

المصباح للكفعمي
الفصل الحادي و الثلاثون في ما روي في ذكر الاسم الأعظم

Section Thirty One of the Miṣbāḥ of Taqī al-Dīn al-Kaf'āmī (d. 900/1494-5) on what has been transmitted regarding الاسم الأعظم al-ism al-a`ẓam ("The Mightiest Name [of God]").

Translation Dr. Stephen Lambden (UC-Merced), 2009.

In his extensive Arabic compilation entitled al-Miṣbāḥ fī'l-A'diyya wa'l-salawāt wa'l-Ziyarāt (The Luminary incorporating Supplications, Prayers and Visitation texts) of the (just pre-Safavid) Twelver Shī'ī thinker Shaykh Tāqī al-Dīn Ibrāhīm ibn `Alī ibn Ḥasan ibn Muhammad al-`Āmilī al-Kaf'āmī (d. 900/1494-5) includes a section on the question of the al-ism al-a`ẓam (The Mightiest Name [of God]) followed, among other things, by one on the ninety-nine al-asmā' al-ḥusnā (The Most Beautiful Names of God') (see Kaf'āmī, Misbah 408-418; 419-482). Select texts from and a translation and consideration of the former eleven or so page section is reproduced below. It includes sixty sections of varying length largely culled from Shī'ī traditions and devotional literatures which either refer to, indentify the nature of, or spell out some aspect of the (one or more) forms of the al-ism al-a`ẓam, the Mightiest Name of God.

This 31st section of the al-Miṣbāḥ fī'l-A'diyya.. `Concerning what has been transmitted regarding the al-ism al-a`ẓam (Mightiest Name) commences with the following introductory words:

“Know that the statements (al-aqwāl) regarding this subject hare not been adequately encompassed in any authored book (kitāb muṣannaf) nor [comprehensively] compiled by any author although we shall [here] make mention of such statements (aqwāl ^{an}) as have been made:

[1] Firstly : the al-ism al-a`ẓam (Mightiest Name) is **Allāh** (God)

أَنَّ الْأَسْمَ الْأَعْظَمَ هُوَ اللَّهُ

since it is the most well-known (ashhar) of His Names (asmā') –exalted be He – and their most-elevated (a`lā), finding a place in Dhikr ([ritual] “remembrance”) and in supplication (al-du`ā). He gave it precedence relative to the rest of the Names. He favored it through an utterance of faithfulness (kalimat al-ikhhlāṣ) and rendered possible thereby the testimony [of faith] (al-shahāda). It was indeed honored (imtāz) over the rest of the Names (al-asmā') with additional characteristics (khawāṣṣ ukhrā). Cf. Next section in commentary on the al-asmā' al-ḥusnā...

Add Here 'Double Mightiest Name' etc

Shaykh Aḥmad ibn [Muhammad ibn] Fahd [al-Hillī]

(fl. 9th cent AH = 15th-16th cent. CE).

At the end of this first section on Allāh as the Mightiest Name Kaf`amī writes, **“The author of the `Uddat [al-Da`ī] (“The Preparedness of the Supplicator”)** states that “these sayings [about the Mightiest Name] are very close[ly related] (qarīb jidd ^{an}) though their ramifications of meaning are extensive (li'an al-wārid fī hadha ma`anī kathīr)” (Kaf`amī, Misbah, 408). He then seems to draw on the `Uddat al-Da`ī of Ibn Fahd's in identifying sixty texts or traditions about the Mightiest Name:

Ibn Fahd al-Hillī is sometimes reckoned to be a possible teacher of Sayyid Muhammad al-Nurbaksh (d. 869/1464), founder of the Nurbakhshiyya, a Shi'i offshoot of the Kubrwayiyya Sufi order] said in his `Uddat [al-Da`ī] (“The Preparedness of the Supplicator”).

See also below, after section sixty, when Kaf`amī cites Ibn Fahd in noting many further (beyond sixty) references relating to the Mightiest Name (Misbah, 1424/2003 p. 417):

قاله الشيخ أحمد بن فهد رحمه الله في عدته فهذه ستون قولاً غير ما تقدم في كتابنا هذا من الأدعية التي روي أن فيها الأسم الأعظم كدعاء الجوشن ودعاء المستول ودعاء المجير ودعاء الصحيفة وغير ذلك

“Shaykh Aḥmad ibn [Muhammad ibn] Fahd [al-Hillī (fl. 9th cent AH = 15th-16th cent. CE) said in his ‘Uddat [al-Da‘ī] (“The Preparedness of the Supplicator”)... See later.

[2] Secondly : [The al-ism al-a`ẓam (Mightiest Name)] is [specified]

أَنَّهُ فِي الْمَصْحَفِ قِطْعًا.

“in a Muṣṣḥaf (“book”, “volume” “copy”- cf. Qur’ān ms.) that is set apart (qat`an)”.
an)”.

[3] Thirdly : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as

أَنَّهُ اللَّهُ الرَّحْمَنُ.

“Allāh al-Raḥman, “God, the All-Merciful”.

This is the Qur’anic Arabic personal name of God with the attribute al-Raḥman (“the Merciful”) attached as in the (slightly abbreviated) Islamic basmala.

[4] Fourthly : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being

أَنَّهُ فِي الْأَسْمَاءِ الْحُسْنَى وَهِيَ تِسْعَةٌ وَتِسْعُونَ قِطْعًا.

“among the al-asmā’ al-ḥusnā (“The Most-Beautiful Names”) which are ninety-nine distinct items (qat`an)”.
an)”.

[5] Fifthly : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being

أَنَّهُ يَا حَيُّ يَا قَيُّوْمُ. وَبِالْعِبْرَانِيَةِ آهِيَّأَ شَرَاهِيَّأَ.

Yā Ḥayy, Yā Qayyūm (O Living One! O Self-Subsisting!) which in [Biblical] Hebrew (al-`ibrāniyya) is Āhiyā Shara Ahiyā [sic. for] Hebrew אֱהִיָּה אֲשֶׁר אֱהִיָּה = (in the AV or King James’ version) “I am that I am” (Exodus 3:14).

In various Shi’i Islamic sources the biblical ‘I am that I am’ is associated with the Mightiest Name of God. Moses on Sinai asked the Name of God and was

given this phrase (causative H-stem? of the verb to be in Hebrew) of divine Self-identification closely related to the tetragrammaton (=Y-H-W-H cf. A-H-W-H = "I AM"). As the Arabic Qayyūm can be evocative of God's existence through His own Self so the 'I am that I am' has similar implications.

It was perhaps during the reign of Rameses II (13th century B.C.E.) that Moses, a Hebrew with an Egyptian name, "fled from Pharaoh and stayed in the land of Midian" (Exodus 2:15) where he married into the family and kept the flock of Jethro the "priest of Midian." According to Exodus 3:1ff., it was while Moses was working as a shepherd that he encountered God and was called to "bring the sons of Israel out of Egypt":

Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian; and he led his flock to the west side of the wilderness, and came to Horeb, the mountain of God. And the angel of the LORD appeared to him in a flame of fire out of the midst of the bush; and he looked, and lo, the bush was burning, yet it was not consumed. And Moses said, "I will turn aside and see this great sight, why the bush is not burnt." When the LORD saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here am I." Then he said, "Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground." And he said, "I am the God (`Elōhîm Heb. **אלוהים**) of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God. (Exodus 3:1-6). [FN. 2](#)

While in Exodus 3:2, it is an "angel of the Lord" (*mal'akh YHWH*) or messenger of YHWH which appeared to Moses in a flame of fire of a burning bush, Exodus 3:4 implies that it was **יהוה** YHWH ("the Lord") who spoke directly to Moses. As the narrative unfolds, the mysterious angel is seen to represent the God, (ha-) `elōhîm Heb. **אלוהים**) who subsequently identifies himself as YHWH (Exod.3:15.) This apparent confusion between God and his messengers has been thought to be expressive of the mystery of the divine transcendence. Moses had a visually real though indirect, encounter with his

Lord indirectly perceived through His messenger in the ethereal formlessness of a flame of fire set in a burning bush which "was not consumed."

The text of Exodus 3:1-6, cited above is followed by an account of the commission of Moses (3:7-12) and by verses expressive of the revelation of the divine Name:

Then Moses said to God (*'elohim*),

"If I come to the people of Israel and say to them, 'The God (*'elohim*) of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?"

God (*'elohim*) said to Moses, **אֶהְיֶה אֲשֶׁר אֶהְיֶה** (= *'ehyeh 'asher 'ehyeh*)" "I AM WHO I AM" And he said, "Say this to the people of Israel, 'I AM (*'ehyeh*) has sent me to you.'"

God also said to Moses, "Say this to the people of Israel,

'The LORD **יְהוָה** (YHWH) the God (*'elohim*) of your fathers, the God (*'elohim*) of Abraham, the God (*'elohim*) of Isaac and the God (*'elohim*) of Jacob, has sent me to you': this is my name (lit. my memorial) for ever and thus I am to be remembered throughout all generations (lit., for generation of generation)" (Exodus 3:13-15)

Here Moses requests that God disclose His name to the end that his mission to the Israelites will be successful. From the burning bush, the God (*'elohim*) worshipped by Moses' ancestors first informs Moses that He is, **אֶהְיֶה אֲשֶׁר אֶהְיֶה** = *'ehyeh 'asher 'ehyeh* (trans. =) "I AM WHO I AM" or perhaps,

- "I AM THAT [IS WHO] I AM,"
- "I WILL BE WHAT I WILL BE" or
- "I CAUSE TO BE WHATEVER I CAUSE TO BE".

This elusive Hebrew phrase **אֱלֹהִים אֲשֶׁר אֱלֹהִים** may anticipate and throws light on the meaning of the subsequently disclosed name **יְהוָה** = YHWH. The three occurrences of **אֱלֹהִים** "I AM" here and the most sacred name **יְהוָה** = YHWH most likely derive from the same Hebrew verbal root (perhaps H-W-Y [H-W-H] **הוּא** meaning "to be/come to pass"), although there is no consensus exists about this matter. The etymological verbal form in this connection may not be the simple form (*qal*) but the Hebrew causitive hipil = "H-Stem". On the basis of diverse etymologies the implication of the **אֱלֹהִים אֲשֶׁר אֱלֹהִים** may thus be that God is One who acts in sovereign freedom, One Who is Self-Existent, One who makes Himself known in whatever way He chooses or, among other possibilities, One Who sustains existence, or Who cannot be properly known or adequately named.

THE TETRAGRAMMATON: **יְהוָה** = YHWH

Occurring more than 6,000 times in the HB the tetragrammaton **יְהוָה** = YHWH is the personal Name which the Deity **אֱלֹהִים** (*ʿelōhîm* x 2,570 sing. + pl.) "the God" of the Israelite forefathers disclosed to Moses on Sinai. The God (*ʿelohim*) worshipped by the patriarchs also gives a more direct reply to Moses' question about His name. He declares Himself to be **יְהוָה** = YHWH the tetragrammaton (Greek, "having four letters"). The four Hebrew consonants that make up the name of God YHWH (*yhwh*) remain of uncertain pronunciation and meaning. Its exact meaning continues to be debated among biblical scholars and its accepted pronunciation was lost hundreds of years ago, during the Middle Ages.

THE TETRAGRAMMATON IN POST-BIBLICAL JUDAISM

According to Freedman's article **YHWH** in the 5th volume of TDOT "The problems associated with the Tetragrammaton are manifold and all somewhat technical" (Freeman, TDOT V:500). Such technical matters cannot be discussed in detail here though it can be noted that pronunciations of the

tetragrammaton proposed by modern scholars include, **Y•H H** , **YeHôáH**, **YaHôH**, and **YaHúH** as well of course as the now quite well-known **yaHWeH** = **Yahweh**, commonly used, for example, in the *Jerusalem Bible*. (Ecole BibliqueJerusalem, 1 vol ed. 1951; Eng. 1972; rev. 1966, 73+ [NJB Eng.] 1985).

A basically erroneous vocalization of YHWH is expressed by the artificial and impossible hybrid transliteration Y^eōWāH which becomes "Jehovah" in English. This word was the invention of Renaissance Christians who ignored or misunderstood the Masoretic convention of combining of the consonants of YHWH with the vowels of the substitute reading 'adōnai (Hebrew, "Lord"), hence (also 'elohim). During the past century or more Biblical and other scholars have striven to recover the pronunciation of YHWH. Today the form yahweh is most widely accepted. For 2,000 years or more, however, the very attempt to pronounce the tetragrammaton was something widely viewed, at least in "orthodox" Jewish circles, as something sacrilegious or spiritually dangerous.

At some stage after the Babylonian exile, from the late Second Temple period (6thcent BCE – Zerubbabel-> 70 CE), Jews held back from publicly uttering this holy name. The name יהוה = YHWH came to be regarded as "unspeakably holy and therefore unsuitable for use in public reading, although it continued to be used privately" (Freeman, TDOT V: 500). Ancient mss. of the HB or texts therein, including certain of the Dead Sea Scrolls, sometimes refrain from registering the 4 Hebrew Letters constituting יהוה the tetragrammaton by abbreviating it or obscuring its pronunciation by writing its 4 unvoweled letters in the archaic Hebrew script (cf. 4Q139);

This reading of the divine name is probably much older than the MT. In some (though by no means all) of the Dead Sea scrolls, the use of the archaic script to write the name may indicate a special pronunciation. In 4Q139, two dots before the name *YHWH* may serve the same function.⁵ ...”

We shall return to this subject later when we examine a scriptural Tablet of Baha'u'llah expository of the Mightiest Name as Bahā' (Splendor) in the light of such biblical texts as have been mentioned above.

[6] Sixthly : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being

أَنَّهُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

Yā Dhā'l-Jalāl wa'l-Ikrām ("O Lord of Majesty and Generosity [Honor]!").

See Q. and 99 Names No. 85 Ghazālī, Ninety-Nine, 1992: 140. ADD.

[7] Seventhly : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being

[The phrase]

أَنَّهُ يَا إِلَهَنَا وَآلَهُ كُلُّ شَيْءٍ إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا أَنْتَ.

"O Our God (Yā ilāh-nā) and God of everything (wa-āllāha kulli shay' in), a God Single-Unique (ilāh^{an} wāhid^{an}), No God is there save Thee! (lā ilāha ilā anta)." These four statements are mentioned by al-Tabarsī [Tabrizi] in his Majma` al-Bayān, a well-known Shi`i Tafsir work of considerable length.

ADD

[8] Eighthly : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being

[The phrase]

أَنَّهُ اللَّهُ الْحَيُّ الْقَيُّومُ

"He, verily, is God, [and] the Living One, [and] the Self-Subsisting" See Q.

[9] Ninthly : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] [by Imam

Ja`far] al-Sādiq

أَنَّهُ الْبِسْمَلَةُ.

"as being the basmala".

[10] Tenthly : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [The phrases],

أَنَّهُ يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

Yā Badī` al-samawāt wa'l-arḍ (O Generator of the heavns and of the earth!),
Yā Dhā'l-Jalāl wa'l-Ikrām (“O Lord of Majesty and Generosity [Honor!]”).
(cf. prefixed to No. 6 above which is the second half here only).

[11] Eleventh : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] by the Prophet [Muhammad] as being,

أَنَّهُ فِي ثَلَاثِ آيَاتٍ مِنْ آخِرِ سُورَةِ الْحَشْرِ.

“within three verses that occur towards the end of the Sūrat al-ḥashr (“The Surah of the Assembling” Q.).”.

[12] Twelfth : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] by the Prophet [Muhammad] as being

أَنَّهُ فِي آيَةِ الْمَلِكِ.

“in the verse of Sovereignty [Dominion] (āyat al-mulk)”.

Cf. Q. 67 = Sūrat al-Mulk which commences:

[13] Thirteen : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] by the Prophet [Muhammad] as being

أَنَّهُ فِي ثَلَاثِ سُورٍ

“in three sūrahs [of the Qur’ān] :

[1] in Sūrat al-baqara (‘The Sūrah of the Cow, = Q.2), the āyat al-kursī (“the Throne Verse” = Q. 2:255[6]) [=

[2] in the [Surat] Āl `Imrān (“The Family of Imrān” = Q. 3) “God, no God is there except Him, al-Ḥayy = “the Living One, al-Qayyūm = “the Self-Subsisting”) [See Q. 3: Add Here).

And [3] in [Sūrat] Ṭā'-Hā' ("T"-“H” Q. 20) “[On that Day.. v. 108] Faces shall turn away [be humbled] from al-Ḥayy = (“the Living One), al-Qayyūm (“the Self-Subsisting”) [See Q. 20: 111].

Comment here

The well-known Sunnī Qur’ān commentator Al-Baiḍawī (d. c. XXX/1300) in his widely known and respected Sunnī Qur’ān commentary entitled states in the course of commenting on Q. 3: XX that

[14] Fourteen : [The al-ism al-a`ẓam (Mightiest Name)] is mentioned by Muhammad [ibn Ismā’īl] al-Bukhārī [d. 256/870] in his Kitāb al-taḍhyīl (“Book of the Appendix”) [relayed] from him [The Prophet Muhammad] that it is in His [God’s] saying (exalted be He), “ (Q. ? 163) and His saying, “God, no God is there save Him, al-Ḥayy (the Living), the Qayyūm (“the Self-Subsisting”)” (Q. ?).

[15] Fifteen : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ .

“Thou art God! No God is there except Him, the Merciful, the Compassionate (al-Raḥman al-Raḥīm)’.

[16] Sixteen : The al-ism al-a`ẓam (Mightiest Name) is

أَنَّ الْأَسْمَ الْأَعْظَمَ هُوَ رَبُّنَا

“[He is] Our Lord” (rabbunā). Such was transmitted by [The sixth Imam Ja`far] al-Ṣādiq (d. c. 148/765).

See Fn.

[17] Seventeen : [The al-ism al-a`ẓam (Mightiest Name)] is mentioned by [Muhammad ibn Salama ibn Ja`far ibn `Alī] **al-Quḍā’ī** [al-Miṣrī] (d. 454/1062) in his book, **Kitāb Dustūr ma`ālim al-ḥikam** [wa-ma’tūr makārim al-shiyam : min kalām Amīr al-Mu’minīn `Alī Ibn-Abī-Ṭālib] [relayed] from [Imam] `Alī (d.40/661) – peace be upon him— [stating that] ‘It is at the beginning of the

Sūrat al-Ḥadīd (“Surah of Iron”, Q. 57) unto where He [God] said [in the Qur’ān], “And He is aware of the thoughts in the breasts [of humankind]” (wa huwa alīm bi-dhāt al-ṣudūr) (= Q. 57:6b)

Surat al- Ḥadīd (Q. 57) verses 1-6.

[1] بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God, the Merciful, the Compassionate.”

[2] سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“Whatever is in the heavens and the earth glorifies Allah; and He is the Mighty, the Wise.”

[3] لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“His is the kingdom of the heavens and of the earth. He gives life and He causes death. And He has power over all things.”

[4] وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

“He is the First (al-awwāl) and the Last (al-akhir), and the Manifest (al-zāhir) and the Hidden (al-bāṭin), and He knows all things”.

[5] هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

“He it is Who created the heavens and the earth in six days, then He settled Himself upon the Throne. He knows what enters into the earth and what emerges from it, and what descends from heaven and what goes up into it. And He is with you wherever you may be. And God sees all that you do.”

[6] لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

“Unto Him belongs the kingdom of the heavens and of the earth and unto God all affairs do return”.

ADD HERE

... as well as at the end of the سورة الحشر Sūrat al-Ḥashr (Surah of the Assembling / Rounding Up, Q. 59) from where He says, “If We sent down this

Recitation [Qur'ān]" (Q. 59: 21a) [and the rest of] the Surah [al- Ḥashr] (=Q. 29: 21-24) :

Surat al- Ḥashr (Q. 59) verses 21-24.:

لَوْ أَنزَلْنَاهَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ
نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

[21]. Had We sent down this recitation [Qur'an] on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

[22]. He is God, there is no God except Him (La ilāha ila huwa), the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

[23]. He is God (Allāh) [MBN 1]. No God is there save Him (Lā ilāha illā Huwa), the King (**al-Mālik** [MBN 4], the Holy One (**al-Quddūs**) [MBN 5], the Flawless (**al-Salām**) [MBN 6], the Faithful (**al-Mu`min**) [MBN 7], the Help in Peril (**al-Muḥaymin**) [MBN 8] the Mighty (**al-`Azīz**) [MBN 9], Omnipotent (**al-Jabbār**) [MBN 10], the Supreme (**al-Mutakabbīr**) [MBN 11]. Glory be to God! above whatsoever they associate with Him (subḥān Allāh `ammā yushrikūn).

There are eight (or nine including **Allāh** [MBN 1] consecutive Names among the al-asmā' al-ḥusnā ('Most Beautiful Names' found in this verse (Nos. 4-11).

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

[24]. He is Allah, the Creator (al-Bārī) [MBN 13], the Fashioner (al-Muṣawwar) [= MBN 14]. To Him belong the Most Beautiful Names (al-asmā' al-ḥusnā). All

that is in the heavens and the earth glorify Him. And He is the Mighty (al-`Azīz) [=MBN 9], the Wise (al-Ḥakīm) [MBN 47].

Then raise up your hand(s) and say: `Yā man Huwa (O Thou who art He!). Wherefore do I, supplicate Thee by the truth of these Names that Thou bless Muhammad and the family of Muhammad and

See fn.

al-Quḍā`ī = Muhammad ibn Salāma ibn Ja`far ibn `Alī al-Quḍā`ī al-Miṣrī (d. 454/1062) was the author of a number of Arabic works including the volume *Kitāb Dastūr Mu`allim al-Ḥikam*

- **Dustūr ma`ālim al-ḥikam wa-ma`thūr makārim al-shiyam : min kalām Amīr al-Mu`minīn `Alī Ibn-Abī-Ṭālib.** ed. Ḥasan al-Samāḥī Suwaidān, **Damascus : Dār al-Qalam, 2003.**
- ('The Shooting Star in Wisdom Sayings, Proverbs and Ethics'), ed. `Abu al-Wafā' Muhammad al-Murāghī. Cairo: al-Majlis al-A`la li'l-Shu'ūwn al-Islāmiyya, Lajnat al-Tā`rīf bi'l-Islām, 1970.

The above volume contains some 1200 sayings attributed to the Prophet Muhammad and was recently utilized by Riad Aziz Kassis in his *The book of Proverbs and Arabic proverbial works* (Leiden: Brill Academic, 1999).

[18] Eighteen : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [the phrase]

أَنَّهُ يَا أَرْحَمَ الرَّاحِمِينَ

Yā arḥam al-raḥimīn ("O Most Merciful of the Merciful ones!").

[19] Nineteen : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being

أَنَّهُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

“He, verily, no God is there except Thee! Praised be unto Thee! I myself am among the evildoers [tyrannical] (al-ẓālimīn)”.

These lines are non-qur’anic though they are made up of qur’anic phrases drawn from various Qur’ān texts and vocabulary. This identification might in part be rooted in an attempt to dissuade such as desire to use the power of the Mightiest Name for destructive reasons (see also No. 20 below).

[20] Twenty : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed by the words]

أَنَّهُ خَيْرُ الْوَارِثِينَ.

“He is indeed the best of the Inheritors (al-wārithīn)” (=? Qur’ān 21: 89). Wārith is one of the Divine Attributes reflected once in the plural in Q. 21: 89. This identification might be rooted in an attempt to dissuade such as desire to use the power of the Mightiest Name to acquire things which are best viewed as belonging to God, the “Best of Inheritors”.

[21] Twenty one : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed by the words]

أَنَّهُ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

“Sufficient for us is God and [He is] the best Trustee [Guardian] (al-wakīl)” (= Q. 3:173b).

The occurrence of the word Allāh here would seem to be equated with the Mightiest Name.

[22] Twenty two : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed by Name-Attribute]

أَنَّهُ الْقَرِيبُ.

“The Near One” (al-Qarīb).

[23] Twenty three : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed by the Name-Attribute],

أَنَّهُ الْوَهَّابُ

“The Loving” (al-Wahhāb).

[24] Twenty four : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed by Name-Attribute],

أَنَّهُ الْغَفَّارُ

“The Forgiver” (al-Ghaffār).

[25] Twenty five : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed by the words],

أَنَّهُ سَمِيعُ الدُّعَاءِ

“The Hearer of the Supplication” (samī al-du`ā).

[26] Twenty six : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed by the words],

أَنَّهُ السَّمِيعُ الْعَلِيمُ

The Hearer (al-samī), the All-Knowing (al-`alīm).

[27] Twenty seven : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed by the words],

أَنَّهُ الْوَدُودُ ذُو الْعَرْشِ الْمَجِيدُ فَعَالٌ لِّمَا يُرِيدُ

“The Loving” (al-wadūd) Possessor of the Glorious Throne (dhū al-`arsh al-majīd), the One Who Acts according to whatsoever He desires.

[28] Twenty eight : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed by the words],

أَنَّهُ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

“Put thy trust in the Living One (al-ḥayy), the Undying [Who dieth not].”

This identification is an exact citation of the initial, opening half of Q. 25: 58a (50a). The imperative of the vth form of the root w-k-l, tawakkal (to put one's trust in [God]), occurs ten further times in the Qur'ān (Kassis, Concordance, 1273). The above qur'ānic citation is closely paralleled at Q. 26: 217 though two different Divine Attributes are used, "Put thy trust in the All-Mighty (al-`Azīz), the All-Compassionate (al-Raḥīm)".

[29] Twenty nine : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being

أَنَا بَيْنَ الْجَلَالَيْنِ فِي الْأَنْعَامِ.

It lies between the two Jalāls in the [Surat] al-An`ām ("The Surah of Cattle" = Q. 4).

[30] Thirty: [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being

أَنَّهُ فِي الْحَوَامِيمِ

"Within the Ḥa-wa -Mīm Surahs". These Sūrahs are

[31] Thirty one : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed in],

يَا سِيْنَ
أَنَّهُ فِي يَسْ

Yā-Sin.

These two isolated letters are prefixed to Q.

[32] Thirty two : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed in],

أَنَّهُ قِيمًا بَيْنَ الْحَوَامِيمِ وَيَسْ.

"In what is between the Ḥā-Mīm [Surahs] and the Yā-Sin [Surah]".

[33] Thirty three : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed in],

أَنَّهُ فِي حُرُوفِ التَّهْجِيِّ (٢) فِي أَوَائِلِ سُورِ الْقُرْآنِ

This identification continues to read:

“It is indicated in the spelled out [isolated Arabic] letters [of the alphabet] (ḥurūf al-tahjī) at the openings of the Surahs of the Qur’ān. These [isolated letters] are assembled together in your [human] speech when you correctly, repeatedly pronounce them in an appropriate manner (ṣīrat al-ḥaqq). We reckon them and number them [the qur’ānic isolated letters] as having a total [abjad value] of six hundred and ninety three”.

A tradition ascribed to Imam `Alī reads as follows,

“Everything has an attribute [token-sign] (ṣīfat) and the attribute of the Qur’ān is the [isolated Arabic] letters [of the alphabet] (ḥurūf al-tahjī) [at the openings of the Surahs of the Qur’ān]. Sha`bī [then] stated, ‘In every [sacred] Book God there is a mystery [secret] (sirr). His mystery in the Qur’ān is the [isolated Arabic] letters [of the alphabet] (ḥurūf al-tahjī) [at the openings of the Surahs of the Qur’ān]. And from Sa`īd ibn Jabīr [it is related], ‘They are the Most Beautiful Names [of God] (asma’ Allāh al-ḥusna) when separated [isolated things] (‘cut off’, maqtū`at). If the people knew their Author [‘Composer’, ‘Originator’] (tā`līf) [= God] they would know the ‘Mightiest Name’ (al-ism al-a`ẓam). He says, **“A-L-R” : “Ḥ-M” : “N”** which is [spells out] **al-Raḥman** (the Compassionate) except that we are conscious of the fact that we have connected them [the isolated letters]. Thus whoso is aware that the collection [of letters] is linked up is aware of the ‘Mightiest Name’ (al-ism al-a`ẓam) which, when God is supplicated therewith will Him to respond. Thus says [Shaykh] al-Ṭabarsī [=Tabrīzī] in his Majma` [al-Bayān]” (cited in Kaf`amī, al-Miṣbāḥ, 1424/2003, p. 411 fn. 1).

[34] Thirty four : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed in],

أَنَّهُ الْمَتَكَبِّرُ لِكُونِهِ حَوَى عِدَدَ أَصُولِ جَمِيعِ الْحُرُوفِ النُّورَانِيَّةِ ...

“the amplification (al-mutakabbir) of its [alphabetical] substance (kūn) in line with the collective numerical value of the bases of all of the luminous letters

(al-ḥurūf al-nurāniyya) relative to their isolatedness (al-muqatta'a) which we have already mentioned as having a [collective abjad numerical] value of six hundred and ninety three" (see No. 33 above).

[35] Thirty five : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] from Imam [Ja`far] al-Ṣādiq (d. XXX/740) as being [expressed in], his statement to some of his companions when they asked 'Have I not taught you the al-ism al-a`ẓam (Mightiest Name [of God])?'. They said, 'Yes indeed!'. He said, '[Then] Recite the Ḥamd [Q.1] and the Tawḥīd [= 'There is no God save God'] and the 'Throne verse' (āyat al-kursī) [=Q. 2:256] and of the Qadar (Destiny) [?] Then face the Qibla [in Mecca] and supplicate according to what you desire' Thus mentioned Muhammad ibn al-Ḥasan ibn Farrūkh al-Ṣaffār [Add Here] in his book Faḍl al-Du`ā ("The Bounty of Supplication").

[36] Thirty six : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed in],

... أَنَّهُ فِي فَاتِحَةِ الْكِتَابِ

From [Imam Ja`far] al-Ṣādiq (d. c. XXX/740) "It is in the Fātiḥa (Opening Sūrah) of the Book (Q.1). If you recite this over the dead seventy times, then you will thereby have restored the soul (al-rūḥ)! Such is not such an astonishing thing ('ajab^{an}). This was mentioned by Shaykh al-Mufīd (ADD) his book al-Tabṣira (ADD)

ADD

[37] Thirty seven : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed in the tradition] transmitted by [Imam `Alī] al-Riḍā' (d. XXX/XXXX) ^(٢) عَنْ الرِّضَا ^(ع) [or in another mss. from Imam Ja`far al-Ṣādiq] [stating that] "Whomsoever [recites] the **basmla** (Bismala al-Rahman al-Raḥīm) and the **ḥawlaqa** (= lā ḥawla wa lā qūwata ilā bi-llāh 'There is neither strength nor power save in God') 100 times after the Dawn Prayer (Ṣalat al-Fajr) would be closer to the Mightiest Name of God (ism Allāh al-a`ẓam) than

the black of the eye is to its white. There within it the Mightiest Name of God (ism Allāh al-a`ẓam).

[38] Thirty eight : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed in], **أَنَّهُ هَذَا الدَّعَاءُ** "in this Du`ā (Supplication) :

"O My God! Thou art God. No God is there except Thou! O Source [Master] of Night Ascents and Power (yā dā al-ma`ārij wa'l-quwa). I ask Thee by Bismillāh al-Raḥman al-Raḥīm and by that which Thou sent down on the Night of Destiny [Power] (laylat al-qadr) that Thou establish for me by Thy command release from suffering [repose comfort] (faraj ^{an}) and freedom from difficulty (makhraj ^{an}). And I ask Thee that Thou bestow blessing upon Muhammad and the Family of Muhammad and that Thou forgive me my sins and accept my repentance O Most Merciful of the Merciful Ones (arḥam al-raḥimīn).

كِتَابُ الْفَوَائِدِ الْجَلِيَّةِ .

This is mentioned by the author of the book al-Fawā'id al-Jaliyya

[39] Thirty nine : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed in], **مِنْ كِتَابِ النَّهْيِ لِدَعَوَاتِ النَّبِيِّ**

"the Kitāb al-Nahy (" Book of Proscription) specifying 'Supplications of the Prophet [Muhammad]' as relayed by Abī Muhammad Ḥaramī from the Prophet. [More specifically] It is contained in this supplication:

"O My God! I do indeed supplicate Thee by virtue of the fact that With Thee is the Praise! No God is there save Thee. O Bountiful One (mannān)! O Regenerator (badī) of the heavens and of the earth! O Possessor of Glory and Nobility (dhā'l-jalāl wa'l-ikrām)!

See below No. 46

[40] Forty : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being [expressed in],

مِنْ كِتَابِ التَّحْصِيلِ عَنِ النَّبِيِّ ﷺ أَنَّهُ فِي هَذَا الدَّعَاءِ

“From the Kitāb al-Taḥṣīl [“The Book of [Scientific] Acquisition/ Learning”] as related from the Prophet [Muhammad] it [the Mightiest Name] is in this Supplication (al-du`ā):

“O my God! I beseech Thee since Thou verily art Thou Who art God! No God is there except Thee, the One (al-aḥad) All-Enduring [Perpetual] (al-ṣamad)!

أَنْتَ الْوَاحِدُ الصَّمَدُ
لَمْ يَلِدْ وَلَمْ يُولَدْ

“He begetteth not; neither is He begotten (lam yalid wa lam yulad”.

For Him there is no one [who is] equal (kufū^{an} aḥad)” [= Q. 112: 3-4].

See also No. 51

[41] Forty one: [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being,

أَنَّ فِي هَذَا الدَّعَاءِ

“It is from him [the Prophet Muhammad] blessings and peace be upon him and his family. It is found in this supplication (al-du`ā):

“I, verily, O my God! supplicate Thee through the totality of Thy Most Beautiful Names (bi'l-asmā'ika al-ḥusnā) which I have been taught and those which I do not know. And I beseech Thee by Thy Mighty, Mightiest, Great, Greatest

وَأَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ الْكَبِيرِ الْأَكْبَرِ

Name (bismika al-`aẓīm al-a`ẓam al-kabīr al-akbar)”.

[41] Forty two : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being,

أَنَّ فِي دَعَاءِ يَوْشَعَ بْنِ نُونٍ

“in the supplication (al-du`ā) of Joshua son of Nūn who, by means of it [the Mightiest Name], computed [thereby a restraining of the] the sun (al-shams) [on the day of battle, see Joshua 10: 8-15]. And it is,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الطَّاهِرِ الطَّاهِرِ الْمُقَدَّسِ الْمُبَارَكِ الْمَخْزُونِ الْمَكْنُونِ

“O my God! I, verily, supplicate Thee through Thy Pure, Purifying, Sacred, Blessed, Treasured, Name inscribed upon Pavilion of Laudation (surādiq al-ḥamd) and Pavilion of Glory (surādiq al-majd) and Pavilion of Power (surādiq

al-qudrat) and Pavilion of Sovereignty (surādiq al-sultān) and Pavilion of the Secrets [Throne-couches] (surādiq al-sarā'ir). I supplicate Thee, O Lord! since Thine is the Laudation [Praise] (al-ḥamd). No God is there except Thee, The Light (al-nūr), the Upright [Righteous, Devoted, Faithful] (al-bārr), al-Raḥman (the Merciful), al-Raḥīm (the Compassionate), the Righteous (al-Ṣādiq), the Learned (al-`ālim), the Hidden (al-ghayb), the Witness (al-shahāda), the Generator of the heavens and of the earth (badī al-samawāt wa'l-arḍ) and their Light (nūr) and their Uplifter (qiyām), Possessor of Glory and Nobility (dū'l-jalāl wa'l-ikrām), One Affectionate [Loving, Tender] (ḥannān), a Light (nūr), Eternal (dā'im), Sanctified (quddūs), One Living (ḥayy) Who does not die."

Joshua 10: 10-15 : <http://www.enduringword.com/commentaries/0610.htm>

"So the Lord routed them before Israel, killed them with a great slaughter at Gibeon, chased them along the road that goes to Beth Horon, and struck them down as far as Azekah and Makkedah. And it happened, as they fled before Israel and were on the descent of Beth Horon, that the Lord cast down large hailstones from heaven on them as far as Azekah, and they died. There were more who died from the hailstones than the children of Israel killed with the sword. Then Joshua spoke to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel: **"Sun, stand still over Gibeon; and Moon, in the Valley of Aijalon."** So the sun stood still, and the moon stopped, till the people had revenge upon their enemies. Is this not written in the Book of Jasher? So the sun stood still in the midst of heaven, and did not hasten to go down for about a whole day. And there has been no day like that, before it or after it, that the Lord heeded the voice of a man; for the Lord fought for Israel. Then Joshua returned, and all Israel with him, to the camp at Gilgal."

[43] Forty three : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being,

أَنَّهُ فِي هَذَا الدَّعَاءِ

in the [following] Du`ā :

“I beseech Thee, O my God! by Thy Mighty Name (bismika al-`azīm)

وَبِرِضْوَانِكَ الْأَكْبَرِ.

and by Thy Greatest Riḍwān”.

The word Riḍwān is an Arabic verbal noun (from the root R-Ḍ-W) meaning ‘Felicity’, ‘Contentment’, ‘Delight’, ‘Favor’). It occurs 13 times in the Q. and, among other things in Islamic literatures, it came to designate an angelic figure who is the keeper of Paradise. In the above prayer there is mention of the Mighty Name which is synonymous with the al-ism al-a`ẓam, the ‘Mightiest Name’ and the Greatest Riḍwān may signify the sublime beatitude of Paradise or its angelic gatekeeper. Not one of the al-smā’ al-ḥusnā the word Riḍwān was frequently used by the Bab from the first Sūrah of his Qayyūm al-asmā’ onwards. For Baha’is as is well-known Riḍwān is a highly eschatologically suggestive term coming to designate both the orchard or garden (bustan) where Bahā’u’llāh declared his prophetic mission and the sacred, twelve day period of its communication near Baghdad during April 22-May 3rd 1863. Three Bahā’ī holy days are associated with the Riḍwān period.

[44] Forty four : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being,

الرَّابِعُ وَالْأَرْبَعُونَ: عَنْهُ ﷺ أَنَّهُ فِي هَذَا الدَّعَاءِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ الطَّاهِرِ الطَّيِّبِ الْمُبَارَكِ الْأَحَبِّ إِلَيْكَ الَّذِي إِذَا دُعِيتَ بِهِ أَجَبْتَ وَإِذَا سُئِلْتَ بِهِ أَعْطَيْتَ وَإِذَا اسْتُرْجِمْتَ بِهِ رَحِمْتَ وَإِذَا اسْتَفْرَجْتَ بِهِ فَرَجْتَ.

عَنْهُ ﷺ أَنَّهُ فِي هَذَا الدَّعَاءِ

[transmitted] “from him [the Prophet Muhammad]... in this supplication (al-du`ā’):

“O My God! I beseech Thee by Thy Mighty (‘al-`azīm), Mightiest (al-a`ẓam) Purifying [Pristine] (al-ṭāhir), Pleasant (al-ṭayyib), Blessed (al-mubārak) Name (ism) which is Most Beloved (al-aḥabb) of Thyself. When Thou art supplicated therewith Thou do make reply and whenever I make request thereby Thou do

make provision. And when Thou art requested to display Thy Mercy by means of it Thou art indeed Merciful. And when Thou art requested to dispel grief therewith Thou do indeed show comfort.

[45] Forty five : [The al-ism al-a`zam (Mightiest Name)] is [specified] as being,

عنه ﷺ أَنَّهُ فِي هَذَا الدَّعَاءِ

[transmitted] “from him [the Prophet Muhammad]... in this supplication (al-du`ā’):

الْحَامِسُ وَالْأَرْبَعُونَ: عَنْهُ ﷺ أَنَّهُ فِي هَذَا الدَّعَاءِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاوِدِ الْعِزِّ مِنْ عَرْشِكَ وَمُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَأَسْمِكَ الْأَعْظَمِ وَجَدِّكَ الْأَعْلَى وَكَلِمَاتِكَ التَّامَّاتِ.

“O My God! I supplicate Thee through the intimate conjunctions of Might (bi-ma`āqid al-`izz) from Thy Throne (`arsh) and the extremities of Thy Mercy from Thy Book (muntahā rahmat min al-kitāb); through Thy Mightiest Name (ismika al-a`zam) and Thy most Sublime Bounty (jaddika al-a`lā) as well as through Thy Completed Words (kalimātika al-tammāt).

[46] Forty six : [The al-ism al-a`zam (Mightiest Name)] is [specified] as being,

عنه ﷺ أَنَّهُ فِي هَذَا الدَّعَاءِ

[transmitted] “from him [the Prophet Muhammad]... in this supplication (al-du`ā’):

الْسَّادِسُ وَالْأَرْبَعُونَ: عَنْهُ ﷺ أَنَّهُ فِي هَذَا الدَّعَاءِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ وَأَسْأَلُكَ بِأَسْمِكَ الْأَعْظَمِ الَّذِي إِذَا دُعِيتَ بِهِ أَجَبْتَ وَإِذَا سُئِلْتَ بِهِ أُعْطِيتَ فَإِنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

“O My God! I supplicate Thee by Thy Most Beautiful Names (bi-ama`ika al-husnā), those which I known among them and those which I do not know. And I supplicate Thee by Thy Mightiest Name (bismika al-a`zam), which, when Thou art supplicated therewith Thou do respond. And whenever I make request thereby Thou do make provision. With Thee indeed is the Praise (al-hamd)! No God is there save Thee. O Bountiful One (mannān)! O

[49] Forty nine : [The al-ism al-a`zam (Mightiest Name)] is [specified] as being
“in this supplication (al-du`ā) :

التَّاسِعَ وَالْأَرْبَعُونَ: أَنَّهُ فِي هَذَا^(٣) الدُّعَاءِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْمَخْزُونِ
الْمَكْنُونِ الْمُبَارَكِ الْمُطَهَّرِ الطَّاهِرِ الْمُقَدَّسِ.

“O My God! I supplicate Thee by Thy Name (bi-ismika) which is Treasured up (al-makhzūn), Hidden (al-maknūn), Blessed (al-mubārak), Purified (al-muṭahhir), Purifying (al-ṭāhir) and Sanctified (muqaddisin).”

See FN = Ramz 52 transmitted by Ibn Abī Qurrat = Muhammad ibn `Alī ibn Ya`qūb ibn Ishāq ibn Abī Qurrat. ... This Du`ā` is from [Imam Musā] al-Kāzim (7th Imam) fl. 8th cent CE.

These adjectives used of the powerful Name of God are repeated in many of the scriptural alwāḥ of Baha'u'llah.

[50] Fifty : [The al-ism al-a`zam (Mightiest Name)] is [specified] as being, “in this supplication (al-du`ā) :

الْخَمْسُونَ^(٤): أَنَّهُ فِي هَذَا الدُّعَاءِ: يَا فَارِجَ الْغَمِّ وَيَا كَاشِفَ الْهَمِّ وَيَا مُوفِي الْعَهْدِ وَيَا حَيًّا لَا إِلَهَ إِلَّا أَنْتَ.

“O Comforter in discomfort [Liberator from unease] (yā fārij al-ghamm)! O Remover of anxiety (yā kāshif al-hamm)! And O Faithful to the Covenant (yā mūfi al-`ahd)! And O Living One (ḥayy an), no God is there save Thee!”

See FN 4

[51] Fifty one : [The al-ism al-a`zam (Mightiest Name)] is [specified] as being,
“in this supplication (al-du`ā) :

الْحَادِي وَالْخَمْسُونَ: أَنَّهُ فِي هَذَا الدُّعَاءِ: بِسْمَلٍ وَحَوْلَقٍ وَقُلْ: يَا قَدِيمُ^(١) يَا
 حَقُّ يَا دَائِمُ يَا قَائِمُ يَا قَرْدُ يَا صَمَدُ يَا إِلَهُ يَا رَحْمَنُ يَا رَحِيمُ يَا حَيُّ يَا قَيُّوْمُ يَا ذَا
 الْجَلَالِ وَالْإِكْرَامِ يَا نُورَ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبَّ الْعَرْشِ الْعَظِيمِ وَيَا مَنْ
 لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ يَا كَافِي يَا هَادِي يَا بَارِيءُ يَا عَالِمُ يَا صَادِقُ يَا
 كَهْمَعَص يَا رَبَّ الْأَرْبَابِ يَا سَيِّدَ السَّادَاتِ يَا مَلِكَ الْمُلُوكِ يَا وَلِيَّ الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ
 أَنْتَ مَلِكُ مَنْ فِي السَّمَاءِ وَمَلِكُ مَنْ فِي الْأَرْضِ لَا حُكْمَ فِيهِمَا لِغَيْرِكَ وَقُدْرَتُكَ فِي
 الْأَرْضِ كَقُدْرَتِكَ فِي السَّمَاءِ وَسُلْطَانُكَ فِي الْأَرْضِ كَسُلْطَانِكَ فِي السَّمَاءِ أَسْأَلُكَ
 بِاسْمِكَ الْكَرِيمِ وَوَجْهِكَ الْمُنِيرِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ
 مُحَمَّدٍ وَأَنْ تُفَرِّجَ عَنِّي فَرْجًا عَاجِلًا وَاجْعَلْ لِي مِنْ كُلِّ فَرْجٍ وَمَخْرَجًا وَيَسِّرْ لِي كُلَّ
 عَسِيرٍ يَا أَرْحَمَ الرَّاحِمِينَ.

“Recite the Basmala and the Hawāliq and say : ”

“O Ancient of Days [Pre-existent One] (qadīm)! O True One (ḥaqq)! O
 Everlasting (dā'im)! O Overseer [Upright One] (qā'im)! O Unique One (al-
 fard)! O All-Perpetual (al-ṣamad)! O God (Allāh)! O Compassionate (al-
 raḥman)! O Compassionate (al-raḥīm)! O Living One (al-ḥayy)! O
 Self-Subsisting (Qayyūm)! O Possessor of Glory and Nobility (dhā'l-jalāl wa'l-
 ikrām)! O Light of the heavens and of the earth (nūr al-samawāt wa'l-ard) and
 whatsoever is between them! And Lord of the Mighty Throne (al-`arsh al-
 `azīm)! O Whomsoever “begetteth not nor is begotten” (yā lam yalid wa lam
 yulad = Q. 112: 3). “Compared to Him there is no one [who is] equal (kufū an
 aḥad)” (= Q. 112: 4). O Sufficer (al-kāfī)! O Guide (al-hādī)! O Creator (bānī)!
 O Learned One (ʿālim)! O Truthful One (ṣādiq)! O “Kāf (letter “K”)-Hā’ (“H”)-Yā
 (“Y”)-ʿAyn (“”) -Ṣād (“\$”) [= Q. 19: 1]. O Lord of Lords (rabb al-arbāb)! O
 Sayyid of Sayyids (sayyid al-sādāt)! O King of Kings (mālik al-mulūk)! O
 Protector [Guardian] of this world and of the hereafter (walī al-dunyā wa'l-
 ākhira)!

O my God! Thou art the King (malik) of those in heaven and the King
 (mailk) of those upon the earth! There is no sovereignty in either of them from
 other than Thee. Thy Power (qudrat) on earth is even as Thy power (qudrat)
 in heaven. Thy Sovereignty (sulṭān) on earth is even as Thy power (qudrat) in
 heaven. I supplicate Thee by Thy Noble Name (ismika al-kaīm) and by Thy
 Luminous Countenance (wajhika al-muinīr). Thou art Powerful over all

things. May blessings be upon Muhammad and the family of Muhammad and may I find speedy release from my suffering. And bring about for me release from every discomfort (ghamm). Dispell and make tolerable for me every difficulty, O Most Merciful of the Merciful Ones (arham al-rāḥimīn)".

See above No. 40

Fn.1 Du`ā' (= Ramz 51) as transmitted by Muqatil ibn Sulayman in a response to a question to be taught of al-ism al-a`zam. Associated with power over life and death.

[52] Fifty two : [The al-ism al-a`zam (Mightiest Name)] is [specified] as being, "in this supplication (al-du`ā') :

الثَّانِي وَالْخَمْسُونَ: أَنَّهُ فِي هَذَا الدُّعَاءِ بِسْمَلٍ وَقُلْ: يَا اللَّهُ^(٢) يَا اللَّهُ يَا اللَّهُ يَا
رَحْمَنُ يَا رَحْمَنُ يَا رَحْمَنُ يَا نُورُ يَا نُورُ يَا نُورُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا ذَا الْجَلَالِ
وَالْإِكْرَامِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

See FN = Ramz 52 transmitted by `Aṭā ibn Abī al-Rabbāḥ one learned among the Fuqaha' (jurists) of Mecca... Muqātil...

[53] Fifty three: [The al-ism al-a`zam (Mightiest Name)] is [specified] as being,

الثَّالِثُ وَالْخَمْسُونَ: فِي كِتَابِ الدُّعَاءِ لِابْنِ أَبِي لَيْلَى أَنَّ الْأَسْمَ الْأَعْظَمَ يَا اللَّهُ
يَا رَحْمَنُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

"in the Kitāb al-Du`ā' of Ibn Abī Layla [it is stated] that the Mightiest Name (al-ism al-a`zam) is `O God (yā Allāh)! O Merciful One (al-Raḥman), the Possessor of Might and Nobility (dhā'l-jalāl wa'l-ikrām).

[54] Fifty four : [The al-ism al-a`zam (Mightiest Name)] is [specified] as being,

الرَّابِعُ وَالْخَمْسُونَ: أَنَّهُ الْأَحَدُ الصَّمَدُ.

"It is He, verily, is the One (al-aḥad), the All-Enduring (al-ṣamad)."

[55] Fifty five : [The al-ism al-a`zam (Mightiest Name)] is [specified] as being,

الخامس والخمسون: في كتاب التهجد لابن أبي قرّة⁽³⁾ عن الكاظم عليه السلام أنه في هذا الدعاء تقول ثلاثاً: يَا نُورُ يَا قُدُّوسُ وَثَلَاثاً: يَا حَيُّ يَا قَيُّوْمُ وَثَلَاثاً: يَا حَيُّ لَا يَمُوتُ وَثَلَاثاً: يَا حَيُّ جِئْنَاكَ لَا حَيَّ وَثَلَاثاً: يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ وَثَلَاثاً: أَسْأَلُكَ بِلَا إِلَهَ إِلَّا أَنْتَ وَثَلَاثاً: أَسْأَلُكَ بِاسْمِكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْعَزِيزِ الْمُبِينِ .

“In the Kitāb al-Tahajjud (“The Book of the Night Vigil”) [Muhammad ibn `Alī ibn Ya`qūb ibn Ishāq] ibn Abī Qurrat. ...from [Imam Musā] al-Kāzim (7th Imam) fl. 8th cent CE. It is in this Du`ā'. You should say three times Yā Nūr (O Light)! Yā Quddūs (O Sanctified, Holy One)! Then three times, `Yā Ḥayy (O Living One)! Yā Qayyūm (O Self Subsisting)! Then three times, Yā Ḥayy ^{an} lā yamūt (“O living One Who dieth not”). Then three times, Yā Ḥayy ^{an} ḥīna lā Ḥayya (O Living One [never] momentarily not Living). Then three times, Yā Ḥayy lā ilāha illa anta (O Living One! No God is there save Thee). Then three times, bilā ilāha ila anta (‘I beseech Thee through ‘No God is there except Thee’). Then three times, ‘I beseech Thee through Thy Name Bismillāh al-Raḥman al-Raḥīm (In the Name of God, the Merciful, the Compassionate), the Mighty (al-`azīz), the Mubīn (the Luminous)!”

See FN

[56] Fifty six : [The al-ism al-a`zam (Mightiest Name)] is [specified] as being,

السادس والخمسون: أنه في دعاء يعقوب عليه السلام الذي تعلمه من ملك الموت عليه السلام وقد مرّ ذكره في الفصل المتقدم آنفاً في أدعية الأنبياء عليهم السلام والأئمة صلوات الله عليهم .

“in the Du`ā’ (Supplication) of Ya`qūb (Jacob) which was taught to him by the angel of death (malak al-mawt) for such is indeed repeated in preliminary section of the foregoing (book = the Kitāb al-Tahajjud (“The Book of the Night Vigil”) [Muhammad ibn `Alī ibn Ya`qūb ibn Ishāq] ibn Abī Qurrat) dealing with the supplications of the Prophets and the Imams (adi`yya al-anbiyā’ wa al-a`imma), may the blessings of God be upon them.

This is most probably an allusion to the story contained in Genesis XX and embellished in Jewish Midrashic literatures relating how Jacob wrestled with God in angelic form at the time when he was renamed Israel (= 'Contender with God'). His being taught the al-ism al-a`zam at this time is ADD HERE

[57] Fifty seven : [The al-ism al-a`zam (Mightiest Name)] is [specified] as being from [Imam] `Alī (d.40/661)... in this Supplication (al-du`ā):

السَّابِعُ وَالْخَمْسُونَ: عَنْ عَلِيٍّ (١) أَنَّهُ فِي هَذَا الدَّعَاءِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْمَخْرُوجِ الْمَكْنُونِ الْعَظِيمِ الْأَعْظَمِ الْأَجَلِّ الْأَكْبَرِ الْبُرْهَانِ الْحَقِّ الْمُهَيَّمِينَ الْقُدُّوسِ الَّذِي هُوَ نُورٌ مِنْ نُورٍ وَنُورٌ مَعَ نُورٍ وَنُورٌ عَلَى نُورٍ وَنُورٌ فَوْقَ نُورٍ وَنُورٌ فِي نُورٍ وَنُورٌ أَضَاءَ بِهِ كُلُّ ظُلْمَةٍ وَكُسِرَ بِهِ كُلُّ جَبَّارٍ رَجِيمٍ وَلَا تَقُومُ بِهِ سَمَاءٌ وَلَا تَقُومُ بِهِ أَرْضٌ يَا مَنْ تُؤْمِنُ بِهِ خَوْفُ كُلِّ خَائِفٍ وَتُبْطِلُ بِهِ سِحْرَ كُلِّ سَاحِرٍ وَكَيْدَ كُلِّ حَاسِدٍ وَبَغْيَ كُلِّ بَاغٍ وَيَتَصَدَّقُ لِعَظَمَتِهِ الْجِبَالُ وَالْبُرُ وَالْبَحْرُ وَتَحْفَظُهُ الْمَلَائِكَةُ حَتَّى تَتَكَلَّمَ بِهِ وَتَجْرِي بِهِ الْفُلُكُ فَلَا يَكُونُ لِلْمَوْجِ عَلَيْهِ سَبِيلٌ وَتَذِلُّ بِهِ كُلَّ جَبَّارٍ عَنِيدٍ وَشَيْطَانٍ مَرِيدٍ وَهُوَ اسْمُكَ الْأَكْبَرُ الَّذِي سَمَّيْتَ بِهِ نَفْسَكَ وَاسْتَوَيْتَ بِهِ عَلَى عَرْشِكَ وَاسْتَفَرَزْتَ بِهِ عَلَى كُرْسِيِّكَ يَا اللَّهُ الْعَظِيمُ الْأَعْظَمُ يَا اللَّهُ النُّورُ الْأَكْرَمُ يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ أَسْأَلُكَ بِعِزَّتِكَ وَجَلَالِكَ وَقُدْرَتِكَ وَبِرَّكَاتِكَ وَبِحُرْمَةِ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ عَلَيْهِمُ السَّلَامُ أَسْأَلُكَ بِكَ وَبِهِمْ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُغْنِيَنِي وَوَالِدِيَّ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِنَ النَّارِ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ إِنَّكَ حَمِيدٌ مَجِيدٌ

"O my God I beseech Thee by Thy Name which is Treasured up (al-makhzūn), Hidden (al-maknūn), Mighty (`azīm), the Mightiest (al-a`zam), the Most Majestic (al-ajall), the Greatest (al-akbar), the Evidential (al-burhān), the Real [True] (al-ḥaqq), the Help in Peril (al-muḥaymin), the Sanctified [Holy] (al-quddūs).

The One [Name] which is Light from Light (al-nūr min nūr) and Light with Light (nūr ma` nūr) [which is] "Light upon Light" (al-nūr `alā nūr) [Q. 24: 36] and Light above Light (nūr fawq nūr); [which is] Light in Light (nūr fī nūr), a Light (nūr) which radiates (aḍā'a cf. diyā') forth dispelling every darkness; through which every accursed tyrant [colossus, oppressor...] (kullu jabbār rajīm) is annihilated.

By means of it thou shall neither be able to raise up heaven (al-samā') nor raise up the earth (al-ard'), O thou who believes in it , fearful of every ADD HERE

FN. 1 No. 57.

ملخص شرحه أن رجلاً جاء إلى عليّ عليه السلام فقال يا أمير المؤمنين علّمني الاسم الأعظم فامتنع عليه السلام من ذلك فألح عليه وأقسم فقال إني أخاف أن تدعوه به لأمر دنياك فقال إني لا أدعوه به إلا لأخرتي فقال له عليه السلام امض فسيأتيك في هذه الليلة مَنْ يَعْلَمُكَ قال الرجل مضيت من عند عليّ عليه السلام ونمت تلك الليلة فأتني إلى عند رأسي شيء شبيه سراج وعلمني ثم إنه دعا به لأمر الدنيا فأقبلت عليه فبلغ ذلك عليّ عليه السلام فقال صدق الله ﴿كَلَّا بَلْ تُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾ أي كثيراً.

... A man came to Imam `Alī... and said, `Teach me the al-ism al-a`ẓam (Mightiest Name)

[58] Fifty eight : [The al-ism al-a`ẓam (Mightiest Name)] is [specified] as being transmitted by [Imam Ja`far] al-Şādiq (d. XXX/XXX), He said,

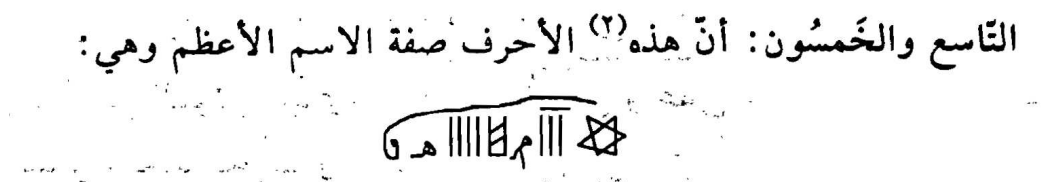
الثامن والخمسون: مروي عن الصادق عليه السلام قال وفيه الاسم الأعظم، تدعوه به كل صباح وهو على حروف المعجم اللهم إني أسألك بالالف الإبتداء بباء البهاء إلى آخره وقد مر ذكره في الفصل الرابع عشر في تعقيب صلاة الصبح.

“in it [the following] is the Mightiest Name [of God] (al-ism al-a`ẓam). He supplicated with it every dawn (kull ṣubāḥ) and it is based upon [an acrostic use of] the letters of the alphabet (ḥurūf al-mu`ajjam):

“I, verily, beseech Thee O My God! through the [letter] “A” [commencing] al-(Ibtidā' = commences with “a”) the Genesis [Commencement] and through the [letter] “B” of al-Bahā' (the Beauty-Splendor-Glory) and so on to the end [of the letters of the alphabet]. And it has been mentioned in section fourteen towards the end of the `Prayer for the Dawn time'.

or “Mention of such has been registered in the fourteenth section of the [expository] comment on the Dawn Prayer (ta`qīb ṣalāt al-ṣubḥ).

[59] Fifty nine : [The al-ism al-a`zam (Mightiest Name)] is [specified] as being indicated through these letters which are a sigla of the Mightiest Name [of God] (al-aḥruf ṣifat al-ism al-a`zam) and they are:



These seven successive letters are a sigla of the 'Mightiest Name' of God'

- [1] A Pentalpha or five [six] pointed star.
- [2] Three rods with a line over them
- [3] A truncated form of the Arabic letter "m" (mīm)
- [4] Like but not exactly a ladder
- [5] Four Lines
- [6] A form of the Arabic letter "h" (hā')
- [7] An extended, inverted Arabic letter "w" (wāw).

This graphic representation of the 'Mightiest Name' is based on an Arabic poem attributed to Imam `Alī existing in various recensions, a short one and a longer recnesion. This short one is also relayed by the 'Father of Tafsīr' and Rabbī of the Arabs' Ibn `Abbās (d. /).

One of the longer versions of the Hadīth from Imam `Alī is reproduced below as it is cited in a fn. (1) to the above section 59 of the Misbāḥ paragraphs expository of the 'Mightiest Name' (Beirut ed. 1424/2003, pp. 417-8):

ثلاث عصي صففت بعد خاتم
وميم طميس أبتتر ثم سلم
وأربعة مثل الأنامل صففت
وهاء وواو نكس الخط رأسه
خطوط على الأعراف لاحت رسومها
فعدتها من بعد عشر ثلاثة
فمن أحرف النوراة منهن أربع
 وخمس من القرآن وهي تمامها
نريك من الآيات ما فيه عبرة
فيا حامل الاسم الذي ليس مثله
وتنجو من الآفات والضّر والأذى
ولا حية تسعى ولا عقرب ترى
فذلك اسم الله جلّ جلاله
روي أنه اسم جليل معظم
وأن به كان ابن عباس فاتحاً

على رأسها مثل السنان المقوم
إلى كل مأمول وليس بسلم
تشير إلى الخيرات من غير معصم
كأنبوب حجام وليس بمحجم
عليه براهين من الثور فاعلم
فلا تك في إحصائها ذا توهم
وأربع من إنجيل عيسى ابن مريم
فذلك اسم الله واسمع وافهم
وأمرأ عظيم بالقضية فاعلم
توق به كل المكاره تسلم
ومن مرض الحتى التي تشرب الدم
ولا أسد يسطو بصوت مهمهم
إلى كل إنسان فصيح وأعجم
على كل اسم للجليل معظم
لأقوال أسرار الحواميم مبهم

Another tradition from Imam `Alī reads:

(٢) عن عليّ عليه السلام رأيت الخضر في المنام قبل بدر ليلة فقلت علّمني شيئاً أنتصر به على الأعداء فقال فقل يا
هو يا هو يا من لا يعلم ما هو إلا هو اغفر لي وانصرني على القوم الكافرين فقصص ذلك على
النبي ﷺ فقال لي يا عليّ علمت الاسم الأعظم وكان عليّ عليه السلام يقول ذلك وهو يطارد القاسطين في
الضنّين .

From [Imam `Alī] upon him be peace, 'I saw Khidr in sanctuary

[60] Sixty : [The al-ism al-a`zam (Mightiest Name)] is [specified] as being,

السُّتُونُ: أَنَّهُ يَا هُوَ^(٣) يَا هُوَ يَا مَنْ لَا يَعْلَمُ مَا هُوَ إِلَّا هُوَ .

“Yā Huwa (“O He”)! Yā Huwa (“O He”)! Yā man lā yalam mā huwa illā huwa
 (“O He Who is unknown as He is to any save Him”)!”

قاله الشيخ أحمد بن فهد رحمه الله في عدته فهذه ستون قولاً غير ما تقدم في كتابنا

هَذَا مِنَ الْأَدْعِيَةِ الَّتِي رَوَى أَنَّ فِيهَا الْأَسْمَ الْأَعْظَمَ كَدُعَاءِ الْجَوْشَنِ وَدُعَاءِ الْمَسْتَلَوِّ
وَدُعَاءِ الْمُجِيرِ وَدُعَاءِ الصَّحِيفَةِ وَغَيْرِ ذَلِكَ وَبِهِ دُرَرٌ كَثِيرَةٌ مِنْ دُرَرِ الْأَدْعِيَةِ بِإِذْنِ اللَّهِ

Shaykh Ahmad ibn [Muhammad ibn] Fahd [al-Hillī] (fl. 9th cent AH = 15th-16th cent. CE) possible teacher of Sayyid Muhammad al-Nurbaksh (d. 869/1464), founder of the Nurbakhshiyya, a Shi'i offshoot of the Kubrwaiyya Sufi order] said in his 'Uddat [al-Da`ī] ("The Preparedness of the Supplicator")

`So these are the sixty sayings. Other than the foregoing [sayings] which are mentioned in this our book are [other] Du`ā's (al-ad`iyya = "supplications") in which the 'Mightiest Name' was transmitted; including the Du`ā' al-Jawshān ('The Supplication of the Jawshan'), the Du`ā' al-Mathlūl ('The Supplication of the Lame Man'), the Du`ā' al-Mujīr ('The Supplication of the al-Mujīr), the Du`ā' al-Ṣaḥīfa (The Supplication of the Scriptural Scroll') and yet others besides.

Ibn Fahd al-Hillī, 'Uddat al-Da`ī wa Najjāj al-Sa`ī. Beirut (?): al-Ma`ārif al-Islamiyya, XXXX/200? (500pp.)

There also exists a Persian trans. of the 'Uddat al-Da`ī = Tarjamah-i Farsi-yi 'Uddat al-Da`ī by Ahmad ibn Muhammad ibn Fahd al-Hillī Asadi. Tehran: Kitābkhānah -y i Shams, 1960.

Concluding Supplementary Traditions

(1) The author of the book Baṣā'ir al-Darajāt mentioned something [about the Mightiest Name] transmitted from [Imam] Ja`far al-Ṣādiq :

تَمَّةٌ : ذَكَرَ صَاحِبُ كِتَابِ بَصَائِرِ الدَّرَجَاتِ فِيهِ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ أَنَّهُ تَعَالَى جَعَلَ اسْمَهُ الْأَعْظَمَ ثَلَاثَةً وَسَبْعِينَ حَرْفًا فَأَعْطَى آدَمَ عَلَيْهِ السَّلَامُ خَمْسَةً وَعِشْرِينَ حَرْفًا وَأَعْطَى نُوحًا عَلَيْهِ السَّلَامُ خَمْسَةَ عَشَرَ وَإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ ثَمَانِيَةَ وَمِائَتَيْنِ وَأَرْبَعَةً وَعِيسَى عَلَيْهِ السَّلَامُ اثْنَيْنِ وَسَبْعِينَ حَرْفًا وَاسْتَأْثَرَ سُبْحَانَهُ بِحَرْفٍ وَاحِدٍ.

"He, exalted be He, made His Mightiest Name (ismihi al-a`ẓam) to consist of three and seventy letters. He gave Adam twenty and five (25) letters and He

gave Noah fifteen (15). He gave Abraham eight (8), Moses four (4) and Jesus two (2) letters through which two he enlivened the dead and healed the lame and the blind. And he gave Muhammad seventy and two letters (72). And He, praised be He, has taken to Himself but a single letter” (Misbah, 398).

(2) Supplementary tradition two

وفي رواية أخرى عن أحدهم عليه السلام أنه كان عند آصف عليه السلام حرف واحد من الاسم الأعظم وبه أتى عرش بلقيس قبل ارتداد الطرف وعندنا نحن من الاسم الأعظم اثنان وسبعون حرفاً وحرف استأثر به الله سبحانه .

In another tradition from one of them [the Imams]

There was with Āṣaf but a single letter of the Mightiest Name (al-ism al-a`ẓam) and through it he obtained the Throne of Bilqīs (‘arsh al-bilqīs) [Queen of Sheba] before the withdrawal of the glance (irtidād al-ṭarf). And on Our part we [Muslims obtained] of the Mightiest Name (al-ism al-a`ẓam) seventy and two letters and one letter God took to Himself, glorified be He”.

(3) Supplementary tradition three

وفي كتاب التوحيد: عن الصادق عليه السلام ما ملخصه أن الله تعالى جعل أسماء أربعة أجزاء أظهر منها ثلاثة لفاقة الخلق إليها وحجب منها الاسم الأعظم المكنون المخزون وجعل لكل اسم من الأسماء الظاهرة أربعة أركان ولكل ركن ثلاثين اسماً فالأركان اثنا عشر والأسماء ثلاثمائة وستون اسماً مثل: الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ الْخَالِقُ الْبَارِئُ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ الْمُنْشِئُ الْبَدِيعُ الْعَلِيُّ الْعَظِيمُ وهكذا حتى تتم ثلاثمائة وستين اسماً .

In the Kitāb al-Tawhīd from [Imam] Ja`far al-Ṣādiq :

There is no abridgement if God, exalted be He, made His names (asmā') to be of four portions. Of these He disclosed three for the indigent [poor] (or favored?) among the creatures (li-fāqa khuluq) but veiled from them the al-ism al-a`ẓam (Mightiest Name) which is Hidden (al-maknūn) and Treasured up (al-makhzūn). He established for every one of the evident [known] Names (al-asmā' alk-ẓāhir) four pillars (arkān) though a single pillar consists of thirty Names (asmā'). So the Pillars are twelve and the Names are three hundred

and sixty Names such as : al-Raḥman (the Compassionate) al-Raḥīm (the Merciful), the King (al-malik), al-Quddūs (the Sanctified), the Creator (al-khāliq), al-Bānī (the Originator), al-Ḥayy (the Living One), al-Qayyūm (the Self-Subsisting). Lethargy [slumber] does not overtake Him neither does the sleep [cf. Q. 2:255a] of the originator [creator] (nawm al-munshī), al-Badī (the Wondrous / Novel Creator”), al-‘Alīy (the Elevated), al-‘Azīm (the Mighty)... And so on until the 360 Names are completed.”

(4) Supplementary tradition four

وعن الرضا عليه السلام أن الله اختار لنفسه أسماء يدعى بها وأول ما اختار منها
العلي العظيم لأنه أعلى الأشياء وأعظمها.

And transmitted from [Imam ‘Alī] al-Riḍā’:

“God selected for Himself (līnafsihi) Names (asmā’) through which He can be supplicated. The first of those He selected was al-‘Alī al-‘azīm (‘The Elevated, the Mighty’ or ‘The Mighty Name ‘Alī’) for this is the Most Sublime of all things and an expression of their Most Greatness (a‘ẓamihā”).

This tradition obviously express the elevated imamological supremacy of Imam ‘Alī ibn Abī Ṭālib, for Shī‘īs the successor of the Prophet Muhammad...

