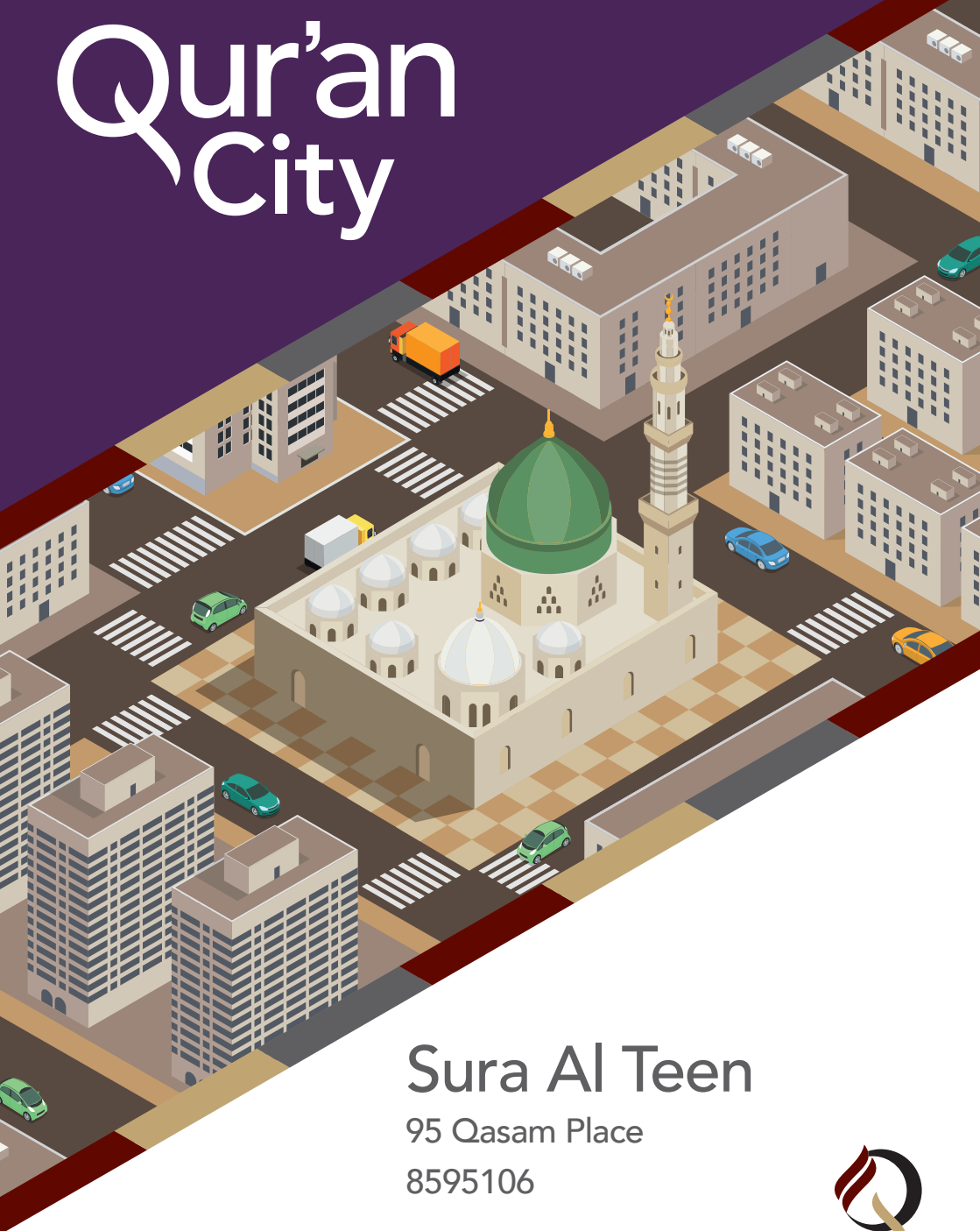


Qur'an City



Sura Al Teen

95 Qasam Place

8595106



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SURATUT TEEN (95)

Suratut Teen has 8 ayaat.

It was revealed in Makka and is the 95th sura of the Qur'an. The theme of the Sura centres around the creation of the human being.

Benefits

- If recited over food it removes its harmful effects.
- Recite it for answer of hajaat (requests).
- Recite it 7 times for finding a lost thing..
- Rasulullah (S.A.W.) has said: "Allah will grant the recitor of Suratut Teen the qualities of safety and certainty in this world and the reward of fasting the sum of the number of people who have recited this sura after he/she dies".

SURATUT TEEN (95)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْتِّينَ وَالزَّيْتُونَ

I swear by the fig and the olive,

وَطُورِ سَيْنِينَ

And mount Sinai,

وَهَذَا الْبَلَدِ الْأَمِينِ

And this city made secure,



لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Certainly We created man in the best of moulds.

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Then We render him the lowest of the low.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ
مَمْنُونٍ

Except those who believe and do good, so they shall have
a reward never to be cut off.

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ

Then who can lie after this about the Judgement?

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Is not Allah the best of the Judges?



AYA 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالَّتَيْنِ وَالزَّيْتُونِ

I swear by the fig and the olive,

When Allah makes an oath it is to draw or attention to the importance to that which He swears by. That which is sworn by may have a symbolic or literal reference or both.

The fig is symbolic to the city of Damascus where it is found in abundance whilst the olive is symbolic to Jerusalem.

Literally the two trees that Allah swears by is an indication towards their abundant benefits.

According to ahadith, the fig tree represents the tree of Prophet Adam (A.S.) as he and Sayyida Hawwa (A.S.) had clothed themselves with the leaves of the fig tree. The olive tree is said to refer to the time of Prophet Nuh (A.S.) when after the flood he sent a pigeon to search for signs of land and the pigeon returned with a small branch of the olive tree. (Thus the reason for the olive branch being a symbol of peace and security).

Although civilizations come and go, these trees remain constant. Their hardiness enables them to live for hundreds of years and continuously bear fruit, though they may be wrinkled and old. They are like an echo of truth, linking era after era.



THE FIG



Someone presented the Prophet (S.A.W.) with a plate of figs and he said, "Eat figs! If I would say a certain type of fruit was sent down to us from the heavens I would say it's a fig because it has no seeds and in it there is a remedy (shifaa)." The seeds of the fig are the edible part of the fruit and how the fig tree is one of a few trees in existence that does not have blossoms. Although considered a fruit, the fig is actually a flower that is inverted into it. In Chinese the fig is called "wú huā guǒ" or "fruit without flower". The round fig becomes soft and drops to the ground when it is ripe. Acknowledging the similitude of the human creation and the fig, the blossoms of the fig tree are within it, just as the blossom of the mu'min is within his heart.

It is one of the oldest trees known to humankind.

There are two types of fig trees – the wild uncultivated tree which produces the Capri fig and the cultivated tree which produces edible figs. The Capri fruit is only used for pollination (Caprification) as it houses the fig wasps. The simile with the human being is the difference between the human being who does not cultivate his/her soul as opposed to the one who cultivates it and produces fruit of benefit.

The fig is one of the five fruits mentioned in the Qur'an, along with olives, grapes, pomegranate and dates. It is only mentioned once in the Qur'an in this aya.



BENEFITS

- Figs are high in dietary fibre and a rich source of magnesium as well potassium.

Imam Ali Ridha (A.S.) advises eating figs for:

- Removing bad breath
 - Strengthens the bones
 - Improves hair growth
 - Cures colic
 - Cures pains especially joint pains
 - Increases sexuality
 - Cures piles
-
- Figs help to reduce some forms of cancer.
-
- Figs are also thought of as a fruit that gives strength and energy to long-term patients as they seek to recover.
-
- Figs are also recommended in the treatment of asthma, coughs, chills and even diabetes. Syrup made from methi seeds, figs and honey is very effective when it comes to cough and bronchial asthma.
-
- The phosphorous content of the fig benefits the nervous system.
-
- It is recommended for athletes and children.
-
- The medical scientist, Ali Ibn Sina, recommended figs to treat constipation, liver problems, urinary problems, heartburns, chest pains, piles and epilepsy. It is



recommended to eat at least five figs early in the morning for four to ten months regularly, if you want to completely eliminate piles.

- It benefits pregnant and nursing women, helps in reducing acidity, rheumatism and helps the brain.
- Their ash, when taken with oil, treats pimples, skin pigmentation and whitens the teeth.
- For treating wounds it is used in a preparation made with hot milk.
- Figs are used widely for the treatment of major diseases like cancer and paralysis. Dr. Kochi from Japan, who specializes in using figs for its medical value, has treated twenty kinds of cancer with figs. According to Japanese tests, figs and the fig syrup (benzaidehyde) have helped shrink tumors.
- It can dissolve and expel kidney and urinary bladder stones, and can help patients suffering from kidney failure. It can clear the obstruction of liver and gall-bladder and relieves inflammations of kidney and urinary bladder.
- It is a good nourishing tonic and provides protection against the effects of toxins.
- It is useful in pharyngitis, chest congestion, bronchitis, and also for liver and spleen ailments. It is a good expectorant too.



- During fevers, if it is chewed, the patient feels relief from the dryness of mouth.
- It clears the intestinal obstruction, as if has laxative, anti-ulcer and antibacterial powers.
- It is carminative and expels the gases from the intestines.
- It is also useful in colics and is a good diuretic.
- It is useful for mental illness if taken regularly.
- If you bake dry figs until they are properly roasted, crush them and you will have a powder for dental ailments, and the powder will remove different stains. Similarly, this powder can be used against spots on the face and the skin in general.





OLIVES

The Qur'an mentions olives in several places; namely, Suratul An'am; 6: 99, 141, Suratun Nahl; 16: 11, Suratun Nur; 24:35, Suratul Mu'minin, Suratut Teen; 95: 1, and Suratul 'Abasa; 80: 29.

Rasulullah (SAW) has said: "Use olive oil and anoint yourself with it, because it is شَجَرَةٌ مُبَارَكَةٌ زَيْتُونَةٍ 'from a blessed tree'"(24:35)

The antioxidants in olives help to strengthen the body's immune system; reducing the severity of asthma, cancer, osteoarthritis, and rheumatoid arthritis, premature ageing, as well as delaying the effects of ageing.

As regards to the Olive tree, Allah says:

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَاصْبِغْ
لِلْكَالِينَ

"And a tree that grows on mount Saini which provides oil – and enjoyment for those who eat it" 23:20



شَجَرَةٌ مُبَارَكَةٌ زَيْتُونَةٌ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا
يُضِيءُ

"....A blessed tree, the olive; neither of the east nor of the west, the oil whereof almost gives light though fire touch it not.."

24: 35

It is a tree most cited in recorded literature and has been cultivated since ancient times. It is native to the coastal areas of the eastern Mediterranean region, from Lebanon, Syria and the parts of Asia Minor and northern Iran at the south end of the Caspian Sea.

The roots of the olive tree are so extensive and strong that in times of drought, when other trees die, the olive tree is still standing because it draws from deep within the earth when the heavens withhold their life-giving water.

The human body easily absorbs olives. This aids digestion, and so your body can handle food with ease. In the book Tibbe Nabawi - "Medicine of the Prophet" it is recommended to drink olive oil so as to keep the bowels moving, soothing pains and combating constipation.

Olives, regulates the digestive process, expels intestinal parasites, makes hair shiny and delays ageing. General consumption of olives, due to their high anti-oxidant properties, help to combat against diseases such as cancer (studies in particular show breast cancer), asthma, arthritis, osteoporosis, and others.



The local application of olive oil or the water extracted from the crushed olive oil leaves is effective on boils, rashes and itching. Olive oil prevents dandruff, moisturises skin, soothes aches and pains and aids digestion. Massage of olive oil with common salt over the gums is a remedy for several diseases of gums and teeth. Imam Ali (A.S.) has said the people who use olive and oil and vinegar will not be afflicted with poverty.

It is called it "liquid gold." In ancient Greece, athletes ritually rubbed it all over their body. Olive oil has been more than mere food to the peoples of the Mediterranean: it has been medicinal and an endless source of fascination and wonder.





AYA 2

وَطُورِ سَيْنِينَ

And mount Sinai,

It is a 2285 m-high mountain in the Sinai region of Egypt. There are two principal routes to the summit. By the longer and less steep track known as Siket El Bashait, it is possible to ascend either on foot or by camel - approximate time on foot two and a half hours. The steep, more direct route (Siket Sayidna Musa) ascends the 3,750 "steps of penitence" directly up the ravine.

This is where Prophet Musa (A.S.) had his recognition of Allah and came face to face with knowledge. It is where his heart opened where he saw the truth.

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْنٍ مِيقَاتٍ
رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي
قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

And We appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed time of his Rabb was complete forty nights, and Musa said to his brother Harun: Take my place among my people, and act well and do not follow the way of the mischief-makers.
7:142



وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ
 إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ
 مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا
 وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا
 أَوَّلُ الْمُؤْمِنِينَ

And when Musa came at Our appointed time and his Rabb spoke to him, he said: My Rabb! show me (Yourself), so that I may look upon You. He said: You cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Rabb manifested His glory to the mountain He made it crumble and Musa fell down fainting; then when he recovered, he said: Glory be to You, I turn to You, and I am the first of the believers. 7:143

Before this event Allah had announced to the mountains that He would pick one of them to honour His messenger Musa (A.S.). Each of the mountains saw themselves befitting the job except the Mount of Sinai who humbled itself and Allah chose it for its humility.

The revelation of the Tawrat took place on the mountain of Sinai in the form of stone tablets. In Suratut Tur (52) Allah swears by the mountain saying:

I swear by the Mountain, وَالطُّورِ

And the Book written وَكِتَابٍ مَّسْطُورٍ





AYA 3

وَهَذَا الْبَلَدِ الْأَمِينِ

And this city made secure

The sequence of these oaths shows progress from Damascus symbolised by the fig to the olives representing Jerusalem (Land of Isa (A.S.)) to Mount Sinai (Land of Musa (A.S.)) down to Makka (land of Rasulullah (S.A.W.)). Rasulullah (S.A.W.) has said that the first piece of land laid down was the land of the house (Ka'ba) and the first mountain range made was the mountain range of Abu Qubays in Makka.

Makka is known as Makka Al-Mukarramah, Umm Al-Qura (the origin of the Cities), Al Balad Al-Ameen (the Secure City), and Al-Balad Al-Haram (the Sacred City). It has also been known as Bakka.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى
لِّلْعَالَمِينَ

Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations. 3:96

It's first inhabitants were Hajra (A.S.) and her son Ismail (A.S.). Prophet Ibrahim (A.S.) then built the Ka'ba with Ismail (A.S.).



وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ

And when We assigned to Ibrahim the place of the House
22:26

As a result, from earliest times, Makka became a place of pilgrimage and, although as centuries passed the pure faith of Ibrahim(A.S.) became corrupted by idolatry, Makka retained its hold on the minds of human beings as a place of worship.

Makka was also notable as a staging post on the trade route linking the spice producers of the east with Mesopotamia and the Mediterranean. Makka lay about midway between Marib, one of the main cities of the kingdom of Sheba (Yemen) and Petra (in Jordan), When Makka came under the control of the Quraysh tribe, it was a noted trading center, a place for pilgrimage and the site of festivals chiefly remarkable for intensely fought poetry competitions

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ
مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ
كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ
الْمَصِيرُ

And when Ibrahim said: My Rabb, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive



him to the punishment of the fire; and it is an evil destination. 2:126

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ
مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely You are the Hearing, the Knowing 2:127

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ
وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Our Rabb! and make us both submissive to You and (raise) from our offspring a nation submitting to You, and show us our ways of devotion and turn to us (mercifully), surely You are the Oft-returning (to mercy), the Merciful. 2:128

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Rabb! and raise up in them a Messenger from among them who shall recite to them Your communications and teach them the Book and the wisdom, and purify them; surely You are the Mighty, the Wise. 2:129

The dua of Ibrahim (A.S.) was answered with the birth of Rasulullah (S.A.W.) in Makka in 570 CE. When he began to spread the word of Islam, he was forced by the Makkans to leave the city. He went to Madina which proved more receptive to his understanding of the will of God. In 630 CE



Rasulullah (S.A.W.) returned to Makka, taking the city without resistance and cleared the Ka'ba of the 360 "gods" within, dedicating the Ka'ba once more to the pure worship of the one and only God, and establishing Makka as a place of pilgrimage for all Muslims.

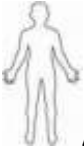
Hajj & Umrah are the defining factor in the life of the city. The arrival of close to 3 million pilgrims each year in Dhulhijja is one of the largest logistical and administrative undertakings in the world.

Inwardly the city of security is the heart of eiman

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ
تَطْمَئِنُّ الْقُلُوبُ

Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest. 13:28





AYA 4

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

“Indeed We have created the human being in the best of moulds”

The four oaths are to stress the importance of aya. Laqad is an affirmative particle which stresses it again. It also implies that there is a necessity of re enforcing the message. Shaytan was the first to instigate the denial of the potential of the human being when he refused to do sajda on the creation of Prophe Adam (A.S.) saying that he was made of fire and Adam of earth and therefore he was better.

Allah stresses the impact of creation*; the fact that only human beings have the most potential to reach perfection. This aya also is direct proof that the human being did not evolve from an ape.

*Allah creates and man makes. Creation is an act exclusive to Allah.

Ponder over the amazing creation of the human body and it's perfection that Allah created from nothing. e.g. The human heart beats 3 billion times in the average lifetime; each adult is made of 1 hundred trillion cells, each which contains information which would fill a CD etc...

Insaan is derived from one of 2 roots – ‘Nasiya’ or ‘Anisa’. Nasiya means to forget and according to this the human



being was called this due to his forgetfulness as mentioned in the Qur'an in relationship to Prophet Adam (A.S.).

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination. 20:115

By contrast 'anisa' means closeness and according to this it is the aspect of the human being being a social creature.

In every aspect the humanbeing has been given the ability to reach their full potential but what does human perfection consist of? In the world we can often distinguish perfection of things e.g. perfect apple – flavour, colour, delicacy, shape -----Perfect house or horse can be defined but most difficult to define is a perfect human being –

Is the criteria physical beauty, wealth, lineage or knowledge?. Qur'an says:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

Surely We have shown him the way: he may be thankful or unthankful.76:3

To recognise this it takes thinking or intelligence – multiple intelligence - Our current understanding of progress is to advance physical reality with our 5 senses. We see through our 5 senses that every action is a cause that has an effect. When we see only through these 5 senses then materialistic survival becomes the only criterion of life – the basis of life becomes power to control the environment – and this



produces a competition that affects every aspect of our life. It is external power – it can be bought, stolen, transferred or inherited – one person's gain in this power is another's loss – all our institutions display this power – it shapes our economics – our existence.

Money is a symbol of external power; those who have the most have the most ability to control their environment and those within it.

Anything we fear to lose – a home, a car, a person's affection; are all symbols of external power. External power is pursued by the 'ego'. It is the ego which judges, manipulates and exploits.

Spiritual intelligence shows us another kind of power – one that perceives meaningfulness and purpose in every aspect of creation and 'amr' of Allah. (No grief nor sadness, no fear. It has 3 main aspects – Hayaat (Immortality), Nur (radiance), Sukun (Contentment).

There are three types of intelligence.

IQ – Rational, logical, rule bound thinking.

EQ- Habit bound, emotional thinking.

SQ –That with which we address meaning, direction and value to our actions.

- **IQ** – It is the rational intelligence which allows us to solve logical or strategic problems – became a big thing in the early part of the 20th century and psychologists devised tests to determine peoples level of intelligence, the theory being that the higher the IQ, the higher their intelligence. Just rational, logical intelligence not enough - in fact on it's own without EQ and SQ can lead to downfall through kibr (pride and arrogance) as seen for Shaytan and Abu



Jahl – father of ignorance - uncle of the Prophet (S.A.W.) who was previously known as Abul Hikma (father of wisdom). Computers have high IQ's – they know what the rules are and can follow them without making mistakes.

- **EQ** – name given by Daniel Goleman – better known as personal intelligence. This is the ability to control ones impulses and thus manage emotions (taqwa through jihad) and to be able to have hope (raja') and empathy (rahma) – the ability to read emotions in others – in other words self restraint and compassion – animals often have EQ – a sense of the situation they are in and knowing how to respond to it. As Aristotle put it – 'Anyone can become angry, that is easy. But to be angry with the right person to the right degree, at the right time, for the right purpose and in the right way – that is not easy.' But neither animals nor computers ask why we have these rules or situations? How we can better them or make them different?
- **SQ** – The acquisition of Mulk – authentic power – Living to die – not dying to live. – It allows one to discriminate between right and wrong – to question the purpose of existence – to transform one's situation – As Imam Husayn (A.S.) said “ Life is nothing but hijra and jihad.” It is SQ which integrates all our intelligences. It is the intelligence of the nafs which gives a meaning to life. That which feels the 'emptiness' in a human being –It is SQ that makes us respond to the Qur'an –that allows us to witness janna and jahannam on earth – that which takes us closer to Allah. It is the ability in a person to bring



higher vision and value to others and showing them how to use it – in other words a person who motivates others. One with SQ is incapable of making anyone or anything a victim, one who does not use any force against another....All our Prophets and Ma'sumeen have a high SQ – they taught us with that which awakens in us the recognition of truth.

Lack of SQ shows up in the form of grief and sorrow – A perpetual state of anguish and no possession of peace of mind and body – should an affliction visit them they lose all forbearance and strength and they have no fortitude in the face of events.



AYA 5

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Then We render him the lowest of the low

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً
ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ
الْعَلِيمُ الْقَدِيرُ

Allah is He Who created you from a state of weakness then He gave strength after weakness, then ordained weakness and age-old hair after strength; He creates what He pleases, and He is the Knowing, the Powerful. 30:54

From the physical point of view, anything that is green and fresh will eventually become yellow barren and dark. Everything that is created will be destroyed. As we see he human being physically grows up in the best form, young, active and healthy, so too shall we see him stoop and resume a curved posture, as though he were returning to his childhood.

It also means that in the inward sense if the human being does not accept guidance and rejects belief in the Creator he/she becomes worse than the worst of animals. This aspect is only understood if we look at the next aya which states what preserves the human being from becoming the lowest of the low.



AYA 6

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

Except those who believe and do good, so they shall have a reward never to be cut off.

Higher human nature is divine, but the human being sometimes allows himself to gravitate downwards. It is not enough to have belief in the abstract sense; we have to act on that belief so that we actualize it. If we do not do this, we are left either with theoretical knowledge or with empty ritual. Ritual without philosophy is merely ignorant folklore and philosophy without ritual is just an intellectual exercise; either one alone is meaningless. The two must be combined through the human being.

The reward for those who believe is unending because their reward is their very state, and the state of self-abandonment is unending and boundless

Lets look at eiman and ‘amilus saalihaat.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

“Those with eiman are certainly successful” 23:1

Eiman means faith. But what does faith mean ?

Faith means trust, or belief founded on authority. Therefore if a person is to have faith, he has to believe in things. The next question is "What does he have to believe in ?" The first and foremost belief is "There is only one God."

Eiman also means to believe in those things which we cannot see with our eyes Janna and Jahannam, and the Judgment



day. To believe in Allah is to have eiman, since we cannot see Allah with our eyes.

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This Book, there is no doubt in it, is a guide to those who guard (against evil).2:2

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Those who believe in the unseen and keep up prayer and spend out of what We have given them.2:3

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter.2:4

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

These are on a right course from their Lord and these it is that shall be successful. 2:5



In 2:28 Allah asks:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him.

Rasulullah (S.A.W.) has said:

الْإِيمَانُ نِصْفَانِ نِصْفٌ فِي الصَّبْرِ وَنِصْفٌ فِي الشُّكْرِ

“Eiman is divided into 2 halves; one half lies in sabr (Patience) and the other half in shukr (thankfulness).”

He has also said:

الْإِسْلَامُ عَلَانِيَةٌ وَالْإِيمَانُ فِي الْقَلْبِ

Islam is outward whereas eiman is in the heart (inward).

Imam Ja'fer As-Sadiq (A.S.) explained the difference between Islam (in the personal sense) and eiman:

“...Eiman means - acknowledgement made by the tongue, covenant made in the heart, and actions performed by the body.....

Eiman has a daar (zone) of it's own, just as Islam and kufr have. A person is a Muslim before he/she becomes a mu'min...So, when someone commits a big or small act which Allah has forbidden (sin), he/she comes out of the zone of eiman and loses his/her title to eiman, although the title of Islam still remains with him/her. And when he/she



turns away from his/her sin and does tawba and istighfaar (repents), he/she returns to the zone of eiman.”

Imam Ja’fer As-Sadiq (A.S.) also said:

“...Islam is the deen of Allah. One who acknowledges the deen of Allah is a Muslim, and one who acts according to that which Allah has commanded is a Mu’min.”

“Eiman is iqraar (testimony) accompanied with deeds and Islam is iqraar (testimony) without deeds.”

Eiman is not restricted to the solitary sphere of an individual’s existence but it covers all human activity in all aspects - political, social, economic, educational, cultural, etc.. It is eiman which creates a feeling of outrage against corruption, exploitation, tyranny and oppression.

A religion is of little value if it only brings inner light and peace to the individual. It must be able to offer decisive and clear guidance to human beings in every kind of social role or profession, and in each and every phase of their life and career. Only eiman can claim to possess the ability to satisfy fully this requirement.

Eiman has to be coupled with good deeds. And therefore it is to ensure that all actions have hayaat (immortality), nur (light energy) and sukun (Contentment. That is to convert lust into love, greed into generosity, and radiate instead of consume.



Modern physics has taught us that no substance truly disappears and that matter is just another form of energy. A tree for example may be felled to make furniture - a table or a chair. Regardless of how the form changes, the wood remains wood. When the wood is burnt it changes form again becoming an energy that gives heat and gas. The tree, table and fire are merely different forms of the same substance. It is the same with a spiritual substance.. Whatever we do is stored in the archives of nature...

إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in a clear writing. 36:12

The only ‘amal’ that turns from earth to nur is ‘ahsanu ‘amal’.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

Who created death and life that He may try you; which of you is best in deeds; and He is the Mighty, the Forgiving,67:2 Imam Sadiq (A.S.) when commenting on this said

“It does not mean one of you whose deeds are more numerous but one who is more rightful in his conduct, and this righteousness is nothing but the fear of Allah and sincerity of niyya and fear.”



Then he added “To persevere in an action until it becomes sincere is more difficult than performing the action itself, and sincerity of action lies in this that you should not desire anyone to praise you for it except Allah, and niyya supersedes action. Lo! Indeed niyya is action itself” Imam then quoted aya 17:84

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا

Say: Every one acts according to his manner; but your Rabb best knows who is best guided in the path. “

Reflect deeply upon your personal world, you will find that your world is the result of your own actions and thoughts. There is very little separation from action and thoughts. Where does thought end and action begin?

We cannot define a boundary. Thoughts and actions are also not isolated from those around one and the environment.

If we ponder deeply, break it up and look at it from different facets we will come to the conclusion that our world is a result of our actions and thought interacting and superimposed upon the actions and thoughts of those around us.

Now let us look at the individual – the actions of the ‘I’ – every action has an equal reaction – If I am mean to someone, she will be cold towards me – As the Qur’an says in Suratuz Zilzal –that if you do as much as a mustard seed worth of good, it will come back to you. Actions and



reactions are interlinked —you cannot say “I fooled them” You have only fooled yourself. Until one reaches that conclusion, one is baffled by how we can convert the base action to to ahsanu ‘amal.

One will find one’s deeds ‘illustrated’ and ‘manifested’. We know that an objects actuality depends on it’s form and not on it’s matter. Niyya constitutes the form of a deed and the action it’s matter. The apparent semblance of the salaa of Imam Husayn (A.S.) in it’s element may not have differed from that of Umar ibn Sa’d, but whereas for Imam it was a means of nearness to Allah and had the highest spiritual form; for Umar ibn Sa’d it was just a physical action. The difference was niyya.

Good deeds will be manifested in attractive, pleasant figures which will be a source of joy and pleasure whilst evil deeds will be manifested as terrifying, harmful figures which will be a source of pain and suffering.

يُنَبِّأُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ

”On that day, the human being will become aware of all the deeds, good and evil, he/she has committed through out his/her life” 75:13

The term ‘mamnun’ means ‘broken off’ or deficiency. The phrase ‘ghayru mamnun’ means ‘an unininterrupted reward without any deficiency’.

It signifies the ongoing income from he investment of ‘amilus salihaat.



AYA 7

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ

Then who can give you the lie after this about the Judgement?

Deen is translated as both religion and reckoning, judgement. By reference the consequence of the actions of one life or in other words the extent of commitment to Allah as the Creator.

After these visible evidences, the outer as well as the inner trees of knowledge brought by the repeated message of nabuwwa - how can we deny he truth?

How can we deny that we are here only to realise our full potential through eiman and 'amilus salihaat.

Suratul Maun (107) describes the qualities of those who deny the Judgement.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ

Have you seen the one who denies the deen

Allah is asking - Do you not see the one who denies the true religion? The true way of living and conduct? It is said that here 'deen' also refers to the day of Qiyama which is the belief which regulates our conduct.

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

He/she is the one who rejects/rebukes the orphan

وَلَا يَحْضُرُ عَلَى طَعَامِ الْمِسْكِينِ



And does not encourage the feeding of the poor
 Historically, many people were identified with this sura, including Abu Sufyan. These were those who were asked to help orphans, the needy.... Despite their immense wealth, they refused and rejected them. The aya says how these people neither help nor encourage others to do so. 'Miskeen' is a person who even gives up on being a 'faqeer' (needy). His/her 'faqr' (poverty) has caused him/her to give up any rest or comfort and he/she reaches a point where no aspirations remain.

فَوَيْلٌ لِلْمُصَلِّينَ

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

الَّذِينَ هُمْ يُرَآؤْنَ

So, woe to those who pray - those who are neglectful in their salaa - those who wish to be seen

Allah then curses those who pray neglectfully, only praying to be seen. They miss the essence of salaa, performing it as 'outer movements' for others to see.

وَيَمْنَعُونَ الْمَاعُونَ

And refuse the daily necessities (to others).

The message is that we must use every tool that is available to us to reduce the outer afflictions of others.



AYA 8

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ

Is not Allah the best of the Judges?

Is the Creator not the most just? Does not the whole creation embody absolute justice? If we do not act accordingly and do not recognize the signs, then we shall continue to struggle about without guidance, causing ourselves loss and harm.

It is recommended when reciting this aya to say Balaa! (I affirm)

Allah is Al-Hakeem (The All Wise)

Hakeem is a superlative form, a form for the glorification of the One Who has all the Wisdom. Wisdom means the best way of knowing something, utilising the very best of means.

Al-Hakeem is One who is Just in His assessments, Rahmaan in the management of affairs, One Who has determined the measure of everything, One Who places everything in it's right place.

When one acknowledges Allah as the Wise, then it follows that he/she will act on His orders without any questions or dispute – that which we call submission. Submission is not the absence of reason, it is a skill in it's own right, which, when cultivated, allows us to experience the ultimate. The divine Architect through His Wisdom provided us with a road map and guides that illuminate the world's many winding dark paths, so that we too may reflect His wisdom. Rasulullah (S.A.W.) has said:



“The apex of wisdom is to have taqwa in Allah”

‘Taqwa’ comes from the word ‘wīqaya’ meaning to guard oneself applied to something which is exposed to danger and corruption. In essence it is submitting to His Wisdom and fulfilling all the waajibaat and keeping away from all the muharrimaat.



