***Asma-ul Husna***




**سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ**

*‘whatever is in the heavens and whatever is in the earth declares the glory of Allah; and He is the Mighty, the Wise’.* **[61:1]**

**يَا أَيُّهَا الَّذِينَ آَمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ**

*‘O you who believe! Why do you say that which you do not do’?* **[61:2]**

Allah, the Exalted, said: “**Rabbi 'l-'ālamīn**” (the Lord of the worlds). If “rabb” means: “the Most High” [**muta'ālī**], “the Constant” [**thābit**] & “the Master” [sayyid], then it is of the Names of the Essence.

If it means: “the Possessor” [**mālik**], “the Owner” [**sāhib**], “the Victorious” [ghālib] & “the Omnipotent” [**qāhir**], then it is of the attributive Names.

If it means: “the Educator” [**murabbī**], “the Benefactor” [**mun'im**], & “the Completer” [**mutammim**], then it is of the Names of Acts.

HP says; *‘Speech is of the mind, tongue is the vehicle of mind’.*

”**Al-'Ālamīn**” (the worlds), if it means: “Everything other than Allah,” which covers all the stages of existence & the stations [manāzil] of the invisible and visible, then we have to take “rabb” to be of the Names of Attributes. If “world” is “the visible world” [**'ālam-i mulk**], which gradually takes place & reaches its perfection, then “rabb” means a Name of Act. At any rate, here it does not mean a Name of Essence.

Maybe in a way, **“Ālamīn”** refers to the visible worlds, which attain their suitable perfection under the divine education [tarbiyat] & management [instruction i.e., tamshiyat]. In this case the word “rabb” means educator, being one of the Names of Acts.

I refrain from explaining the linguistic, literary & structural aspects of the āyahs. It must be noted that the Names of Essence, Attributes & Acts, which have been referred to here, are according to the terms of the people of knowledge, People of Irfan provide the following break in the Names into the Essence, the Attributes & the Acts:

The Essence (core) are:

Allāh, **ar-Rabb**(the Lord),  **al-Malik**(the King),

**al-Quddūs**(the Holy),  **as-Salām** (the Peace),

**al-Mu'min**(the Faithful),  **al-Muhaymin**(the Protector),

**al-'Azīz**(the Almighty),  **al-Jabbār**(the Omnipotent),

**al-Mutakabbir**(the Confident), **al-'Alī**(the Exalted),

**al-'Azīm**(the Tremendous),  **az-Zāhir**(the Outward),

**al-Bātin**(the Inward),  **al-Awwal**(the First),

**al-Ākhir**(the Last),  **al-Kabīr**(the Great),

**al-Jalīl**(the Majestic),  **al-Majīd**(The Glorious),

**al-Haqq**(the Truth),  **al-Mubīn**(the Manifest),

**al-Wājid**(the Finder),  **al-Mājid** (the Noble),

**as-Samad**(the Everlasting Refuge), **al-Muta'ālī**(the Most High),

**al-Ghanī**(the Independent),  **an-Nūr**(the Light),

**al-Wārith**(the Inheritor),  **Dhu 'l-Jalāl**(the Owner of Majesty), and **ar-Raqīb**(the Watcher).

The Attributes (qualities) are:

**al-Hayy**(the Living),  **ash-Shakūr**(the Grateful),

**al-Qahhār**(the Conqueror),  **al-Qāhir**(the Subduer),

**al-Muqtadir**(the All-Powerful), **al-Qawiyy**(the Strong),

**al-Qādir**(the Able),  **ar-Rahmān**(the Beneficent),

**ar-Rahīm**(the Merciful),  **al-Karīm**(the Generous),

**al-Ghaffār**(the Forgiver),  **al-Ghafūr**(the Forgiving),

**al-Wadūd**(the Affectionate), **ar-Ra'ūf**(the Compassionate),

**al-Halīm**(the Clement),  **as-Sabūr**(the Patient),

**al-Barr** (the Righteous),  **al-'Alīm** (the Omniscient),

**al-Khabīr**(the Aware),  **al-Muhsī** (the Counter),

**al-Hakīm** (the Wise),  **ash-Shahīd**(the Witness),

**as-Samī'** (the Hearer) and  **al-Basīr** (the Seer).

The Acts are:

**al-Mubdi'** (the Beginner),  **al-Wakīl** (the Guardian),

**al-Bā'ith** (the Resurrector),  **al-Mujīb**(the Responsive),

**al-Wāsi'** (the Expansive),  **al-Hasīb** (the Reckoner),

**al-Muqīt**(the Nourisher),  **al-Hafīz** (the Protector),

**al-Khāliq**(the Creator),  **al-Bāri'** (the Maker),

**al-Musawwir** (the Shaper),  **al-Wahhāb**(the Giver),

**ar-Razzāq** (the Provider),  **al-Fattāh**(the Opener),

**al-Qābid**(the Restrainer),  **al-Bāsit** (the Spreader),

**al-Khāfid** (the Abaser),  **ar-Rāfi'** (the Exalter),

**al-Mu'izz** (the Honorer),  **al-Mudhill**(the Humiliator)**,**

**al-Hakīm**(the Wise),  **al-'Ādil** (the Just),

**al-Latīf** (the Subtle),  **al-Mu'īd** (the Restorer),

**al-Muhyī** (the Life-Giver),  **al-Mumīt** (the Death-Giver),

**al-Wāli** (the Patron),  **at-Tawwāb** (the Relenting, the Accepter of Repentance),

**al-Muntaqim**(the Avenger),  **al-Muqsit** (the Equitable),

**al-Jāmi'**(the Comprehensive), **al-Mughnī**(the Enricher),

**al-Māni'**(the Deterrent),  **ad-Dārr** (the Harmful),

**an-Nāfi'**(the Beneficial),  **al-Hādi**(the Guide),

**al-Badī'**(the Magnificent), and **ar-Rashīd**(the Prudent).

Concerning these divisions; it is said that although they are all Names of Essence, yet considering the appearance of the Essence, they are called the Names of Essence & considering the appearance of the Attributes or the Acts they are called the Names of Attributes or of Acts i.e., whichever of these is more apparent, they are named after it.

Consequently, sometimes in a Name two or three aspects appear at the same time, in which case it is regarded as a Name of Essence, Attribute & Acts, or of two of these three, like **”ar-Rabb,”** as has been said. But this question does not come to suit the gnostic taste.

What is apparent in this sorting is that the criterion for these Names is that when the **sālik** with the steps of knowledge reaches the stage of complete annihilation in Acts, Allah, the Exalted, appears to his heart through the manifestations of Names of Acts. After the annihilation in Attributes, the manifestations will be in the Names of Attributes & after the annihilation in Essence, the manifestations will be in the Names of Essence.

Should his heart have the ability of preservation after coming to sobriety, whatever he tells of his seeing’s of Acts would be Names of Acts. Similarly, whatever he tells of his seeing of Attributes would be Names of Attributes & likewise the Names of Essence. There are, in this connection, details that do not suit these pages.

It can be said that these divisions of “the three Names” are referred to in the Glorious Qur'an, in the last noble āyahs of the sūrahof **“al-Hashr”** Allah, the Exalted, says: “***He is Allah, other than whom there is no god, the Knower of the invisible & the visible. He is the Beneficent, the Merciful,”*** up to the end of the noble āyahs.

Perhaps the first of these noble āyahs refers to the Names of Essence, the second refers to the Names of Attributes and the third refers to the Names of Acts.

Giving precedence to the Names of Essence over those of Attributes, & these over those of Acts is according to the order of the facts of existence & of the divine manifestations, not according to the witnessing [mushāhadāt] of the people of witnessing [ashāb-i mushāhadah] & the manifestations in the hearts of the people of heart.

It should be realized that the noble āyahs have other secrets, but to mention them does not suit the situation; that the second āyahis the Names of Attributes, & the third is the Names of Actions, is quite clear.

That ***“the Knower of the invisible & the visible,” “the Beneficent” & “the Merciful”***are of the Names of Essence, based on the fact that “the invisible” & “visible” are of the internal & external Names, & “Beneficence” [**rahmāniyyat**] & “Mercifulness” [**rahīmiyyat**] are of the manifestations of “the Most Holy Emanation” [**fayd-i aqdas**],not of “the Holy Emanation” [**fayd-i muqaddas**]. Confining these Names to the remembrance of Allah, whereas “Living” [**hayy**], “Constant” [**thābit**] & “Lord” [**rabb**] seem nearer to the Names of Essence, is probably because of their comprehensiveness, as they are of the mothers of Names. And Allah knows better.

HP says; ‘to Allah, four words are dear; (Tasbih, Tahmid & Takbir)

## **Subhan-Allah – half of faith**

## **Alhamdo-lilah – fills up the scale**

## **La-ilaha-illallah – affirms convictions**

## **Allahu-Akber – brings onboard the source**