

Asmaul Husna

FOR DAYS OF THE WEEK



CONTENTS

ASMAAUL HUSNA FOR EVERY DAY OF THE WEEK.....	1
SUNDAY.....	2
MONDAY.....	6
TUESDAY.....	10
WEDNESDAY.....	15
THURSDAY.....	20
FRIDAY.....	24
SATURDAY.....	28
SUMMARY.....	33

ASMAAUL HUSNA FOR EVERY DAY OF THE WEEK

Day of the week	Name of Allah
Sunday	Al_Fattah
Monday	Al_Lateef
Tuesday	Al_Qaabidh
Wednesday	Al_Muta'aali
Thursday	Ar_Razzaaq
Friday	An_Noor
Saturday	Al-Ghaniyy



SUNDAY

AL_FATTAH" – the ism recommended for Sunday, the first day of the week. It is recommended to recite it 489x after Salatul Fajr. Its benefits are that one will be victorious in all tasks. Also recite it 70x with your hand on your chest to remove the veils of the heart.

In Arabic, *fataha*, the verb, means "opened," and *miftaah* means key, whereas *fath* means victory or conquest. It also means: to arbitrate between two opponents. "*Istiftah*" means: seeking help or achieving victory.

"*Al-Fattah*" is a superlative of *al-fath*. It means a combination of several things.

1. To say that Allah is *al-Fattah* is to say that He is the One Who judges between His creation as He says in the Qur'an in Suratul A'raaf, aya 89 "Lord! Decide between us and our people with truth, and You are the best of those who decide".
2. It also means the One Who grants victory.
3. *Al-Fattah* is also the One Who opens deadlocked matters and issues, Who reveals



the truth, Who simplifies whatever seems to be complicated, Who controls the affairs of the heavens and the earth just as He says in Suratul An'aam, aya 59: "And with Him are the keys of the unseen treasures: none knows them but He, and He knows what is in the land and in the sea".

So He is the One Who opens what is closed and Who has the keys to everything. He is the one Who grants victory. He opens the closed hearts and fills them with His light, so they are at peace and are able to achieve success.

When we apply Al-Fattah to our lives it inspires good manners where no-one loses out, where one is just in all affairs. One who tries his/her best in all matters and then is content with what Allah has decreed for him/her. For contentment is a treasure that never lessens.

The Prophet (pbuh) was once passing through a street in Madina when he saw some youths engaged in a contest of lifting a heavy stone. The Prophet (pbuh) asked if they would like him to be the judge of who was the winner of them



all, the one who was victorious. They eagerly agreed.

Then the Prophet (pbuh) said:

“To prove who is the strongest, there is no need to lift the stone. I can say that the strongest person is he who can control his desire to sin. Such a person is surely the winner.”

A story is related about Puryaye Vali who is considered a great world champion as well as a symbol of manliness and bravery. Once he visited another country for a wrestling contest with its champion.

In the street he came across an old woman who was offering people sweets as charity and asking them to pray for her son. She approached Puryaye and offered him the sweets. He asked her what they were for.

She said, "My son is a wrestler who is being challenged by a champion from another country. We live on the income he gets from wrestling



matches and if he loses this contest we will have nothing to live on."

Puryaye says he was at cross roads whether to show his strength or manliness at the contest the next day. Although he was far stronger than his opponent he wrestled in such a way as to let his opponent win.

He says that at that moment he suddenly felt as though his heart had been opened and he was surrounded with peace and contentment.

Imam Ali (pbuh) has said that the strongest person is he who has conquered his desires. It is therefore he/she who is the one who has won; who has adopted Al-Fattah into his/her life.



MONDAY

The ism recommended to recite on Monday is **AL_LATEEF** 129x. In essence it means The Subtle one.

"*Al-Lateef*" is one of Allah's Attributes derived from extreme kindness and compassion in a way which no human faculty can ever comprehend. *Al-Lateef* continuously pours His blessings on His servants; His actions are always khayr (good).. It also means the One Who cannot be sensed by human senses or those of all other beings, Who knows all hidden things..

Al-Lateef removes the clouds of His anger and is kind towards His ibaad even in matters related to His decree; He gently makes His ibaad reach their goals through His Rahma. Even when they are not aware of it. It is *Al-Lateef* who makes easy everything that is difficult, Who joins everything broken.

One of the signs of His Lutf towards His ibaad is that He has given them more than enough and required them to do less than what they can, thus making the achievement of eternal happiness attainable during a short period of time, i.e. one's



life-span, which is too short to be compared with the eternity of the hereafter.

Al-Lateef is one who hides one thing in another. The best of foods- honey is derived from a bee. The best of cloth is derived from the saliva of a silk worm and the pearl is derived from the oyster.

The best example is in the story of Prophet Yusuf (pbuh). Allah, for example, hid for prophet Joseph the prominence of authority in the veil of slavery until he himself said: "... surely my Rabb is Lateef to whomsoever He pleases; surely He is the Knowing, the Wise" This is aya 100 of Suratu Yusuf.

Let's look at the story - Prophet Yusuf (PBUH) once dreamt that eleven stars and the sun and moon were doing sajdah to him. He told the dream to his father. Prophet Ya'qub (pbuh) realised that the dream showed his son's greatness and advised him not to tell his brothers about the dream.

The brothers of Prophet Yusuf (pbuh) were very jealous of him and one day put him into a well. There he was found by a group of traders who



found him and sold him as a slave to the governor of Egypt who took him home telling his wife Zulaykha that they would adopt him as their son. Things did not work out as Potifar had intended and Zulaykha did not see Prophet Yusuf (PBUH) as her son. To restore peace in his household, the governor imprisoned Prophet Yusuf (pbuh) despite his innocence.

The governor had a dream which troubled him and no-one could interpret it until someone who had been with Prophet Yusuf (pbuh) in prison told him about Prophet Yusuf (pbuh). The governor released him from prison announcing that he was innocent and Prophet Yusuf (pbuh) told him the meaning of his dream and thus making Egypt successful. Prophet Yusuf was made chief of Egypt and there came a time when he was re-united with his parents and brothers who did sajda thus making true the dream of Prophet Yusuf (pbuh) It is at this moment that he said:.....”surely my Rabb is Lateef to whomsoever He pleases; surely He is the Knowing, the Wise”. Allah mentions this in aya 100 of Suratu Yusuf.



To adopt Al-Lateef in our lives we must first have a goal on mind. The pleasure of Allah, by extension Janna. Then to work towards it drawing strength from AL-Lateef knowing that in the difficult times the outcome will always be khayr (good) if we ensure that we have done our best and done everything in the right way to the best of our ability.



TUESDAY

The ism recommended for Tuesday is AL_QAABIDH. It is recommended to recite this 1003x after Salatul Fajr. Linguistically, *qabdh*, root verb of "*al-Qaabidh*," means: to take, hold, seize, grip, catch, handle, and the like. It is the holding of something with the hand such as a sword's handle, etc. It is meant as a way to forcefully take control of something or someone. When in Suratul Baqara, aya 245, Allah says: "... and Allah constricts and expands..." it means He constricts, withholds, His sustenance of some while amplifies (expands) it for others.

Al-Qaabidh is the One Who causes the souls to be taken away from their bodies, their temporary homes, at the time of death. The angel who takes the souls away (i.e. the *qaabidh*) is Israail.

Al-Qaabidh is the One Who unveils His Glory to you, so He protects you; He is the One Who makes you fear being far from Him.

Al-Qabidh is the One Who controls the entire cosmos.



It is *Al-Qaabidh* who constricts you to be able to get the best out of you. A man found a cocoon of an emperor moth.

He took it home so that he could watch the moth come out of the cocoon. On that day a small opening appeared, he sat and watched the moth for several hours as the moth struggled to force the body through that little hole. Then it seemed to stop making any progress. It appeared as if it had got as far as it could and it could go no farther. It just seemed to be stuck. Then the man, in his kindness, decided to help the moth, so he took a pair of scissors and snipped off the remaining bit of the cocoon.

The moth then emerged easily. But it had a swollen body and small, shrivelled wings. The man continued to watch the moth because he expected that, at any moment, the wings would enlarge and expand to be able to support the body, which would contract in time. Neither happened!

In fact, the little moth spent the rest of its life crawling around with a swollen body and



shrivelled body and shrivelled wings. It never was able to fly.

What the man in his kindness and haste did not understand was that the restricting cocoon and the struggle required for the moth to get through the tiny opening was the way of forcing fluid from the body of the moth into its wings so that it would be ready for flight once it achieved its freedom from the cocoon. Freedom and flight would only come after the struggle. By depriving the moth of a struggle, he deprived the moth of health.

Sometimes struggles are exactly what we need in our life. If we were to go through our life without any obstacles, we would be crippled. We would not be as strong as what we could have been. Give every opportunity a chance, leave no room for regrets. This is what *Al-Qaabidhu* does. Remember, a diamond is coal under pressure. Applying it to our lives means to constrict our desires, and to prioritise our life by squeezing out all the unnecessaries. In other words applying Suratul 'Asr in our life.



In the name of Allah, the Most Kind, the Most Merciful.

I swear by Time!

'Asr' literally means squeezing. It has been used for Time- in the sense of it's meaning the squeezing of the past unfolding as future.

It may refer to the era of the Prophet (PBUH) or the time of Asr on Ashura; or as per a hadith of our 6th Imam -the era of Imam Al-Mahdi (PBUH) Time is the most valuable commodity which man has...

If you look at the lives of great people - there is one thing in common that we all have with them and that is - 24 hrs in a day. The way they use their time has made the difference.

Most certainly the human being is in a state of loss ;

Man's lower nature is to be at a loss. Man's basic nature is to be confused, and dissatisfaction without any calm and peace - man fluctuates from one thought to the other , one idea to the other ...

No sooner is one situation under control then he must move to another which is chaotic...

Except those who believe, and do good deeds, and advise each other to truth, and advise each



other to patience. Advising each other to truth and to patience is 'Amr bil Ma'ruf ' and 'Nahyi anil Munkar ' . The highest degree of patience is that which is exercised when one keeps away from 'haram' .



WEDNESDAY

The ism recommended for Wednesday is **AL_MUTA'AALI** to be recited 551x after Salatul Fajr. It provides ease from difficulty and benevolence.

The root word of "*al-Muta`ali*" is *`uluww* which means height, sublimity, loftiness. *Al-Muta`ali* is Exalted in His Greatness and Honours which nobody reaches besides Him. His Honour cannot be comprehended or measured in human terms. *Al-Muta`ali* is above deficiencies or shortcomings, or above being conceived by anyone's imagination. He does not need any of what He creates, He does not need the worship of those who worship Him; He makes His grace available to all those who strive to attain it. Everything on the earth evolves from health to sickness, from youth to old age. Allah is free from all defects and above them all.

To apply Al-Muta'aali to one's life is to raise oneself through taqwa for Allah in Suratul Hujurat , aya 13 says:



“...Indeed the most honourable with Allah is the one with taqwa....”

Taqwa is defined in most translations in English as 'piety' or 'God fearing'. The basis of taqwa is the obedience of Allah with Ikhlas (sincerity). In Nahjul Balagha, Sermon 203, Imam Ali (PBUH) says: Do not pretend to obey Allah; but obey him sincerely and faithfully. Let this desire of obedience be engraved in your mind and be deep rooted in your hearts. Let it rule over your words and deeds."

Further in Sermon 195 Imam Ali (PBUH) describes taqwa as: "Do your duty towards mankind and towards your Creator before death and before serious illness makes it impossible to do so. Be prepared to face death with your good deeds. Be ready to depart before the order reaches you. Remember that the ultimate goal for a human being is the day of Qiyama and this fact is a lesson for a wise person and a warning for one who is unwise."

Since taqwa is often defined as God fearing let's look at the concept of fear. There are two types of fears. One is fear through ignorance and the other is fear through knowledge.



e.g. When a child is afraid of going into a dark room alone his fear is through ignorance for it is his imagination which is False Evidence Appearing Real.

When a toddler reaches out towards a snake slithering in front of him, and his mother rushes to save him for fear of him being bit, her fear is that of knowledge.

Taqwa is fear of Allah through knowledge. The more we understand the Greatness of Allah and the more we observe and realise that there is none like Him; the greater the awe (respect, fear). It is only then that we will await adhan in the morning for salaa rather than the adhaan waking us up. However, this fear must be accompanied by hope.

Hazrat Luqman, the wise told his son:

"O my son! Have such fear of Allah, that when you come to Him with the good deeds of both the worlds, He would still punish you; and have such hope in Allah, that if you came to Him with the sins of both the worlds He would still have mercy for you."



Imam Muhammad Baqir (pbuh) has said: "There is no mu'min who does not have two lights (beliefs) in his heart. The light of fear and the light of hope. Were one of these to be measured it would not exceed the other..."

And Finally in Sermon 196 of Nahjul Balagha, Imam Ali (.PBUH) says:

"..Lead your life as a muttaqi. Make taqwa a habit of your life. Wipe out your sins with its help. It will cure your moral diseases. Make it a means to provide for you His Grace and blessings. Take a lesson from those who have disregarded it and let not your life be a warning to those who want to understand how people without taqwa have fared in this world."

So Taqwa in essence is to keep away from all the Muharramaat (that which is haram) and fulfil all the Waajibaat. The first is far more difficult.

Two men came to Imam Ja'fer As-Sadiq (PBUH) and said that they would like to do Tawba (ask for forgiveness and put right) for their sins.

The first man said that he had done a lot of small sins whilst the second said that he had committed two big sins.



Imam told the first man to pick one small pebble for each small sin that he had committed.

He told the second man to bring a large boulder for each of his big sins.

After a while both men came back to Imam having brought what they were asked to bring. Imam now asked both of them to put back every stone in it's place.

The man with the two large boulders found it difficult to carry them back in their original place but eventually he managed.

The man with the many small pebbles could not remember where he had picked all of them so he could not put them all back in their original place. It is very difficult to do Tawba for the sins which seem small because we forget and take them for granted.

Imam Ali (PBUH) has said:

“The biggest sin is that which the doer considers the smallest.”



THURSDAY

The ism recommended for Thursday is **AR_RAZZAAQ**. It is recommended to recite this ism 308x. Reciting Ar-Razzaq brings the blessings of Allah and his Fadhl (Grace).

"*Ar-Razzaq*" is derived from *rizq*, sustenance, or anything of any benefit to man, animals, plants, etc., whereby the latter are sustained or are helped in their growth. Rain is also called *rizq*; it helps sustain every living being on our planet. The word *rizq* may be used for means of income, livelihood, sustenance, money, wealth..., or for the earning of something good, be it during the life of this world or in the life to come, or it may be applied to one's fortune, or even to anything eaten.

Ar-Razzaq is applied to none other than Allah. There are two types of *rizq*: one that sustains the body, such as food and drink, while the other sustains the nafs, which is knowledge and true inspiration. The latter is the best type of sustenance simply because what sustains the nafs lasts forever, while what sustains the body has a temporary duration. He sustains all His creation



by whatever means needed to keep them alive. He sustains the minds with knowledge, the hearts with understanding, the souls with manifestations, the bodies with food..... The abundance of Allah's sustenance is without a limit.

Let's look at the application of this attribute in our lives. For the rizq to sustain physical life, it is enough to know that He is the Provider. Ja`fer ibn Sulayman is quoted as having said that he once saw a blind old woman grieving over herself and wailing, so he asked her, "What does it take to sustain you?" She answered him saying, "Stop sticking your nose where it does not belong; I have reached this stage of life without needing you or others." Then she added, "Have you not heard the statement made by the Friend of Allah Ibraheem (PBUH) in Suratush Shoara, Ayaat 78-80 who said, '[Allah] Who created me then showed me the way, and He provides me with food to eat and with water to drink, and when I am sick, He restores my health to me'?"

As for the rizq of the nafs, it has 2 aspects – knowledge and inspiration. Let's look at some of the ahadith on knowledge:



Imam Sajjad, (PBUH), says: “If people had known the advantages of acquiring knowledge they would have acquired it even if it had necessitated the shedding of their hearts’ blood or of their going down into the deep seas”. (Biharul Anwar, vol. 1, p.59)

The Prophet (PBUH), says: “Allah opens the path of Paradise to one who takes a step on the path of acquisition of knowledge”.

(Muniatul Murid, p.11)

The Prophet (pbuh), says: “One who wishes to see those who are safe from the Fire of Hell should look at the seekers of knowledge”.

(Biharul Anwar, vol. 1, p.58)

Imam Ali, (PBUH), says: “The learned people and scholars will continue to exist till the world lasts. Although their bodies may be hidden from the eyes their impressions will for ever remain imprinted in the hearts of the people”.(Nahjul Balaghah, p.1146)

The Prophet (PBUH), says: “The sleep of a scholar is superior to one thousand rak’ats of salaa offered by a devout person”.

(Biharul Anwar, vol.1, p.76)



As far as true inspiration goes In Suratun Nahl, aya 68 Allah says:

“And your Lord inspired the bee.....”

In Suratul Qasas, aya 7, He says

“And , We inspired the mother of Musa.....”

In animals it can be termed as instinct. However, in human beings, inspiration is that which one experiences against expectations or inclination. If the nafs is on the right path, then the inspiration will be a beneficial one from Allah but if the nafs is corrupt then the inspiration will be from Shaitanic forces.



FRIDAY

The ism recommended for Friday is **AN_NOOR**. In language, *noor* is light, whatever its glow, rays, or reflection may be. It aids vision. There are two kinds of noor - that which is related to the life of this world, and that related to the life hereafter. The first can also be divided into two the light of the mind, in other words what the intellect, can see known as the light of reason whose source is the Qura'n. The other is related to the physical light such as that of the sun and the moon. An example for the Divine light of reason is implied in the Qur'an in Suratul Maida, aya 15: "... there has come to you light and a clear Book from Allah" (Qura'n, 5:15). Reference to the physical light exists in aya 5 of Suratut Tawba: "He it is Who made the sun a shining brightness and the moon a light (a reflection)".

An-Noor is the Apparent One Who has manifested Himself fully. The One Who is apparent on His own and Who makes everything else apparent and visible.

An-Noor takes things out of non-existence and brings them into the world of existence



An-Noor guides the hearts to prefer and opt for what is right, Who guides the innermost conscience to silently address Him.

There are more than forty references to light in the text of the Holy Qura'n. Some scholars are of the view that the Attribute "*al-Noor*" is one of *Ism e A'dham*.

The most significant of the Ayaat on Nur is aya 35 of Suratun Noor: "Allah is the light of the heavens and the earth; a likeness of His light is a niche wherein there is a lamp; the lamp is in a glass, and the glass is as if it were a brightly shining star lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost emanates light though fire does not touch it: light upon light; Allah guides whomsoever He pleases to His light, and Allah sets forth parables for men, and Allah is Aware of all things."

Ibn `Abbas says that the meaning of this aya is that Allah is the Guide of the residents of the heavens and of the earth; the example of His guidance in the heart of a believer is like pure oil which shines even before fire touches it; therefore, when fire does touch it, it intensifies its light, so it intensifies and adds light to its light.



The Attribute "*An-Noor*" is indicative of the fact that Allah is the Light of the heavens and the earth.

To manifest noor is to manifest wisdom and consciousness in all our dealings in life. To be aware of the purpose of life which is to convert the physical existence into noor.

The nafs is not physical, yet it is the force field of one's being. The experience of light (noor) cannot be explained in terms of the five senses because it is an aspect of the divine. We are all systems of light – the frequency of the light depends on our consciousness. Our thoughts, intentions, emotions and subsequently our actions determine the frequency. Hatred, anger, jealousy, despondency and fear have low frequencies whilst rahma, seeking of 'ilm, love, forgiveness, sincerity etc... have higher frequencies. When you choose to replace lower frequency currents of energy with a higher frequency current, you raise your energy levels, becoming 'radiant' whilst reversing the situation makes you feel physically depleted, drained and dull. The idea is therefore to be radiant and radiate noor. The latter serving as investment for the hereafter.



There was once a rich old man who did not like to give his money to charity. He had a good son who always told his dad that he should give his money in the way of Allah.

The old man told his son that he could give it all away after his death. The son told him that it would be too late for the father, for he should give it away now to be able to get the benefits in the hereafter (grave and onwards).

The old man just would not listen.

One night the old man wanted to go out. It was very dark so he asked his son to carry a lamp and walk in front of him so he would be able to see.

The son obeyed his father but half way he started walking behind his dad.

His father said:

"Why have you gone behind me?" I can't see! I need the lamp in front."

The son said:

"Father! That's exactly what I have been telling you. If you want light in the grave you have to give away what you have in the way of Allah before you die and not after."

The old man finally understood what his son had been trying to tell him!



SATURDAY

The ism recommended for Saturday is Al-Ghaniyy. It is recommended to recite it 1060x.

Linguistically, *ghina*, the root word of "*al-Ghaniyy*", means: independence by virtue of having self-sufficiency. It is the opposite of *faqr* which is poverty or need.

Independence or self-sufficiency is of various types- one is the absence of need, and none is independent of needing anyone or anything other than Allah. This meaning is implied in aya 64 of Suratul Hajj "His is whatever in the heavens and in the earth, and most surely Allah is the self-Sufficient, the Praised"

The other is the small or limited number of one's needs, which is pointed out in aya 8 of Suratudh Dhuha "And He found you in want and made you free from want"

Al-Ghaniyy has no need, needs none while everything and everyone need Him. Everyone else besides Allah is needy.

To apply Al-Ghaniyy in our lives we need to understand what is being rich (ghaniyy)? The Prophet (pbuh) has said: "Wealth is not



abundance of availability; rather, it is the richness of one's own nafs."

The highest degree of richness is itminaan of the qalb, in other words contentment of the nafs.

In Suratur Ra'ad, Allah says that this is achieved only through zhikr of Allah – remembrance of Allah. So what is zhikrullah?

We can understand zhikr simply as the repetition of particular names of Allah or as the recitation of some duas. In the second sense, zhikr refers to remembering, mentioning and meditating. In a superior dimension zhikr is known as persisting, dwelling on a subject to the point of its full comprehension and meditating on it.

One of the benefits gained through zhikr is that a protective area forms around the working person through his brain's transmission in relation with the content of the words he meditates on and they affect his thought system and thus his actions.

The Prophet (PBUH) has said that the difference between one who remembers his Rabb and one who does not, is like the difference between one who is alive and one who is dead" It is of the Greatness of Allah that we must continuously



engage in His remembrance, for all that exists in the universe praises Him! Every bounty that we receive deserves thanks by mentioning His Name! And the Heart that is connected to Allah, must be always filled and occupied with the remembrance of Him

Allah has said in the Hadith Qudsi; I am as My servant thinks I am. I am with him when he makes mention of Me. If he mentions Me to himself, I make mention of him to Myself; and if he mentions Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me a hand's span, I draw near to him an arm's length; and if he draws near to Me an arm's length, I draw near to him a fathom's length. And if he comes to Me walking, I go to him at speed. Remembrance or zhikr of Allah has no limit, for Allah has commanded His servants to mention His name frequently on their tongues and in their hearts. Ibn Abbas said that Allah did not enjoin upon His servants any service, but He set for it a limit! And has excused those who could not perform it! All except His Remembrance, for which He did not set limits, and Has excused no one from Remembering Him, for indeed He has



said in the Qur'an ".....those who remember their Lord standing and sitting and on their sides...." meaning night and day, on land and at sea, whilst travelling or at home, in wealth and in poverty, in sickness and in health, in secret and openly....

The practical way is to first introduce Allah in our language. Usage of Bismillah, Alhamdulillah, Astaghfirullah, Insha'Allah.....

Then to study the asmaa ul husna one at a time using them at the appropriate occasions so they become part of our character and reflect in our dealings with others.

One day Imam Ali (pbuh) was carrying a heavy bag filled with date seeds. He was asked, "What are you carrying in this heavy bag?" Imam Ali (pbuh) replied "A few date palms, *Insha Allah*."

Since Imam Ali (pbuh) had faith in Allah and worked for no-one but Allah, he knew that if Allah willed, the date seeds would soon become trees.

Sure enough after he had planted them and looked after them they started growing to become trees whose fruit would feed others.

With faith in Allah and hard work, anything is possible.



Prophet Muhammad (pbuh) has said that on the day of judgement there will be some people who will have to go to jahannam because of their bad deeds.

However, from these people, there will be some who had the habit of saying

Bismillahirrahmaanirraheem (I begin in the name of Allah, the Kind, the Merciful) before they did anything or entered anywhere.

Thus, when they will be taken to jahannam by the angels, they will be very sad but they will say Bismillahirrahmaanirraheem (I begin in the name of Allah, the Kind, the Merciful) before they enter the door of jahannam.

Allah will tell the angels – “Stop!”

He will tell them that He cannot let someone who says calling Him Rahman and Raheem (Kind & Merciful) enter jahannam.



SUMMARY

Begin with **Al-Fattah** - The Opener. Take the initiative to take responsibility for your own behaviour – past, present and future and make choices based on the principles taught by Muhammad (PBUH) and the values he taught rather than on circumstances and reacting to external stimuli. Do this by developing within yourself taqwa – the ability to keep away from all sins and be able to fulfil all our responsibilities – wajibats. Do adopt Al-Fattah means to adopt an inside out approach to creating change.

Al-Lateef – The Subtle One inspires us to have a goal. All human beings whether as individuals, families, institutions or countries shape their future by creating a vision of their goal and purpose. Once you have mentally identifies that the goal is the pleasure of Allah, by extension Janna: then commit yourself to that goal, working towards in all aspects of life. Also knowing that whatever trials that befall on the way are a means to achieve that goal.



Al- Qaabidh – The Constrictor when applied to our lives means to get the best out of our time. To be able to organising our time removing the clutter and prioritising that which is important. To focus our lives on what matters most in life. In other words to keep the main thing the main thing. To keep Allah as the focus at all times.

Al-Muta’aali – The Exalted One is about thinking in terms of greatness rather than in terms of scarcity. To think in terms of ‘We’ rather than ‘I’ or ‘Me’. It’s not thinking selfishly but thinking of inter-dependence. To make one’s character above conceit, treachery, jealousy and anger and hatred rising above it.

Ar-Razzaqu – The Provider in our lives means to constantly strive to utilise the rizq provided by Allah positively. As far as the rizq of physical sustenance goes, to be able not to waste, to share and to effectively gain the energy to utilise the body to serve Allah. For the nafs to utilise the rizq (provision) of knowledge and guidance. It’s effectiveness lies in utilising the knowledge and guidance by applying it to our actions, otherwise



it remains as information transfer. Knowledge is reading, memorising, understanding, applying it to life and teaching it.

An-Noor – The Light inspires us to constantly monitor the radiation energy of our nafs. To ensure that the light frequency is always high by replacing the low frequency thoughts, emotions and actions like hatred, anger and jealousy with forgiveness, rahma and zhikr. It also means to monitor the light we have sent forward – our investment in the aakhirah.

Al-Ghaniyy – The Rich is about contentment of the nafs (itminaane qalb). It's not only about achieving the contentment but maintaining it by salaa, sawm, zhikr, amilu saalihaat..... knowing that we have an account with Allah. Just like a financial bank account, it's something we make deposits into and withdrawals from. The idea is to build up the account and keep it in credit all the time keeping away from overdrafts and bankruptcy.



NOTES



NOTES



