

Reflection of the Dhikr *Yā Qayyūm* in Everyday Life

From the Perspective of Islamic Psychology

Dr Seyed Salman Safavi

The Divine Name *al-Qayyūm*

(Absolute Self-Subsistence and the Enduring Foundation of Existence)

al-Qayyūm signifies the Absolute Stability upon which the whole order of existence depends. It is the One who grants *qiwām* (subsistence, coherence, and stability) to every dimension of being. In Islamic psychology, contemplation of this Divine Name provides a profound remedy for the psychological schema of **instability and insecurity**, restoring the heart's deepest sense of existential security.

1. Qur'anic Semantics

(Philological and Qur'anic Semantics)

The Divine Name **al-Qayyūm** is an intensive morphological form (*ṣīghat al-mubālaghah*) derived from the trilateral Arabic root **q-w-m** (ق و م). In classical Arabic philology, it denotes the One who is simultaneously **Qā'im bi-Dhātih**—the One whose existence is absolutely self-subsistent and in no way dependent upon anything else—and **Muqīm li'l-Ghayr**—the One who continually sustains, upholds, governs, and preserves all created beings.

Thus, **al-Qayyūm** is the eternal and unshakable foundation of existence. Every level of created reality depends, moment by moment, upon His sustaining grace (*ḥayāt*). Were His sustaining attention to cease for even an instant, the entire order of existence would collapse.

Within the semantic network of the Noble Qur'an, **al-Qayyūm** invariably appears alongside the Divine Name **al-Ḥayy** (The Ever-Living), demonstrating

that Divine Life is not passive or static, but rather dynamic, sovereign, effective, and perpetually sustaining.

Allah says:

...اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

God—there is no god but He, the Living, the Self-Subsisting. Neither slumber overtakes Him nor sleep... (Qur'an 2:255)

Likewise:

(الم (١) اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ (٢)

Alif. Lām. Mīm. God—there is no god but He, the Living, the Self-Subsisting. (Qur'an 3:1–2)

The negation of **sinah** (drowsiness) and **nawm** (sleep) in *Āyat al-Kursī* constitutes both an ontological and a psychological exposition of Divine **Qayyūmiyyah**. The stability of the universe rests upon an Absolute Consciousness that never lapses into fatigue, heedlessness, or weakness. Divine governance is uninterrupted, perpetual, and perfectly vigilant. Consequently, the believer's deepest existential security arises from confidence in the uninterrupted sustaining presence of **al-Qayyūm**.

2. Al-Tawḥīd of Shaykh al-Ṣadūq

(Theological and Philosophical Foundations of al-Qayyūm)

From the perspective of philosophical theology (*kalām*), **al-Qayyūmiyyah** signifies the all-encompassing governance of God and the absolute immutability of the Divine Essence. Within Imāmī theology, the Divine Name **al-Qayyūm** negates every suggestion that God depends upon place, time, the Throne (*‘Arsh*), or His creatures. This understanding purifies the human intellect, which naturally seeks material supports for stability, and redirects the seeker's heart towards a transcendent and invulnerable foundation.

Shaykh al-Ṣadūq writes:

«القيوم والقيام هما فيعول وفيفعال من قمت بالشيء إذا وليته بنفسك (القيوم)»
«وتوليت حفظه وإصلاحه وتقديره، ونظيره قولهم: ما فيها من ديور ولا أديار»

(al-Ṣadūq, al-Tawḥīd, p. 210)

Translation

"The terms *al-Qayyūm* and *al-Qiyyām* are morphological forms on the patterns *Fay'ūl* and *Fay'āl*, respectively. They are derived from the expression *qumtu bi'l-shay'* ('I undertook responsibility for something'), which is used when one personally assumes responsibility for a matter, undertaking its preservation, rectification, and proper governance. A parallel linguistic pattern appears in the Arabic expression: *mā fīhā min dayyūr wa-lā dayyār* ('There is no inhabitant whatsoever therein')."

Philosophical Analysis

In this passage, Shaykh al-Ṣadūq employs philological and morphological analysis to uncover the ontological significance of the Divine Name **al-Qayyūm**. Rather than treating it as a merely devotional title, he demonstrates that its linguistic structure itself conveys profound theological meaning.

1. Etymology and Morphological Analysis

القيوم والقيام هما فيعول وفيعال من قمت بالشيء... ونظيره قولهم: ما فيها
«من ديور ولا ديار»

Shaykh al-Ṣadūq first analyses the morphological patterns of the word.

The term **Qayyūm** follows the intensive pattern **Fay'ūl** (originally *Qaywūm*, later assimilated through established Arabic phonological rules), while **Qiyyām** follows the pattern **Fay'āl**. Both patterns function as intensive forms expressing permanence, continuity, and the highest degree of a given quality.

To illustrate this linguistic phenomenon, he cites the well-known Arabic expression:

«ما فيها من ديور ولا ديار»

where **dayyūr** (on the pattern *Fay'ūl*) and **dayyār** (on the pattern *Fay'āl*) are derived from the root **d-w-r**, exhibiting precisely the same morphological formation as **Qayyūm** and **Qiyyām**.

2. Lexical Meaning and Theological Metaphor

«من قمت بالشيء إذا وليته بنفسك وتوليت حفظه وإصلاحه وتقديره»

The fundamental meaning of the root is **standing** or **rising** (*qiyām*). However, in classical Arabic the expression **qumtu bi'l-shay'** extends beyond physical standing to signify assuming complete responsibility for something.

Shaykh al-Ṣadūq identifies three essential dimensions of this figurative "standing":

- **Direct stewardship (*wilāyah*)** — personally undertaking responsibility for a matter (*walītaḥu binafsik*).
 - **Preservation and rectification** — protecting it from corruption while maintaining and restoring its proper order (*ḥifẓuhu wa iṣlāḥuhu*).
 - **Governance and determination** — assigning due measure, proportion, and order to every aspect of its existence (*taqdīruhu*).
-

3. Philosophical and Mystical Reinterpretation of Divine Qayyūmiyyah

Based on this philological analysis, describing God as **al-Qayyūm** discloses two fundamental principles of Islamic ontology.

First, God is **Qā'im bi-Dhātih**—self-subsistent. His existence and perfections depend upon nothing outside Himself. Unlike contingent beings, whose existence is entirely derivative, God alone possesses necessary existence in and of Himself.

Secondly, God is **Muqīm li'l-Ghayr**—the One who continually sustains all that exists. Every creature depends at every instant upon the Divine act of preservation, governance, and providence. Were the sustaining effusion (*fayḍ*) of the Divine Name **al-Qayyūm** to cease for a single moment, the whole created order would disappear. This is precisely the meaning of God's perpetual **preservation, rectification, and governance** of creation.

Conclusion

Shaykh al-Ṣadūq's linguistic analysis demonstrates that **al-Qayyūm** is not merely an abstract theological attribute. Rather, it denotes God's perpetual sovereignty, uninterrupted governance, continuous preservation, and the all-encompassing diffusion of His sustaining grace throughout the entire realm of contingent existence.

3. *Rūḥ al-Arwāḥ* of Sam‘ānī

(Mystical Intimation)

In ***Rūḥ al-Arwāḥ***, Shihāb al-Dīn al-Sam‘ānī presents **al-Qayyūmiyyah** as the source of the gnostic's (‘*ārif*’s) inner tranquillity and spiritual repose. Unlike philosophical discussions that emphasise the ontological dependence of creation, Sam‘ānī approaches the Divine Name through lived spiritual experience.

He observes that the entire created order is inherently unstable and constantly subject to change because nothing in creation subsists by itself. Every contingent being depends entirely upon God for its existence and continuity. When the servant comes to perceive both the self and the world as intrinsically fragile and contingent, the heart instinctively recognises that this vast edifice of existence must rest upon an Eternal Guardian who neither changes nor perishes.

Sam‘ānī beautifully likens the Divine Name **al-Qayyūm** to **water poured upon the fire of human anxiety**. It addresses the weary soul with an implicit message:

O traveller, weary from the vicissitudes of time, place your trust in the One who is Himself Self-Subsisting and who grants subsistence to you.

A heart that becomes connected to **al-Qayyūm** no longer fears the continual fluctuations of the world, for it has anchored itself to the only Reality that never changes.

4. *Al-Taḥbīr fī al-Tadhkīr* of al-Qushayrī

(Sufi Psychology and Behaviour)

Imām ‘Abd al-Karīm al-Qushayrī explains the ethical and spiritual manifestation (*tajallī sulūkī*) of the Divine Name **al-Qayyūm** as **detachment from secondary causes (*al-asbāb*) and unwavering inward steadfastness**.

According to al-Qushayrī, the seeker who truly witnesses the reality of this Divine Name gradually withdraws dependence upon fragile and needy creatures. Such a person no longer seeks ultimate security from the ever-changing conditions of the world, but from the Eternal Sustainer alone.

The servant acquires a share of this Divine Attribute only when steadfastness (*istiqāmah*) becomes a permanent characteristic of both spiritual conduct and moral character. At this stage, external circumstances no longer determine one's inner equilibrium. Changes in social conditions, the storms of adversity, or the shifting attitudes of other people cease to produce instability in one's personality or behaviour.

From the perspective of Islamic psychology, al-Qushayrī thus presents **al-Qayyūm** as the theological foundation of **psychological resilience**. Emotional stability does not arise merely from emotional regulation or cognitive restructuring; rather, it emerges from the heart's continuous attachment to the One whose permanence transcends every worldly fluctuation.

5. *Al-Maqṣad al-Asnā* of al-Ghazālī

(Ethical Transformation – Ḥaṣṣ al-'Abd)

Al-Ghazālī defines **al-Qayyūm** through one of the most profound theological analyses of the Divine Name:

« فَإِنْ كَانَ فِي الْوُجُودِ مَوْجُودٌ يَكْفِي ذَاتَهُ بِذَاتِهِ وَلَا قَوَامَ لَهُ بغيرِهِ وَلَا يَشْتَرِطُ فِي دَوَامِ وجودِهِ وجودَ غيره فَهُوَ الْقَائِمُ بِنَفْسِهِ مُطْلَقًا فَإِنْ كَانَ مَعَ ذَلِكَ يَقُومُ بِهِ كُلُّ مَوْجُودٍ حَتَّى لَا يَتَصَوَّرَ لِلْأَشْيَاءِ وجودٌ وَلَا دَوَامٌ وجودٍ إِلَّا بِهِ فَهُوَ الْقَيُّومُ لِأَن قَوَامَهُ بِذَاتِهِ وَقَوَامُ كُلِّ شَيْءٍ بِهِ وَلَيْسَ ذَلِكَ إِلَّا اللَّهُ سُبحَانَهُ وَتَعَالَى، ومَدخل العبد في هَذَا الوُصْفِ بِقَدْرِ استغنائه عَمَّا سِوَى اللَّهِ تَعَالَى.»

Translation

"If there exists a being whose Essence is sufficient unto itself, whose subsistence depends upon nothing other than itself, and whose continued existence is in no way conditional upon the existence of anything else, then such a being is absolutely Self-Subsisting (Qā'im bi-Nafsih). If, in addition, every other existing thing derives its subsistence from Him, such that neither the existence nor the continuance of anything can be conceived apart from Him, then He is truly al-Qayyūm. For His subsistence belongs to Himself alone, while the subsistence of every other thing depends upon Him. Such a description belongs to none but God, Glorified and Exalted. The servant's share in this Divine Attribute is proportionate to the degree of his independence from everything other than God."

Ethical and Psychological Analysis

Abū Ḥāmid al-Ghazālī explains that the servant's participation (*ḥazz al-‘abd*) in the Divine Name **al-Qayyūm** is expressed through **psychological independence** and **spiritual self-sufficiency**, rather than through ontological self-subsistence, which belongs exclusively to God.

Human participation in this Divine Name consists of two complementary dimensions.

First, one should cultivate a personality whose inner life is sustained by God rather than by dependence upon other people. The believer learns to govern the self through Divine guidance instead of seeking identity, security, or validation from creation.

Secondly, one should become a source of stability and support for others. Through knowledge, wealth, social responsibility, compassion, or moral leadership, the believer bears part of the burdens of others and becomes a reliable refuge for the weak, the vulnerable, and those experiencing hardship.

Thus, ethical participation in **al-Qayyūm** is realised not through self-centred independence but through **God-centred stability that overflows into compassionate service**. The servant who relies solely upon God gradually becomes a source of support through whom others find strength, security, and hope.

6. *Kashf al-Ma‘nā* of Ibn ‘Arabī

(Metaphysical and Ontological Realisation)

In Ibn ‘Arabī's *Kashf al-Ma‘nā*, the interpretation of the Divine Name **al-Qayyūm** is founded upon three interrelated metaphysical principles, which together explain God's absolute self-subsistence, His continuous sustaining of creation, and the servant's spiritual realisation of this Divine Attribute.

1. The Definition and Reality of *al-Qayyūm*

(The Level of the Divine Essence and Attributes)

Ibn 'Arabī defines **al-Qayyūm** as the One whose Essence possesses subsistence through itself alone, while the subsistence of the entire cosmos depends exclusively upon Him.

According to his metaphysical vision, the universe originally existed in a state of pure non-existence (*'adam maḥḍ*). It was only through the self-disclosure (*tajallī*) of the Divine Name **al-Qayyūm** that creation was clothed in existence.

More significantly, Ibn 'Arabī maintains that Divine **Qayyūmiyyah** is not confined to the initial act of creation. Rather, it is perpetual and continuous. Every moment of the world's existence depends upon a renewed manifestation of this Divine Name. Creation therefore requires not only an originating Creator but also an uninterrupted Divine Sustainer whose continuous self-disclosure preserves existence from moment to moment.

2. The Relationship between *al-Qayyūm* and *al-Ḥayy*

(The Ontological Foundation)

The third—and indeed the fundamental—principle in Ibn 'Arabī's interpretation is the inseparable relationship between **Life (*al-Ḥayy*)** and **Self-Subsistence (*al-Qayyūm*)**.

According to Ibn 'Arabī, **Qayyūmiyyah** is necessarily grounded in Divine Life. Only the One who possesses Absolute Life can be self-subsisting and simultaneously sustain all other beings.

Divine Life is the source of God's Knowledge and Power, whereas **Qayyūmiyyah** is the active manifestation of that Life throughout the whole order of existence.

For this reason, the Qur'an consistently joins these two Divine Names together:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

This pairing expresses an essential ontological truth: God's eternal Life necessarily entails His perpetual sustaining of creation.

3. The Servant's Spiritual Realisation

(The Level of Taḥaqquq)

According to Ibn ‘Arabī, the servant's participation (*taḥaqquq*) in the Divine Name **al-Qayyūm** is realised through two complementary spiritual transformations.

The first is **complete freedom from dependence upon created beings**. The seeker comes to realise that no creature possesses independent subsistence. Consequently, the heart is gradually purified from attachment to secondary causes and places its trust exclusively in God.

The second is **faithful fulfilment of the responsibilities of servanthood**. The believer becomes a manifestation of this Divine Name by exercising justice, wisdom, and responsibility over everything entrusted to his or her care—including the soul, the bodily faculties, and every sphere of moral obligation.

Thus, spiritual realisation (*taḥaqquq*) is not passive contemplation but an existential transformation in which the servant becomes increasingly established in God-centred responsibility and inward stability.

7. Sabzawārī's *Sharḥ al-Asmā’*

(*Philosophical Wisdom*)

Drawing upon the principles of **Transcendent Philosophy** (*al-Ḥikmah al-Muta‘aliyyah*), Ḥakīm Sabzawārī interprets **al-Qayyūmiyyah** through two complementary metaphysical concepts:

- the **ontological self-sufficiency** (*ghinā’ wujūdī*) of God; and
- the **existential poverty and relational being** (*al-faqr al-wujūdī al-rābiṭ*) of contingent existents.

Within Sabzawārī's philosophical framework, created beings possess no independent reality. Rather, they exist only through their continuous relation to the Necessary Being.

He illustrates this relationship through illuminating analogies: created beings stand in relation to God as **rays stand to the sun** or as **mental images stand to the human soul**. Just as a ray has no independent existence apart from the sun, and a mental image has no reality apart from the mind that conceives it, so too all contingent beings possess existence only through their perpetual dependence upon God.

Consequently, the remembrance (*dhikr*) of **al-Qayyūm** awakens the rational soul (*al-nafs al-nāṭiqah*) to its own intrinsic ontological poverty. It reminds the seeker that genuine stability and existential actualisation are possible only through the continuous reception of illumination from the One who alone is Rich in Himself (*al-Ghanī bi'l-Dhāt*), namely the Necessary Being (*Wājib al-Wujūd*).

8. Hermeneutical Synthesis and Semantic Isotopes

(Hermeneutic Isotopes)

A semantic-structural reading of the Divine Name **al-Qayyūm** reveals an integrated network of complementary and contrasting isotopes within the Qur'anic worldview.

Synonymous Isotopes

- **al-Ḥayy** — the ontological prerequisite of **Qayyūmiyyah**.
- **al-Ṣamad** — the One upon whom all depend while remaining absolutely independent.
- **al-Ḥafīẓ** — the Preserver and Guardian of all existence.
- **al-Wakīl** — the Trustee and Ultimate Disposer of all affairs.

Together, these Divine Names describe God's perpetual governance, preservation, and sustaining of creation.

Antonymous Isotopes

In contrast, the semantic field opposing **al-Qayyūm** includes:

- **al-Tazalzul** — instability and existential fragility;
- **al-Faqr** — the intrinsic dependence of contingent beings;
- **al-Idṭirāb** — psychological instability and anxiety;
- **al-Asbāb al-Hashshah** — fragile and unreliable worldly supports.

From a hermeneutical perspective, the Qur'an presents **al-Qayyūm** as the Divine reality that overcomes every form of instability, dependence, anxiety, and misplaced reliance upon transient causes.

Translator's note: I have rendered **تحقق** as **spiritual realisation** rather than simply *actualisation*. In the Akbarian tradition, *taḥaqquq* denotes the existential embodiment of a Divine Name through spiritual transformation, a meaning that is both philosophically and mystically richer than the more general English term *actualisation*. This translation is therefore more suitable for publication in Islamic philosophy, Sufism, and Islamic psychology.

9. Psychological Analysis

(Islamic Psychology)

In Islamic psychology, the human being is not understood merely as an aggregate of cognitions, emotions, and behaviours. Rather, the human person is a unified psycho-spiritual reality whose true identity emerges through the dynamic interaction of the **heart (qalb)**, **intellect ('aql)**, **soul (nafs)**, **spirit (rūḥ)**, and **primordial nature (fiṭrah)**.

Consequently, many psychological disorders originate not simply in dysfunctional patterns of thought or emotion, but in the manner in which the heart relates to God.

Among the Divine Names, **al-Qayyūm** occupies a foundational place in restoring this relationship. It relocates the centre of gravity of the personality from the ever-changing world to the Eternal Reality. Through this transformation, it cultivates **existential security**, **inner tranquillity**, and **psychological stability**.

Healing the Abandonment/Instability Schema

Within Acceptance and Commitment Therapy (ACT) and Schema Therapy, individuals who have experienced abandonment or developmental trauma frequently perceive the world as fundamentally unstable and other people as unreliable. Such individuals often live with a persistent fear of losing emotional support and security.

Islamic psychology acknowledges the importance of early life experiences but does not regard them as the sole cause of this condition. It further interprets the abandonment schema as arising from the heart's disconnection from the reality of **Divine Qayyūmiyyah**.

Whenever a person's sense of security is built primarily upon relationships, social status, wealth, or other contingent realities, the inevitable loss or transformation of these supports gives rise to anxiety, insecurity, and psychological fragmentation.

The remembrance (*dhikr*) of "**Yā Qayyūm**" gradually transfers the heart's primary attachment from transient creatures to the Eternal Sustainer. In doing so, it addresses the abandonment schema at its deepest existential level, rather than merely alleviating its behavioural manifestations.

Overcoming Pathological Hyper-Control

Human beings frequently attempt to exercise excessive control over their environment and over other people because of fear of an uncertain future.

Contemplation of the Divine Name **al-Qayyūm** teaches the soul that an Ever-Wakeful and Perfect Governor already directs the affairs of existence.

Consequently, the believer can relinquish the impossible burden of controlling the world and enter a state of **transcendent surrender** (*taslīm*) founded upon trust in Divine governance.

This surrender is not passivity or fatalism. Rather, it is freedom from the illusion of absolute human control while remaining fully committed to responsible action.

Cultivating Emotional and Personal Stability

The Divine Name **al-Qayyūm** functions as a spiritual antidote to emotional volatility and instability of character.

Through continual remembrance, the believer gradually acquires an inner centre of permanence that is no longer determined by changing external circumstances. Emotional reactions become integrated around a stable spiritual core, producing consistency in both character and behaviour.

Developing Psychological Independence and Freedom from Codependency

One of the most significant psychological fruits of the remembrance of "**Yā Qayyūm**" is liberation from unhealthy forms of dependence.

This independence does not imply withdrawal from family or society. Rather, it means that one's self-worth, inner peace, and personal identity no longer depend upon the approval or rejection of others.

Such a person:

- loves others without becoming imprisoned by unhealthy emotional attachment;
- serves others without deriving personal identity from their approval;
- accepts responsibility without imagining that the entire burden of the world rests upon his or her shoulders.

In this way, authentic psychological independence coexists with compassion, responsibility, and social engagement.

10. Embodying the Divine Name *al-Qayyūm*

(Character and Behavioural Attunement)

The individual who becomes ethically attuned (*mutakhalliḡ*) to the Divine Name **al-Qayyūm** becomes a source of stability within both family and society.

Such a person is characterised by psychological independence, responsibility, reliability, and emotional steadiness. His or her conduct is not determined by changing social moods or favourable and unfavourable circumstances. Rather than being capricious or inconsistent, this individual possesses an inner constancy grounded in Divine Reality.

During times of crisis, others naturally turn to such a person for support because connection with the Absolute Self-Subsisting One has endowed him or her with the capacity to become a source of psychological and practical stability for those experiencing hardship.

Thus, embodying **al-Qayyūm** transforms the believer into a living manifestation of security, trustworthiness, and resilience within the wider community.

11. Behavioural Manifestation

(Daily Self-Assessment)

At the close of each day, one may ask:

"Today, when confronted by life's difficulties and the changing behaviour of those around me, to what extent did I preserve my inner stability, steadfastness, and tranquillity? To what extent did I become a secure source of reassurance, helping to alleviate the anxiety of others?"

12. Lifestyle Action Programme

(Practical Application)

Dhikr

Recite the blessed invocation **"Yā Qayyūm" 156 times**—corresponding to the **abjad** numerical value of the Divine Name—or alternatively the combined invocation **"Yā Ḥayy, Yā Qayyūm"**, particularly during periods of crisis or anxiety, in order to restore inner stability and psychological equilibrium (Safavi, *ʿIlm al-Ḥurūf*, 1403 AH Sh.).

Meditation

Practise a daily five-minute meditation on the **Anchor of Existence**.

Close your eyes and imagine yourself standing amidst a violent storm. Yet your deepest roots are firmly attached to an immense, immovable rock called **al-Qayyūm**, which no storm can ever shake. Allow the experience of this unwavering stability gradually to permeate your entire psycho-spiritual being until it becomes an enduring inner disposition.

Behavioural Practice

Today, identify one unstable emotional or material support upon which you have unconsciously relied, and intentionally release your dependence upon it.

Instead, consciously assume responsibility for supporting someone who is vulnerable, anxious, or in need within your family or community. In doing so,

allow your conduct to become a reflection of the sustaining quality symbolised by the Divine Name **al-Qayyūm**.

Conclusion

The Divine Name **al-Qayyūm** is not merely one among the Beautiful Names (*al-Asmā' al-Husnā*) mentioned in the Noble Qur'an. Rather, it constitutes one of the most fundamental principles of the Qur'anic worldview and Islamic metaphysics. It elucidates God's perpetual relationship with the entirety of creation, affirming that the continued existence of every contingent being, at every instant, depends entirely upon His sustaining power.

From the standpoint of Islamic psychology, the primary human crisis is not simply anxiety, depression, or emotional instability. At a deeper level, it is the displacement of the heart's ultimate reliance from God to transient and contingent realities. Whenever the heart becomes attached to changing worldly supports, anxiety, insecurity, and instability of character inevitably emerge. By contrast, when the heart becomes firmly connected to the reality of **al-Qayyūm**, it gradually acquires **existential security**, **inner tranquillity** (*ṭuma'nīnah*), **trust in God** (*tawakkul*), **psychological resilience**, and **steadfast perseverance** (*istiqāmah*).

Within this framework, the invocation "**Yā Qayyūm**" is far more than a formula for calming the mind. It is a comprehensive programme of psycho-spiritual formation directed towards the reconstruction of human personality. Through continual remembrance of this Divine Name, the believer is gradually liberated from unhealthy attachments to impermanent realities, the illusion of absolute personal control is dissolved, and the heart is reoriented towards the ultimate source of security. Consequently, the individual not only attains inner peace but also becomes a source of stability, trust, and hope for family, society, and the workplace.

Accordingly, the reflection of the Divine Name **al-Qayyūm** in everyday life extends far beyond the verbal repetition of its sacred formula. It is manifested in one's manner of thinking, feeling, deciding, acting, and living. The more profoundly this Divine Name becomes established within the heart, the more the human personality advances towards the spiritual perfection that the Noble Qur'an describes through such concepts as **ṭuma'nīnah** (serenity), **tawakkul** (trust in God), **istiqāmah** (steadfastness), and **yaqīn** (certainty).

Bibliography

Al-Ghazālī, A. Ḥ. M. (1992). The ninety-nine beautiful names of God (D. B. Burrell & N. Daher, Trans.). Islamic Texts Society.

Al-Ghazālī, A. Ḥ. M. (1971). Al-Maqṣad al-asnā fī sharḥ asmā' Allāh al-ḥusnā. Maktabat al-Kulliyāt al-Azhariyyah.

Ibn al-ʿArabī, M. (1993). Kashf al-maʿnā ʿan sirr asmā' Allāh al-ḥusnā. Dār al-Kutub al-ʿIlmiyyah.

Sabzawārī, H. (2001). Sharḥ al-Asmā' al-ḥusnā. Muʾassasat-i Būstān-i Kitāb.

Al-Ṣadūq, M. ibn ʿA. (1978). Kitāb al-Tawḥīd. Jāmiʿat al-Mudarrisīn fī al-Ḥawzah al-ʿIlmiyyah bi-Qum.

Al-Ṣadūq, M. ibn ʿA. (2015). Kitāb al-Tawḥīd (S. A. H. Rizvi, Trans.). Islamic Seminary Inc.

Samʿānī, A. (2019). The repose of the spirits: A Sufi commentary on the Divine Names (W. C. Chittick, Trans.). State University of New York Press.

Al-Qushayrī, A. al-Q. ʿA. K. ibn H. (2005). Al-Taḥbīr fī al-tadhkīr. Dār al-Kutub al-ʿIlmiyyah.