

Human Values Derived From the Meanings of the Beautiful Names of God (Allah, Al-Rahman “The Beneficent”, Al-Raheem “The Most Merciful”, Al-Malik “The Eternal Lord”, Al-Qudus “The Sacred One”, Al-Saalam “The Embodiment of Peace”)

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Article Info	Abstract
<p>Article History</p> <p>Received: April 05, 2021</p> <p>Accepted: Jun 04, 2021</p> <p>Keywords : The Names Of God, Values, Humanity, Mercy</p> <p>DOI: 10.5281/zenodo.4902242</p>	<p><i>This study aimed to shed light on the names of God as the source of values and the basis of ethics between peoples and nations, which create links for peaceful coexistence between human societies as well as solid relationships in order to confront many issues that separate human beings based on ethnic, racial, geographic or Political considerations. Adam, peace be upon him, is the father of humanity as the Almighty said: (O humanity! Be mindful of your Lord Who created you from a single soul) (1) and since the origin of humanity is one, this study was conducted to identify the source of union and brotherhood in its highest form of mercy, love, tolerance, constructive cooperation among the children of Adam, peace be upon him. Which is achieved through examining the names of God with the connotations of their meanings and the greatness of their themes.</i></p>

Introduction

Praise be to Allah, the Lord of the Worlds, And may the blessings and peace of Allah be upon the most honored of the Messengers and the Messenger of mercy for all creatures. The Almighty said: (We have sent you 'O Prophet' only as a mercy for the whole world.) (2) He called people to worship God with mercy, forbearance and utter humaneness until his Lord said (And you are truly 'a man' of outstanding character.) (3)

Based on Muslims' humanitarian duty to care for human issues and problems and provide effective solutions in the light of Islamic ideology, its supreme values and its eternal message. The message aimed to establish a fertile ground for cross-fertilization of experiences and ideas in order for religion to solve the problems of societies in any age and in a way that establishes the enrichment of the religious and civilized experience in an effective way in all aspects of life. This is to emphasize the common humanitarian grounds and values, among which of course are the religious values preached by religions, including primarily the belief in God Almighty and virtuous morals, honoring human beings and recognizing their rights, working to enhance human fraternity, eliminating injustice from the oppressed regardless of any other considerations such as color, race Sexuality and religion, and the rejection of hatred between religions and intolerance for some of them”(4).

Accordingly, we found that the names of God with their aesthetic and ethical values , represent this common ground among the individuals of humanity in a way that promotes the spirit of tolerance, coexistence, brotherhood, cooperation, and synergy which lead to peace in society, and the rejection of intolerance, extremism, terrorism and all forms of violence. By enhancing these values in various walks of life, all humans can enjoy the effects of these divine values derived from the names of God, so that they would live in the shade of divine mercy that honored man and made the angels prostrate for him - Adam.

The Almighty said: “And ‘remember’ when We said to the angels, “Prostrate before Adam,” so they all did—but not Iblis, who refused and acted arrogantly, becoming unfaithful.” (5)

Research problem

In light of the above, the research problem can be identified through the following questions:

1. What are the human values derived from the names of God?
2. What is the benefit of embodying the human values represented in the names of God?
3. What is the impact of these human values derived from the names of God on humanity?

Research plan

In order to understand the general framework of the explanation of the names of God and their connotations, as well as to indicate that they represent ideal human values, this topic was divided into four chapters, conclusion, and recommendations:

The first chapter: includes three sections:

The first section: the concept of values linguistically and as a term.

The second section: the concept of humanity linguistically and as a term.

The third section: The meaning of human values.

The second chapter: the concept of names of God and their human values.

The third chapter: Human values in the names of God are ideal moral values.

The fourth chapter: The greatest value derived from these names is (mercy) and its role in activating the values of forgiveness and tolerance.

Research importance

The importance of the study is summarized in the following points:

- 1- Explanation of human values derived from the names of God.
- 2- Embodying of the names of God in laying the foundations for tolerance and mercy among human beings.
- 3- Focusing on the human side and showing that the Names of God represent ideal ethical values that include great intentions and guidance for the goodness of humanity.
- 4- Adopting the names of God in the moral and propagational construction.

Previous studies

The researchers did not find a study or literature on the values in the meanings and connotations of the names of God. However, there are recent studies that focus on the names of God and their impact on humans' behaviors as emotions, such as:

- 1- A master's thesis by Mahmoud Abu Sneina, entitled (The Names of God and their Impact on Human Behavior), which addresses the embodiment of the Names of God and their effect on the behavior driven by the heart.
- 2- (Encyclopedia of the Names of God) by Dr. Muhammad Ratib al-Nabulsi, in which he presented some educational and behavioral aspects in his explanation of the names of God.
- 3- The book (The Islamic Jurisprudence "Fiqh" of the Names of God) by Abd al-Razzaq ibn Abd al-Muhsin al-Badr in which he presents some points relating to the necessity of the names of God regarding their effects on creation and formation, as well as worship. This study is unique in shedding light on the values for they are considered a necessity to establish peaceful coexistence between individuals and global societies, with a reference to the names of God, their connotations and the human values they represent.

Research Methodology

The approach used in this research was the inductive and descriptive analytical approach:

A: the meanings of the names of God, their connotations were investigated, as well as the human values they represent which are the basis for the ethical construction for humanity.

B: The nature of human values in the Names of God as ideal and ethical was explained since they refer to the supreme qualities of God, indicating that they are universal.

Human values derived from the meanings of the Names of God (Allah, Al-Rahman, Al-Raheem, Al-Malik, Al-Qudus, Al-Saalam)

The first chapter includes three sections:

The first section is the concept of values linguistically and as a term.

Value is a modern term that appeared in the Arabic languages in the late nineteenth century, then was widely used in the twentieth century. At the beginning, it was used to denote the material return estimated as a price for an item. Ibn Manzur similarly identifies it as: "value is the singular form of values, meaning the estimated price, and modern dictionaries have given value a new dimension, when they made it clear that a thing may have a moral value, and that is why the value of a person lies in what he feels, thus the term's original meaning is related to material things, then it evolved to refer to moral intangibles." (6)

The linguistic meaning: value "Qima" is the singular form of values, and it means the price of abased on estimation. It is said: "they estimate it among themselves" and "if something was driven and remained in its way, it is referred to as "Istaqam" meaning straightness". Also, "Al-Istiqama" means "Al-Taqqeem"/set right as said by of Meccans: "Istaqamtu Al-Mata". Ibn Berri said: "Al-Qa'em" on something means the state of being unwavering, as the Almighty said: "a party of the people of the Scripture stand for the right" (7), that is unwavering faith. Since the source of values is religion, then perseverance and unwaverness in something is the most appropriate meaning for the subject of our study, because the values of religion come from the great, wise Creator who knows what is good for his creation in every time and place.

The meaning as a term: Values are: a criterion and judgment formed by the individual through the interaction with other individuals in social situations and experiences, in order to choose life's goals and directions, directly or indirectly. Some view that value as a criterion for judging things or a life style, or it may be a broad or narrow concept, a strong or weak belief or goal, a personal characteristic, a distinctive social peculiarity, a way of thinking, a practice, an action, an application, organizational or administrative method, a position, or a principle that the individuals accepts and society maintains. Moreover, values are either wanted or refused. (10)

Some may approach the definition of values from a philosophical aspect of and thus in light of the idealist thought the definition states that there are two worlds, one of which is material and the other is intangible and heavenly, and that humans derive their values from the world of heaven, in which their value is absolute, such as truth, goodness and beauty (11)

These three major values include a number of partial and subsidiary values, originating from the major ones, and it should also be noted that "these major values overlap among themselves and intersect, as some considered the values of truth and beauty, or the values of good and beauty, or the values of truth and goodness as one. "

The second section: the concept of humanity linguistically and as a term.

Humanity linguistically is: "Masdr sina'i" a noun from the word human being and the origin of the word human being is "Ins" humans while the plural is "Al-nas" people. Originally "Inshan" human being is "Insian" based on the form "Fi'lian" of the word "Ins" where the "Alif" represents the first letter of the verb "Fi'l" as in the word "Hirsiyan" that is the skin near the surface skin in animals. The form of "Insan" is "Fi'lan", and the "ya" was added to make it diminutive such as "Roigl" from the word "Rajol" man " (13)

Humanity as a term: humanity is a description attributed to humans that hold within them descriptions that make them the center of the entire universe. The fact that succession is linked to these honored humans who were created from one father, the Almighty said: (O you mankind, be pious to your Lord, Who created you of one self) (14), alerts the mind to the bonds of the relative interconnectedness between all human beings in various times and nations, and also to what that interconnection entails of integration, cooperation, love, affection, exchange of benefits, consolation with righteousness and benevolence. "(15) These descriptions Make it the right of every individual in the human species to live a decent human life, stable and secure in general and financially in his work, environment and society (16)

Further clarification of the connotations and descriptions of humanity will be presented in the fourth chapter, to make the matter more clear and complete, when investigating the precise meaning of humanity, in the discussion of what is meant by human values.

The third section: The meaning of human values

Islam has enacted principles and introduced values that guarantee human rights necessary in life, and imposed by human dignity. These rights have not been granted in any of the divine laws or earthly systems as in the case of Islamic law as they were considered imperative religious duties that are forbidden to breach, the Almighty said: (And We bestowed dignity on the children of 'Ādam and provided them with rides on the land and in the sea, and provided them with a variety of good things and made them much superior to many of those whom We have created.) (17) (18).

Many scholars and researchers believe that "the principles stated by the Holy Qur'an constitute fixed values in the souls of its believers, and fixed values are not subject to the factors of time, and are not affected by environmental changes, nor do they change by changing places and ages. These values are based on a pure human basis, and they are also related to the principles of religion that the Messenger of God called for. Thus, they are connected to the Hereafter, while changing values are linked to the environment and time, they change accordingly, and they evolve in the framework of social needs and the development of societies.

In light of this stability in values , values cannot be considered humane unless they maintain human rights, which are related to honoring humans and fulfilling their needs that are agreed upon in most of the laws, in addition to the specific nuances of the final religion (Islam) that focus on preserving religion, soul, mind. Money, honor, community and common sense. Islam is the religion of all humanity. Therefore, it dedicated greatest care to preserve human rights with mercy, wisdom, moderation, justice and benevolence "(20).

Moreover, since the main principles are to honor people as stated in the verse: (And indeed We have honored the Children of Adam) (21), and to achieve equality among humans (O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware .(22) We can say that human values are "those values that are based on respect for humans dignity, freedom, sanctity and rights, as well as preserving their life, honor money, mind and offspring as a person and a member of a society (23), regardless of religion, race, ancestry, lineage, color, and gender ... and so on. . Thus, we conclude a set of rules that define the parameters of human values as follows:

First: Human values are those values that are compatible with the natural disposition and the innate instincts of a healthy person.

Second: Human values lead to the preservation and completion of human existence at the level of the individual and at the level of the group in order to get closer to achieving perfection befitting people as a human beings.

Third: Human values are the values that are appropriate for all people, regardless of their race, color, ancestry, language, ages and places.

Fourth: Human values are what make humans - every and any human being - an end in themselves, and also makes the human behavior an end in itself if the purpose and goal of the action is to achieve the good and benefit of humanity. (24)

Fifthly: Human values are those that take into account human dignity and freedom and guarantee their rights and sanctities.

Sixth: Human values are the values that preserve a person's life, honor, money, mind and offspring as a person and a member of a society”(25).

The second chapter: the concept of names of God and their human values.

The name of God: Allah

Allah Almighty, To whom belongs the Kingdom of the heavens and the earth, no god worthy of worship except Him, He is the One who gives life and brings death, the only One and Great, The Self-Sufficient Master, He neither begot anyone, nor was he begotten, And equal to Him has never been any one, the Lord of the daybreak, the Lord of mankind, the King of mankind, the God of mankind, The Most Gracious, the first and the last, the manifest and the hidden one, the most generous, the giver of all, Whose help is to be sought, the truth, the rich one, the great, The Self-Sufficient Master, who is glorified, the holy one, The All-Compassionate, the all-merciful, the knower of all, the wise one, Most-Relenting, Very-Merciful., the Ever-Living, All-Sustaining, the Most High, the Greatest, The Absolute Ruler, The Pure One, The Source of Peace, The Inspirer of Faith, The Guardian, The Victorious, The Compeller, The Greatest, the All-Mighty, the All-Wise, the One, the All-Dominant, the True King, the All-Mighty, the All-Knowing, He, is The Ever-Exalted, The Ever-Great, the All-Mighty, the Worthy of All Praise, the Most-Forgiving, the Most-Loving, The Gatherer of All His Names and complete attributes. The Almighty was on the Throne, and was before everything, wrote in the preserved Tablet everything that is, transcendent from quality, quantity, place, time and direction, the Supreme One, the Most Supreme One. thus descriptions, actions effects and narrations refer to Him. All of his names and attributes, glory be to Him, are true, sublime, holy, great, majestic, perfect, whole, praiseful, and glorified, and He is God, the deified, the familiar, the known, the beloved, the intended, the obeyed, the worshiped, praise be to God, Lord of the worlds.

Allah “is the first of the purified names that encompass their truths, nuances and details, and it is one of the most special of the names of God Almighty, and it is the greatest name according to the consensus of many imams and scholars.” (26) In this regard, Imam Shaarawi, may God have mercy on him, said: “The first of the names of God is Allah and He made the opening Each Surah of the Qur’an: “In the name of Allah Almighty”, the Compassionate, the Merciful, which has a pleasant meaning because Allah is the first of the names, and mercy is one of the first things.”(27)

The majority of Muslim scholars unanimously agreed that the name of God “Allah, , indicates that God is the Creator of all things.” (28) And because He is the Creator of all things, He is one, one who has no partner. Moreover, The ummah unanimously agreed that “Allah” does not refer to any creature, and as for the meaning in particular, an indication of partnership is not conveyed through it neither by metaphor nor directly. In addition, it is "the absolute greatest name that is not limited to an attribute or characteristic, but rather that which has multiple qualities represented in the names of God" (30).

The name of God, "Allah" encompasses the meanings of names and their realities but there is disagreement in whether it is derived or improvised, in any case it indicates the divine entity, a proper noun, and some sheikhs interpreted its meaning: what the faces and hearts resort to when the minds are incapable of comprehension and they are confused, that is worship him”(31).

Also, it denotes a worshiped God, deified by creatures through love, glorification, submission, and resorting to Him in the times of needs and calamities. This is necessary for the perfection of His lordship and mercy, which includes the perfection of His Sovereignty, praise, divinity, lordship, and mercy" (32)

The attributes of majesty and beauty are especially denoted in the name of God “Allah” (33). Ibn al-Qayyim, may God have mercy on him, said: “His name, Allah, encompasses all the meanings of the names of God indicating them in general. Furthermore, the names of God, detail and clarify the attributes of the divine from which the name Allah is derived. It also indicates His being worshiped, as the creatures deify him through love, glorification, submission, and resorting to Him in the times of needs and calamities. This is necessary for the perfection of His lordship and mercy.

Knowing his name, Allah, has a set of benefits, including: “Knowing God Almighty , his names and attributes establishes love for Him in the hearts, as the names and attributes of God are perfect in every aspect, and souls are created to love perfection and virtue. If the love of God is fulfilled in the hearts, then the deeds follow and the wisdom for which the servant was created is manifested, which is the worship of God. Therefore, the most comprehensive and best meaning of “Allah” is the one reported on the authority of Ibn Abbas, may God be pleased with him, who said: “God is the divinity and servitude to all of his creation.”

In light of the previous meanings, the value of this great name is love which is what leads to the perfection of obedience and the beauty of worship.

The Names of God: (The Beneficent, The Most Merciful) –Al-Rahman, Al-Raheem

The linguistic meaning: These two names are derived from al-Rahma (Mercy). Abu Ubaidah stated that they have one meaning. As they may be formed out of one origin, with one meaning indicating exaggeration, similar to “Nadeem” and “Nadman”. ”(37)“ Allah, The Beneficent, the Most Merciful : The first adjective was constructed based on “Fa’lan” verb form because it indicates abundance, because His beneficence encompasses everything, and He is the Most Beneficent. As for the Most Merciful, it is mentioned after The Beneficent, because the Most Merciful attribute is restricted to God, while The Beneficent may refer to someone else. ”(38) The meaning as a term: “The Beneficent is a name assigned to God Almighty, thus it is not permissible to use it to call or describe someone else, as Allah Almighty said: (Invoke Allah or invoke the Most Beneficent)” (39). So the name the Beneficent was considered equal to the name Allah which cannot denote any other entity. Both have the structures of exaggeration, and the Beneficent is more eloquent than the Most Merciful. The Merciful can refer to any other than God Almighty, as in saying a Merciful Man. However, the Beneficent cannot substitute for it.

These two names indicate the perfection and abundance of mercy, which is the attribute of God, for all that in the upper and lower world of benefits, love, delights and goodness are due to his mercy. Likewise, what was dismissed from them of hate, revulsion, fear, dangers and harm are the effects of his mercy. He is the only who bring good deeds, and the only one who dismisses bad ones, as he is the most merciful of the merciful. , “Just as the Beneficent and the Most Merciful are two of His names, so they are also two of His attributes used to glorify Him. “In the Name of Allah, the Most Beneficent, the Most Merciful.”

Imam Al-Ghazali stated: Based on the name The Beneficent, the servant has mercy for the unwary servants of God embodied in guiding them away from omission through the kind preaching and advising and without violence. While based on the name the Most Merciful one does not leave the needy in need by giving charity as much as possible, and does not leave the poor in their neighborhood or country rather he/she looks after them to keep them out of poverty (44)

In light of the previous meanings, the value of these two noble names is the value of mercy.

The Name of God: (The Eternal Lord) – Al-Malek

The linguistic meaning: Ibn Faris said: “The mem, the lam, and the kaf are a common noun (root) indicating strength and soundness.

It is said: the lord of something owns it – (Malek al-shay’ yamlikhu mulkan)

The noun is “AL-Mulk” because it indicates strength and steadiness

The meaning as a term: The lord is the one who is dispensable in himself and his attributes from everything that exists, and who is indispensable, for everything whether regarding their self, qualities, existence, or survival, as everything exist because of Him, or from Him and everything else is under His sovereignty which He is indispensable. For that reason He is the Eternal Lord. " (46)

In this regard, God Almighty said: (Say (O Muhammad SAW): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things." (47) He is the one who is in charge of all kingdoms alone, as a capable, powerful, prevailing, just, compassionate, lord, who is not competed with for sovereignty , and is not opposed by any opponent. His arrangements in the kingdom revolve about justice, benevolence, wisdom, benefit and mercy, and it does not deviate from that.

Moreover, the true king is God alone, without any partner. However, that does not prevent someone from being described as a king, as he said: “as there was a king after them who seized every ship by force” (49) In this context, the king is a being and his sovereignty is bound and limited, but the true king is the one who established sovereignty without the help of His creation, and managed it with wisdom, justice and truth. He also has the supremacy and the prevalence over whoever disputes sovereignty, for the King, Glory be to Him, is the one who has the authority in his kingdom, and who manages his creation and no one has any credit in the establishment of his creation nor in maintaining it.

In light of the aforementioned great meanings and connotations, the value represented by this name is one of greatness, self-sufficiency and authority, and all these meanings are close to each other indicating the great authority of God and his dispensation with all his creation.

The Name of God: (The most sacred) – Al-Quddus

The linguistic meaning: Ibn Faris said: “The qaf, the dal, and the sin are a proper noun (root): and it indicates purity” (51), and al-Quddus – with the short vowels (Fatha) or (Damma) and (damma) more often ”(52) is derived from al-Quds, which means purity” (53), similarly, “Al-Ard Al-Muqadasah” -The Holy Land, means: The Sanctified by Blessing (54), and Bayt al-Maqdis: is the house of the place where sins are purified (55). Also, Gabriel, peace be upon him, was called “Al-ruh Al-Qudos” the Holy Spirit, because he was created from purity (56), and heaven was called: “Hathirat Al-Quds” The Sanctuary of purity, for its purity from worldly scourges (57)

The meaning as a term: Imam al-Ghazali says: "Al-Quddus: is beyond any description perceived by the senses or imagination, formed by an illusion or conscience reflected upon." (58) Also, it is: "The self-excluded from what is not permissible. Some said: "He is the one who does not have a deficiency in Himself, His description, His act, nor his name, and these are the characteristic of the Lord as He has no imperfections nor does he change, which was indicated in Almighty's saying: (And say: "All the praises and thanks be to Allah, Who has not begotten a son (nor an offspring) " (60) (61)

The sacred "Al-Quddus" is like The Embodiment of Peace "Al-Salam". They negate any insufficiency and convey absolute perfection in all respects, because if insufficiency is negated, all perfection is proven. (62) Moreover, sanctification is admitting the oneness of God and the absence of any other, and because you, O Lord, are sacred and pure, it is not appropriate to worship you except purely, and it is not appropriate for someone who you created with your hands to be other than pure. (63) By knowing the meaning of this name the heart becomes attached to monotheism that purifies and protects from the change of instincts and the corruption of the mind, because thick, sensual physical attachment is considered abomination, and abomination is the opposite of purity and integrity. Which might be referred to in the Ayah: "So shun the abomination (worshipping) of idol" (64), (65).

After this investigation of the connotations and meanings of the name of God "Al-Quddus" the sacred, it was shown that the value conveyed by this name is purity and integrity, inwardly and outwardly.

The Name of God: (The embodiment of Peace) – Al-Salam

The linguistic meaning: from the words "Al-Salam" and "Al-Salamh" and it is one of God Almighty's names that indicate the absence of imperfections, defects and annihilation. In this regard, Ibn Qutaybah said: "It means that he is free of the scourges that befall others as well as from annihilation. Also, that He is the everlasting who shall not perish unlike all creations. He has power over everything." (66) "Al-Salam" in the language of the Arabs refer to four meanings and they are: "Salamtu - Salaman" and "Salam" the plural of "Salamh" meaning safety. Another meaning is being one of God's names, also, a type of tree. Finally, a supplication for a person to be safe from scourges in faith and soul. It is interpreted as clearing the abominable. Ibn Al-Arabi said: Al-Salam (The embodiment of Peace) is God, Al-Salam (peace) is Al-Salamah (Rightness), Al-Salamah is Al-Du'a (supplication) and Dar Al-Salam is the House of God (67).

The meaning as a term: "Al-Salam" is the one Who is not like any of His creation, and does not have imperfections nor anything that contradicts His perfection." (68) Imam Al-Ghazali says: "Al-Salam" means the absence of defects, the non-existence of imperfections in His attributes, and the non-presence of evil on His actions." (69)

Since God is the embodiment of peace, His heavens are "Dar Al-Salam", His religion is Islam which is the religion of peace, the greeting of Islam is "Salam", "the greeting of paradise dwellers is also "Salam", for He is peace and from him comes peace, and to him it shall return. Therefore, servants should embody this name, so that in their society they will be a tool for peace and a source Safety and security for all. This is achieved by spreading this name, because it is a great mean for happiness in the hereafter, and one of the reasons for entering Paradise and winning the approval of the Lord of the earth and the heavens " (70).

Our noble Messenger, may God's prayers and peace be upon him, has indicated these meanings in the Hadeeth: "you will not enter Paradise until you believe, and you will not believe until you love one another: should I not guide you to something doing which you will love one another: spread out salutation among you." (71)

The last of these names addressed in this study was the name of God, (The embodiment of Peace) – Al-Salam, and the value conveyed by this name, as is clear and apparent, is peace. We ask God to pervade humanity with all these values that promote (love, mercy and greatness, purity, integrity and peace) and for this pandemic - Corona – to pass in peace and with mercy that leads to spreading of love, peace and harmony among humanity as a whole.

The third chapter: Human values in the names of God are ideal moral values.

The Names of God has great meanings, and the Almighty mentions this in the Noble Qur'an: (And (all) the Most Beautiful Names belong to Allah, so call on Him by them) (72). The names were described as beautiful because they denote the best of meanings (73). As for "So call on him by them" interpreters explained it as : "Calling Him with these names during supplication and also as a means to glorify and worship Him. As in saying O Mighty, O All-Knowing, O The Generous one (75). This reference the beautiful names of God directs the attention to the necessity of embracing the names of God which is not achieved unless their meanings are known. Also, through knowing with evidence that there is a God and a Creator described by those honorable and sacred attributes. Moreover, it has been proven according to this verse that the names of God must be a sign of honor and perfection (76).

One of the purposes of the names of God is to embody the values they represent by identifying the qualities that a creature can be characterized by, and excluding the qualities pertaining to God such as the Creator, The Sustainer, The Divine and so on. Sultan al-Ulama al-Ezz ibn Abd al-Salam said: "A person is not qualified to be a judge if not disciplined by the etiquette of the Qur'an and does not embody the attributes of the Most Merciful as much as possible as God is kind and commanded kindness, Generous and commanded generosity, Benefactor

and commanded bestowing benefits, The Elevating and commanded elevation, The Forgiver and commanded forgiveness, The congealer and commanded concealment , The Omnipotent and commanded omnipotence , The prevailing and commanded prevalence, The Forbearing and commanded forbearance, The knowledgeable and commanded obtaining knowledge, The Wise and commanded wisdom, The Merciful and commanded mercy, The Patient and commanded patience, The Grateful and commanded gratefulness, The Sacred and commanded sacredness, The peaceful and commanded peace "(77).

On the same topic, Ibn al-Qayyim said: "Since His Almighty is Grateful, the beings He loves the most are the ones characterized by being grateful and the most detested to him are those who lack it. This is the case of God's beautiful names, the most beloved to Him are those who embody them while the most detested are those who embody their opposites. This is why the unbelieving the unjust, the ignorant, the cruel, the curmudgeon, the coward, the insulting and the wicked. " (78)

From here it appears that the values in the beautiful names of God are ideal moral values, because God Almighty called Himself by these names, and mentioned them in His dear book, in which their values and meanings were indicated to show their purposes. The values of the Beautiful Names of God are seen as values that we must consider great, learn and apply their meanings. The following is a summary of some of the ideal human and moral values represented by the beautiful names of God, (Allah, the Beneficent, the Most Merciful, The Eternal Lord, the Sacred One, The embodiment of peace, as an example):

First: Human values in the name of God (Allah):

(Allah) encompasses all the other Beautiful Names of God; That is why they are all added to this great name. It is said that the Beneficent and the Most Merciful are names of Allah and not vice versa. Thus the name of God, Allah denotes all of His names and refers to them in general. The beautiful names of God are elaboration and clarification of the attributes of the divine from which the name Allah is derived which indicates that he is a God, worshiped by creatures with love, glorification, submission, and turning to him in needs and calamities (79). Ibn Taymiyyah said: "Divinity includes the perfection of knowledge, ability, mercy and wisdom through which kindness to the servants is proved. "God" is the One who deserves to be worshiped due to the qualities He has that necessitate that he be the Beloved, the goal of love and submission as Worship entails the ultimate love and ultimate submission (80)

The name (Allah) is a great name that is the basis of the beautiful names of God. Its meaning indicate that God, glory be to Him, is worthy of worship, and His merit for worship is a matter that is indicated by reason and revelation as God Almighty is characterized by mercy, justice and other attributes that humans must maintain.

Second: Human values in the names of God (The Beneficent, The Most Merciful):

The Beneficent and The Most Merciful are two names derived from mercy, and they have been discussed in details in the third section, but it is worth noting here that mercy is a great value that God Almighty described Himself with. Later the application of mercy was introduced through stating practical examples of mercy mentioned in the Ayah: (And He is Ever Most Merciful to the believers.) (81), (Certainly, He is unto them full of Kindness, Most Merciful) (82), and (our Lord has prescribed for Himself mercy, so that if any one of you does an evil deed out of ignorance and thereafter repents and mends his ways, then (you will see that) He is Most-Forgiving, Very-Merciful.) (83)

Furthermore, on the authority of Ibrahim bin Abdullah bin Qariz that his father told him that he had visited Abd al-Rahman bin Auf while he was ill, so Abd al-Rahman, said to him that the Prophet, may God's prayers and peace be upon him, said that, God Almighty said regarding fostering good relations with one's kin: (I am The Beneficent, I created the womb and derived from the word referring to it, my name, thus whoever fosters the relations shall receive the same in return, and whoever breaks them shall have the same. (84).

All these texts indicate that The Beneficent and The Most Merciful that are two of the names of God, glory be to Him, have great importance because the mercy of God, glory be to Him, is apparent and has multiple manifestations in all walks of life.

The embodiment of mercy and compassion should be with anyone you can be merciful with, through the kinds of compassion and mercy you are able to practice, until your mercy reaches all creatures (85)

Third: Human values in the name of God (The Eternal Lord)

The Lord is the owner of all things without their objection or resistance (86), and his sovereignty, glory be to Him, does not diminish by giving but rather increases, and as rule for having sovereignty, His mercy is complete, which is evident in the verses: He is Allah, besides whom there is no god, the Knower of the unseen and the seen. He is All-Merciful, Very-Merciful. "Then He said: (He is Allah, besides whom there is no god, the Sovereign,) (87)" Also, He mentioned that he was supreme in holiness who performs no oppression nor injustice, that He was the Embodiment of peace, as he is the one who protects his servants from oppression and injustice, and that He is The Granter of Security, as he is the one who secures his servants from oppression and injustice. Thus it was proven that being Sovereign can only be accomplished with the perfection of mercy (88).

Moreover, the Almighty said: (on that Day, true authority belongs to the Lord of Mercy.) (89) It is noticeable that "when He proved being the Lord, He followed it with describing Himself as being merciful, meaning that if the establishment of sovereignty on that day indicates the perfection of prevalence then his being merciful

indicates the disappearance of fear and the attainment of mercy. In addition, in the Almighty's verse: (Say, 'I seek refuge with the Lord of people) (90) He first mentioned that he is the Lord of people, then the Sovereign of the people, which indicate that the sovereignty is not efficient nor complete unless kindness and mercy accompanied it. (91)

The value that the name (Eternal Lord) represents is a great value that is characterized by justice and mercy. Ibn al-Qayyim said: "If the hearts witness in the holy Qur'an a great, compassionate, and beautiful Lord, then how can they not love him, compete to get closer to Him, exert efforts to seek His affection, consider Him as the most loved one, put His satisfaction before that of everyone else ? (92)

Fourth: Human values in the name of God (The most sacred)

Allah Almighty said: (He is God: there is no god other than Him, the Controller, the Holy One, Source of Peace, Granter of Security, Guardian over all, the Almighty, the Compeller, the Truly Great; God is far above anything they consider to be His partner.) (93), Also: (Everything in the heavens and earth glorifies God, the Controller, the Holy One, the Almighty, the Wise.) (94), The name of God (The most sacred) indicates that He, Glory be to Him, is beyond any description perceived by the senses or imagination, formed by an illusion or conscience reflected upon. (95) Ibn Katheer said: "It is the one with no deficiencies and is described with perfection" (96).

Moreover, it refers to the reverence of God, glory be to Him, the absence of deficiencies and that He is described with perfection. The attributes of perfection are the ones He used to describe Himself in His Book or what His Messenger used to describe him, and Just as he is free from deficiencies in his attributes and names, he is also free from deficiencies in his words and deeds because His words and narration are truthful. One of the most important forms of his sanctification, glory be to Him, is eliminating injustice: The Almighty said: (Indeed Allah wrongs none, not even as much as an atom's weight. Whenever a man does good, He multiplies it two-fold, and bestows out of His grace a mighty reward) (97)

This name conveys a great value of sanctification, an indication to the deficiencies absence in His words and actions, and refraining from injustice. People must learn these values and correct reality and deviations in behavior according to their meaning and purpose.

Al-Ezz Ibn Abd al-Salam said: "The Sacred is the one with no deficiencies nor shortcomings and knowing it results in glorification and reverence. Embodying it can be achieved by purifying one's self from all forbidden, abhorrent, suspicious and permissible that preoccupies one from the Almighty (98).

Fifth: Human values in the name of God (The embodiment of peace)

Al-Qurtubi said: "(Peace), means: the one who has no shortcomings." Then he quoted Ibn Al-Arabi: "The scholars agreed that AL-Salam", is "Thu Al-Salamah" but they differed in their interpretation thus had three sayings:

The first saying: It means the one without any deficiencies or shortcomings.

The second saying: it means the one who greets, meaning the one who greets his servants in Paradise, as in the verse: ("Peace," a word from the Lord of Mercy.) (99).

The third saying: It means the one who refrain oppression from his creation

Al-Qurtubi mentioned a fourth saying that he added to the previous sayings. He said: "it means the one who is peaceful to his servants" (100).

From the words of Al-Qurtubi, it can be concluded that the name of God (The embodiment of Peace) is a great name that includes great values: such as humans non-exposure to oppression, and that the Almighty is peaceful to His servants As such, these great values teach peace and avoiding injustice.

Al-Ezz Ibn Abd al-Salam said: If this name of God is viewed as God's greeting to his servants, then you must practice it, for it is one of the best behaviours in Islam, if viewed as absence of deficiencies, it is then like "Al-Quddus" – The sacred one, and if it is viewed as referring to the One who refrained oppression from his servants, exempt people from your oppression and wrong doings, harm and evilness; For The Muslim is the one from whose tongue and hand the Muslims are safe (101)

The fourth chapter: the main value derived from these names is (mercy)

In a previous chapter it was explained that the name Allah is the basis of the beautiful names of God since God glory be to Him, is divine who deserves to be worshiped, and His merit for worship is because He is characterized by mercy, justice and other qualities that must be human values that people preserve. It has also been shown that The Beneficent and The Most Merciful are two names of God, glory be to Him, derived from mercy, and this mercy has multiple forms in all walks of life. As for the name (The Eternal Lord), it represents a great value that is characterized by justice and mercy, and the name (The most sacred) conveys the value of deficiencies absence in words and deeds as well as the refraining from injustice. While the name (The embodiment of peace) also refers to the creations safety from injustice. These great values teach peace and refraining from injustice.

According the aforementioned explanation of the names, it appears that all the names mentioned in the study (Allah, the Beneficent, the Most Merciful, the Eternal Lord, the sacred one, the embodiment of Peace), are:

First: Names that include mercy and explicitly denote it, such as: (The Beneficent and the Most Merciful)

Second: One name that indicates mercy in terms of inclusion, and it is (Allah). As this name includes all names and is the basis for them - as mentioned above.

Third: Names that indicate mercy through its meaning, and purposes and which is apparent in the rest of the names, namely: (The Eternal Lord, The Sacred One, The embodiment of peace).

What should be emphasized is that the names of God are derived from His attributes. His names are indicative of the qualities of his perfection, for they are names, and they are descriptions and thus were beautiful. If they were meaningless words, they would not have been described as beautiful nor were they indicative of praise or perfection (102)

An analogy on this, examining the names by which people are called; You can find that a man whose name is beautiful may not be beautiful. A beautiful name is not a description of a person who is beautiful.

In addition, the names of God Almighty indicate His attributes, with mercy being one of the most visible and clear and according to the previous Mercy is comprehensive and general. Allah Almighty said: "My mercy encompasses all things" (103) and "Our Lord, You have encompassed all things in mercy and knowledge" (104). On the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, he said: (Indeed, when the creation decreed, He wrote above His Throne: My mercy preceded my anger) (105).

There are many examples of this in the Qur'an and the Sunnah of the Prophet, for mercy is comprehensive of many things, and has countless forms.

Ibn al-Mawsili said: "If you look at the world with "insight", you would see it filled with this mercy, as the sea is full of its water and the atmosphere with air (106).

Mercy has a great effect in spreading the values of forgiveness and tolerance in societies. Thus God Almighty says: "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]." (107).

That is because forgiveness and tolerance are an inevitable result of that compassionate, loving society, and all of this is considered a fruit of the great value derived from the beautiful names of God (Allah, the Beneficent, the Most Merciful, The Eternal Lord, the Sacred One, The embodiment of peace)

The summary of this topic is that the Most Beautiful Names of God indicate great values, the most important of which is (mercy).

Mercy is apparent in the names of God, explicitly, inclusively, or implicitly, and not only in the names which were concluded in the study.

Indeed, mercy is apparent in other names of God, including: (The Compassionate, The Forgiving, The Subtly Kind ...) and other names.

Conclusion

After Reviewing the books of scholars, and investigating the meanings and connotations of the Most Beautiful Names of God, the following was concluded:

- 1 - The names of God represent higher human values through which the well-being of humanity is achieved.
- 2- These names overlap and complement each other in terms of connotations and meanings, in a way that constitutes a thematic unit that requires further studies in order to activate their role in social life more broadly.
- 3- The names of God with the values they represent, have an active role in directing and controlling behavior at the level of individuals and groups.

Recommendations

- 1- The two researchers recommend holding local and international conferences on the topic of values, especially those derived from the names of God.
- 2- Activating the role of these values in promoting social life in a way that strengthens the bonds of love, brotherhood and cooperation between individuals, groups and the world as a whole.
- 3- Directing preachers and imams to instill the spirit of tolerance and the values of forgiveness, to demonstrate the tolerance of Islam regarding respecting the other, to establish effective and constructive dialogue with everyone and to reject extremism and violence in all its forms.

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