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# Behavioral Application of Knowledge of the Most Beautiful Names of Allah and His Attributes and Its Effect on Guiding Human Conditions: A Creedal and Educational Study

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## Abstract:

Knowing Allah, exalted be He, through His Most Beautiful Names and Lofty Attributes is among the noblest topics of Islamic creed and the most impactful in shaping the human being and directing behavior. This knowledge does not stop at mental perception or theoretical affirmation; rather, it goes beyond that to bring about a transformation in psychological and emotional states, with a practical reflection on a person's actions and on his relationship with his Lord, himself, and society. From this perspective, the study aims to clarify the concept of the behavioral application of knowledge of the Names and Attributes of Allah and to uncover the mechanisms by which creedal knowledge moves from the realm of conception to the realm of behavior and practice. Correct knowledge of Allah's Names and Attributes constitutes the foundation of faith-building, and its effectiveness is not achieved merely by memorizing the Names or knowing their meanings, but by calling to mind their devotional, emotional, and behavioral implications. The study further shows that believing in the Names indicating knowledge and watchfulness contributes to the establishment of self-monitoring, while the Names indicating mercy, gentleness, and beneficence strengthen moral values and human relationships. Meanwhile, the Names indicating power, wisdom, and mercy help achieve psychological balance and steadfastness in the face of life's fluctuations.

**Keywords:** The Most Beautiful Names of Allah, divine attributes, behavioral application, faith-based knowledge, doctrinal education, regulation of states, the human being, ethics

## Introduction:

Knowing Allah occupies a central place in the epistemological and faith structure of the human being in the Islamic conception, for the reality of faith cannot be separated from knowing the One worshiped, to whom a person turns with worship, love, fear, hope, and reliance. The knowledge of the Most Beautiful Names of Allah and His sublime attributes gains its particular significance from the fact that it represents one of the most important paths by which a person comes to know his Lord, through what Allah has made known of Himself in His Book and what is authentically reported in the Sunnah of His Messenger, peace be upon him.

The importance of this knowledge does not stop at its purely doctrinal dimension; rather, it extends to psychological, educational, and behavioral dimensions, directly or indirectly affecting a person's emotional system, values, choices, and patterns of behavior. Hence, faith in the Names and Attributes is not to be reduced to merely knowing the terms, memorizing the Names, or grasping their abstract meanings; rather, it should be viewed as a cognitive system with its devotional implications, emotional effects, and behavioral manifestations.

The importance of this research is further underscored in light of what contemporary societies are witnessing of signs of disconnection between religious knowledge and practical conduct. A person may possess a certain amount of information related to creed and worship without this being reflected in the building of his personality or the regulation of his behavior. From here arises the need to reconsider the mechanisms that make faith effective in human reality.

Accordingly, this study has come to examine the doctrinal and educational foundations of knowing the Names and Attributes of Allah, and to trace the stages through which knowledge is transformed into an emotional impact and then into behavioral practice, while clarifying the role of this in guiding and regulating the human being's psychological, ethical, and social states.

#### **Problem statement of the study:**

Knowing the Names and Attributes of Allah represents a foundation in the doctrinal structure of a Muslim; however, the relationship between this knowledge and behavior is not always given due attention. Accordingly, the problem of the study revolves around the following question: To what extent does the behavioral implementation of the knowledge of the Beautiful Names of Allah and His Attributes contribute to guiding human conditions and directing behavior in light of doctrinal and educational grounding?

From this problem, a set of questions arise, the most important of which are:

- What is the concept of the Beautiful Names of Allah and His Attributes? And what is meant by the behavioral implementation of the requirements of the latter?
- What are the most prominent psychological, educational, and behavioral effects of knowing the Names and Attributes of Allah? And how can human conditions be guided in the contemporary reality?

#### **Hypotheses:**

The study proceeds from the following hypotheses:

- There is a close relationship between correct knowledge of the Names and Attributes of Allah and the construction of human behavior and the regulation of psychological and emotional states.
- Educational effects are not achieved through theoretical knowledge alone; rather, they require bringing to mind their devotional, emotional, and behavioral implications.
- The behavioral implementation of knowledge of the Names and Attributes contributes to building self-monitoring and achieving balance between fear and hope, love, and trust in Allah.
- Knowledge of the Names and Attributes can be considered an effective means of treating manifestations of spiritual emptiness and psychological and behavioral disorder.

#### **Objectives of the study:**

The study aims to:

- Ground the concept of knowing the Names and Attributes of Allah, and define the concept of behavioral implementation and its stages.
- Reveal the relationship between doctrinal knowledge and psychological and behavioral construction.

- Analyze the educational effects of knowing the Names and Attributes of Allah, and clarify their role in building self-monitoring, psychological balance, and moral values.
- Presenting an educational vision for activating knowledge of Allah's Names and Attributes in contemporary reality.

To accomplish this work, it was necessary to rely on an integrated methodology: the inductive, descriptive, analytical method. Inductive, in order to trace all the Names and Attributes in the revealed texts and the meanings related to them; then descriptive, by presenting the concepts and issues related to knowing Allah's Names and Attributes; and then analytical, by examining the relationship between doctrinal knowledge and its behavioral implications.

The nature of the study required us to adopt a plan divided into a set of chapters, each chapter containing a group of topics dealing with the conceptual and foundational framework, then the levels of knowledge and their mechanisms, followed by the psychological and educational effects, concluding with practical models.

## **Chapter One: Foundational principles for knowing Allah's Names and Attributes and their levels**

### **Topic One: The concept of knowledge**

Faith, in the Islamic worldview, is not merely an emotional state detached from cognition; rather, it is founded on knowledge of Allah the Exalted and of what He has revealed of the truth. Thus, the knowledge that fulfills its faith-related purpose is not just an accumulation of information, but a knowledge in which mind, heart, and will interact.

Knowledge has three interrelated levels (1):

**First level:** cognitive knowledge, represented by grasping concepts and understanding meanings.

**Second level:** faith-based knowledge, represented by the transfer of meaning from the level of mental perception to the level of heartfelt affirmation and certainty.

**Third level:** behavioral knowledge, represented by the reflection of knowledge and faith in one's choices, actions, and states.

These levels are viewed as interlocking links in the process of building a person's faith, for correct knowledge prepares the way for faith, faith motivates the will, and sincere will manifests its effects in behavior (2).

From here, the value of doctrinal knowledge is determined by its ability to reshape a person's view of life, guide their choices, and regulate their relationship with their Lord, with themselves, and with others. This idea appears clearly in the knowledge of the Divine Names and Attributes: it does not stop at enumeration and memorization, but progresses to understanding, then supplication and worship, then acting according to what they entail, ultimately leading to living within the scope of these meanings and keeping them in mind in various situations and states.

### **Section Two: The Concept of the Most Beautiful Names and the Lofty Attributes**

The Most Beautiful Names of Allah and His Lofty Attributes constitute an important gateway to knowing Allah, the Exalted. Allah, glorified be He, is the One who has made Himself known to His servants through His Names, His Attributes, and His Actions, and that is through revelation. This knowledge is based on what Allah has affirmed for Himself or what the Messenger (3), peace and blessings be upon him, has affirmed for Him, in a manner befitting His majesty, without distortion, negation, inquiry into the modality, or likening Him to His creation. Affirming the divine names and what they indicate of attributes is one of the fundamental pillars of doctrinal understanding (4).

Knowledge derives its importance from the fact that every one of Allah's Names carries a cognitive and faith-based implication. When the servant knows that Allah, exalted be He, is All-Knowing, this does not require understanding "knowledge" only from a linguistic perspective; rather, it necessitates comprehending the revealed knowledge. This leads to an awareness of watchfulness and responsibility in a person's life, and similarly for the rest of the Names and Attributes. From here it becomes clear that the Names and Attributes have faith implications that cannot be separated from their meanings: knowing a Name requires understanding its meaning, and understanding its meaning leads to grasping what it entails in terms of servitude, stance, and conduct (5).

### **The Third Requirement: Levels of Knowing the Names and Attributes of Almighty Allah**

Knowing the Names and Attributes of Almighty Allah falls under integrated levels through which a person moves from initial knowledge to knowledge that affects the heart and behavior. This knowledge progresses from enumeration, then memorization, then understanding, followed by comprehension, then supplication and worship, then acting according to their implications, and finally living in the presence of the Names and Attributes and being mindful of their effects in life. These levels can be analyzed as follows:

#### **First: The Level of Enumeration and Memorization:**

This level is considered the first gateway to knowing the Names of Almighty Allah, as memorizing the Names and accurately retaining their wording forms a primary cognitive foundation that allows one to become acquainted with the Names of Allah mentioned in revelation. This level fulfills the function of cognitive establishment, and although it is necessary, it is not sufficient on its own to achieve the educational objective.

Al-Ghazali dedicated in his book "Al-Maqsid al-Asnā fi Sharḥ Asmā' Allāh al-Ḥusnā" a separate section to explain the benefit of enumeration after presenting the issues of the name, the named, naming, and the meanings of the Most Beautiful Names(6). This reveals the connection between enumeration and understanding and knowledge.

#### **Second: The Level of Understanding and Comprehension:**

At this stage, knowledge moves from memorizing the wording to grasping the meaning, as a person seeks to understand what the Name or Attribute signifies according to what has come in the Qur'an and Sunnah and in line with the established scholarly principles related to the Names and Attributes. The deeper and more precise the understanding, the more likely the effect of this knowledge is to manifest in the heart and behavior, while adhering to the principles of declaring Allah free from all imperfection and affirming what He has affirmed for Himself. This understanding thus represents the bridge that connects verbal knowledge with faith-based knowledge.(7)

#### **Third: The level of supplication and worship:**

When a person moves from memorization to understanding, knowledge transforms from mere mental awareness into a practical relationship between the servant and his Lord, and the Name of God becomes truly present in his acts of worship, supplication, and intimate prayers. The Exalted says: "And to Allah belong the most beautiful names, so call upon Him by them" (8). Supplication is then made according to what the Name entails and in the context that suits it, and it should include both the supplication of praise and worship and the supplication of request and petition. This level is manifested when a person is no longer merely a receiver of information, but becomes interactive with it through worship (9). The one who knows the meaning of mercy calls it to mind in his supplication; the one who knows the vastness of

forgiveness finds in that knowledge a motive to return to God the Exalted; and the one who realizes the meaning of knowledge and all-encompassing awareness brings that to mind in his solitude and conduct.

**Fourth: The level of acting according to knowledge:**

Knowing God the Exalted and affirming His oneness requires sincerity in worshipping Him alone, and knowing divine provision increases one's attachment to the Divine Essence, with the heart connected to the meanings of majesty and humility before God, and the meanings of beauty, love, and turning towards Him. Acting according to knowledge does not mean attributing God's attributes to the human being in a sense of likeness or equivalence; rather, it means that knowledge of what the Names and Attributes indicate affects the type of servitude by which the servant turns to his Lord, and shapes his moral and behavioral choices (10).

So when a person brings to mind God's knowledge and His all-encompassing awareness, this recollection can strengthen his self-accountability. When he brings to mind the vastness of God's mercy, that can drive him away from despair and towards good expectation of God. When he understands the meaning of divine wisdom, this may contribute to forming a more balanced stance in dealing with the events he experiences. Thus, knowledge does not impose behavior automatically, but it forms a faith-based and cognitive foundation that helps guide and regulate behavior.

**Fifth: The level of living in the realm of the Divine Names and Attributes:**

This level represents the deepest stage of mindfulness, where knowledge of the Names and Attributes is no longer confined to the moment of learning or worship alone, but becomes part of the lens through which a person views himself, his life, and his relationship with his Lord. At this stage, a state of continuous faith-based mindfulness is formed within a person, such that this knowledge becomes a present element in his interpretation of events and in his taking of positions.(11)

**Second topic: The concept of behavioral application, its guidelines, and its mechanisms**

**First requirement: Definition of the behavioral application of knowledge of the Names and Attributes of Allah, the Exalted**

The concept of "application" is used in Islamic studies to denote the transfer of a meaning, ruling, or principle from the level of theoretical foundation to the level of reality and practice, while taking into account the nature of the field to which it is being applied. Within the framework of this study, what is meant by the behavioral application of knowledge of the Names and Attributes of Allah, the Exalted, is:

Transforming correct knowledge of the faith-related implications of the Names and Attributes into practical requirements that affect psychological states, moral values, choices, and human behaviors in light of doctrinal and legal guidelines. This concept is based on several elements(12), namely:

- 1/ Knowledge: perceiving the Name or Attribute or understanding its correct meaning
- 2/ Faith and affirmation: moving from mental perception to certainty of the heart
- 3/ Mindfulness (presence of heart): the presence of the faith-based meaning in a person's awareness when facing situations and events
- 4/ Emotional interaction: what results from this mindfulness in terms of fear, hope, love, reverence, or tranquility, according to the context and meaning
- 5/ Behavior: the reflection of these meanings on practical actions and choices

From the above, it becomes clear that behavioral application is a complex educational process through which knowledge moves across multiple levels.

### **The Second Requirement: Regulations for Behavioral Application**

Discussing the behavioral impact of the Divine Names and Attributes requires scholarly regulations, the most important of which are:

**First:** Adhering to the source of knowledge: Knowledge of the Names and Attributes is based on what is established in revelation - the Qur'an and the Prophetic Sunnah.

**Second:** Observing the uniqueness of the Divine Attributes: His Attributes, exalted is He, befit His Majesty, and it is not permissible to measure the Attributes of the Creator against the attributes of the creation or to conceive of them within the limits of human perception.(13)

**Third:** Not turning the educational implication into anthropomorphism: Benefiting behaviorally from knowledge of the Names of Allah does not mean that a human being actually possesses the Divine Attribute itself; rather, it means that his knowledge of Allah's perfection affects his servitude to Him and the conduct that the Sharia has commanded him to adopt.

**Fourth:** Linking knowledge to the revealed text: The effects inferred must be in harmony with the objectives of the Sharia and with the foundational texts regarding ethics and conduct.

**Fifth:** Observing the integrative nature of the Names and Attributes: One should not build behavior on a single Name in isolation from the rest of the Names and Attributes, because knowledge of Allah is integrative knowledge.

Faith-based education is not founded on hope alone, nor on fear alone, but on a balance between the various meanings.

### **The Third Requirement: Mechanisms for Moving from Knowledge to Behavior**

The transition from doctrinal knowledge to practice requires educational mechanisms that help transform meaning into a practical state. The most important of these mechanisms are:

**1/ Repetition with mindful presence:** The more often the meaning is brought to a person's conscious awareness, the greater its potential influence on his behavior.

**2/ Linking to daily situations:** The Names and Attributes should not be isolated from reality; rather, their meanings must be connected to the situations a person lives through. For example, the meaning of "watchfulness" acquires a practical dimension when it is linked to one's moments of solitude, interactions with others, and daily choices.

**3/ Education through practice:** It is not sufficient to clarify the meaning; a person also needs to train himself in behavior that is in harmony with the requirements of his knowledge.

**4/ Self accountability:** Accountability serves as a means to evaluate the relationship between knowledge and behavior, as it enables a person to review the extent to which his faith is reflected in his actions.

**5/ The educational environment:** The family, school, mosque, and educational institutions all play a role in strengthening the presence of faith based meanings in a person's life.

## **Section Three: Faith Based, Psychological, and Educational Effects of Knowing the Names and Attributes of Allah the Exalted**

### **First Requirement: The Effect on Deepening Faith and Realizing Transcendence**

One of the most prominent fruits of knowing the Names and Attributes of Allah the Exalted is that it deepens a person's knowledge of his Lord and expands the scope of faith from general knowledge to more detailed awareness. The more a person increases in knowledge of what revelation indicates regarding the Names of perfection and His Attributes, the more his ability grows to perceive the greatness of the Creator and the need of the creation for Him.(14)

This knowledge also contributes to realizing the meaning of transcendence (tanzīh), for recognizing the perfection and uniqueness of Allah the Exalted, along with recognizing the incapacity and dependence of created beings, leads a person to magnify Allah the Exalted and declare Him far above having any equal or likeness. Thus, correct knowledge of the Names and Attributes does not merely fulfill an informational function; it also contributes to building a faith-based stance founded upon glorification and submission to Allah the Exalted.(15)

### **Second Requirement: The Effect on Supplication, Intimate Discourse, and Strengthening the Bond with Allah the Exalted**

Knowing the Names and Attributes of Allah the Exalted goes beyond the purely cognitive domain to the domain of the devotional relationship between the servant and his Lord. This is clearly manifested in supplication and intimate discourse, for a person's knowledge of his Lord, His Names, and His Attributes grants him a deeper awareness of the requirements, manners, and meanings of supplication.

Supplication is not merely a request driven by a person's need; in reality, it is an expression of one's dependence on Almighty God, and a declaration of human servitude, incapacity, and need for his Lord. Hence, knowledge of the Most Beautiful Names adds a cognitive and faith-based dimension to supplication, when the supplicant calls upon the Name that suits his situation and intention. In this way, supplication varies between supplication of praise and worship, and supplication of request and petition, and this leads to love of God and nearness to Him.(16)

The educational function of this aspect becomes evident in that when a person learns to turn to God Almighty in all of his circumstances, he develops a constant sense of connection with God and dependence on Him. This connection does not mean withdrawal from reality or abandoning the use of practical means; rather, it gives a person a faith-based framework that combines taking action with reliance on God Almighty.

Moreover, the multiplicity of Divine Names and Attributes contributes to the diversity of a person's devotional experience: the meanings of mercy open the door of hope, the meanings of greatness and majesty engender veneration, the meanings of knowledge and all-encompassing awareness strengthen vigilance, and the meanings of forgiveness open the way to repentance and return to God.(17)

From this it becomes clear that calling upon God by His Most Beautiful Names transforms knowledge of these Names and Attributes from a merely memorized concept into a recurring devotional presence in a person's life.

### **Section Three: The Effect in Attaining Tranquility and Steadfastness in the Face of Trial**

**A person passes through changing conditions in life:** health and illness, strength and weakness, ease and hardship, success and failure. Dealing with these fluctuations is not limited to material or rational means; it is also influenced by the cognitive and faith-based framework through which a person interprets events.

From here appears the importance of knowing God Almighty through His Names and Attributes, for faith in the Divine knowledge, power, wisdom, and mercy grants a believer a faith-based horizon that helps him understand his place in life and deal with the conditions he goes through.

This does not mean that faith-based knowledge cancels out feelings of sadness, pain, or anxiety, for these are natural human emotions. Rather, it can help to guide how one deals with them

and prevent them from turning into a state of loss of meaning or despair, so that a person remains able to interact with their circumstances without losing balance. Thus, bringing to mind the meanings of wisdom, mercy, power, and knowledge can play an important role in building patience, steadfastness, and hope.(18)

#### **Fourth Requirement: The Impact on Worship and Righteous Deeds**

One of the most important practical effects of knowing the Names and Attributes of God, exalted be He, is the variety of acts of worship a person performs according to the meanings of servitude that this knowledge evokes. The one who calls to mind God's knowledge and all-encompassing awareness becomes more keen to watch over themselves; the one who recalls God's generosity never ceases to hope; and the one who believes in God's provision finds in that a motivation for balance in their relationship with material causes without making them a source of absolute attachment. For example, the Names: The All-Hearing, The Generous, The Withholder, and The Expander can influence supplication, spending, regulating behavior, and maintaining balance in dealing with oneself and life.(19)

It can be said that behavioral application at this level is realized through three interconnected paths:

- 1- Calling to mind the faith-based meaning
- 2- Turning it into a voluntary motive
- 3- Translating it into practical action

In this way, doctrinal knowledge becomes a source for guiding righteous action instead of remaining detached from daily behavior.

#### **Fifth Requirement: Impact on Self-Supervision, God-Consciousness, and Moral Responsibility**

Self-supervision is among the most important values that faith-based knowledge can help build. A person cannot always live under external monitoring; rather, it arises from recalling God's knowledge and His all-encompassing awareness. Faith that God knows the outward and the inward, and that a person is accountable for his actions, can form an internal foundation for regulating behavior.

Self-supervision is not merely fear of punishment; it is a complete ethical construct based on recalling one's responsibility before God. The more this knowledge moves from a theoretical level to a state of repeated awareness, the more capable it becomes of influencing a person's daily choices (20).

Thus, the names and attributes related to knowledge, all-encompassing awareness, reckoning, and witnessing can be considered among the most important faith-based foundations that contribute to building the moral conscience and self-supervision.

#### **Sixth Requirement: Impact on Building Values and Human Relationships**

The effects of knowing God's names and attributes are not limited to a person's relationship with his Lord; they extend to his relationship with others. Beneficence, generosity, and favor can motivate a person to love good for people, to treat them kindly, and to interact with them in righteousness and benevolence.

Here, it is necessary to emphasize an important doctrinal principle: the impact of knowing the names and attributes on ethics is the knowledge of God's perfection and the love of the good and beneficence that He loves, which drives a person to adhere to the morals that the Sharia has commanded and encouraged.

The importance of this aspect appears in that faith-based upbringing should not remain confined to individual rituals; rather, its effects must appear in:

Mercy, benevolence, truthfulness, justice, safeguarding rights, cooperation in goodness, respect for human dignity—all of these mean that soundness in one's relationship with God, exalted is He, represents an important foundation for building a proper moral relationship with others.

#### **Section Four: Practical Models and Prospects for Activating Education through the Names and Attributes of God, Exalted is He**

##### **First Requirement: The Names of Mercy and Their Impact on Guiding Behavior and Human Relations**

The names connected to mercy, compassion, and gentleness represent an important aspect in building the faith-based relationship between the servant and his Lord. The Exalted says: "My mercy encompasses all things" (21), and He says: "Inform My servants that I am indeed the All-Forgiving, the Most Merciful" (22). These names can also contribute to directing human behavior toward mercy and benevolence in dealing with others. From an educational perspective, invoking the meanings of mercy helps to confront manifestations of harshness, violence, and coldness in human relationships, and affirms that moral conduct is not merely a social obligation but is tied to the believer's spiritual foundation. (23)

##### **Second Requirement: The Names of Knowledge and Oversight and Their Effect on Building Personal Responsibility**

Knowledge of the divine names that indicate knowledge, all-encompassing awareness, and oversight plays an important role in building a person's inner sense of responsibility. External oversight may prevent certain behaviors in the presence of others, but it fails to influence a person when external supervision is absent. Self-monitoring based on faith, however, is connected to the presence of spiritual meaning within the human conscience. Moral responsibility does not rely on fear alone; rather, it is based on educating the conscience and keeping the faith-based meaning alive. (24)

From here, this dimension can be utilized in family and educational upbringing by moving beyond merely issuing commands and prohibitions to building an inner awareness that enables a person to control himself even in the absence of direct supervision.

##### **Third Requirement: The Names of Power, Wisdom, and Mercy and Their Impact on Achieving Psychological Balance**

A person is exposed to situations that they cannot completely control, and these situations may lead to inner turmoil if there is no guiding vision that helps them understand the limits of their ability and their place in life. Hence, faith in Almighty God, and what it implies of meanings of power, knowledge, wisdom, and mercy, places a person before a faith-based conception that helps them distinguish between what falls within their power and responsibility and what goes beyond them. The Almighty said: "But perhaps you hate a thing and it is good for you" (25).

The behavioral application of this knowledge does not mean abandoning causes, but rather combining: exerting effort, taking the means, bearing responsibility, and then submitting to Almighty God in what lies beyond human capability. Thus, this knowledge can help reduce the turmoil that results from trying to control every detail of life, and in building a degree of balance in dealing with the changes a person goes through.

##### **Fourth Requirement: Mechanisms for Activating Education through the Names and Attributes of Almighty God**

To activate sound education based on knowledge of the Names and Attributes of Almighty God, it must be confined to the following elements:

**First: In the family:** The family is the primary environment in which faith-based conceptions are formed, and it can contribute to introducing the child to Almighty God in a way that links knowledge to daily situations. When speaking about blessings, the meaning of gratitude can be reinforced; when speaking about mistakes, responsibility can be combined with hope and repentance; and when speaking about fear, trust in Almighty God can be built.

**Second: In the educational institution:** The teaching of creed can be developed so that it is not limited to definitions and information, but also includes: reflection, dialogue, linking concepts to reality, analyzing situations, and training in making ethical decisions.

**Third: In programs directed to youth:** The youth category needs educational programs that take into account the contemporary questions they experience, and help them build a balanced cognitive and emotional relationship with Almighty Allah.

**Fourth: In religious discourse:** It is important that discourse related to the Names and Attributes of Almighty Allah combines: scholarly grounding, doctrinal precision, an educational dimension, and connection to reality.

A purely exhortative presentation may have an emotional impact at a particular moment, but the more effective article or educational program is the one that helps a person understand the relationship between knowledge and practice.

#### **Conclusion:**

The study concluded that knowledge of the Names and Attributes of Almighty Allah constitutes a central foundation in the construction of a person's faith, and that its impact is not confined to a theoretical doctrinal aspect, but extends to psychological and emotional states, moral values, and practical behavior.

Based on the above, the research arrived at the following results:

1/ The educational function of knowing the Names and Attributes is not fulfilled by mere memorization or theoretical awareness; rather, it requires understanding, worship, mindful presence, and action.

2/ The concept of behavioral implementation represents a suitable analytical framework for understanding the relationship between doctrinal knowledge and human behavior.

3/ The transition from knowledge to behavior passes through multiple stages that include knowledge, understanding, faith, mindful presence, emotional interaction, and the directing of the will.

4/ Knowledge of the Names and Attributes of Almighty Allah contributes to the development of a number of faith states, such as reverence, love, hope, and fear.

5/ The Names indicating knowledge, encompassing awareness, and oversight can contribute to strengthening self-monitoring and moral responsibility.

6/ The meanings associated with mercy, gentleness, and benevolence contribute to the reinforcement of a number of values that regulate human relationships.

7/ Knowledge of God Almighty and of what His Names and Attributes indicate in terms of meanings of wisdom, power, and mercy can contribute to guiding a person's conduct in dealing with life's fluctuations and its various circumstances.

8/ There is an educational need to strengthen the connection between teaching creed ('aqīdah) and practical behavior.

9/ The family, educational institutions, and religious discourse represent important fields for activating education based on knowledge of the Names and Attributes of God Almighty.

In light of the aforementioned findings, the study recommends the following:

- 1- Developing creed curricula in a way that strengthens the connection between faith-based knowledge and practical behavior.
- 2- Including the educational and behavioral dimension when teaching the Names and Attributes of God, while adhering to scholarly and doctrinal guidelines.
- 3- Preparing educational programs directed at youth that focus on building correct knowledge of God Almighty and linking it to contemporary issues.
- 4- Reinforcing the role of the family in faith-based education by connecting doctrinal concepts to daily situations.
- 5- Encouraging academic studies that explore the relationship between Islamic creed and psychological, educational, and ethical formation.
- 6- Developing religious discourse related to the Names and Attributes of God so that it combines sound scholarly foundations with an educational dimension and the ability to address contemporary questions.
- 7- Conducting future field studies on the impact of educational programs based on the Most Beautiful Names of God in building behavior and values among different age groups.

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