

means height. The second statement is preferred. The letter *Hamza* occurs in it for providing conjunction. *Ism* and *Musamma* are not the same for *Ism* stands for that word which signifies and *Musamma* is that sense which has been signified. Likewise *Ism* and *Tasmiya* are not the same for *Tasmiya* is the verb of *Musamma*.

The word 'Allâh' has either been derived from *Uloohiat* which means worship or from *Aalehan* which means amazement. The first statement is correct and *Ilah* means that which is worshipped.

Rahmân and *Raheem* are from amongst the elegant Names of Allâh. They show that Allâh has the attribute related to His Self. It is not correct to say that *Rahmah* is meant in its implied sense such as gratitude etc.

Ibn Al-Qaiyim writes that the word *Rahmân* denotes that attribute of Allâh which exists along with His Self, and *Raheem* denotes that the attribute is related to that Self which has been the recipient of *Rahmah*.

Ibn 'Abbâs reports that both these names comprise gentleness and softness. The word *Rahmân* is an attribute of Allâh and so it is His Name.

Description of *Hamd* and *Madh*

الْحَمْدُ لِلَّهِ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا .

All praise is for Allâh Who sent His Messenger with guidance and True Religion so as to give it supremacy over all other religions. And Allâh is enough as a witness.

It is narrated that the Prophet صلى الله عليه وسلم said:

«كُلُّ كَلَامٍ لَا يَبْدَأُ فِيهِ بِحَمْدِ اللَّهِ وَالصَّلَاةِ عَلَيَّ؛ فَهُوَ أَفْطَعُ، أَبْتَرُ، مَمْحُوقُ الْبِرِّكَةِ»

“A statement that does not begin with praise of Allâh and blessing upon me, remains deficient and bereft of blessings.”
(Abu Dâud, 13/184)

The same has been narrated about *Bismillah* also. That is the reason why the present author has tried to follow both *Ahadith* and has mentioned both *Bismillah* and *Al-Hamdu lillah*.

Hamd means praising orally a grace regardless of being benefited by it, be it a favour or anything else, such as a statement that 'I did *Hamd* of a certain person in connection with the prize he had been awarded or for his feat of boldness.' *Shukr* (thanking) is that praise which is done orally or emotionally or by any other organ of the body in lieu of some favour. This shows that the word *Hamd* is commonly used in one situation and the *Shukr* in another situation.

Describing the mutual difference between *Hamd* and *Madh* (praise) Ibn Al-Qaiyim writes that *Hamd* denotes stating qualities with love and respect; and *Madh* denotes only declaration of the quality, it does not necessarily imply love and respect. That is why the connotation of *Hamd* is of a special nature and that of *Madh* a general.