



**Sufic Introduction to the 99 attributes of Names of Allah and especially that of Ya Latif**

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Bismillah

The exalted Creator is said to have **(3,000) names**. **1,000** are known only to **the Angels**. **1,000 only** the **Prophets** know. **300** in the **Torah**, **300 hundred** in the **Psalms**, **300 hundred** in the **Gospel**, **99** in the **Holy Qur'an**. **One name is kept secret** by the Almighty Lord. This is called **Ismul-' A'zam** the **Supreme Name**, to signify that one Name is unique to Him, and remains hidden within His Essence. The Divine Names in Islam are 99 in number; the word **"Allah"** rounds the number to **100**.

The 99 Names can be divided into **3 groups** which are: **Jalal-Majesty**, **Jamal-beautiful** and **Kamal-perfection**.

The attributes of Allah that fall under the name of **Jalal** are known to us through His infinite and **divine Majesty** which are apparent through His creation throughout the universe. The attributes of **Jamal**, on the other hand, become evident with their plentiful blessings, which we respond to with gratitude. The **Kamal** names reveal works of art that have been created with perfection and wisdom and invite people to contemplate on this.

The names that are mainly **Jalal** and **Jamal** are also symmetry in the names: He's both, merciful and wrathful, beautiful and majestic, forgiving and just, and so on.

The response to divine jalal is fear, and the response to jamal is hope. In a well known tradition it says **"Iman lies between khawf and Raja"** - that faith is situated between fear and hope. This implies that a correct relationship with Allah, is to understand all His names in a manner appropriate to each.

### **The Mystery of the Supreme Being Allah**

#### **Allah: The name of Allah**

Allah is **Al-Ismul-' A'zam**, the greatest name which contains all the divine attributes and is the sign of the essence and cause of all existence. Allah does not resemble in any way any of His creation. The word Allah refers to Allah's name only, nothing else can assume this name or share it.

Any person who is suffering from a big disease which is incurable reads this name 100 times and prays for his good health God will grant him health. Whoever reads this name of Allah 1000 times daily, all doubts and uncertainties will be removed from his heart and, instead, determinations and faith will become inborn in him... Insha-Allah.

Our beloved Prophet has also told us about the **Supreme Name** in his noble sayings, the Hadith. "The Supreme Name of Allah is in these two Verses of the Holy Qur'an: *Your God is One God [Wahld]. There is no god but He [Hu], All-Merciful [Rahman] and Compassionate [Rahim] [2:163]. Alif Lam Mim. Allah, there is no god but He [Hu], the Living [Hayy], the Self-Subsisting [Qayyim]. [3:1-2]. "And in: Faces shall be humbled to the Living [Hayy], the Self-Subsisting [Qayyim]. He who bears evil will have failed. [20:111]."*

It is also reported, that the Supreme Name is *Ya Rabb, Ya Rabb* (Lord, Lord!).

Out of compassion, Allah keeps certain things concealed. He conceals His intimate friends, the saints, so that we may all respect one another. He has concealed the Night of Power in the month of Ramadan, so that people will avoid wickedness and devote themselves to worship on every night of this sacred month. He does not reveal which act of worship He most favours, so that all His sacred laws shall be observed. He has **hidden His Supreme Name in the Glorious Qur'an**, so that His servants should read it all. Anyone who reads the Qur'an from beginning to end will come across this Supreme Name, but without realizing he has done so.

The great Saint °Abdu'l-Ahad al-Nuri sings in a hymn of praise:

Sufi, rest not at the Names;

Come learn Whose Names they are.

To know the Named One, that's the aim,

The only aim in studying the Names.

Allah the All-Glorious says: "If you call upon Me with these Names, I shall answer your call. "If we use the Most Beautiful Names in our prayers of supplication, our pleas are sure of divine acceptance, for Allah – Glorious is His Majesty – says: "**Call upon Me by these Names of Mine.**" None can prevail against Allah. He prevails over all things, and is Sufficient unto Himself. He answers the prayers of those who call on Him, and He is Aware of all their inner thoughts. 'Keep your words private or speak openly, He knows what your breasts contain.' [67:13].

### **The Divine Attributes And Qualities of Allah**

The name Allah contains meanings that indicate the non-resemblance of Allah to anything else. They are:

1. **Wujud**:- Being : Allah exists.
2. **Qidam**:- Existence from all eternity: He is before the before. He did not become. He always was.
3. **Baqa**:- Existence to all eternity : He has no end. The Last is He.

4. **Wahdaniyya** -Uniqueness: He is unique in Essence, Single in Quality. He has neither opposite nor parallel. All creation is in need of Him. All creation has become by the order of "BE" and has died by His order.
5. **Mukhalafatuni-I-hawadith**- Transcendence: He is the creator bearing no resemblance to the created resembles Him.
6. **Qiyam bi-nafsihi**- Self-subsistence -: He has no need of space, but space needs Him.

### The Permanent Attributes Of Allah.

Allah is perfection. The extent of this perfection is infinite. The greatest name of Allah, contains eight essentials indicating His perfections.

1. **Hayyan - Life**: Being Alive, being Eternal, never ceasing to be.
2. **'Ilm - Knowledge**: Allah has knowledge of all things; there is nothing unknown to Him.
3. **Sam'i - Hearing**: Allah hears; there can be nothing that He does not hear, or of Aware.
4. **Basar** - Sight: Allah sees; there is nothing unseen by Him.
5. **Irada - Will**: Allah does whatever He wishes.
6. **Qudra- Power**: There is nothing for which Allah lacks capacity. He always prevails.
7. **Kalam -Speech**: Allah speaks, though not with a voice like ours, nor with the sound we make.
8. **Takeen- Creativity**: Allah has created everything that exists, and He goes on creating. If He wishes. He destroys. Nothing can oppose His command.

### One of the 99 beautiful names of Allah: Ya Latif

“Allahu Latifun bi 'ibadihi, yarzuqu man yasha'u, wa huwa l'-Qawiyyu l-'Aziz”

Allah is gentle with His servants. he provides for whom He wills, and he is the Strong the Mighty.

Just to introduced the spiritual station of our Master Imam Abul-hassan Shadhili al-Qutb, When asked of his own spiritual master he responded: For a long time I was attached to the Shaykh Abu Muhammad ibn Mashish, but now I am **swimming in ten seas: Five of them are human, namely the Prophet (saw), Abu Bakr, 'Umar, 'Uthman, and 'Ali, while five of them are of the angelic beings, namely, Jibril, Mika'il, Izra'il, and the Greater Spirit.**”

And from these ten seas the great Shadhili master left behind **18 Hizbs** in total which the **(Hizb-ul-Bahr)-Litany of the sea'**, is the most famous and read, Imam Shadhili said, in reference to the

**Hizbul -Bahr;** *'By God, I did not utter it (the Litany of the Sea) except as it came from the Prophet of God, from whose instruction I learned it. "Guard it;" he said to me, "for it contains the Ismul-'A'zam -greatest name of God:'*

As soon as the reader recites the first verse of the **Hizbul-Bahr**, that 1,000 flank of army Jinns stand to attend on the left side and 1,000 flank of army angels stand by this right stand of the reader waiting for the orders to attack his enemies. And it is also read whenever one is in particular need of something or being attacked, in which case one makes one's intention and at certain words makes hand and blowing movements, and if read at sunrise at fajr it possesses particular spiritual properties too.

The Dhikr of **Ya-latif** is the core name that all the Shadhiliyyah followers practice, this noble name in there daily wurd, my own Tariqah also takes from the secrets of the Shadhili-darqawi path too, that being (Tariqah Al-Qadiri-Budshishiyah of Sidi Hamza)

From His beautiful and excellent Names is **Ya Latif -O Gentle and Al-Latif**: the meaning is the Ever-Discreetly Gentle, most affectionate, the knower of all subtleties, The Subtle One, The Gracious, The One who is kind to His slaves and endows upon them, Most affectionate or knower of innermost secrets. He is the most delicate, fine, gentle, beautiful one. He is the one who knows the finest details of beauty. The finest of His beauties are hidden in the secrets of the beauties of the soul, wisdom, and divine light.

**The Subtle.** He who knows the minute's subtleties of all things. He imperceptibly fashions the greatest refinements, and gently and inconspicuously extends all kinds of benefits to His servants. The **Refined** and Benevolent, The One who is kind, Most Affectionate Or Knower Of Innermost Secrets.

The One who is most subtle and gracious. The One whose nature is gentle, affectionate, courteous and refined. The One who is kind, gracious, and understanding, with regard for the subtle details of individual circumstances. The One whose actions are so fine and subtle that they may be imperceptible, beyond our comprehension. The One whose delicate perception reveals the subtleties of all things.

From the root l-t-f which has the following classical Arabic connotations:

to be thin, delicate, refined, elegant, graceful

to be gentle, gracious, courteous, kindly

to be subtle, to know the obscurities of all affairs

to treat with regard for circumstances

to be most soothing and refined in manner

to treat with kindness, goodness, gentleness, benevolence, affection

Subtle/Gentle: (1) so slight as to be difficult to detect or analyze, (2) operating in a hidden way [American Heritage Dictionary, 3rd Edition]. Latif: in the Arabic language: (1) the One who gives us our wants in a subtle way, (2) the One who does not wrong his servants even a little bit, (3) the One who shows grace to His creation by giving them their needs with gentleness and subtlety, (4) the One who knows the hidden delicacies of affairs [Fayruzabadi, The Encompassing Dictionary]. Whoever reads this Name Ya Latif daily; Allah will grant abundance in his rizq (sustenance) and cause all his tasks to be accomplished without difficulties.

It is the noble attribute of Allah that saves one from poverty, misery, sickness, loneliness or any adversity, for Allah will surely grant him deliverance - Insha-Allah. (For the one that has the 'Ijaza-permission to recite Ya Latif which is part of our daily Wird in our Tariqah too).

The hint is that the word Latif reminds you of lutf and basically 'lutf in food' like the pleasure in eating. So rizq is easy to remember and others (poverty, misery & sickness) are non-lutf stuff.

He Allah is the One who is so discreet in His actions that He discerns the hidden and secret, and what the hearts are filled with. He also perceives what is in the lands, of enclosed grains and seeds. He is Ever-Gentle with His devoted slaves and makes things easy for them and keeps them away from difficulties. He makes the path to His Pleasure and Generosity easy for them.

He protects them from every and means that may lead to His anger. This is through means that they may perceive as well as means that they do not perceive. He Allah also decrees matters for them that they dislike in order for them to be granted what they love.

He is Gentle with them with respect to their own souls as He guides them to His beautiful ways and His noble creations. He is Gentle with them with respect to matters that are external to them with every goodness and righteousness.

The name **Al-Latif** is close in its meaning to **Al-Khabeer** (the Well-Acquainted with all things), **Al-Ra`uf** (the Clement) and **Al-Kareem** (the Generous).

**Ya Latifu:** O Subtle One! If a poor and lonely person invokes this glorious Name 129 times after performing a prayer of two cycles, all his wishes will be fulfilled.

Whoever reads this name **133** times daily, Allah will grant abundance in his Rizq. Anyone involved in any adversity at all should make wudhu in the proper manner and offer 2 rakaat salat then bearing in mind the objective (like deliverance from adversity) say this Ism **129 times**: Allah will surely grant him deliverance Insha Allah. **"Ya Latif" 129 times** in the morning and evening. Increase the number to **133** in times of difficulty.

Habib Kadhim said it encompasses all the names of Allah which express His beauty. By reading this name morning and evening one will be constantly in the realm of Allah's care and gentleness. The meaning of "lutf" is Allah bringing benefit and deflecting harm from an individual in a manner that that individual is unaware of).

To be open the sirr-secrets of the noble name **Ya-Latif** one needs to have '**Ijaza-permission** to recite Ya Latif which is part of Tariqah, thus the only way to really benefit 100% is to join tariqah. Also From the '**Book of the Healing of the Sickness and Pains**' by Shaykh Muhammad ibn Ja'far al-Kittani al-Hasani there is a section about the '**Practical guide of asking Forgiveness of Wrong Actions**', **34 are mentioned** and also another extra 10 addition, are **reported to release someone from the Fire; The 10<sup>th</sup> practice is said to recite " Ya Latif " 16,641 times.** (Again I stress one needs 'ijaza and best practise is to join the tariqah)

### **Numerical value-Abjad and Al-Latif -The Subtle**

The best and effective way that the 99 names are used is through their hidden spiritual numerical value called Abjad. Just as in chemistry were you have 'Periodic Table of Elements' (*elements are placed in order of increasing atomic numbers were each element is represented by a 2 letters and numbers*).

The science of Islamic numerology is called ( `ilm al-jafr or `ilm al-huroof) its based on Abjad (the numerical value of the letters. Abjad -is assigning each of the Arabic alphabet with numerical values. (*The word abjad is an acronym derived from the first four consonantal shapes in the Arabic alphabet (Alif, Baa, Jeem, Daal -Abjad; see below for full abjad diagram*)

It is reported that Prophet (peace be upon him) encouraged people to teach and learn about this concept. He (peace be upon him) also said that Abjad is written in Lauh-Mahfooz. Preserved Tablet.

### **Example of Abjad from Alah's Name Al-Latif -The Subtle 129 times**

The basic Wird of Shadhiliyyah path. The Dhikr of Ya Latif is recited 129 times in the morning, but why **129 times** because in Its numerical value when the word is broken down by each letter-huruf equals= 129 times; Lam-Ta-Yaa-Fa ; Lam=30 Ta=9 Ya=10 fa=80 totals to = **129**

129 is numerical value of Allah's name Al-Latif, This is The same method, that Abjad is used for bismillah-hir-rahman-nir-rahim which totals or equals=786 and the name Muhammad (saw) which totals to or equals=92 in Abjad and Allah equals=66.

### How is Al-Latif - The Subtle used in a Wird:

To Invoke or use the Name **Al-Latif**, in a repeating manner, over and over as a Wird-daily;

Firstly the prefix or 'article- Al-The' is taken off and replaced with 'Ya-Oh' And also add, the suffix "u" to the end of the word. So **Al-Latif** is invoked as **Ya-Latifu**.

The way it affects the reciter may vary as that is based on the reciters current **Hal-state** which is also linked to their **Mijaz-temperament**-an individual's personality or behavioural pattern, the attributes of the Mizaj are based on The four elements or in arabic akhlaat: **(bad)-air, (khak)-earth, (nar)-fire and ('ma)-water**. As the human body is filled with the four elements, which are in balance when a person is healthy. All diseases and disabilities resulted from an excess or deficit of one of these four elements, physically or spiritually.

( **Air**, associated with the **liver** , which is the hot and moist element.

**Fire**, associated with the **spleen**, which is the hot and dry element.

**Earth**, associated with the **gall bladder**, which is the cold and dry element.

**Water**, associated with the **lungs and brain**, which is the cold and moist element

Earth and Water:- Heavy elements are strong, negative, passive, and female.

Fire and Air:- Light elements are weak, positive, active, heavenly, and male.)

Each of the 99 names also corresponds, to one of the **four elements** (air, water, earth and Fire) Ya-Latifu corresponds to the element of '**Fire**' of the four elements. (*see below for full 99 Names Of Allah with Abjad Value and corresponding Four elements chart*)

What this means is some people would only have to recite the name over a short period of time and they will be quickly effected by the name, from its spiritual energy or Anwar-lights and it would affect their heart and faculties to **Dhawq-taste** or drink from its **Asrar-secrets**. Thus there Fath-Opening would start to happened but for others with would take more time.

And each of the 99 Names or attributes resonate its own unique spiritual energy or signature that, affects the reader they resonate or vibrate through the brain and at Harvard, Yale Researchers found people who meditate grow bigger brains than those who don't.

Particular divine names such as "Ya Hayy," "Ya Jabbar," and so forth, like the Allah-Supreme Name, require permission to recited, except in limited numbers of short duration. This is because each divine name carries a particular power, and the heart and mind of the disciple may not be

prepared to handle an overload of this power, just as an electrical appliance is designed to handle only a certain type of current.

Also at a higher level, or advance stage, the seeker under the authority of a guide, reads the name many hundreds or thousands of times, then calls on the corresponding **Muwakkil-guarding Angel** that protects Ya-Latifu secrets, as each of the Names is locked or guarded by a **Muwakkil-guarding Angel**- there are also Jinn Muwakkils too. But are not concerned about them, here.

The more one reads with **'idhn-permission** a given Name of Allah, like **Ya-Latifu**, and if the seeker constantly prays and repeats that name of Allah, the closer that angel will come to you. This angel will gradually help and assist you in fulfilling your wishes and hopes. You will suddenly feel a help and assistance coming from the unseen for all your matters. And thus that holy name of Allah becomes your **Ismul-' A'zam** to some degree.

### **Scientific proof supporting the effect dhikr has on the human brain- as a Wird.**

What is the brain itself? All the activity of the brain is nothing but bio-electrical activity in several distinct parts of it, amongst various sets of neurons (cellular groups) where each are assigned a specific duty, functioning as a whole. Each and every day 14 million neurons that make up the brain, are in constant interaction with 16 billion neighbouring neurons. All our activities and our understanding, that is all the functioning of the brain is the result of countless bio-electrical flows, are brought to existence in these sets of neurons occurring as a result of these interactions.

When a **Dhikr-remembrance** is done as **Wird-daily practice** you continuously repeat a given name of Allah, a specific number of times and therefore reflecting a meaning that belongs to Allah. During the repetition of that Name of Allah, certain regions of the brain are engaged and become active. There occurs a bio-electrical-(activity of the brain) flow in those neural groups of the brain. After that task is performed repeatedly (as you repeat on the same name or a group of names as in the Wird example of Ya-Latifu 100, 1,000 times) the neural activity increases, and so does the bioelectrical energy.

In turn, this overflows and new sets of neurons are put to work and so, some other regions of the brain become active. Therefore the brain begins to expand. The brain starts to bring out new meanings, perspectives and commentaries which it had not previously used before the practice of dhikr. It is opening to receive the Truth. So just think what the effect that dhikr has on the heart to receive the Truth! - (this is a scientific fact proven in Scientific American', December 1993, laboratory findings which described the practicing of **dhikr-remembrance**, namely the repetitions of nouns in the brain, increases neural activity)

## Brain increases through meditation

Dhikr-Meditation can actually increase the size of the brain. Specifically, it thickens the cerebral cortex in areas important for attention and concentration. In other words, the structure of an adult brain can change in response to repeated practice results of experiments showing that meditation can increase brain size, People who meditate grow bigger brains than those who don't-Researchers at Harvard, Yale.

Some studies of meditation have linked the practice to increased activity in the left prefrontal cortex, which is associated with concentration, planning, meta-cognition (thinking about thinking), and positive affect (good feelings). There are similar studies linking depression and anxiety with decreased activity in the same region, and/or with dominant activity in the right prefrontal cortex. Meditation increases activity in the left prefrontal cortex, and the changes are stable over time even if you stop meditating for a while, the effect lingers. The neural systems important for concentration are given a big rest and a chance to rejuvenate. Kind of like letting the battery recharge. When you come out of meditation, these systems are fully primed and ready to go; your ability to focus will be at its peak.

So each of the 99 names when read in **repetition-Wird** in Mediation- that is having presence of **heart-Hudur Qalb**, affects the brain by increase its size, which increases our '**Aql- intellect**. It's through the secrets of the numerical value of the **huruf-letters** (and the amount the name is repeated) which the angels are carrying, that makeup each of the divine Names of Allah. And Those Names open and up lock the angelic power they possess that releases power, grace and virtues of that Name into the consciousness, soul and heart and even the surrendering area are given protection from troubles and afflictions for the reader.

At the advance level the reader (under the guide of a real Sufi shaykh) becomes deeply engulfed in the name, that it echoes deep within him that he becomes that divine name, Thus the one who for example reads **Ya-Latifu** becomes '**Abdal-Latif**, that his heart opens and he sees with **Basira-inner eye of the Heart**. He gains the power of **firasa- insight** and sees with the **Nur-Light of God** and has become the manifestation of the divine name/s of Allah, when the reality of this name is manifested in such a person, he is able to **see or read** the reality of all things.

Hence, the Prophetic saying, 'Safeguard yourselves or beware from the mu'min-believer's **firasa-insight**, for **he sees** with the **Nur-light of Allah**'. Also there is a verse in the Quran that says 'Therein lie portents for **those who read the signs**' (al-mutawassimin) (Quran 15: 75) meaning; **those who possess vision-(al-mutafarrisin)**, For Allah has servants who know (the truth about people) through 'reading the signs' (tawassum). He sees not only with physical eyes, but also with eyes that are empowered by his inner vision, and both are in unity.

**firasa is a Nur-light which Allah**, deposits **in the heart of His servant**. By this light, his servant distinguishes between truth and falsehood and between right and wrong. **Firasa is linked to 3**, the **eye, ear and heart** and one's firasa is dependent on the strength of **Iman-faith**, and there are two factors in firasa, one is the quality of one's mind-thoughts, the sharpness of the heart and the intelligence. The quality and sharpened of the hear are only through a lot of dhikr and meditation of the 99 divine names of Allah. (*Firasa, means in a general sense; penetrating insight, inner vision, intuitive knowledge, discernment, visual acumen, perception and insight*)

He fulfils a tradition that says ‘..My servant draws not near to Me with anything more **loved** by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with **supererogatory-(nafil)** works so that I shall **love** him. When **I love** him **I am his** hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it...’

The above tradition mentions love What needs to be mentioned is that the **supererogatory-(nafil)** needs to be done with **Muhabb-Love** for when you give or do Dhikr of Allah with Muhabb-love, Allah returns with more Muhabb-love. It is pointless doing dhikr for the sake of doing Dhikr. No, one needs to be doing Dhikr for Allahs Rida-Pleasure only not worldly gains or a reason for that is not real love not but a conditional love which is impure.

### **The Spiritual Hajj to the Heart is Love and Knowing Allah through Love**

And this Love is a spiritual journey of the Heart a **Spiritual Hajj** in Hadith Qudsi Allah says, ‘Neither My heaven nor My earth can contain Me, but the heart of My believing slave can contain Me.’ And also ‘Neither My Heavens nor My Earth can hold Me, but the heart of my servant, is a house for me’ and also another tradition ‘The Heart of a Believer is the **House of God -" Ka’bah"**’.

From the Quran ‘...and sanctify My house for those who compass It round, or stand up, or bow, or prostrate themselves-(therein In prayer). - Qur’an Al-Hajj: 26. The Ka’bah has 4 corners as does the Heart has 4 valves or Chambers in Human Science, 2 atria and 2 ventricles, 4 Elements earth, air, water, fire 4 Enemies Nafs, Hawa, Dunya, Shaytan. And there are **4 stations of the heart** or **4 Spiritual Hearts- 1. Breast-Sadr 2. Heart proper-Qalb 3. Inner heart-Fu’ad- Vision is attached to this station of the heart. and 4. Intellect-Lubb**. So the heart has 4 spiritual levels from which it sees and understand (*The 4 stations of the heart are associated with one of the four spiritual stages of the Sufi path, and are summarized in the table- see link below **The Fu’ad-Inner Heart** - is associated with the **vision-ru’yah** of reality. Whereas the **heart-Qalb** has mere knowledge of reality, the inner heart actually sees reality. This ‘**seeing Heart**’ is called **Basirah-‘Eye of the Heart**’ and This is how the Saints of Allah-Wail sees, there can look with the **Firasa-Inner sight** or looking with the Nur of Allah.*

**'The heart (Fu'ad) has not denied what it has seen'-Quran.** As the eye of the heart, an organ of vision, the spiritual station of Fu'ad is above all that of **excellence-Ihsan**. This station is described in the Hadith of Jibril as follows : "**Ihsan, is to adore God as if you see Him, for if you do not see Him, He sees you.**" So understand the **inner heart-fu'ad is the seat of seeing-ru'yah**, it is only the inner heart which sees whereas the heart -Qalb know there is a big difference in Knowing and seeing-[ Further reading text '**A Sufi Work on the Stations of the Heart 'by Al-Hakim Al-Tirmidhi**' and a summary of that text is '**The Secret of Four Spiritual Hearts**' -see **Matrix table end of text**) And another tradition says 'He who knows himself, knows his Lord' and another tradition ' To My secret of sincere worship there is a secret. I have entrusted that **secret to the hearts** of those of **My slaves whom I love**'.

Additionally there is the Hajj or pilgrimage, in a tradition it says: 'Whoever dies without the intention to go on **the Hajj-Pilgrimage**, may die on a different faith than that of surrender to Allah'. One must strive to perform pilgrimage to the House of Allah once in a lifetime. However, the real pilgrimage is to travel to one's heart because it is the Real House-Ka'bah of Allah.

As for those struggle to find Allah in a tradition it says, 'I am with those whose hearts are broken for my sake.' The heart of a man receives shocks in many ways, e.g. anxieties, troubles, accidents, casualties and so the heart is broken. Why does it need to be broken, living with the 4 Enemies Nafs, Hawa, Dunya, Shaytan, makes us delude and we get deceived and so they are reminders of of these delusion that we not going to live forever in this that this world is forever, as our aim and target is Allah's mercy and bounty. When Allah breaks the heart of any of His servants He desires to lift them to greater heights.

These shocks, anxieties and sorrows which come to men are forced exertions in **deen-(faith)** by which the servants progress in leaps and bounds to higher degrees and this is not possible in normal circumstances The divine light penetrates into the broken hearts, so do not be afraid of occasions of sorrow and shocks. If you truly and firmly believe in Allah then this broken heart, these rising sighs and these tears will take you to greater heights of spiritual achievement, For When Allah Loves you we will test you so learn the science of Sabr and be beauty with it by having 'Adaab with your problems with duas and not complaining about it expect to the one that gave them to you, Allah complain to him through duas of Love to save you from the deluge of problems.

### **The secrets of Allah's Mercy in forgiving sins though Hardship/Tribulations**

"Certainly, We shall test you with fear, hunger, loss of wealth, lives and fruits; but give glad tidings to the patient - those who, when afflicted with calamity say, "Truly to Allah we belong, and truly to Him shall we return." it is those who will be awarded blessings and mercy from their Lord; and it is those who are the guided ones." [2:155-157] And '..And be patient in hardship for, verily, God is with those who are patient in hardship'- Quran Al-Anfal 8:46

It is only through affliction that ranks are distinguished and their stations determined and everyone is in Levels or Ranks, and it is by those levels or ranks of understanding do we react to the hardship that befalls us. Trial that servants have no hand in them and Trial that the servants have hands in them. We have tried them with both prosperity and adversity: in order that they might turn (to Us). 7:168

Holy saying or Tradition of Allah-Hadith Qudsi, 'Oh Son of Adam if you are patient and sacrificed for Allah's reward when you receive the first shock of an affliction I wouldn't accept less than Paradise for you as a reward for you'.

Reward of Sins and Sign of Allah's Love: a tradition say 'Hardships continue to befall a believing man and woman in their body, family, and property, until they meet Allah burdened with no sins.' and another Tradition "When Allah wills good for a servant of His, He speeds up his punishment in this life; and when He wills retribution for a servant of His, He holds his sins for Him to judge him by them on the Day of Resurrection'.

This is how the 99 names could be understood from the resonating spiritual energy that each of the 99 Names releases into reader, when any of the Divines Names is repeated on a daily bases. **Rijal-Allah-'The men of Allah'** or the Saints have reached these highest, they are the real '**Abdallah-Slaves of Allah** and they are dressed in these names, and they drink from there secrets.

**Also Every person has a personal Ismul-'A'zam too.**

Every person has an **Ismul-'A'zam**, either based on his/her name or circumstances. The great Sufis and friends of Allah have given us very simple and logical methods to work out our **Ismul-'A'zam**. Every name has a quantity, according to the concept of **Har'uf-Abjad**. It is reported that Prophet (peace be upon him) encouraged people to teach and learn about this concept. He (peace be upon him) also said that Abjad is written in **Lawuh-Mahfooz**- Preserved Tablet.

Remember, every name of Allah has a **Muwakkil-angel**, who constantly prays and repeats that name of Allah. And the more you read your **Ismul-'A'zam**, the closer this angel will come to you. This angel will gradually help and assist you in fulfilling you wishes and hopes. You will suddenly feel a help and assistance coming from the unseen for all your matters

Some Sufis have also mentioned that if one with honest and humble intentions punctually reads **Ismul-'A'zam**, then one day you will be able to see and witness that angel. This is power of **Ismul-'A'zam**. May Allah give us the opportunity to worship and remember Him all the time and that we all follow the path of His beloved Prophet (peace be upon him). Lets us pray that we all live as Muslims and take our last in breath as Mu'mins.

Shaykh Fakhruddin Khwarizmi states that when Allah prescribes an Ism to someone based on his/her circumstances then that is their **Ismul-'A'zam**. It's based on the value of your name or circumstances from **'ilm Abjad**, as mention above already.

“Naseema: this name’s quantity according to Abjad is 165. So now it is necessary to search for Allah’s name, which also has 165 numbers according to Abjad. If one name of Allah cannot be found with 165, then two names should be added and the process should continue until a name or several names make up 165. So in this case, Muhaymin, which is 145 and Wudud, which is 20, make up 165. So the **Ismul-'A'zam** of Naseema is Ya Muhaymin Ya Wudood Ya Allah. It must be noted that The Sufi masters have advised us to associate the Dhathi name “Allah” in the end. If the name Allah is automatically part of your **Ismul-'A'zam** then you do not have to add it in the end. Furthermore, while reading your **Ismul-'A'zam**, you must put a YA in front of all the names of Allah. So it should be Ya Muhaymin, Ya Wadud, Ya Allah. And since the amount is 165, then the reader must read it 330 times daily by doubling it”.

Remember, every name of Allah has a **Muwakkil (angel)**, who constantly prays and repeats that name of Allah. And the more you read your **Ismul-'A'zam**, the closer this angel will come to you. This angel will gradually help and assist you in fulfilling you wishes and hopes. You will suddenly feel a help and assistance coming from the unseen for all your matters.

### **Scientific lessons about Dhikr and spiritual stagnation slow death of the heart.**

What about those who are not performing a Wird or Dhikr on a daily basis or have just fallen behind due to lack of guidance or whatever reason. When we fall into spiritual stagnation-(stillness no motion or lack of spiritual movement) we need spiritual development to nourish this lack of flow, allowing movement from this stagnation. Spiritual stagnation causes many problems, from anxiety, depression and other such sicknesses, just like bacteria quickly grows in stagnant water so too do diseases grow in our bodies, hearts and souls without Dhikr-(there is a tradition that goes, if the heart is pure so too is the body pure, but if the heart is impure so too is the whole body impure, and **dhikr to the soul is like water to fish, without water the fish dies and without dhikr the heart soon dies spiritually** ) and know the human body is made up of **70% water** too, and every life-giving and **healing-Shifa** process that happens inside the body happens with water.

### **Scientifically positive words, prayers & thoughts over water affects our molecular structure.**

Dr. Masaru Emoto Japanese scientist proves with factual evidences the ability of water to absorb, hold, and even retransmit human feelings and emotions. Using high-speed photography, he found that crystals formed in frozen water reveal changes when specific, concentrated thoughts are directed toward it. Music, visual images, words written on paper, and photographs also have an

impact on the crystal structure. Emoto theorizes that since water has the ability to receive a wide range of frequencies, it can also reflect the universe in this manner. He found that water from clear springs and water exposed to loving words shows brilliant, complex, and colourful snowflake patterns, while polluted water and water exposed to negative thoughts forms incomplete, asymmetrical patterns with dull colours. People are 70% water, and the Earth is 70 percent water, we can heal our planet and ourselves by consciously expressing love and goodwill.

So looking from a sufic perspective through human vibration energy-Hadra, ideas or positive thoughts-Khayal,(70,000 thoughts a day, more mentioned below) repetition of words-Dhikr, and music-Qa'said, visual images-Muraqah, words written on paper-Wird Quran or Wazeefa and through photographs- Tasawwur-e-Shaykh pictures of the shaykh, our molecular structure changes to angelic colourful snowflake patterns so we can heal ourselves consciously with Dhikr. It says When **Surah Yasin is read over water 1000 illness** are cured and that water is called barakah or **Healing-Shifa** water, (so now we have a scientist that has proved this, so those that have an issue why we pray or do Dhikr or Khatm over food) Now think about the **Fiqh of water** and the **7 types of water** used in wudu and look the barakah of doing wudu, it washes away sins that we commit. And so the quality of our spiritual life is directly connected to the quality of our water.

Now think about the impact of reciting the 99 divine names of Allah or Dhikr, and how it will alter your molecular structure from sickness to healing and from healing transform to angelic lights flowing through your soul, his will increase ones well being and spiritual **aura-Nasma** or some call it our etheric energy.

There are **7 types of colour to the Aura** which are linked to 7 Levels Nafs/Souls -(Latifahs) each also has one of 99 divine names Attributed to it to open its doors, [ The Seven subtle Latifah are; 1.As-sadr -Breast- 2. Al-Qalb - The heart 3. Ar-Ruh -The Spirit 4. As-sirr Inner or Spiritual heart. 5.As-sara'ir - The Consciences 6.Al-Akhfa -The Hidden 7. Al-Khafa - Secrecy. And Levels of Seven Nafs are; 1. An-Nafs al-Ammara-Inciting to evil self, 2. Nafs al Lawwamah-Reproachful self, 3. Nafs al Mulhimah-Inspired Self, 4. Nafs al Mutmainnah-Tranquil Self, 5. Nafs ar Radiyyah-Content Self, 6. Nafs al Mardiyah-Pleasing Self, 7. Nafs al-Kamila-The Perfect Self- **See Table matrix** ] *(the colour of the Aura are mentioned in many traditions too, and spiritual practices such the Reiki- Reiki is a Japanese technique for stress reduction, Rei-; means-"God's Wisdom and Ki; means which is "life force energy", its holistic complementary healing through "laying on hands". The aura is the electromagnetic field that surrounds the human body (Human Energy Field-HEF) and every organism and object in the Universe. The Human Energy Field as a collection of electro - magnetic energies of varying densities that permeate through and emit or exit from the physical body of a living person. These particles of energy are suspended around the healthy human body in an oval shaped field. This "auric egg" emits out from the body approximately 2-3 feet [1 metre on average] on all sides. It extends above the head and below the feet into the ground.)*

But negative thoughts, notions, emotions, movements also affect our molecular structure, this happens be taught out by or nafs or shaytan as there are only 3 doors shaytan robs through **1. Hawa /Passions - appetite, 2. Ghafalah/forgetfulness** and **3. ghadab/ Anger** as for Anger. The Prophet (peace and blessings be upon him) said, “**Satan runs through the blood veins of son of Adam, but when he remembers Allah,-dhikr Satan retreats!**” There is no protection against Shaytan than constancy in dhikr . That is why Allah says, (Those who fear (Allah), when a passing notion from the Devil troubles them, they remember, and they (immediately) see (clearly between right and wrong)) (Al-A`raf 7:201).

It is important whenever such negative thoughts or Anger or suggestions from the shaytan overwhelm our minds, we fight them through dhikr of the 99 divine names and seeking refuge in Allah. Here is a protective Dua that can be also used on a regular basis as well when such evil suggestions afflict us: ***Bismillaahi alladhee Laa yahdurr ma` ismihi shay'un fi al-ardi walaa fi as-samaa'i wa huwa as-samee`u al-`aleem.*** (In the name of Allah; with His name, nothing whatsoever on earth or heaven can inflict any harm; He is the All-Hearing, the All-Knowing.)

So stagnation in Dhikr or lack of Dhikr causes spiritual death of the heart and which effect our molecular structure or infected with diseases causing physical and spiritual sicknesses, and only with Dhikr it causes movement and spiritual growth. To get out of this spiritual stagnation one needs quality Ibadah- worship for the soul and body which gives movement and nourishment and positive thoughts- Khawatir and duas also changes ones energy levels too.

### **Every day 70,000 Khawatir (thoughts) pass through the heart**

**Every day 70,000 Khawatir (thoughts) pass through the heart** and none of them can escape it and the whole combination of these thoughts is divided up into four categories, referring to the veiled hearts: How many of these thoughts we grasp depends upon our spiritual awareness. The four categories are either Satanic thoughts (Shaytani), Tarnished Soul thoughts (Nafsani) Angelic thoughts (Maliki) Lordly thoughts (Rabbani)**The Saints say that human beings breaths 24,000 times in 24 hours. That is 12,000 we inhale and 12,000 we exhale ( and with every inhalation there are 10 angels accompanying that breath, and 10 with every exhalation) and our 70,000 thoughts are carried on these breaths.**

As our breath leaves our body it makes a signature, a pattern, a colour which is a language, this is the language of our **thoughts-Khawatir**, they are flying in the air and this language can be read by Saints and this is how the saints reads a person's heart as all your thoughts leave you mind and travel through your breath, which turns into a colour, either a negative-darkness or positive-Nur colour that carries your message (*one needs to simple think in front of a **saint-Wali** and they can read it from your breath thus, one suddenly get a understanding or sense of the tradition as*

mentioned earlier **'safeguard yourselves** or beware from the mu'min-believer's **firasa- insight'** so they are read our deeds, Just to mention a little more about firasa- It is well known that Abu Bakr As-Siddiq is considered to be the one with the greatest firasa in the ummah and Umar was the second. The incidents that prove Umar's firasah are numerous, familiar and well-known. He never said with regards to anything, "I think this is so," but it was what he thought. The fact that the Quran approved of his opinion in many incidents is sufficient evidence of his sharp firasah. One of which was his opinion regarding the redemption of the captives from the Battle of Badr.

Once a man named Sawad Bin Qarib passed by and Umar didn't know him. Umar said, "This is either a soothsayer or he was so in the days of jahiliyyah." Upon sitting before Umar, Sawad said, "O commander of the faithful! You never received any of your guests the way you did me." Umar said, "What we used to do in the days of jahiliyyah is worse than this. But tell me about what I have asked you." Sawad said, "You were true, O commander of the faithful! I was a soothsayer in the days of jahiliyyah, then he told him the story."

The sahabah, in general, had the most accurate and sharpest firasah. The true firasah is obtained from life and from the light Allah grants to whom He wishes from amongst His true servants. The heart receives life and light and then its firasah will almost never be wrong. Allah says, "Is he who was dead and We gave him life and set for him a light whereby he can walk amongst men, like him who is in the darkness from which he can never come out?" [6:122].

So While alive on earth the Saints can read our all deeds on our faces, so we can't hide them and from the Grave or unseen world our all our deeds are shown to the Prophet (saw) our relatives ancestors, fathers and mothers. From many traditions it is known that, 'The works of the living are clear to the dead. Whenever they see a good deed they rejoice and are pleased; but if they see evil they say: O Allah, return its equivalent in good.' and the tradition 'Your deeds are shown to **your relatives** and **ancestors among the dead**. If they consist in good they are happy with it, if otherwise, they say: O Allah! Don't let them die before you guide them as you have guided us.' and the tradition "Do not shame your dead with your evil deeds for your deeds are shown to your relatives among the dwellers of the graves." and the tradition 'One's deeds are shown to **Allah on Monday and Thursday**, and they are shown to **Prophets** as well as **fathers and mothers on Fridays**, at which time they rejoice for the good deeds, and the latter increase the brightness and light of their faces. Therefore be wary of Allah and do not harm your dead.').

Its the same when perform Dhikr, Nur leaves your mouth and travels to Heaven in the form green birds, and same is true with words of truth-Haqq and thoughts and the opposite is true with darkness, such as lying and too much bad language, the actions of too much bad language transform into a Dog, and that person will turn into a dog and will be barking like a dog as he/she barked on earth with foul language this is known in hadith. Also the Nur of good actions will turn into Angels which smell like perfume and be a companion for the person in his grave, while a person with bad

actions will have his actions turned into a dark, ugly form that will smell worse than a dead donkey and haunt him in his grave.

So our actions and thoughts taken on form, these forms are to be seen on people's faces like Nur or darkness, and people of bad actions will take the shapes of bad forms spiritual and physically ones like animals, as this is what they have done to their souls corrupted them, into hideous shapes, only saintly people can see the real form of people's souls. Think, then, whether our acts are like dead trees that have to be cut and thrown into fire or like living things that must be put into eternal area of heaven.

So thorough Dhikr-remember of Allah we can reach **'higher than angels or became worst than dogs'**, through each of our breaths and thoughts. We need to control these otherwise we are in danger of, **Shaytan running through our blood if our thoughts get out of control-(evil or anger) or we can have the Nur of Angels running through our blood until our hearts are like Angels-(Through Dhikr of Allah's Names)**. There are many traditions about the high stations-maqams of the saints, one tradition says 'There are 300 friends of Allah in the creation whose hearts are like that of Prophet Adam 'alaihis salam. There are 40 whose hearts are similar to the heart of Musa 'alaihis salam and 7 whose hearts are similar to the heart of Ibrahim 'alaihis salam. There are 5 whose hearts are like that of Jibra'il and 3 whose hearts are like that of Mika'il and one whose heart is like the heart of Israfil. When he (whose heart is like Israfil) dies, then one of the three whose heart is like Mika'il replaces him and one of the five (whose hearts are like Jibra'il) replaces him.'

This is why we need to be mindful of breathing and thoughts through Dhikr, the 1st of the **12 Principles of the Naqshbandi Way** is **"Conscious Breathing"** or Awareness in the Breath, Awareness in the Moment, Thus the Sufi is called **'Ibn Waqtihi-Son of the moment'**, and the aim is in every breath inhaled and exhaled must be done with awareness and presence of mind and so that the mind does not stray into forgetfulness. "Shah Naqshband said, "This Order is built on breath. So it is a must for everyone to safeguard his breath in the time of his inhalation and exhalation." Dhikr is flowing in the body of every single living creature by the necessity of their breath -- even without will -- as a sign of obedience, which is part of their creation. Through their breathing, the sound of the letter "Ha" of the Divine Name Allah is made with every exhalation and inhalation,.

The name 'Allah' which encompasses the ninety-nine Names and Attributes consists of four letters, Alif, Lam, Lam and the same Hah (ALLAH). The people of Sufism say that the absolute unseen Essence of Allah Exalted and Almighty is expressed by the last letter vowelized by the Alif, "Ha." It represents the Absolutely Unseen "He-ness" of the Exalted God Safeguarding your breath from heedlessness will lead you to complete Presence, and complete Presence will lead you to complete Vision, and complete Vision will lead you to complete Manifestation of Allah's Ninety-Nine Names and Attributes. Allah leads you to the Manifestation of His Ninety-Nine Names and Attributes and all

His other Attributes, because it is said, "Allah's Attributes are as numerous as the breaths of human beings." and thus the Naqshbandi's say breathe in with "Allah," breathe out with "Hu."

It must be known by everyone that securing the breath from heedlessness is difficult for seekers. Therefore they must safeguard it by seeking forgiveness (istighfar) because seeking forgiveness will purify it and sanctify it and prepare the seeker for the Real Manifestation of Allah everywhere.

In our Shadhili Master's Hizbul Bahr, every breath, every movement and every thought is summed up in this Dua plea from the Hizbul Bahr:

Nas-alukal 'ismata fil harakati was-sakanati wal kalimati wal iradati wal khatarati minash-shukuki wa-dhununi wal awhamis-satirati lil qulubi 'an mutala'atil ghuyub.

"We plea for Your protection in our movements and stillness, in our words, in our desires, and passing thoughts, from doubts, and suspicions and the illusions that veil our hearts from perception of the Unseen." - Hizbul Bahr. --End -

Appendix:

Two Table Matrixes - first table based on Al-Hakim Al-Tirmidhi and the second Table Matrix is based on Shaykh 'Abd Al-Qadir Jilani about the full 7 levels of the Heart and soul.

**Table Matrix - The Four Spiritual Hearts-'A Sufi Work on the Stations of the Heart'**  
Based on Al-Hakim Al-Tirmidhi

The main elements of the system can be summarized in the following table:

Breast ( <i>ṣadr</i> )	Heart ( <i>qalb</i> )	Inner Heart ( <i>fu'ād</i> )	Intellect ( <i>lubb</i> )
light of Islam ( <i>nūr al-islām</i> )	light of faith ( <i>nūr al-īmān</i> )	light of gnosis ( <i>nūr al-ma'rifah</i> )	light of unification ( <i>nūr al-tawḥīd</i> )
Muslim ( <i>muslim</i> )	believer ( <i>mu'min</i> )	gnostic ( <i>'ārif</i> )	unifier ( <i>muwahḥid</i> )
knowledge of <i>sharī'ah</i>	interior knowledge	vision ( <i>ru'yah</i> )	God's grace and bounty
self which exhorts to evil ( <i>al-nafs al-ammārah</i> )	inspired self ( <i>al-nafs al-mulhamah</i> )	blaming self ( <i>al-nafs al-lawwāmah</i> )	peaceful self ( <i>al-nafs al-muṭma'innah</i> )

**Note the two table Matrixes are slightly different.**

If we compare the classifications of the soul, from the Two Matrix Tables, which are those adopted by Hakim Tirmidhi, with those given by Shaykh 'Abd Al-Qadir Jilani, they are not identical.

Actually, in the hierarchical classifications, two terms are inversed; that of the Nafs Al-Mulhamah (the inspired soul) which, in the order given by Shaykh 'AbdAl-Qadir, finds itself at a higher level than that of the Nafs Al-Luwamamah (admonishing-accusing soul).

That being, the ontological-(Ontology-study of the nature of being, existence or reality, existence of God-Allah ) levels to which the two Sheikh(s) allude to are rigorously the same. The commentaries which they have added witness to this.

Table Matrix- of the Levels of 7 Nafs/Souls, 7 colours and Attributes and the 7 subtle-Latifah  
This Matrix table based on Shaykh Abdal-Qadir Jilani

1	2	3	4	5	6	7
<p><b>An-Nafs al-Ammara</b> <u>Inclining to evil self</u></p> <p>Soul: Ruh Madani Mineral soul</p> <p>Light/Colour /Aura : Blue</p> <p>Located: <u>Human skeletal system.</u> As-sadr –The Breast/Chest</p> <p>Mediation- Dhikr to repeat: <u>La-Ilaaha illa-Allah no Gods but The God.</u></p> <p>Quran Ref: Behold! The commanding nafs encourages evil, except when my Lord bestows mercy. (Quran 12:53)</p> <p>Traits: narcissistic, mechanical, conditioned, non-reflective, impulsive.</p> <p>Habits: pride, enmity, cruelty, lust, stinginess</p>	<p><b>Nafs al Lawwamah</b> <u>Reproachful self</u></p> <p>Soul: Ruh Nabati Vegetable soul</p> <p>Light/Colour /Aura : Yellow</p> <p>Located: <u>Liver &amp; related to the digestive system.</u> Al- Qalb – The heart</p> <p>Mediation- Dhikr to repeat <u>Ya Allah O The God</u></p> <p>Quran Ref: And I swear by the reproachful soul!" (75:1-2)</p> <p>Traits: conscience, capacity for self-observation</p> <p>Habits: backbiting, trickery, conceitedness, hypocrisy, self-consciousness, guilt, fearfulness, wishful thinking, intense desire to please others.</p>	<p><b>Nafs al Mulhimah</b> <u>Inspired Self</u></p> <p>Soul: Ruh Haywani Animal soul</p> <p>Light/Colour /Aura : Red</p> <p>Location: <u>Heart &amp; Circulatory system</u> Ar-Ruh -The Spirit</p> <p>Mediation- Dhikr to repeat <u>Ya Hu! O He</u></p> <p>Quran Ref: And a nafs and Him who gave order to it and inspired it with a sense of what is wrong for it and what is right for it. (Quran 91:8)</p> <p>Traits: Generosity, gratitude, modesty, empathy, ardent desire.</p> <p>Habits: liberality, lacking discrimination, mystical inflation, tendency toward spiritual greed.</p>	<p><b>Nafs al Mutmainnah</b> <u>Tranquil Self</u></p> <p>Soul: Ruh Nafsan Personal Soul</p> <p>Light/Colour /Aura : White</p> <p>Location: <u>Brain and nervous system.</u> As-sir- The Innermost being</p> <p>Mediation- Dhikr to repeat <u>Ya Haqq O Truth</u></p> <p>Quran Ref: O the righteous soul will be said, "O, you nafs in complete peace and satisfaction!" (Quran 89:27)</p> <p>Traits: dignity, sincerity, courage, compassion, complete loyalty.</p> <p>Habits: Attachment to spiritual ambition.</p>	<p><b>Nafs ar Radiyah</b> <u>Content Self</u></p> <p>Soul: Ruh Inساني Human Soul</p> <p>Light/Colour /Aura : Green</p> <p>Location: <u>Inner or Spiritual heart.</u> As-sar'ir – The Consciences</p> <p>Mediation- Dhikr to repeat: <u>Ya Hawy O Everlasting</u></p> <p>Quran Ref: Return to your Lord, content (Qur'an 89:28)</p> <p>Traits: endurance, resignation, constancy.</p> <p>Habits: personal identification with affliction.</p>	<p><b>Nafs al Mardiyah</b> <u>Pleasing Self</u></p> <p>Soul: Ruh Sirr Secret Soul</p> <p>Light/Colour /Aura : Black</p> <p>Location: <u>Innermost Spiritual Heart.</u> Al-Akhfa –The Hidden</p> <p>Mediation- Dhikr to repeat <u>Ya Qayyum O Eternal</u></p> <p>Quran Ref: for His being pleased with you! (Qur'an 89:28)</p> <p>Traits: knowledge of Allah, sincerity, unbounded faith and hope in existential communion.</p> <p>Habits: mystical intoxication, lack of sobriety and balance</p>	<p><b>Nafs al-Kamilia</b> <u>The Pure /Perfect Self</u></p> <p>Soul: Sirr Al Asir- The Secret of Secrets</p> <p>Light/Colour /Aura : Colourless</p> <p>Location: <u>Innermost Spiritual Heart of Hearts</u> Al-Khafa – Secrecy</p> <p>Mediation- Dhikr to repeat: <u>Ya Qahhar O Omnipotent</u></p> <p>Quran Ref: This day have I perfected your religion for you, completed My favor to you, and have chosen for you as your religion Islam. (Qur'an 5:3)</p> <p>Traits: freedom from duality, acceptance of Allah's will, joy of union, freedom from expectation, contentment.</p> <p>Habits: None remaining</p>

**The 28 Letters and their Numerical-( Abjad Value) correspondences -**

★ The 28 Letters and their Numerical Correspondences ★

٩	٨	٧	٦	٥	٤	٣	٢	١
ط	ح	ز	و	هـ	د	ج	ب	ا
ṬĀW	ḤĀ'	ZĀY	WĀW	HĀ'	DĀL	JĪM	BĀ'	ALIF
9	8	7	6	5	4	3	2	1

٩٠	٨٠	٧٠	٦٠	٥٠	٤٠	٣٠	٢٠	١٠
ص	ف	ع	س	ن	م	ل	ك	ي
ṢĀWḌ	FĀ'	'ĀIN	SĪN	NŪN	MĪM	LĀM	KĀF	YĀ'
90	80	70	60	50	40	30	20	10

٩٠٠	٨٠٠	٧٠٠	٦٠٠	٥٠٠	٤٠٠	٣٠٠	٢٠٠	١٠٠
ظ	ض	ذ	خ	ث	ت	ش	ر	ق
ḌĤĀW	ḌĀWḌ	ḌĤĀL'	KhĀ'	ṬĤĀ'	TĀ'	ShĪN	RĀ'	QĀF
900	800	700	600	500	400	300	200	100

١٠٠٠
غ
GĤĀIN
1000

**99 Names Of Allah with Abjad Value and Names Of Angels to call on, as well as the corresponding Four elements (earth, air, water, and fire) in nature.**

Names Of Allah	Value	Names Of Angels	Elements
ٱلْمَلِكُ Al Malik	90	Deleted	Earth
ٱلْقُدُّوسُ Al Qaduus	170	Deleted	Air
ٱلسَّلَامُ Al Salaam	131	Deleted	Water
ٱلْمُؤْمِنُ Al Momino	132		
ٱلْمُهَيَّمِنُ Al Mohaimino	145		
ٱلْحَزِيزُ Al Azeezo	94		
ٱلْجَبَّارُ Al Jabarro	206		

الْمُتَكَبِّرُ Al Mutakibar	262		
الْخَالِقُ Al Khaliko	731		
الْبَارِي Al Bariyo	213		
الْمَصَوِّرُ Al Mosawaro	336		
الْغَفَّارُ Al Ghafaaro	1281		
الْقَهَّارُ Al Kaharo	306		
الْوَهَّابُ Al Wahaabo	14		
الرَّزَّاقُ Al Razaako	308		
الْفَتَّاحُ Al Fataho	489		
الْحَلِيمُ Al Halemo	150		
الْقَابِضُ Al Kabido	903		
بَاسِطُ ال Al Baasi'to	72		
الرَّافِعُ Al Raafi'ho	351		
الْخَافِضُ Al Khafido	1481		
المَحْزُ Al Mohizo	118		
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