

99 Names of Allah

Some references about the Names

(names of the Divine in Arabic which is the spiritual language of most Sufis):

- The Divine is neither male nor female or you could say is both, and more. So necessarily, I will write S/He or S/Her or S/Him, even though it is awkward at times.
- ‘*’ Asterix means: refer to last page for either correct pronunciation or explanation.
- This articulation of the 99 Names is very dependent on the commentary of Sheikh Nazim Adil al-Qubrusi al-Haqqani An-Naqshbandi who was given insight of meaning of these names from his teacher Grandsheikh Abdulla al-Faizi ad-Daghstani. I also have contributed some commentary and phrasing. If something is incorrect it is most likely my doing.
- “it is not important to carry the title of being a Muslim, Christian, Hindu, Buddhist or Jew – the only important thing is to know your Lord. Wrong directions you may find through all of them. You must leave every title or claim to be something.”
– Sheikh Nazim Adil al-Qubrusi al-Haqqani
- Be patient about what you may feel is repetition in names & meanings. These names cover many layers and realms and there is far more to them than what we will initially understand. Greater understanding occurs as we tread further on the path of humility, simplicity, heartfulness.
- Remember what was said in the Introduction Article to the 99 Names: you can use *Abba, Abba, Abba* as Jesus did, instead of *Allah, Allah, Allah*.
- NB: AliSha aibnatu Ramani; Kiri aibn Haqani; Angelica Veritas; Abdulla Rahim Rahman and Nura ben Yeshu all write under several names.

1. *Allah* *the Greatest Name; the most personal name. Allah is perfection.*

Allah contains 8 essentials, indicating those perfections:

<i>Hayyah:</i>	<i>ever-living</i>
<i>Lim:</i>	<i>all-knowing</i>
<i>Sam:</i>	<i>all-hearing</i>
<i>Basar:</i>	<i>all-seeing</i>
<i>Iradah:</i>	<i>all will belongs to Divine</i>
<i>Qudrah:</i>	<i>all-power belongs to Divine</i>
<i>Takwin:</i>	<i>all existence & action dependent on Divine</i>
<i>Kalam:</i>	<i>the word (all taught & said) belongs to the Divine</i>

You can use the zikr 'Allah, Allah, Allah' - while moving towards quietness (one of the most profound of all prayers). This zikr calls on which ever quality of the 99 Names that you are needing – whether you know what that quality is, or even if you don't know what you really need.

Another version of this zikr is 'Allahu', 'Allahu', 'Allahu'. (emphasis on the last syllable). This zikr is for cleaning and purifying the Heart. For Sufis, like Buddhists, there are five poisons that pollute the heart. They are of the nafs (personality nature) and ego nature. They obstruct the person from keeping the heart open. The poisons are: ignorance, pride, anger, greed, jealousy.

2. *Ar- Rahman* *the All Compassionate – the Most Gracious; The Beneficent.*

S/He is the one who wills mercy and good for all creation, at all times. S/He doesn't distinguish between the good and the bad one, the obedient and the disobedient, faithful or unfaithful. Through this divine Justice S/He gives chance to everyone to reach everything through this life. S/He is compassionate and beneficent to all creatures.

Ibn 'Arabi:

*My heart has become able to wear all forms:
A pasture for gazelles, a monastery for monks,
A temple for idols, the Ka'ba of the pilgrims,
The tablets of Torah, the Book of Qur'an.
I profess the religion of Love.
Whatever direction its mount may take,
Love is my Religion and my Belief.*

*

Loving-kindness (muhabbat) is to surrender yourself totally to the Beloved so that nothing remains of you (the ego).
- Abu Ali al-Rudbari

3. *Ar- Rahim* *the All Merciful to all of the Faithful; and always forgiving; and allowing to return.*

S/He is the one who rewards the 'good' servants, the 'obedient' ones, the 'faithful'. That is also signing S/Her justice, because the ones putting their ego under their feet are not like those dominated by their

made a sincere and true commitment). S/He is the Comforter and the Protector of the ones who take refuge in S/Her.

-Khwaja Bayazid Bastami

*The true lover
never considers any affliction too great
and never decreases s/his worship
because of s/her pure faith."*

8. Al- Muhaymin* the Guardian & Protector for all.

S/He is the one who sees to the evolution and the growth of S/His creation, leading them where they are destined to go. Nothing escapes S/Her attention for a moment.

*O Lord Muhaymin! Without You,
where would I go?
Without You,
what would I do?*

-AlisSha aibnatu Ramani

9. Al- Aziz the Mighty; the Victorious.

S/He is the Victorious one whom no force can overwhelm. But, S/He does not hurry to destroy those who persists in revolt and sin.

NB. Sin should be understood as wilful and deliberate damage to self - and/or others - on whatever level; but most of all, sin is separation from Divine Love. Take the psychology of judgement out of it and keep it honest and personal! RDR

10. Al- Jabbar the Compeller.

S/He is the Repairer of the Broken, the Completer of the lacking, the One who can enforce S/His will without any opposition.

Allah, Allah, Alla al Jabbar - for the broken and lacking -RDR

11. Al- Mutakabbir the Greatest; the Majestic.

*S/He is the Greatest and the greatness
Belongs only to S/Her. S/He will humiliate the proud, making him lowest of the low, and bless the humble one.*

-AlīShā aibnatu Ramani

*Without this Aspect of the Divine;
we wouldn't have a chance to know God.*

12. Al- Kalīq* *the Creator.*

S/He is the one who creates from nothing, and creating the same time the states, conditions and sustenance of all that S/He has created. S/He establishes how, when and where creation will take place.

S/He created everything in goodness and wisdom. S/he doesn't need the creation, nor does S/He receive any benefit from it. Nothing was lacking or missing before S/He created the creation, and after the creation nothing was added or diminished. S/He created everything for people and people for S/Him.

This is pure Love.

13. Al- Bari' *the Inventor / Manifestor of all things; brings creation into being.*

S/He is the one who orders S/Her creation with perfect harmony. Everything is harmonious within itself and in accordance with everything else. S/He gave you intelligence and freedom of will and choice.

Even in the 'disharmony' of our suffering ie: life from our perspective; there is still order & perfection when all things are taken into account.

*If only the nafs would accept
Your Harmony of Perfection!
But then I would have to surrender my want; for your Will.
Such a gift that would be!*

-AlīShā aibnatu Ramani

14. Al- Musawwir* *the Shaper of Beauty; One who designs & gives shape to all creation. The Designer.*

The perfect artist who gives everything the most unique, beautiful and perfect form and shape. When S/He creates S/He just says 'Be', and a whole universe, or phenomena, becomes.

The personality nature and ego control can only rarely; in moments of inspiration, really see the beauty of the creation without judgement of good & bad, right or wrong, pretty or ugly coming into play.

One could grow immensely by taking the time to contemplate – dive deeply -into this predicament of our perception. Learning to strip ourselves bare of prejudice and ask to be guided in our encounter with what 'Beauty' may truly be.

-AlīSha aibnatu Ramani

*O Seeker! How wondrous are all things,
made by the God Unique.
Through the eyes of our being,
we sense we too, are of this same wonder.*

15. Al- Ghaffar* Continually Forgiving.

S/He is the one who accepts repentance and forgives. Repentance is between you and the Divine (Allah) and must be accompanied by the firm intention not to do the sinful act again. (remember what 'sin' really means). The sign of acceptance of your repentance and the accordance of forgiveness by Allah is that S/he will not let you repeat that act again, in such a state of unawareness and uncaringness.

NB. Forgiveness is the re-instatement of a relationship – connection when it has been interrupted by our wilful carelessness. Our humble sincerity is the key.

Allah, Allah, Alla al Ghaffar' -RDR

16. Al- Qahhar the Subduer.

S/He is the Ever-Dominating one, who has surrounded all S/His creation from without and within with S/Her irresistible power. Nothing can escape S/Him. This aspect comes into play when severe measures are called for.

A mantra using this Name would be a courageous way to get through a stage of the ego;

'Allah, Allah, All al Qahhar'

For some of us, sometimes, it is a necessity. RDR

17. Al- Wahhab ***the Most generous Bestower & Giver of All. The Benefactor.***

S/He is the donor of all, without conditions, without limits, without asking any benefit or return, giving everything to everyone, everywhere, always.

S/He gives money to the poor, health to the sick, children to those who are barren, freedom to the trapped, knowledge to the ignorant. When S/He gives to you, no one can prevent that good from coming to you.

When we are in need, we are often closer to humility. Maybe that allows the generosity to flow easier? RDR

18. Ar- Razzaq ***the Continuous Sustainer & Provider.***

Sustenance is needed to maintain the creation. There is a physical and a spiritual sustenance. We should learn to be like a Babe at Mother's breast; with gratitude and openness.

19. Al Fattah ***the Opener ... to way of victory, knowledge, mercy, the way through (out of) difficulties.***

S/He is the Opener and the Solver, the Easer of all that is hooked, tied and hardened.

We are, all, so often blocked within ourselves and in difficult situations. Remember the 2 Teacher(s), and recite this zikr. Help will come. Allah, Allah, Allah al Fattah -RDR

20. Al- 'Alim ***the Knower of All.***

S/He is the one who knows all; past, present and future and there is no limit to S/Her knowledge. An essential component of the Name Allah.

If only we could remember: every part of us is known to the Divine. Hiding doesn't exist in reality. When we realise all ugliness & beauty is Seen, by the Knower of All, – we can stop pretending! In that relaxation, we can begin to decide -who we want to be; what do we want to invest in.

21. *Al- Qabid* *
22. *Al- Basit*

the Withholder of Sustenance & Life; the Constrictor.
the Plentiful Giver and Sustainer of Life; the Reliever

S/He is the one who constricts, and S/He is the one who releases. At the times of constriction, our nafs (personality nature) and our flesh will suffer, but our essence should balance that state with patience, which is the companion of faith.

May time strengthen our faith and bring us closer to S/Him. In periods of comfort and ease, when all is going well, we should be thankful to the Divine. Keep a balanced state with the knowledge that all 'good' and 'bad' comes from the Divine and that a fine wisdom is in S/Her judgement. RDR

23. *Al- Khafid*
24. *Ar- Rafi*

the Abaser
the Exalter

S/He is the Abaser and the Exalter. S/He Exalts one in his/her goodness and S/He makes down those who let their egos ride too high.

*"No food is better than God-submission
and there is nothing better than silence;
no enemy is more powerful than ignorance;
no illness is greater than lying (to self or others)."*

-Jafar a Sadiq

25. *Al- Mu'izz*
26. *Al- Mudhill**

the Bestower of Honours
Giver of Dishonours; the Giver of Disgrace

S/He is the one who honours and the one who humiliates (tempers the ego) according to behaviour and need. Without these gifts of 'feedback' we can easily go forward in ignorance (and often arrogance) without reflection, or becoming aware, that there are consequences to actions.

The Divine gives messages and medicines:

- *when arrogance, careless or destructive behaviour becomes too strong.*
- *when we are in accord with the Divine.*
- *as well as when it is the medicine (the alchemy) we need to grow; to awaken to some aspect of nafs, ego or Divine Love*

RDR

27. As- Sami

the Hearer of All.

S/He is the one who hears all that comes from the lips, passes through the minds, is felt by the hearts; the rustling of leaves in the wind, the footsteps of the ants and 'atom' moving through the 'void'. It is an attribute of perfection, absolute perfection, which does not depend on means, conditions, or limitations. S/He hears and registers, understands, satisfies, answers, responds and corrects.

*Pray and pray and pray
for a touch of this Name!*

*It is a grand opening;
a gateway into the Eternal -Abdulla Rahim Rahman*

28. Al- Basir

the Seer of All.

S/He is the one who is All-Seeing. S/He sees the past, the present and the future. We cannot see S/Him, but S/He is seeing our outside and what is in our mind and hearts.

*O Allah Basir,
You see me and know me
through and through.
You Love me!*

-AlisHa aibnatu Ramani

29. Al- Hakam

the Indisputable Judge.

*S/He is the one who orders, who brings Justice and Truth:
In S/Her Light - in S/His Time - in S/Her Way.*

*We hate judgement in the wrong hands.
We feel righteous
when it's in ours;
but still a weapon just the same.*

*The judgement of the One Who Knows
always brings some fear.*

But without it there can be no Truth;

-or transcendence for what's sincere,

-Angelica Veritas

30. Al- 'Adl

the Just... balanced, not prejudiced.

S/He is absolute justice. Both 'good' and 'bad' are necessary. The Divine shows one with the other, the 'right' against the 'wrong', and

shows us the consequences of each, then S/He leaves us free to make our own decisions.

One often needs to experience and know the opposite of a thing in order to understand it. We must be thankful for the good and accept, without personal judgement or complaint, that which doesn't seem to be good. We need to learn to watch and act and keep watching. RDR

*We are more than 'right' or 'wrong',
It is only us that cannot see.
We think our assumptions can be trusted.
We think transcendence is not for me.*

*But who judges 'who we are' in the 1st place?
We are not the God Alim!
We are in the light & love of God's Will.
We are more than what we seem.*

- Angelica Veritas

- Dr. Javad Nurbakhsh, Grandsheikh; Ni'matullahi Sufi Order:

The Sufi's love of God involves no expectation of reward or fear of punishment, for the Sufi does not have any wishes and demands.

The Sufi embraces and loves God's wrath as much as S/Her grace, S/His hardheartedness as much as S/Her fidelity.

Only a few Sufi's have managed to become absorbed in the Beloved (and shed the ego) through the path of such love and friendship. It is about these Sufis that Rumi has said:

*Everything is the Beloved,
and the lover but a veil;
The Beloved is alive,
while the lover is dead. (then there is only One)*

31. Al- Latif

the Fine, the Subtle One tender, very sympathetic & kind.

S/He is the most delicate, fine, gentle, beautiful one. S/He is made of delicate beauty. S/He is hidden within the secrets; that are the beauties of the soul, the mind, wisdom, the Divine light.

-Nura ben Yeshu

*O Latif!
How can we ever find you?
hidden in beauty's secrets*

*Like a code
that's too discrete.*

*Maybe it's not possible
to find You where You lie.
Maybe it's You that finds us
as ego gradually dies.*

32. Al-Khabir **the All-Aware.**

S/He is aware of the hidden inner occurrences in everything, nothing can escape S/His attention. S/He knows your most secret needs and wishes, your thoughts and actions. We are never abandoned; but always in Divine Awareness.

Abandonment is both a disease of the personality & ego; and a condition of the seeker on the road to connection. Opening the heart-connection heals one; and uses the other to grow -RDR

33. Al-Halim **the Clement. The Forbearing.**

S/He is forbearing in the giving of consequences to the ignorant and wrongdoer. S/He waits, giving time for the sinner (ignorant and/or wrongdoer) to realise her/his guilt, to regret, to change, to repent and compensate for the harm they have done; and become good servants of the Unity of Being – away from destructive ways.

*O Lord of Love!
If only we could do for others
what You always do for us:
Give benefit of doubt and chance
to change and grow and trust.*

-Angelica Veritas

34. Al-Azim **the Great One**

S/He is absolutely and perfectly great. S/He is in need of nothing. We cannot understand S/Her greatness nor imagine it; but none the less we are exposed to this Greatness because we were granted a birth and because we are Loved.

35. Al- Ghafur* *the Forgiver & Hider of Faults.*

S/He is the most forgiving one, hiding our faults and treating them as if they had never existed. If S/He didn't hide our faults, adverse opinions, ugly thoughts and hateful feelings – everyone would run away from everyone else.

*If you see something you don't like in your brother,
try to find from one to seventy excuses for him.
If you can't find an excuse, say,
'there might be an excuse but I don't know it.'*

-Jafar a Sadiq

36. Ash- Shakur *the Recompenser of Thankfulness; the Benefactor.*

S/He is the one who repays a good deed with a much greater reward. Thankfulness is to return good with good. The thankful person knows that all s/he is, and all s/he has, is from the Divine. It is to this Name we show our gratitude.

37. Al- Ali *the Most High; The Sublime.*

S/His Being is too High to be measured by the limited human intellect or imagination. Nothing is like S/Her.

al-Ali is the Name of God meaning the Sublime one. It is from this Name that God's empowering strength emanates to the creation. To put it another way, the Name al- Ali is the rope of God's empowering strength, which is lowered down for the student to grasp when finding himself entangled in problems. Being helpless and incapable, the Sufi says, 'there is no strength and no power but through God, the Sublime.'

*-from 'Discourses on the Sufi Path' by
Sheikh Javad Nubakhs:*

*My experience of the mantra:
'Ya Allah, Allah, Alla al Ali' ('Ya' means 'Oh')
becomes a rope of reconnection that brings us back into alignment
with Divine support. RDR*

38. Al- Kabir

the (Most) Great.

S/His greatness stretches before the beginning until after the end. There is no difference for S/Him between the creation of an atom and the infinite-seeming universe.

The fear of the Divine, is a fear that is an outcome of loving S/Her – and being loved by S/Him - and fearing to lose That Love, to face the various experiences of separation from That Love.

When we experience the heart open to Divine Love and that Love is felt and is tangible; then we have the fear of Its loss. We will fear this. We will take it personally, but it is our job to face both the fear of the loss and the loss itself – and steady ourselves.

Otherwise we will be slow to return to this state of openness. We have to learn to Love the Divine when the connection is flowing and when it is not. RDR

-As Rumi would say:

'Love is both pain and cure; we must learn to move with both'

39. Al- Hafiz

the Preserver; the Protector; the Guardian.

S/He is aware of, remembers and keeps in S/Her memory all that you do, or say, and think at all time. S/He preserves all; nothing is lost. In S/His preservation, there is also protection. As a blessing S/He sends prophets and books to teach wisdom, intelligence, the divine law to protect people from material and spiritual harm.

*I wonder if my submission
ever came to be;*

*Would Allah Almighty resurrect
all that is good in me? -Abdulla Rahim Rahman*

40. Al- Muqit

the Nourisher; Sustainer and Controller of All things.

S/He creates the nourishment for all creatures. The Sustenance due to one will not run out until death overtakes him. S/He gives nourishment without being asked to the ones who cannot ask and work for their own nourishment. For the ones who can, S/He created means of sustenance.

Kiri aibn Haqani says:

*This world of chaos -
it's really not.
Within the maelstrom -
the Law of Care; of nourishment.*

*This Law never leaves;
It is based in Love.
When we realise we are nourished;
then, will we open to Love?*

*O Seeker Why wait?
Know: the Carer is the Lover.
Now! & Now! & Now!
Open your gate!*

*Be loved with food
Be loved without.
Be loved with work
Be loved even when nothing works.*

*In our nafs we are surely lost
even if we don't see.
In the Divine we have our goal;
in love we learn to Be.*

41. Al-Hasib

the Accounter; the Reckoner.

S/He is the one who takes account of all and everything that S/Her creation does or is subjected to. When judgement is dispensed, we will have to give the accounting of all we have received and how we spent it. Know therefore the value of your life and every single breath, which could be for / with the Divine.

In other accounts of other traditions; S/He is known as the Lord of Karma. Life is the perfect mirror that we are held to account and therefor able to learn & grow. This is both a gift and redemption.

In every act that we commit, good or bad; our will has been invested. And not only our will that drives the act, but the investment in the intention and identification that goes with that act. If that act is not in line with who we really are; how can it ever be retrieved, re-aligned? This is the gift of being held accountable so we can re-align ourselves to who we are and to Whom we are loved -RDR

42. *Al- Jalil*

the Mighty; the Majestic.

S/He is the Lord of Majesty and Might. S/His knowledge, power, mercy, generosity, wisdom and compassion is great; S/He is source and owner of all attributes of greatness.

NB: I put this poem here because it expresses what I feel towards Baba Sheikh Abdul Jalil Wali Ullah

-Khwaja Bayazid Bastami

S/He has poured me a sip to drink.

S/He has quickened my heart with the cup of love;

which S/He has filled at the ocean of friendship.

43. *Al- Karim*

the Generous.

In S/Her generosity S/He gives help, satisfying your needs before you ask. S/His greatest generosity is S/Her mercy, through which S/He forgives when S/He could make us pay consequences.

*O Karim, Be my teacher
when all I have is hardness.*

*Show me Your mercy;
so mercy will become my nature.*

-Abdulla Rahim Rahman

44. *Ar- Raqib*

the Watchful One; the Observer.

S/He is the one who watches Everything always. In addition to S/Her (the loving merciful watcher) there are two other deadly watchers who are looking to find a weak spot so they can control and cause mischief according to their own agenda. They are:

- *the ego, through its manipulation of the nafs (personality cravings and ignorance)*
- *'Daemonic'* and/ or Satanic* forces.*

Through awakening observation and recognition, one must get to know these watchers, their traits and patterns of manipulation. In other words; our own ulterior motives and what feels like it has nothing to do with us. RDR;

This name is the root of the term 'muraqaba'. Muraqaba is the

connection to, and contemplation of, the Heart. Ar Raqib is the one who observes: – who is talking? – who is acting? – who is listening? – who is prompting? - what is this motivation? - The ego? or the lover of Life? or something that feels out of the blue and is not 'me' at all?

Jalal ud-din Rumi wrote the following re: worshipping the ego-

You're the disciple, the guest of one
who, out of meanness, takes your gains.
He (ego) is not strong, so how can he make you strong?
He has no light; rather, he makes you dark.

Not having light himself, how can others,
by associating with him, gain light?
Like a blind man applying drugs to the eyes,
what can he put on your eyes, other than wool?

There's no scent of God in him, not a trace;
yet his claim is greater than that of Adam.
In his talk, he finds fault with Bayazid (Sufi saint)
his inner being puts Yazid to shame.

He has stolen the words of the Sufis
so that others think he is someone special.
Even Satan is ashamed to show him his face
since he claims he is higher than God's closest friends!

*

*

It is the Witness
that always sees what we do.
In true seeing- ignorance is broken;
when it is us that finally sees.

Allah, Allah, Allah Raqib
give us the ground
That opens the Eye;
-touched with the Will to Be.

-Kiri aibn Haqa

45. Al- Mujib

the Acceptor & Responder to Prayer.

S/He responds to all the prayers or needs of S/His servants. S/He is closer to S/Her creatures than they are to themselves.

I often use this Name as a prayer /mantra when I (or a person I'm saying prayers for) feels they are alone, abandoned, unheard. -RDR

-AlīShā aibnatu Ramani:

*With one ounce of surrender
You are there!
If I step aside,
You are already here!*

*

*

*'for 30 years I have sought God, but when I look carefully I
found, in reality, God was the seeker and I the sought.'*

-Khwaja Bayazid Bastami

46. Al- Wasi

the All Embracing.

*S/His vastness is limitless and all-reaching. All is included. S/Her
attributes, knowledge, mercy, power and generosity are infinite.*

Through this infinity of inclusiveness

- All is One -

When we are alone;

You are there waiting for us to open

And while we do not open;

while caught in self-pity and ignorance.

You are 'As Sabur' in Your Patience

not indulging; but not abandoning.

When we shame ourselves in selfish-ness

You are there,

ready to forgive and re-build,

if we but simply admit.

And when our consciousness soars

to heights we would not have believed;

You are there to welcome the heart

that finally feels relieved.

High or low; for You - All is One.

Only through surrender;

can me and my echo

finally Become

-Nura ben Yeshu

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Sheikh Javad Nurbakhsh, from Discourse on the Sufi
Path:

O Sufi!

*Since everything is one and the One is everything, try to love
and serve all, so that you will be able to touch the One (Truth).*

47. Al- Hakim ***the Perfectly Wise.***

S/He is perfectly wise, in S/His knowledge and in S/Her deeds and commands. Whoever follows S/His directions will learn and evolve towards being a perfected human being. Always our choice!

48. Al- Wudud ***the Most Loving One,
the One who gives loving Goodness to S/Her Creation.***

S/He is the one who loves S/Her sincere servants and seekers. S/He is the sole Beloved of our soul. All perfection is in S/Him.

An un-named poet wrote:

*I envisioned You so much
that I became You entirely;
Little by little You approached,
and bit by bit (the) 'I' went away.*

49. Al- Majid ***the Glorious and Exalted One.***

No one reaches to S/Her, therefore S/He is respected; yet S/He is closer to us than our own souls. S/His state is pure perfection in consciousness, S/Her acts- pure wisdom, therefor S/He is beloved.

*The most perfect and highest state
of affirming Oneness,
is not to accept anything or anyone
except Allah, the Most High."*

-Ibrahim Khawas

50. Al- Ba'ith ***the Resurrector of the Dead;***

S/He will raise people from their graves and bring out all actions, thoughts and feelings that occurred during their lifetime on earth. What dies and is revived is only the flesh; the soul is eternal. Whatever you sow; so shall you reap.

*I wonder if my submission
ever came to be
Would Allah Almighty resurrect
all what's good in me?*

- Nura ben Yeshu

51. Ash- Shahid **the Omnipresent Witness;**

S/He is the one who witnesses all things and events everywhere at all times.

-not a single blade of grass, nor a single grain of sand is un-accounted for. – Yeshua bin Yusuf -(Jesus)

*Be my eternal Friend;
the One I never lose.
Shower me with Your witnessing
so I'll know what I need chose.*

-AlisHa aibnatu Ramani

52. Al- Haqq **the Absolute Truth in His Being & Attributes;**

S/He is the Truth, S/His essence is valid in itself and is the cause and necessity for all other existence. Everything except Allah begins, changes, disappears, reappears. The truth is that which needs no proof and whose denial is impossible.

Rumi -

*We are nonexistence,
displaying the illusion of existence:
You are absolute Being
and our only true existence.*

53. Al- Wakil **the Trustee; the One who can be Trusted;**

S/He is the ultimate and faithful trustee, the Completer of the works left to S/Her. Nothing can replace S/Him or stand on its own without being dependent on S/Her. S/He does for you what is good for you and that which pleases S/Him.

The true servant does all the best s/he can, not only for herself, but for others. Then s/he leaves the outcome for Allah – the Divine – who controls our life in order to do that which is good for us; as we ourselves admit that we do not see all or know all. So how can we know what is ultimately good for us from the True View.

Our peace of mind can be destroyed by excessive ambition, miserliness, competitiveness, fear and imagination. We should be aware of the causes and their effects. Strive for what you wish; then let the Divine decide.

A good Mantra for those of us who have trouble with trust and are learning that Trust in the Divine is at the centre of all growth and awakening of Heart & Consciousness –RDR

54. Al- Qawi ***the Possessor of All Strength; the Most Powerful.***

S/He possesses all Strength; is inexhaustible.

*When I have no strength
to do what I must do:
children, husband, jobs & bills.
In truth, I have only you?*

-Nura ben Yeshu

55. Al- Matin ***the Most Firm.***

S/Her strength and determination is all persuasive. S/His firmness is perfect.

I often use this Mantra when I am facing a very strong habit that feels out of control or in areas of my life where I need better boundaries. (or am doing prayers for someone who is struggling with boundaries and/or creating appropriate limitations.)

The Firmness of 'Allah, Allah, Allaal Matin' is perfect. - RDR

56. Al- Waliyy ***Loving Patron & Protecting Friend;***

S/He helps S/Her good servants (those who are seekers and those that work from their compassion and care); eliminating their difficulties and giving them guidance, peace and success in their affairs here and after passing away. Allah's friend neither need nor expect anything from anyone except S/Him.

It is to this Divine aspect that the Masters are aligned with; in order to guide, support and protect those that they chose to help. RDR

S/He has poured me a sip to drink.

*S/He has quickened my heart with the cup of love;
which S/He has filled at the ocean of friendship.*

-Khwaja Bayazid Bastami

57. Al- Hamid

the Praised One; the Most Praiseworthy;

All existence praises S/Her with their tongues, by their actions or simply by their very existence, respecting S/Him and thanking S/Her. S/He is the source of all gifts and all perfection.

One time in Malaysia, the Master gave me a blessing: a friend started showing me different trees and animals. During this experience I was shown/ sensed/ saw – how each plant and animal was sending an energy of thanksgiving and praise to its source. This was the energy of Al-Hamid.

'Allah, Allah, Alla al Hamid' -RDR

58. Al-Mushi*

the Counter; the Appraiser; the Calculator;

S/He is the possessor of all quantitative knowledge. S/He sees and knows everything in its reality. S/He calculates and counts and knows the number of all existences in the universe. S/He counts & weighs our good deeds and our sins.

Another aspect of the Lord of Karma – RDR

59. Al- Mubdi'

the Originator of Creation;

S/He is the Originator of all, creating without model or material; S/He existed before time and space. We are not creators. At best we let Divine inspiration come through us. Then we are allowed to be co-creators.

60. Al- Mu'id

the Restorer, the Re-creator;

S/He restores things which S/He created and destroyed; to previous form. How often do we need to be restored?

Allah, Allah, Alla al Mu'id

61. Al- Muhyi

the Giver of Life;

S/He makes that which does not exist come to be. S/He can give life to the one without life. S/He can kill a thing and restore its life.

How often does it feel 'all is lost', or something or someone was lost. A type of death takes place; and life opens up anew. RDR

Allah, Allah, Allaal Muhyi

62. Al- Mumit ***the Giver of Death; the Taker of Life;***

S/He has destined for everyone a time to leave. The body is visible and temporal, the soul hidden and eternal. It continues to exist without the body, but has no physical perception.

In life, the soul is like a merchant, buying and selling, profiting and losing. In death the soul cannot gain any more from the perspective of the personality. Therefore, the faithful person prepares for death; trying to profit from the world by perfecting their faith; opening their heart & acquiring wisdom.

63. Al- Hayy ***the Ever-Living One;***

S/He is perfectly alive, cognizant and active, and S/He is ever-living. The life of S/Her creation is held within the limits of its action and its realisation. The value of each life is judged by the extent of the knowledge and activity of the living one. So, the life of a plant is inferior to the life of the animal, which is inferior to the life of a person.

When my energy is low, particularly in mentality and attitude, I try to remember this Asma/ Mantra: 'Allah, Allah, Alla al Hayyu' – 'the Ever-living One' - it brings me to the present which is beyond my mentality and attitude. -RDR

-Ibrahim Khawas said,

*Allah showed me
with the most delicate word and the simplest
explanation:
"leave your self-interest in the two worlds,
the dunya (earth) and the Hereafter.*

*Leave everything other than Me behind."
That is the best
and easiest way
to come to the Divine (the ever Living; ever Present).*

64. Al- Qayyum ***the Self - Existing One;***

S/His existence depends on S/Herself alone; and all creation depends on S/Him. All existence is because of S/Her. The soul governs the whole being of man. When the soul leaves the body, it doesn't breathe, move, see, hear etc; through normal channels of perception. The soul is responsible for life, existence, order and harmony within the whole being of that individual.

Our soul existence cannot be without S/His grace. Our soul sustenance come from S/Her; while S/His existence simply Is. S/He is Self-Existing and Self Sustaining.

65. Al- Wajid ***the Finder;***

S/He finds and obtains whatever S/He wishes whenever S/he wishes. S/He is ever -present within and without S/Her servants, and the servant is ever in S/His presence.

*How precious it would be if we were to remember:
'Allah, Allah, Allaal Wajid' -RDR*

Nura ben Yeshu writes of this Name:

*Will the Finder find me?
I am so often lost;
And worst - I seldom know.
Cause knowing makes me count the cost.*

*I pray the Finder will find me.
Am so tired of going around
Pretending to be someone I'm not;
and not liking what I found.*

*To keep from running away,
I turned to prayers to build some ground,
Until one day; when I was willing.
Guess who the Finder found?*

66. Al- Majid ***the Grand; the Glorious;***

S/He is the most Glorious who shows infinite generosity to those close to S/Her.

I remind you that there are many levels and realms to existence. Some Names are more focussed on a lower or higher realm. A distinction is

also often made between the 'the faithful' and those who are utterly governed by nafs & ego. -RDR Below, is perhaps, the simplest reality in our journey to the Divine:

“Glory to God who
has not given to S/Her creatures a way
to attain to knowledge of S/Him;
except by means of their helplessness
and their hopelessness -
of ever reaching such attainment.

-Abu Bakr

67. Al- Wahid ***the One; The Unique; the All Inclusive; the Indivisible.***

S/He is one, without equal nor partner. S/His essence, attributes, actions, orders and names are unique. S/He is the only one worthy of worship. S/He is indivisible and whole without parts.

*This is the essence of the Unity of Being. Whole, without parts, means all are included. All are part of one Divinity. All considerations and actions we take that are based on this appreciation brings us in alignment with God.
'Allah, Allah, Allaal Wahid' -RDR*

68. As- Samad ***the One Who Depends on none
– all depends on Him; the Satisfier of all needs.***

S/He is ever-present, knowing your needs before you do, and satisfying them in the way they should be satisfied.

This Name of God indicates why AlisHa aibnatu Ramani said:

*'Trust your destiny,
so, easier, you can fulfil your destiny,
so easier, you can complete your destiny.
And in time; your destiny
can fulfil and complete you!*

69. Al- Qadir ***the Most Powerfully Able;***

S/He has infinite ability and power to do what S/He will, and do it the way S/He will.

Always the Divine can help. If there are 1,000 ways for us to make a problem; the Divine will have 1,000,000 ways to unravel it (and us; who made it a problem). RDR

70. Al- Muqtadir *the Prevailing One; the Creator of All Power;*

S/He creates all power and controls all power, because S/He has total power. The power S/He bestows on creation is limited and controlled by S/Her. This aspect of the Divine Is the Power. Al-Qadir applies the power – brings it into manifestation. This reflects the different levels or realms within the universal scheme of creation.

71. Al- Muqaddim *the Expediter.... the One who moves things forward;*

72. Al- Mu'akhhir *the Delayer.*

S/He brings forward whomever and whatever S/He wills. S/He advances the chosen among S/His creatures. The measure of true advancement is the degree of one's closeness to Allah.

S/He leaves whomever S/He wills behind and delays advancement. If a 'faithful one' is left behind in spite of his/her efforts, there is always a reason, maybe there is some wrong, impurity or hypocrisy in his/her intentions.

Sometimes advancement for a person necessitates more difficulty and struggle before s/he can let go or purify oneself for the next step. Other times being held back is necessary -for a period -for the seeker to appreciate the next stage.

This poem reminds us of the Loving-Reality to which we belong. But we need to be willing to forgive ourselves and others; and humble enough to receive help and love. RDR

*When God is Love,
and, God is Truth;
why would S/He keep us at distance?
Or is it us who distances from S/Her?*

*Perhaps S/He knows
what we don't know;
Perhaps S/He cares for that
which we forget to care:*

*Such as, who we are,
and, to Whom we belong.*

*Such as, what we need for our own good
and purifying what is wrong?*

-AliSha aibnatu Ramani

73. Al- Awwal

the First;

74. Al- Akhir

the Last.

S/He is self-existent, all comes from S/Her. S/He is the cause of all that became. S/He has no end, S/He is eternal. When all disappears only S/He will exist. All existence will return to the Divine.

75. Al- Zahir

the Manifest One;

Everything is a proof of S/His existence. Allah is Manifested in S/Her attributes. S/He is hidden from those who seek to see by means of their senses or their imagination. The apparent and the hidden are also in humans: his/her form, words, actions, and works are manifested; his/her feelings, thoughts and intentions hidden. His/her state of identity becomes manifested through his/her actions.

'S/He is hidden from those who seek to see by means of their senses or their imagination'-

When we are developing the higher sensitivity, it is important that we don't assume perfect clarity – and we don't automatically dismiss what comes to us. We are learning and developing.

We must watch the motivation that tries to develop higher awareness because somehow it makes us more valid or justified. – this is personality and/or ego. And so is the attitude of automatically dismissing ourselves.

*The more we move in humbleness and willingness to be of service, we can allow development to take place at the rate that the Divine decides. Or one day we might look back and see a trail of disturbance we have caused by pushing too hard. Ask Life for feedback, Ask to be shown. Ask the Teacher, who helps us on the course, to show you.
-RDR*

76. Al- Batin

the Hidden One;

S/His existence is both manifest and hidden. S/Her Essence is hidden; and a limited knowledge, mind and understanding like ours cannot truly know S/Her. Only Allah knows S/His own essence. The Sufi seeks to have a direct relationship with the essence, at the level that the Divine -and one's own development- can allow.

77. Al- Wali

the Protecting Governor;

S/He is the sole manager and governor of the whole creation, S/He prepared a program for each of us. You are not left on your own. Therefore, it might be best to fulfil one's destiny or 'program'; rather than try to escape it or rebel about it.

Submission (with heartfelt awareness & even gratitude) to the predicament we find ourselves in; is surrender and opening to the Divine. Though it may not be easy or always feel so great at first; we gradually transcend our attachment to our predicament; and we, and it, often unravel nicely-RDR

78. Al- Muta'ali

the Sublime One; the Most Exalted.

S/He is great and gives without limit, without losing anything by giving.

I would caution you again about assuming there is constant repetition here. There are realms upon realms within the assemblage of the creation; realms we cannot begin to see or comprehend. One realm being the governor of the next; higher to lower. My intuition is that certain names, appearing to repeat, are actually naming similar qualities that function for a different level. RDR

79. Al- Barr

the Doer of Good;

S/He is the source of all good and bounty and the perfect doer of good. S/He loves for S/Her servants only good, comfort and ease. S/He rewards tenfold; but consequences never exceed the sins (ignorant, arrogant, poisoned actions) that may be committed. If the servant intends to do good but is unable to actualise it; S/He rewards the intention as if it was actualised. But if the servant intends to sin and is unable to actualise it, S/He forgives. SNA

In another framework; we would say the Law of Karma (consequences) is for the purpose of compassion and is suffused with forgiveness and care. RDR

The personalness of the Sufi view is touching, though some will react to the 'authoritarian' tone. On the other hand: the 'Divine' is the 'author'!

What is ultimately important is that we understand there are consequences to all actions; and we are not forgotten or uncared for. Really just the opposite, whether we like it or not. -RDR

80. At- Tawwad *Acceptor of Repentance and the request for Forgiveness;*

S/He constantly turns people to repentance, remembrance of their belonging. Constantly awakening the heart of the Faithful from the sleep of heedlessness through love of the Divine; with the manifestation of S/His existence around them; with words of good advice of those who are close to S/Her. True, acceptable repentance is the effort of inner cleaning and purification.

*“O Allah,
what is your Fire? It is nothing.
Let me be the one person to go into your Fire of consequence;
and everyone else will be saved.*

*And what is your Paradise? It is a toy for children.
And who are those unfaithful ones
who suffer abandonment
at the hands of their own ignorance & heedlessness?*

*They too, are your servants
looking for the connection of love
though they often know not.
Forgive them.”*

-Khwaja Bayazid Bastami

81. Al- Muntaqim *the Avenger;*

S/He gives strong consequences to those who persist in revolt, egotism, creating disharmony and tyrannising S/His creation and servants.

*The ego is not the friend of the seeker;
but often pretends, as the observer sleeps.*

*Witness this falsity;
awaken in it; and be guided by the Divine.
-AlīSha aibnatu Ramani*

82. Al- 'Afu

the One who Pardons; the Forgiver.

S/He forgives and eliminates sin. The forgiving of sin is an encouragement to deniers to change their way. S/Her door is always open.

Khhwaja Bayazid Bastami:

*“Allah has granted S/His servants favours
for the purpose of bringing them closer to S/Her.
Instead they are fascinated with the favours
and are drifting farther from S/Him.”*

&

*“O Allah,
You have created this creation without their knowledge
and You have placed on them a trust,
without their will.
If You don't help them; who will help them?”*

83. Ar- Ra'uf

the Benevolent and Sympathetic One;

*S/He is clement and merciful, in spite of S/His ability to see our lack
of care and compassion (for self or others). S/He is most powerful
and independent. S/Her mercy comes of S/His nature; for no other
reason.*

*O Ra'uf, Be my teacher
when all I have is hardness.
Show me Your mercy;
so mercy will become my nature.*

-Abdulla Rahim Rahman

Urwa ibn Adhana:

*I have discovered
— and exaggeration is not in my nature —
that S/He who is my sustenance
will come to me.*

*I run to S/Him,
and my quest for S/Her is agony for me.
Were I to sit still,
S/He would come to me without distress!*

84. *Malik-al-Mulk* the *Eternal Sovereign*;

S/He shares neither the ownership of S/Her kingdom nor the power, government or guardianship of the universe with anyone or thing. The purpose and function of the creation is to know, to find and to be with the Creator.

*When we know our purpose; we can begin to know ourselves.
-Nuri ben Yeshu*

85. *Dhual-Jalal-waal-Ikram* the *Lord of Majesty & Splendour*;

S/His is the perfection, all honour and blessing comes from S/Her. Nothing exists in itself except the source. All comes from the source: S/Him.

86. *Al- Muqsit* the *Most Equitable One; Unbiased*;

S/He acts and distributes in justice and fairness. S/He gives what S/He gives to the right ones, and we do not know what S/He knows.

'Allah, Allah, Allaal Muqsit' – a zikr for those suffering jealousy (or from the jealousy of others). Remember that jealousy is an expression of forgetting one is loved & included by the Divine...

So be understanding and forgiving of those (of us) who are caught in/or with jealousy -RDR

87. *Al- Jami'* the *Gatherer*;

S/He gathers whatever S/He wishes, wherever S/He wishes. In the universe S/He gathers spaces, galaxies, stars, earth, seas, plants and animals. S/He gathers, in the bodies of creatures: fire, water, air, earth, heat, cold dry and wet. S/He gathers sub-atoms, atoms, molecules and cells.

S/He will gather the bodies, lives, minds and souls of people when the time for At(one)ment is called.

*I wonder if surrender
ever came to be
Would Allah Almighty resurrect
all that's good in me?*

- Nura ben Yeshu

88. Al- Ghani*

the Self Sufficiently Rich One;

S/He is rich and independent. S/He doesn't need servants; nor to be served. S/He needs nothing. It is an honour to be chosen by S/Her to appear as a means of S/His service to S/Her servants.

In reality, it is a service to oneself to have the opportunity to serve. Through service, one attains the highest gift: coming closer to the Divine; finding S/Him; becoming in connection to S/Her.

For those on the course: if only we could write this in our hearts & never forget. Better yet, would be to see it; feel it; and gradually be in this connection.

I witnessed one human being who arrived at the quality of service alluded to above, more than anyone I ever met: my friend, Syed Yassin Ayah. He passed away in 2013: He is now Baba Syed Yassin Ayah Wali Allah. -RDR

89. Al- Mughani

the Granter of Wealth & Sufficiency; the Enricher;

S/He knows what is best for us. Life is a testing ground, where we develop and show our purity; ie: the true riches of inner knowing, faith and surrender to connection to the Divine.

In "Discourses on the Sufi Path", Sheikh J Nurbakhsh points out that Sufism is based on chivalry, which is composed of selfless service and acknowledgment of the rights of others.

Strive to honour the pledge you make to God and to the Master of the Path that guides you. For a person's worth lies in the fidelity of this pledge. Unfaithful and unreliable people have no access to love and purity.

The basis of Sufism is consideration of the hearts and feelings of others. If you haven't the will to gladden someone's heart, then at least beware lest you hurt someone's heart. For on the Path no sin exists but this.

In essence, the Sufi must bear the ignorance of other, but not impose any burden upon them. The Sufi should be kind and loving towards everyone without expecting kindness or love in return.

For the Sufi, these are the tests that matter. Here in lies detachment of the ego; love for the Divine; and respect for S/Her creation -RDR

90. Al- Mani' the Preventer and Withholder;

Though we may not know the reasons why, we must trust that if we do not receive what we will and wish for; it is because it is best for us. Allah is most compassionate; giving what is most needed.

91. Ad- Darr the Creator of Harmfulness;

S/He creates the harmful and evil as the good and beneficent. Sometimes what is poison to one is medicine to another. S/He has given us the power of discrimination, will and freedom to choose. All is a test. The final exam is at the time of the last breath. Although S/He created evil, the cause of its coming to you is only in yourself.

"Expect death always; and live accordingly."

-Abu Bakr

92. An- Naffi' the Favourer;

S/He creates the good and pours gifts and treasures Continuously. We have to be present with our hearts, minds and hands to receive it. Our will though cannot bring anything to us that is due to someone else, nor can it prevent what is destined for us.

"If you expect the blessings of God, be kind to S/His people."

-Abu Bakr

*Sheikh J. Nurbakhsh,
Discourse on the Sufi path:*

O Sufi!

Sufism is a Path leading one from the self to the heart and ending in the realm of Unity.

The traversing of this Path is possible only with the feet of non-identification (to personality & ego), the power of sincerity and the aid of love.

Only when you are ready to travel selflessly and with sincerity; will the force of love, which is God's favour, assist you in your journey.

Beware! This path is not within the capacity of ordinary people: it is the way of the elect. If you do not truly give up your identifications, you will never reach the world of unity and detachment.

93. An- Nur

the Light;

S/He is the light shed upon the whole of creation, making it apparent, bringing existence out of the darkness of non-existence. That light also makes the conceivable known. Light of faith and wisdom shows the perceptible, and the eyes of the heart sees.

The light of faith shows the right path of salvation, it is like a sun in the heart, bring one to the light of Truth. Devil and ego cannot enter a divine house, a heart illuminated by the light of faith, because thieves operate in darkness.

The gate to the heart is the mind, the light of that gate is knowledge and awareness: blocking out the evil of ignorance; imaginations of fear and greed, hypocrisy and arrogance. The light of the soul is consciousness, its darkness is heedlessness.

*"I have come to know Allah, through Allah,
and I have come to know
what is other than Allah
with the Light of Allah."*

-Kwaja Bayazid Bastami

94. Al- Hadi

the Guide;

S/He guides S/Her servants through prophets, books, saints and people of true knowing. Faith, and ultimately submission, is essential; as people have a covenant with the Divine made on the Day of Promises.

-'Ayno'l-Qozat Hamadani

*Those who have been slain
by the dagger of submission,
Every moment receive
new life from the Unseen.*

*The intellect cannot understand
the origin of this mystery,
For such slain ones
speak a different tongue.*

95. Al- Badi ***the 1st Cause & Creator;***

S/He created without model or material. Everything S/He created is a wonder, since S/He originated it from nothing. Like the original creation, all the continuous created things are different from each other.

-AlisHa aibnatu Ramani

*O Seeker! How wondrous are all things;
made by the God Unique.
With the eyes of our being,
we sense we too, are of this same wonder.*

96. Al- Baqi ***the Enduring One; the Everlasting One;***

Time only exists for the changing creation, which is material and temporal.

*We cannot comprehend the relevance or full Truth of this. Our awareness, so far, remains mainly temporal. And even when it becomes a bit more, we will be far away from this profound Truth.
RDR*

97. Al- Warith ***the Inheritor of All;***

We are but temporal keepers of what is in our hands. After we are gone everything is left to S/Her.

-AlisHa aibnatu Ramani

*O Seeker!
Why cling? Why hold?
With one outbreath - you'll be gone!
Better to let go before you must;
and give your heart freely to the Inheritor of All!*

98. Ar- Rashid

the Perfect Teacher, Director and Guide.

S/He is the ultimate teacher who leads one to the straight path and salvation. S/He does not enforce what S/He teaches, but leaves it to our will to act upon what is taught. The student needs to be aware and conscious of what is being taught. The s/he has to use intelligence and awareness to discipline the nafs (personality nature) and ego.

*O Seeker!
Loving our Lord,
with sincerity & humbleness;
Is the ultimate discipline;
it brings us home.*

*-Nura ben Yesu
Allah, Allah, Alla ar Rashid*

99. As- Sabur

the Patient One;

In everything S/He is in perfect measure and time. S/He does everything in its proper time and in just the manner it ought to be done. Everything has to run its course. A patient person refuses things that his/her flesh and ego desire and which are unacceptable to reason and faith.

No success and perfection can be achieved easily and without pain. The pain is the pain of the flesh, which is hasty in things that it wants, lazy in working for it and doesn't know the measures, always asking more than it needs.

Submission to the Divine through temperance and restraint with appetites, desires and wilfulness; opens the Heart to S/Her Love & Truth. To be able to submit, one has to be patient, which is a sign of faith. RDR

-Kiri aibn Haqani

*Be patient with your wounds;
enough to touch the one who doesn't heal.
And patient enough to remember your loved,
then you can remember what's more Real.*

*Be patient with your unworthiness;
prideful-ness as well.
Patient till you remember, you belong;
til low-ness and high-ness is just a story you don't tell.*

*Be patient with hardness and judgement,
until you remember they blind.
And stay in that remembrance
until your heart is kind.*

*Meet ignorance and ugliness;
with patience in your heart.
Don't believe you are these things.
Keep faith that you are more.*

*So, ask to be touched by the Patient One;
then be patient with your fate.
Allah, Allah, Allaas Sabur;
Patience is the sister of Faith.*

“*” Pronunciations & explanations

- 1) 'Q' is pronounced as a 'K' (not 'kw' as in English)
- 2) *al Muhaymin* muhimiin
- 3) *al Kaliq* kholiqe'
- 4) *al Musawwir* musa vir
- 5) *al Ghaffar* ch rao far
- 6) *al Qabid* kawbid
- 7) *al Mudhill* muthzil
- 8) *al Azim* awl thzim
- 9) *Al- Ghafur* ch rao fur
- 10) *Daemonic* entities that exist – not satanic – but not of our evolutionary cycle.
They can come into our realm and cause havoc. I can tell you they do exist because I have seen them and have been part of the process (through the Babas) of removing them from our realm. This is something for you only to contemplate. Do not become obsessed by it nor dismiss it because it is unfamiliar to you.
- 11) *Satanic* refers to forces of Satan. Of this I cannot speak. I don't know.
- 12) *Al-Mushi* mawsi
- 13) *Al- Ghani* rwauni
- 14) Youtube singer Sami Yusef sings names of Allah