to **inner spiritual integrity**.
- 4. Guide to the paths of peace:
 - God guides His servants to **the paths of peace** in all aspects of life. This means that adherence to His commands and the teachings of His prophets leads to peace in the home, relationships, work, and life in general.
 - The application of the Quran and Sunnah brings harmony in marriage, honesty in trade, good relations with neighbors, leading to a peaceful presence in this world.
- 5. Dar es Salaam (Paradise):
 - God calls to **the abode of peace, which is paradise**. This is a place completely free from sadness, illness, fear, conflict, and any form of distress.
- 6. Peace to the righteous:
 - The term "peace" is used to denote the **safety and goodness of righteous individuals** at crucial moments in their lives, such as birth, death, and rebirth. For example, "Peace be upon him the day he is born, the day he dies, and the day he is resurrected alive" (Mary: 15).

The duty of the believer towards the name "peace":

For a Christian, understanding the name "peace" means:

- **Purity in actions (outwardly and inwardly):** Seeking to get rid of all sins, whether visible or hidden.
- **Integrity of the heart:** Maintaining a heart free from doubt, polytheism, hypocrisy, discord, hypocrisy, and flattery.
- **Integrity of the mind:** Keeping the mind free from heresies, delusions and deviant ideas.
- **Self-safety:** Control desires and desires, and make sure that they do not control one's actions.

The right of the believer to God as "peace":

When a believer pursues these duties and turns to God, God as "peace" has promised that:

- **It protects them from harm and gives them good things in this world.** This includes protecting them from serious misfortunes and giving them a decent life, a good wife, righteous children and a good reputation.
- **It ensures the integrity of their religion.** This means protecting their minds from suspicion and their hearts from corrupt desires, and directing their minds to be superior to their whims.
- It gives them absolute focus on God alone in their ultimate reality.

In short, God's name "peace" encompasses His perfect and flawless self, His constant provision of safety and goodness in creation, His gift of inner and outer peace to those who remember and obey Him, and His final call to the final abode of peace.

3.4 GOD'S NAME "BELIEVER"

1. Self-Believer and His Promises:

- **God is aware of Himself, His names and attributes:** He Almighty does nothing except with full knowledge of Himself and His abilities. All His actions are consistent with His absolute perfection.
- **God believes His messengers and prophets:** He gives them miracles and signs that support the truthfulness of their prophecy and message.
- **God believes His promises and promises:** everything that the believers have promised or the unbelievers have promised will come true. His actions are confirmed by his words in the Holy Quran. If he promises you victory, victory is coming; if he promises you livelihood, sustenance will come to you. This gives the believer reassurance and certainty that everything contained in his book is true and true, and that cosmic events correspond to his words.

2. Security and Safety Giver:

- **The source of safety in the universe:** It is God who gives security to beings by finding stability in the properties of matter and the laws of the universe. The stability of the properties of iron, the uniform rotation of the Earth, and the stability of the properties of seeds give man a sense of stability and security in his daily life.
- **Protective devices in man:** God has placed in man many protective and safety devices. The brain is protected by the skull and surrounding fluid to absorb shocks, the spinal cord inside the spine, and the heart inside the rib cage. The senses of hearing, sight and smell act as early warning devices, protecting humans from dangers.
- **Pain as an alarm:** Pain in the body is an early warning system that urges a person to address the problem before it worsens, which preserves his safety.

3. Spiritual Security Giver:

- **Tranquility of the heart in remembrance of God:** Faith in God and remembrance fills the heart with tranquility and tranquility and removes fear and anxiety.
- **Security from the torment of the hereafter:** Believing in God and following His command gives the believer safety from the torment of fire in the hereafter, by God's help to the slave for obedience and good deeds that lead him to Paradise.

The duty of the believer towards the name of the "believer":

A believer must be created by God's morals and be a **"believer"** in his daily life by:

1. **Identical words and deeds:** The actions of the believer must be certified by his words, so there is no duality between the apparent and the inner, or the secret and the public. The believer is honest and clear in everything he says and does.
2. **A source of safety for people:** The believer must be a source of safety and tranquility for those around him. People do not fear him treacherously, betrayed, hurt, or lying. The believer is faithful to blood, money and honor, and people trust his side in all their dealings (trade, marriage, neighborliness, etc.). As the Prophet (peace and blessings of Allaah be upon him) said: "A Muslim is the one who gives peace to the Muslims by his tongue and hand, and the believer is the one who secures people for their blood and wealth."

Reconciling the name "believer" with throwing fear into hearts:

It may seem to some a contradiction between the name "believer", which means safety, and God throwing fear into the hearts of the people. But the truth is that:

- **Fear is a means of supreme security:** God sometimes frightens the servants so that they do not turn to this world and forget their Creator. It is the fear of God that pushes the servant to turn to Him, to draw closer to Him, and thus to obtain true security and reassurance in Him.
- **Giving for taking:** Just as God takes to give, afflicts to reward, and hurts to benefit, he frightens to believe. This fear that he casts into the hearts is a motivation to return to Him, and then gives them peace of mind and true peace.

The purpose of everything God does is goodness and righteousness for the servants, whether through initiating security, or by throwing fear that pushes them to the path of true security in this world and the hereafter.

3.5 GOD'S "DOMINANT" NAME

The **dominant name** of God is one of the Most Beautiful Names that carries profound connotations about God's omnipotence, universal knowledge, and constant control over everything in the universe. Understanding this name requires exploring three key points: its definition, practical applications, and the relationship of the believer.

1. Define the name "dominant"

The name **of the dominant** has the following meanings:

- **Censor and Martyr:** Allah Almighty is the watchdog over everything, He knows the secret and the hidden, He knows what the chests hide, what the eyes betray with, what appears and what is hidden. His knowledge is limitless, he knows what was, what is, what will be, and what would not have been if it were how it would be. Nothing is hidden from Him in the heavens and the earth.
- **Full Ability to Pursue Interests:** Besides His omnipotent knowledge, God has the full power to carry out His will and achieve the interests of His creation. In humans, man may know something but he cannot do it, or he may be able but not know all the details of the matter. God, on the other hand, combines **the perfection of knowledge with the perfection of power.**
- **Perseverance and continuity:** God's domination is not instantaneous but permanent and continuous. Nothing is absent from him, he is not incapacitated, and nothing happens to him. He is the Almighty who dominates everything at all times and places, tireless and unoblivious.
- **The dominance of love and compassion:** Unlike the domination of human beings, which may be motivated by authoritarianism or selfishness, the domination of God Almighty over His creation is based on **love, compassion, kindness, mercy, and concern** for the happiness of His servants in this world and the hereafter.
- **Dominance of preservation and fidelity:** God is the faithful keeper of everything. He is the one who preserves and cares for His servants, and protects their destinies and destinies.
- **The dominance of believing:** God is the one who believes His promises and prophets. Whatever is stated in the Holy Qur'an of promises or warnings, God's actions in the universe come to be certified by Him. If God promises victory to believers, victory will be achieved for them;

2. Practical applications of the name "dominant"

God's dominance is manifested in countless evidence and examples of the universe and life:

- **With God and His care:** as in the story of Moses and Aaron with Pharaoh, where God reassured his Prophet by saying: "**Do not be afraid, for I am with you I hear and see**", or in the story of the Prophet Muhammad (peace and blessings of Allaah be upon him) and Abu Bakr in the cave, where God was the third of them to protect them from the plot of the infidels. These examples highlight that God is present with His knowledge and power, preserving and nurturing His righteous servants.
- **Preserving religion and advocacy:** God preserved His call with cobwebs in the cave, and sent winds on the parties to go as their plotter. These incidents confirm that God is in control of the outcome of things, and that His victory for His servants does not depend solely on their material strength.
- **Fulfillment of divine promises:** We see God's dominance in the fulfillment of His promises, such as God's destruction of moneylenders and the blessing of alms, or the reward of those who turn a blind eye to the heroism of faith. God believes what was revealed in His Book in the reality of life.
- **God's control over everything:** this was manifested in the story of Abraham and the fire that became cold and peaceful, in the rescue of Jonah from the belly of the whale, and in the response to the hidden supplication of Zechariah. All these stories confirm that God is sovereign over the laws of nature, and over all beings.
- **God's domination of bodies and livelihood:** Every organ in the human body from the heart to the kidneys to the cells, all under God's domination. As well as livelihoods, plants, animals, and natural phenomena such as earthquakes and epidemics. God is the one who prevents cells from growing malignantly, He is the One who waters the plant for the one who gives blessings, He is the one who releases the wind or traps the rain.
- **Lessons from Human Pride: The story of the Titanic and the Challenger spacecraft** highlights God's absolute dominance beyond any human power, no matter how confident man may be. These incidents remind us that the true power is only for God.

3. The relationship of the believer with the name of the "dominant"

In order for a believer to create the moral name "dominant", he must:

- **Self-knowledge and correction:** The believer must be a watchdog over himself, knowing the conditions of his heart, soul and belief, whether they are pleasing to God or not. This requires attending science councils to understand what is halal and haram, and then having a strong will to correct the warp and cleanse the soul of visible and inner evils (such as envy, arrogance, hypocrisy, hypocrisy).
- **Perseverance in righteousness:** After knowledge and reform, the believer must remain on this path, and his deeds must be certified by his words, avoiding the duality between the apparent and the inner.

- **Modesty from God:** As long as God is a martyr and watchdog over all the actions of the believer, the believer must be ashamed of him in private and in public.
- **Trust in God and trust in the future:** As long as God is dominant and omnipotent, the believer must rely on Him alone, and trust that God will not change his condition as long as he remains steadfast in obeying Him. The believer lives in security and tranquility because it is all in the hands of the dominant God.
- **To be a source of safety for people:** Just as God is the believer who gives security, the believer must be safe for others, not betray, not betray, do not lie, and do not harm.
- **Calling people to God:** The greatest manifestation of creation in this name is that the believer calls people to God and obeys Him, to be the cause of their deliverance from the torment of fire in the hereafter, and this is the supreme security.

In short, the name "dominant" instills in the heart of the believer the absolute certainty that everything is in God's hands, and that his knowledge and power are limitless. This certainty pushes the believer to obedience and righteousness, instills in him tranquility and security, and makes him a source of safety for others.

3.6 GOD'S "DEAR" NAME

The name "**Al-Aziz**" **Allah** is one of the most beautiful names that is frequently repeated in the Qur'an, especially at the end of verses, and is often associated with the name "Al-Hakim". Understanding this name requires a deep understanding of God's existence, oneness, and perfection, which is an integral part of believing in Him.

Semantics of the name "dear" in the language

The word "dear" in the Arabic language has several main meanings, characterizing God's self, attributes and actions:

- **Unparalleled and unparalleled:** This meaning is one of the names of the honor, as "Glory be to Him" means "rare and rare" or less existing. Allah Almighty is unparalleled and unparalleled, He is **the One** in Himself and His attributes, which makes Him dear in this sense.
- **The predominant that does not overcome:** this meaning of adjective nouns. "Glory be to Him" means "to conquer overcome". God is **the omnipotent** one whom no one can overcome or disobey without His permission. Everything in the universe is under His oppression and authority, and He is overpowering.
- **Extreme strong:** This meaning is also from the names of adjectives. "Glory be to Him" means "strong and strong". God is **the possessor of absolute power**, there is no weakness or deficiency, He is the Almighty.

- **Al-Mu'izz (who cherishes whoever he wants and humiliates whoever he wants):** This meaning is one of the nouns of verbs. It is God who gives pride and dignity to whomever He wants, and takes it away from whomever He wants. All pride is in his hand, so whoever cherishes God is dearer, and whoever seeks it from others humiliates him.

Comprehensive definition of the name "dear"

The "dear" can be more precisely defined as: one whose ideals are less present, much needed, and difficult to reach at once.

- **His ideals decrease until they become one:** in God, this perfection reaches the point of absolute exclusivity, for there is no equal to him.
- **He is so much needed that everything needs him in everything:** every creature in the universe, man, animal, plant, inanimate object, atoms and galaxies, needs God at every moment of his existence and continuation. Everything is done by Him, and His life is one of His manifestations.
- **Difficult to reach (access to knowledge and perception):** Human minds cannot surround themselves with God or realize His perfection. As for **reaching Him in servitude**, it is possible through obedience to Him, righteousness in His command, good deeds, and service to His creation.

The dear in this sense is the one whose minds go astray in the seas of His greatness, whose hearts are confused without realizing His grace, and whose tongues are tired of describing His perfections. Whoever knows God well will be ascetic in everything else, and will not see with the glory of God dear, nor with his power as mighty, nor with his wisdom as wise.

The relationship of the believer with the name of "dear"

Creation in the name of "dear" means that the believer is dear to God, does not humiliate himself to a creature, does not covet what people have, but depends on God alone.

- **Dispensing with people and the need for God:** The believer does not humiliate himself to covet the world of people, the real pride is in dispensing with what is in their hands. Whenever you cut off your greed from people, God cherishes you, and whenever you prostrate your forehead to God, God cherishes you.
- **Glory from obedience and humiliation from disobedience:** Glory to believers is a gift from God because of their obedience to Him. Whoever obeys God is dearest, and whoever disobeys Him humiliates him. Glory is the price of obedience, and humiliation is caused by disobedience.

- **Piety and modesty of God:** The true believer is the one who fears God in private and in public, and is ashamed of Him and does not disobey Him. Whoever knows God does not disobey Him, and whoever has no piety will stop him from disobedience if he is empty, God does not care about any of his work.
- **Asceticism in this world and the pursuit of the hereafter:** God's commodity is precious, which is paradise. Seeking it requires effort and sacrifice of time, money and effort. Whoever seeks glory through disobedience to God will be farther than he hoped and closer than he feared.
- **Humility despite pride:** The prophets and the righteous, despite their status and pride derived from God, were at the height of humility, because they realized that true pride is from God alone.

In the end, all glory belongs to God alone, and whoever seeks it other than the way of obeying God and being upright in His command, will be humiliated and humiliated. "Allah has glory, His Messenger and the believers," meaning that the pride given to believers is part of the glory that Allah grants them by obeying them.

3.7 GOD'S "MIGHTY" NAME

The name "**Al-Jabbar**" is one of the names of Allah, and it is mentioned in the Holy Qur'an in Surat Al-Hashr: "He is Allah who has no god but He is the Holy King, the Peace, the Believer, the Dominant, the Mighty, the Mighty, the Arrogant, the Glory be to Allah for what they share (23)". Describing man as mighty is an attribute of imperfection, while describing the Creator as a perfection attribute.

Meanings of the name of God Almighty

The word "mighty" has several meanings in the right of God Almighty:

- The first meaning: the high that does not receive

The mighty is the transcendent whose essence cannot be perceived or surrounded by the Almighty. As it is said "a mighty palm" because of its height and the difficulty of picking its fruit, or "mighty camel" because of the difficulty of riding, God Almighty is the great one who is not perceived by sight and is not surrounded by thoughts. Calling man mighty in this context means that he is arrogant, growing, humble and not led to anyone, and this is reprehensible to the creature.

- Second meaning: the reformer of things

The mighty is the one who forces the breaking of the servants and fixes their affairs. It compels the poor by enriching him, the sick by his recovery, the servile by his pride, the weak by strengthening him, and the fearful by securing him. It is said "Jabr Khater so-and-so", meaning he fixed his matter and removed his sadness. God Almighty is a great reparator, as He forces the broken, reunites and heals the rift.

The believer, whenever God comes under broken submission, God repares his breaking and not shagging him.

- The third meaning: the one who forces creation to his will

The mighty is the one whose will and will are carried out in all his creation, and no one can restore his judgment. What God inevitably wants is a being, whether creation loves it or not. As in the hadith al-Qudsi: "You want and I want, and if you give me what I want, you will suffice what you want, and if you do not give me what I want, I will tire you with what you want, and then it will only be what I want." This meaning appears in the stories of the prophets, such as God's coming to Joseph from his brothers, Abraham from the fire of his people, and the victory of the Prophet Muhammad (peace and blessings of Allaah be upon him) over his enemies despite their multitude.

The mighty between the Creator and the creature

When man is described as mighty, this is a quality that is vilified in him, because he claims what he has no power, greatness and pride, while he is a weak creature poor to God. Man cannot guarantee that his life will last for a second, and this appears in sudden illnesses and deaths that affect the powerful and intelligent.

God Almighty is **the mighty** because He is truly great, great, powerful, Creator, and Lord who manages the affairs of the universe. His greatness and greatness are attributes of His perfection, and no creature has the right to dispute God in these attributes.

Real-life examples of the mighty name of God

Many stories show the manifestations of God's "mighty" name in people's lives:

- **Reparation of the weak and the oppression of the oppressor:** God is with the oppressed and the weak, forcing them to break and give them victory over the oppressors. If a strong injustice is weak, God will break and weaken that oppressor, and may eventually reverse it.
- **Human helplessness and weakness:** The stories of the sick who die suddenly, or whose conditions change from wealth to extreme poverty, are all evidence of man's weakness and helplessness before the mighty power of God.
- **The Execution of God's Will: The** story of Pharaoh who wanted to kill Moses and God raised him in his palace, and the story of Joseph's brothers who wanted to kill him and made him the dear of Egypt, are all examples that God's will is the window, and no one can return it.
- **Reparation of thoughts and relief after hardship:** merchants who pray to God for sustenance, and women who do not have children and whom God

blessees with offspring after a long deprivation, are all evidence that God compels thoughts and corrects conditions.

How is man created as mighty?

Man cannot be proud or arrogant, for these are attributes specific to God alone. But man can be created as "mighty" in the sense that befits him, which is **to walk away from the love of money and prestige**. The love of money and prestige are two weaknesses of a person that can be exploited to undermine him. A mighty believer is one who cannot be reached by money or praise, but only by truth. He is the one who is strong by his asceticism from the world, benefits creation and does not benefit from them, influences them and is not affected by them.

3.8 GOD'S "ARROGANT" NAME

The word "arrogant" in the right of God Almighty carries several great meanings:

The great with pride and the absolute king: The proud is the one who sees everything despicable and small besides his greatness and self, and sees greatness and pride only for himself. God is the Creator of the heavens and the earth, and in His hand is the kingdom of all things, and to Him it all returns. If he wanted something, he said to him, "Be, and it will be." God's arrogance means that He is truly great, and that He is the absolute owner whose authority does not pass away.

The transcendent for every deficiency: The arrogant is the one who grows up for every deficiency, lifts up every defect, and magnifies everything that is not worthy of him. He is free from the imperfection qualities that may befall the creature.

Abstainer from injustice and injustice: One of the meanings of the arrogant is that he who grows up about the injustice of the servants, he is just and does not oppress anyone. In his hand is charity and forgiveness, and his king has no passing away and his greatness has no transition.

Arrogance between the Creator and the creature

The fundamental difference between describing God as arrogant and describing man by it:

In the right of God Almighty: The arrogant is an attribute **of perfection and praise**. God is the Great One whose greatness, knowledge and power are endless. When God describes Himself as proud, He expresses His knowledge of His great Self, and this is related to His name "believer" who knows Himself well.

In the right of man: the arrogant is a characteristic **of deficiency and vilification**. If a person is described as arrogant, it means that he claims what he has no greatness and power, and is in fact weak and poor to God. Arrogance contradicts servitude to

God, and therefore no one who has a weight of an atom in his heart will enter Paradise, as mentioned in the hadith.

Manifestations of the proud name of God in the universe and man

There are many examples of the greatness and greatness of God in the universe and man, which indicate that He alone is worthy of this attribute:

The greatness of the universe: enormous galaxies, stars billions of light-years away, and the size of the sun relative to Earth, all show the greatness of a Creator who is neither perceived nor surrounded by minds.

The miracle of human creation: The human body contains countless miracles:

Brain and retinal cells: Hundreds of billions of brain cells, millions of sticks and cones in the retina to enable accurate vision.

Auditory system: The brain's ability to calculate the differential of sound reaching the ears to determine the direction of the sound.

Vision Preservation Unit: The presence of antifreeze in the eye water to protect it in very cold climates.

Vital organ functions: the heart acts as a "pump" that pumps huge amounts of blood, the liver with its many functions, and the kidneys that can stop abruptly.

Involuntary protective mechanisms: such as regulating saliva during sleep, turning the body 38 times to prevent ulcers and falls, and balancing clotting and liquefaction hormones in the blood.

Man's weakness before God's judgment: earthquakes, natural disasters, and sudden diseases that rob man of his health, strength and memory, all remind man of his weakness and helplessness before God's power.

Humility is like being friendly to God

The bottom line is that the more man knows God and His greatness, the more humble he becomes. Humility is the closest door to God, and it is the essence of slavery. The Hadith says: "Whoever humbles Allah to a degree that Allah raises him to a degree so that he may make him in two highs." The Prophet (peace and blessings of Allaah be upon him), the greatest of creation, entered Mecca with his head down in humility to God.

3.9 GOD'S NAME "FORGIVENESS"

The name of Allah "Al-Ghaffar" is one of the names of Allah that indicates the breadth of His mercy and His great forgiveness for the sins of His servants. This name is mentioned in the Holy Qur'an in three forms, all of which are derived from a single source, forgiveness.

Formulas of the name "Ghaffar" in the Holy Quran

Ghafir: An active noun, such as the Almighty's saying: "Forgiving sin and meeting the severe repentance of punishment of length, there is no god but Him to whom is the destiny" (Ghafir: 3).

Ghafoor: An exaggerated formula on the weight of "Fa'ul", and indicates a large number of forgiveness in terms of type or number. Examples include: "Your Lord the Forgiving, the Merciful, if He were to accuse them of what they had earned, would hasten their torment" (Al-Kahf: 58), "My servants prophesied that I am the Forgiving, the Merciful" (Al-Hajar: 49), and "Say, O My servants, who have wasted on themselves, do not be discouraged from the mercy of Allah, for Allah forgives all sins, for He is the Forgiving, the Merciful"¹ (Az-Zumar: 53).

Ghaffar: An exaggerated formula on the weight of "effective", and also indicates the abundance, quality and number of forgiveness. As the Almighty says: "I am forgiving to those who repent, believe, do good, and then convert" (Taha: 82), and "I said, Ask forgiveness of your Lord, for He was forgiving" (Noah: 10).

Forgiveness between the servant and the Lord

The relationship between the attributes of guilt in a slave and the qualities of forgiveness with the Lord:

Forgiveness is proportional to guilt: If a slave is **unjust** (as the formula "unjust to himself" in Fatir: 32), God **is forgiving**. If it is **an injustice** (an exaggerated form such as "unjust and ignorant" in al-Ahzab: 72), then God **is forgiving**. If it is **darkness** (a more exaggerated form such as "those who have wasted" in the cliques: 53), then God **is forgiving**. That is, God meets every degree of guilt with a forgiveness that suits it.

There is no limit to God's forgiveness: human sins, no matter how great or numerous, are **finite**. As for the forgiveness of God Almighty, it is **infinite** and limitless. Therefore, it is stupid, foolish and ignorant for man to despair of God's mercy. He who despairs of God's mercy is an infidel, ungrateful and ignorant.

Forgiveness in all times: Forgiveness comes in the past tense (forgive), present tense (forgive), command (forgive us), and infinitive (forgiveness). This indicates that God forgives sins that occurred in the past, forgives what happens now, and forgives what will happen in the future after repentance and supplication.

Conditions and concept of forgiveness

Forgiveness means **cover-up, pardon and forgiveness**, that is, not punishing the guilty. But this does not mean that forgiveness is absolute without conditions. Affirmation of the necessity of repentance and deputation to God:

Forgiveness for those who repent and repent: The Almighty's saying: "And reproach yourself to your Lord and submit to Him before the punishment comes to you, and then you will not be victorious" (Az-Zumar: 54), shows that forgiveness is for those

who accept, repent, return, repent, reconcile and seek forgiveness. To commit sin and to say that God is forgiving and merciful is naivety and ignorance.

Balance between fear and hope: The believer should combine **the fear of God's punishment with the hope in His mercy**. Foolish optimism without repentance and righteousness, or excessive fear to the point of despair, are both pathological. God remembers His painful torment after His mercy to push the servants to repent voluntarily, or to cause them to repent.

The Lord's Repentance Before and After the Servant's Repentance:

Repentance of the Lord before the repentance of the slave: means that God leads the slave from adversity and tribulations that pushes him to repent, so he returns to God after trouble (as in the Almighty's saying: "Repent of them to repent").

Lord's repentance after the slave's repentance: means that God accepts the repentance of the slave after the slave voluntarily repents to him (as in the Almighty's saying: "Repent and God repents against them").

The luck of the believer from the name "forgiveness"

The believer must be created by God's morals, and to hide from others what God will hide from him. This means:

Covering up defects and showing merits: A true believer is one who ignores people's faults and slips, and does not mention their sins that God will cover. Rather, it highlights their merits and mentions their positive qualities. Catching mistakes and spreading flaws is not the morality of a believer.

Beautiful covers: One of the meanings of forgiveness in the right of God is that it covers the thoughts of the servants and their inner thoughts, and covers the defects of their bodies with beautiful skin. In Paradise, Allah covers all his sins from the believer so that he does not burn from mentioning them.

Not blaming or shaming people: Whoever mentions his brother's guilt has alienated him, whoever shames him may be afflicted by it, and whoever accepts it has shared his iniquity. The believer must be positive in his dealings with people, and remind them of their goodness.

In the end, the name of God Almighty pushes us all to ask for forgiveness from God Almighty, and to insist on praying: "Oh God, you are a generous pardoner who loves forgiveness, so forgive us, O Karim."

3.10 GOD'S NAME "AL-QAHAR"

Cognitive differences in humans

Before delving into the meaning of "oppression", man has levels of cognition:

Sensation: It is the initial perception through the five senses (vision, hearing, smell, touch, taste). A child may see a soft-touch snake and not realize its danger.

Perception (by thought): Understanding facts and information, such as reading an article about the harms of smoking. A person may realize the harm of something and not take a stand against it.

Mind (with the heart): It is a deep perception that leads to taking a practical attitude. If a person minds the danger of smoking, he stops smoking. **The heart is reliable** in taking practical attitudes and adhering to God's way.

Science in Islam is not an end in itself, but a means of action and application. Knowledge that does not work is a scourge on its owner.

Meaning of the name God "conqueror"

The word "oppression" comes from the root "oppression", which means to prevail, dominate and reject. This name is mentioned in two forms in the Holy Qur'an:

Al-Qahir (active noun): As in the Almighty's saying: "He is the omnipotent above His servants and sends you keepers so that if one of you comes to death, our messengers will die and they will not overdo it" (Al-An'am: 61).¹

Al-Qahar (an exaggerated formula on an effective weight): as in the Almighty's saying: "The day they are prominent, nothing is hidden from Allah from them, for whom is the king today, for Allah is the One Almighty" (Ghafir: 16).

The difference between "omnipotent" and "omnipotent" in God's right does not indicate a disparity in the level of names, but rather an exaggeration in "number" rather than "type". God Almighty is omnipotent to all creatures at all times and places. All creation is oppressed under His will, and no one can do anything against His will.

Manifestations of the name "conqueror"

Absolute domination of the universe: God is **the One Almighty** who holds the heavens and the earth from disappearing, and composes dissonances (like water that extinguishes fire, but is made up of flammable elements).

Oppression of nothingness and existence: Everything but God was nihilistic and created by God by His power, and His existence continues only by the supply of God. "Be Vicon, Slip Vezol." The existence of man and the continuation of his life depends on the transfiguration of God on him, and when this manifestation (death) is interrupted, man becomes a lifeless corpse.

Conquering the Titans and Tyrants: The oppression of God is manifested in the humiliation of the mighty and the powerless, sometimes with diseases, sometimes with calamities, and sometimes with death. The story of Pharaoh who was

conquered by Moses in his house, and the story of Nimrod who was conquered by a mosquito are all examples of this.

Conquering minds and sights: Neither minds can perceive God's essence (encompass Him), nor can the eyes surround the lights of His glory. Man, no matter how knowledgeable, does not surround God's knowledge except what God wills. True wisdom lies in recognizing the inadequacy of the human mind before the greatness of God.

Conquering souls and linking them to obedience: God conquers the souls of worshippers with His beauty and perfection, locking them up for obedience to Him and gently humanizing them by watching Him.

The luck of the believer from the name "Al-Qahar"

The believer must realize the magnitude of his servitude to God, and abandon arrogance and domination. If a believer knows the name "oppression", it is:

He avoids arrogance and arrogance: he does not claim power or control for himself, realizing that it is all in God's hands.

Conquers his desires and passions: The most important luck of the believer from this name is to conquer his lust, which is his most enemy of his enemies. Triumphant over oneself and adhering to God's way is the way to achieve the meaning of "oppression" in the life of the believer.

The name of God "Al-Qahar" pushes the believer to pure monotheism of God, submission to His command, trust in Him, and conquer the evil soul.

3.11 IN THE NAME OF ALLAH ALWAHAB

"Al-Wahhab" is one of the names of Allah, linking the knowledge of this name with the love of Allah Almighty. Faith is not just truths perceived by the mind, but also powerful emotions that emanate from the heart, foremost among which **is the love of God**.

The importance of love in faith

Love is the fundamental engine of man, stronger than mere mental convictions. Love pushes man to make sacrifices, while mental perception may not go beyond the stage of conviction. Therefore, preachers should address both mind and heart, because real success lies in creating mental conviction accompanied by an attitude based on love.

Examples from the biography of the honorable companions, such as our master Jaafar bin Abi Talib, Al-Khansa, and Khabib bin Adi, and how their intense love for God and His Messenger pushed them to endure hardships and provide the precious and precious. This deep love is what made them do the impossible, and sacrifice everything for God's sake.

Manifestations of the name "Wahab" in human life

The word "Wahhab" is an exaggerated form of "giver", meaning **many giving, generous and given without compensation or return**. This name is manifested in God's countless blessings on man:

The grace of existence: It is God who has endowed man with his existence, health, and all that he enjoys in terms of food, drink, marriage, work and social status.

Harnessing the Universe: Amazing examples of God harnessing the universe for the benefit of man, such as:

Properties of materials: such as lead, which expands when cold to stabilize metals, and plaster that expands when dry.

Properties of water: No color, taste or smell, it evaporates at a low temperature (14°C) and boils at 100°C, making it a vital and useful substance.

Senses: eyes to see beauty, tongue and lips to express, ear to sound and distinguish melody from noise.

Memory and thought: The brain's ability to understand and shape concepts, which is still an unknown secret.

The grace of the sun, moon and wind: which provides warmth and calendar and stores water in springs.

Giving without requirement: The real gift is ownership without compensation. If God gives man a good child, money, or any blessing, this giving is free of charge from the servant, it is purely a favor from God. Even when a person does a favor to others, the true reward (such as praise or reward) comes from God alone, who throws into people's hearts the motivation to help.

Acknowledgements and gratitude

The importance of **thanking God and people**. Thanksgiving to God is in three ranks:

Science: To know that grace is from God.

Praise: That your heart is filled with praise to God.

Service: To go out to serve the servants of God, and this is the finest kind of thanksgiving.

The importance of **thanking people** for what they do of favor, because whoever does not thank people does not thank God, with the belief that God is the inspiration and empowered for people to do this favor. Man must not forget the credit that was given to him, unlike the favor that he provides, perfection requires that man forget it because he did it for God's sake.

The believer's luck from the name "Wahhab" is to **exert what God has given him in terms of knowledge, experience, time, effort and money**, and to know that every blessing is a favor from God, and that God influences creation in all his actions.

Would you like to explore more of Allah's names and how they can affect your life?

3.12 IN THE NAME OF ALLAH THE GIVER

Razzaq is an exaggerated version of the name of the subject "Razek", and this indicates that God Almighty provides all the servants, no matter how many they are, and provides each of them with abundant livelihood without limits. This exaggeration includes:

Exaggerating the multitude: it provides for all creatures of all kinds and numbers.

Exaggerated quantity: One slave has a large livelihood, and if he gives, he is amazed by his giving and generosity.

This name was mentioned in the Almighty's saying: "Allah is the Sustainer with strong strength" (Al-Dhariyat: 58).

Livelihood was also mentioned in the present tense in the saying of the Almighty: "As if from a beast that does not carry its livelihood, may God bless it and you, and He is the All-Knowing Listener" (Al-Ankabut: 60), and this confirms the continuity of his livelihood Almighty.

Types of livelihood

It is a common mistake to limit one's livelihood to food and drink only, as livelihood is much broader. Livelihood can be divided into two basic types:

Physical sustenance: It includes food, drink, money, home, vehicle, and everything that a person benefits from in his material life.

Livelihood of spirits (morale): This is the most honorable and greatest of the two livelihoods, and includes:

Knowledge and knowledge: Knowledge of God and His religion is the best thing that a slave can provide.

Success and guidance: God reconciles the servant to obedience and repays his steps.

Psychological comfort and tranquility: It is the tranquility of the heart and its satisfaction with what God has divided.

Reverence in prayer and closeness to God: This is what the servant feels from Anas and closeness to his Lord.

Good morals: Every good creation that a person benefits from is a livelihood.

As I mentioned, knowledge is the most honorable of the two livelihoods, and whoever is singled out by God for the livelihood of knowledge, he is more favored by God than the one who is singled out for abundant income only.

Reasons for livelihood capacity

Among the most prominent reasons for the breadth of livelihood and the general blessing in it:

Prayer and reverence in it: As indicated by the verse: ﴿And he commanded your family to pray and be patient with it, we do not ask you for a livelihood, we bless you and the consequence is piety﴾ (Taha: 132).¹ Mastery of prayer and reverence in it brings ample sustenance.

Piety and righteousness on the command of God: "If the people of the villages believed and feared, we would have opened blessings from heaven and earth on them" (Al-A'raf: 96). Rationing in livelihood is codification of wisdom and discipline, not legalization of helplessness from God.

Supplication and question from Allah alone: Allah loves to be asked by the servant in every small and large way, even in the vastness of his sole if it is interrupted. This is from complete servitude to God.

Abandoning trust in the created and relying on the Creator: When you know that God is the only sustainer, you single him out by intention and ask no one else, and this brings pride, dignity and tranquility.

Stability and balance of livelihood

There are wonderful theories that confirm that the sum of the moral and material livelihood that a person receives in his life is a fixed sum, although the proportions vary between individuals. Whoever takes some material gifts from him may be compensated by God with some spiritual manifestation or peace of mind. This confirms God's wisdom in dividing livelihood among His servants, and that nothing is hidden from Him.

Satisfaction with the division of livelihood and the fact that money is a trust

One of the most important things that our relationship should be in the name of Allah the Razzaq is:

Satisfaction with the division of livelihood: The believer must be satisfied with what God has divided for him in terms of family, shape, livelihood, wife, and children. Objecting to God's decree and destiny is contrary to faith and good faith in God. Satisfaction with God's division makes the slave the richest of people.

Make money a treasury for God: The money that a person owns is a trust from God, and he must deal with it with the hand of trust, not the hand of possession. The believer is backward on money, spends it in a way that pleases God, so he does not waste or borrow.

Conclusion

The name of Allah Al-Razzaq instills in the hearts of believers the tranquility and confidence that God is the one who takes care of their livelihood, whether material or spiritual. He invites them to rely on Him alone, to seek His pleasures, to be content with His division, and not to humble others. This deep understanding of the name of Razzaq frees man from the anxiety and distress associated with livelihood, and makes him focus on the worship and pursuit of the hereafter.

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3.13 IN THE NAME OF GOD ALFATAH

Al-Fattah is an exaggerated version of the name of the subject "Al-Fatih", and indicates that God Almighty opens all doors, whether closed or intractable. This conquest may be:

Opening a lot: in the sense that it opens many and varied doors for people, such as:

Doors of livelihood and work: facilitates livelihood and means of earning.

Doors of reconciliation and happiness: Guides people to what is good and reconciled in their affairs.

The doors of psychological comfort and tranquility: He blesses his servants with tranquility and contentment, and removes from them anguish and distress.

The doors of goodness and blessing: It opens for them the paths of good deeds and the call to God.

A qualitative opening (for the intractable): in the sense that it opens the doors that eluded humans and closed in their faces, and this includes:

Healing from incurable diseases: Even if doctors agree that there is no hope, God is able to open the door to healing. The example I mentioned of a child who was cured of a brain injury after doctors unanimously agreed that he was not cured is the best proof of this.

Solving complex problems: such as wasting a precious need, or intructing a job that needs a medium, so by praying and trusting in God Al-Fattah, God opens a door for it. The example you mentioned about restoring the wallet in the port of Latakia illustrates this meaning.

Facilitating difficult things: God makes what was difficult easy, whether in matters of religion such as understanding science, or in matters of this world such as wealth after poverty.

Al-Fattah in the sense of ruling and separating people

I mentioned another meaning of the name Al-Fattah, which is that it is the ruling that separates people with the right in their thorny matters, and this is deduced from the words of God Almighty through the Prophet of God Shuaib:

﴿Our Lord is open between us and our people with the truth, and you are the best of the conquerors﴾ (Al-A'raf: 89).

This meaning reassures the believer that if he is right, he will not fear people's statements and false accusations, for it is God who will reveal the truths, clarify matters and remove confusion. The true believer pleases God alone and rests, because he knows that it is all in the hands of God who raises and lowers.

The keys to the unseen and its relationship with the name of Al-Fattah

The name of Al-Fattah was associated with "the keys to the unseen" in the words of the Almighty:

﴿And he has the keys to the unseen that only he knows and knows what is in the land and the sea, and what falls from a leaf only he knows, and there is no grain in the darkness of the earth, nor wet or dry, except in a book shown﴾ (Al-An'am: 59).

This verse confirms that the knowledge of the unseen is confined to God alone, and that only He knows it. This concept refutes all the claims of charlatans, soothsayers and astrologers who claim to know the unseen, and should relieve the believer from anxiety and speculation about the future. What has passed is too late, and the hope is absent, and man has his hour in which he is to work well.

Conquest in matters of religion and the world

Conquest in matters of religion: God opens the doors of science and knowledge to the believer's heart, so that he understands what was difficult for him, and increases insight and awareness of the facts. This spiritual conquest makes the believer see good as good and evil as evil, and makes his heart illuminated by the knowledge of God.

Conquest in worldly matters: God opens the doors of worldly goods to His servants, enriching the poor, strengthening the weak, supporting the oppressed, removing anguish and replacing it with joy.

Fattah and success

Nothing happens in the universe except with the grace of God Almighty, as in His saying:

﴿And my reconciliation is only in God, upon whom I trust, and to whom I reproach﴾ (Hud: 88).

When a person embarks on any matter, whether it is business, work, or marriage, he must rely on God and call His name Al-Fattah, so all success is from Him. Neither intelligence nor caution of destiny is useful except by trusting in Allah, and praying to Him for what has been revealed and what has not been revealed.

The relationship of the slave to the name of Al-Fattah

Our relationship with this great name manifests itself in two things:

Striving hard to open God to our hearts with knowledge and knowledge: The believing man always seeks that God opens the doors of understanding and certainty to him, and to bless him with insight.

That the believer opens the doors of his goods to the servants: to be a giver who is not holding, and to extend a helping hand to others, one of the names of God is "Al-Fattah" and one of the characteristics of the believer is giving and giving.

3.14 THE NAME OF GOD "ALL-KNOWING"

The names of the All-Knowing and Almighty have a particularly strong influence on a person's integrity and adherence to God's commands.

The importance of the name of God the All-Knowing

A verse from Surah At-Talaq (65:12) where Allah says: "Allah, who created seven heavens, and from the earth like them, the matter descends among them, so that

you may know that Allah is Almighty over all things and that Allah has taken note of everything."⁴ Emphasizes the importance of recognizing God's universal knowledge and power for the believer to remain steadfast.

If a person truly believes that God knows everything—his hidden thoughts and apparent actions, his privacy and public life, his intentions, desires, and aspirations—then he will naturally adhere **to righteousness**. Therefore, the name of the All-Knowing plays a crucial role in strengthening one's faith and commitment to God's commands.

The Distinctive Nature of God's Knowledge

Distinguish between the science of God and the science of mankind:

- **Universality: God's** knowledge encompasses everything, from the outward to the inner, from the precise to the Galilee, from beginning to end.
- **Precedence and causality:** Unlike human science, which acquires *after* existence (such as the study of an invention after it has been made), God's **knowledge precedes and causes existence**. Imam al-Ghazali's analogy of the science of the inventor that predates his invention is used to explain this. Anthropology derives from observing and understanding existing laws and phenomena, while it was God who created these laws and properties.
- **Eternity vs. Acquired:** Human science is acquired through trial and error, and evolves over time (such as the evolution of automotive design over a century). God's knowledge is eternal and is not subject to acquisition or limitation.
- **Transcending time and space:** Human beings are constrained by time and space, but God is the creator of time and space, which means that His knowledge is not limited by them. He knows what was, what is, what will be, and what was not if he was how he was.

The greatness of God's creation as evidence of His knowledge

The entire universe is **a manifestation of God's infinite knowledge**. Complex human inventions, such as spacecraft, oil platforms, and sophisticated computers, are presented as mere reflections of collective human knowledge, which is still limited and acquired.

However, even the finest human creations pale in comparison to the **complexity and perfection of the human body and the natural world**. Examples such as billions of cells in the brain, the complex structure of hair follicles, millions of retinal receptors, tireless heart pumping, kidney filtering, and pituitary function are used to highlight the incredible science of creation.

Furthermore, the example of **the unique property of water** in expansion when cooled below 4°C is presented as a divine law that sustains life on earth, demonstrating God's precise life-sustaining science.

The privacy of the names of God (endowment)

The names of Allah are "**tawqifiyya**", that is, they are limited to what is stated in the Qur'an and Sunnah (the teachings and practices of the Prophet Muhammad), and what is unanimously agreed upon by the jurisprudential consensus of Muslims.

Therefore, it is **not permissible to invent new names for God or derive names from His actions** that are not explicitly mentioned as His names. For example, while God states that the unbelievers are "scheming" and "cunning," God should not be called "cunning" or "cunning." Similarly, while God is "knowledgeable," He should not be called a "teacher." It also differentiates between "knows" and "knows" where the last word refers to a previous state of ignorance, which cannot be God's.

Honor of science

The honor of science derives from **the honor of the known**. For example, the science of theft or counterfeiting of currency is not honorable, while the science of medicine is honorable.

According to this principle, **the most honorable of sciences is the science of God Himself**. Understanding God's attributes, such as the All-Knowing, the Almighty, the Mighty, the Wise, and the Forgiving, is considered the highest form of knowledge. This is followed in honor by the science of the path to God and His commands (such as Islamic jurisprudence).

Different expressions of God's knowledge in the Qur'an

Four main ways to express God's knowledge in the Qur'an:

1. **Proof of knowledge:** Verses that explicitly prove that God possesses knowledge, such as the Almighty saying: "God has the knowledge of the hour, and the rain descends, and he knows what is in the wombs, and the soul does not know what you gain tomorrow, and the soul does not know in which land you die, for God knows best" (Luqman 31:34).
2. **Description of the knower:** Verses that describe God as "knowing", such as "the world of the unseen, so that no one will appear in his absence" (al-Jinn 26:72).
3. **Description of the sign:** The use of the exaggerated form "allama" (a lot of knowledge, which indicates breadth and comprehensiveness), as in "God is a

scholar of the heavens and the earth, he knows the same things" (Fatir 38:35).

4. **Description of the most knowledgeable:** Using the superlative, "the most knowledgeable" (the most knowledgeable), as in "their Lord knows them" (Al-Kahf 21:18).

The practical effects of knowing the name of God the All-Knowing

Practical benefit is to establish the name of the knower in the soul. Remember a profound saying: "If you do not know that I see you, then the defect is in your faith, and if you know that I see you, why do you make me the least of those who look at you?"

The concept of **observation (constant awareness of the existence of God)**. Believing that God is always watching over us leads to His fear and righteousness. Emphasize the initial point: **No one can truly abide by God's command unless he is sure that his knowledge and ability surround him.**

3.15 IN THE NAME OF GOD THE BASSET CLUTCH

The name of Allah is one of the names of Allah that carries deep meanings and a direct impact on the soul of the believer. Many penitents and believers experience two contradictory states: a feeling of happiness and openness, and a feeling of malaise and constriction. He explains that understanding these two names helps explain these fluctuations of faith.

The name of God holding the basset and its impact on the believer

The importance of mentioning the two names together, **the Basset clutch**, because they describe God Almighty **with power and wisdom**. If you mention only "clutch", it may suggest prohibition or miserliness, while combining them shows the perfection of God's power and wisdom in managing things. He quoted the verse: **"Who lends Allah a good loan and multiplies it for him many times over, and Allah catches and simplifies, and to Him you will return"**¹ (al-Baqarah 245).

Meanings of arrest and numerator

Language capture is the take and narrowing, while the numerator is the expansion and deployment. These meanings are manifested in several aspects:

- **In livelihood:** God **simplifies the livelihood for whomever He wants and is able (narrows) it to whomever He wants**. This does not mean extravagance in simplicity or stinginess in arrest, but it is very wise. The extension of livelihood may be an honor or a test, and his capture may be a treatment or

prevention, as in the Almighty's saying: **"If Allah extends the livelihood to His servants, they will prostitute on earth, but He will descend as much as He wants, for His servants are an expert and insightful"** (Al-Shura 27).

- **In clouds and rains:** God **spreads the clouds in the sky as He pleases and makes them an eclipse**, and He may prevent it from some people and extend it to others, which indicates His wisdom in distributing good deeds.
- **In lights and shadows:** God **grasps and simplifies the light**, as in the succession of night and day, where night brings desolation and day rest and forgetfulness.
- In spirits: God catches spirits and dies, simplifies them and revives.
- **On earth:** Allah **will seize the earth on the Day of Resurrection**, that is, end its function, and simplify it in this world to be fit for life.
- **In almsgiving:** God **receives alms from those who give charity and raises it**, as in the hadith that describes how charity grows in the hands of God until it becomes like a mountain.

Capture and happiness in hearts

The most important and influential point in this lesson is the **grip and simplification of hearts**. Sometimes the believer feels constriction, distress and desolation, as if God has withheld from him the transfiguration and tranquility in worship. This state, if it is not due to apparent disobedience, is considered **a divine remedy for the righteous believer**. Extraversion may come to him and he feels close and happy, and this extroversion may lead to arrogance or superiority, so God treats the soul with arrest so that it does not slip.

- **Arrest for treatment:** For the righteous believer, arrest is **a discipline and education from God**. God turns the believer between the two situations lest he be jealous of himself when stretching, or despair when arrested.
- **Impiety Arrest:** The contraction felt by the disobedient or deviant is **a natural consequence of his transgressions**, not a divine remedy in the educational sense. This condition causes depression and distress because it is a departure from common sense.
- **The balance of the heart:** **The heart of the sincere believer is sensitive and accurate**, affected by any word or behavior that is not appropriate, and this indicates the strength of his faith and his accountability for himself, as in the description of the blaming soul. The higher the believer, the more accurate his spiritual balance becomes.

Guiding preachers

Calling to those who preach to God, the importance of **balancing between incitement and intimidation** in their calling. The preacher should not limit himself to

mentioning God's mercy and pardon only, nor only mentioning His punishment. Rather, he must combine arrest and simplification in his speech, so that people know the greatness of God through His cosmic signs (knowledge), love them in Him through His grace (the numerator), and fear Him through His affliction (capture), so that the glorification, love and fear of God may be achieved in their hearts.

3.16 THE NAME OF GOD IS THE COMFORTER AND THE HUMILIATING

The Comforting and Humiliating Name of God: These two names reflect an essential aspect of human instinct and God's management of His servants. Pride is an important innate motivation for man, and how God uses pride and humiliation to educate believers and correct their course.

The motive of pride in man

God instilled man with motives essential to his survival, such as hunger (for the survival of the individual) and the motive of sex (for the survival of the species). But there is a third powerful motivation that parallels them: **a sense of importance or self-realization, which can be called "pride."** This innate motivation pushes a person to be proud of himself, his money, his lineage, or even his ability to harm.

Why did God create in man the motive of pride?

This motive is a help and a fortress for man to protect him from deviation and falling into sin and scandals. Man fears for his reputation, prestige and honor from being scratched, and this fear pushes him away from error. He gives the example of a child who steals a pen and how he feels shame and extreme pain when exposed, and this is due to the innate motive of pride. This motivation is a mercy from God and an impregnable fortress that prevents man from falling.

Glory derived from obedience to God

God cherishes man by applying **his law**. Once a person is honest, chaste, upright, and honest in his life, he acquires the dignity of Sharia. He mentions the Prophet Muhammad (peace and blessings of Allaah be upon him) as a model, and how his obedience to God's command (such as not being alone with a woman) protected him from any accusation or misreputation. Chaste is dear, honest is dear, honest is dear, upright is dear, and sincere is dear.

Any deviation from God's command is followed by humiliation, scandal and distrust. God revealed a book, organized a system, and legislated laws, which, if applied wisely and accurately, the first fruit of which is that man lives dear among people, and no one can tarnish his reputation or accuse him.

God the Comforter and the Humiliated: The Wisdom of Divine Dispensation

The names **of the goat and the humiliated** should be mentioned together, and it is more correct to say that God **humiliates to be comforted**. God does not put man in a servile position except in order to heal him and push him towards repentance and righteousness, and then restore him to pride. He gives an example of an employee who steals from his employer and how God humiliated him to make him repent.

The difference between humiliation for the disobedient and humiliation for the believer:

- **Humiliation of the disobedient:** It is a natural consequence of his disobedience and deviation, and brings depression and distress.
- **Humiliation for the believer (arrest):** It is a gentle and educational divine treatment, by which God turns the believer between the cases of arrest and extension so that he does not deceive himself when stretching or despair when arrested. This humiliation is temporary and aims to strengthen faith and discipline the soul.

True pride and the pride of the world

The glory of the world may be a lure, and it is a fleeting glory associated with money, beauty, power, positions, and worldly goods. This kind of pride depends on mortal things, and is therefore dead glory. **"Let all your glory settle and abide for your Lord, and if you cherish the one who dies, your glory is dead."**

As for **true pride, it is the glory of the hereafter**, and it derives from contentment, dispensing with God from everything else, obedience to God, righteousness, piety, and the connection of the heart with God. The honor of the believer in the night prayer and his glory in dispensing with people. The believer is dear because he is with the dear, according to the law of the dear, lacking the dear, and dependent on the dear.

The honor of science and true intelligence

Heroism lies in knowing the truth in time, not too late and paying a heavy price. Rational man is the one who takes care of things before they happen, while the least rational realize them when they happen, and the foolish do not realize them until after they happen. This true intelligence is what drives the believer to follow the Book of Allah and the Sunnah of His Messenger in the prime of his life, to be guided by the All-Knowing Expert.

Preacher function

The caller to God must be a strong retainer in his calling. In other words, he balances between **incitement (by mentioning God's mercy and grace)** and intimidation (by mentioning his punishment and affliction). The Prophet (peace and blessings of Allaah be upon him) used to fear at times and be reassured at other times, so that people would magnify their Lord, love Him, fear Him, and keep away from sins. This balance is what achieves wisdom in the call and builds a healthy heart in the believer that combines glorification, love and fear of God.

Would you like to explore more about other names of Allah, or have specific questions about how these concepts are applied in everyday life?

3.17 THE NAME OF GOD THE CREATOR

The Name of God the Creator: The Key to Worship and Guidance

The name of God **the Creator**, highlighting the intrinsic relationship between the attribute of creation and the obligation to worship God alone. It begins with the verse: **"O people, worship your Lord who created you and those before you, that you may be pious"** (al-Baqarah 21), to affirm that the Creator is the only one worthy of worship and obedience.

Creator and Manufacturer: Reference Instructions

The Creator is like **a manufacturer** who alone has the right to issue operating instructions for his machine. Just as you do not rely on a non-manufacturer to operate a precious machine without spoiling it, so you should only obey or follow the Creator, who alone knows the nature of the human soul and what fixes and corrupts it, and makes it happy and miserable. God is **the expert and the knower**, who does not tell you like his knowledge and wisdom. Citing the verse: **"If you call upon them, they will not hear your supplication, even if they hear what they have answered you, and on the Day of Resurrection they will disbelieve in your polytheism, and he will not tell you like an expert"**¹ (Fatir 14).

The Creator and his way of life

Examples of the Creator's wisdom in his methodology, such as:

- **Married life:** He mentions the verses of divorce that forbid a divorced wife to be taken out of her home or to leave without the husband's permission, citing God's knowledge of the nature of the human soul and that proximity facilitates the solution of problems.

- **Guardianship:** He links guardianship in the family with science, creation and spending, stressing that returning to the Book of God is the way of the farmer.
- **Mental and physical health:** He refers to the hadith of the Prophet: "**Whoever learns the Qur'an, Allah will entertain him with his mind until he dies**", explaining that reading the Qur'an and worship activates and strengthens the brain. There is a link between **psychological integrity and physical health**, monotheism and the relationship with one party (God) bring tranquility and happiness, and prevent mental illnesses that affect the body.

The Beautiful Names of Allah: Creator - Righteous - Illustrated

The relationship between these three names:

- **Creator:** He is **the estimator** who puts science and design for everything before it exists, as an engineer who designs the building on paper in all its details.
- **Al-Bari:** It is the one who **exists from nothing**, that is, the thing comes out of nowhere into existence after it is appreciated, just as the concrete structure is built after design.
- **Photographer:** He is the one who **gives the appropriate and beautiful image** of each creature after finding it, such as giving the building its beautiful shape after completing its structure.

An example of this is the creation of man from sperm to leech, chew and bones, then coated with flesh, and then created by another creation, so that "God blesses the best of creators."

The difference between creation and instinct

The difference between creation and instinct:

- **Creation:** It relates to the physical structure of a creature, such as its organs, anatomy, and physical functions.
- **Instinct:** related to the psychological structure of the creature and its tendencies and behavioral characteristics, such as the tendency of the girl to raise children, or the nature of sheep in meeting and coordination, or the cunning of the fox.

God the Creative All-Knowing: The Greatness of Creation

The greatness of God in His creation using **the formula "creative"** which denotes the **multitude and greatness of creation**. Examples include:

- **Galaxies and stars:** such as a galaxy billions of kilometers away, and the heart of an Antarew that accommodates the sun and the earth.
- **Huge creatures:** like a blue whale with its enormous weight.
- **Natural phenomena:** such as the Amazon, which pours huge amounts of water into the sea without mixing its waters.
- Mountains moving: as in the Almighty's saying: "And you see the mountains, you think them rigid as they pass through the clouds, God who has mastered everything, He is an expert in what you do"² (An-Naml 88), pointing out that these huge masses move without sound.

A comparison between man's work (such as ancient and modern boats) and God's workmanship shows a huge difference in perfection and perfection. God's workmanship does not require constant modifications or improvements, such as pulling out children's teeth easily and painlessly with divine appreciation.

"Isn't he the creation and the command?"

He concluded with the verse: "**Is it not for Him the creation and the command, blessed be Allah, Lord of the worlds**" (Al-A'raf 54). This verse reassures the heart of the believer, as everything that God created remains at his command and management. This fact means that everything around you is in God's hands, which deepens monotheism and brings tranquility.

3.18 THE NAME OF GOD THE RIGHTEOUS AND THE PHOTOGRAPHER

God's Righteous and Illustrated Name: Mastering Creation and Its Beauty

The names of God **the righteous** and illustrated, and the name **of the Creator**, where these three names are often explained together in one context in the books of the names of God. The delicate relationship between these names, shows how understanding them is not limited to theoretical knowledge, but extends to living these meanings in the life of the believer.

Quranic interpretation of creation: no contradiction in the verses of God

A question that comes to mind when reading the verses of the Holy Qur'an: How can Allah say, "**Blessed be Allah, the best of the Creators**" (al-Mu'minun 14) and at the same time say, "**Is there any Creator other than Allah who will bless you from heaven and earth, there is no god but Him, for you will understand**" (Fatir 3)?

This apparent contradiction is as follows:

Creation attributed to man: When man is said to be a "creator", it is meant that he **is making something that exists from materials that exist on a previous example.** For example, a statue is made of wax or gypsum. In this case, God is **the "best creator"** because He creates the living and rational man with all its physiological and psychological complexities, which is completely different from the inanimate statue. Also, natural roses, which smell and cheer up, are different from ephemeral artificial roses. And the human eye, with its complex details and ability to see colors and movement, Different from the camera. All this confirms the greatness of God in His creation.

Creation attributed to God alone: when it is said , "Is there a Creator other than God?" The meaning is that only God creates something out of nothing unlike a previous example. This is the true creation that only God can do. Therefore, there is no contradiction between the two verses; God is created by creation from nothing, and man is a creator in the sense of appreciation and making from existing materials.

The Creator, the Righteous, the Illustrator: An Integrated Divine Sequence

These three names are inseparable in the process of creation:

Creator: He is **the estimator** who sets the design and complete planning of something before it exists.

The righteous: He who creates something out of nowhere based on divine discretion.

Photographer: It is the one who **gives the appropriate and improved image** of the creature after finding it, that is, perfection in form and function, as each creature has its own image, from the ant to the elephant, and the human being is in the best calendar.

The importance of knowing the Beautiful Names of Allah: From Theoretical Knowledge to Practical Living

Knowledge of the Most Beautiful Names of Allah should not be limited to **theoretical definitions** or memorization of information, but should be transformed into **a practical living** of these meanings in the life of the believer. Many people recognize God as the Creator, but their knowledge does not affect their behavior.

The difference between science and work:

Theoretical knowledge (schooling): It is the understanding and preservation of information, and it is done through study, reading and receiving. This knowledge alone is not enough to change human behavior, as one may obtain the highest degrees while immersed in desires.

Practical living (struggle): It is the application of this knowledge in daily life through **the struggle of the soul and passion**. This includes turning a blind eye, spending money for the sake of Allah, honoring one's parents, charity, praying at night, mastering prayers, frequent remembrance, and reciting the Qur'an. It is this struggle that brings man to God, casts in his heart light, tranquility and insight, and makes him see God's hand at work in everything.

The fruit of the struggle:

When a believer strives for himself and his passions, his mind rises above his desires, he feels the transcendence of his spirit, arrogance and arrogance disappear from him, and he lives true servitude to God.

The believer acquires **a penetrating insight** that enables him to see the truths, interiors and dimensions of things, which is a blessing reserved for pious believers.

Conclusion: Living by the Beautiful Names of Allah

The purpose of studying the names of Allah is to **live these names and communicate with Allah Almighty**. This connection is the source of all goodness, happiness and tranquility. Life is short and does not tolerate false trials, and it is true knowledge that drives good deeds and produces light in the heart and insight into understanding.

Would you like to delve deeper into how to apply these concepts in your life, or have questions about other examples of Allah's names?

3.19 IN THE NAME OF ALLAH THE HALIM

The Name of Allah Al-Halim: A Mercy that Delays Punishment and Guides the Servants

God's **name** has a great meaning and is manifested in the universe and in God's treatment of His servants. And how can a believer be created by this name, and seek to dream in his life.

Dream: the master of morals and the sign of perfection

The dream is **the master of morality**, and it is a great quality if characterized by the slave "almost a prophet." This indicates the high value of this trait and its importance in building the believing personality.

How is God's dream manifested?

The name of Halim is derived from verses such as the Almighty's saying: "If Allah takes people for what they have earned, what is left on its back of a beast, and delays them until an indefinite period, then if He comes for them, Allah will be with His servants with insight" (Fatir 45).

The divine dream means that God Almighty **delays the punishment** of the oppressor or the disobedient, not out of weakness or hatred, but **to give this person an opportunity to repent and return to righteousness**. This delay is evidence of His vast mercy that preceded His wrath. If God had hastened the punishment for every sinner, there would be no animal left on earth.

He gives an example of the school principal who does not dismiss the student immediately after his absence, but gives him opportunities to return, because the main goal is education and discipline, not dismissal. Also, God gives His servants time in the hope of their repentance and goodness.

Dreaming is different from forgiveness and forgiveness:

Al-Halim: delays punishment to give a chance to return and repent.

Forgiving pardon: cancels the punishment altogether.

God's dream in cosmic and historical events

God's dream appears in historical events, such as **the peace of Hudaibiyah**, which on the face of it seemed insulting to Muslims, but God's wisdom dictated his acceptance to provide an opportunity for the vulnerable believers in Mecca to get out of it and their Islam. He also mentions the words of God Almighty: **"If those who are exposed to me knew that I was waiting for them and longing to abandon their transgressions, they would have been torn apart from my love and would have died longing for me."**

The luck of the believer from the name of the dreamer: dreaming and creation

Since the Prophet (peace and blessings of Allaah be upon him) said: **"Be created with the morals of God"**, the believer is required to be dreamy. How can this be achieved?

Contemplating the name of the dreamer: Contemplating God's dream and His companionship with His servants pushes the believer to be created as such.

Dreaming (making a dream): At first, the dream may not be of course in a person. When faced with a provoking situation, the Christian must suppress his anger and prejudice against himself, and endure inner pain. This **dream** is the beginning of acquiring the quality of a dream. Over time, as these situations are repeated and

self-control is carried out for the love of God and the fulfillment of His command, the dream turns into **an authentic dream imprinted** in the heart.

Fruits of dreaming:

Self-control when angry : It is not the one who is very angry, but the one who possesses himself when angry.

Inner and outer peace: Halim lives in a sea of safety, his heart full of cold and peace.

Avoid destructive follies: many homes were destroyed, families dispersed, and crimes were committed in an hour of rage.

The ability to guide and call to God: Dreaming and being kind to the disobedient may be the cause of their repentance and Islam, as happened with Abu Hanifa al-Nu'man's neighbor, who was a singer, or the drunken man whose mouth was wiped by Imam Malik.

The dream of the prophets and the righteous: models and role models

Examples of the dream of prophets and righteous:

The Prophet Muhammad, may God's prayers and peace be upon him: His attitude towards the Makhzoumi woman who was stolen, as he did not allow intercession within the limits of God, but he was very dreamy and gentle, as his anger was for God and not for himself. Also, his position in the incident of Al-Ifak, and suppressed his anger despite the harm.

Prophet Joseph (peace be upon him): His saying: "**Otherwise, I will be turned away from me as a fool, and I will be one of the ignorant**" (Yusuf 33), shows his lack of God and his weakness in the face of desires, which shows the importance of seeking help from God in dreaming.

Abraham, peace be upon him: When he called upon a disobedient man to perish, Allah revealed to him that if he destroyed everyone who disobeyed, there would be little left, which indicates Allah's dream of the disobedient.

Malik bin Dinar: His attitude towards his disobedient neighbor, his supplication for guidance instead of praying for him, and his attitude towards the drunken man who uttered the name of God, this kindness was the reason for the man's repentance.

Dreaming of calling to God

The importance of dreaming and kindness in calling to God is seen in God's commandment to Moses and Aaron when calling Pharaoh: "**Say a soft word to him, so that he may remember or fear.**" The preachers are not judges to hold people

accountable, but they are guides who accompany the deviant and the disobedient, and expand their chests for them, thus returning them to the right.

Summary of the dream: "The halim who forgives sins as a cover for defects", is the one who forgives after covering up, keeps friendliness, improves the covenant and fulfills the promise, and is not provoked by disobedience or tyranny.

Would you like to explore more about the attributes of Halim in everyday life, or have other questions about the Beautiful Names of Allah?

3.20 IN THE NAME OF GOD THE THANKFUL

Thank you, Islamic researcher and writer, for this extensive explanation of the name of Allah from the book "The Beautiful Names of Allah" by His Eminence Dr. Muhammad Rateb Al-Nabulsi. She has revealed the deep meanings of this venerable name, and linked them to the reality of human life and behavior, emphasizing the importance of knowing God and His names.

The importance of knowing the names of Allah

I began by asserting that simply acknowledging the existence of God is not enough to rise above the standards of ordinary people, as almost everyone acknowledges the existence of the Creator, even idolaters. But the true knowledge of God lies in the knowledge of His Most Beautiful Names, for it is this knowledge that is closely linked to man's life and destiny in the hereafter. The more the servant becomes familiar with the names and attributes of God, the more he loves him, is upright in his command, and a good deed that draws him closer to him, and the happier he is in both worlds.

Meaning of the name of God thankful

The name "thanksgiving" is fixed in the Holy Quran and the Sunnah of the Prophet, and it is mentioned in the exaggerated form (thanksgiving), the name of the subject (the thankful), and the name of the object (thankful).

Meanings of the name of thanksgiving:

1. The giver is very little: this is the most prominent meaning that I emphasized. God Almighty gives the slave, for his little work, which does not exceed a few years in this world, a great and endless reward in the Hereafter, namely Paradise and its resident bliss, which "no eye has seen, no ear has heard, and no danger to the heart of men." The ratio between what a slave gives and what he receives from God is like buying the largest companies in the world for one franc, an incomparable ratio.

2. The giver of every action, no matter how small: The other meaning of "thanksgiving" is that you cannot offer anything to God Almighty, no matter how small it may seem, without thanking you for it. God knows everything, knows the most subtle and hidden deeds, even saving an ant or feeding an animal, or just doing good to a creature. All of this is preserved with God and rewarded exponentially.

Thanks are in the right of the servants

Thanksgiving for the servants has many ways, but it is always based on the knowledge of grace. You cannot give thanks unless you know the grace that has been bestowed upon you.

Ways of thanksgiving:

1. Thanksgiving with the tongue: It is praising God by mentioning His Most Beautiful Names and His Most High Attributes, and praise, praise, takbeer and seeking forgiveness.
2. Thanksgiving by action (by deeds): This is the greatest and most influential thanksgiving. It is to do a good deed with every creature, whether Muslim or non-Muslim, believer or infidel, and even with animals. Charity to creation is an expression of your gratitude to God Almighty, and your gratitude to Him, by serving His servants and creatures. Examples of practical thanksgiving:
 - Customers honestly advised.
 - Mercy, compassion for people and fairness among them.
 - Alleviate tragedies, wipe the wounds and secure the frightened.
 - Feeding the hungry and clothing the naked.
 - Mastery of work and reluctance to cheat.
 - Helping the needy, visiting the sick, and meeting people's needs.
 - Benevolence in slaughtering and cleaning of permissible animals.

Thanks to God and thanks to people

I made a very important point, which is that true thanksgiving is only to God, because every blessing comes from God Almighty. He created grace, inspired those who gave it to you, and enabled them to offer it. However, God commanded us to thank the people who brought grace to us, because they are benevolent creatures who made an effort, so thanksgiving is given to God and then to people.

The difference between God's giving and creature's giving:

- Creature: He may not give you because he is in need, or he may not be present, or he may give you his gift, or he may cut you off from giving if you fail to serve him.

- God: He gives you while dispensing with you, and He is always with you, does not prevent you or cut off His bounty from you even if you violate Him in His statutes (even if this is just a blessing from God).

Summary of thanks

The truth of thanksgiving is that the servant goes beyond seeing grace to seeing the blessing. Whoever sees grace only, stands at its limits, while the thankful believer sees the Almighty behind every grace and praises him for it.

Would you like us to discuss other aspects related to the names of Allah or the concept of thanksgiving in Islam?

3.21 IN THE NAME OF GOD

Thank you, Islamic researcher and writer, for this comprehensive and in-depth explanation of the Holy Name of Allah from the book "The Beautiful Names of Allah" by Dr. Muhammad Rateb Al-Nabulsi. I have provided a comprehensive analysis of the connotations of this great name in the right of God Almighty and in the right of the servants, and highlighted the importance of creating it.

Significance of the Holy Name of God

I have explained that the name of the Holy is one of the names that a slave can create with, and elevate them to God Almighty, and it is fixed in the Holy Qur'an in the words of the Almighty: "O man, what is the temptation of your noble Lord" [Al-Infitar: 6], and it was mentioned in the form of the name of the preference "Al-Akram" in the Almighty's saying: "Read and your Lord the Most Gracious" [Al-Alaq: 3].

The concept of generosity in language and its comprehensive meanings

Generosity in the language means every adjective that is praiseworthy. It is not limited to material giving only, but includes:

- Dreaming, generosity, kindness, patience and virility.
- "Gemstone" is said to signify its quality, purity and purity, like diamonds and rubies.
- Sharif is called "generous", as in the words of the Prophet (peace and blessings of Allaah be upon him) about Yusuf (peace be upon him): "Yusuf is the most honorable of people".
- It is used to describe good beauty, as in the saying of the Almighty from Joseph (peace be upon him): "This is but a generous king" [Yusuf: 31].
- Paradise is called a "generous place", in which there is no fatigue or sadness.

- It is called the rare and much-needed dear thing, and it is indispensable.
- It indicates the abundance of benefits and good deeds, hence the description of the "Holy Qur'an" because it is a book that includes all good, free from all defects and blemishes.
- It is said "generous camel", meaning abundant milk, and "vineyard" for grapes because of its abundant bounty.
- "Noble morals" are the best, the best and the highest of them.

Generosity combines all good qualities, and on the contrary, meanness combines all vile qualities.

The meanings of the generous in the right of God Almighty

When describing God as generous, it means:

- The duty to exist, free from all imperfection and imperfection: God Almighty exists, is one, and perfect in Himself, His attributes and His actions.
- The unworthy beginner of grace: God has created us and favored us by existence without us having the right to do so, and He donates charity without question.
- Karim pardon: God's pardon is not just the abolition of punishment or people's forgetfulness of the sins of the slave, but it forgets the slave himself his sins thanks to him and his generosity.
- The curtain for defects, and the one who ignores sins: God appears from His beautiful servant and covers the ugly, and ignores the slips of His servants, and does not investigate their defects.
- The reward for a little obedience: God Almighty rewards easy obedience with a great reward that is not measured by the effort of the slave, as the bite may become like a mountain on the Day of Resurrection.
- Who made the servant worthy of his treaty and love: Despite the slave's weakness and humiliation, God by his generosity made him worthy of the covenant with him, justified his orders in honor of him, and made him worthy of his love.
- The giver without grace: the giving of God Almighty without favor or return, and does not need you to means or intercession, and does not discourage the disobedient from repentance.
- Which is not exceeded by hopes: if the believer asks God Almighty, God will not disappoint him, but God loves those who insist in supplication.
- Al-Hayy Al-Kareem: The Almighty is ashamed of his servant if he raises his hands to return them disappointed.
- He is angry with those who do not ask him: God loves to ask and pray, and he is angry with those who leave his question and supplication.
- He who cares how much he has given or to whom he has given: his goodness pervades all his creation.

- He who is not satisfied that you raise your need to others: and this is from the perfection of his generosity.
- The one who ignores estrangement, who does not investigate reproach: God's generosity makes him turn a blind eye to slips, and does not pursue defects.
- He who takes refuge in Him is not lost: whoever relies on God and pins his hopes on Him will not be disappointed.
- If the servant goes away, the generosity of God pushes him to make amends for his mind and relieve his anguish, until he returns to him.

The luck of the slave from the name of God

I stressed that human generosity is relative and limited, as human beings are fed up with the urgency of demanding, and may be angry at those who ask them. As for Allah, He is the absolute gracious who loves those who insist in supplication.

The slave must be created with generosity through:

- Pardon abusers, cover up flaws, and leave revenge.
- Delivering benefit to all creation, whether Muslim or non-Muslim, even animals. Offending a non-Muslim is a great sin because it may alienate them from religion.
- Investigating the affairs of relatives and brothers to provide assistance before they have to ask, and this is the height of generosity towards the servants.
- Not to give and to give purely for the sake of God without complications.

This is what the Caliph Umar ibn al-Khattab (may Allah be pleased with him) embodied in his story with his son Abdullah and with the worker of Azerbaijan, and with Hudhaifah's question about the names of the hypocrites. As well as in the story of Sayyiduna 'Ali (may Allah be pleased with him) when he turned off the lamp so that he would not see the humiliation of the question in the face of the questioner, and the story of Aban bin Ayyash with the funeral that no one is mourning.

In conclusion, the gracious believer is the one who goes beyond the vision of grace to the vision of the blessing, and his goodness pervades all people, and his words, deeds and generosity are free from all blemish.

Would you like us to address another of Allah's names, or delve into a specific aspect of the name "Al-Karim"?

3.22 THE NAME OF GOD THE WISE

God's Wise Name: Unmistakable Divine Esteem

The name **of Allah the Wise**, which is one of the names of Allah that indicates His absolute perfection and universal knowledge. Everything that takes place in the universe is at God's discretion and will, and this will is only about absolute wisdom, which is the eye of absolute goodness.

Divine Wisdom: Absolute Good in Every Estimation

Everything that happened was God's will, and everything God wanted happened. This divine will is linked to **absolute wisdom**, which in turn relates to **absolute good**. This means that everything that happens in the universe, even if it seems evil or wrong to us, is in fact pure good and great wisdom from God.

Examples of divine wisdom:

- **The incident of the girl with tuberculosis:** a mistake in a medical diagnosis that God hired to be the cause of the girl's repentance and return to Him.
- **The incident of the teacher who was forced to teach interpretation:** The principal's forcing the teacher to teach a subject other than her specialization was the reason for the teacher's guidance and hijab, which illustrates how God employs the actions of human beings for the wisdom He wanted.

We don't grasp the full wisdom behind events because we see a fraction of the story. The injustice committed by human beings is God's whip to avenge Him and then take revenge on Him, and in the end, only what God willed in His wisdom occurs.

"The wise": meanings and connotations

Three main connotations of the name of the sage:

1. **Elaborate arbitrator:** The wise means the one who masters everything and appreciates it correctly. This is manifested in the creation of man and the universe in the smallest details and proportions, such as the percentage of salt in the blood, the hormones of clotting and dilution, the number of platelets, and the accuracy of the tissue groups. All this indicates that God created everything **and made everything He created better**.
2. **Absolute Knowledge:** Wisdom is knowing the best information with the best sciences. Absolute knowledge can only be for God alone, for no matter how much a person knows, he remains ignorant of what he does not know.
3. **He who walks away from doing what he should not:** A wise man is one who puts the right thing, in the right amount, at the right time, in the right place.

How is a believer created in the name of "the wise"?

A Christian can have the quality of wisdom by:

1. **Knowing God and Abiding by His command:** True wisdom comes from knowing God and following His commands. A wise believer is one who applies the instructions of the Maker (Allah) contained in the Qur'an and Sunnah, such as turning a blind eye and being honest in dealing. This commitment pays off even if the believer does not realize all the details of the wisdom behind it.
2. **Divine Inspiration:** In situations where there is no explicit text, God inspires the believer to be right, especially if he is sincere in seeking his pleasures. This inspiration is a light from God that guides the believer to the right path, just as it inspired Moses' mother to throw her child into the yam.
3. **Heart insight:** Wisdom is based on insight in the heart, while foolishness is based on heart-blindness that leads to destructive decisions.

The wise name of God invites the believer to have absolute confidence in God's management, to be content with His decree and destiny, and to strive to create this great attribute that brings inner and outer peace.

3.23 IN THE NAME OF GOD

The name "Al-Wadud" is the twenty-sixth name of the names of Allah, and it was mentioned in the Holy Qur'an in Surat Al-Buruj in the Almighty's saying: (It is Al-Ghafur Al-Wadud (14)).

The origin of the word "friendliness"

"Friendly" on the weight of "Fa'ol", which is an exaggerated version of the noun of the subject "Al-Wad", and its source is "friendliness". In dictionaries, friendliness means love. Dr. Nabulsi mentioned several meanings of the word "love" derived from the language:

- Clarity and purity: taken from the "grain of the teeth", that is, their clarity and whiteness. The lover of God is characterized by purity, purity, purity and sincerity.
- Submission and humiliation: taken from "I love the camel", i.e. reproduction and submission. The lover is submissive to his beloved, obedient, humble, and humble.
- Volatility and change: taken from the "earring", which is what women put ornaments in their ears, and it is always precarious. The lover fluctuates between fear and hope, tranquility and anxiety, pleasure and danger, which is a sign of the vitality of the heart, unlike the hypocrite who dwells in his conditions.
- Growth and goodness: taken from the "bean" that grows a tree and bears ripe fruits. The love of God is a seed that grows a tree whose goodness is perpetual and its shadow is abundant.

The difference between love and friendliness

There is a subtle difference between love and friendliness:

- Love: It is what has settled in the heart of internal feelings and tendencies.
- Friendliness: It is what appears on behavior of material actions that express love. Your smile, giving a gift, helping with a problem, visiting the patient, advice are all manifestations of friendliness.

So, every loving friendly, but not every loving is friendly. Love may be in the heart and not in behavior.

The meanings of the name "Al-Wadud" in the right of God Almighty

Dr. Nabulsi believes that the name "Al-Wadud" has three main meanings in the right of God Almighty:

- 1 God courtes His servants with His grace: God Almighty is the valley that honors His servants and shows His love for them through His countless graces. The entire universe, galaxies, skies, earth, sun and moon, rain, countless types of creatures (fish, birds, flowers, fruits), as well as the blessings of parents, children and spouses, are all manifestations of God's friendliness and courtship to man. Creating good smells, creating a sense of taste for them, creating the receiving apparatus of these blessings, is God's kindness. If insight is correct, man realizes that the whole universe is nothing but divine courtship.
- 2 God creates affection among His creations: One of the meanings of the name "friendly" is that it is God who casts affection in the hearts of His servants to each other. Love for children in the hearts of mothers, affection between husbands, relatives and friends, is God's creation. The Almighty said: (One of His signs is that He created for you husbands from yourselves to live with and He made between you affection and mercy, that there are signs for people who think (21)) (Surat Al-Rum).
- 3 Servants courting God: Just as God woos us, we also woo Him by believing in Him, worshipping and obeying Him, obeying His commands, abandoning His prohibitions, creating the morals of His Prophet, and giving and giving. All man's good deeds, beliefs, worship, dealings and etiquette, are in fact courting the great Creator. On the other hand, God's love for believers means preserving them, supporting them, supporting them, honoring them, bringing mercy and tranquility to their hearts, and enriching them with everything they need.

The luck of the slave from the name "friendly"

The luck of the slave from the name "friendly" to court people. A sound mind after believing in God pushes the believer to woo people, with respect for the great, mercy for the small, and charity to the peer. The believer makes his charity a way to call to God, and seeks to make others happy, as true happiness is found by the benefactor in his benevolence.

The difference between affection and mercy

- Mercy: It concerns a creature that is weak, needy, sick, tormented, or poor. It is a response to a request or need.
- Affection: It is the giving and goodness that is offered initially without question or urgent need from the other party. God Almighty is friendly in the beginning, He created us, honored us and blessed us before our existence, His affection for us is much higher than just mercy that calls for weakness or need.

The realization of this meaning of God's "friendly" name leads the believer to thank God for his great graces, and to be himself a benefactor and courtesy of creation.

Do you have any other questions about this great name or any of the names of Allah?

3.24 IN THE NAME OF GOD THE REPENTANT

The name of Tawab is the twenty-seventh name of Allah. It is a name that has limitless experience in the life of every human being, because of its deep meanings related to God's mercy and care for His servants.

The significance of "repentance" between justice and mercy

Dr. Nabulsi clarifies the meaning of the name "repentance" by comparing justice and mercy in dealing. If God treated His servants justly, they would deserve destruction and torment, because they sin and sin. But Allah SWT deals with His servants with mercy that surpasses justice.

Justice: To apply the system and laws strictly, whoever makes a mistake will be held accountable and punished according to his mistake. His example is the school principal who lets students act freely, then succeeds those who deserve and fails those who deserve based solely on their performance.

Compassion: It manifests itself in follow-up, care and positive intervention to correct the course before it is too late. The merciful school principal follows up on the negligent student, reminds him, threatens him, encourages him, and rewards him until he straightens out and succeeds. This is what God does with His servants.

God Almighty created man, granted him reason, installed instinct in him, provided him with law, gave him goodness, deposited desires in him, and harnessed the universe to him. Had he been left unattended, the result would have been misguidance and fire for many. But God's mercy requires follow-up and intervention:

Discipline: If the slave is exposed or aggressor.

Transfiguration and honor: if the slave is a kisser or benefactor.

The name "repentance" means that God does not leave His servants neglected, but follows them, they are under His hearing and sight, and holds them accountable for

every movement, stillness and risk, with the aim of educating them and qualifying them to enter Paradise.

Linguistic meanings and the formula "repentance"

"Repentance" has an "effective" weight, an exaggerated form that indicates a lot of repentance. God Almighty "repents" for His servants, or "repents of His servant, no matter how great his sin is" in kind or quantity.

The word "repent" in the language means back and back. God "repentant" means that:

He returns to his servants with good deeds, charity, mercy and forgiveness.

He is the one who leads his servants to suffer from adversity, which leads them to repent. This meaning is deduced from the Almighty's saying: **(Then repent of them to repent- God is the Merciful Repentant (118))** (Surat Al-Tawbah).

Allah SWT may cause the servant calamities and adversities (such as illness, financial loss, family problems) in order to push him towards repentance and return to Him. These adversities are in fact a divine mercy aimed at cleansing the slave of sins and defects, and to bring him back to the path of righteousness. The hardship that is good for the slave is a sign of God's love for him, unlike those who are left on his delusion and fleeting bliss.

The repentance of the servant and the repentance of God

Repentance has two aspects related to God and the servant:

God's repentance before the slave's repentance: It is in the midst of adversity and tribulations that push the slave to repent and return to God.

God's repentance after the slave's repentance: It is accepting the slave's repentance from him and confirming him on it.

Dr. Nabulsi points out that the fullness of repentance is not limited to mere remorse and the determination not to reproach guilt, but also requires that the servant ask God to abide by it. He who relies solely on his will and ability may weaken and return to guilt, leaving him frustrated and hopeless. Therefore, steadfastness in repentance is God's favor and acceptance.

The luck of the slave from the name "repentant"

The servant had the fortune of this name to repent to God voluntarily, and to respond to God's hidden signs before visible adversity was brought to him. It is

intelligent and wise for man to repent in prosperity and strength, not to wait for calamities and divine literature.

The realization that God "repents" calls us to Him and wants eternal goodness and happiness, and that we are always under His care and watch, prompts us to initiate repentance, righteousness and haste to do good deeds.

Would you like us to continue talking about this name or move on to another of the names of Allah?

3.25 IN THE NAME OF GOD THE GUIDE

The name Al-Hadi is the twenty-eighth name of the Most Beautiful Names of Allah, and it is one of the names that indicate the perfection of Allah's mercy, knowledge and wisdom in managing the affairs of His creation. Allah SWT created and then guided.

The significance of "guide" and the meaning of guidance

Hadi is derived from the verb "huda", meaning tilt and direction towards the truth. God calls man to the abode of peace (Paradise) and guides whomever He wants to the straight path that leads to it. Divine guidance is not coercive, but rather a call and guidance to those who choose guidance, as in the Almighty's saying: (We guided him the way, either thankful or forgiving (3)) (Surat Al-Insan).

Allah SWT guides man in multiple ways, which can be summarized in four main types.

Guidance through creation (verses of God in the universe)

The whole universe with its various manifestations is a manifestation of the Most Beautiful Names and Supreme Attributes of Allah. All the greatness, power, knowledge, wisdom and mercy in the universe are indicative of His Creator, glory be to Him. Contemplation of the creation of the heavens and the earth, in food, in the creation of man himself, leads the mind to the knowledge of God Almighty. This guidance is a universal language that everyone understands, Muslim and non-Muslim.

Say, Look what is in the heavens and the earth, and what the verses and vows sing about people who do not believe (101) (Surah Yunus).

God guides us by His creation, and this makes Al-Hadi one of the names of His actions.

Guidance through His Words (The Holy Quran)

After the universe has shown us the Creator, the Holy Qur'an comes to show us the Creator's approach. The Qur'an is the graphic guidance that explains the origin of creation, the reality of worldly life, and beyond, and shows the names and attributes of God, His commands and prohibitions, and the news of previous and subsequent nations. The universe alone is not enough to know how to worship God, as the Qur'an is necessary to know the statutes, sunnahs and legal rulings.

(Praise be to Allah who sent down the Book to his servant and did not make him crooked- (1) (Surat Al-Kahf).

God guides us with His words, and this makes Al-Hadi one of the names of Himself, because He is a speaker.

Guidance through His Actions (Divine Education)

God Almighty guides His servants through His actions in their lives. Calamities, afflictions, and the consequences of actions (such as loss of money due to cheating, lack of livelihood due to miserliness, or happiness at home due to turning a blind eye) are all divine messages and disciplines aimed at teaching man and directing him to the right.

(And what happened to you is a calamity, so I will gain your hands and forgive you a lot(30)) (Surat Al-Shura).

These actions are practical lessons that lead the servant to realize that God watches and judges, honors the obedient and disciplines the disobedient.

Guidance through instinct, inspiration and good vision

- Instinct: God designed man with a common sense that distinguishes between good and evil, as the soul feels distressed when disobeying and comfort when obeying. This prick of conscience or psychological extroversion is a guidance from God: (And the soul of others* so he inspired her immorality and piety (7-8)) (Surat Al-Shams).
- Inspiration: God may inspire a slave to make the right decision or direct him to do good without apparent evidence. This inspiration from God is always for the benefit of the believer.
- Good vision: It is part of prophecy, and it is direct messages from God that may preach, warn, or answer questions in the same servant, provided that it does not violate the law.

The four types of guidance (in general)

Dr. Nabulsi summarizes divine guidance in four general types:

1. General guidance: It is the guidance that concerns all beings, such as giving the senses, perception and the ability to think, and guiding animals to their interests and instincts.
2. Guidance of faith: It is God's guidance to His servants to believe in Him, His Book, and His true religion.
3. Guidance of success: It is an increase in guidance, where God reconciles the servant to obedience and steadfastness in the truth.
4. Guidance of Paradise: It is the final guidance to Paradise, as in the Almighty's saying about the martyrs: (He will guide them and reconcile their minds (5) and enter them into Paradise known to them (6) (Surat Muhammad).

Dr. Nabulsi concludes that the fear of God is the key to all these concepts, whoever fears God knows God and makes him happy in this world and the hereafter: (And fear God and God will teach you everything you know (282)) (Surat Al-Baqarah).

I hope that this explanation is clear and useful to you, dear researcher. Do you have any other questions about this great name, or would like to explore another of Allah's names?

3.26 THE GREAT NAME OF GOD

The "great" name of God carries great and solemn meanings, and is manifested in several aspects:

Absolute perfection and greatness: "Great" in the right of God Almighty means that He is the most complete and honorable of beings, Himself is absolutely perfect. God is too great to limit space, size, or amount, and is free from any likeness to His creatures. He is greater than all imagination or imagination, and greater than we can know or imagine of His power and mercy.

The name "Al-Kabir" indicates that God Almighty is too great to resemble His creation, and too great to resemble any of them. Whatever comes to man's mind of the attributes of the created people, God is otherwise, because He is exalted from imperfection and limitation.

Greatness in mental degrees: God Almighty is the "great" in mental degrees, that is, He is the highest in knowledge, power, wisdom and absolute mercy.

Pride: "Great" is the one with pride, and pride means the perfection of self and the perfection of existence. This perfection includes:

Permanence is eternal and eternal: The existence of God Almighty is not preceded by nothingness and does not end in nothingness, unlike the existence of creatures, which is an accident and is subject to extinction.

Self-existence: The existence of God Almighty is subjective, and He is the cause of all existence. While the existence of creatures depends on His will Almighty.

How do we do the "great" name of God in our lives?

Activating God's "great" name in our lives requires us to apply its great meanings in our words, deeds and actions, and this is represented in:

Glorifying God Alone:

Fear of God alone: If you realize that God is the greatest, you will only fear Him. Whoever is without him has no harm or benefit for you without his permission. Whoever fears people and forgets God does not really see God as great.

Reliance and trust: When you see God is great, you rely on Him and trust in Him in all your matters. This bequeaths you a sense of pride and strength, and avoids fear of the created.

Obedying Him and Offering His Satisfaction: The sign of sincere faith is that God's satisfaction is greater to you than to any creature. If you obey a creature and disobey your Creator, it means that you see that creature's satisfaction is greater than God's, which contradicts the truth of the name "Kabir".

Pure Monotheism:

Non-polytheism: Activating the name "Kabir" pushes us to unite God and not to shirk anything with Him. Everything that is worshiped or magnified apart from God is incomparable, and God is greater and greater than all creatures.

The saying "Allahu Akbar" in its meaning: is not just empty words, but a declaration that God is greater than any concern, greater than any enemy, greater than any disease, greater than anything that may grow in your soul. When you say it with certainty, everything else fades in front of you.

To be great with God:

Science, work and advocacy: Man is great with God when he is perfect in himself and complementary to others. That is, to be a scholar in himself and a teacher of others. Knowledge that does not benefit its owner other than him is incomplete. The true believer calls to God and is keen on the goodness of his family and those around him.

Combining knowledge of God and knowledge of His rulings: The great with God are those who combine knowledge of the Most High Self of God with knowledge of His legal rulings. They are the ones who have verified and agreed. Knowledge without guidance is not close to God, and verification without jurisprudence can lead to heresy.

Sitting scholars, wise men and elders:

Take advantage of sitting with those above you in science, knowledge and ethics, to quote from them and increase insight.

In short, activating God's "great" name is to make God the greatest and greatest in our hearts, minds and behaviors, and to be among those whom the Almighty is pleased with by putting His command before His creation, and to be of benefit to ourselves and others.

Do you have any other questions about this great name or any of the names of Allah?

3.27 THE NAME OF GOD "BUDAIYA"

Meaning of the name God "Budaiya"

The name of God "Badi'" means the Creator who created everything without previous example, without imitation or learning from anyone. He is the creator of things and the creator of their origins and foundations. It is mentioned in the Holy Qur'an, as in the Almighty's saying: **(The Beauty of the heavens and the earth, and if he decrees something, he says to him, "Be and it will be** Surat Al-Baqarah: 117", explaining that He is the Almighty the creator of the heavens and the earth in all its fine details.

The fundamental difference between the creativity of the Creator and the creation of the creature lies in the fact that God created the universe with its infinite diversity – from the uniqueness of human faces and fingerprints, to the difference of leaves and snow particles, and the immense diversity of beings – unlike a previous example, and it is unique in itself, its qualities and actions, nothing like it. As for man, his creativity is always an imitation or development of what exists, and his creativity is limited and depleted.

How do we do the "Badi" name of God in our lives?

Activating God's "Badi'" name in our lives revolves around understanding the limits of our abilities as creatures and adhering to what God has prescribed for us, and this is divided into two aspects:

1. Creativity in creation (worldly field)

It is God's honor to man that He has given him the ability to innovate in areas of material creation, such as:

- Agriculture and hybridization: such as the production of new varieties of plants and fruits with improved characteristics, taking advantage of the characteristics that God has deposited in the universe.
- Industry and invention: such as making new materials with unique properties, or creating devices that facilitate life.

This kind of creativity is commendable and permissible, because it is a proper exploitation of what God has devoted to man in the universe.

2. Followers in religion (legal field)

In the field of religion and legislation, activating the name "Budaiya" means absolute commitment to follow and avoid heresy completely. That's because:

- Religion is complete and complete: God Almighty said: "Today I have completed your religion for you, and I have completed my grace on you, and I have accepted Islam as a religion for you." This means that the debt is complete and does not need to be added, deleted or corrupted interpretation.
- Every innovation in religion is misguidance: The Prophet (peace and blessings of Allaah be upon him) said: "Every innovation is heresy, every innovation is misguidance, and every misguidance is in Hell." Heresy in religion is all that occurs in it of belief, worship or behavior that has no basis in the Book of Allah, the Sunnah of His Messenger, or the consensus of the Ummah, and it is absolutely forbidden.
- Adhering to the Sunnah of the Prophet: A good example in the Messenger of Allah (peace and blessings of Allaah be upon him) means following his Sunnah in all our words, deeds and behaviors. The true believer follows and does not innovate, and cherishes the Sunnah of his Prophet (peace and blessings of Allaah be upon him), and warns against distorting religion with heresies that distance people from its pure origins.

In conclusion, knowing God by His "Badi' name" invites us to reflect on His greatness, mastery of His creation, and strict adherence to His perfect law, thus achieving true servitude to Him Almighty.

Would you like to explore another of Allah's names, or do you have other questions about it?

3.28 GOD'S NAME "PATIENT"

The name of Allah "Al-Sabir" is not explicitly mentioned in the Holy Qur'an, but it is mentioned in the Sunnah of the Prophet in the hadiths that talk about the Most Beautiful Names. However, the connotations and meanings of this name are abundant in the verses of the Qur'an.

The meaning of "patient" in the right of God Almighty

The "patient" is the one who does not hasten the punishment of those who disobey him, but slows down and does not neglect. This partaking is not about weakness, but about mercy and wisdom, to give the disobedient a chance to repent and return.

Among the most prominent indications of the patience of God Almighty in the Holy Qur'an:

- Delaying punishment is a mercy to the servants:
 - The Almighty says: (If Allah takes people for what they have earned, what is left on its back of the animal, and delays them for a definite period, and if He comes for them, Allah will have His servants with insight Surah Fatir: 45). This verse shows that delaying punishment is from God's patience and mercy, so if He took them with what they earned, they would perish.
 - The Almighty says: (If it were not for a previous word from your Lord, it would have been necessary and for a definite period of Surat Taha: 129). The "word" here is His mercy that preceded His wrath, whereby He delays punishment and gives people an opportunity to repent and seek forgiveness.
 - The Almighty says: (And God would not have tortured them while you were in them, and God would not have tormented them while they were asking forgiveness Surat Al-Anfal: 33).¹⁻ Seeking forgiveness is considered a reason to lift and delay the torment, and this is from the patience of God Almighty for His servants.
- Dictation for the disbelievers and the unjust:
 - The Almighty says: (The messengers were mocked by you, so I dictated to those who disbelieved, and then you took them, so how was the punishment of Surat Al-Ra'd: 32). Giving the disbelievers time and prolonging their time (dictation) is from His patience with them before taking them to take a mighty dear.
 - The Almighty says: (As if from the village of Amlitha while she is unjust, then I took her and to the fate Surat Al-Hajj: 48). God reassures His servants that His grace to the oppressors is not negligence, but rather to establish an argument against them and reveal their truth, and then takes them in the end.
 - The Almighty says: (We will lure them from where they do not know * and fill them with a solid kiddie Surah Al-A'raf: 182-183). Temptation and dictation is the patience of God, from which no one escapes, and his hand is solid and uninterrupted.
- The difference between "patient" and "dreamy":

God's name "patient" meets the name "Halim" in the connotation of delaying punishment and not hurrying. But the subtle difference is that the patient would delay the punishment that may occur in the end, while Halim may meet the name "amnesty", where he may be issued a complete pardon for punishment.

The luck of the slave from the name "patient"

The believer is fortunate from the name "patient" to be created with patience in his life, for the sake of the face of God Almighty. This patience is not weakness or resignation, but strength, faith and certainty.

- The difference between the patience commanded by him and the blameworthy patience:
 - Patience commanded by it: It is patience that is about the ability and trust in God, not about helplessness or helplessness. The Almighty said: (And to your Lord, be patient Surat Al-Muddaththir: 7). Patience is for Allah and for the sake of Allah.
 - Blameworthy patience: It is patience that is about the inability and inability to do something, or surrender to reality under the pretext of fate and destiny with the ability to change. A true believer seeks and does the causes, and if he exhausts his effort and has no way left, that is the beautiful place of patience.
- Types of patience in the life of a believer:
 1. Patience for sin: such as if the believer stops looking at taboos or committing immorality despite the presence of motives.
 2. Patience for obedience: such as patience to perform prayers on time, or to perform arduous acts of worship, or to spend for the sake of Allah.
 3. Patience with painful destinies (formative command): such as patience with sickness, poverty, loss of loved ones, or any affliction that afflicts a person. This patience is achieved by accepting God's decree and being content with His wisdom, and saying, "We belong to God and to Him we return."
- The virtue of the patient:
 - Reward without calculation: The Almighty said: (But the patient pay their reward without calculating Surat Az-Zumar: 10). This great reward is proof of God's love for the patient and their acceptance of His management.
 - With Allah's own support: The Almighty said: (And be patient, that Allah is with the patient Surat Al-Anfal: 46). This means support, victory, reconciliation, and preservation.
 - Paradise is the price of patience: The Almighty said: (Peace be upon you, as you have been patient, so yes, my heels are the house Surat Al-Ra'd: 24). Patience is the price of entering Paradise and its resident bliss.
 - Guidance and mercy: The Almighty said: (Those upon whom are prayers from their Lord and mercy, and those who are the converts Surah Al-Baqarah: 157) after mentioning affliction and patience.
- Patience versus thanksgiving:

Faith is two halves: half patience and half thanksgiving. The believer in prosperity is thankful, and in adversity he is patient. Both are essential to the perfection of his faith.

- Seeking wellness with patience:

The believer must always ask Allah for wellness, as the Prophet (peace and blessings of Allaah be upon him) taught us: "Ask your Lord for forgiveness and wellness in this world and the hereafter." Wellness is wider for the believer, and if affliction comes, he must be patient and satisfied.

In conclusion, patience is an essential pillar of faith, through which the believer overcomes difficulties, abides in obedience, avoids sins, and trusts in the wisdom of God in all his destinies.

Would you like to move to another of Allah's names?

3.29 GOD'S GREATEST NAME: "ALLAH"

The Concept of God: The Lord the One Creator and Administrator of the Universe

The central question "Who is God?" finds its answer in being **the sole Creator of** all things, the home of the laws and laws that govern His kingdom. He is not like anything we know (**nothing like him**), but he exists and is perceived through his imprint in every creation and law. The text describes the existence of two worlds: **the world of creation** (material assets) and the world of command (the divine commands and laws revealed on the Night of Power to appreciate everything).

God is the **Lord of the worlds**, who ascended to the throne in a manner worthy of His majesty, to administer and lead the universe. This concept is closely linked to **the monotheism of absolute deism**, that is, the recognition that God alone, without a partner, is the creator, owner and administrator of all the affairs of the universe in a comprehensive, complete and permanent manner. He is **the mortal reviver**, in whose hands it all goes. The realization of this absolute lordship is the basis of our understanding of who God is, and it is he who requires his singularity in worship.

2. Worshipping God alone and appreciating His guardians: achieving monotheism in the divine order

Knowing God as absolute Lord entails the obligation to **worship Him alone without a partner**. The text and the Qur'an (as in the verse of an-Nisa: 36) emphasize this origin, which is the essence **of the monotheism of divinity**. Worship in all its forms, visible and inward, must be paid to God alone.

But how do we reconcile this with the estimation of God's "soldiers" or guardians? The text makes it clear that God has soldiers who carry out His command in the universe, from the honorable angels (such as Gabriel and Michael) to the apostles, prophets, scholars and righteous people who contribute to the architecture of the earth and guide people by God's command. Appreciating and thanking them for their efforts (such as honoring one's parents, respecting those who are in good faith,

believing in the apostles and angels) is part of acknowledging God's order and management, not worshipping them.

That's where **understanding relative deism** comes in. God has entrusted some of His creatures with specific tasks and responsibilities (such as parents as "lord" of the family in the sense of upbringing and care, and angels as administrators of a specific matter). Respecting these roles is obedience to God who established this system, but it never rises to the level of worship. Beware of confusion, as the appreciation of the saints should not exceed its limit to become polytheism, just as it is necessary to beware of thoughts or passions that may become "lords" worshiped without God and distract from His pure worship. Worship is for God alone, and appreciation and respect for those who deserve it Within the limits of Sharia.

3. Seeing God between Sight and Insight: Realizing Divine Greatness

Can God be seen? The attached text makes a subtle distinction between **sight** (seeing with the naked eye) and vision (meaning perception, knowledge and insight). The text affirms that the request for direct sensory vision of God aloud in this world is rejected and not possible, citing the story of Moses' people and Moses' own request ("You will not see me").

But does this mean that it is completely impossible to "see" God? The text argues that "seeing" in the sense of perception and knowledge is possible and required. Man can "see" God through:

- **His verses in the universe:** contemplation of the greatness, precision and order of creation (sun, moon, stars, diversity of beings).
- **His verses in himself:** contemplation of his miraculous creation and the functions of his body (as the text metaphorically refers to cells as angels).
- **Understanding His laws (Sunnahs):** Understanding the cosmic and social norms that govern life (earthquakes, floods, life and death cycles, scientific laws) is an awareness of God's system and power, and therefore a "vision" of Him through His actions.
- **His recited verses:** contemplating the Holy Qur'an and understanding its wisdom and rulings.

A possible vision is a vision of the heart and insight that recognizes God's greatness, power, and wisdom through His effects, actions, and laws, not the vision of the finite physical eye.

4. God's Word and His Communication with His Creation: Revelation and Verses

Yes, God communicates with His creation in many ways worthy of His Majesty:

- **Direct speech:** As God spoke to his prophet Moses as a word, which is a special rank.

- **Revelation by angels:** It is the predominant way to deliver his messages and books to the prophets and messengers, led by Gabriel, peace be upon him, who revealed the Holy Qur'an.
- **"God's Words" in a broad sense:** As we have discussed, "God's Words" are not limited to revealed Scriptures. His **command includes the Creator "be"** in whom all things exist, His omnipotent and inexhaustible knowledge, and the laws and laws He deposited in the universe. All these are expressions of his will, wisdom and formative speech.
- **Cosmic and Qur'anic verses:** The universe is a visible book, and the Qur'an is a written book. Both are signs from God that carry His messages and signify Him. Contemplating the universe and contemplating the Qur'an is a form of receiving God's "words" and understanding His purpose.

Therefore, God communicates with us through His direct and indirect revelation, through His signs in the horizons and in the souls, and through His formative and legislative words.

Conclusion:

These concepts are interconnected to form an integrated picture: God is the only Lord, worthy of worship alone. His worship includes acknowledging His absolute lordship, while appreciating and respecting the roles assigned to some of His creatures within His hermetic system (relative deism). It cannot be seen by sight in this world, but its greatness and effects can be perceived by insights. He communicates with us through his universal words and verses, calling us to contemplation, monotheism and pure worship.

The name "God" is the individual name by which the Holy Divine Self is singled out, and no one else is called the Almighty. It is not derived from a verb or an adjective like the rest of the Most Beautiful Names (such as the Most Merciful, the Merciful, the King, the Holy One), but it is a proper name, the origin of all names, and it is the name by which God is known for Himself and His absolute perfection.

Allah (SWT): He is the first and supreme source, the owner of the absolute command, the home of the original revelation and legislation. It is the top of the cosmic pyramid and the source of all authority and legislation is right.

1. "Allah" is the omnibus and inhibitor name:

- **The Collector of the Attributes of Perfection:** The name "Allah" combines in its connotation all the meanings of perfection, majesty and beauty. When we say "God," we are invoking in our minds all the innumerable attributes of greatness, power, mercy, wisdom, and knowledge. He is the Creator, the Raziq, the Life-Giver, the Mortal, the Mighty, the Mighty, the Almighty, the

All-Hearing, the All-Knowing, the Wise, and other Most Beautiful Names. Each of these names refers to an attribute of perfection, but the name "God" refers to the divine self characterized by all these attributes combined.

- Prevent others: This name is not given to anyone other than Allah Almighty. He was never called a creature, idol, or alleged god. While a creature can be described as "merciful" or "dear" (relative and limited), no one can be called "God" other than Allah Almighty. This absolute specialization confirms its uniqueness and divinity.
- The origin of the Most Beautiful Names: Many scholars believe that the name "God" is the greatest name, not only because it is the subjective name, but because it represents the axis around which all other names and attributes revolve. All the Most Beautiful Names are attributes of God and describe aspects of His perfection and majesty.

2. "There is no god but Allah": the deep root of monotheism

The word monotheism "There is no god but Allah" is the foundation on which all heavenly messages are built, and it is the key to the entry of Islam. Expanding their understanding reveals multiple dimensions:

- God = truly idolized: this is the intrinsic meaning. "God" from "god deified goddess and goddess" meaning slave. "There is no god but Allah" means that there is no idol who truly deserves worship but Allah.
 - Why "rightly"? Because there are those who worship other than God (idols, persons, passions), but this worship is void and undeserved. Only God who possesses all the attributes of perfection (creation, sustenance, revival, death, management, omnipotence) deserves to be worshipped.
 - Worship: the very love with the utmost obedience: this is the focal point. Worship is not merely a ritual, but an absolute submission to God stemming from great love for Him, absolute trust in His management and wisdom.
 - If you obey and do not love: you are submissive with strength, not with heart.
 - If you love and do not obey: your love is not real or perfect.
 - True worship is achieved when love reaches its maximum and obedience is at its maximum, and this can only be done to God Almighty.
- God = confused in it: "God deifies God" meaning puzzled. The greatness and majesty of God is not surrounded by minds. The more man becomes aware of God, the more he knows of his shortcomings and weaknesses before the greatness of the Creator. This confusion is not negative, but rather a reverence and exaltation that pushes for further learning and reflection.
 - A creature, no matter how great or powerful, can surround and transcend it. As for God, he is neither perceived nor surrounded by

thoughts, and minds remain puzzled in his greatness, and this is proof of his absolute divinity.

- God = Refuge and refuge: "God to him" meaning to take refuge in him. Man by nature is weak and needy. In times of hardship, weakness, fear, and need, he seeks refuge in him. "There is no god but Allah" means no refuge, no refuge and no supporter but Allah.
 - The monotheistic man sees no power except the power of God, and sees help only from God. This certainty gives him stability and psychological strength that does not shake in the face of any challenges or pressures from humans.

3. The impact of "There is no god but Allah" on the life of the believer:

This word radically transforms the lives of those who truly perceive it:

- Freedom from slavery to anyone other than God: When a person is convinced that "there is no god but God", he is freed from the fear, greed and dependence of the created. His whole matter becomes God's, and God pleases, seeks Him, fears Him, and hopes for Him alone. This liberation is the pinnacle of human pride and dignity.
- Righteousness to God's command: Since God is the true God, it is natural for His command to be obeyed. Whoever says "There is no god but Allah" translates his words into action, abides by God's law, and avoids His prohibitions, because his obedience to God is not optional, but rather obligatory for those who believe in His divinity.
- Mental health and reassurance: Shirk and the distribution of loyalty to multiple gods (money, prestige, people, passion) cause distraction, anxiety and mental illness. As for monotheism, it makes man upright-oriented, reassuring of heart, confident that all his affairs are in the hands of his merciful and almighty Creator. "Is it not by the remembrance of God that hearts are reassured?"
- Pure good deeds: Any deed that is not desired by the face of God is tainted by hidden polytheism. But if "There is no god but Allah" settled in the heart, the work becomes purely for God alone, and therefore acceptable and blessed.
- The key to Paradise: The Prophet (peace and blessings of Allaah be upon him) said: "The best thing that I and the Prophets said before me: There is no god but Allah alone who has no partner." It is the word of sincerity that delivers the true utterer from Hell and enters Paradise.

4 . The jurisprudence of "There is no god but Allah" practical:

- Knowledge first and then action: The Almighty says: (Know that there is no god but Allah and ask forgiveness for your sin and for the believers and the believing women, and God knows your fickleness and your resting place Surah Muhammad: 19). The verse begins with "know", which indicates that

monotheism is not just a word with the tongue, but a knowledge and certainty firmly rooted in the heart, followed by good deeds.

- Distinguish between the apparent and the inner: Pharaoh may say "I believed that there is no god except the one in whom the children of Israel believed" at drowning, while Yunus (peace be upon him) says in the belly of the whale, "There is no god but you, Glory be to you, for I was one of the oppressors." The difference is essential: Pharaoh said it out of compulsion for salvation, and he did not know God before the tribulation. As for Younes, he said it out of previous knowledge and plea for help from those he knew, which was the reason for his survival. This shows that "there is no god but God" is the fruit of knowledge and certainty before adversity, not just a final call.
- Knowledge and guidance: "Whoever increases knowledge and does not increase guidance, does not increase from God except in a distance." Guidance here is the embodiment of "There is no god but Allah" in everyday behavior. A flag that does not lead to the monotheism and obedience of God does not elevate its owner.
- The practical reality of monotheism: When you see that God honors the righteous, destroys the moneylender, destroys the oppressor, and saves the patient, these are all actions of God that establish faith in "There is no god but God" in the heart, and show that it is all in His hands.

In conclusion, the name "God" is the key to all good, the name by which the greatest Creator is known, and it is the essence of the heavenly message. Understanding it deeply and applying it in life is the path to happiness in this world and salvation in the hereafter.

3.30 GOD'S NAME "LIGHT"

Welcome, Islamic scholar and writer! I am delighted to expand on the meaning of God's name "Light", a venerable name that carries deep connotations in our understanding of existence and guidance.

God's Name "Light": The Radiance of Existence and Guidance

The name of God "Al-Nur" is one of the Most Beautiful Names that appeared in the Holy Quran and the Sunnah of the Prophet, the most famous of which is the words of God Almighty in Surat Al-Nur: (God is the light of the heavens and the earth, like His light, like a lamp in which the lamp of the lamp in the bottle of the bottle is as if it were a dry planet kindled from a blessed olive tree, neither eastern nor western, whose oil almost shines, and if it is not touched by fire, light on O light God guides to his light whoever he wants, and God strikes Proverbs for people and Allah with everything (Surah An-Nur: 35).

The "light" in language is the light and light that helps to see and reveal things. But when this name is attributed to God, it carries much deeper connotations than just sensory light.

1. Light in its Comprehensive Sense:

Light is of two main types:

- Sensory light (perceived by sight): It is the physical light that we see with our eyes, such as the light of the sun, the moon, the stars, and artificial electricity. God Almighty is the creator and creator of these lights. The Almighty says: (He is the one who made the sun a light and the moon a light, Surah Yunus: 5).
- Moral light (reasonable with insight): It is the true light that illuminates minds, hearts and spirits, reveals the truths and guides to the straight path. This light includes:
 - Science: "Science is light." A clear idea that solves a problem, or a truth that is realized after a mystery, is a moral light.
 - The Holy Qur'an: It is a light from God that guides people to truth and falsehood, good and evil, and reveals to them the facts of existence. The Almighty said: (Light has come to you from Allah and a book shown Surat Al-Ma'idah: 15).
 - Guidance and Faith: The supreme light is God's guidance to man. The believer lives in a clear light, by which he sees things clearly, and realizes the reality of this world and the hereafter, and the truth of the Creator and the creature. The infidel, on the other hand, lives in darkness on top of each other.

2. "Light" in the right of God Almighty: Appearance and appearance:

Imam al-Ghazali and other scholars explain the meaning of "light" in the truth of God as:

- The manifest Himself: God Almighty exists and does not disappear, and His appearance does not need anything else to show Him. His presence is the eye of light.
- Appearance to others: It is God who brought all things out of the darkness of nothingness into the light of existence. Everything you see in the universe, heavens and earth, living beings and inanimate objects, was nihilism and then created by God with His light. All existence derives from the light of Himself, glory be to Him.
- Al-Hadi Al-Murshid: God is the one who guides the servants to the truth, inspires them to the right, and reveals to them the hidden truths. Scientific discoveries, human creations, and solutions to complex problems are all "lightly" or "flash" of God's light that he throws into the hearts and minds of whomever he wants, as a reward for the sincerity of their research and diligence.

3. The manifestations of the name "light" in the life of the believer:

When a servant communicates with God and strives to obey Him, the light of God manifests itself in his life in many ways:

- Light in the heart (insight): God gives the believer a penetrating insight, with which he sees the facts clearly, and distinguishes between good and evil, right and wrong. This insight makes him make the right decisions, act wisely and balanced.
- Light in the limbs: The light is manifested in the believer's hearing, sight, hand and foot. His hearing is illuminated to distinguish between truth and falsehood in speech, and his sight is illuminated and sees the signs of Allah in the universe, and his hand is enlightened and extends only to the halal, and his foot is enlightened so that it does not walk except in obedience to Allah.
- Light in the face: The Almighty says: (Simahom in their faces from the effect of prostration Surat Al-Fath: 29). This light is not necessarily a material effect, but a radiance, reverence and comfort that appears on the face of the believer because of his faith and connection to God. Worship and obedience adorn souls and give faces light.
- Light upon light: When a believer combines proof (logical knowledge) with gratitude (heartfelt radiance), his light increases. Science illuminates the mind, faith and worship enlighten the heart, so it is light upon light.

4. Light vs. Darkness:

The Qur'an distinguishes between the believer who lives in the light and the disbeliever who flounders in darkness:

- The believer: "Their light seeks between their hands and with their faith" (Surah Al-Tahrim: 8), and they are "on the light of their Lord" (Surah Az-Zumar: 22).
- The infidel: "They will bring them out of the light into the darkness" (Surah Al-Baqarah: 257), and "Whoever turns away from My remembrance will have a living in distress, and we will blind him on the Day of Resurrection" (Surah Taha: 124), not blind to sight but "blind hearts that are in the chests" (Surah Al-Hajj: 46).

5. The importance of seeking light:

The prayer of the Prophet (peace and blessings of Allaah be upon him) (O Allah, make me a light in my heart, a light in my grave, a light from my hands, a light behind me, a light on my right, a light on my north, a light above me, a light under me, a light in my hearing, a light in my sight, a light in my hair, a light in my human being, a light in my flesh, a light in my blood, and a light in my bones, O God, give me a light and make me a light) illustrates our urgent need for God's light in every aspect of Our lives, in this world and the hereafter.

Seeking knowledge, seeking God, contacting Him, praying and obeying are all means that give man this divine light, which is the most precious gift of God.

I hope this explanation has added to you a deeper understanding of God's name "light" and its great connotations. Would you like us to address another of Allah's names, or do you have another question about that name?

3.31 IN THE NAME OF GOD HAFIZ

Our virtuous researcher and writer has presented a comprehensive and comprehensive research on the name of God Almighty, reviewing its meanings, effects and relationship to the life of the believer. The key points of your valuable research can be summarized as follows:

Introduction to the name of God Hafiz

- Man's instinct for the love of preservation: It emphasized that man is conditioned on the love of his existence and the integrity of this existence, and therefore he makes a great effort to preserve his money, health, children and gains. Preservation activity is just as important as collection activity.
- True preservation is in God's hands: Although man takes reasons and precautions, true preservation is in God's hands alone. Examples were given such as a simple mistake in a drug that leads to serious consequences, or a simple car accident that turns a human life upside down.
- Reliance on God does not negate the adoption of causes: I warned that relying on material causes alone without relying on God makes man vulnerable. Preserving money with zakat and preserving oneself with integrity is better than relying on material fortifications alone.
- Stories and lessons: I reviewed several realistic and influential stories to show that those who rely on themselves or on material reasons alone, may destroy with the most trivial reasons, while those who resort to God and adhere to His method find preservation and care.
 - The story of the man who relied on his fortified treasury for his money and was stolen.
 - The story of the doctor who suffered an ulcer and did not survive it despite his specialization.
 - The story of the athlete who died of a heart attack running because he relied on running without God.
 - The story of the man who lost his fortune that he left to his children after he trusted in an uncalculated deal.
 - The story of the one who preferred to please God and left usurious treatment, God separated him from where it is not counted.

- The story of the one who investigated the pious in a land that was not his right, and God gave it to him as a halal man.

Meanings of the name of God Hafiz

I mentioned two basic meanings for the name:

The first meaning: Hafeez in the sense of knowing (against forgetting)

- Recording deeds: God Almighty Hafeez means that he does not forget anything, as all the deeds, sayings and attitudes of the servants are recorded with him.
- Presentation of works on the Day of Resurrection: She stressed that God will present to man his works on the Day of Resurrection in all their details and intentions, citing the Almighty's saying: "A numbered book".
- Record keeping: God's record-keeping is likened to being erased or lost, unlike human records that may be destroyed or disappeared.
- Comprehensive Science: I showed that God protects all things, teaches them a knowledge that does not change or change, and does not suffer from omissions or forgetfulness. This gives the believer the feeling that every small and large is calculated and recorded.

The second meaning: Hafiz in the sense of preserving the work (against waste)

- Preserving work and rewarding it: God Almighty does not waste the believer's work, but preserves it for him and rewards him for it in this world and the hereafter.
- Preserving religion: One of the most important forms of God's preservation of the believer is to preserve his religion from relapse, suspicions, hidden polytheism, sins and sins, and from the attachment of the heart to the people of infidelity and corruption. The supplication of the prophets and the righteous is the best evidence for the request for this memorization, such as the supplication of Abraham and Joseph, peace be upon them, and the supplication: "Lord, bring me the entrance of truthfulness and bring me out of the exit of truthfulness."
- Preserving the world: God protects the believer his health, existence, safety, family, children and money.
- Permanence of existence: She pointed out that the survival of the universe itself and its continuation is the preservation of God, citing the Almighty's saying: "God holds the heavens and the earth to pass away."

Relying on God and salvation

- God's support for the believers: I mentioned that whoever applies God's approach is under the umbrella of his own care and support, which includes preservation, support, reconciliation, victory and honor.
- The fruit of faith: She emphasized that the strong attachment to faith is not only because the ideas are convincing, but because of the divine treatment that the believer feels from God's kindness, providence, preservation and reconciliation.
- Whoever affects his hereafter on his world: I concluded the golden rule that whoever chooses his world over his hereafter loses them both, and whoever affects his hereafter over his world gains them both.
- Supplication and surrender: The research concluded with the aphoristic supplication of the Prophet (peace and blessings of Allaah be upon him) to preserve religion, this world and the hereafter, stressing that the believer is reasonable and trusts, and asks God to preserve for him all that he fears for him.

Research Summary

Your research highlighted the importance of understanding the name of God "Hafiz" in the life of the believer, as it sows reassurance and strengthens reliance on God in all aspects of life, while emphasizing the need to take legitimate reasons and not rely on them alone, but rather rely on God who alone has the reins of preservation.

Would you like us to expand on a particular point in this research, or add more to it?

3.32 IN THE NAME OF GOD THE GUARDIAN

O our virtuous researcher and writer, you have been able to explain the name of God the Guardian and provided a deep analysis of its meanings and manifestations in the life of the believer. Your research enriches the understanding of the meaning of divine guardianship and increases the demand for God Almighty. Here's a summary of your valuable research:

Introduction to the name of God the guardian

You began your research by talking about the importance of the name of God "Wali" for the believer, especially in light of the dangers and vicissitudes of life. She affirmed that God is the only body that protects, preserves, educates, guides, nurtures, supports, supports, defends, awakens, and draws his attention.

The Great Guardian

- I quoted the verse: "Allah is the guardian of those who believe, He brings them out of darkness into light, and those who disbelieve their tyrannical guardians bring them out of light into darkness¹ Those who have fire² are

immortal" (Al-Baqarah: 257) as the clearest evidence that the Creator of the universe, with all His greatness, power and mercy, is the guardian of the believer.

- I highlighted that the believer who is in charge of God cannot be affected by any power on earth, all opponents and their ideas, plans and weapons are in the hands of God.
- I mentioned that disbelief is darkness on top of each other (labyrinths, delusions, lies), while faith brings the believer to the light of truth and guidance and the knowledge of the truth of life and the universe.
- The story of Joseph, peace be upon him, was presented as a living example of God's guardianship for the believer, despite the cunning of his brothers and throwing him into the den, but God took over his affairs and became the dear of Egypt.

The fruit of trusting in God and warning against dependence on others

- I urged the believer to monologue with his Lord by saying, "O Lord, I have no Lord except you, you and my guardian, God suffices and yes the agent, there is no power or power except in God, I am pleased with God as Lord and Islam as a religion," warning against relying on the wife, child, health or money.
- I gave an example of this with the story of the doctor who relied on running as a protection for the heart and died while running, and the story of the gastroenterologist who suffered an ulcer, to confirm that whoever relies on something other than God, comes in terms of security.
- I stressed that man is between two states: either God takes charge of him if he is a poor slave to him and trusts in him, or he entrusts him to himself if he says "I am." She cited the battles of Badr and Hunayn as Qur'anic evidence of this fact. In Badr, may God assist them, they are humiliated to trust in Him, and in nostalgia they almost perished despite their many because of their admiration for themselves.

Suffered guardianship in language and Sharia

I reviewed the different meanings of the name "wali" in language and sharia, and combined them into one thread:

1. Al-Mutawali (educator): The guardian is the one who manages and manages the affairs of his servants, such as the guardian of the orphan. She gave the example of healing fractures in the human body as proof that God takes care of our bodies and raises them. She asserted that God takes charge of all His creation, but His mandate to believers is different from His mandate to the unbelievers.

2. Al-Nasir: God is the guardian in the sense that he is a supporter of the believers, as in the Almighty's saying: "The believers and the believing men and women are each other's guardians", and "We are your guardians in this life and in the hereafter."
3. Loving: I cited "God is the guardian of those who believe" as proof that God loves, cares for and supports believers.

Inclusive meaning: proximity

- She stressed that the overarching meaning of all these meanings is closeness, as God Almighty is closer to man than a vein, and closer to him than himself.
- I talked about the state of observation as the highest condition of the believer, where he feels that God is with him in all his circumstances, and he is ashamed of him. I gave the example of a man who washed naked, and the Prophet (peace and blessings of Allaah be upon him) said to him: "Take your rent, we do not need you, I see that you are not ashamed of God."
- I showed that the believer's luck from this name is to be the guardian of God Almighty, by faith and righteousness in his command, and then he becomes the creator of the universe and his guardian.

The results of God's guardianship for the believer

- Good news in this world and the hereafter: "The guardians of Allah have no fear for them, nor do they grieve * those who believed and feared * for them the good news in this life and in the hereafter" ³ (Yunus: 62-64). The believer is afflicted, but his life rests only on God's honor to him, and the disbeliever's life does not settle except on destruction.
- Bright old age: I gave examples of those who preserved their limbs in childhood and God preserved them in old age, such as the world who lived 96 years with an upright stature, sharp eyesight, and delicate hearing. She pointed out that those who learn the Qur'an and practice prayer have a lower risk of dementia.
- Power and consequence: The pious is the strongest, and the consequence is for the pious.

Quranic verses with additional connotations

- ﴿Or have they taken guardians without him, for God is the guardian and he revives the dead, and he is over everything almighty﴾ (Al-Shura: 9): It confirms that there is no guardian truly but God, and whoever takes another guardian remains without a guardian.
- ﴿He is the one who brings down the rain after what they have despaired and spreads his mercy, and he is the pious guardian﴾ (Al-Shura: 28): It refers to the perfection and correctness of God's mandate.

- (Al-'Imran: 175): It clarifies that man must have a guardian, either Allah or Satan.
- ﴿They will not sing anything about you from Allah, and the oppressors are each other's guardians, and Allah is the guardian of the pious﴾⁴ (Al-Jathiya: 19): It turns out that the guardianship of the oppressors to some of them leads to destruction.
- ﴿The guardians of God who revealed the Book and he takes charge of the righteous﴾ (Al-A'raf: 196): confirms that the mandate of God for the righteous is by honor, and for others by treatment.
- ﴿And whoever takes charge of Allah and His Messenger and those who believe, Hezbollah are the overcomers﴾ (Al-Ma'idah: 56): Confirm the victory of Allah to those who are his parents and to his Messenger.

Conclusion

You concluded your research by calling for the believer to be the guardian of God in order to deserve God's mandate for him, as acts of integrity and faith are the key to God's mandate and providence.

Comprehensive and blessed research, may God reward you, our virtuous researcher. Do you have any other questions or points you would like to discuss?

3.33 GOD'S "EXPERT" NAME

O our virtuous researcher and writer, you have excelled in explaining the name of God "the expert", and detailed it in deep and moving detail. I have compared science with experience, and illustrated in an interesting way the significance of this great name in the life of a believer. Here's a summary of your valuable research:

God's Expert Name: Knowledge of the Zahir and Batin

You began your search by talking about the name of Allah "the expert", which belongs to the Most Beautiful Names by which we call Allah. It asserted that God's perfection is absolute, unlike man's relative perfection.

The expert between science and experience

- She explained that the "expert" on the weight of "Fael" means the meaning of "informant" (speaker), as well as the meaning of the scientist with everything, who is familiar with every fact, and who knows the subtleties of things, which is not hidden.
- I differentiated between the names "Al-Alim" and "Al-Khabir", as "Al-Khabir" means "Al-Alim" and Ziada. She quoted the verse: "By Allah, what you do is an expert" (Al-Baqarah: 234) as a basis for differentiation.

- She gave the example of a cup that is transmitted from one place to another: science perceives the movement of the cup, while experience teaches the motives, motives, thoughts and goals behind this transfer.
- I stressed that God is an expert in what we do, as he knows the reality of the work, its meaning, its motives, its distant goals, and the feelings that the actor has, even if the work seems good on the surface, God knows the hidden intentions.
- I gave the example of a doctor who looks at a place other than the subject of complaint, for only God knows the traitor of the eyes and what hides the breasts.
- She showed that God is an expert in the wisdom of calamities, as he knows what works for man, whether poverty or wealth, for saying: "One of my servants is one who is not fit except poverty, and if his song spoils his religion, and one of my servants is not fit except for riches, and if I impoverish him, his religion is corrupted by him."

Divine experience and human experience

- A comparison was made between divine experience and human experience, showing that human experience is acquired, accidental and lacks experience, and shows deficiencies that are avoided later (for example, car design).
- As for God's experience, it is ancient, eternal and complete, everything that God created He created in the fullest form from the first moment (such as the creation of man, the design of breast milk, the phenomenon of water expansion at 4 degrees Celsius, or the absence of sensory nerves in the nails and hair).

Applications of the name of God expert in the life of the believer

- Righteousness, contentment and resignation: Knowing that God is an expert in your secret, your loudness, your selfishness and your solitude, your motives and your thoughts, makes you upright to obey Him and not fear anyone with Him. Whoever knew that God was an expert in his deeds was careful in his words and deeds, and confident that what he swore to him would not be missed.
- Raising the vigor and the hidden supplication: Realizing that God is familiar with your heart knows your need without you uttering it, makes you call Him a hidden call, as our master Zechariah did.
- Good faith in the expert: Success and success come with obedience, whoever follows God's path reaps the ripe fruits, and whoever deviates regrets that he misbelieved the expert.
- Self-knowledge: The slave must be an expert in the conditions of himself, his heart and his feelings, distinguish between the whispers of Satan and the

inspirations of the Most Merciful, and know the intrigues and deceptions of himself, so as not to be deceived by them and improve their repair.

Expert in the Holy Quran

She asserted that the name "expert" appeared in more than forty Quranic verses, and often came together with the name "Latif", indicating the relationship between experience and kindness.

The bottom line

The practical understanding of God's "expert" name is structured in two main aspects:

1. To know that you are exposed before God: do not hide from Him from you, your interpretation is like your loudness, and your publicity is like your solitude.
2. To be an expert in your conditions: with your heart, thoughts, whispers, and faith, in order to benefit from this venerable name in reforming and correcting yourself.

Valuable and useful research, which has increased our knowledge and understanding of this great name. God bless you, our virtuous researcher. Do you have any other questions or would you like to move on to another of Allah's names?

3.34 THE NAME OF GOD IS "THE OWNER OF THE KING"

Definitely, our virtuous researcher, let us address together the great name of God, "the owner of the king". This name is one of the greatest names that opens up broad horizons for reflection on God's omnipotence and management of the affairs of the entire universe.

The name of God "Malik al-Mulk": meaning and connotation

The name "Malik al-Mulk" indicates that Allah Almighty is the true owner and absolute disposer of everything, undisputed by anyone, and not shared by a partner. It is the name in which the perfection of power, pride and divine authority appears.

This name is mentioned in the Holy Qur'an in the words of the Almighty:

﴿Say, O God, the owner of the king, you bring the king whoever you want, and you take away the king from whoever you want, and you comfort whoever you want, and you humiliate whoever you want, with your good hand, you are over everything Almighty﴾¹ (Al-Imran: 26)

This verse carries with it deep connotations of the name "Malik al-Mulk":

- The whole kingdom is in his hand: God alone owns everything, a true absolute king who does not pass away or decrease. This king includes the heavens and the earth and everything in between, souls and hearts, and every atom in the universe.
- Absolute disposition: "You bring the king whoever you want and take away the king from whomever you want." This shows that God disposes of His reign as He wants, giving glory to whomever He wills and humiliating whomever He wants, raising and lowering, grasping and simplifying, enriching and impoverishing, all with His omnipotence and great wisdom. He doesn't ask what he does and they ask.
- All goodness is in his hand: "In your hand is good." This expression confirms that everything that comes from his possession and management is pure good, even if it appears on the surface to be evil to the slave, for his interior is good and great wisdom that only God knows.
- Omnipotence: "You are almighty over all things." This concluding sentence summarizes and affirms the universality and perfection of God's power, for everything He does is of His own free power.

The difference between "owner" and "owner"

A question may come to mind: what is the difference between the name of God "owner" and the name "owner of the king"?

- Owner: This name indicates that God owns everything, and is the original owner and creator of all that exists.
- Malik al-Mulk: This name indicates a higher and more comprehensive rank, as he not only owns things, but owns the king himself, that is, he has the ability to dispose of the king, grant and remove the king, and he is the manager of the affairs of the whole king. This name highlights the aspect of domination and absolute authority in disposition and management, which the "owner" cannot in the concept of human beings. Man may own something, but he does not have the absolute right to dispose of it, grant it like it, or take it away from others.

The fruits of faith in the name of "King's Owner" in the life of a believer

Belief in this great name has great effects and ripe fruits in the heart and behavior of the believer:

1. Absolute surrender and submission to God's command: When the believer realizes that God is the owner of the property and the sole disposer of God, his heart surrenders to his command and surrenders to his judgment and destiny. He is not afraid of losing anything and is not tempted to acquire it, because everything is in His hand, glory be to Him.

2. Tranquility and peace of mind: Fear disappears from his heart, and if he knows that God is the owner of the king, and that everyone in the heavens and the earth is his slaves and at his disposal, he will not be afraid of anyone else, and will not hope for anyone else. This gives the believer tranquility and tranquility that the events of the world will not shake.
3. True pride: Whoever knows that God is the owner of the king, he knows that all glory is in his hand, so he only asks for it from him, and does not seek it with the created ones.
4. Not to be tempted by the world: The believer realizes that the world and what is in it is ephemeral, and that the true king is the king of the hereafter. His heart is not attached to positions, money, or prestige, because he knows that all this belongs to God, who brings it to whomever He wills and removes it from whomever He wants.
5. Absolute trust: When the believer realizes that his destiny and the fate of everything are in the hands of God, he trusts in him the right to trust in all his affairs, taking into account the reasons, and knows that it is all up to God.
6. Supplication and supplication: The believer finds in this name a great door to supplication, and if he wants something, he calls the owner of the king who has everything in his hand, not the one who does not have for himself benefit or harm.

The luck of the slave from the name "owner of the king"

The luck of the slave of this name to realize:

- His absolute poverty belongs to God: He has nothing for himself except what God has given him.
- God's absolute riches: and that everything in existence is lacking in glory.
- Stripture around him and his power: and to derive his power and pride from God alone.
- To be a pure slave of God: He does not share with him in his property or behavior any of the creatures, but his loyalty is purely to the owner of the property.

Contemplating this great name strengthens the certainty in the believer's heart, and makes him see God's power and greatness in every detail of his life and in all the signs of the universe.

I hope this explanation is thorough and useful for your research. Would you like us to address another of Allah's names?

3.35 THE NAME OF GOD "DHUL-MAJESTY AND HONOR":

Exquisite introduction and explanation of the name of God Almighty "Dhul-Majesty and Honor", our honorable researcher! You have done well in associating the name with God's aesthetic and majestic attributes, and illustrating its impact on the life of the believer. Here's a summary of the most important points you mentioned:

God's Name "Majesty": Greatness and Beauty Combined

I started by talking about the name of Allah "Dhul-Majesty and Honor" which was mentioned in the hadith of 'Aisha, may Allah be pleased with her, where the Prophet (peace and blessings of Allaah be upon him) used to conclude his prayer by praying for him. She explained that the name "Allah" is self-knowledge and includes all the Most Beautiful Names, while the other names denote the qualities of perfection.

Majesty and Honor: Strength and Perfection

- She showed that the names of Allah can be divided into two parts: names that refer to power and greatness (combined by the name of majesty), and names that refer to perfection and mercy (combined by the name of honor).
- I gave an example from the reality of human beings, a person may admire the strength and intelligence of a person without loving him, and he may love someone (such as a mother) without admiring his scientific abilities. As for God Almighty, in Him are all the attributes of strength and might, and all the attributes of honor, compassion and mercy.
- She stressed that majesty has in himself, and honor is surplus to his creation, all his actions towards his creation are apparent or inner honor, even calamities are inward blessings that carry with them honor.
- She provided great examples of God's honor to His creation: eyes, ears, body joints, nose, teeth, tongue, spontaneous digestion, involuntary breathing, body fluctuations during sleep, emptying the bladder, family, children, and money.

The accuracy of the Qur'anic language in the name "Dhul-Majesty and Honor"

- She drew attention to his occurrence twice in Surat Ar-Rahman:
 - ﴿And the face of your Lord of majesty and honor remains﴾ (Ar-Rahman: 27) Here came the lifting, because the "face" is part of the self.
 - ﴿Blessed be the name of your Lord of majesty and honor﴾ (Ar-Rahman: 78) Here came the preposition, because the "name" is a presentation and not an essence like the self. This is a subtle differentiation that shows the miracle of the Qur'anic language.
- I mentioned that Imam al-Ghazali says: "There is no majesty or perfection except when he is his, and there is no dignity or honor except when it comes

from him." If you see a person's prestige, know that it is from God, and if he wanted to take it away from him, he would lose it.

- I explained the difference mentioned by Imam al-Razi between in'am and ikram: every honor is in'am, not every in'am is honor. God blesses the believer and the disbeliever, but He only honors the believers, because His honor is beyond purpose.
- I quoted a holy hadith that affirms God's richness from His servants, and that His honor does not increase by worshipping them or decreasing by their disobedience, which indicates His absolute generosity that is free from any purpose.
- I quoted Imam al-Qushayri's statement that the majesty of God is free from the Ansar and the aides, as he is solemn in himself, unlike the majesty of human beings, who may derive from money, power or those around them.

The fruits of faith in the name of "Dhul-Majesty and Honor" and the fortune of the slave from him

1. Absolute thanksgiving to God: As long as all honor and honor are from God, a sincere believer does not give thanks for the truth except God alone, even if the cause is apparent from men.
2. Prestige for the believer: Believing in this name gives the believer prestige (prestige and gift) from God, as happened to Hassan Al-Basri with pilgrims, and as the Prophet (peace and blessings of Allaah be upon him) triumphed with terror. "Whoever fears Allah will grant him everything."
3. Humility: Whoever knows the majesty of God humbled him and humbled him, does not say "I", but knows that he is nothing but the grace of God.
4. Creation with the morals of God (the luck of the slave):
 - Majesty: The believer should rise above the sophistry and the profanity (Kasbi), such as gossip, interference in what does not concern him, and sterile controversy. And that it relates to excellency and major issues. This makes him prestige in the eyes of people.
 - Honor: The believer should be generous, generous and generous (earner), and love and honor the servants of God, so whoever loves God honors his creation.
 - There is also a gifted aspect of prestige, majesty and honor that comes from contact with God Almighty.
5. Allah's Greatest Name: I referred to prophetic hadiths that indicate that "O God of majesty and honor" may be the name of Allah the Greatest, by which if called he answered and if asked by him he was given.
6. "Pray for Him with majesty and honor": She stressed the importance of praying a lot with this name when adversity and pain, as it is a prayer that includes all the qualities of strength and perfection.

7. Combining awe and desire: The believer should revere and magnify God as great as he is, and love him as much as his honor and generosity, for his majesty is desired and his perfection is loved.

Your explanation has been profound and comprehensive, our great researcher, enriching our understanding of the name of God "of majesty and honor" and helping us to apply it in our lives. Would you like us to continue exploring the Beautiful Names of Allah or have any other queries?

3.36 GOD'S NAME "CENSOR"

A thorough and profound explanation of God's name "the watchdog", our virtuous researcher! She excelled in explaining the impact of this name on the life of the believer, and linked its linguistic connotations to its practical effects on behavior. Here's a summary of the highlights of your research:

God's Name "The Watchdog": A Constant Feeling of God's Companionship and Knowledge

You opened your search by talking about God's name "the watchdog", and confirmed that faith in Him is clearly reflected in the behavior of the believer. Just as man's sense of being watched by a human side drives him to discipline, how can he then realize that God Almighty is the watchdog? She quoted the verse: "Allah was upon you as a watchdog" (An-Nisa: 1) as a pivotal Qur'anic evidence.

The importance of knowing the names of Allah

- She explained that knowing the names and attributes of Allah is the head of religion, and it is not enough just to acknowledge that Allah is the Creator, as this is a fact that even disbelievers are aware of. True knowledge lies in knowing His names and attributes so that faith and piety may increase.

The meaning of "censor" in language and Sharia

- I elaborated on the linguistic meanings of "censor": he is the awaiter, the guard, the vanguard, the successor, the observer, the shepherd, and the keeper.
- In God's right, the "censor" is the one who:
 - He knows the conditions of the servants and counts their breath, even the thoughts that come to man's mind while lying on his bed.
 - He is the Hafiz who does not overlook, the present who does not miss, the All-Knowing who is not isolated from any of the conditions of His creation.
 - He is familiar with consciences, a witness to secrets, knows and sees, and no secret or salvation is hidden from him.

- I affirmed that God covers man's thoughts and conditions from people, while He knows what the soul is obsessed with, and is closer to us than a vein.
- I quoted the verses: "Your Lord is on the lookout" (Al-Fajr: 14) and "What is uttered from the words except that he has a watchdog who is ready" (Q: 18).

The impact of faith in the name of the "watchdog" on the life of the believer

1. Universal integrity: Believing that God is the watchdog of everything requires complete integrity over His command in private and in public, at home and at work, with the sick and the client, and in every word and deed.
2. Modesty from God: When the believer knows that God is watching over him, he is ashamed of him, so he does not do anything contrary to his command. The story of the shepherd boy who refused to sell the sheep, saying, "Where is God?" is mentioned as a good example of this modesty and inner scruples.
3. Pious and perfect: The name of the "watchdog" protects the believer from cheating, lying, deceit, betrayal, and harming creation. A true believer cannot cheat in his work, offer defective goods, or lie in his testimony, because he knows that God is his watchdog.
4. High self-education: This feeling of divine observation pushes the believer to review and calculate himself accurately, and to ensure that his deeds are pure to God with pure intentions.
5. Maqam al-Ihsan: The name "Ra'iqib" elevates the believer to the status of charity: "To worship Allah as if you see Him, and if you do not see Him, He sees you." This makes him keen to turn a blind eye to taboos, and to chastity himself even in his retreats.
6. Al-Qasabiyya Al-Qasabiyyah: When the believer is created with the morals of God, retires from the fools and the world, and controls his tongue and limbs, he acquires prestige and status in the eyes of people.

The luck of the slave from the name "censor"

- Self-control: The servant observes himself and knows that God is aware of his intentions, thoughts and intrusions in his heart.
- Beware of oneself and the devil: to know that himself and the devil are enemies of him from which they take advantage of heedlessness, so he takes care and blocks the outlets on them.
- Hypocrisy: The believer is not deceived by the gathering of people against him, because he knows that they are watching his appearance, while God is a watchdog over his interior.
- Supplication: Insisting on God by His name "the watchdog" in times of adversity, because He is the answering neighbor.

I have provided interesting and moving examples and stories to support your explanation, such as the story of the accountant watching the camera, the story of the sheikh and his disciples, and the story of the shepherd boy, which gave the explanation vitality and depth. The righteous believer is the greatest preacher, by his silence and deed, not by his words and gossip.

Would you like us to move on to another of Allah's names, or do you have any questions about the name "Censor"?

3.37 IN THE NAME OF GOD

The meaning of God's name varies to include several aspects, all of which indicate God's perfection and greatness:

- **Equivalent/Peer/Instance:** Al-Haseeb refers to the equivalent or equal and the instance, that is, the one who rewards and rewards the servants. In the truth of God Almighty, there is no equal or equal in His perfection and attributes.
- **Al-Kafi:** One of the most important meanings of the name Al-Haseeb is Al-Kafi, meaning that whose servants suffice all their needs in this world and the hereafter. Saying "God suffices me and yes the agent" means that God alone is sufficient for me and I do not need anyone else. God is sufficient for those who rely on Him, enrich Him, cherish Him and honor Him.
- **Accountant:** Al-Haseeb is the one who holds his servants accountable for their deeds with extreme precision, whether they are good or evil. God's account in this world is educational, and in the hereafter it is rewarding. Emphasizing the accuracy of God's calculation even on the smallest deeds (an atom weight), which obliges the believer to monitor and hold himself accountable before being held accountable.
- **Sharif:** It is also mentioned that Al-Haseeb is the Sharif, that is, the one to whom all honor has come to life. Man's true honor lies in his obedience to God and his abandonment of sins, not in his worldly calculation and lineage. The belonging of a slave to God is the greatest honor and honor.

Al-Haseeb in the Noble Qur'an and the Sunnah of the Prophet

The name Al-Haseeb appears in many Quranic verses and noble hadiths, which confirms the importance and virtue of this name:

- **Sufficiency and disposal of orphans' funds:** The words of God Almighty are mentioned in Surat An-Nisa: (And afflict orphans, even if they reach marriage, if you are rational among them, then pay them a their money and do not eat it extravagantly and Badara to grow up, and whoever was rich, let him be exempt, whoever was poor, let him eat with kindness, and if you pay them their money, bear witness to them and enough with God Hasiba). This verse

highlights that God is the one who is accountable for the smallest matters related to dealing with orphans' money, and knows hidden intentions.

- Response to the greeting: In the words of the Almighty in Surat An-Nisa: (And if you greet with a greeting, then greet it with the best of them, and show it, because Allah was accountable for everything). Here, it is shown that God knows the subtleties of hearts and the intentions of returning greetings, whether they are love, hate, sincerity, or treachery.
- Fearing God and communicating His messages: He cites the Almighty saying in Surat Al-Ahzab: (Those who communicate the messages of God and fear Him and do not fear anyone but God and enough with God Hasiba). This verse confirms that it is Allah who knows the magnitude of the sacrifice of those who communicate their message and fear Him alone and not people.
- Accuracy of calculation on the Day of Resurrection: It is mentioned as the Almighty in Surat Al-Anbiya: (And we put the balance of the premium for the Day of Resurrection, so that the same does not oppress anything, even if it is the weight of a grain of mustard that we brought and enough of us accountable). This verse shows that God is the computer who does not oppress anyone, and is held accountable for the smallest deeds, no matter how small.
- Trust in God: Multiple verses highlight the importance of trusting in God and saying "God suffices and yes the agent" as a refuge for the believer in times of adversity, including the Almighty saying in Surat Al-Imran: (Those to whom people said that people have gathered for you, so fear them, so they increased their faith and said, "God suffices us and yes the agent"), and his saying in Surat Al-Talaq: (And whoever trusts in God is according to Him).

The fruits of faith in the name of Allah

Believing in the name of Allah has great fruits on the life of the believer:

- Dispensing with creation: When the servant realizes that God alone is sufficient, he does not raise his needs except to Him, and dispenses with people.
- Self-monitoring: The believer holds himself accountable before being held accountable, monitors his actions and words, and demands rights before anyone else demands him.
- Satisfaction with God's decree: A sincere believer who abides by God's command, if the doors are closed in front of him, is satisfied with God's decree and realizes that this is in his favor.
- Strength and pride: Relying on God gives the believer unshakable strength and pride, no matter how much people gather to harm him, God is enough for him and gives him victory.

- Tranquility of the heart: Knowing that God is sufficient and accountable inherits tranquility and tranquility in the heart, and removes worries and sorrows.

3.38 GOD'S ABOMINABLE NAME

Meanings of the abominable name of God

The name "detestable" is one of the names of Allah, and it is derived from "sustenance", which is what catches the breath and evaluates the ud. The meanings of this name can be summarized in several aspects:

- Al-Muqtadir: Ibn 'Abbas (may Allah be pleased with him) believes that the detestable is the Muqtadir. This is because God Almighty not only created man, but also created for him the appropriate sustenance, and prepared his body to receive this sustenance and benefit from it through precise devices. This complex process can only be carried out with the power, knowledge and precision of God Almighty.
- Al-Hafeez: Abu Ubaidah believes that the abhorrent is the Hafeez. God preserves our bodies and souls with the sustenance He dedicates to us. The absence of food leads to destruction, hence the quality of preserving God by providing us with what is protected.
- The giver and harnesser of power: The detestable is the one who gives the powers of creatures and markets them to them. The earth produces enough crops and goods for billions of people, and this can only be done by a great divine plan.
- The one who is responsible for livelihood: "The abhorrent" also means the one who is responsible for delivering food to creation. The Almighty's saying: "There is no animal on earth except for Allah to provide for it" (Hud: 6), refers to this divine self-assurance of the sustenance of all creatures.
- Witness and Martyr: In the context of good and bad intercession, the name of the detestable is interpreted as being a hafiz and a witness to the deeds of the servants, recording them and holding them accountable for them.

The sustenance of bodies and the sustenance of souls

The meaning of sustenance includes two basic types:

- Body sustenance: It is the food and drink that evaluates the crucifixion of man and helps him in his material life. The delicate balance in creating forces, such as breast milk, changes its composition to suit the changing needs of the baby.
- Spirit/Hearts Strength: Knowledge of God, contact with Him, and the tranquility He gives to believers. Satisfying the flesh enriches the soul, and spiritual emptiness can only be filled by closeness to God and good deeds.

This is evidenced by the example of a child who is not satisfied with food and drink, but needs the tenderness and closeness of his parents, as well as the soul needs its own strength. The greatest punishment for the soul is withholding from God on the Day of Judgment.

The abomination in the Holy Quran

The name "abomination" is mentioned once in the Holy Qur'an in Surat An-Nisa:

- (Whoever intercedes for a good intercession will have a share of it, and whoever intercedes for a bad intercession will have a guarantee of it, and God is abhorrent over everything) (An-Nisa: 85). This verse shows that God counts and holds accountable for intercessions, whether good or evil.

The article "sustenance" is also mentioned in Surat Fuslat:

- (And he made Rawasi above it and blessed it and estimated its sustenance in four days, whether for the questioners) (Detailed: 10). This refers to the estimation of the forces in the four chapters, which indicates the accuracy of God's management.

The etiquette of the believer with the name of the detestable

Three main etiquette of a believer towards the abominable name of God:

1. Only halal and good is accepted: The believer must investigate the halal in his earnings and restaurants, because eating from the haram prevents the response to the supplication.
2. Moving from grace to grace: When eating or drinking, the believer should recognize that these graces are from the hateful God, and think about how to create and facilitate them. This leads to thanking God and appreciating His grace.
3. He asks only Allah's need: Since the treasury of livelihood is in the hands of Allah, the believer should only ask for his needs from Him, even in the smallest matters, as it says in the hadith: "O Moses, ask me everything, even the shirk of your soles and the salt of your destiny."

Conclusion

God's abhorrent name reminds us that it is God who provides us with everything we need for survival and life, whether physical forces for our bodies or spiritual forces for our hearts. Believing in this name promotes trust in God, motivates the pursuit of halal, and develops thanks and appreciation for His countless blessings.

Do you have any further questions about this venerable name or other aspects of Allah's names?

3.39 THE NAME OF GOD ALMIGHTY

The name "Galilee" is derived from "Jel Jal" meaning the greatness of his destiny. It is a name that expresses the absolute greatness of God and His removal from all that is not worthy of Him. Its meanings can be summarized as follows:

- The Great Park: The Galilee is the Great One who walks away from all that is not worthy of imperfection and defect. All that exists in terms of majesty, perfection, goodness and splendor is one of the lights of itself and the effects of its attributes.
- The one who is entitled to the command and prohibition: Galilee is the only one who is entitled to the command, prohibition and legislation. Only to Him shall supreme authority return.
- To the glory of God, all that is considered great in creatures is reduced and humbled before the majesty and pride of God.
- The Revealing of the Hearts: The Galilee is the one who reveals to the hearts of those who know and love some of the descriptions of His majesty and beauty, and the heart is filled with exaltation and fear.
- The Collector of the Attributes of Majesty: Imam Al-Ghazali believes that Galilee is the one described by the attributes of Jalal and the collector of all its attributes, such as wealth, kingship, sanctification, knowledge, and power. He is the absolute Galilee whose majesty has no limits.

The difference between Galilee, the Great, and the Great

The difference between these three names:

- Galilee: It is about the perfection of attributes, such as wealth, kingship, knowledge and power.
- The Great: It's about self-perfection.
- Great: combines the qualities of self-perfection and perfection of actions.

Attributes of majesty and qualities of beauty

The attributes of God can be divided into:

- Attributes of majesty: which are due to greatness, pride, pride and sanctification (such as the mighty, the oppressor, the avenger). These qualities may inherit fear and awe in the heart.
- Qualities of beauty: These are qualities of kindness, generosity, tenderness, forgiveness and charity (such as merciful, friendly, generous). These qualities bequeath joy and tranquility.

Some qualities may show majesty first and then beauty (such as the harmful whose harm leads to the repentance of the slave), or beauty first and then majesty (such as giving, which may be followed by discipline if the slave does not straighten up). We should realize that all the names of God are beautiful, even those that appear to be majesty, and their content is good and wise.

The etiquette of the believer with the name of Galilee

Believing in the name of God Almighty obliges the believer to have high morals:

1. Glorifying God in the heart: The believer's heart should be filled with glorification and appreciation of God, and realize His greatness, the perfection of which minds do not realize.
2. Politeness with God in solitude and jalwa: The believer must revere Galilee even in his solitude, and be ashamed of him the right of modesty, so that he does not do what does not please God, and realize that God is with him and sees him at all times.
3. Being perfect and avoiding shortcomings: Since God is great and loves perfection, the believer must strive to have good qualities and virtuous morals, and rise above the small and absurd things, to be great in the eyes of God and in the eyes of creation.
4. Combining fear and hope: The true believer combines fear of God's majesty with the hope of His beauty and kindness, so he does not overdo it with tranquility, so he inherits vanity, and does not exaggerate in fear and falls into despair.
5. God honors the believers: Some scholars believe that "Galilee" comes in the sense of "active", that is, the one who honors the believers, honors them and elevates their status. The true believer is dear and precious to God, and God protects and supports him and harnesses the universe for him, while whoever is insulted by God's commands is humiliated by God and humiliated.

The name of Galilee appears in the Holy Quran

The name "Galilee" is not explicitly mentioned in the Qur'an, but its article is mentioned in verses such as:

- (And his face remains like majesty and honor) (Ar-Rahman: 27).
- (Blessed be your name, majesty and honor) (Ar-Rahman: 78).

This use of the substance of the name emphasizes the greatness and pride of God and His being the owner of majesty and honor.

3.40 THE NAME OF GOD IS THE ANSWERER

An extensive explanation of the name of God "Al-Mujib" from the book "The Beautiful Names of God" by His Eminence Dr. Muhammad Rateb Al-Nabulsi, shedding light on its multiple meanings, and how this name manifests itself in the life of the believer.

The name of God is the answerer

Mujib is one of the names of Allah, derived from "answer" and "response" in one sense. This name signifies that Allah SWT:

- He answers the supplication of the questioners and gives what is required: which is the apparent and direct meaning.
- He answers a statement or a tender: The answer may be by clarifying or directing (statement), or by meeting the need and giving the required (bid).

The Almighty says: (And if my servants ask you about me, I will soon answer the call of the caller, if he calls, let them respond to me and believe in me, so that they may be guided) (Al-Baqarah: 186).

Deep connotations of the respondent's name

1. Respondent before call: One of the deepest meanings of the name of the respondent is that he blesses His servants and favors them before they ask Him. The creation of man, the harnessing of the universe for him, and the provision of his basic needs of water, food, plants and animals were all done before man was born or asked for something. God knows your need before you utter it.
2. Supplication as a means of communication: God Almighty may delay the response to the questioner's supplication for great wisdom, which is to love to hear the voice of his servant, and to turn to him and call him. The need here becomes a means to the higher purpose of worship and contact with God, which is the ultimate in true happiness. Allah, may He be exalted, is afflicted and distressed so that the servant returns to Him, and if He resorts to Him sincerely, the harm is revealed to Him.
3. God's omnipotence: When you call on God, you call upon the hearer, the insightful, the mighty, the merciful, the rich, the loving, the forgiving. Just raising your hands in prayer means that you are aware of these great divine attributes. The demise of the universe is easier for God than you call upon Him, and He does not respond to you, but rather responds to you in one way or another, either by achieving what is required, or by exchanging it with good from Him, or by reassuring your heart.

The respondent in the Holy Quran

The article "Al-Mujib" and its derivatives appear in many places in the Holy Qur'an, emphasizing this divine attribute:

- (And to Thamud his brother reconciled, he said, O people, worship God, what do you have from a God other than Him, He created you from the earth and colonized you in it, so ask for forgiveness from Him, then repent to Him, for my Lord is a responsive relative) (Hood: 61).
- (And Noah called us, so yes to the respondents) (Saffat: 75).
- (And their Lord answered them, "I will not waste the work of one of you, male or female") (Al-'Imran: 195).
- (And Job, when he called his Lord, that I am afflicted with harm, and you are the most merciful of the merciful, * and we answered him, and we revealed the harm in him) (Al-Anbiya: 83-84).
- (Security answers the compelled if he calls him and reveals the bad) (An-Naml: 62).

The verses indicate that God answers the supplications of those who are compelled, reveals the bad about them, and does not disappoint the seekers. The stories of the prophets in the Qur'an are examples of emulation, showing how God responded to them because they are human beings like us, so we can ask Him as they asked.

The etiquette of the believer with the name of the respondent

The believer should observe several etiquette when dealing with the name of God in question:

1. Faith and Response to God's command: In order for your prayers to be answered, you must first believe in God, and respond to His commands and prohibitions. The Almighty says: "Let them respond to me and believe in me, that they may be guided" (Al-Baqarah: 186). Supplication is the brain of worship, and whoever is arrogant about supplication is arrogant about worship.
2. Supplication and hidden: Supplication should be supplication and hidden, away from hypocrisy and fame. The Almighty said: (Call upon your Lord in supplication and in secret, for He does not love the aggressors) (Al-A'raf: 55).
3. Good restaurant and halal earning: One of the most important conditions for responding to supplication is that your restaurant, drink and owner be halal.
4. Lack of urgency to answer: The believer does not determine when and how to respond to God, God responds at the right time, in the right amount, and in the right way, according to his knowledge and wisdom that we may not realize.
5. Creation by creating the answer: The believer should try to create by this name with the servants of God. If someone asks you or asks you for a need,

strive to spend it, or respond nicely if you are unable to do so. The Prophet (peace and blessings of Allaah be upon him) said: "By Allaah, a slave is not in the help of his brother."

6. Do not exaggerate the question: Do not magnify anything you ask of God, for His treasures do not run out, and His power is limitless.

Respondent, closest names to us

God's "answering" name is one of the closest names to our souls, it gives us hope in every tribulation, hope in every trial. He makes us feel that God is close to us, that He hears our prayers, and answers our needs. Trusting in God makes us not disciplined in His authority, humiliated in His glory, and not lacking in His riches.

What is the importance of this name for you in your daily life?

3.41 THE NAME OF GOD IS THE AGENT

The name of God the steward means:

- The custodian who guarantees the livelihood of the servants: He is the one who takes care of the affairs of his servants, manages their affairs, and harnesses everything they need for them.
- The one entrusted with every command: every command is returned to Him, Glory be to Him, for He is the one who disposes of everything as He wishes.
- The one who is in charge of the affairs of his pious servants with his benevolence: God takes charge of those whom he trusts in from among his servants, suffices him, enriches him, and pleases him.

The servants, unable to attain their interests, entrust their affairs to God and rely on His benevolence. The steward is sufficient for those who trust in him, and if the slave is upright, God takes care of him and fulfills his mandate.

The wisdom of fears in this life

Life is fraught with worries and fears (such as diseases, livelihood, children, work).

The divine wisdom of this is:

- Turning to God: to push man to the door of slavery, and to lack him with his weakness, so he will be happy with his lack.
- The source of security and tranquility: When a person turns to God, he finds security, tranquility and comfort, because only God can manage things.
- Preparation for eternal life: This world is a place of transition and preparation, not a place of place or absolute comfort. Absolute bliss is in heaven.

Conditions of real trust and its effects

Trusting in God means entrusting the matter to Him and relying on Him. In order for the trust to be genuine, it is necessary to:

1. Knowing God: You cannot trust in the weak or ignorant. True trust entails knowing God with His most beautiful attributes, such as His omnipotence, wisdom, mercy, and justice. If you know God, you know that everything is in His hand, and that the hearts and thoughts of the servants are between two of His fingers.
2. Exerting effort and expediting power: Trust does not mean dependence. If you put all your effort, reason and measure into it, and then it doesn't work, then it is correct to say: "God suffices us and yes the agent." As for laziness or negligence, it is not valid to trust.
3. To be on the right shown: Trust is not valid for those who are deviant or aggressors. Trust in God is when you are on the truth, abiding by His commands and prohibitions.
4. Assurance of God's promise: The sign of true trust is that your heart is reassured by God's promise of victory, sustenance, and success, because His promise is a truth that does not lag behind.
5. Departure from ambitions: The true Mutawakkil is the one who is satisfied with what Allah has divided for him, and does not covet what is not his.

Effects of trusting in God:

- Sufficiency and infallibility: Whoever trusts in God is sufficient, satisfied and honored.
- Strength and pride: Trusting in God makes you the strongest, most honorable, and richest people, because you derive your strength from God.
- Tranquility and peace of mind: When you entrust yourself to God, your nerves relax, get rid of anxiety, and expect misfortunes.
- Achieving victory and virtue: as happened with the Companions on Sunday, when they said: (We are sufficed by Allah and the blessings of the agent*So they turned with the grace of Allah and the virtue of their misfortune) (Al-'Imran: 173-174).

Absolute Agent

God is the ultimate steward of everything and in all circumstances, whether or not you choose to entrust your affairs to Him. Everything is in his hands, and nothing can escape his grasp. No creature can be an absolute agent, every human agency is limited.

Application of the name of the agent in dealing with people

It is the perfection of your faith in the name of God the steward to apply this creation with people:

- Meet the needs of the seekers: Meet the needs of people as much as you can, for God is in the help of the slave as the slave was in the help of his brother.
- Gentle response when helpless: If you can't relieve anyone's needs, give them a nice response that doesn't break their minds.
- Not to complain to anyone other than God: The greater the faith of the servant, the less he complains to people, and he turns to God alone.

Trusting in Allah is the key to happiness and comfort in this world and the hereafter. It teaches us to hand over our affairs to Him in whose hand is the kingdom of all things, to exert effort, and then to delegate the matter to Him with confidence and certainty.

Are there any other names of Allah that you would like us to elaborate on?

3.42 GOD'S VAST NAME: LIMITLESS ABSOLUTE CAPACITY

The human soul is not happy in this world except by looking to God Almighty, and that the goal is God. Everything but God is finite and dictated by the soul, while the soul longs for the infinite and the absolute.

The meaning of "wide" is manifested in several manifestations:

- Unlike man, who cannot go to two sides at the same time, God hears all the calls of the servants in one moment, and knows all their details. This shows the breadth of his knowledge and his ability to surround everything without being distracted by anything.
- His knowledge surrounds everything: man is limited by his senses and his ability to surround what is around him, but God Almighty knows everything that is known, and his ability is all possible.
- There are no limits to the meaning of His names and attributes: The name of the broad means that each of the names of Allah, such as the Merciful, the Generous, the Rich and the Strong, has no limits to its meanings. The greatness of God is greater than any description or imagination.
- He is broad in his knowledge, not ignorant, and broad in his ability, so he does not hurry: God Almighty is not ignorant of anything, and he does not rush to punish abusers despite his absolute power, for he is dreamy and does not hurry. His benevolence and gifts are comprehensive and complete, and if he gives he is amazed.
- The effect of thoughts on consciences is not lost on him: God knows everything that goes on in the minds and hearts of men, as he surrounds the most accurate thoughts and feelings, while man cannot know what others think.

The vastness of the universe is proof of the vastness

The vast universe, though great, is finite to the absolute God. He gives examples of the boundless breadth and creativity of God's creation, such as:

- Diversity of creatures: No two faces are similar among six billion people, no fingerprints, no irides, and this is a testament to the breadth of God's creativity.
- Diversity of marine flora and organisms: There are countless species of plants, fish and other organisms, each with unique characteristics, emphasizing the creativity of the Creator.

Conjunction of the name "wide" with other names in the Qur'an

The name "al-Wasih" is mentioned in conjunction with other names of Allah in the Qur'an, highlighting various aspects of Allah's vastness:

- (And to God the East and the West, wherever they turn, then the face of God, God is broad in knowledge) (Al-Baqarah: 115).
 - Broad in knowledge: refers to the breadth of God's knowledge that surrounds everything, and knows the sincerity of those who spend on His behalf.
- (Broad Wise) (Women: 130).
 - It refers to God's bounty and wisdom in managing things, even in the most difficult circumstances.
- (May God expand everything in knowledge) (Al-An'am: 80).
 - It emphasizes the breadth of God's knowledge, which is not hidden.
- (And My mercy expanded everything) (Al-A'raf: 156).
 - A reassuring verse that shows the breadth of God's all-encompassing mercy and invites delinquent souls to repentance.
- (Our Lord expanded everything in mercy and knowledge) (Ghafir: 7).
 - It highlights the combination of the qualities of mercy and knowledge of God Almighty, and this perfection that souls enjoy.
- (And the sky we built with hands, and we are expanders) (Al-Dhariyat: 47).
 - This verse corresponds to the latest scientific theories about the expansion of the universe.

Practical application of the name "wide"

From the literature of creation in the "broad" name of God:

- Capacity of creation and mercy: The circle of the believer's creation and mercy must be expanded to include all the servants of God, not limited to

family and relatives, but even enemies and adversaries, as the Prophet (peace and blessings of Allaah be upon him) did in Taif.

- Breadth of knowledge, charity and forgiveness: The believer should seek to expand the circle of his knowledge, benevolence, and forgiveness to include the largest number of people. The big heart accommodates everyone, the big and the small, the dreamy and the foolish, the world and the ignorant, the rich and the poor.
- Satisfaction with what God has divided: The believer does not envy others, but seeks from God with the breadth of his bounty, and competes in goodness without envy.

Conclusion: God's "broad" name inspires the believer to expand in all aspects of his life: in his knowledge, in his mercy, in his benevolence, and in his forgiveness. He reminds him to turn to God in every tribulation, for his coffers never run out, and his mercy has expanded everything.

Would you like to move to another of Allah's names?

3.1 The name of the living God

The name of the neighborhood is one of the names of God Almighty that appeared in the Holy Quran and the Prophet's Hadith. Emphasizing the importance of counting the Most Beautiful Names and not just counting them, as statistics means knowing the content of each name and understanding its deep meanings.

The importance of knowing the names of Allah

Knowing the names of Allah forms a large part of the Muslim faith, and it is a differentiation between believers. It is not enough to believe that God created the heavens and the earth, for this faith may be equal to many, including Satan. Rather, the differentiation lies in the knowledge of God with His attributes and names, which develop radiance and faith in the heart, and magnify the size of faith to become greater than desires, which facilitates righteousness in God's command.

Scholars alone fear God, because the real fear stems from knowledge of God Almighty, the more knowledge, the greater the fear and righteousness.

The difference between life and death

Life is the opposite of death, and the difference between them is vast. A heart that does not know God is a dead heart, while a heart lives in remembrance of God and is assured of Him. Modern man lives in constant anxiety and fear due to the loss of tranquility, and this anxiety increases as man moves away from his Lord.

True security can only be enjoyed by believers who believed in God, were upright in His command and sought refuge in Him. Tranquility and tranquility are great fruits of faith, and they are given only to the faithful.

Shirk and fear

Fear stems from polytheism; whoever associates with God, God throws terror into his heart. On the contrary, the believer attaches his heart only to God, because he understands that everything but God is mortal.

Life in this world and the hereafter

A distinction between worldly life and real life. The worldly life is temporary, metaphorical, followed by death and demise, full of inconveniences. The world is not designed to be stable, but a passage, a passage and a school to prepare man for eternal life.

The abode of the afterlife is the animal, the abode of perpetual life free from troubles, fear and disease, and the abode of eternal happiness for believers.

Neighborhood: An absolute life that does not pass away

When describing God as "living," this means:

- Absolute eternal life: His existence was not preceded by nothingness, nor was it annihilated, and it is eternal and everlasting remaining. Unlike man whose life is temporary and derived from God.
- Living in itself: His life is not derived from the other, but from himself, while the life of creatures depends on God's supply and maintenance of them.
- His existence does not end: every creature will die, but God is the living who does not die.
- His justice is absolute: God does not oppress anyone, even by an atom, for his justice is absolute and not relative.
- The fate of believers is linked to him: man must link his destiny to the living who do not die in order to obtain eternal happiness. Believers who are killed for the sake of Allah are alive with their Lord, because death for the believer is not an end, but a point on a rising line towards absolute happiness.

The meaning of the living Qayyum in the Qur'an

The name of the living Qayyum is mentioned five times in the Holy Qur'an, including in Ayat al-Kursi, which is the greatest verse in the Qur'an:

- (There is no God but He who lives and stands, does not take him a year or sleep) (Al-Baqarah: 255).
 - It refers to the perfection of His life Almighty and not being inattentive or sleeping.
- (The faces of the living are the Qayyum, and he was disappointed with the unjust lamb) (Taha: 111).
 - Faces are humiliated and subject to the living Qayyum, and those who commit injustice lose.
- (And trust in the living who does not die and praise his praise) (Al-Furqan: 58).
 - The command to trust in God alone, for He is the ever-living and undying one.
- (He is the living, there is no God but Him, so call upon Him faithful to Him) (Ghafir: 65).
 - He affirms that God is the only true God, and the call to Him must be pure.

Epigenetics in the name of the neighborhood

From the literature of creation in the name of the living God:

- Not to attach one's heart to the created ones: Man must attach his heart to God alone, not to the created who die. Love for created people must be "in God" and not "with God", so as not to fall into traps.
- Absolute trust in God: The true believer is in the hands of his Lord like the dead in the hands of his laundry, satisfied with his judgment and destiny, realizing that God is the preserver and mastermind.

He spent a lot of effort talking about the name "neighborhood". Would you like to continue talking about the name "Qayyum" in a future paper?

3.43 IN THE NAME OF GOD THE ALMIGHTY

The Name of Allah Al-Qayyum: Linguistic and idiomatic meaning

The name Qayyum is derived from the triple origin "folk" or "qayyim". In language, the custodian is the master of things, the masters of them, and the one in charge of them. When we say "library values", we mean its curator, and who manages its affairs. From this root is also the "religion of value", which is the true religion that corresponds to common sense and to which souls tend and are comfortable.

The human soul has a deep need that is not quenched by money, status, pleasures, or fame, but rather by its contention, satisfaction and reassurance of faith in God Almighty. This is what the verse indicates: (Those who believe and their hearts are reassured by the remembrance of Allah, but by the remembrance of Allah, hearts are reassured) (Al-Ra'd: 28).

Also, the Day of Resurrection is derived from "people" or "values", which is the day on which people rise to the Lord of the worlds for reckoning and accountability, as in the Almighty's saying: "Stop them, they are responsible" (As-Saffat: 24).

Idiomatically Qayyum, on the other hand, is an exaggerated version of the "in charge". This description is given to those who manage things with dedication and great care, and follow every small and large.

Significance of the name of Qayyum in the right of God Almighty

When the name Qayyum is given to Allah Almighty, it has two basic meanings that go hand in hand:

1. The one who does not do anything else:
 - God Almighty exists by Himself, His existence is not lacking in supply from anyone.
 - Our existence as humans and all creatures is not subjective, but exists with God's permission, supply and approval. We enjoy our senses and the functions of our bodies with His permission.
 - The existence or permanence of something can only be imagined by God Almighty.
2. It is done by all that exists:
 - Everything in the universe, whether living or inanimate, exists in God Almighty and continues with His existence and will.
 - The sun, the moon, the mountains, the seas, all exist and continue at God's command.
 - Even what we imagine to be an essence (such as marble or a car) is in fact lacking in its existence to God, and this is what makes the whole universe exist in it.

Al-Qayyum: The caretaker of managing the livelihood and affairs of the people

In addition to the two meanings above, the name Qayyum indicates that God Almighty manages the creation of all of them, whether they are humans, animals or plants. This includes securing their livelihoods and needs, and controlling everything that is happening in the universe from natural phenomena such as rain, earthquakes, hurricanes, and even wars and epidemics. Nothing falls into the universe except by His command, will, knowledge, wisdom and power.

- Livelihood of the servants: While we are sleeping, the mechanisms of the universe work by God's command to provide our livelihood; rain falls, plants grow, and fruits are complicated.
- Management of the universe: (And he has the keys to the unseen, which only he knows, and he knows what is on land and sea, and what falls from a leaf

only he knows, and there is no grain in the darkness of the earth, nor wet or dry, except in a clear book) (Al-An'am: 59). This verse confirms that God knows all the details of the universe, even the fall of a leaf. This makes man feel safe and secure because it is all in the hands of God, the Almighty, the Just and the Merciful.

- God Almighty holds every human being accountable accurately, as every action done by man, whether good or evil, is recorded and preserved, and will be presented to him on the Day of Resurrection.

Secretariat and Operation Qayyumi

The importance of honesty in every aspect of life and work. Honesty is not only in saving money, but in mastery and dedication to work, and in the dedication of professionals and specialties to their honesty. The doctor, the lawyer, the pharmacist, the owner of the laboratory are all entrusted with what they do. True religion does not only appear in ritual worship, but is mainly manifested in uprightness to God's command in our daily dealings and actions.

The literature of the believer with the name of Qayyum

From the literature learned from the name of Allah Al-Qayyum:

1. Turning away from creation and turning to the truth: When the believer realizes that God is the Omnipotent and Omnipotent, his heart ceases to be attached to the created and turns his heart to the Creator alone. All created people have neither benefit nor harm for themselves except with the permission of God.
2. Rest from the toil of management and the fatigue of working with others: Whoever knows that Allah is the Qayyum is reassured and surrenders his matter to Allah, so that he does not see for himself another supporter, nor for his livelihood as a storekeeper of others, nor for his work as a witness other than Allah. This bequeaths the soul great comfort and frees it from the anxiety of management and the fatigue of pursuing what is not divided.
3. Knowing that everything is planned: Man must realize that every event, whether small or large, takes place with God's wisdom and management, which reinforces trust in Him.

In conclusion, knowing the name of God Almighty and deepening understanding in its connotations leads to relief of the soul from anxiety and turmoil, and directing the heart to God alone, who is self-contained, who is carried out by all that exists, and who is the administrator of all the affairs of creation.

Do you have any other questions about the name of Allah al-Qayyum or any other name of Allah?

3.44 GOD'S FIRST AND LAST NAME

The names of Allah "First" and **"Other"** are among the great names that indicate the perfection and permanence of Allah Almighty. They are mentioned together in the Holy Qur'an, indicating their interdependence and complementarity in signifying the greatness of the Creator. Some scholars allow combining them, as in other names that mention Muthana, such as "the giver of the inhibitor", **"the lowering lifter"**, "the humiliating goat", and others, because each name complements the other and clarifies an aspect of God's power and wisdom.

Meanings of the name of God "first"

The word "first" in the language has many meanings, but its connotation when given to God Almighty acquires a peculiarity commensurate with His majesty and greatness:

- Temporal progression, rank, place, and order: In the linguistic sense, the former is the one that is advanced in time (such as Sha'ban and then Ramadan), rank (such as the first on the class), a place (such as Homs before Hama on the road to Aleppo), or in order (such as the arrangement of engine parts).
- The first is in the right of God Almighty: If it is said that God is the "first", then the meaning here is that God Almighty did not precede Him in existence, and He does not mean time because He created Him. God exists in Himself, and He does not need anyone else in His existence and continuity. Everything else needs others, not first.
- The significance of the "first" on the monotheism of God: Scholars believe that the fact that God is the "first" means that He appeared from all appearances, as minds testify that every modernizer has an updater, and that the Creator preceded creation. Everything in the universe indicates its existence and precedes everything. No matter how much you trace the causes, they will definitely end up with God Almighty, who is the cause of the causes and the cause of every accident.

Meanings of the name of God "other"

God's name, the "other", carries with it profound connotations of God's survival and permanence:

- The rest after the annihilation of his creation: The basic meaning of the name "other" is that he remains after the annihilation of his creation; everyone on earth is mortal, and the face of your Lord remains majestic and honorable. God Almighty is perpetual without end, and there is no end to His existence.
- Fate and reference: The name "other" also indicates that God is the last thing to ascend to those who know, and the end of all behavior and

endeavor. No matter how much man seeks, trades, collects money and shines, his destiny is ultimately to God. He is the other to whom the reference and destiny are.

- The literature of the believer with the name "other": It is the literature of the believer with this great name to mention it more often, and to flee from the courtyard to the house of survival. The wise man links his destiny to the eternal destiny, and does not rest on anything mortal.

"The First and the Other" and "Zahir and Batin" in the Holy Quran

These four names are gathered in one verse of Surat Al-Hadid: "He is the first, the other, the apparent and the inner, and he is all-knowing" (Al-Hadid: 3). This combination refers to the universality of God's knowledge, power, and all-encompassing of everything.

The wisdom of combining "harm", "good", "prejudice" and "will"

There is a subtle difference between the Almighty's saying: "If Allah touches you with harm, there is no one to reveal to Him except Him, and if He returns you with good, He is Almighty over everything" (Al-An'am: 17). He "catches you" with harm, and "restores" you with good. This indicates that Allah Almighty only wants good, and if He inflicts harm on a person, this harm is not intended for Himself, but is necessary for a higher purpose, such as education, reminder or purification from sins. Calamities and pains are the necessary brakes for human safety. and his happiness.

3.45 IN THE NAME OF GOD THE HEARER

The name of Allah "Al-Sami" is one of the great names of Allah that indicates the perfection of His attributes Almighty. All-hearing God means that He is hearing all beings, without the need for a sense or machine like human beings. God is nothing like Him, and whatever comes to your mind is God.

The connotations of the name "Al-Sami" in the right of God Almighty

The name "Al-Sami" has great meanings that highlight the greatness of the Creator and his encompassing everything:

- Perception of all audible even if hidden: God the Hearing is not isolated from his perception audible even if hidden. His Majesty surrounds everything, whether it is a loud voice, a breath talk, a thought that comes to man's mind, or a question that revolves around the mind. Everything that is hidden from people is not hidden from God.

- The perfection of God: One of the requirements of divinity is that the god be heard without a mediator, he hears the caller anywhere and in any case, even if he speaks out and if he is captured, as in the call of our master Zakaria his Lord "hidden call" and in the supplication of our master Yunus in the darkness of the belly of the whale. This absolute hearing is what distinguishes the Creator from the created ones.
- Hearing capacity and briefing: God Almighty hears the call of the needy, answers the supplications of the needy, and helps the needy. Hamad Al-Hamdeen hears the supplications of the callers, but he hears the black ant on the deaf rock in the dark night, and he hears the dangers of hearts and the concerns of souls and the monologues of consciences.
- He is not distracted by hearing from hearing: it is from the perfection of his hearing that the answer to one person's supplication does not prevent him from answering another person's supplication, nor does hearing one creature distract him from hearing another creature. If five thousand million people had called him together at once, he would have heard the supplication of each of them, and he would have answered them all.
- The knowledge of the traitor of the eyes and what hides the breasts: His hearing Almighty is accurate that he knows the traitor of the eyes and what hides the breasts. God is aware of man's hidden intentions and thoughts that only he knows. This precise knowledge pushes the believer to be ashamed of God and to do good to all creation.
- Hearing is a superfluous quality to science: Scientists see the adjective "hear" as a superfluous quality to science. God knows what is in the hearts of His servants, but He also hears their words and supplications in any language, and this gives additional perfection to His knowledge and knowledge.
- Allah Almighty has heard about the change that he experiences when the audible occurs, as he does not hear with an ear, a machine or a tool. His hearing is a quality of perfection worthy of his majesty, unaffected by the occurrence of sounds.

The four meanings of hearing in the right of God Almighty

Some scholars have summarized the meanings of hearing in the right of God Almighty in four aspects:

1. Hearing perception: It is related to sounds, as in the Almighty's saying: "God has heard the words of those who argue with you about her husband and complain to God, and God hears your dialogue¹ God is hearing and seeing" (Al-Mujadila: 1).
2. Hearing understanding and perception: that is, God's knowledge of the reality of the slave's condition and difficult circumstances, and the magnitude of his compulsion and sacrifice, as in the Almighty's saying: "And do not be

like those who said we heard and they do not hear" (Al-Anfal: 21), that is, they did not understand or realize.

3. He heard the answer and gave what he was asked: If the servant calls his Lord, God hears him and responds to him, as in the old supplication: "O Allah, hear" meaning answer and give what I asked you.
4. Acceptance and docility: As in the words of the Almighty: "Listeners to lies eat for sahat" (Al-Ma'idah: 42), that is, submissive to lies and believe it.

The literature of the believer with the name "Al-Sami"

From the literature of the believer with the name of Allah "Al-Sami":

- Keeping the tongue: Whoever knows that Allah hears everything, is keen to protect his tongue from falsehood, so that he does not utter a bad word, does not mention people's awrahs, and does not pronounce anything but good.
- Constant monitoring and accountability: The slave's knowledge that God is hearing pushes him to constantly monitor and hold himself accountable, so that only what pleases God comes to his mind.
- Using hearing in what pleases God: The slave should know that God Almighty did not create hearing for him except to hear the words of God and the truth, not to hear singing, obscene speech, backbiting and gossip.
- Confidence in the effectiveness of supplication: Believing that God hears makes the believer sure of the effectiveness of supplication, as God hears and responds to him as long as supplication is purely for his honorable face.

We ask God to make us one of those who listen to the saying and follow the best of it, and to bless us with the perfection of literature with His Most Beautiful Names. Would you like to know more about this great name, or about another of Allah's names?

3.46 IN THE NAME OF GOD THE INSIGHTFUL

God's Insightful Name: The Perfection of Vision and Briefing

The name of Allah "Al-Basir" is a great name of Allah, indicating the perfection of His vision and His encompassing of everything, visible and hidden. This name invites the believer to reflect on the greatness of the Creator, and urges him to observe himself in all his circumstances.

The meaning of "insightful" in the language and the truth of God Almighty

In language, sight refers to the eye, the sense of vision, and the light with which sighted people perceive. As it refers to the penetration of truth into the heart, insight is the power of the heart that perceives facts.

As for the truth of God Almighty, ** "insight" means:

- Sighted for all sighted: Everything in the universe, if it can be seen, God Almighty sees it. He is the one who watches all things, visible and hidden.
- Immune from hurt, machine and change: God Almighty sees without an eye, sense or tool, and His vision is free from any change or influence. Sight in His right is the attribute by which the perfection of the attributes of sight is revealed. As man sees the appearance of things, God sees their reality, their essence, and what they entail.
- Knowing the intentions and subtleties: God sees all dimensions of deeds, the intentions of the servants, their motives, their purposes, their goals, their sacrifices, and the conflicts that take place in themselves. Nothing is hidden from him in the heavens and the earth.

The right vision is the basis of happiness

The health of vision is the essential difference between the naughty and the happy, and between the straight and the perverted. Man is bound to love himself and the integrity of his existence, perfection and continuity. If he commits sins and sins, it is because he is under the illusion that she is making him happy or bringing him riches, when in fact they are destruction and misery.

The grace to truly see the truth and to bless its followers, falsehood in vain and to avoid it, is an invaluable grace. Many people see the truth as false and indeed false, and these are the ones who go astray and go astray. When the servant comes into contact with God, God throws a light into his heart that shows him the truths on their right face.

The literature of the believer with the name "insight" Since God is insightful, man has given the grace of sight, and this requires from the believer great etiquette:

1. Using sight in what pleases God: God did not create the eyes with which to see the forbidden slave, or the nakedness of people, or what angers God. Rather, He created them to contemplate with them the signs of God indicating His greatness, and to turn a blind eye to God's prohibitions. The eye that sees the signs of Allah and turns a blind eye to His prohibitions is an honorable and pure eye, which Allah is hoping to preserve for its owner.
2. Sensing God's constant observation: The believer must know that God sees him in all his circumstances. Do not make God the least of those who look at you. If a person commits a sin knowing that God sees him, he has disregarded

the sight of God and committed a crime against him. The lesson in obedience to God is to be in solitude as it is in jalwa, and in secret as it is in public.

3. Purification of the inner and the outward: The rational believer adorns his interior with observation of God, and adorns his appearance with accountability for himself. This constant feeling that God is with you and looking at you is one of the highest degrees of faith.

Knowing the Most Beautiful Names and Attributes of Allah is for the sake of science and the most dangerous in the life of a believer. It is a quantum leap in the knowledge of God, raising faith to the point of salvation and true happiness.

3.47 IN THE NAME OF GOD THE COMPASSIONATE

God's Compassionate Name: Prior and Subsequent Mercy

Today we are talking about one of the names of Allah, which is "Al-Rauf". This venerable name is mentioned in the hadiths of the Prophet (peace and blessings of Allaah be upon him), and indicates a high degree of divine mercy that includes protecting the slave before the calamity occurs, and treating him after the calamity.

Compassion and Compassion: A Subtle Difference and Great Integration

The question often arises of the difference between the names of God "the Merciful" and "the Merciful". They can be differentiated to approximate the meaning as follows:

- Compassion: It is the intensity and end of mercy, which is the highest degree of mercy. It is related to the prevention and prevention of evil and calamity on the slave. The gracious God warns, warns, sends sermons, mocks preachers, and shows signs, all to protect his servant from falling into sin and the punishment that follows. They are like the precautions a father takes to prevent his son from getting sick.
- Mercy: It is about healing and relieving pain after a calamity or transgression. If a slave commits sin and deserves punishment, God's mercy requires that this punishment be lifted, mitigated, or guided to repentance. It is like a father's treatment of his son after he becomes ill.

In other words, compassion starts from God's perfection and concern for His servants before they fall into error, while mercy stems from the need of the slave after he falls into calamity. Allah SWT is gracious and merciful, both are complementary attributes that reflect God's care for His servants.

The name "Rauf" is mentioned in conjunction with "Al-Rahim" in more than forty verses of the Holy Qur'an, confirming their inseparability and complementarity in signifying God's universal mercy.

Divine mercy in the lives of servants

God Almighty gives man the freedom of choice, and if the slave chooses the path of evil, God with his compassion prevents him from this evil, warns and warns him, and erects obstacles in front of him. He may be led by adversity and calamities, which appear to be hardship, but inwardly they are grace and mercy, because they push him to repent and return to God.

Many geniuses emerged from the womb of suffering and crises, because these adversities push man to excellence and creativity, and to the door of God Almighty. While excess prosperity may be a veil between the slave and his Lord.

Literature with the name of God

The believer must be polite to the "gracious" name of God through two basic things:

1. Remembering him a lot and thinking about him: The more the servant mentions this great name, the more his heart tends to God and the more he loves Him and longs for Him.
2. Morality: This means that the believer seeks to be compassionate to others, through:
 - Preventive education: working to prevent people from falling into sins and mistakes, whether they are children, students, employees, or others. Instead of punishing the wrongdoer after the mistake, an environment must be created that prevents him from falling into it in the first place. For example, organizing things and controlling accounts at work prevents the employee from stealing, and taking care of the wife and raising her prevents her from being delinquency.
 - Not to cause error: A person must control his affairs and not neglect them, so as not to encourage others to make mistakes by his negligence or leniency. If he does, he bears part of the iniquity.

These lessons in the Most Beautiful Names of Allah aim to achieve two great goals: the first is to know and glorify Allah, and the second is to create His morals and transcend Him, so that the believer becomes perfect and worthy of His Paradise.

3.48 THE NAME OF GOD THE FORGIVING

God's Forgiving Name: Covering Sins and Healing Human Weakness

Today we continue our journey with the Most Beautiful Names of Allah, and with the fifty-eighth name "Al-Ghafoor". This great name is one of the names of Allah

mentioned in the authentic Sunnah, and comes from the article "forgiveness", which in the language means cover and coverage.

The connotations of the name "Al-Ghafoor" in the right of God Almighty

Ghafoor is an exaggerated version of the verb noun "forgiver", which means forgiveness of sins. If we want to understand the depth of this name in the truth of God Almighty, we must realize several aspects:

- Cover up and pardon: God's forgiveness means that He covers the guilt of creation, pardons the perpetrator, and prevents it from punishment.
- Forgiveness with full power: Unlike human beings who may be forgiven for their weakness or inability to take revenge, God is forgiving and omnipotent. He pardons and forgives despite his absolute ability to punish. This adds great value to the divine pardon, as evidenced by the story of the conquest of Mecca and the Prophet's pardon of its people after they had been his enemies for many years.
- Forgiveness is kindness and benevolence: God forgives favor and benevolence from Him, unconditionally, and does not ask what He does. Although God is free and unrestricted, He committed himself to justice and righteousness, and forbade injustice against Himself.
- Covering repeated sins: The "forgiving" is the one who covers the slave of his sins even if they are repeated, and does not expose from the first time. When a person is familiar with guilt and insists on it and makes it a fixed behavior, then God Almighty may expose and discipline him.
- Conjugation with other names: The name of the forgiving is often associated with the names of the Halim and the Merciful:
 - Al-Ghafoor Al-Halim: indicates that God's dream requires that sins be forgiven again and again.
 - Forgiving, Merciful: Indicates that God's mercy calls for the forgiveness of sins.

Divine Promise and Forgiveness

Allah reassures His servants in His forgiving name, especially sinners, that the door of forgiveness is always open. The Holy Qur'an has verses that inspire hope:

- ﴿My servants prophesy that I am the Forgiving, the Merciful * and that my torment is the painful torment﴾ (Surah Al-Hajar: 49-50).
- ﴿Say, O my servants, who have wasted on themselves, do not be discouraged from the mercy of Allah, that Allah forgives all sins, for He is the Forgiving, the Merciful﴾¹ (Surah Az-Zumar: 53).

However, we must realize that this great forgiveness is not unconditional, forgiveness is for those who repent, return, quit guilt, regret it, reform and be saved. It is not wise or correct understanding for a person to pin his hopes on God's forgiveness while he is determined to sin. God is forgiving if you return to Him, but He is severely punished for those who continue to do so.

Seeking forgiveness is also one of the reasons for livelihood, rainfall, and having children, as mentioned in Surat Noah.

Literature of the believer with the name "forgiveness"

In order for a believer to be polite to God's "forgiving" name, he must follow two paths:

1. Constant seeking forgiveness: The believer must ask for forgiveness a lot at all times, morning and evening. This request for forgiveness is not just words, but an expression of a bout and renewal of the covenant with God, a prevention of guilt, not a license to do it and then seek forgiveness from it.
2. Creation by creating forgiveness: The believer must forgive his brothers for their mistakes and slips. The believer created by this name does not see a 'awrah except its cover, and no slip except its forgiveness. As happened with Abu Bakr as-Siddiq (may Allah be pleased with him) when he ordered the pardon of Mastah, who accused his daughter 'Aisha (may Allah be pleased with her) in the incident of al-Ifak. Pardoning people brings God's forgiveness to you. The believer who creates is like a shady tree that throws stones and throws fruit on people.

Knowing the Most Beautiful Names of Allah aims to achieve two main goals: to know and magnify Allah, and to be created by His morals and transcend Him, to be among the righteous worthy of His approval and paradise.

Want to explore more about the difference between "forgiving" and "forgiving" or "forgiving"? Or do you have any other questions about this venerable name?

3.49 IN THE NAME OF GOD ALMIGHTY

Welcome, Islamic scholar and writer. I am pleased to provide you with an explanation of the name of God "Most High" in classical Arabic, based on your kindest text:

The Name of God Most High: Exaltation, Purification and Exaltation

The name of Allah "Al-Ali", which is one of the names of Allah as mentioned in the authentic hadith, is derived from the height that corresponds to the bottom, and means height, whether it is a spatial height or a height in status and destiny. It is a

name that indicates the absolute transcendence of God Almighty from all that is not worthy of Him, and from the likeness of His creation.

The connotations of the name "Most High" in the right of God Almighty

When we say "Allah is on me," we are referring to countless great meanings:

- Absolute elevation in self and attributes: God Almighty is the Most High who does not realize Himself, and whose attributes are not imagined. The minds were lost in His majesty, and the minds were unable to surround themselves with His perfection. He is high, nothing above him in rank and rule. Whatever the case, God is above all in all the attributes of perfection, He is the Absolute who is unbound.
- Transcendence from imperfection and slander: God Almighty transcends the slander of the slanderers, the delusion of the delusional, and the description of the ignorant. He is the sanctified and sacred for all kinds of imperfections.
- The influencer is the duty of existence and absolute perfection: Some scholars believe that what exists is either influential or impact, and the influencer is more honorable. God Almighty is the influencer of all, and the whole universe is one of the effects of His power, will, knowledge and perfection. Also, what exists is either obligatory to exist or possible to exist, and God Almighty is the duty to exist, while the whole universe is possible to exist. He is the perfect absolute perfection, whose perfection has no end. These are all meanings that make him the Most High.
- A height that does not increase in praise: What beautifies the Most High in the truth of God Almighty is that the glorification of the servants of Him, their reverence for Him, and their praise for Him do not increase anything from His height and pride. He is great in himself, and he does not need to be exalted by men.

Conjunction of the name "Al-Ali" with other names in the Holy Quran

The name "Al-Ali" is mentioned in the Qur'an many times, and is often associated with other names to enhance its connotation:

- The Most High: As in the verse of Al-Kursi: "He does not wish to memorize them, and He is the Most High" [Al-Baqarah: 255].
- The Most High: As in the saying of the Almighty: "And that Allah is the Most High" [Hajj: 62].
- Ali Hakim: As in saying: "It is Ali Hakim" [Shura: 51]. This diversity in pairing highlights the comprehensiveness of His transcendence, as it is a height in greatness, a height in pride, and a height in wisdom.

The literature of the believer with the name of God "Most High"

The literature of the believer with the name of Allah "the Most High" is manifested in three main axes, contrary to what may be understood from the creation of other names of Allah:

1. Absolute humility and humiliation of God: Since absolute elevation and pride are characteristics of divinity alone, the believer must humble himself and humble himself in the hands of God Almighty. To the extent that a servant submits to God and lacks Him, God exalts him, comforts him and gives him victory. Pride and greatness are God's robe and glory, and whoever disputes them is tormented by God.
2. Love of the excellency of things and hatred of their savages: It is the manners of the believer to love the excellency of things in everything, and hate their savages and vileness. His concerns must be transcended, and must relate to his afterlife and the propagation of truth, not to the materialism of worldly life and its embellishment at the expense of values. The believer is keen to elevate himself with exaltation and high morals.
3. Not claiming absolute superiority: A Christian should not imagine that he has absolute superiority in any field. Above all who know knowledge, above all the rich is richer, and above all the strong is stronger. This understanding deepens humility in the believer's soul and makes him always a seeker of the fullest. The only exception in this chapter is the rank of the Prophet Muhammad (peace and blessings of Allaah be upon him), as he is the master of creation and the lover of truth, not above his rank at all.

Knowing the Most Beautiful Names of Allah and understanding their contents is an essential part of the creed and one of the greatest ways to get closer to Allah Almighty.

Would you like to elaborate on any of these points, or do you have other questions about the name of God Almighty?

3.50 IN THE NAME OF GOD THE STEADFAST

The name of God is steadfast: the destination and the dispenser

We continue in the rehab of the Most Beautiful Names of Allah, and with the sixty-first name: "Samad". This venerable name, which appears in Surat Al-Ikhlās: "Say, Allah is One * Allah the Steadfast" [Al-Ikhlās: 1-2], carries with it profound connotations about the perfection of God Almighty, His dispensation and being the only refuge for His creation.

Linguistic and legal connotations of the name "Samad"

The word "Samad" in the language has several facets, but they all have the same meaning when it is described by the same God Almighty:

- Intention and orientation: "I stood up to him", that is, I intended him and went to him. God is the steadfast one who is meant in all needs, and the destination and refuge to which the servants resort in all their affairs.
- The obedient master: He is the master who is obeyed and without whom an order is not decreed, his order is effective and does not return, he is the one to whom all things are assigned and to whom the whole matter returns.
- Solid that has no hollow: One of the meanings of "steadfastness" in the language is what indicates the solid thing that has no hollow, and nothing enters it and nothing comes out of it. This meaning is consistent with God's perfection and richness of all things.
- The permanent remainder: He is the permanent who remains after the annihilation of his creation, so everyone on it is mortal and the face of your Lord remains majestic and honorable. He is the eternal who does not die and is not inherited.
- The world with all the wise information: One of the meanings of the name Samad is that it is the world with everything, on which nothing is hidden. With this absolute knowledge, His actions are characterized by perfect wisdom, as He puts things in the right places, and does the right thing at the right time.
- Perfect in all attributes: The name of Samad includes absolute perfection in knowledge, ability, wisdom and riches.
- He dispenses with everyone and everyone needs him: this is one of the most eloquent indications, for God is steadfast and does not need anyone who created him, while all creatures need him at every moment and in everything.

The literature of the believer with the name of God "Samad"

Politeness and the creation of God's name "steadfastness" appear in several practical aspects of the believer's life:

1. The purpose of God alone in the needs: Since God Almighty is the one who has the whole matter in hand, and what is meant in all needs, the true believer asks only God, and his hope is not related to others, and he is not afraid of anyone else. Pure monotheism is the result of the believer's efforts, and it is he who strengthens sincerity and determination.
2. Asceticism in the wreckage of the world and attachment to the rest: When the believer realizes that God is the permanent remainder that does not pass away, and that everything else is mortal and ephemeral, he ascetics in the

wreckage of this world and does not attach to it in a way that he forgets in the hereafter. It is the wise who relates to the rest, not to the mortal.

3. Lack of intention other than Allah in fate and hopes: The believer should not mean his needs other than Allah, and should rely only on Allah, and not put his hopes except in Him, glory be to Him. The Prophet (peace and blessings of Allaah be upon him) said: "A slave should not fear anything but his sin, and they should only hope for his Lord."
4. Making the soul a destination for good: It is perfect for the believer to be polite by this name to make himself a destination for people to meet their needs and help them to good. If he opens his door to his brothers, relatives and neighbors, and seeks to meet their needs, he may be created by this great name, as mentioned in the hadith: "The most beloved people to Allah are the most beneficial to His servants."
5. Dispensing with the world and its desires: The more a person reduces his attachment to the desires and requirements of the world, and is satisfied with subsistence, the closer he is to creating as a dispensation with others, which is one of the characteristics of steadfastness. Steadfastness dispenses with everything, and the believer seeks freedom from the power of lust and greed.

Contemplating Surat Al-Ikhlās and understanding the name "Samad" elevates the believer, makes him trust in God alone, reduces his attachment to the adornment of mortal worldly life, and pushes him to be beneficial to his brothers and a destination for good in his society.

Do you have any other questions about the name of God who is steadfast, or would you like to talk about its connotations in our daily lives?

3.51 IN THE NAME OF GOD THE JUDGE

Welcome, Islamic scholar and writer. I am pleased to explain to you the name of God "Al-Hakam" in classical Arabic, based on your kindest text:

God's Name Judgment: The Separation of Right and Wrong and Absolute Justice

The name of Allah "Al-Hakam", by opening Al-Haa and Al-Kaf, is one of the names of Allah, and it is derived from the origin of "prevention", as wisdom is what prevents foolishness. When God is described by this name, it carries profound connotations of His absolute justice and separation of everything.

The connotations of the name "judgment" in the right of God Almighty

When we say "God is the judge," we mean multiple connotations that manifest in God's perfection and justice:

- Separation between truth and falsehood: God is the judge who separates between truth and falsehood, and between the righteous and the ungodly. God may empower falsehood and loosen the rope for a while, but for a limited time, to reveal His signs, and then to destroy it and reveal the truth. This separation is not limited to the Day of Resurrection only, but appears in this world with the victory of the oppressed and the reconciliation of the righteous, and in return, the destruction of the oppressor and the betrayal of the corrupter.
- Rewarding every soul with what it has done: Allah the judge rewards every soul with what it has done, so that the immoral believer, the pious and the ungodly, or the one who earns halal money is not equal to the one who earns it haraam. The signs of God seen in the reconciliation and facilitation of this, in the difficulty and failure of that, in throwing security into the hearts of believers, and fear in the hearts of violators.
- The Muslim judge who has no will to judge: God is the arbitrator ruler, who has no follower of his judgment and no will to judge him. No matter how much the lower courts judge or overturn judgments, God's judgment is enforceable and not punished.
- He who has no doubt in his promise or in his deed is a defect: God's promise is true, and he does not break the promise, and there is no defect or deficiency in his actions.
- Who judges hearts with satisfaction and contentment: God throws satisfaction and tranquility into the hearts of believers because of their closeness to Him, so they are satisfied with their destinies and conditions, and they are led to obey Him.
- The rule of God is in force everywhere and at all times, there is nothing that prevents or stops the implementation of his judgment, and it does not need an external deterrent, but rather depends on the internal scruples in the hearts of believers, who watch God in secret and public.
- Educator and Clarifier: God the judge educates his servants, sometimes throwing in their terror the cause of calamity or success, to show each soul what it has done of good or evil. This is one of the methods of divine education by which good deeds are encouraged and wrong.

Appealing to God and following His creation

It is the manners of the believer with the name of God "judgment" that:

- He appeals to Allah alone: In all his matters and disputes, the believer must refer the matter to Allah and His Messenger, that is, to the Book of Allah and the Sunnah of His Prophet (peace and blessings of Allah be upon him), and to fully submit to what is prescribed by Sharia.
- Judgment with justice: If the believer is in a position of judgment or separation between people, he must be completely just, listen to all parties

before issuing the judgment, and not take sides with any party based on whim or interest.

- He knows that the consequence is for the righteous: no matter how long and no matter how strong the falsehood may seem, God will grant victory to the truth and exalt its people, and humiliate falsehood and its followers. The consequence is always for the righteous, and this is what history and God's laws in His creation show.
- Be patient until God judges: In times of injustice or trial, God may delay His judgment for wisdom He knows, such as testing souls and distinguishing the malicious from the good. The believer must be patient and certain that God is the best of the rulers, and that His judgment is inevitably coming.

Knowing the name of God "judgment" implants in the heart of the believer the certainty of God's absolute justice, and invites him to adhere to the truth and patience with it, and to be careful in his judgment over others, as he knows that God is on the lookout for every oppressor, and that the true farmer is in obedience to God and holding fast to Him.

Would you like us to address another aspect of God's name "Al-Hakam" or other names?

3.52 THE NAME OF GOD THE MARTYR

God's Martyr Name: Present, World, Teacher

The name of God "martyr", which appears in the authentic hadiths and in the Holy Qur'an, is an exaggerated version of the name of the subject "witness", and carries with it great connotations related to God's absolute knowledge, his permanent presence, and his being the manifest of his creation.

The connotations of the name "martyr" in the right of God Almighty

When we describe God as a "martyr", it includes three complementary basic meanings:

1. Presence and knowledge: God is the "martyr" who is present with every creature, at all times and places. He is not absent from anything in his possession, as he is familiar with every movement and habitation, and the most accurate thoughts of man and the struggles of himself. This is a general meaning with His knowledge, Glory be to Him: "He is with you wherever you are, and Allah will see what you do" [Al-Hadid: 4].
2. Comprehensive and accurate science: the present knows. God is the "martyr" who knows everything, visible and hidden, not hidden from Him and not isolated from Him a weight of an atom on earth or in heaven. His knowledge is absolute, for he is the knower and expert of what is inside, and the martyr of what has appeared.

3. Media and testimony: God is the "martyr" who teaches His creation the truth and bears witness to it. He bears witness to their deeds in this world and the hereafter, and shows them the results of their deeds. He testifies to himself of absolute oneness, showing that it is all in his hands, not with money, nor with authority, nor with intelligence, but with his obedience.

Manifestations of the name "martyr" in the life of the believer

The meanings of God's "martyr" name are manifested in several aspects:

- Special Meaning: In addition to His general knowledge of all His creation, God the "martyr" is with the believers with a special suffering, manifested in support, victory, preservation and reconciliation. This suffering is conditional on faith, piety, patience and obedience to Allah and His Messenger: "And know that Allah is with the righteous" [Al-Baqarah: 194].
- God's testimony of His creation: God testifies to His creation by His deeds and signs, so you see how He destroys the oppressor and supports the oppressed, and how He blesses the livelihood of the halal and destroys the wealth of the forbidden. These repeated events are a testimony from God to us that the matter is in His hands, that there is no power for a clever with God's will, and that the consequence is always for the righteous.
- Allah's testimony on the deeds of the servants: On the Day of Resurrection, Allah bears witness to the deeds of His servants and bears witness to them, as if they were a detailed film in every minute, where there is no room for denial: "Read your book, enough by yourself today, you will be accounted for" [Al-Isra'a: 14].

Literature of the believer with the name "martyr"

The believer's awareness of the name of God "martyr" pushes him to:

- Observing God in private and in public: If the believer knows that God is with him wherever he is, and that he sees him and knows everything he does and comes to mind, then he is polite to him and upright on his matter, and the inner scruples become the impregnable fortress for him.
- Sincerity in work: As long as God is the "martyr" who knows everything, the believer does not seek people's appreciation or admiration, but it is enough for him that God knows his work and intention, for the Savior only hopes for God's satisfaction.
- Certainty and support of God's victory: Even if the believer seems weak and falsehood strong, knowing that God is a "martyr" is enough for him. God gives victory to His righteous servants, supports them beyond imagination, and reveals the plot of the unfaithful.

The name of God "martyr" invites us to absolute certainty in God's knowledge, reassurance in His justice, and politeness with Him in all our circumstances.

Would you like to explore more of the connotations of this great name, or turn to another of Allah's names?

3.53 GOD'S RICH NAME: ABSOLUTE DISPENSATION

The names "rich" have many connotations in linguistic and legal understanding, but they agree in referring to God's absolute perfection, his need for no one, and his ability to enrich his creation.

The connotations of the name "rich" in the right of God Almighty

The "rich" is the one who needs no one at all, but everything he needs and lacks. This is the true meaning of riches that only describes Allah Almighty. God is rich in His creation, their disbelief does not harm Him, nor does their obedience benefit Him: "If you and all those on earth disbelieve, God is rich and praiseworthy" [Abraham: 8].

The meanings of "rich" are manifested in the truth of God Almighty on three levels:

1. Absolute richness of everything: His soul is not related to anything, and it does not need anything from His creatures. It is self-contained, while all creatures lack Him in their existence, survival, and all the details of their lives.
2. Rich in unkind giving: God is rich in alms followed by manna and harm, and from spending from malicious money or what the soul does not like. Giving is yours, O servant, to live up to God, not to God, who does not need your giving.
3. Perfectionist riches: God's riches are not a wealth of pride and superiority accompanied by drought and distance, but a wealth characterized by praise and mercy. Although he is rich in his creation, he is benign in his deeds, merciful to his servants, and treats them with what calls for his praise: "Your rich Lord is merciful" [Al-An'am: 133].

Manifestations of "wealth" in the life of a believer

The believer is polite to the names "rich" and "singer" in several ways:

- Dispensing with people and attachment to God: The more a slave dispenses with what is in people's hands, the more he feels dignity and pride, and the more people love him. Giving up and asceticism in this world is a way of attachment to God alone, in whose hands is everything. The believer is poor in himself, but rich in God, trusting what God has more than he trusts what is in his hands.

- Recognition of poverty to God: Creation in the name of "rich" requires demonstrating want and permanent poverty to God Almighty. Every success or achievement is from God's grace and success, not from the ability or intelligence of the slave. The more a slave lacks God, the richer and more cherished God makes him.
- Wealth of the soul: Wealth is not the abundance of money, but the richness and chastity of the soul. The chaste soul seeks only what is necessary, is content with little, and dispenses with God for everything.

God is the "rich" who needs no one, and this invites the believer to rely absolutely on Him, to be generous to His creation, and to recognize His overwhelming poverty and the absolute richness of His Lord.

3.54 GOD'S NAME "FORGIVENESS": FORGIVENESS ERASES SINS AND REPLACES BAD DEEDS

The name "pardon" is one of the great names of Allah that indicates the perfection of His mercy and the breadth of His bounty. It is closely linked to the door of repentance that God opened for His servants, knowing their weakness and error. Without the pardon, the guilty would have become desperate and their misdeeds would have worsened.

The semantics of the name "pardon" in language and Sharia

The name "amnesty" is derived from amnesty, which carries several meanings in the language, including:

- The intention to eat something: The well-being are the ones who intend to honor and give to God.
- Pardon money: that is, halal and good.
- Giving without question: to give something "pardon" means without a request.
- Increase and multitude: "Obsolete money so-and-so" i.e. many.
- Erasure and removal: This is the most prominent and profound meaning in the truth of God Almighty. The wind "relieved the effects" if they erased and removed them.

In the name of God Almighty, "forgiveness" is more eloquent than "forgiveness". Forgiveness means that God covers the guilt and does not punish it, while forgiveness means completely erasing the guilt from the sheets, removing its traces from the hearts, and even the angels forgetting it. This is the complete honor that goes the embarrassment and shame of the same repentant sinner.

Imam al-Ghazali explained that forgiveness is what erases bad deeds and transcends sins. This meaning is confirmed by the hadith: "If a servant repents in repentance, Allah will forget his keepers, the angels and all parts of the earth." God not only

forgives guilt, but also erases and forgets it, and this is from His full mercy on His servants.

Imam al-Razi mentioned two meanings of the name "pardon":

1. Erasure and removal: Where God removes the traces of sins completely, and erases them from the Diwan of honorable writers, and forgets them from the hearts of the servants so that they are not ashamed when remembering them.
2. Giving and bounty: Forgiveness is not just the erasure of sins, but it is a gift from God and a favor from Him over His servants. He erases bad deeds and replaces them with good deeds, as stated in the Almighty's saying: "Except for those who repent, believe and do a good deed, for those whose bad deeds are exchanged by Allah for good deeds, and Allah was forgiving and merciful" [Al-Furqan: 70].¹

Conjunction of the name "pardon" with other beautiful names

The name "pardon" is mentioned in the Qur'an in many places, often associated with other names to indicate the perfection of its attributes:

- Forgiving pardon: This conjunction emphasizes that God not only punishes guilt (forgiveness), but completely erases it from existence (pardon).
- Almighty pardon: This pairing indicates that Allah Almighty has the absolute power to pardon all sins, and there is nothing to prevent Him from doing so. Not like human beings who may want forgiveness but are prevented by circumstances or restrictions.

Creation in the name of "forgiveness" in the life of the believer

It is polite for the believer with the name "pardon" to be created in this great capacity, to pardon the offender and to forgive the slips. Just as God pardons his servants, a slave should pardon his brothers. Allah has commanded us to do this in His Holy Book: "Pardon and forgive that you do not love that Allah will forgive you" [An-Nur: 22].

It is beautiful to create with this name:

- Following the bad and good: If a person falls into a sin, let him follow it with a good deed that erases it and makes amends for the defect that has occurred. "Fear God wherever you are, follow the bad and the good, and create people with good creation."
- Al-Kadhimin anger and those who are well off people: This is one of the characteristics of the pious to whom Allah has promised Paradise.

Forgiveness for people is not weakness, but strength and charity that fills the heart with security and faith.

- Pay the bad with the good: ﴿And do not equal the good or the bad, pay with the one that is better, so the one between you and him is enmity as if he is a close guardian﴾ [Chapter: 34].

In conclusion, knowing the name "pardon" invites the believer to repent and seek forgiveness, to hope for God's vast mercy, and to be created by pardoning and forgiving others, so that we may receive God's pardon and forgiveness in this world and the hereafter.

Would you like to explore another of Allah's names, or do you have an additional query about the name "pardon"?

3.55 MEANINGS OF THE NAME OF GOD "COLLECTOR"

The noun "collector" is derived from the verb "plural" which means joining and bringing together the parts of a thing. Among the most prominent meanings of this name:

- The collector of creatures for the Day of Judgment: The name indicates that God Almighty gathers the first and the others, humans and jinn, the people of heaven and earth, and every slave and his work on the Day of Resurrection for reckoning and retribution. The Day of Resurrection is called the Day of Judgment for this reason, when God combines the oppressor and the oppressed, the strong and the weak, to take revenge on the oppressed from the oppressor.
- The collector of all perfections: God Almighty is the collector of all perfections in self, attributes, and actions. While man excels in one aspect of perfection, God combines all absolute perfections. The writer mentioned that the Prophet (peace and blessings of Allaah be upon him) combined all human perfections, making him a universal example of good qualities.
- The author between symmetries - inequalities and antonyms: Imam Al-Ghazali explains that God Almighty combines between:
 - Homologues: Like the one human structure throughout the earth, yet each human being is a fabric alone in its shape, features, character and imprint.
 - Contrasts: such as the meeting of heaven and earth, water and land, and the diversity of living organisms from fish, birds and plants with countless different shapes, colors and baits.
 - Antonyms: such as heat and cold, night and day, humidity and dryness, and how they combine to harmonize the universe.

- Combination with mediation: The author gives the example of combining iron and stone with lead as an intermediary, showing how God combines antonyms through intermediate third bodies in the universe.
- Combination with coordination: This meaning appears in the organization of the work of organisms such as bees, where there are specific functions and precise coordination between the members of the same cell. It also appears in the distribution of professions among human beings, despite the freedom to choose a profession, there is a strange coordination and balance in different disciplines.
- The collector and author of hearts: God Almighty is the one who unites hearts and brings them together, as in affection and mercy between spouses, and brings together hearts that are similar in thought, values and morals.
- The collector of remains after they are dispersed: The writer confirms that God Almighty is able to collect human remains after they are dispersed, burned or buried, as mentioned in the Holy Qur'an.
- Compelling His servants to meet: Man by nature cannot live alone, but needs others to meet his basic needs, and this is evidence that God conquered his servants to meet and unite to populate the earth.
- The Mosque of the Hypocrites and the Unbelievers in Hell Referring to Quranic verses that confirm that God will gather the hypocrites and the disbelievers in all of Hell.

From the etiquette of the slave with the name "collector"

The article concludes by referring to the etiquette of the slave with the collective name of God, as mentioned by Imam al-Ghazali, which is that the slave combines the following:

- Etiquette in the limbs: that is, good deeds and upright behavior.
- The inner truths in the hearts: that is, pure faith and serenity.

The collector of servants is the one who combines sight and insight, between the truth and its people, between this world and the hereafter, and between truth and law.

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3.56 God's name "Hamid"

The name "Hamid" is derived from the substance "praise", which is the opposite of slander. Praise is about perfection, while slander is about imperfection. Because Allah Almighty is absolutely perfect, He alone deserves praise.

Praise was mentioned at the beginning of Surat Al-Fatihah: "Praise be to Allah, Lord of the Worlds" (Al-Fatihah: 2), which confirms that all praise is given to God Almighty, as He is blessed with all visible and inner blessings.

Differences between praise and thanks

The author explains a subtle difference between praise and thanksgiving:

- Thanksgiving: It is in exchange for a grace that has reached you directly, that is, "by hand".
- Praise is in return for absolute perfection, whether grace reaches you or not, that is, "by hand and by hand". Man is fully praised for himself, even if he does not benefit from his perfection directly. Praise is a deep-rooted feeling of gratitude.

The semantics of the name "Hamid" and its effects

- Praise is one of the requirements of faith: The writer believes that true praise, which penetrates into every cell and drop of blood in man, is the one who obligated the believer's necessities, because he acknowledges that God created him, provided him with blessings, guided him, and wanted to make him happy in Paradise. He quotes the hadith of the Prophet (peace and blessings of Allaah be upon him): "I was amazed at the believer's command, that his whole thing is good, if he is afflicted by what he loves, praise be to Allaah and he has good, and if he is afflicted by what he hates, then patience is good, and not everyone has all his affairs for him except the believer."
- The greatness of grace: The importance of sensing the greatness of graces no matter how accurate, such as drinking water, or the work of the kidneys regularly, or the presence of shelter and sustenance for a day.
- Al-Hamid is Al-Hamid and Al-Mahmoud:
 - Hamid in the sense of Hamid: that is, God praises and praises himself, not because he needs praise, but to make us know his perfect self, and to realize his greatness and accept him and covet his forgiveness and giving.

- Al-Hamid in the sense of Mahmoud: that is, God deserves praise in Himself, and His creation praises Him unanimously for His blessings and deeds.
- Praise is due and deserved: God Almighty alone is the one who deserves praise and deserves it in any case, whether in giving or prevention, in raising or lowering, in pride or humiliation, all his actions are pure good, even the calamities that may befall the slave are in fact good for him.
- Success for good and erasing bad deeds: One of the meanings of praise is that it reconciles the slave to do good deeds and praises him for them, and erases bad deeds from him and forgets them to remove shame from him and open the door for him to demand for it.
- Aziz Hamid and Ghani Hamid: This name is mentioned in conjunction with other names such as "dear" and "rich", which indicates that God Almighty, on the height of his stature and great himself, treats his servants in a way that they praise him for, as he is rich from them, but he is perfect in his treatment of them.

Who is the "Hamid" of the servants?

The writer concludes by pointing out that Al-Hamid is one of the servants who straightened his faith, and improved his morals, deeds and words. The characteristics of this name are not evident and clear in an individual of existence except in the Prophet (peace and blessings of Allaah be upon him), who is praised by his Lord, at creation, and by himself, for his absolute perfection.

Literature of the believer with the name "Hamid"

The literature of the believer with the "benign" God lies in:

1. Praise and praise God always: praise Him for every grace, no matter how precise, whatever the circumstances.
2. Check blessings: Praise should come from certainty and verification of God's blessings, not just imitation or tongue utterance.
3. Satisfaction with God in every case: satisfaction with His decree and destiny, and believing that all His actions deserve praise.
4. Thanking God for a good deed: The highest level of thanksgiving is not only knowing grace or praising it with the tongue, but by meeting this grace with a good deed in the service of creation, following the example of the Almighty's saying: "Do the family of Dawood thanks and a few of my servants of thanksgiving" (Sheba: 13).

Understanding the name of Allah "Al-Hamid" and sensing its meanings pushes the believer to the depth of faith and permanent gratitude to God Almighty anyway.

3.57 God's Name "Righteousness"

The name of Allah is righteousness, which is the seventy-first name of Allah, and it is mentioned in the hadiths and the Holy Qur'an. Dr. Muhammad Rateb Al-Nabulsi reviews the meanings of this great name and its deep connotations, explaining the difference between its multiple meanings in language, and explaining its impact on the life of the believer.

Meaning of the name God "righteousness"

The word "righteousness" is pronounced as Fath al-Ba'a, and means the benefactor or the doer of righteousness and charity. This meaning was mentioned in the Holy Qur'an in the words of the people of Paradise: "We used to call him before that he is the merciful righteousness" (At-Tur: 28).

The word "righteousness" has several meanings in the Arabic language, including:

- Righteousness (by breaking): It is the connection and charity, such as saying "honoring one's parents", i.e. benevolence to them.
- Righteousness (including the baa): which is wheat.
- Righteousness (by opening the baa): It is the dry land.

When attributed to God Almighty, "righteousness" means absolute charity, as it is the one who improves His servants with great goodness.

Meanings of the name "righteousness" and its effects

1. Absolute Charity: Allah Almighty is the absolute and comprehensive benevolence of righteousness. Even the calamities and adversities that befall the slave are in fact a benevolence from God to discipline the slave and return him to the path of repentance and righteousness.
2. Urging the believer to be benevolent to charity: Directing believers to be righteous and benevolent to all people, especially to those who are not hostile to them or deny their religiosity, even if they are not committed. Charity brings hearts closer and softens them towards faith.
3. Justice with enemies: The necessity of justice even with enemies, the justice of the believer is closer to piety and may be a reason for the guidance of others, for the Almighty to say: ﴿And do not criminalize you Shanan people on﴾ Do not amend Just is closer to piety ﴿﴾ (Table: 8).
4. Righteousness is the absolute good: the word "righteousness" encompasses all the good of this world and the hereafter, and includes guidance, health, peace of mind, halal livelihood, a good wife, righteous children in this world, winning Paradise and God's pleasure in the Hereafter.

5. Honesty leads to righteousness: Honesty, especially honesty with God, is the key to righteousness. The believer who is sincere in his covenants with God receives the good of this world and the hereafter.
6. "You will not receive righteousness until you spend what you love": Obtaining righteousness requires exerting precious money, time, effort, and prestige for the sake of God, not just formal worship.
7. Justified Hajj: The justified Hajj, which is free of debauchery, debauchery and controversy, is an example of righteousness that has no reward except Paradise.
8. God does not cut off his charity because of disobedience: It is great in God's righteousness that he does not cut off his charity from his servants because of their transgressions, but rejoices in their repentance with great joy.
9. The status of righteousness in parents: the greatness of honoring parents, and that the blessing of a person in his life may be linked to his righteousness to his parents, and that God's satisfaction is from the satisfaction of parents.

Believer's literature with the name "righteousness"

Inspired by the righteous name of God, the believer must be created by the morals of this great name, so that he may be:

- Engaged in acts of righteousness: striving to do good deeds in all aspects of his life, in his relationship with God, with himself, and with people.
- He is righteous to everyone: especially to his parents, his teachers, and those who have been benevolent to him.
- Giver, not captivating: The believer makes a strategic decision to give with his time, money and experience, following the example of God's absolute righteousness.
- harmless to anyone: and that evil should not harbor any man, for righteousness is that which does no harm.
- True in all circumstances: Honesty leads to righteousness, and righteousness leads to Paradise.

The size of man with God is as much as his good deeds, and this name calls for the believer's entire life to be charity and righteousness.

3.58 The names of God are "Almighty" and "Almighty"

The names "able" and "able" are derived from the substance "ability" and "appreciation".

- Ability: means the power and mastery of action without a medium. God is able to find the non-existent and execute the existent, and He does not need reasons or means to achieve His purpose.

- Appreciation: It is about science, skill and judgment. God is able to reform creatures and manage the affairs of the universe with great precision and wisdom, in a way that only anyone else can do.

Scholars believe that "al-Muqtadir" is an exaggerated version of "al-Qadir", which means that the power of God Almighty is great and inclusive of everything, no matter how big or many kinds of this thing. God Almighty is the One who takes over everything, has great power, and is in control of His great power to create it.

The connotations and effects of the names "Al-Qadir" and "Al-Muqtadir"

1. God's Absolute Power: God Almighty is not incapacitated by anything and is not bound by reasons, His saying "Be and be" embodies His absolute power to create and find. Unlike man, who completes his weakness with tools and means, God is free from needing them.
2. The importance of believing in God's power:
 - Strength and pride in the believer: Faith in the name of the believer's "Almighty" feels strong and proud, as it depends on the Creator of mankind, who has everything in his hand. The believer, despite his human weakness, is strengthened by the power of God in whom he takes refuge.
 - Politeness and humility: Knowing God's omnipotence makes the believer humble himself and stand at his limit, so that he does not be arrogant or overwhelmed, realizing that Almighty God will oppress the oppressors and restrain the transgressors.
3. God's ability to revive and resurrect: There are many verses that confirm God's ability to revive the dead and resurrect them for reckoning, and this is the greatest deterrent to man to protect him from deviation.
4. Management and precision in creation: The whole universe and its subtle details, from nerves to the senses of hearing and sight, are all meticulously and knowingly estimated, demonstrating God's great power and esteem.
5. Giving and taking the hand of God: God is able to give and be amazed by his giving, and he is able to take and be amazed by taking it. This includes healing from incurable illnesses, as the author recalled in his friend's story, which fosters absolute confidence in God's omnipotence.
6. Despair of creation and trust in the truth: Belief in the power of God invites the believer to cut off hope from the created ones, to suspend hope in the Lord of the created, and to trust in Him alone in all matters.
7. Man's weakness and need for God: man's ability is limited and incomplete, and God has shown it to be incomplete so that man remains lacking in him, happy with this lack, so that he does not dispense with his limited power.

The literature of the believer with the names "Al-Qadir" and "Al-Muqtadir"

From the literature of the believer with the names of God Almighty and Almighty:

- Sensing God's power, appreciation, wisdom and management: at every moment and in every movement, inheriting a sense of servitude and vulnerability to the greatness of the Creator.
- Creating mercy in dealing with others: The Prophet (peace and blessings of Allaah be upon him) also taught his companions that God is more capable of a slave than a slave over his servant, and this calls for mercy and forgiveness.
- Seeking the power of God: In every matter, as in the supplication of istikhara, man knows his weakness and asks God to give him the ability to achieve the desired.
- Non-arrogance and tyranny: Knowing God's power reminds the servant of his limits and prevents him from being arrogant.

In short, the knowledge of Almighty God is the essence of pure monotheism, the foundation of the believer's strength and pride, and at the same time, the cause of his humility and brokenness before the greatness of his Creator.

3.59 The mortal reviver

This lecture deals with the names of Allah "the mortal life-giver", and explains their multiple meanings and manifestations in the universe and human life, reviewing Quranic verses and hadiths to support the explanation.

God's Life-Giving Name

The name "reviver" has multiple meanings and deep connotations:

- Reviving bodies by finding spirits in them: The lecturer explains how it is God Almighty who deposits the soul in the fetus in the womb of its mother, transforming it from a humiliating sperm into a normal child of complete creation. He gives examples of the functions of the liver and stomach as long as the soul is in them, and how they turn into mere flesh if the soul is lost.
- Creating life in every living thing: Revival is not limited to humans, but includes plants that bloom and leaf after wearing, and animals that grow and breastfeed. Even inanimate objects, such as mountains and tables, are considered alive in the sense that their atoms swim in certain orbits, which is what the Holy Qur'an refers to by saying: "Everyone in an ark swims."
- Reviving creation from scratch and after death: The lecturer refers to two types of revival: the first is the revival of man from nothing (before his existence in this world), and the second is his revival after death on the Day of Resurrection, as stated in the Almighty's saying: "Our Lord is our nation two and our revival is two."
- Reviving hearts with knowledge and contact with God: This spiritual meaning of the name of the life-giving emphasizes that the true life of the heart is through the knowledge, obedience, and desire of God. The lecturer believes

that a person who does not care about values and principles, even if his body is alive, his heart is dead. While the believer is alive in heart, ashamed of God, he is merciful, fair and humble. This meaning is manifested in the Almighty's saying: "Whoever is dead, we will revive him."

- Reviving the earth after its death: This meaning is clearly seen in the rain that revives the barren earth after its death, so that it blooms and bears fruit.
- Reviving the worlds with His mystery and flooding the beings with His righteousness: This meaning includes God's resurrection of all beings in different worlds: insects, viruses, bacteria, fish, birds, humans, and others. Every being, no matter how small or large, has life that God has entrusted to him.

God's mortal name

The name "mortal" is the equivalent of the name "life-giving", and it also has deep connotations:

- Death is destined for all of his dead: God alone decides the time, place and cause of man's death, and no one can end a life except for the sake prescribed by God. This understanding inherits courage, dependence on God and not being afraid of created people.
- Conquering the servants by death: The lecturer mentions that death is an inevitable end for all beings, whether they are prophets, righteous, wicked, rich, poor, intelligent, or stupid. Death conquers everyone, and it is one of the signs of God in his oppression of his servants.
- Death is a mercy to His servants and guardians: The lecturer believes that God kills the mighty and darkness as a mercy to His loved ones, and kills the earth if it is devoid of plants because of the lack of rain, or kills animals. Life and death are in God's hands alone.

Signs of death in the Holy Quran

The lecturer refers to five meanings of death in the Holy Quran:

1. Lack of growing strength: as in the death of land where plants do not grow.
2. The demise of sensitive force: such as the saying of Mary: "I wish I had died before this", that is, I wish I had not felt this pregnancy.
3. The demise of rational power (the death of the heart): as in the Almighty's saying: "Whoever is dead, we revived him and made him a light with which to walk in people." Here he refers to ignorance and heedlessness that resemble death, and revival is through awareness and awareness.
4. Sadness, pain, distress and distress: such as the Almighty's saying: "And death comes to him from everywhere and what is dead", where it expresses the state of despair and lack of happiness and success.

5. Sleep: Sleep is considered a light death, in which the movement of the mind stops temporarily, and the lecturer likens it to a "light death".

The literature of the believer with my deadly life-giving name

The lecturer advises the believer to mention the name "living and powerful" a lot, especially in the dead of night, so that God may revive his heart with the light of knowledge and illuminate himself with the secrets of revelation. He recalls the story of al-Fadil ibn 'Iyadh with the child who waited at the door of his house until his mother opened it for him, inspired by the idea of patience at the door of God.

The lecturer affirms that contact with God and obedience to Him fills the heart with life, wealth, tranquility, contentment, and security. Escaping God's way of breaking away from it leads to the death of the heart, even if man is at the height of his life and activity.

Preparing to die

Since man does not know when, where, and how he will die, he must prepare to die by obedience, repentance, and good deeds. For the believer, death is a wedding, not a calamity, because it is a transition to God's mercy.

This lecture presents a comprehensive vision of two of God's names, highlighting the greatness of the Creator in resurrecting and killing creatures, and invites reflection on these cosmic verses and action that pleases God in preparation for meeting Him.

3.60 The name of God is the installment

Installment in language and terminology

The lecturer begins by carefully differentiating between the words "aqsat" and "aqsat" in Arabic:

- Aqsat: means justice. The installment is the fair.
- Installment: means neighbor and injustice. The oppressor is the oppressor.

The lecturer cites a Qur'anic verse to confirm this meaning: "As for the Qasitun, they were for hell with firewood" (Jinn: 15), explaining that the word "Qasit" here means "oppressor". He then mentions the story of the man who described al-Hajjaj as a "just cruelty" to show that the word may delude praise when in fact it is a slander and a curse.

The installment is in the right of God Almighty

The one who is fair in the right of God is the just in his judgments and actions in all the worlds with a precise order. God Almighty does not oppress anyone, and He is able to do justice to the oppressed from the oppressor. The lecturer affirms that God has forbidden injustice against Himself and made it forbidden among His servants, citing the hadith Al-Qudsi: "O my servants, I have forbidden injustice against myself and made it forbidden among you, so do not be unjust."

Manifestations of the name of the installment in life

1. Justice as the basis of the king and society: The lecturer believes that the value of justice is the most dangerous value in society, and that the heavens and the earth can only do justice. He emphasizes that justice begins within the family (between children, between wives) and then expands to include dealing with employees and all people. He cites the story of Britain's justice minister who asserted that his country was fine as long as justice was fine, despite the destruction of industry, agriculture and treasury after World War II.
2. The penalty for injustice in this world and the hereafter: The lecturer mentions real stories that show how God avenges the oppressed from the oppressor in this world, such as the story of the driver of the vehicle whose hands were amputated after he unjustly cut off the hands of a dog, and a woman who entered the fire because of a kitten that she locked up and did not feed her.
3. God's redress for the oppressed and satisfying the oppressor after his repentance: The lecturer explains that the perfection of the installment is manifested in that God does justice to the oppressed from the oppressor, and then if the oppressor repents and returns to the truth, God honors and pleases him. Proof of this is the story of Pharaoh and Moses, where Pharaoh and his people were humiliated and the oppressed Israelites were honored.
4. God does not hate the disbeliever for himself but for his work: the lecturer makes a subtle point: God does not hate the infidel for himself, but hates his work. If the infidel, the oppressor or the immoral repented and returned to God, his condition turned and became the closest person to the believer, citing the story of Islam Umair bin Wahb.
5. Justice with everyone, including non-Muslims: The lecturer emphasizes that justice must be done to all people, including non-Muslims who do not antagonize Muslims or expel them from their homes. Justice with them brings them closer to religion and increases their faith.
6. Balance Premium on the Day of Resurrection: The lecturer confirms that God will set the balance of the premium on the Day of Resurrection, so do not oppress the soul of anything, even if it is the weight of a grain of mustard. It recalls the story of the two men who faced off before the Lord of Glory, and how God pleased the oppressed by making him a palace in Paradise in

exchange for pardoning his unjust brother, and then brought them into Paradise together.

7. **Retribution from oneself first:** The lecturer considers that the highest degree of justice and fairness is that a person does justice to himself first, and admits his mistake in front of someone who is weaker than him, such as the husband with his wife, or the employer with his worker. He gives the example of a doctor who declared himself mistaken in prescribing medicine to a child and saved him by doing so.

Blessing is the basis of the life of the installment

The lecturer associates justice with blessing, and if a person is just and fears God, God blesses him in his money, time, health, wife, and children. He gives examples of blessing:

- **Blessed money:** A little money sufficient for human needs and benefit from it.
- **Blessed time:** A short time in which a person accomplishes a lot.
- **Blessed wife:** who pleases you, obeys you, and keeps you in your money and herself.
- **Blessed children:** those who are righteous to their parents.

Conclusion

The lecturer concludes his lesson by emphasizing that the name of God Al-Qast is one of the most dangerous names in the world of people, through which the heavens and the earth were established, and it is the basis of the kingship, and through it the goodness of man in all his affairs. Justice is a power that increases man's elevation in the sight of God, and the recognition of error and redress against oneself is the pinnacle of fairness and perfection.

3.61 The name of God "Wali"

The name of Allah "Al-Wali" is the seventy-ninth name of Allah.

Meaning of the name of God "Wali":

1. **Etymology:** Derived from the article "guardianship", which means the management and conduct of affairs. They also include "wali" and "sire".
2. **Disposer owner:** The governor is the owner of all things and disposes of them as he wishes. He owns and acts, unlike human beings who may have and do not act or act in what they do not have.
3. **The administrator of the affairs of creation:** He who manages and handles the affairs of his creation. This measure includes:
 - **Knowledge and experience:** The governor must be an expert scholar. God's experience is ancient and complete, not developed by

experience as modern as man's experience. The creation of man in the fullest form is evidence of God's eternal experience.

- **Ability and action:** Has the ability to do what he manages and does what he wants ("effective for what he wants").
 - **Planning and implementation:** Develops and implements the plan.
4. **Unique in management:** He is the one who is unique in managing the affairs of creation first, and who is responsible for implementing and achieving this measure second. There is no other governor of things.
 5. **The Omnipotent:** He is the One who is Omnipotent, and there is no permanence or survival without His permission.
 6. **Blessed and motivated:** He is blessed with giving and motivation for affliction.

How does God do in his name "governor" (how is his mandate manifested)?

1. **Comprehensive Management:** God takes care of His creation in all aspects of their lives:
 - **Their bodies and souls:** takes care of them healthily and psychologically.
 - **Their religion and their world:** guides them in matters of their religion and manages for them the affairs of their livelihood.
 - Their life, death and afterlife.
2. **For the benefit of creation: God's** mandate over his creation is for their benefit and reform, unlike the mandate of some human beings, which may be for the benefit of the governor himself. Everything that God values for man that he has no choice in (such as his parents, time and place of birth, his general abilities) is for his own good.
3. **Care and guidance:** He nurtures his creation, guides them, shows them the truth.
4. **Discipline, deterrence and encouragement:** disciplines and deters them from error, encourages and rewards them for good, and punishes evil.
5. **Absolutist rule:** He rules and there is no follower of his judgment ("And God judges, there is no follower of his judgment"). If he wants something, there is no return for him.
6. **Conservation:** He protects his servants from dangers by his command, as in the Almighty's saying: "He has obstacles from his hands and those behind him will protect him from the command of God."
7. **Conditional change:** It does not change the condition of a people (grace or curse) until they change the obedience or disobedience of themselves ("God does not change the condition of a people until they change what is in themselves"). This requires the slave to begin by reforming himself and what he is responsible for.
8. **Facilitation and difficulty:** It facilitates things for those who obeyed him, mastered him and spent ("we will facilitate him to the left"), and makes it

difficult for those who are stingy, wealthy and lie with guidance ("we will facilitate it for the left").

9. **Entrusting what is tolerable:** It does not cost a soul except its ability, and ensures sustenance and seeking obedience.

How can a slave be disciplined in the name of God "the governor"?

1. **Trust and surrender:** to rely on God alone who manages his affairs, so that his heart is reassured and his anxiety disappears.
2. **Seeing the hand of God:** To see the hand of God is at work in the universe, transcending cause to cause.
3. **Doing Responsibility:** Fixing what is in himself and what is under his mandate (family, work) before looking to change what he does not have.
4. **Ethics of God:** The slave should be a good "governor" in his surroundings, take care of those without him for their benefit, manage their affairs with wisdom and justice, guide them, advise them, honor the benefactor and reproach the abuser, just as God takes care of His servants with mercy and wisdom.
5. **Seeking knowledge and good deeds:** investing time (zakat on time) and money (zakat on money) in what pleases God, which brings things easier and blessed.

In conclusion, the "governor" is the unique God who manages the affairs of all creation, with full knowledge, experience and ability, for the benefit of creation and mercy to them, and the slave must trust in his mandate and surrender to his management, and seek to create this name in the circle of his responsibility.

3.62 The name of God is the heir

The name of Allah "the heir" is the eighty-second name of Allah.

Meaning of the name God "heir":

1. **Permanent remainder:** The primary meaning of heir is "remainder". God Almighty is the living and never dies, perpetually remaining after the annihilation of all His creation. Everything that creation possesses is destined to God.
2. **To whom property returns after the angel's annihilation:** It is the one to which all things and possessions return after the temporary annihilation of their owners. Human beings inherit each other temporarily, and true and lasting inheritance belongs to God alone.
3. **The owner of everything is destiny:** God is the true owner of everything creationally, disposed and destiny. What man possesses is metaphorical and temporary, as a matter of trust and succession.
4. **The best of the heirs:** God is the best of the heirs, because he inherits everything and no one inherits it, and because his inheritance is not like the

inheritance of human beings, which the heir may not benefit from or may disappear.

How does God do in His name "heir" (how is the attribute of divine heredity manifested)?

1. **The annihilation of creation and the survival of the Creator:** This characteristic is manifested in the fact that all creatures, no matter how long they live or how great their possessions, are destined to perish, and only God remains the living and powerful who inherits the earth and those on it.
 - The Almighty said: "We inherit the earth, and those on it and to us will return" (Maryam: 40).
 - The Almighty said: "But we live and die, and we are the heirs" (Al-Hijr: 23).
2. **In this world,** some may think that it is in the hands of the powerful or the rich, but the truth is that it is all in the hands of God, and this fact is fully manifested on the Day of Resurrection when God calls: **"To whom is the king today, for the One God is the Almighty"** (Ghafir: 16).
 - The Almighty said: **"Things will not be to Allah"** (Ash-Shura: 53).
3. **Succession in the land:** God grants some of His servants temporary ownership of the land as a kind of succession and test.
 - The Almighty said: "Believe in Allah and His Messenger and spend what has made you backward in Him" (Al-Hadid: 7).
4. **Inheritance of the righteous:** God may bequeath to His righteous servants the land and what is in it as a reward for their integrity.
 - The Almighty said: "We want to protect those who are weak on earth and make them imams and make them heirs" (Al-Qasas: 5).
5. **True Inheritance (Inheritance of Prophecy):** The greatest thing that God bequeaths to His pious servants is knowledge, wisdom and faith, which is the inheritance of the prophets.
 - The prophets did not inherit a dirham or a dinar, but inherited knowledge.
6. **Keeping blessings on the slave until his death:** One of the manifestations of this name is that the slave calls his Lord to entertain him with his senses and powers until the last moment of his life, so that she will be the heir from him, not to lose them before his death.
 - From the supplication of the Prophet (peace and blessings of Allaah be upon him): "...Enjoy our hearing, our sight and our strength, which has revived us, and made him our heir..."

How does a slave be polite to God's name "heir"?

1. **Feeling of succession and honesty:** that a person realizes that everything in his hand of money, property or power is not his real property, but rather a trust in which God has succeeded him and will hold him accountable for it. (To say: "God is in my hand").

2. **Not to be tempted by the world:** not to be tempted by the worldly goods, for it will inevitably pass away, and the true king belongs to God.
3. **Spending for the sake of Allah:** As long as money is Allah's money, and the slave is backward in it, he must spend it in the ways that Allah pleases before he leaves it and leaves.
4. **Seeking true inheritance:** striving to seek useful knowledge, good deeds and strong faith, this is the remaining inheritance that benefits him with God.
5. **Seeing the facts before it is too late:** The believer sees in this world the truth that everything is destined for God, and acts according to this certainty, while the inattentive does not see this truth until death or the Day of Resurrection, when regret is useless.
6. **Praying for the enjoyment of blessings:** To pray to God to enjoy his health, senses and strength until God passes away, so that these blessings are inherited from him.

The name of God "the heir" reminds man of the reality of his own annihilation and the annihilation of what he owns, and the survival of God and his kingship, and invites him to deal with the blessings of this world as trusts and responsibilities, and to seek the true inheritance that remains.

3.63 The name of God" the strong

God's Strong, Solid Name:

The "strong" name of Allah is the eighty-third name of Allah, and is often associated with the name "Al-Mateen" in the study of the Most Beautiful Names. Between them are involved in the origin of meaning.

Meaning of the name of God "strong":

1. **Fully Powerful:** Strength indicates the completeness and perfection of ability, as opposed to weakness. God is the "strong" in the sense that He is omnipotent and incapacitated by nothing.
 - His power relates to everything possible, everything that can exist or happen, God's power encompasses him.
2. **The finite in power:** His power is the Almighty, before which every other power is minimized, and every great is diminished at the mention of His greatness.
3. **The overcomer who does not overcome:** He is the strong who is never weakened, neither in himself, nor in his qualities, nor in his actions. He is the overcomer who does not overcome, is rewarded and not rewarded.
4. **The source of all power:** Every power in the universe derives from its power. He alone is the mighty and dear ("Your Lord is the mighty and mighty"). The power of the powerful human beings or creatures is a force borrowed from Him, which He can take away at any moment.

Meaning of God's name "solid":

1. **Very strong:** Durability indicates the strength, firmness and stability of strength. God is "solid" in the sense that His power is very intense, does not run out or relent, and is not followed by any fatigue or monument.
2. **Unshakable constant:** His strength is constant and unaffected by symptoms, and nothing can weaken or undermine them.

God is "powerful" in terms of the perfection and universality of His power, and "solid" in terms of the intensity, continuity and unwavering stability of this power.

How does God do by His name "strong and strong" (how is His strength and durability manifested)?

1. In creation and creation:
 - The creation of the heavens, the earth and everything in between, the immense galaxies, and the mountains of Rawasi are all proof of His limitless power.
 - The rotation of the Earth and the movement of the planets and stars in their orbits with extreme precision.
2. In the management of the universe:
 - Harnessing the forces of nature such as air (carrying planes and destroying like hurricanes) and water (the basis of life and a destructive force such as floods).
 - Giving power to angels and jinn to perform their tasks (such as holders of the throne, or the one who brought the throne of Bilqis).
3. In the destruction of unjust nations:
 - The oppressors and disbelievers took their sins with irreparable force, as happened with the family of Pharaoh, Aad, and Thamud ("God is strong and punishable").
4. In support of the believers:
 - Supporting His messengers and believers over their enemies, even if they are few and financially weak ("May Allah help those who support Him, for Allah is mighty and mighty"). (Like what happened in the Battle of the Trench).
5. In his cosmic signs and miracles:
 - Lowering iron is very strong and beneficial to people.
 - The miracles he performed at the hands of his prophets.
6. In being the Razzaq:
 - He provides for all his creation, and this sustenance is only about strength and power ("God is the sustainer with strong strength").
7. In proving that power belongs to all of God:
 - On the Day of Resurrection, those who have wronged will see that power belongs to all of God, after they were in this world attributing it to others.

How can a servant be polite to God's "strong and strong" name?

1. **Humility to God: Knowing God's** absolute power bequeaths humility to the servant, as he realizes how little his power and power are before God's power.
2. **Acknowledgment of weakness and lack of it:** The slave acknowledges his weakness and need for God's power and help in all his affairs, especially in obeying him and avoiding his disobedience ("There is no power or power except in God").
3. **Seeking help from God and trusting in Him:** To turn to God who is strong in times of adversity, draw strength and help from Him, and rely on Him alone. The believer is weak in himself, strong in his Lord.
4. **Not to be tempted by self-power:** If a person has power, money or position, he should not be tempted by that, but knows that it is from God, and that God is more capable of him than himself.
5. **Fear only of God:** Whoever knows that God is the strong and solid, and that every power other than Him derives from Him and ephemeral, fears no one but God.
6. **Courage in the truth:** The believer draws strength from God to speak the truth and act on it, and does not fear in God a blameless blame.
7. **Seeking to obey Him:** He asks God for strength to help him obey Him, as obedience requires strength and determination.
8. **Certainty of God' s victory:** He trusts that God will support his religion and his guardians because he is the mighty and dear who has written victory over himself and his messengers.

Knowing my name "strong and strong" fills the believer's heart with tranquility and trust in God, and pushes him to integrity, humility and total dependence on his Creator, the source of all strength.

3.64 God's Solid Name:

The name of Allah "Al-Mateen" is the eighty-fourth name of Allah, closely related to the name "Al-Mighty".

The importance of knowing the names of Allah (Lesson Introduction):

- **The basis of religion is the knowledge of God:** Imam Ali Karam Allah and his face said: "The origin of religion is to know it."
- **The Prophet's approach to da'wah:** The Prophet (peace and blessings of Allaah be upon him) began to introduce people to God for thirteen years before the revelation of detailed legislation.
- **Knowing the commanding person before commanding:** If a person knows God (the commanding officer), rush to obey Him and be faithful to Him. If he knows only without deep knowledge of the commanding officer, he may be adept at evading orders.

- **Monotheism and praise are the key to tranquility: The Prophet's** supplication at calamities includes monotheism (the command is in the hands of one side) and praise (this side is complete), and this is reassuring.

Meaning of God's name "solid":

1. **Etymology:** denotes rigidity in an object with stretch and length.
 - "Metn": The high solid area of the ground.
 - "Dead": Distance in purpose (distant goal), and extreme walking far.
2. **Very strong and firm:** "durable" on the weight of "fael" (exaggerated form), derived from durability, which is the strength, firmness and rigidity of the object.
 - He is the strong whose strength has reached the utmost ends, so that it is not followed by weakness or apathy.
 - He is the one who does not need soldiers, durations or helpers in signing his rule.
3. **Tensile Strength Resistor (Modern Term):**
 - In modern science, durability means the resistance of tensile forces (such as the stranded steel to which elevators are attached). Hardness means resistance to compressive forces (such as diamonds and tooth enamel).
 - **"My hand is solid"** (Pen: 45): It is as if man is tied to a strong rope from which he cannot escape, for he is always in the grip and power of God.
4. **Very severe:** He is very strong and capable, he is very strong.
5. **Ultra-durable:** affects things and things do not affect it.

The name "Mateen" appears in the Qur'an:

- The name "Mateen" is mentioned once in the Holy Quran:
 - "Allah is the Sustainer with strong strength" (al-Dharyat: 58).
- He described the Kaddah of the Almighty as solid:
 - "And my hope for them is that my hand is solid" (Pen: 45, Al-A'raf: 183).

How does a slave be polite to God's "solid" name?

1. **If** the servant knows that God is the strong and solid and that it is all in his hands, he cuts off hope from others and does not pin hopes except in him.
 - God is jealous to pin hope on others or depend on others.
 - "The word of truth does not interrupt a livelihood or bring a term near" because life and sustenance are in God's hands alone.
2. Showing weakness before God and glory before people:
 - **Before God:** No matter how strong or rich a person is, he must show his weakness, lack and humiliation before his strong and solid Lord. (The example of our master Omar and his sermon).

- **In front of people (especially infidels and deviants):** He must show strength and pride and not cling or humble.
 - "Humiliation for the believers is dearer than for the unbelievers" (Al-Ma'id: 54).
 - Hadith: "A strong believer is better and more beloved to Allah than a weak believer..."
 - "Prepare for them as much strength as you can" (Al-Anfal: 60).
- 3. **Not to be tempted by self-power:** because the real power of God alone, and the power of the servant is from God, and God can take it away at any moment.
- 4. Mastery of work:
 - Mastery of work is an essential part of religion, and mastery of his work does not stop his work and his livelihood is wider. (Example craftsmen).
- 5. Trusting in God:
 - "If you want to be the strongest of people, trust in God."
 - "Whoever trusts in Allah is according to Him" (Talaq: 3).
- 6. Supplication and recourse to God:
 - The Prophet's supplication when grace disappears, wellness turns and the curse suddenly.
 - God loves His servant to ask Him all His needs.
- 7. **The quest to be strong (to the satisfaction of God):** The name "solid" does not contradict man's quest to be strong in his faith, in his knowledge, in his body, and in everything that benefits him and his nation, with the help of a strong and solid God.

Knowing God's "solid" name instills in the heart the certainty of God's insurmountable power and limitless power, and pushes the believer to fully rely on Him, to be proud of His religion, and to strive hard to please Him.

3.65 God's name "Lord"

1. Linguistic and idiomatic meaning:
 - Language: The Lord is the owner, the master, the benefactor, and the educator. The closest meaning to man is "educator".
 - Launch:
 - "Lord" (defined by Al) or "Lord" (not added): God Almighty alone is called.
 - "Lord" (added, e.g. "Lord of the House"): It can be called God and the servants (meaning the owner of the thing).
 - The divine man: He is firmly established in science, who moves only according to God's pleasure, his life is confined to knowing God, remembering Him and serving His servants.
2. Deism and Education:
 - The word "Lord" is derived from "education." God is the educator and mastermind of His creation.

- Qualities of an educator: Extended (provides us with what we need materially and spiritually) and shepherd (nurtures our morals, religion and future).
 - Divine education includes the material (rizq) and spiritual (guidance).
3. Characteristics of the name of the Lord:
- Creator and Raziq: God is the Lord, the Creator and the Sustainer, and every other Lord is neither a Creator nor a Sustainer (the father raises but does not create or provide in the absolute sense).
 - God's three blessings: the grace of finding, the grace of supply, and the grace of guidance and guidance.
 - The closest names to a slave: It appears in the Qur'an hundreds of times, and some believe that it is the name of God the greatest.
 - Personal manifestation of lordship: Every believer feels God's follow-up, accountability, discipline, and reward.
 - Universality of Godhead:
 - "Lord of the Worlds": Owner and Creator of universes and all worlds (human, animal, plant, inanimate objects, insects, astronomy, etc.). A relationship is one of education, mercy, care, and love.
 - "Lord of all things": No word is broader than "something". God is the Lord of every atom and every galaxy.
 - "Is it not for Him to create and command":
 - The first meaning: God created creation and His command is effective in them, they are under His control and Kingdom.
 - The second meaning: the command of creation is valid only by following the command of their Creator.
 - **"God suffices me, and he is the Lord of the great throne"**: Relying on God the Lord means relying on the strong, rich, merciful who has everything in his hand.
 - **"Our Lord, Lord of the heavens and the earth"**: The Lord who takes care of you is the one who holds the reins of everything (winds, storms, rain, pathogens).
 - **"Lord of the Easterners and Lord of the Westerners" and "Lord of the East and the Maghreb"**: an indication of the accuracy of the movement of the arks and their stability by the command of God, and the organization of the seasons.
4. Types of divine education:
- **Congenital education**: supplying bodies with what they need.
 - Educational legal education: purification and guidance of souls to be worthy of Paradise.
 - Special Education:
 - He nurtures the souls of worshippers with support.
 - It educates the hearts of those who demand payment.
 - It educates the souls of those who know monotheism.

- The higher a person is, the more accurate his calculation (he is held accountable for dangers).

5. Lordship and calamities (afflictions):

- If a servant feels that God is following him, holding him accountable, and disciplining him quickly, this is a sign of great care and goodness in him.
- If a person commits sins and God does not hold him accountable, he may be outside God's providence because of his transgression.
- Al-Qudsi hadith: "My glory and majesty do not arrest my faithful servant, and I love to have mercy on him, except that I afflict him with every evil that she did..." To disinfect it.
- Calamities may be a reason for repentance and return to God and the happiness of the servant ("Let us make them aware of the lesser torment without the greater torment, that they may return").
- "Then repent of them to repent": God leads adversity to make His servants repent.
- Narrowing down from God is pure mercy, honor, and inner grace.

6. Conclusion:

- The name "Lord" means owner, master, supposed, and educator.
- Divine education is inclusive (material and spiritual) and for all worlds.
- Feeling followed and disciplined by God is a sign of goodness and care.
- Afflictions and calamities are part of God's education for His faithful servants, in which wisdom, mercy and purification are fulfilled, leading them to goodness and eternal happiness.
- Whoever Allah counts, the whole world is sufficient for him.

3.66 In the name of Allah the Generous

Abstract:

The eighty-eighth lesson of the Most Beautiful Names of Allah deals with the name "Al-Akram", as stated in the Almighty's saying: "(Read and your Lord the Most Gracious)" (Al-Alaq: 3).

The lesson emphasizes the importance of knowing the Most Beautiful Names of Allah, as they are the highest knowledge that leads man to closeness to God, obedience to Him and happiness in this world and the hereafter. It is a deep knowledge of God that leads man to obey Him, through contemplation of God's signs in creation and the universe.

The meaning of "the most honorable" and its manifestations:

1. **Preference name:** "Akram" is a preference name of generosity, which is against meanness. Generosity is a universal quality of morality, just as meanness is inclusive of its disadvantages.

2. **True generosity:** It is doing what should not be done for a worldly purpose (such as benefit, payment of harm, or salvation from slander), but for the sake of God Almighty.
3. **The generosity of God Almighty:** manifested in His benevolence and successive kindness to His creation. He is the One who created, sustained, guided, and blessed with countless blessings (existence, hearing, sight, mind, livelihood, wife, children).
4. **Differentiation between freedom and generosity:** Freedom may be given to small and large advantages, but generosity is only said for large virtues (such as equipping an army, carrying blood money).
5. **The link between generosity and piety:** I honor people with God, I fear them, as in the Almighty's saying: "(If I honor you with God, I will fear you)" (Al-Hujurat: 13). Obedience is the path of closeness and status with God.
6. Examples of generosity and abstinence:
 - The story of the Prophet (peace and blessings of Allaah be upon him) with the man who asked for help, where he taught him self-reliance and halal earning.
 - The supplication of the believers and God's response to His generosity (the story of the young man who called God to bless him for marriage).
 - The importance of doing good, each according to his ability and talent (zakat on knowledge, experience, time).

How do we react to the name "Al-Akram"?

1. **Feeling God's greatness and generosity:** When reading verses that mention God's generosity, the believer must feel the greatness of this all-encompassing generosity.
2. **Attribution of blessings to blessings:** The believer sees blessings and transcends them to the blessing (God), while the disbeliever stands at grace and attributes it to other than God (for his intelligence, luck).
3. Love, fear and exaltation:
 - With his cosmic and fatalistic signs: we magnify him.
 - By His Grace: We Love Him.
 - **By his affliction (calamities):** we fear him (we fear his punishment and we abide by his command).

This combination of glorification, love and fear leads to obedience, desire and advancement to God.
4. **Using cognitive power:** God deposited in man a cognitive power to know him, and if he did not use it to recognize God, he disabled it and lowered his level.

Conclusion:

God's "honorable" name invites us to reflect on God's unlimited and boundless generosity, to strive to be honored by Him with His piety and obedience, and to

practice generosity in our lives for His face, realizing that all good in our hands is His bounty and generosity.

3.67 "The Name of God is the World of the Unseen and the Witness"

The ninetieth lesson of Allah's names deals with the name "The World of the Unseen and the Martyrdom", which is a name in addition to the ninety-nine well-known names.

First: Definition of the unseen and testimony:

1. Unseen:

- **For man:** everything that is hidden from his senses and knowledge. What is absent from one person may be the testimony of another (e.g., beyond the barrier).
- **For God:** there is no unseen. God knows everything, for the unseen is like a witness. "He knew what was, he knew what was, he knew what would be, he knew what he wasn't if he were how he was."

2. Certificate:

- **For man:** what is present and can be seen with the senses (sight) or perceived by insight (seeing the heart).
- **For God:** everything is seen and known to Him.

Second: Types of the unseen:

1. **Unseen Allah has acquired His knowledge:** no one of His creation will know about it (such as: the date of the Day of Resurrection, the date of man's death). The wisdom of hiding the date of death is to push a person to hasten to repent and not procrastinate.
2. **Unseen was shared with some of His prophets and messengers:** As the Almighty said: "(The world of the unseen, so that no one appears on his absence except those who are satisfied with the Messenger)."
 - **Examples:** The news of the Prophet (peace and blessings of Allaah be upon him) about the signs of the Hour and the predominance of the Romans.
 - **Important note:** The Prophet does not know the unseen himself, but by what God has shown him (evidence: the incident of Bir Ma'una, I consulted him at the site of Badr).
 - Sections of this unseen:
 - **The Past is Absent:** Events that took place before our time (such as the story of Mary).
 - **Absent present:** Events that occur elsewhere than the one we are in (such as the cunning of the disbelievers in the Prophet).
 - **The Future is Absent:** Events that will occur after our time (such as the victory of the Romans).

Third: The importance of believing in the name of the "world of the unseen and witness" for the believer:

1. **Submission and delegation to God:** If the believer knows that God knows everything, he surrenders to His command and delegates His affairs to Him, and his heart relaxes. (Example: Doaa istikhara "Oh God, you know and I do not know").
2. **Divine preservation and reconciliation:**
 - If the servant is with God (upright in his command, performing rights), then God's knowledge of the unseen is in his favor.
 - May God inspire him to his senses, protect him from evils and intrigues before they occur, and corrupt his enemies with their cunning. (Examples: the man who moved his money before the Kuwait war, the person who inspired the exit before a devastating problem occurred).
 - "Say, nothing will befall us except what Allah has written for us, Mawlan."
 - "God defends those who believe."
3. **Belief in the unseen is one of the characteristics of the pious:** Believing in what is absent from the senses based on mental evidence or true news (revelation) is one of the foundations of piety. (Example: belief in the existence of God, heaven, hell).
4. **Vision and inspiration:** Subsidiary sources of knowledge, which the believer can domesticate, but they are not relied upon in a legal ruling or proof of a case, and they must be in accordance with Sharia and not contrary to it.
5. **Human Advancement:**
 - The higher a person is, the more he fears the unseen (i.e., with his mind and thinking about the consequences before they occur, such as recognizing the danger of smoking before illness).
 - Whenever his level drops, he fears witnesses (i.e., he does not avoid danger until he sees it present, such as quitting smoking after an illness).
 - The sophisticated person deals with ideas, while the less sophisticated deals with images (the danger of visual media to children who are affected by images without analyzing ideas).

Fourth: Quranic verses mentioning the name:

The name "the world of the unseen and the martyrdom" is mentioned in many places in the Qur'an, including:

- (Al-An'am: 73), (Al-Ra'd: 9), (Al-Mu'minun: 92), (As-Sajdah: 6), (Az-Zumar: 46), (Al-Hashr: 22), (Friday: 8), (Al-Taghabun: 18).
- Other related verses: (Al-An'am: 59) "And He has the keys to the unseen that only He knows", (Luqman: 34) "And He knows what is in the wombs" (He explained that "Ma" is more general than mere masculinity and femininity,

but includes all the fate of the fetus), (Al-Baqarah: 216) "And Allah knows and you do not know."

Fifth: Practical Conclusion:

- Righteousness in the matter of "the world of the unseen and martyrdom" makes God's knowledge of the unseen in favor of the believer, so God protects him, guides him and protects him from the evil of destructive surprises.
- The believer who knows that God knows everything, relaxes his heart and surrenders his affairs to God, trusting that God's provision for him is good.
- As for the deviant from God, the unseen is not in his favor, and his destruction may be in his management because he abandoned the one who has good in his hand and knows the unseen.

The lesson calls for deepening the belief that God knows everything, and that this knowledge, if coupled with the integrity of the slave, is a source of security, tranquility and success for him in this world and the hereafter.

3.68 God's name "shown"

The ninety-eighth lesson deals with the name of Allah "Al-Mubayn", derived from the Almighty's saying in Surat Al-Rahman: "(Al-Rahman * The Science of the Qur'an * The Creation of Man * His Knowledge of the Statement)".

First: The meaning of "statement" and "statement":

1. **Statement:** It is the disclosure, expression, disclosure, statement, and clarification. It is one of the most special characteristics of man that God has bestowed upon him, and enables him to express his thoughts, feelings and needs.
 - **"The statement expels the devil":** clarity and transparency cut off the devil's whispers and doubts (example: the Prophet (peace and blessings of Allaah be upon him) said to the companions about Sayyida Safiya, "This is my wife Safiya"). Silence may arouse suspicion.
 - **Means of statement:** tongue, pen, listening, reason. Writing transmits the statement through generations.
2. **Al-Mubayn (the name of God):** It is God who reveals the truths, clarifies things, and reveals meanings.
3. **Evidence:** It is the clear indication, whether it is mental, perceptible, innate, or realistic. (Example: Surah Al-Bayyinah).

Second: How does God Almighty show? And what is right?

1. **Sources of knowledge of the truth:** The truth is the one in which it corresponds:
 - **Correct transmission:** (revelation, Qur'an and Sunnah).

- **Explicit mind:** (the tool that God has deposited in us for understanding).
 - **Common sense:** (what we have brought from the knowledge of good and evil).
 - **Objective reality:** (God's actions in the universe and the laws of life).
 - God is the truth, the universe is His creation, the Qur'an is His word, and instinct is His mountain.
2. God shows His servants:
- **By cosmic verses:** The whole universe speaks of the greatness and oneness of God.
 - **In Quranic verses:** The Qur'an is a clear book, in which there is guidance and light, and its miracle is proof that it is the word of God.
 - **By sending messengers:** The messengers are missionaries and warnings, and the Prophet (peace and blessings of Allaah be upon him) is a "clear harbinger".
 - **By His actions in the universe:** God's laws in His creation, such as the consequences of injustice or the reward of charity, are a practical statement of His words. (Example: The moneylender's feast of war, the believer's promise of a good life).
 - **With His will for guidance:** "God wants to show you...", God wants to bring people out of ignorance to knowledge and from darkness to light.
 - **With inspiration and success:** God always knows His servants ("Fear God, and God will teach you").

Third: Man's Responsibility towards God's "Statement"

1. **Reflection and reasoning:** Verses need reflection and reflection to realize their meanings. "God will also show you the signs, that you may think."
2. **Responding to guidance:** After God has been demonstrated, man remains to respond. "O you who believe, respond to God and to the Messenger when He calls you to what He greets you."
3. **Lack of concealment of knowledge:** One of the major sins is the concealment of what Allah has revealed in terms of evidence and guidance.
 - The Secretariat of the Prophets of Reporting, and the Secretariat of the Clarifying Scholars.
 - A sincere preacher fears only God, and he speaks the truth. (The story of Al-Hassan Al-Basri with the Wali of Basra).
 - Hadith: "Whoever asks about the knowledge of his knowledge and then suppresses it will be bridled on the Day of Resurrection with a bridle of fire."
 - Saying "I don't know" is half the science.
4. **Approval of work for science:** the danger of a person hearing the truth and then doing the opposite. "See how we show them the signs and then see that they understand."

5. **Understanding the Qur'an in its clear Arabic tongue:** Avoid arbitrary interpretations that depart from its clear meaning.

Fourth: The fruits of faith in the name of "the shown":

1. **Trust in the truth:** The believer in the revealed truth, and with him the evidence and light. "Trust in Allah, for you are on the truth shown."
2. **Seeking help from God to understand the truth:** Supplication "O Allah, you are the one who clarifies the truth and guides it..."
3. **Fear with the mind, not with the eye:** the refined man understands the facts and avoids evil with his mind before he sees it with his own eyes.
4. **A vision that realizes God's statement in reality:** the events and developments of the world confirm the truth of what is in the Qur'an, and that Islam is the religion of the future. "Then we have to explain it."

Conclusion:

The name of Allah "Al-Mubain" confirms that God Almighty has clarified the path of truth and shown the path of guidance through His cosmic and Quranic verses and His Messengers, and that He wants guidance for His servants. Man must reflect, reason and respond to this statement, and not conceal knowledge, and his work must agree with his knowledge to be truly converted.

4 Part IV: Abstract and practical applications (final conclusion of the series)

4.1 Summary of the series: from knowledge to living

This series has been a cognitive and spiritual journey into the horizons of the functional names of Allah in the Holy Quran. We began by establishing the concept and methodological foundations that ensure accuracy and tawqif in extracting these names, and criticizing common misconceptions or names that did not appear in the explicit Qur'anic text. The Almighty said: ﴿And Allah has the Most Beautiful Names, so call upon Him by them, and those who swear in His names will conquer what they were doing﴾² [Al-A'raf: 180].

Then we dived into the sea of the Most Beautiful Names from their functional perspective, analyzing their major categories, detailed collections and associations, and how these compositions reveal the secrets of the hermetic divine management in the universe and human life. We concluded this by presenting practical models for employing these names in essential worship such as tawakkul, which highlights the practical and transformative dimension of this knowledge.

The essence of what this series presented is that the names of Allah are not just words of conservation, but are living keys to understanding our relationship with

Allah, and how to derive the durations from Him in every aspect of life. It is not just a census list, but an integrated system that embodies God's absolute perfection, highlighting how every need or challenge a person faces can be met with the invocation of an appropriate divine name, which enhances certainty and increases tranquility. The Almighty said: "There is no god but Him, to Him the Most Beautiful Names" [Taha: 8].

The series has shown that understanding the order of nouns and their conjugations in the Qur'an is like "passwords" that open new horizons for understanding and application, and that the name with which the verse concludes carries with it the key to understanding its legal significance, deep significance and final judgment.

This knowledge of the Most Beautiful Names of Allah, and the understanding of their meanings, yields great fruits in the heart and soul of the believer, including:

- **Worship and obedience:** The believer is invited to obey God, his love, fear and worship, obedience and righteousness on the command of God and His Messenger are the reason for the farmer and salvation.
- **Supplication and supplication:** It is necessary to beg God by His Most Beautiful Names and His Most High Attributes, and to pray to Him sincerely and sincerely.
- **Trust and absolute dependence on God:** Knowing the names of God calls for trusting in Him alone, for sustenance is in His hand, and everything is in His hand.
- **Love, fear and fear:** True knowledge of God leads to His love, glorification, reverence and fear, and fear of God is a reason for mercy.
- **Getting closer to God:** Knowing God calls for drawing closer to Him, by reciting the Qur'an, remembering God, and loving what God loves of good deeds such as praying, paying zakat, fasting, pilgrimage, bowing and prostration, and jihad for His sake.
- **Creation according to the Most Beautiful Names:** It is necessary to act according to what is known from the names and attributes of God, by showing decent morals such as modesty, virility, piety, chastity and contentment, avoiding immorality that has appeared and what is inside, avoiding sin and prostitution, fulfilling covenants, patience, and establishing justice and charity.
- **Satisfaction and submission:** The believer learns that everything is in the hands of God, and that what befalls him would not have befallen him, and what he did wrong would not have befallen him, so he surrenders his matter to God and is satisfied with his judgment and destiny.

A real dive into these names and their connotations, and access to their luminous secrets, requires more deep reflection, careful study of the Book of God, reflection on its universal and legal verses, and most importantly: transforming this "knowledge" into a daily "living" in the meanings of names, and a practical

application of what is understood in the reality of daily life and constant supplication.

4.2 A question to reflect: How do we apply our understanding of names in our daily lives?

After this comprehensive and in-depth review of the collections of functional names and their conjugations, which revealed great aspects of the perfection of God Almighty in Himself, His attributes and deeds, and the fruits of their knowledge in the life of the believer, a fundamental question comes to mind that calls for reflection and application:

How can each of us begin to apply our understanding of these names in our daily lives? How can we transform this theoretical knowledge into firm certainty, permanent action, and absolute trust in God in all our affairs, living in its meanings at every moment, and making it our guide to God through thick and thin?

The answer to this question lies in a personal journey of reflection, supplication, and conscious application of the practical steps and great fruits of knowing the names, asking God Almighty to help us understand His names correctly, to taste the sweetness of living with their meanings, and to make us one of the creators with their effects. The Almighty said: **"We will show them our signs in the horizons and in themselves until it becomes clear to them that it is the truth or did not stop with your Lord that he is a martyr over everything."** 53]

4 BOOK SUMMARY

This study presents a new and profound methodological approach to the Most Beautiful Names, going beyond traditional narrative to functional and analytical understanding based exclusively on the Qur'anic text. The book is based on a **strict tawqif methodology**, which obliges to prove the names of God Almighty explicitly mentioned in the Holy Qur'an only, and rejects what is rumored and not true in a Qur'anic text.

The book is divided into four main parts:

1. **Part I: The Concept and Foundations** establishes the theoretical framework and methodology adopted, and provides a critique of the traditional perspective, with the identification of a list of the "original" names (89 names) proven in the Qur'an, and the rejection of (40 names) common non-tawqifi. It also proposes the idea of "bridge to functional names" as the basis for the activation process.
2. **Part II: Functional Beautiful Names: Categories, Groups, and Their Conjugations**, analyzes the functions of the Most Beautiful Names in their Qur'anic contexts, with a focus on their conjugations (such as "the wise knower", "the forgiving and the merciful"), and classifies them into major functional categories and detailed groups, highlighting the importance of these associations in understanding the divine management and the keys to cosmic management and divine dealing.
3. **Part III: The Meanings, Fruits and Dimensions of the Beautiful Names of Allah**, provides an in-depth analytical study of each of the names of Allah proven in the Qur'anic (about 70 names). This part reviews the connotations of each name, its faith and psychological fruits, and how it manifests itself in the worlds of creation and command, focusing on its function and basic applications in the life of the believer.
4. **Part IV: Abstract and Practical Applications (The Final Conclusion of the Series)**, is concerned with transforming theoretical and detailed knowledge of names into a real daily practice in the believer's life. This part reviews how the Most Beautiful Names can be invoked and activated in supplication, trust, problem solving, and dealing with life's challenges, to enhance certainty, remove anxiety, and achieve happiness and tranquility, and answers the question "How do we apply our understanding of names in our daily lives?".

The book concludes by emphasizing that understanding the Most Beautiful Names and their connotations, and reaching their luminous secrets, requires more reflection, reflection and practical application, making this book a guide for the contemporary Muslim to deepen his relationship with his Lord through his Most Beautiful Names.

5 REFERENCES

First: The main source:

1. The Holy Qur'an: The glorious Qur'anic text (in the considered Qur'ans such as the Qur'an of the Prophet's City or the like), which is the only and basic reference for every conclusion or analysis in this book. All verses cited must be from the Holy Quran.

Second: Auxiliary references (to verify linguistic meanings and interpret some contexts if necessary, but while adhering to the arresting approach in proving names):

1. Approved Tafsir Books:
 - Jami' al-Bayan on the interpretation of the verse of the Qur'an (Tafsir al-Tabari).
 - The Collector of the Rulings of the Qur'an (Tafsir Al-Qurtubi).
 - Interpretation of the Great Qur'an (Ibn Kathir).
 - The brief editor in the interpretation of the dear book (Ibn Attia).
 - Interpretation of liberation and enlightenment (Ibn Ashour).
2. Gharib wrote the Qur'an and the meanings of Qur'anic words:
 - Vocabulary of the words of the Qur'an (Ragheb Isfahani).
 - Strange interpretation of the Qur'an (Ibn Qutayba).
3. Arabic language books and dictionaries (to verify the semantics):
 - Lisan al-Arab (Ibn Manzur).
 - Ocean Dictionary (Firouzabadi).
4. Amin Sabry Islamic Researcher
5. Trabelsi Encyclopedia of the Most Beautiful Names
6. Mohamed Metwally Al , Shaarawi