

أسماء الله الحسنى في الصلاة

**Allah's Beautiful Names in
Prayer**

Allah's Beautiful Names in Prayer

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In the Name of Allah, the Most Compassionate,
the Most Merciful

Introduction

All praise is due to Allah, Lord of the worlds, and may Allah's peace and blessings be upon the leader of the prophets and the master of the messengers. To proceed:

The greatest purpose of establishing prayer is the remembrance of Allah Almighty, as stated in His words:

﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

.|. [Surat Taha: 14]

As-Sa'di (may Allah have mercy upon him) said: The 'lam' in the phrase indicates causation, meaning: establish the prayer for the purpose of remembering Me, for the remembrance of Allah Almighty is the noblest of objectives, and it is the servitude of the heart, and through it lies its happiness. A heart that is devoid of the remembrance of Allah is devoid of all goodness and is utterly ruined. Allah has prescribed various acts of worship for His servants, the purpose of which is to establish His remembrance, especially the prayer.¹

¹ [Tafsīr As-Sa'di, p.503]

Prayer, from Takbīr to salutation of peace, is a remembrance of Allah Almighty and an awareness of His grandeur and majesty, a state of humility and submission to Him, nearness to Him, supplication, earnest entreaty, and intimate conversation.

The purpose, essence, and core of prayer is the heart's turning towards Allah Almighty during it. If it is performed without the heart, it is like a body without a soul. This is indicated by the saying of Allah Almighty:

﴿قَوْلِ الْمُصَلِّينَ (4) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾

.|. |

.|. | [Surat al-Mā'ūn: 4-5]

Sahw" is explained as forgetfulness regarding its time, meaning neglecting it, forgetfulness about what is obligatory in it, and forgetfulness about the presence of the heart. This is indicated by the hadith in Sahih Muslim where the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«تلك صلاة المنافق، يجلس يرقب الشمس حتى إذا كانت بين قرني الشيطان قام فنقرها أربعا لا يذكر الله فيها إلا قليلا» ،

“That is the prayer of the hypocrite; he sits watching the sun, until when it is between the horns of a devil, he stands and pecks out four (rak'ahs), not remembering Allah in them but a

little.”¹ He described it as wasting time by saying: "watching the sun," and as wasting the pillars by mentioning "pecking," and as wasting the presence of the heart by saying: "he does not remember Allah in it except a little"².

The remembrance of Allah, which is the intended purpose of prayer, varies among those who pray according to their knowledge and understanding of Allah, His names, and attributes, and according to the faith and certainty that Allah Almighty instills in their hearts. Thus, whoever possesses greater knowledge and understanding of Allah Almighty and certainty in Him will be more present and humble in their prayer. Allah Almighty said:

﴿وَأَنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (45) الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ﴾

.|. |

.|. | [Surat al-Baqarah: 45-46].

The foundations of all the Most Beautiful Names return to the Most Beautiful Names recited by the worshipper in his prayer.

Ibn al-Qayyim (may Allah have mercy upon him) said: The foundations of the beautiful names are:

¹ "Sahih Muslim" (2/110).

² Interpretation of Qur'anic Verses by Sheikh Muhammad ibn Abd al-Wahhab (pp. 7-8). The intended meaning of forgetfulness regarding an attentive heart here is deliberate, otherwise, no one is free from general forgetfulness of an attentive heart.

"Allah," "Ar-Rabb (the Lord)," and "Ar-Rahmān (the Most Compassionate).

His heart witnesses from the mention of the name "Allah," Blessed and Exalted, as the worshiped deity, present and awe-inspiring, to whom worship is exclusively due and should be directed only to Him. Faces have submitted to Him, all beings have humbled themselves before Him, and they have shown reverence to Him.

﴿تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ﴾

.|. [Surat al-Isrā': 44]

﴿وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانُونٌ﴾

.|. [Surat ar-Rūm: 26] In the same manner, He created the heavens and the earth and what is between them, and He created the jinn and mankind, the birds and the beasts, and Paradise and Hellfire. Likewise, He sent the messengers, revealed the books, legislated the laws, and obligated the servants with commands and prohibitions.

The One whose name is mentioned as "Lord" of all worlds, the All-Sustaining, who is Self-Subsisting and upon whom everything depends. He oversees every soul, with its good and its evil. He has firmly established Himself on the Throne, uniquely managing His dominion.

All management is in His Hands, and the outcome of all matters returns to Him. The decrees

of management descend from Him through His angels, with giving and withholding, lowering and raising, granting life and causing death, accepting repentance and dismissing, constricting and expanding, relieving distress, aiding the distressed, and answering the desperate.

(يَسْأَلُهُ مَنْ فِي السَّمُوتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ)

.|. [Surat ar-Rahmān: 29] None can withhold what He gives, and none can give what He withholds. None can overturn His judgment, and none can repel His command, nor can anyone alter His words. The angels and the Spirit ascend to Him, and deeds are presented to Him at the beginning and end of the day. He determines destinies and sets times, then He guides the destinies to their appointed times, overseeing all of that with His management, preservation, and the welfare of all things.

Then, when mentioning the name "Ar-Rahmān," Glorified and Exalted be He, one witnesses a Lord who is benevolent to His creation with various forms of benevolence, endearing Himself to them with diverse blessings. His mercy and knowledge encompass all things, and His grace and favor extend to every creature. His mercy encompasses everything, and His blessings encompass every living being. His mercy reaches wherever His knowledge reaches. He established Himself upon

His Throne with His mercy, created His creation with His mercy, revealed His books with His mercy, sent His messengers with His mercy, legislated His laws with His mercy, and created Paradise with His mercy and also Hellfire with His mercy. For it is His whip by which He drives His believing servants to His Paradise and purifies the stains of the monotheists among those who disobey Him, and it is His prison in which He imprisons whom He wills from His creation.

Reflect on the profound mercy and abundant blessing found in His commands, prohibitions, counsels, and admonitions, and the mercy and blessing embedded within them. Mercy is the ongoing connection from Him to His servants, just as servitude is the ongoing connection from them to Him. From them to Him is servitude, and from Him to them is mercy. One of the most specific manifestations of this name is the worshipper witnessing his share of mercy, which has established him in the presence of his Lord, qualified him for servitude and intimate discourse, granted him while withholding from others, turned his heart towards Him while turning others' hearts away. This is from His mercy upon him.¹

When the remembrances of prayer include several of the beautiful names of Allah, the presence

¹ Book of Prayer, by Ibn al-Qayyim (pp. 142-143).

of the meanings of these names during prayer increases the worshiper's focus on their prayer, reduces mental distractions, and dispels the whispers and thoughts that cause the worshiper's mind and heart to become scattered.

Prayer is not valid without the mention of His names and attributes, for the mention of His names and attributes is its essence and secret, accompanying it from beginning to end. Indeed, it was ordained to be established so as to remember His names and attributes¹.

This publication briefly addresses the meanings of the beautiful Names of Allah and their occurrences, whether explicitly or implicitly, in the well-known supplications of prayer, which are memorized by the general worshippers from the beginning of the Takbīr to the conclusion with the Taslīm. It also includes the spiritual impact accompanying the presence of these names' meanings, as well as the behavioral impact and the practical effect of the prayer. It is incumbent upon the worshipper to contemplate and reflect upon them to bring his heart present in the prayer and to increase his humility therein, with the guidance and assistance of Allah Almighty.

¹ Kitāb as-Sawā'iq al-Mursalah fī ar-Radd 'ala al-Jahmiyyah wal-Mu'atilah by Ibn al-Qayyim (3/911).

I ask Allah Almighty to grant us the delight of knowing Him, the sweetness of supplicating to Him, and an increased devotion to Him in our prayers.

Allah

Allah Almighty said:

﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

.|. [Surat Taha: 14]

Meaning:

The One worshipped for His attributes of perfection, majesty, beauty, and greatness.

Where it is during prayer:

1. The opening Takbīr, and in all the Takbīrs: "Allāhu Akbar" (Allah is the Greatest).

2. The opening: "Subhānak Allāhumma wa bihamdika wa tabāarak asmuka..."

3. Al-Isti'ādah: "A'ūdhu billāh as-samī' al-'alīm min ash-shaytān ar-rajīm" (I seek refuge with Allah, the All-Hearing, the All-Knowing, from the accursed devil).

4. Saying: "Bismillāh ar-Rahmān ar-Rahīm" (In the Name of Allah, the Most Compassionate, the Most Merciful).

(Soorah Al-Faatihah 1:5) Alhamdulillah.

6. Rising from Rukū': "Samī'allāhu liman hamidah" (Allah hears whoever praises Him).

7. At-tahiyyāt: (At-tahiyyātu lillāh), (wa rahmatullāh), (ashhadu an lā ilāha illa Allah).

8. Before concluding the prayer with Salām:
"Allāhumma innī a'ūdhu bika min 'adhābi jahannam wa 'adhāb al-qabr...

9. Taslīm (salutation of peace: As-salāmu 'alaykum wa raḥmatullāh).

The impact on the heart:

Cultivating reverence in the heart through constant awareness of the majesty and grandeur of Allah.

Behavioral Impact:

Achieving servitude to Allah in all aspects of a Muslim's life.

The God or Deity

Allah Almighty said:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَحْدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾

.|. [Surat at-Tawbah: 31]

Meaning:

The deity who alone is worthy of worship, with none deserving it besides Him.

Where it is during prayer:

1. Al-Istiftāh: "Subhānak Allāhumma wa bihamdika, wa tabāarak asmuka, wa ta'ālā jadduka, wa lā ilāha ghayruk" (Glory be to You, O Allah, with Your praise, and blessed is Your Name, and exalted is Your majesty, and there is no god but You).

2. The Salutations: (...I testify that there is no deity worthy of worship in truth except Allah, and I

testify that Muhammad is His servant and Messenger).

The impact on the heart:

Increasing love for Allah and longing for Him.

Behavioral Impact:

Compliance and obedience to the commands of Allah, the Exalted.

The Great/The Grand

Allah Almighty says:

﴿وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

.|. [Surat al-Hajj: 62]

Meaning:

He is the One Who is great and magnificent in His essence and status, before Whose majesty all that is great becomes small. Nothing is greater than Him.

Where it is during prayer:

1. The opening Takbīr, and in all the Takbīrs: "Allāhu Akbar" (Allah is the Greatest).

The impact on the heart:

It calls for increased attentiveness and devotion to prayer.

Behavioral Impact:

Humility and avoidance of arrogance.

The All-Hearing

Allah Almighty said:

﴿وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

.|. [Surat al-Baqarah: 137]

Meaning:

The One Who hears all voices, regardless of the differences in languages and the variety of needs.

Where it is during prayer:

1. Seeking refuge: "A'ūdhu billāh as-samī' al-'alīm min ash-shaytān ar-rajīm" (I seek refuge with Allah, the All-Hearing, the All-Knowing, from the accursed devil).

2. Rising from rukū': "Sami'allāhu liman hamidah" (Allah hears whoever praises Him).

The impact on the heart:

Benevolence in the words of prayer, for Allah hears all that the one praying says.

Behavioral Impact:

Protecting the tongue from what Allah does not love, and frequently making supplication.

The All Knowing

Allah Almighty said:

﴿وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

.|. [Surat al-Baqarah: 137]

Meaning:

The One Who knows everything.

Where it is during prayer:

1. Seeking refuge: "A'ūdhu billāh as-samī' al-'alīm min ash-shaytān ar-rajīm" (I seek refuge with Allah, the All-Hearing, the All-Knowing, from the accursed devil).

The impact on the heart:

Striving to avoid looking around during prayer, focusing solely on the communion with Allah, for He, Glorified and Exalted, knows when the worshiper turns away to something else.

Behavioral Impact:

Mindfulness of Allah, the Most High, in private and public.

Ar-Rabb (the Lord)

Allah Almighty said:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

.|. [Surat al-Fātihah: 2]

Meaning:

The One who nurtures His slaves with His blessings and manages their affairs.

Where it is during prayer:

(Al-Faatihah 1:1) All praise be to Allah, the Lord of the worlds.

2. Rukū': "Subhāna Rabbi al-'Azhīm" (Exalted is my Lord, The Great).

3. Rising from rukū': "Rabbanā wa laka al-hamd" (O our Lord, all praise belongs to You).

4. Sujūd (prostration): "Subhāna rabbiya Al-A'lā" (Glory be to my Lord, the Most High).

5. The sitting between the two prostrations: "Rabbighfir lī" (O Lord, forgive me).

The impact on the heart:

The worshipper's feeling of sufficiency with his Lord, Glorified and Exalted, and His adequacy for the affairs of his life.

Behavioral Impact:

Constantly resorting to Allah in needs.

The Most Gracious, the Most Merciful!

Allah Almighty said:

﴿وَالَهُكُمْ إِلَهٌ وَجْدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

.|. [Surat al-Baqarah: 163]

Meaning:

Ar-Rahmān: The One Whose extensive mercy is for all His servants.

The meaning of Ar-Rahīm: The One Who shows mercy to His slaves, for He alone is the source of mercy, and mercy is not sought from anyone else.

Where it is during prayer:

1. Saying: "Bismillāh al-Rahmān al-Rahīm" (In the name of Allah, the Most Compassionate, the Most Merciful).

(Soorah Al-Faatihah 1:2) the Most Compassionate, the Most Merciful,

3. The sitting between the two prostrations: (Rabbighfir lī warḥamnī) (O Lord, forgive me and have mercy on me).

4. At-tahiyyāt: (As-salāmu ‘alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh...).

5. Taslīm (salutation of peace: As-salāmu ‘alaykum wa rahmatullāh).

The impact on the heart:

Praising Allah Almighty with hope and longing for His mercy which encompasses everything.

Behavioral Impact:

Adopting the attribute of mercy towards others.

The Owner - The King

Allah Almighty said:

﴿مَلِكُ يَوْمِ الدِّينِ﴾

.|. [Surat al-Fātihah: 4]

Meaning:

The true owner of all things, the one who controls them.

Where it is placed during prayer:

(Soorah Al-Faatihah 1:4)

The impact on the heart:

Glorifying Allah, the Exalted, and feeling awe of Him.

Behavioral Impact:

It acknowledges the sovereignty of Allah and invokes Him with that.

The Most Great

Allah Almighty said:

﴿وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

.|. [Surat al-Baqarah: 255]

Meaning:

The One who is exalted, whose status is great and whose worth is revered, described with the attributes of magnificence and majesty.

Where it is during prayer:

1. Rukū': "Subhāna Rabbi al-'Azhīm" (Glory be to my Lord, the Magnificent).

The impact on the heart:

Glorifying and venerating Allah Almighty.

Behavioral Impact:

Honouring the symbols of Allah and avoiding His sins.

Al-A'la (the Most High)

Allah Almighty said:

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾

.|. [Al-A'la: 1]

Meaning:

He is the One Who is Higher than all things; everything is beneath Him, and nothing is higher than Him.

Where it is during prayer:

1. Sujūd: "Subhāna rabbiya al-A'la" (Glory be to my Lord, the Most High).

The impact on the heart:

Feeling small and humbled before the exaltedness and greatness of Allah Almighty.

Behavioral Impact:

To express humility to Allah the Almighty and strive to draw near to Him and love Him.

The Most Forgiving

Allah Almighty said:

﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾

.|. [Surat Yūnus: 107]

Meaning:

Oft-Forgiving, the One Who conceals the sins of His slaves and overlooks their mistakes.

Where it is during prayer:

1. The sitting between the two prostrations:
(Rabbi ighfir li...).

The impact on the heart:

Hope and the desire for the forgiveness of sins.

Behavioral Impact:

Persistently seeking Allah's forgiveness and returning to Allah the Almighty.

Ar-Razzaaq

Allah Almighty said:

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

.|. [Surat adh-Dhāriyāt: 58]

Meaning:

He is the Abundant Provider for His servants without limit or restriction, and He alone is the One Who sustains them.

Where it is during prayer:

1. The sitting between the two prostrations:
(Rabbi ighfir li wa-rhamni wa-hdini wa-'afini wa-rzuqni ...)

The impact on the heart:

Hope and seeking sustenance from the Provider,
Glorified and Exalted is He.

Behavioral Impact:

Asking Allah Almighty for lawful sustenance,
while pursuing the means and relying on the
Provider.

The Compeller

Allah Almighty said:

﴿الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

.|. [Surat al-Hashr: 23]

Meaning:

The One Who supports His servants and rectifies
their conditions, and mends the brokenness of His
weak servants.

Where it is during prayer:

1. The sitting between the two prostrations:
"Rabbi ighfir li, warhamni, wahdini, wa āfini,
warzuqni, wajburni" (My Lord, forgive me, have
mercy on me, guide me, protect me, give me
provision, and comfort me).

The impact on the heart:

Hope and longing for the rectification of the
worshiper's state and the mending of his
deficiencies.

Behavioral Impact:

Seeking to mend the deficiency from him.

The Praiseworthy

Allah Almighty said:

﴿وَهُوَ أَوْلَىٰ الْحَمْدِ﴾

.|. [Surat ash-Shūra: 28]

Meaning:

The One who is praised in His essence, names, and attributes, who deserves praise for all His sayings and actions.

Where it is during prayer:

1. Al-Istiftāh: "Subhānak Allāhumma wa bihamdika...

2. (Al-Faatihah: All praise be to Allah, the Lord of the worlds.)

3. Rising: "Rabbana wa lakal-hamd" (O our Lord, all praise belongs to You).

4. At-Tahiyyat: "Indeed, You are Praiseworthy and Honorable.

The impact on the heart:

Feeling the greatness of Allah, His majesty, beauty, and perfection, Almighty.

Behavioral Impact:

Engage in abundant praise and gratitude for Him.

The Most Glorious

Allah Almighty said:

﴿إِنَّهُ حَمِيدٌ مَّجِيدٌ﴾

.|. [Hūd: 73]

Meaning:

Al-Wāsi' (The All-Encompassing) is the One Whose attributes are numerous and magnificent.

Where it is during prayer:

1. Tahiyat: (Verily, You are Praiseworthy, All-Glorious).

The impact on the heart:

Increasing the glorification and extolment of Him, the Exalted and Most High, in the heart by acknowledging His power, might, and the perfection of His sovereignty.

Behavioral Impact:

Rejoicing in Allah Almighty and frequently mentioning Him.

Making Taslīm

Allah Almighty said:

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ﴾

.|. [Surat al-Hashr: 23]

Meaning:

The One who is free from all defects and imperfections, and who safeguards His servants from all harm.

Where it is during prayer:

1. At-tahiyātu: (As-salāmu 'alayka ayyuha an-naby wa rahmatullāhi wa barakātuh; as-salāmu 'alayna wa 'ala 'ibādillāh as-sālihīn).

2. Making Taslīm: "As-salāmu 'alaykum wa rahmatullāh" (may the peace and mercy of Allah be upon you).

The impact on the heart:

Tranquility, peace, and the feeling of Allah Almighty's companionship and protection.

Behavioral Impact:

Spreading the greeting of peace and love towards others.

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