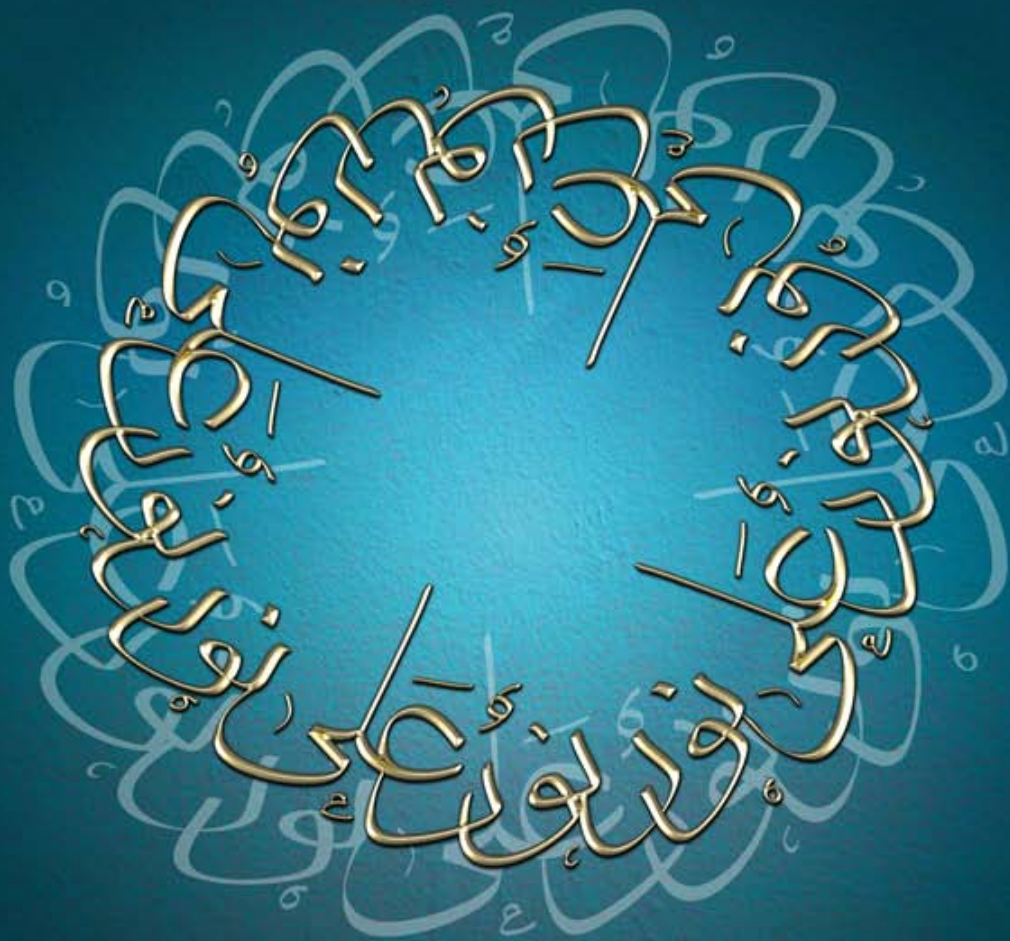


# CALLING ALLAH

BY HIS MOST BEAUTIFUL NAMES



— Shaykh Fadhlalla Haeri —



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## Book Description

The primal design of human beings is based on an intrinsic knowledge of perfection and its yearning and journeying towards it. Life's experience is based on polarities and opposites, all of which is founded on a zone of constancy that does not change. All needs and desires are drives toward the perfection of the highest. The intelligent human being has no choice other than calling on Allah, whose Most Beautiful Names and Attributes are perfect at all times. It is by that calling and worship that we achieve the fruits of existence.

*“In this book, we have presented a brief discourse on the doors of entry into the vast, boundless divine light created through supplication and calling upon Allah. Our hope is to facilitate its use, benefit and transformation for the traveler along the path. Thus, the repeated reading and use of this book by the seeker is recommended to open up the numerous horizons and subtleties of Allah's ways of grace.”*

— *from* the Introduction by Shaykh Fadhlalla Haeri

## About Shaykh Fadhlalla Haeri

Acknowledged as a master of self-knowledge and a spiritual philosopher, Shaykh Fadhlalla Haeri's role as a teacher grew naturally out of his own quest for self-fulfillment.

He travelled extensively on a spiritual quest which led to his eventual rediscovery of the pure and original Islamic heritage of his birth, and the discovery of the truth that reconciles the past with the present, the East with the West, the worldly with the spiritual – a link between the ancient wisdom teachings and our present time.

A descendant of five generations of well-known and revered spiritual leaders, Shaykh Fadhlalla Haeri has taught students throughout the world for over 30 years. A prolific author of more than thirty books relating to the universal principles of Islam, the Qur'an, and its core purpose of enlightenment, he is a gifted exponent of how the self relates to the soul, humankind's link with the Divine, and how consciousness can be groomed to reflect our higher nature.

The unifying scope of his perspective emphasizes practical, actionable knowledge that leads to self-transformation, and provides a natural bridge between seemingly different Eastern and Western approaches to spirituality, as well as offering a common ground of higher knowledge for various religions, sects and secular outlooks.

## **Editor's Note**

A standard form of transliteration has been used throughout the book, with only on exception: the letter **ذ** has been rendered as *dh* (Al-Adhīm, Al Hafidh, Al-Dhāhir), for though it may be mistaken for **ذ**, it was felt that the standard *z* might be more misleading, especially as no diacritic dots have been included to distinguish it.

## **Acknowledgements**

This book was produced with the help of so many people over the course of several years. The following friends and family deserve a special mention: Zainab Hussein Haeri; Muna Bilgrami; Abdul Hadi Bengt Stendlert; Aliya B. Haeri; Yahya, Ali and Ahmed Haeri, Azra Bilgrami Liden and, finally, Yunus Ismail. Special thanks are due to Sayyed Jafar Kashfi, master calligrapher, who produced the beautiful calligraphy exclusively for this book.



## PART I: FOUNDATIONS

### Introduction

Allah created in order to be worshipped, praised, glorified and thus known. He is the source and the destination, and He is the ever-present. Knowledge of Allah's ways, laws of creation and decrees are therefore essential for a harmonious journey towards an enlightened destiny.

In a divinely revealed tradition (*hadith qudsi*), Allah said:

*I was a hidden treasure  
and I loved to be known,  
so I created.*

Thus the ultimate station of life's journey is to discover the ever-present treasure through love and submission.

True understanding of Allah's ways and His will can be achieved through submission (*islām*) and faith (*īmān*), and by prayers, calling unto Him and supplication (*du`ā*). Allah in His perfect design and mercy created needs, shortages and desires. He did this so that people would be reminded of dependency and submission to their Creator and Sustainer, Who alone can alleviate shortcomings, ward off evils and afflictions and bring in desirable success. Returning to Him through submission, fearful awareness (*taqwā*), and illumined faith, we experience His great compassion and perfect decrees. With restrictions and afflictions, one is humbled and brought to experience the gift of patience and trust in Him. In this way harmony is established in life.

The realization of total dependence on Allah is the starting point in awareness of His unique and eternal supremacy and might, as well as His compassion and perfect design for humankind's sustainable happiness through worship (*ibādah*). The path will lead to the realization of the true nature of the human being: an eternal spirit (*ruh*) activating a soul or self (*nafs*) in need of grooming and sublimation.

Prayers, supplication (*du`ā*) and calling upon Allah are the foundation upon which we develop our faith (*īmān*) and excellence (*ihsān*), leading to heightened knowledge of Allah and transformative worship (*ibādah*). Through this joyful action, new horizons of understanding and the unveiling of truths and knowledges will take place. Thus transformation will lead to the discovery of our divine origin within, the spirit (*ruh*).

Allah reveals in the Qur'an and the way (*sunnah*) of His prophets and messengers that the path to happiness begins with fearful awareness, repentance and the return to Him. The human spirit in us has descended to the world of physical and existential realms to illuminate the self (*nafs*) and, through it, the body, mind and all the senses. Only then can the Adamic self ascend again to the abode of the Garden, both here and in the Hereafter. Transformation of the self occurs when it is restricted, purified, cleansed and emptied of its wayward, lower tendencies and then tethered to the tight rope of ascension, whose fabric is adoration, remembrance of God (*dhikr*), prayer, supplication, and sincere reliance and unconditional trust in Allah. This is called the religion (*Dīn*) of Allah: the natural way to be and interact.

Since the dawn of Islam, many Muslim scholars and shaykhs have written about supplication and have used the Divine Names and Attributes as invocations. The Qur'an reveals that all power belongs to Allah, and the qualities of majesty, glory and praiseworthiness are His. The truth of unity is that Allah is the source behind every manifestation and meaning of events. Appropriate and transformative worship will lead us to the supreme one source behind all creation, which appears in pairs, opposites and infinite diversities. The garden is one. The same water, the same sun and the same air produce infinite varieties of flowers and shrubs.

Allah's great Names and Attributes are clearly signposted doors to His effulgence, mercy and generosity. When one is suffering from physical illness, for example, it is quite natural to seek healing, thus calling upon the Healer, Al-Shāfi (Qur'an 26:80). When one is confused by different choices and possible conflicting action, one calls upon Al-Hādi, the Guide. Then the door of Al-Fattāh, the Opener, is knocked upon when one is confined by and restricted in life's possibilities. The courtyard of Al-Rahmān, the All-Merciful, is the widest and most open to all creation, at all times.

Over the past centuries several lists of Divine Names and Attributes have been popularized and circulated among Muslims. Most of these lists have their origin in a Prophetic tradition, which relates that to Allah belong 99 Names, and whoever counts them will enter the Garden.

There are, however, a few variations in the lists of the 99 Divine Names attributed to the Prophet, peace and blessings be upon Him.<sup>1</sup> Enlightened scholars and commentators emphasize, therefore, the importance of understanding the Name or the Attribute, and the appropriate supplication by it, rather than the list itself.

As supplication is a foundation of the religion of Islam, it is no wonder that many books and discourses on it have accumulated throughout the Muslim world. Supplications, prayers and remembrance of Allah and His Attributes have indeed become an integral part of everyday Muslim life. In this book we have presented a brief discourse on the doors of entry into the vast, boundless divine light created through supplication and calling upon Allah. Our hope is to facilitate its use, benefit and transformation for the traveler along the path. The chapters are brief, yet contain broad and profound dimensions. Thus the repeated reading and use of this book by the seeker is recommended to open up the numerous horizons and subtleties of Allah's ways of grace.

Although this is a new and original book written in the English language and for the modern reader, its content are rooted in Islam original: the true universal Prophetic path. The map of our path of Islam is based on the Qur'an, the Prophetic way, and the teachings from reliable and readily available source books, the Prophetic household and the great scholars and famous shaykhs of the path of sobriety. Ultimately the perfect model and universal being worthy to be followed is Muhammad (pbuh). References from the Qur'an and the Prophetic teachings are collected and listed in Part III of the book, rather than in the text of Parts I and II, to ease the flow of reading for the general reader.

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<sup>1</sup> It is customary, whenever the Prophet's name is mentioned, to invoke the traditional supplication of, "peace and blessings be upon him." In the remainder of the text, the invocation will appear in its abbreviated form, as (pbuh).

PART I: FOUNDATIONS

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Allah is the true guide and we submit to Him with joy and contentment. He is the originator and the destiny. By Him the wayfarer starts and to Him is the return. No strength and no power, except by Allah. There is no god, but Allah, and Muhammad is His Prophet. (*Lā hawlah wa lā quwwata illā billāh. La ilāha illa Allah Muhammadun Rasoul Allah*).

## Unity (*Tawhid*)

In truth there is none except the One – Allah. All other short-lived realities exist by the grace of the unique One. All creation is originated from Him, sustained by Him and to Him is their return, the supreme Light of lights.

Allah describes Himself in the Qur'an as:

*The Light of the heavens and the earth.  
Allah! There is no God but Him, the Ever-Living,  
the Self-Subsisting.  
Neither slumber nor sleep overtakes Him.  
To Him belongs whatever is in the heavens and in the earth.  
Who can intercede with Him except by His permission.  
He knows what is before them and what is behind them,  
while they cannot contain anything of His  
Knowledge except what He wills.  
His Footstool encompasses the heavens and the earth,  
and He is never weary of preserving them.  
He is the Most High, the Magnificent.  
(2:255)*

Allah is the unique name of God. A name is the means by which you point out an entity either because of an attribute specific to it or because it is singularly unique.

Allah is the absolute necessary being and the only constant truth behind all changing realities. All manifestations, experiences and existences are subject to change and uncertainty. By reference to the One, a better understanding of duality and multiplicity can be achieved. An easier journey and safer arrival will be experienced.

The significance and uniqueness of the Divine Name, Allah, is that it is the supreme essence described by the attribute of Divinity (*Ulūhiyyah*), and known by the quality of Lordship (*Rubūbiyyah*), characterized by the attribute of His oneness (*Ahadiyyah*) and singular unique unity, qualified by everlasting eternity, transcending all manner of description and comparison. He is sanctified beyond any point at which human intelligence can comprehend.

All of Allah's Names indicate His pure essence or an essence with an attribute in it, such as Al-Rahmān, the All-Merciful, indicating the root of mercy (*rahmah*), as well as the quality of mercy. The Names are either a pure Name or a derived Name. However, all the beautiful Names or Attributes relate and emanate from His essence (*dhāt*).

Allah says in the Qur'an:

*The seven heavens and the earth and everyone in them glorify Him.  
There is nothing which does not glorify Him with His praise,  
but you do not understand their glorification.  
He is All-Forbearing, Ever-Forgiving.  
(17:44)*

*Everything in the heavens and everything in  
the earth glorifies Allah.  
He is the Almighty, the All-Wise.  
(59:1)*

Thus every creation known and unknown is responding to its Originator's purpose for its existence and, by His plan and design, sings His glory.

In the case of human beings there are numerous ways and doors that open up for worship and glorification, and the seeker needs to knock at the most appropriate door, as the occasion arises. What matters most is sincerity, purity and presence of heart. For the contented and sensitive believer (*mu'min*), whatever manifests from the Beloved is a gift of love and mercy even though it may appear in the form of constriction or affliction. Every experience contains within it a reminder to remember Him.

The three main realms of unity relate to the zones of action, attribute and essence. Action and manifestation are based on causality, reasoning and intellect. The reflective believer will soon discover that all experiences are balanced by their opposites. There is no pleasure without displeasure, no health without illness, and the root of these realities lies in their opposite. Higher attributes reflect the divine qualities and are most desirable for us as they are doors to inner happiness. Essence is the indiscernible and hidden root – the Light of lights. When one is illumined, the state of excellence (*ihsān*) is experienced and tasted. Then the All-Merciful appears and you will see His light in every situation.

The highest and subtlest realm of creation is called the *Jabarūt*, and it is the realm of essence, of pure light, primal energy and power. The *Malakūt* is the realm of attributes, of the angels, devils (*shaytans*) and other invisible entities. The realm of the *Mulk* is the phenomenal world of action and manifestation – our discernible universe.

As life in our discernible world is based on action, it means we live with constant change; hence we are always seeking a reliable zone of reference so that we can understand change and deal with it with a sense of priority. We may desire a beautiful object, for example, but it can deteriorate and become ugly in time or under certain circumstances. Thus, what we really desire is the attribute of beauty, and not the object itself.

The realm of attributes is subtler than that of the realm of action and manifestation. Even subtler is the essence of Allah which is hidden in His attributes, which themselves are behind the actions and manifestations or physical existence. Therefore, witnessing and understanding the unity of action and manifestation comes before realizing the unity of attributes, all of which meet in the one essence. The Prophet (pbuh) said:

*I take refuge in Your forgiveness from Your punishment*  
[unity of actions]  
*and take refuge in Your mercy from Your anger*  
[unity of attributes]  
*and I take refuge in You from You.*  
[unity of essence]

*Oh Lord, do not let me rely upon myself,*  
*not even for a blink of an eye.*

Its meaning is that there is only ‘you’ behind all that appears, and within all that there is. ‘You’ are the outer and the inner.

Everything in existence has its potential capability and uniqueness which distinguishes it from every other creation. It is towards this potential that all creation is driven by the two forces of attraction (of desirables) and repulsion (of detestables). Everything in existence strives to reach its perfection through the realization of self-contentment and happiness by following its purpose and reaching its goal. In the case of human beings, it is the divine spirit within that is beckoning us to rise out of dense matter back to the subtle and heavenly origin from where we descended –

the abode of the lights and spirits. The Adamic descent, an apparent separation from the Divine essence, is the driving force behind awakening and the inner realization through illumined ascent, by the grace of Him Who was never separate and in Whose power lie the highest abodes as well as the lowest domains.

By Allah we have come into this existence and by Allah we travel unto Him. There is none other than Him and the multitudes of creation testify to His Supreme Oneness. Apparent multiplicity only proves His Unicity. The supplication of the believer is like the song of the reed, calling for and yearning for its original home, the reed bed. Human beings recall the original Adamic garden where the One Light shone and no shadows existed - the true eternal Garden.

All real spiritual endeavors and struggles relate to the secrets and metaphysical challenge of unity and oneness within infinite varieties of manifestation. The ocean is one, while the fish living in it are of infinite color and variety. There is no god but Allah, and Muhammad is His Prophet. *Lā ilāha illa Allah Muhammadun Rasoul Allah.*



### References from the Qur'an

The Qur'an is the revealed code, message and way of Allah regarding His Creation, it is His intention, will, commands, prohibitions, and patterns governing the cosmos. It is the 'gathered' depository of all knowledge, wisdom, remedies, tonics and secrets of lights and spiritual agencies. It is the divine treasury and the ultimate reference point in the journey to truth.

The Qur'an declares that Adam is Allah's deputy on earth and as such is responsible for his actions and will be rewarded accordingly. Thus we have a choice of godliness (*taqwā*) or depravity (*fujūr*), and as such prepare the way for the Garden or for Hell. Both of these states are also here on earth as a prelude and paradigm for the Hereafter.

To prepare ourselves for transformation and for the realization of the purpose of our creation we need to recognize the lower human tendencies and deal with these by grooming and controlling the self. Consistent disciplined actions according to the code of conduct (*sharī'ah*) are needed. Accountability to enlightened teachers and true followers of the Prophetic path will bring about reflectiveness and heightened awareness, both for individuals as well as society. The Qur'anic lights and wisdom and the Prophetic path prescribe Allah and the Prophetic practice (*sunnah*). These are the natural and primal latent patterns, the original, divine blueprint (*fitrah*), within the human soul.

Allah reveals in the Qur'an that the purpose of the Adamic creation, which is awakening to real life, will only be realized by humility, submission to the truth, and illumined faith, through acts of worship, such as prayer, fasting and supplication.

The Qur'an mentions the word supplication (*du`ā*) and its derivatives in numerous verses. The meaning of supplication relates to: calling, addressing, invoking and imploring. The relevant references to calling and supplication are listed in Part III of the book. The Qur'an contains numerous verses regarding different approaches and guidelines, as well as texts for supplication. A few of these are selected and included in Part III.

Allah enjoins His creation to call on Him and remember Him at all times. He commands to be called with humility and innermost sincerity and yearning. He also promises that if you call truly, He will answer.

Allah reminds the weak Adamic tribe on earth that they call on Him when desperate and desist when content. His mercy is such that He signals to His creation the need to submit and remember by bringing about scarcity, difficulties and tribulations. Otherwise creation will not heed and accept His will. Thus He created the needs for supplication and the appropriate preparedness for it, such as cautious awareness, reliance on and trust in His perfect nurturing and gentleness.

He also reminds us that rewards and openings are according to effort in the way of truth and that the purpose of this life is to strive towards knowledge of Him and towards the realization of His eternal presence. In this way supplication brings about heightened remembrance of Him.

As for calling upon His Glorious Names and Attributes, He commands us to call upon the gate of mercy. His mercy encompasses all manifestations, existences and experiences. Human affliction and trouble are marks of transgression, distraction and errors to be avoided. Thus repentance is the key to future ease and contented harmony with His decrees. His mercy covers adversity as well as good fortune. His mercy includes our realization of wrongdoing and repentance, and the ability to perform worship and supplication.

The Qur'an mentions numerous Names and Attributes of Allah. There is no fundamental difference between a name and an attribute, except that a name indicates an essence, such as Al-Hayy, The Ever-Living, and Al-'Alim, The All-Knowing, while an attribute implies action with essence in it, such as Al-Razzāq, The Ever-Providing, and Al-Hādi, The Guide. There is no doubt that the Divine Names and Attributes vary to the extent of the domain they cover and their specificity or generality. For example, Al-Rahmān, The All-Merciful, is the most comprehensive attribute, whereas Al-Nāsir, The Giver of Victory, is a very specific attribute both in terms of time and activity.

The Qur'an declares that all great, glorious and beautiful attributes belong to Allah, and that as part of human need and worship these qualities are to be called on as signposts towards human

fulfillment through protection and forgiveness (*ghufrān*). For example, when we call upon the All-Generous, or Al-Karīm, His Light will cover our meanness. His Attribute of patience, *Al-Sabir*, when called upon, can envelop all of our impatience.

Allah warns against extreme deviation and associating anything with Allah, and His injunction is to acknowledge shortcomings, needs and dependence upon the Creator, whose primary purpose of creation is knowledge and worship, based on unity.

Creation is at all times under the control of Allah, the All-Mighty, the Merciful and the Ever-Present. Allah draws us close to Him through our needs and inadequacies so that we may come to realize His perfection and absoluteness. The seeker's appropriate response is to call upon the desirable Name, Attribute or any appropriate supplication, that will take him or her close to the divine precinct from which all mercy emanates and engulfs creation.

Allah's purpose in creating is for Him to be worshipped, prayed to and known. We can progress on this path through a deeper knowledge of His ways and attributes through the doors that lead to Him. The Beautiful Names are the doors which will unlock with the keys of submission, genuine need, reliance and trust in His generous answer.

The Qur'an is the source book of unity and when we follow its light, and listen to it and yield to it truly, we begin to realize the depth and transformative light of "There is no god, but Allah and Muhammad is His Prophet" *Lā ilāha illa Allah Muhammadun Rasoul Allah*.

## **Prophetic Traditions**

In Arabic the word *nabī*, prophet, is from the root word which means news, view or insight. The word *rasoul* is from the root word meaning message, letter, instruction or commands. Our Prophet Muhammad (pbuh) was both a prophet and a messenger. His message was based on unity and his news was based on the truth which leads to self-realization, and to lasting inner contentment based on faith, fearful awareness, and the knowledge of Allah's perfect ways and designs. Muhammad's (pbuh) life, conduct and most perfect and natural ways were described as the 'Living Qur'an.'

The Prophetic teachings and practices are very rich regarding the importance of supplication and prayers to Allah and calling upon His Attributes and Beautiful Names. The Prophet (pbuh) recommended prayers and supplications for specific times and certain circumstances, which are described later in this chapter.

The Prophet (pbuh) has taught that:

- Supplication is itself worship.
- Supplication is the core of worship.
- Nothing will change one's destiny except supplication and prayers.
- Supplication from the slave to his Lord is one of his key duties and one of his greatest obligations.
- Supplication is the weapon of the believer and the foundation of religion and the light of the heavens and earth.

Supplication does not contradict the caller's state of contentment and inner ease. The blessed Prophet (pbuh) himself constantly called upon Allah, and encouraged repeating the supplication and persisting in prayer. He confirmed that Allah will deposit His gifts into the outstretched arms in prayer. He also discouraged people from asking of other human beings by saying that:

*You repel people by asking them,  
whilst you draw closer to Allah by asking Him.*

This does not imply that one is not grateful for human kindness and consideration. The believer regards all creation as means and instruments of the Creator, under His control. To realize this truth, first accept it on trust and then you will witness its truth and be transformed through surrender (*islām*), faith (*īmān*) and excellence (*ihsān*). We need the Prophetic example and perfection as a model to live by. Without loving the Prophet (pbuh) and believing in his just vicegerency (*Khilafah* of Allah) our progress will be faulty.

A useful paradigm is the hologram. If we groom the *nafs* on the model of the Prophetic conduct and *Dīn*, the hologram “I” is most prepared to be transformed by the truth, to be enlightened and witness the Light of The Supreme One – a small mirror reflecting the original Light of the Creator.

### ***Etiquette of Du`ā***

Regarding the etiquette (*adab*) of *du`ā* and calling Allah, the Prophet (pbuh) advised:

- Do not be hesitant or uncertain in your *du`ā*.
- Do not be disappointed if your call is not answered by the time you expect it; it may be saved for you. ‘Delay is not denial.’
- Repeat and persist in your calls, for he who knows Allah the most will ask Him for the most, and most frequently.
- Do not belittle the calls of others to Allah. He may answer the call of those you do not consider worthy of being answered.

As for unanswered calls we are told that the reason can include:

- The caller had not despaired from other people’s help and was not truly in need or desperate, and thus not single-minded or focused in his calling upon Allah. Lack in sincerity and dependence on Allah is a big barrier.

- A call is not answered because the caller is not in *tawhīd* and is not able to address or reach whom he is calling. This lack of deep courtesy will affect the appropriate transmission of the *du`ā*.

- The caller has a very short-term need or desire and does not know what is really best for him in the longer term. Allah declares in the Qur'an:

*And it may be a good thing for you,  
but you detest it,  
and it may be wrong for you,  
and you desire it.*

- The caller has not persisted enough in his calling, is impatient, or lacks certainty of the answer. He may also not be sure of, or clear in, what is needed.

### ***The Beautiful Names and Attributes***

Allah's most Beautiful Names have been endorsed in numerous books and compilations on the Prophetic tradition. One famous and popularly quoted Prophetic tradition of the Divine Names and Attributes is that: '*Allah has 99 Names and whoever counts them will enter the Garden.*' This tradition has often been quoted with slight variation by respected scholars, but essentially with the same meaning. These 99 Names are detailed in books by Tirmidhi, Ibn Majah, Hakim and others, and mostly originate from a tradition by Abu Hurayra, as well as others.

The Prophetic tradition does not restrict Allah's Names and Attributes to 99, but its emphasis is on counting, reciting, understanding, and recalling these Names. The Arabic word in this tradition is translated as 'counting' which also means to learn, memorize, reflect upon and gather (the meaning and connotation of these Names). Some commentators even highlight the need to apply the Name or Attribute to oneself, live by it, and visualize it so as to get closer to its deep meaning and implication for conduct.

The Prophet (pbuh) has said:

*No one will ever be grieved if he asks Allah by every Name that belongs to Him,*

*that He has called Himself by,  
or has brought down in His book,  
or has taught to any of His creation.*

This means that Allah's Names and Attributes are far greater in power than we know or can relate to.

### ***Best Times for Supplication***

Every aspect in life undergoes dual cycles which connect, such as ebbing and flowing, expansion and contraction, rising and falling, living and dying. The season to plant is spring, when growth and expansion are most conducive naturally. In winter most plants contract and stop growing. As every action has a favorable time; so too does supplication, the timing of which relates to the state of the caller as well as the circumstances. Also there are naturally occurring periods during the year when planetary positions, electromagnetic fields, and other conditions, are most favorable.

The following is a brief list of favorable 'calendar' times for supplication:

- The Night of Power or Determination (*Laylat al-Qadr*), during the Fasting month of Ramadan
- The Day of *`Arafāt* of the Hajj (Pilgrimage)
- The Month of Ramadan
- Any Thursday Night
- Any Friday, during the day
- The middle of the night
- Before dawn (*fajr*)
- The last third of the night
- When the prayer (*salāt*) is called – the short interval between the call to prayer (*adhān*) and beginning the prayer
- Immediately after the prayer (*salāt*)
- During prostration (*sajdah*)

- During a gathering for the remembrance of God (*dhikr*)
- During a rainstorm and other unusual earthly events such as earth quakes or tornadoes
- At the time of death of a believer (*mu'min*)
- At the time of birth
- And other occasions of special or personal significance

The Prophet (pbuh) has said that:

*Three supplications will be clearly answered:  
At the time when a person is breaking his fast,  
when a pious and just spiritual leader (imam) makes supplication,  
and when an unjustly treated person calls out to Allah for help.*

Ultimately the condition and state of the caller dictates the appropriate time to call. A pure heart, a clear and dedicated disposition, a sincere and desperate need, and high expectation of Allah, fear of Him and unconditional love and trust in Him all indicate a favorable 'time.'

The Prophet (pbuh) also said:

*No people sit to remember Allah unless the angels encompass them,  
and the All-Merciful surrounds them,  
and peace descends upon them,  
and Allah will remember them.*

### ***Special Places***

No doubt physical locations and places have their special influence, energy field and chemistry, which affect the power and efficiency of calling and, therefore, the result and effect. On places that have special merit the Prophet (pbuh) said, '*Supplications are acceptable when made at the side of the Ka`bah, the House of God in Mecca.*' There is also great merit in supplication made in the *Masjid Al-Haram* in Mecca and the Mosque of the Prophet (pbuh) in Medina. Also the Prophet (pbuh) has said '*There is great merit in worshipping inside Allah's house, at Zamzam and Safa and Marwa and behind Maqam Ibrahim, `Arafat, Muzdalifah, Mina and at the three places where the stoning is done.*' All of those sites are in Mecca or nearby and are stages of the pilgrimage.



There are, of course, many other places on earth that help to increase the power of calling and enhance the state of the caller. Jerusalem, special shrines and places of lesser pilgrimage, and special mosques are among them. Places where prophets, imams and enlightened beings are buried also have a special influence in helping the caller to be better attuned, prepared, focused and in a humble and pleading mode.

### ***When Supplication is Answered***

Allah says in the Qur'an:

*I will certainly answer the desperate when he calls.*

The Prophet (pbuh) has said that:

*He who has been treated unjustly  
will be answered even though an unbeliever.*

*The prayers of a father for his offspring will be answered,  
prayers of a just spiritual leader (imam),  
prayers of a virtuous man, of a virtuous son,  
the prayers of the traveler,  
and for a Muslim brother or sister when not present.*

*The fastest supplication to be answered  
is the calling of a stranger for a stranger.*

He who is calling knows his own state of serious need, desperation and urgency. He also knows the extent of his exclusive reliance on Allah. Amongst the signs that a supplication will be answered is the degree of faith, fearful awareness, a humble heart, weeping and a sense of last resort and desperation. It is also a good sign when the caller feels a relief and lightness as a result of supplication and prayer to Allah.

The Prophet (pbuh) has said:

*Actions are as good as their final outcome.  
Do not judge a person until you see how he seals his action,  
for it can be that a person acts virtuously only a short time before his  
death and that causes him to enter the Garden.*

*Also a person can act evil and die upon this action  
and that will be the cause for him being in the Fire.*

PART I: FOUNDATIONS

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*If Allah intends well for His slave  
He will put him to act virtuously before his death.  
Thus actions are as good as their final outcome.*

Ultimately victory for a believer comes when he is constantly aware of his self and its limitations and weakness, and thus recognizes Allah's glorious generosity and ever-present mercy which cover and overcome human frailty and needs. The knowledge of Allah is the key to success in worship and in living one's religion, in preparation for the departure from this world of uncertainty and change, and for the return to the eternal Garden of bliss and its perfection.

## Calling

To call upon Allah in times of need and to remember Allah in times of ease are part of the religion of Islam and the cornerstone of worship. Allah says in the Qur'an:

*And whosoever is in taqwā of Allah,  
He will give him a way out,  
and will provide for him from where he does not expect it.*

*And He provides for him from (sources) he never could imagine.*

*If anyone puts his trust in Allah, sufficient is Allah for him.  
For Allah will surely accomplish His purpose.*

*Verily, for all things has Allah appointed a due proportion (measure).*

Thus cautious awareness, trust, and reliance upon Allah are the foundation of successful supplication and calling.

Prayers and supplications are motivated by various desires or needs and there are numerous types or levels of calling. One category is to do with unity, praise, and celebration, such as “O Lord to you belongs the Praise” (*Rabbanā laka'l-hamd*). A second type is asking for forgiveness and the covering of faults and evil actions, such as, “O Allah forgive me” (*Allāhumma ighfirī*), and “I seek forgiveness of Allah” (*Astaghfirullāh*). Asking for forgiveness is actually asking Allah to ‘cover’ faults and shortcomings. Returning to the path is conditional upon regret for wrongdoing combined with the determination and commitment to not repeat the same error. A third type, which is the most prevalent, is asking Allah for a removal of an affliction or to bring about the fulfillment of a desire or need, such as, “O Allah bring me healing” (*Allāhumma ishfinī*), or, “O Allah provide for me” (*Allāhumma irzuqnā*), or “O Allah give me help or victory” (*Allāhumma unurnī*).

The courtesy of calling begins with real need and true reliance on Allah exclusively. He is the source and power behind all existence, experience and states.

Allah has revealed to the Prophet (pbuh),

*I am as good as My slave's expectation of Me.*

Expect therefore to be fully answered in the way that Allah knows best and according to His time and grace.

We must also remember what Allah says in the Qur'an:

*...You may dislike a thing which is good for you and you may love a thing that is harmful for you.  
But Allah knows and you know not.  
(2:216)*

### ***Courtesies of Supplication***

The courtesies of the caller include physical cleanliness, to be ritually pure, to face the direction of prayer (*qiblah*), to lift one's hands, to start by saying, "In the Name of Allah," (*bismillāh*), to praise the Prophet (pbuh), and to have the mind focused upon Allah, His greatness, generosity and mercy. To have one's heart present, humbly, but in high anticipation and positiveness.

Every situation has its special supplication: e.g. before eating, whilst eating, after finishing, when waking up, before sleeping, before leaving the house, before entering the bathroom and so on.

The Prophet (pbuh) has said:

*He who has needs,  
let him be on good ablution (wudu'), and pray two cycles,  
and then praise Allah  
and send blessings upon the Prophet (pbuh) and his family,  
and then make his supplication.*

It is most important to be in certainty that Allah hears and that He will answer, yet repeatedly call often, and relentlessly.

As already mentioned, it is important to choose the appropriate time for supplication, as well as places that are conducive. The fasting month of Ramadan and the Night of Power, the month of Sha`ban, the first ten days of the month of Muharram (*`Āshura'*) and many other days are known to have special qualities. Pre-dawn supplication, before breaking fast, and in the afternoon are preferred times. As for places, Mecca, Medina, and numerous holy sites have greater benefits.

Allah says:

*O My servants who have transgressed against their souls!  
Despair not of the Mercy of Allah, for Allah forgives all sins;  
for He is Often Forgiving, Most Merciful.  
(39:53)*

The Prophet (pbuh) has said:

*Allah answers the call of a sincere Muslim in one of three ways:  
either He will give what is asked for,  
or He will save it for the Hereafter,  
or He will ward off an equivalent evil from him.*

If one has made supplication and not received evidence of an answer,

then one must return with stronger faith and trust and call again and again. When one calls upon Allah for worldly provision and property one must equally strive in the world looking for appropriate opportunity and openings.

*That (the fruit of) his striving will soon come in sight.  
(53:40)*

*And anyone who has done an atom's weight of good, shall see it!  
(99:7)*

The believer trusts that Allah knows and desires the best for us at all times. Thus he delegates his needs and future to Allah's will whilst striving for the best. In this quest the believer emulates the Prophetic model in action, thought and state. Muhammad (pbuh) exemplified the perfect universal being. He was the Qur'an, the discerner between falsehood and truth and the religion itself, walking on earth. There is nothing better for us in this world than to attain knowledge and awareness of Allah's ever-presence, mercy and love and that He knows what is best for us and will give us that which is appropriate and deserved, for He is the All-Just.

### ***Supplication of Allah's Names and Attributes***

Allah's mercy is wider and greater than we think. Yet in our earthly state, our needs can be diverse and specific. Thus, we are in constant need to alleviate pain or harm, or to bring about the desired goodness. Calling upon His Names and Attributes is a means of acknowledging our

weakness of and turning to the desirable quality of the Name or Attribute so as to submerge ourselves fully in the quality called upon.

As the most desirable qualities in this life are those ascribed to the Creator, we human beings wish to acquire aspects of these qualities to varying degrees, according to the circumstances we are in. There are, however, general tendencies in the human state that cause some of us to become more connected with a particular attribute. Connection with a particular attribute usually comes about because of the special quality of that attribute, or to complement states or conditions in the person's character.

Throughout the Muslim world it has become a custom when a child is born to ask a learned man or sage to name the child. With insight and inspiration the name will reflect the natural tendency, future orientation, or need of the child. It is hoped that by attaching a Divine attribute to the name of the child it will become his or her dominant trait. As an example: `Abd al-Rahmān (Servant of the All-Merciful) is given to a child to enhance tendencies of clemency and tenderness, or to a child who possesses a very benign and generous disposition. `Abd al-Hakim (servant of the most Wise), may be given to a child who clearly shows the potential for wisdom and knowledge, or in the hope that this quality will be reflected in his life. Most Muslim communities live, invoke and interact with constant reference to Allah and His Attributes to which they aspire. In this way, it can be seen that Muslim societies are constantly performing collective supplication.

In conclusion all human needs and shortcomings which lead to supplication are none other than part of Allah's subtle mercy to bring His creation's attention and awareness back to Him. Allah declared that He was a hidden treasure and He loved to be known and thus He created. Our needs are part of His design to be known and the ultimate purpose of supplication and calling is to express our weakness and dependence on Him. Our actions are only part of the worship of Him; while His gifts and mercy are aspects of His love, grace and generosity, and their occasional coincidence is part of His wisdom.

The awakened person of excellence sees in supplication the opportunity to call upon the true Beloved and is not veiled from the source, when rejoicing as the fruits of his calling manifest

themselves. He who knows the self knows His Lord and loves Him with unconditional passion and dedication.

## **The End – With Endless Beginnings**

Human needs, intentions and actions are based on the two main motivating forces within us: to attract what is desirable and repel what is undesirable. However, the primal essential power behind all movement as designed by Allah is to lead us back to the root and cause of all existence: Allah Himself. It is through faith, cautious awareness and self-knowledge that we begin to ascend the ladder of unity back to the source from where we originated. In reality, it is where we already are, but without full awareness of the magnitude of the present.

Supplication, prayer and, indeed, all forms of worship, praise of Allah and other rituals and practices, formal or spontaneous, are all signs of the yearning to return to the sanctum and lasting security of the Creator. Supplication is the handy spiritual rope which connects the seeker with the sought.

Supplication began with the first of all human beings, our father Adam, when he admitted his mistake and asked forgiveness, that is to be covered by Allah's mercy and forbearance. Adam's natural disposition was pure and had no exposure to deceit until the affliction of the devil, or the lower negative tendencies (*shaytān*) occurred.

In Islam we have a very rich culture of great examples of supplication from the prophets and messengers, mentioned in the Qur'an and historical records. Our great Prophet Ibrahim (pbuh) asked:

*Fill some hearts among men with love towards them,  
and provide them with fruits, so that they may give thanks.  
(14:37)*

The Prophet Muhammad (pbuh) has said:

*Supplication is the weapon of the believer,  
the pillar of the religion,  
and the lights of the heavens and the earth.*

From him and his family and companions, we have a great selection of supplications for different occasions. A selection of supplications can be found in Part III.



### ***The Way Supplication Works***

All human beings were created with the potential of manifesting a degree of a divine attribute, as these divine traits are latent in our inherent nature (*fitrah*). All of the attributes manifest to a greater or lesser degree according to the preparedness and orientation of the individual. The way supplication and prayer work is that the caller is prepared and in tune to receiving the appropriate opening and quality of an attribute through the act of calling on and pleading for an answer. The more desperate and in need one is when calling upon Allah with sincerity and expectation, the more likely one is to connect with the desirable attribute and answer.

All of the Divine Attributes or Names are like heavenly rivers or shafts of light, connecting the physical and material realities with the unseen. Therefore, when the believer addresses any of the Attributes with complete dedication and sincerity, it is like opening the doors connecting our world to the Originator of patterns in the realm of the unseen. Then these energy patterns of Attributes reverberate in the self and enhance that desirable state within the heart, and manifest the outcome.

For example, if one is feeling weak or vulnerable and seeking strength, calling upon *Al-Qawi* (The most Strong) will bring about an inner resonance of personal power. The Qur'an describes this process as taking on the 'color' of Allah (*sibghat Allāh*).

*(We take our) color from Allah -  
And what coloring could be better than Allah's?  
It is Him (alone) we worship.  
(2:138)*

Similarly, affliction or sickness is a divine call to manifest the cosmic power of healing by being a channel for it. Therefore, every experience in this existence is divinely blessed for it is by difficulty that we experience mercy and ease.

In truth, Divine mercy encompasses every known or unknown entity in existence. Allah's is the eternal power and light and the self longs to manifest His Attributes as best as it can, according to its capability. He is the perfect ever-present Source that everyone longs for and is in passionate love with.

## PART II: DIVINE PERFECTION

### Introduction

Over the past dozen centuries several popular lists of Divine Names have been circulating amongst Muslims. Most of these lists have their origin in Prophetic tradition, which tells us that to Allah belong 99 Names, and whoever has recited them, that is, whoever knows and calls upon them, will enter the Garden.

As mentioned earlier, the list of Names attributed to the Prophet (pbuh) varies according to different sources. Indeed, there are some traditions which list several hundred Names or Attributes of Allah. The list most widely distributed amongst Muslims during the past decades has probably its origin in Imam Abu Hamid Al-Ghazali's book (11th century CE) entitled, *Al-Maqsad Al-Asna*.

In the Qur'an, however, there are 127 Names that are directly attributable to Allah and many more which are inferred: for example *Tawfīq* (success or enablement), the noun of which would be *Muwaffiq* (one who grants Success or Enables). The word *Tawfīq*, appears in the Qur'an (11:88), but not the noun form. There are also a number of Names that are referred to in the Qur'an which are compound Names and not often used in supplication, such as Dhu al-Intiqām (Possessor of Retribution), Dhu al-`Arsh (Possessor of the Throne), Rāfi` al-Darajāt (Possessor of Exalted Ranks), Khayr al-Wārithīn (The Best of Inheritors), and others. The list of compound names is found at the end of Part II.

Some Names relate only to Allah's essence, such as Allah, Al-Quddūs (The Most Pure), Al-`Azīz (The All-Mighty), Al-`Adhīm (The Magnificent), Al-Kabīr (The Incomparably Great), Al-Jalīl (The Majestic), Al-Haqq (The Absolute truth), Al-Hayy (The Ever-Living), Al-Wāhid (The One), Al-Ahad (The Absolute One), Al-Samad (The Self-Sufficient), Al-Muta`ālī (The Most Exalted), Al-Nūr (The Light), Al-Fard (The Unique One) and Al-Witr (The Singular).

Some Names relate to Allah's majesty (*Jalāl*), in that these Names represent the active or masculine attribute in existence. According to Islamic cosmology, all existence is based upon a harmonious polarity of the active or masculine (*Jalāl*) and receptive or feminine (*Jamal*) attributes. The Divine Names of Majesty are: Al-Jabbār (The Compeller), Al-Mutakabbir (The Supremely Great), Al-Qahhār (The Subduer), Al-Qābid (The Restrictor), Al-Khāfid (The Debaser), Al-Mudhill (The Abaser), Al-Raqīb (The All-Vigilant), Al-Wāsi` (The Vast), Al-Majid (The Most Glorious), Al-Qawi (The Most Strong), Al-Matīn (The Firm), Al-Mu`id (The Returner), Al-Mūmit (The Death Giver), Al-Manī` (The Preventer), Al-Dārr (The Bestower of Affliction), Al-Wārith (The Inheritor), Al-Sabūr (The Patient) and Al-Shahid (The All-Witnessing).

Other Divine Names relate to His Beauty (*Jamal*), which are the receptive or female attributes in existence: Al-Rahīm (The All-Compassionate), Al-Salām (The Bestower of Peace), Al-Mu'min (The Trustworthy), Al-Musawwir (The Fashioner), Al-Ghafūr (The All-Forgiving), Al-Razzāq (The Ever-Providing), Al-Fattāh (The Opener), Al-Bāsīt (The Expander), Al-Latif (The Subtle), Al-Halīm (The Clement), Al-Karīm (The Most Generous), Al-`Afūw (The Pardoner), Al-Ra'ūf (The Most Affectionate), Al-Mughnī (The Enricher), Al-Nāfi` (The Bestower of Benefit), Al-Hādi (The Guide), Al-Jamīl (The Beautiful) and Al-Qarīb (The Near One).

Seven Divine Names are often referred to as the Key Names or Attributes in that most other names are derived from them: Al-Hayy (The Ever-Living), Al-Qādir (The Most Able), Al-Murīd (He Who wills), Al-`Alīm (The All-Knowing), Al-Samī` (The All-Hearing), Al-Basīr (The All-Seeing) and Al-Mutakallim (The Communicator). All of these Attributes belong to the One Creator Who has bestowed aspects of them on His created beings and we experience these Attributes in a limited and specific way.

All Divine Names and Attributes are like facets of one Divine cosmic principle. The all-encompassing Name of this essence is Allah, and every facet reflects its own special color and relates to other attributes closest to it.

We have also mentioned how each Name or Attribute can be used as invocation to restore the soul to proper balance. For example, when one is sick the appropriate Attribute to call upon is

the Healer (*Al-Shāfi*). When one is in a state of agitation, calling upon *Al-Salam* (The Bestower of Peace) will bring tranquility and wholesomeness of heart.

Creation is at all times under the control of Allah, the All-Mighty, All-Merciful and Ever-Present. Allah draws us close to Him through our needs and inadequacies so that we come to realize His perfection and absoluteness. The seeker's appropriate response would be to call upon the desired name or attribute that will take him or her close to the Divine source from which all other attributes emanate and engulf creation.

Allah states in the Qur'an that the purpose of creation is to worship Him. We can only worship what we adore and know, so knowledge of Him is given to us through the doors and windows of His attributes.

Calling upon these names and attributes in invocation is a means of submitting to the One Who encompasses all. The final station of this process is the firm establishment of a transformative knowledge, which renders the seeker totally aware, that at all times there is none other than Him. As creation we have shortcomings which drive us towards the realization of the Perfect. Indeed, our imperfection is the key to the realization of the Perfect Lord.

A Divine Name is only an indication and a mirror that reflects the One Reality, Allah, (glory be to Him), and the Name is not the same as the reality. It is said that whoever worships the Name and not the reality is in denial of the One true Reality, while whoever worships the Name and its meaning is worshipping other-than-Allah, whereas, whoever worships the meaning and not its Name is in true unity.

## **The Eternal Quest**

As mentioned before, all human beings show a constant drive or desire towards a state or condition, which we call knowledge of truth. This truth (*Haqq*) is called Allah.

Thus Allah is the ultimate goal towards which all intentions and actions move. Allah is also the source that caused the initial drive and energy for it in the first place. That same source is also the cause of maintaining that drive. Thus we can say that Allah's purpose and Will is simply that of Divine effulgence, and its realization is creation: all of which is totally dependent on Him, at all times and in all circumstances. This is why the enlightened ones realize that His Will is done and evident for all who can see.

Allah describes Himself in the Qur'an as the eternal, unique and all-encompassing Light. From that original pure Light emanate infinite varieties of creational entities energized by that Light and the modifications of it. Thus from a pure unity point of view one can say there is only Light. Equally, we must admit experientially the worldly and manifested domain of duality and change, and the cosmology of time and space. All of these realities are shadows or 'overflows' of Light.

The Prophets, messengers and enlightened beings in every past culture and nation have all echoed the truth of the One behind, within, before and after what appears as diverse manifestations. He is the source of life and we as creation do experience life. He is the source and cause of ability, and we do experience and possess some ability for a while. The same partial sharing or manifestation applies to many of the Divine Names and Attributes.

The means to clear understanding of this most crucial and mysterious issue has also been disclosed in the sacred books and the way of the prophets. The path of unity begins where we are by admitting human shortcomings, weaknesses, and needs; and this admittance and submission will lead us to reaching the perfect model and way of beingness to which we aspire. Thus, a living faith and belief begin to illumine our path from Allah to Allah and by Allah. The state of excellence is essentially that of pure awareness. From that awakened state we can observe and

correct all other lesser states, or tarnished and confused conditions. The original Light from within will illumine all changing shadows around us.

The application of surrender (*islām*), faith (*īmān*) and excellence (*ihsān*) is achieved by adherence to the code of conduct (*sharī`ah*) and self-knowledge. To empty and purify the self and groom it, gives rise to the virtues of courage and modesty, from which comes wisdom. These traits within the self bring about a reference to the source of truth and justice and will lead to witnessing His light. Thus, the virtues of courage, modesty, wisdom and justice are the foundation upon which the enlightened self emerges in illumined worship and divine passion.

The self is now in a true state of adoration and worship of Allah, for it sees the Divine qualities and attributes in every manifestation and experience. Thus one who is in this state is called a universal being (*Insān al-Kāmil*). All human beings knowingly or unknowingly aspire to this state. Allah has created only to be worshipped and this cannot occur fully unless He is witnessed at all times.

Allah's Attributes, Names and qualities are thus the beams of Light that we seek as we journey through this life. His Names are indications of His presence and powers to be relied upon and drawn close to.

## **The Divine Names**

As mentioned earlier Allah's essence and original Light radiate and overflow into all realms of creation. Anything that exists, appears, or lives, has within it an aspect of this light energy, and thus it is in Allah's kingdom.

We, as the Adamic tribe, have within our innate nature (*fitrah*) a yearning and love for all the primal streams and shafts of lights, which have the beautiful and desirable qualities of Allah. These Attributes are referred to in the Qur'an and in the Prophetic teachings as the Most Beautiful or Glorious Names. Most of these Attributes are universally acknowledged as great virtues or high qualities. Indeed, sages, saints and great leaders often show some of these traits and qualities.

The human task is to relate and connect to the appropriate quality or Name and be engulfed and absorbed by its glorious quality to realize its immediately present reality. Each and every quality meets all of the other Attributes in the all-encompassing One. This great mystery can never be resolved. It will dissolve and yield its truth, when we ourselves submit and die into its truth. It is the death of the individual identity that will reveal His supreme presence.

Allah's eternal presence and manifestation through His Glorious Attributes have been there from before creation and will continue after the end of all creation. Our responsibility is to yield and submit to His signs through our needs, shortcomings and other dependencies. He has created us such that we submit, read the signs, and follow with faith and confidence in His Grace. All of His names, signs, attributes and qualities are signposts along His path. We are led by Him unto Him.

## **Tradition and History of the Popular List of 99 Names**

As mentioned earlier a tradition from the Prophet (pbuh) states that to Allah belong 99 Names and whoever recites or enumerates them will enter the Garden.

Gratitude and contentment at heart are what ‘tether’ and increase Allah’s gifts, both subtle and material; while patience and constancy in cautious awareness repels distractions and other pitfalls.

As we earlier noted, there are certain variations in the lists of 99 Names as handed down and recorded by the different Islamic sources, foremost among them al-Tirmidhi and al-Ghazali. For example, the Names mentioned by Hakim contain twenty-eight Names that are not mentioned by Ibn Majah. There are also differences in the Names and Attributes handed down through the school of the Prophetic household.

However, more important than defining exactly or exclusively the 99 Names referred to by the Prophet (pbuh), is to come to know and connect with the actual meaning and quality of the Divine Names and Attributes. The Prophetic tradition regarding Allah’s Names was not meant to restrict them to 99. In our list we include Allah and *Al-Rabb* (The Lord), thus reaching 101 Names. What matters most is the understanding and focus upon the appropriate door of Allah, and the courteous approach and calling upon that Attribute.

The Divine Attributes and Names are of different levels. At the highest they are exclusively sacred, while at the creational level they relate to actions such as the Creator and the Most Able. At another level the Names relate to a quality or meaning such as the All-Forgiving, the All-Knowing and so on.

There is another category of Names involving action, such as *Al-Mu’min*, which means the Trustworthy, and also the Confirmer of Truth, as well as the Giver of Faith. *Al-Rabb* means the Lord or Master, Authority and Commander. *Al-Rabb* brings up Creation to its full potential.



There are, however, some desirable qualities that cannot be attributed to Allah such as courage, steadfastness and modesty. Similarly, some attributes relate only to creation, such as weakness, ignorance, impoverishment, and death.

Irrespective of which sphere the Divine Attributes belong to, they are all like heavenly rivers, or shafts of light, connecting the physical and material realities with the unseen, subtle angelic powers, and other energies and lights. Therefore when the *mu'min* addresses any of these Attributes with total dedication and sincerity, it is like opening doors connecting our world to the Originator of Patterns in the realm of the unseen. Then these great patterns of Attributes reverberate in the mirror of our self and enhance that desirable energy within the heart. It is the transformation and new light that we seek on the path of spiritual progress.

In truth, Divine Names are none other than Divine Presences appropriate within the nature and potential of all existence. Everything in this universe contains its primal pattern, (*fitrah*), which reflects the truth. Thus Divine qualities encompassing essence, attribute and action are recognized within the intellect (*`aql*) and heart of the disciplined believer who has subdued the self.

### **Exploring His Dominion**

We as created beings are programmed to seek knowledge, truth and certainty. Everything we experience in life is transient and the end is uncertain. Yet, we always aspire for perfect beauty and majesty.

Reflecting upon Allah's Attributes and qualities reveals channels and highways leading to His courtyard. Any situation we are in has a reality which leads us closer to the truth, if we seek that from Him.

*Indeed, He is closer to us than our jugular vein.*

All of life and its experiences are acts of worship for the sincere seeker, and the Beautiful Names are energizers of the self on its journey to reality. Allah alone is the Real, the Originator, and only He is everlasting; and to Him all return. Why then are we veiled from this freedom? The remedy lies in surrender (*islām*), faith (*īmān*) and excellence (*ihsān*), and living in the eternal messages of 'There is no god, but Allah, and Muhammad is his Prophet.' *Lā ilāha il Allah, Muhammadun Rasoul Allah.*

### **Allah's Beautiful Names and Attributes**

1. ALLĀH
2. AL-RAHMĀN — The All-Merciful
3. AL-RAHĪM — The All-Compassionate
4. AL-MALIK — The King
5. AL-QUDDŪS — The Most Pure
6. AL-SALĀM — The Bestower of Peace
7. AL-MU'MIN — The Trustworthy
8. AL-MUHAYMIN — The Safeguarder
9. AL-`AZĪZ — The All-Mighty
10. AL-JABBĀR — The Compeller
11. AL-MUTAKABBIR — The Supremely Great
12. AL-KHĀLIQ — The Creator
13. AL-BĀRI' — The Maker
14. AL-MUSAWWIR — The Fashioner
15. AL-GHAFFĀR — The Coverer of all Faults
16. AL-QAHHĀR — The Subduer
17. AL-WAHHĀB — The Bestower
18. AL-RAZZĀQ — The Ever-Providing
19. AL-FATTĀH — The Opener
20. AL-`ALĪM — The All-Knowing
21. AL-QĀBID — The Restrictor
22. AL-BĀSIT — The Expander
23. AL-KHĀFID — The Debaser

24. AL-RĀFĪ — The Exalter
25. AL-MU`IZZ — The Honorer
26. AL-MUDHILL — The Abaser
27. AL-SAMĪ` — The All-Hearing
28. AL-BASĪR — The All-Seeing
29. AL-HAKAM — The Judge
30. AL-`ADL — The All-Just
31. AL-LATĪF — The Subtle
32. AL-KHABĪR — The All-Cognizant
33. AL-HALĪM — The Clement
34. AL-`ADHĪM — The Magnificent
35. AL-GHAFŪR — The All-Forgiving
36. AL-SHAKŪR — The Grateful
37. AL-`ALĪ — The Most High
38. AL-KABĪR — The Incomprehensibly Great
39. AL-HAFIDH — The Preserver
40. AL-MUQĪT — The Sustainer
41. AL-HASĪB — The Reckoner
42. AL-JALĪL — The Majestic
43. AL-KARĪM — The Most Generous
44. AL-RAQĪB — The All-Vigilant
45. AL-MUJĪB — The Responder
46. AL-WĀSI` — The Vast
47. AL-HAKĪM — The Most Wise

48. AL-WADŪD — The All-Loving
49. AL-MAJĪD — The Most Glorious
50. AL-BĀ`ITH — The Resurrector
51. AL-SHAHĪD — The All-Witnessing
52. AL-HAQQ — The Absolute Truth
53. AL-WAKĪL — The Guardian Trustee
54. AL-QAWĪ — The Most Strong
55. AL-MATĪN — The Firm
56. AL-WALĪ — The Patron
57. AL-HAMĪD — The Praiseworthy
58. AL-MUHSI — The Appraiser
59. AL-MUBDĪ` — The Originator
60. AL-MU`ĪD — The Returner
61. AL-MUHYĪ — The Life-Giver
62. AL-MUMĪT — The Death-Giver
63. AL-HAYY — The Ever-Living
64. AL-QAYYŪM — The All-Sustaining
65. AL-WĀJID — The Manifestor
66. AL-MĀJID — The Most Splendid
67. AL-WĀHID — The One
68. AL-AHAD — The Absolute One
69. AL-SAMAD — The Self-Sufficient
70. AL-QĀDIR — The Most Able
71. AL-MUQTADIR — The All-Powerful

72. AL-MUQADDIM — The Expediter
73. AL-MU'AKHKHIR — The Postponer
74. AL-AWWAL — The First
75. AL-ĀKHIR — The Last
76. AL-DHĀHIR — The Manifest
77. AL-BĀTIN — The Concealed
78. AL-WALĪ — The Governor
79. AL-MUTA`ĀLĪ — The Most Exalted
80. AL-BARR — The Benefactor
81. AL-TAWWAB — The Most Accepting of Repentance
82. AL-MUNTAQIM — He who brings about Trial and Affliction
83. AL-`AFŪW — The Pardoner
84. AL-RA'ŪF — The Most Affectionate
85. MĀLIK AL-MULK — The Master of The Kingdom
86. DHŪ AL-JALĀLI WA AL-IKRĀM — The Master of Majesty and Nobility
87. AL-MUQSIT — The All-Equitable
88. AL-JĀMI` — The Gatherer
89. AL-GHANI — The Rich Beyond Need
90. AL-MUGHNI — The Enricher
91. AL-MĀNI` — The Preventer
92. AL-DĀRR — The Bestower of Affliction
93. AL-NĀFI` — The Bestower of Benefit
94. AL-NŪR — The Light
95. AL-HĀDI — The Guide

PART II: DIVINE PERFECTION

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96. AL-BADĪ' — The Innovator

97. AL-BĀQI — The Everlasting

98. AL-WĀRITH — The Inheritor

99. AL-RASHĪD — The Most Discerning

100. AL-SABŪR — The Patient

101. AL-RABB — The Lord



## ALLĀH

*Ilāh* means god, *al-Ilāh* means ‘the God’. Allah designates the Source from which all things seen and unseen emanate and to which they return.

Allah is a proper noun indicating the essence, *dhāt*, from which all attributes and names emanate. Allah is the self-effulgent and all-Encompassing Source of all creation in the heavens and on earth. Allah’s power is all-evident and yet He is not seen or definable. Allah is beyond comparison, most unique, all-encompassing, ever-present, Light of lights.

Allah is the ultimate and most powerful Name to call upon. One can call upon Allah and then call upon any desirable attribute (or vice versa), thereby invoking the root of all attributes – Allah.







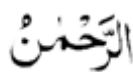
## AL-RAHMĀN

### *The All-Merciful*

From the root *rahima* the following meanings are derived: to be merciful; to have mercy upon; *rahim* means womb or kinship; *arhām* (plural of *rahīm*) means blood relative. The two names Al-Rahmān and Al-Rahīm are often found together and thus intensify each other. Dhul-Rahmah, ‘Possessor of Mercy,’ is also a Divine Name from the same root.

Allah’s mercy and blessings are constantly showered upon all creation at all times, although most of creation does not experience it, because they are veiled by darkness and grossness of self concern. Al-Rahmān’s lights of mercy encompass the entire cosmos. In the Qur’an it is connected with *Bismi’llah* (In the Name of Allah) and is repeated 114 times, which is the number of chapters (*suras*) although one *sura* starts without it, implying that mercy is the first Attribute of Allah which covers all times and circumstances.

His mercy (*rahmah*) permeates all existence and experiences and when the believer calls upon this great Attribute with courtesy and faith, he will discover its vast effect on all situations and states. Calling on *Al-Rahman* could lead to Al-`Alīm, knowledge and understanding of your situation.



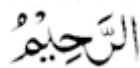


## AL-RAHIM

### *The All-Compassionate*

The root of Al-Rahīm is the same as Al-Rahmān, but whereas *Rahmān* is general and applies to all existence, *Rahīm* is specific and conditional. Sickness is part of the gifts of Al-Rahman, whereas seeking healing and remedy is the domain of Al-Rahīm. The relationship of Al-Rahīm to Al-Rahmān is like the eye to the full human body. One is particular and special, whilst the other is all-encompassing.

When need is identified and is clearly important to you personally, it is then that the energy of Al-Rahīm needs to be absorbed by the caller.



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***Edited By: Munawar A. Anees***

***Foreword By: Shaykh Fadhlalla Haeri***

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