

A'MAAL

UMMI DAWUD

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Taught by Imam Ja'fer As-Sadiq (pbuh) to Fatima (Ummi Dawud) whose son was held captive by Mansur Dawanaqi. As soon as she finished the 'Amal, Dawud was at the door. Imam had told her that if performed sincerely, no desire would be left unfulfilled.

A'MAAL UMMI DAWUD



- Fast on 13, 14 & 15 of Rajab
- On 15th do ghusl just before the time of Dhuhr salaa
- Pray nafila of Dhuhr salaa and Dhuhr salaa
- Recite 2 raka'at salaa of hajaat and recite 100x after salaam (O He who satisfies the needs of those who ask)

يَا قَاضِيَ حَوَائِجِ الطَّالِبِينَ

- Pray nafila of 'Asr followed by salatul 'Asr



Nafila of Dhuhur salaa



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Dhuhr salaa



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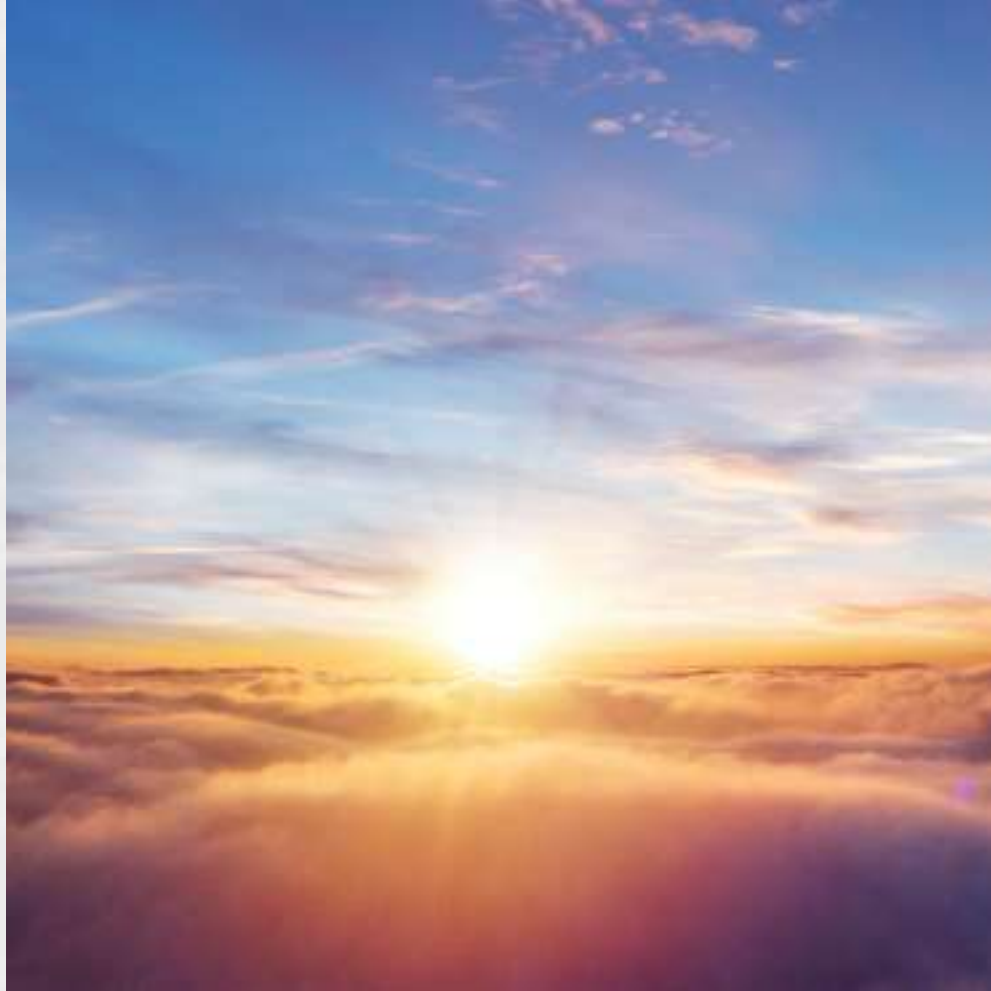


Recite 2 raka'at salaah of hajaat and
recite 100x after salaam

يَا قَاضِي حَوَائِجِ الطَّالِبِينَ

(O He who satisfies the needs of those
who ask)

A'MAAL UMMI DAWUD



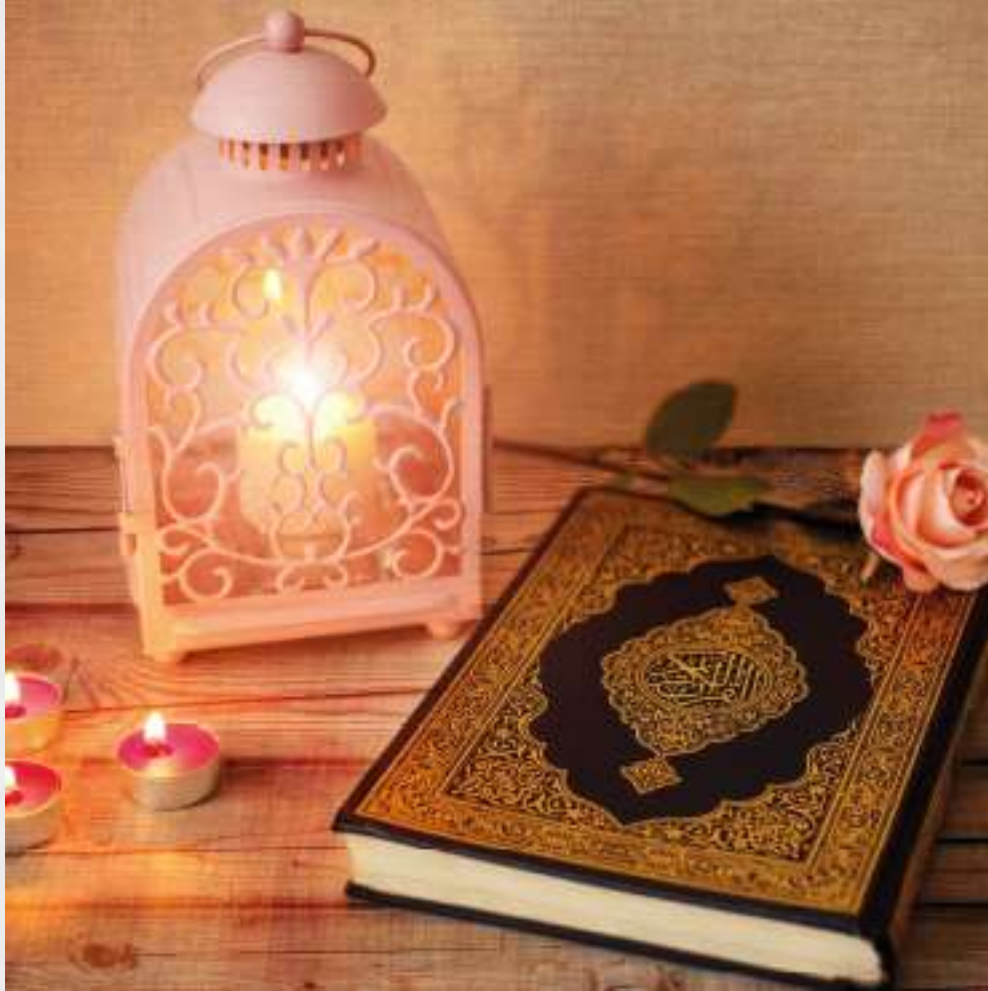
Nafila of 'Asr salaa

A'MAAL UMMI DAWUD



'Asr salaa

AFTER SALAA RECITE THE FOLLOWING:



- Sura Al Fatiha x100
- Sura Al Ikhlaas x100
- Ayatul Kursi x10
- Sura Al An'aam (6)
- Sura Al Israa (17)
- Sura Al Kahf (18)
- Sura Luqman (31)
- Sura Al Yaseen (36)
- Sura Al Saffaat (37)
- Sura Al Fussilat (41)
- Sura Al Shura (42)
- Sura Al Dukhan (44)
- Sura Al Fath (48)
- Sura Al Waqia (56)
- Sura AlMulk (67)
- Sura Al Qalam (68)
- Sura Al Inshiqaq (84)
to Sura Al Naas (114)

SURA AL FATIHA (001)

AL FATIHA - THE OPENING

001

SUMMARY OF THE QUR'AN TO AWAKEN (OPEN) THE SOUL TO FAITH AND SUBMISSION TO DIVINITY IN ORDER TO REACH ONE'S FULL POTENTIAL

3

REPLY FROM DIVINITY

- Follow the path of those whom He has blessed
- Not to follow those on whom there is anger
- Not to follow those who are lost

Aya 7

2

WE WISH TO BECOME YOUR SLAVES AND WANT YOUR HELP IN GUIDANCE TO REACH OUR FULL POTENTIAL

- An 'abd (slave) knows that no act is significant unless it is linked to the Master
- Siraat Al Mustaqeem is the straight, wide and only path which leads to Divinity

Ayaat 5-6

1

WHO IS ALLAH?

RABB – Master, Cherisher, Nourisher, Sustainer
RAHMAAN – Mercy that encompasses all creation
RAHEEM – Special Ear Marked Compassion to those who submit to Him
MAALIK – Owner and controller (Micro and Macro)

Ayaat 1-4



001. Al Faatiha – The Opening 7 Ayaat (Makki)

FOCUS

SUMMARY OF THE QUR'AN
TO AWAKEN (OPEN) THE SOUL TO FAITH AND SUBMISSION TO
DIVINITY IN ORDER TO REACH ONE'S FULL POTENTIAL

DID YOU KNOW?

THE ENTIRE QUR'AN IS A DIALOGUE BETWEEN ALLAH AND HUMAN BEINGS.
THIS SURAH IS A CONVERSATION BETWEEN THE HUMAN BEING AND ALLAH
TEACHING US HOW TO CONVERSE WITH OUR CREATOR.

SELECTED AYAAT

- 1:1 In the name of Allah, the Most Merciful, the Most Compassionate.
1:2 All praise and gratitude belong to Allah, the Rabb of the worlds
1:3 The Most Merciful, The Most Compassionate
1:4 Owner (sole possessor) of the day of judgement
1:5 You alone do we serve and You alone do we ask for help
1:6 Guide us on the straight (right) path
1:7 The path of those whom You have blessed, not of those on whom
there is anger, nor those who have gone astray.

NARRATIVE

The primary meaning is THE OPENING and it opens the Qur'an on optimism and gratitude. Hamd is a combination of praise and gratitude.

It is recited in every cycle of salaa and also recited on occasions as diverse as funerals, weddings, birth, inauguration of official events, beginning of journeys, etc.

It is the first complete chapter to be revealed; a synthesis of the message of the Qur'an and its most important sura thus also given the title - Mother of the Book

It has a threefold structure:

The first answers WHO IS GOD?

The middle verses deal with the RELATIONSHIP BETWEEN HUMAN BEINGS AND GOD

The final section deals with the VARIOUS STATES OF THE HUMAN BEING

SURA AL IKHLAAS (112)



112. Al Ikhlâs – The Purity of Belief 4 Ayaat (Makki)

FOCUS

ABSOLUTE MONOTHEISM
AN EXPLANATION OF AL-AHAD (THE UNIQUE INDEPENDENT ENTITY
FROM WHOM COMES EVERYTHING)

DID YOU KNOW?

THE SURA IS PAIRED WITH SURA AL KAAFIRUN (109) AND THEY ARE KNOWN AS MUKASHKISH (THAT WHICH HEALS). THEY FORM PART OF THE BASIC TENET OF ISLAM – LAA ILAAHA (NO GOD) – SURA AL KAFIRUN ILLALLAH (EXCEPT THE ONE GOD) – SURA AL IKHLAAS

SELECTED AYAAT

- 112:1 Say! He Allah is the Unique One
112:2 Allah is He on Whom all depend
112:3 He does not give birth nor was He given birth to
112:4 And there is none like Him

NARRATIVE

It was revealed in Makka when the Prophet (pbuh) was continuously asked to describe the identity of Allah.

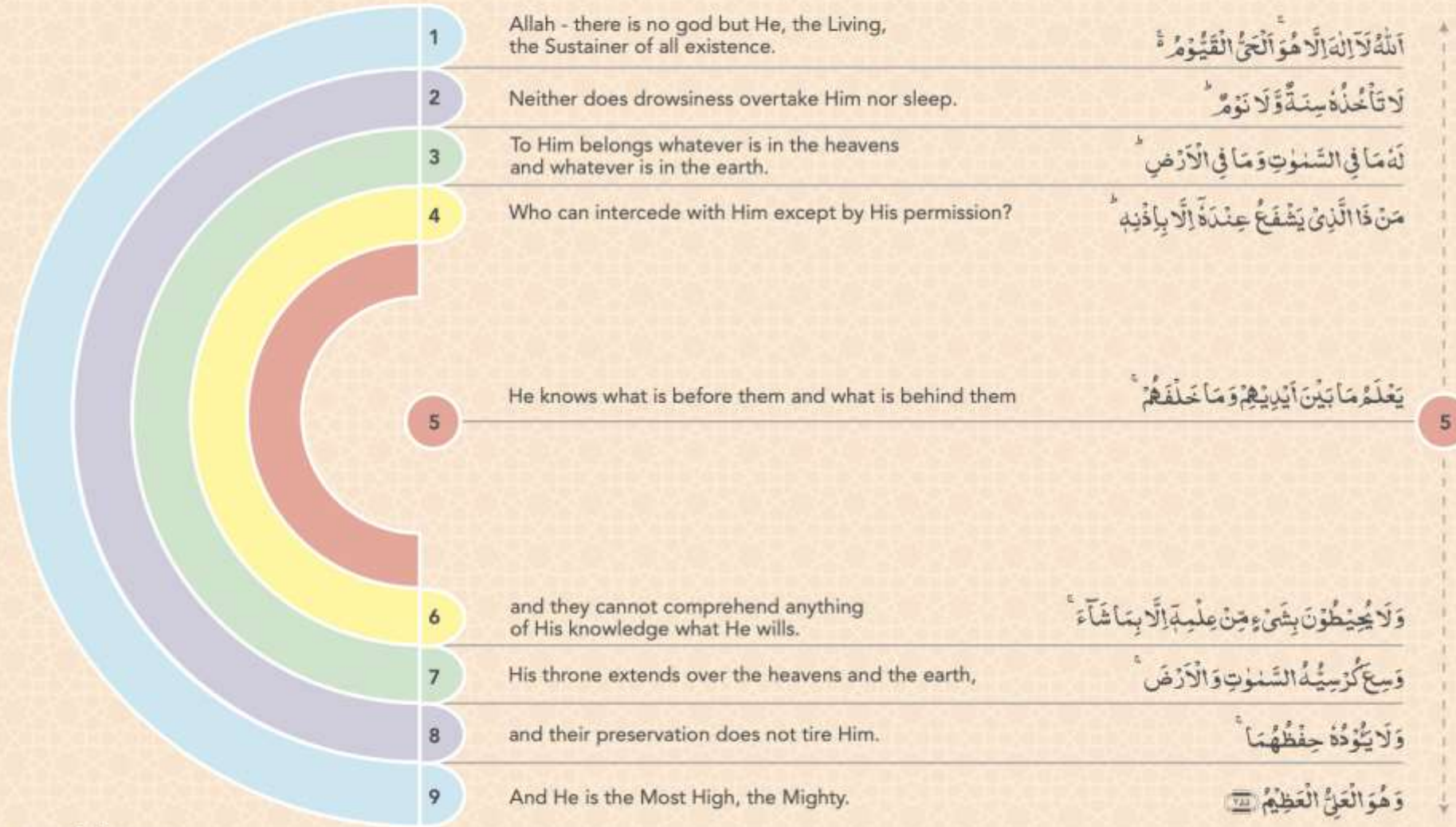
Announce to the world that He is:

- He is AL AHAD – The Unique One, Eternal, Self Supporting, Ever Reliable on Whom all depend.
- He is AL SAMAD – Not in need of anyone and cannot be overcome. The ONLY EVER INDEPENDENT ENTITY
- Parents and progeny are a creational process for creation
- He is Incomparable and transcends everything and everyone. (Kufu means one who is compatible in rank and status)

The aim is to transcend the relative and submit and fall in love with The Absolute Reality.



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SURA AL AN'AAM (006)



006. Al-An'aam ~ The Cattle

165 Ayaat (Makki)

FOCUS

OBJECTIONS OF THE MAKKANS TO MONOTHEISM AND DIVINITY'S REPLY
 PRACTICAL IMPLICATIONS OF TAWHEED
 LIVESTOCK DEDICATED TO DEITIES AND INNOVATIONS IN THE NAME OF DIVINITY

DID YOU KNOW?

This is the longest Makkan sura possibly revealed as one discourse with 70,000 angels.
 It takes its name from the discussion of the self-imposed restrictions placed by the Makkans on the consumption of cattle.

SELECTED AYAAT

- 6:59 Keys of unseen treasure with Allah
- 6:63 Who delivers from danger?
- 6:141 Extravagance
- 6:160 Good deeds
- 6:162 Say: surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds.

NARRATIVE

THE CHAPTER BEGINS WITH A POWERFUL STATEMENT INTRODUCING ALLAH AS THE UNIVERSAL CREATOR AND HIS TOTAL POWER. AFTER REJECTING THE EXCUSES OF THE MAKKANS FOR NOT TAKING HEED OF THE PROPHET, ALLAH REPLIES TO THE OBJECTIONS OF THE MAKKANS REMINDING THEM OF THE FATE OF PREVIOUS GENERATIONS WHO IGNORED DIVINE MESSENGERS. IT CONSOLES THE PROPHET IN THE FACE OF THE REJECTION BY THE MAKKANS SPECIFYING HIS ABSOLUTE KNOWLEDGE OF EVERYTHING AND BEING THE ONE WHO DELIVERS FROM DISTRESS

PROPHET IBRAHEEM'S DISCOURSE ABOUT WORSHIPPING ANYTHING OTHER THAN ALLAH WHETHER IT BE THE STARS, MOON AND SUN IS FOLLOWED BY REFLECTION ON ALLAH AS THE CREATOR AND GIVER OF BOTH LIFE AND DEATH.

A DIRECTIVE TO EAT MEAT ON WHICH ALLAH'S NAME IS MENTIONED (HALAL) IS FOLLOWED BY A COMPARISON OF THE CONSEQUENCES OF BELIEF IN DIVINITY (SECURITY AND PEACE) VERSUS THE HUMILIATION AND AGITATION SUFFERED BY THOSE WHO COVER UP THE TRUTH.

THE CHAPTER THEN ADDRESSES THE INNOVATIVE RESTRICTIONS MADE UP BY THE MAKKANS REGARDING THE CONSUMPTION OF CERTAIN KINDS OF MEATS COUNTERING IT WITH A SIMPLE SET OF DIETARY LAWS AND A CONCISE LIST OF DIVINE COMMANDS AND PROHIBITIONS.

FINALLY IT CONCLUDES WITH VERSES ON MONOTHEISTIC BELIEF AND UTTER DEVOTION TO DIVINITY IN PRAYER, SACRIFICE, LIFE AND DEATH.

SURA AL ISRAA (017)



017. Al-Israa - The Night Journey

111 Ayaat (Makki)

FOCUS

AL ISRAA - THE PROPHET'S TOUR OF THE UNIVERSE
SUMMARY OF 2000 YEARS OF THE HISTORY OF BANI ISRAAIL
QUR'ANIC VERSION OF 10 COMMANDMENTS
CLOSENESS TO DIVINITY (ASCENSION) THROUGH DAILY SALAA,
THE NIGHT PRAYER, QUR'AN AND ASMAUL HUSNA

DID YOU KNOW?

Israa means a small portion of the night and refers to the journey from Makka to Jerusalem.

Mi'raj (Ascension) is mentioned in Sura Al Najm (53)
The chapter is also called Bani Israel because it mentions Jewish history
The Sura ends with an order to say Alhamdulillah and the next sura (AL KAHF 18) begins with the phrase Alhamdulillah (All praise and gratitude are for Allah)

SELECTED AYAAT

17:1	Mi'raj
17:9	Guidance of Qur'an
17:11	Hastiness of human beings
17:13	One's actions dictate one's destiny
17:23	Parents
17:24	O my Lord! Have compassion on them (parents), as they brought me up (when I was) little
17:79	Tahajjid (Shah)
17:82	Qur'an a healing and mercy
17:109	Mustahab Sajda
17:110	Asmaaul Husna

NARRATIVE

The chapter takes its name from the first verse which refers to the night journey (israa) of the Prophet from Makka to Jerusalem from where the ascension (mi'raj) happened.

The chapter is also referred to as Bani Israel as verses 4-8 discuss their historical destruction.

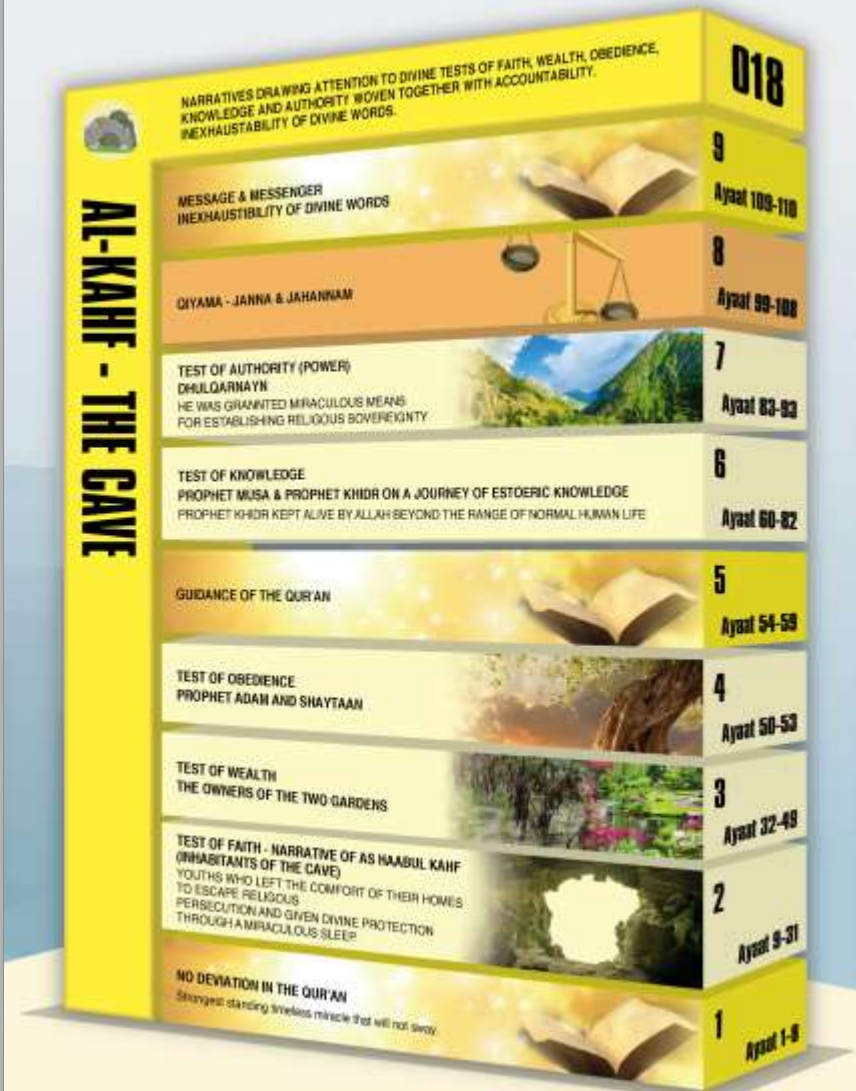
The human being's need for instant gratification is followed by the Qur'anic version of the ten commandments.

A warning against Shaytan, and believers are instructed to pray the mandatory prayers and the night prayer.

There is a brief account of the creation of Prophet Adam as well as Prophet Musa's confrontation with Pharaoh and deliverance of the children of Israail.

Finally, the chapter discusses various qualities of the Qur'an; its revelation in portions and the awesomeness of the effects of its message for those who follow it and an order to call upon Divinity through His attributes.

SURA AL KAHF (018)



018. Al-Kahf ~ The Cave

110 Ayaat (Makki)

FOCUS

NARRATIVES DRAWING ATTENTION TO DIVINE TESTS OF FAITH, WEALTH, OBEDIENCE, KNOWLEDGE AND AUTHORITY WOVEN TOGETHER WITH ACCOUNTABILITY. INEXHAUSTABILITY OF DIVINE WORDS.

DID YOU KNOW?

THE CHAPTER FOCUSES ON BARZAKH WHICH IS THE TEMPORAL STATE BETWEEN DEATH AND UNIVERSAL JUDGEMENT. IN THE STORY OF THE YOUTHS OF THE CAVE, THEIR SLEEP REPRESENTS THE INTERMEDIATE REALM BETWEEN LIFE AND DEATH. WITH REGARD TO PROPHET MUSA AND KHIDR IT IS THE JUNCTURE OF THE TWO SEAS AND IN THE STORY OF DHULQARNAYN IS THE OPENING BETWEEN THE TWO MOUNTAIN BARRIERS WHICH HE SEALED AND WILL BE DESTROYED BEFORE THE DAY OF JUDGEMENT

SELECTED AYAAT

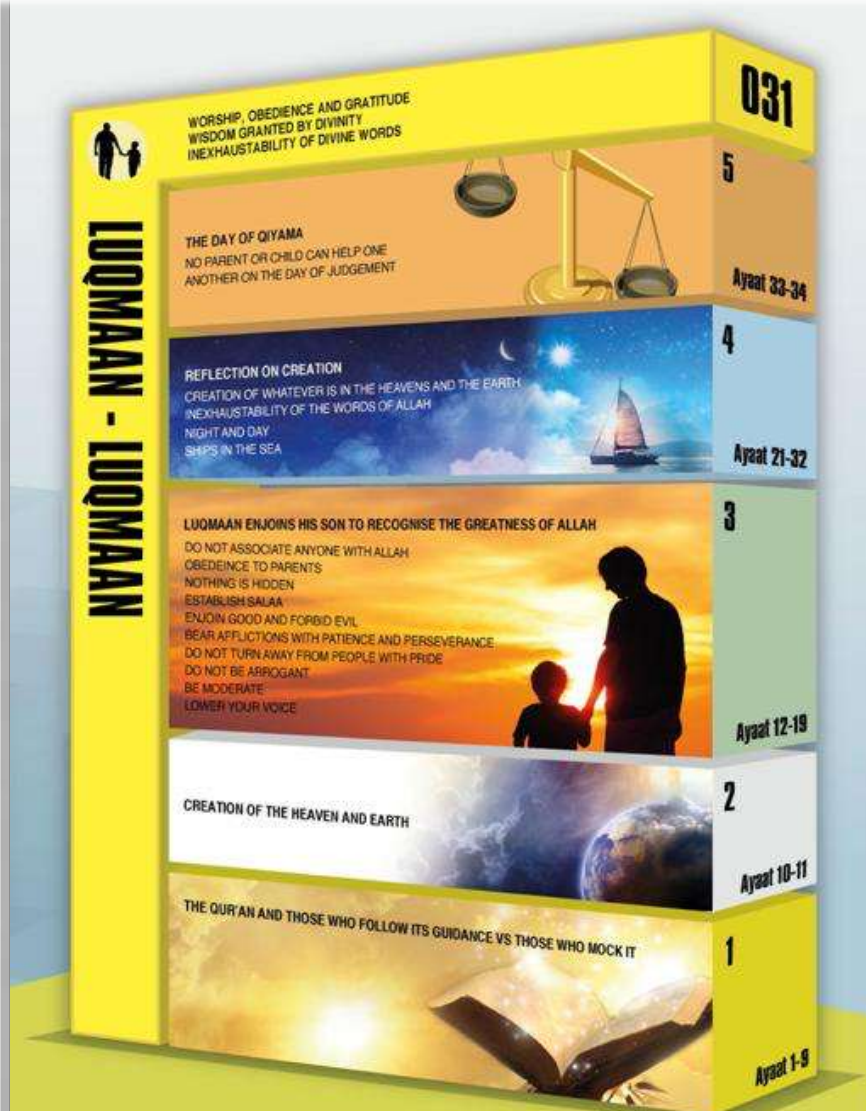
18:9 People of the cave
18:23 Do not say tomorrow
18:46 Wealth and children - adornment of the world
18:60 Prophet Musa (pbuh) and Prophet Khidr (pbuh)
18:83 Zhihqarnayn
18:94 Yajuj (Gog) and Majuj (Magog)
18:103 Greatest losers
18:109 Words of Allah inexhaustible

NARRATIVE

THE CHAPTER BEGINS WITH THE ASSERTION THAT THE QUR'AN IS THE STRONGEST STANDING MIRACLE THAT WILL NOT SWAY. IT CONTINUES WITH THE NARRATIVE OF THE INHABITANTS OF THE CAVE FROM WHICH THE CHAPTER TAKES ITS NAME. THEY LEFT THEIR HOMES TO ESCAPE RELIGIOUS PERSECUTION AND WERE GIVEN DIVINE PROTECTION THROUGH A MIRACULOUS SLEEP. THIS IS FOLLOWED BY A STORY OF THE OWNERS OF TWO GARDENS WHERE ONE IS AFFLICTED BECAUSE HE IS ARROGANT AND DOES NOT EXPRESS GRATITUDE FOR BLESSINGS. THE CHAPTER THEN MENTIONS THE DISOBEDIENCE OF SHAYTAAN WHEN IT CAME TO OBEDIENCE TO DIVINITY. THE QUR'AN AS THAT WHICH CONTAINS EVERY KIND OF PARABLE FOR HUMAN BEINGS FOLLOWS AFTER WHICH IS MENTIONED THE NARRATION OF PROPHET MUSA AND HIS ENCOUNTER WITH PROPHET KHIDR WHO IS KEPT ALIVE BY ALLAH BEYOND THE RANGE OF NORMAL HUMAN LIFE. THE CHAPTER THEN NARRATES THE STORY OF DHULQARNAYN WHO JOURNEYS FROM EAST TO WEST TO ESTABLISH RELIGIOUS SOVEREIGNTY OVER THE LAND. IT CLOSSES WITH THE DAY OF JUDGEMENT, JANNA AND JAHANNAM AND FINALLY THE INEXHAUSTIBILITY OF DIVINE WORDS FOLLOWED BY A REMINDER THAT THE PROPHET IS A HUMAN BEING TO WHOM DIVINE REVELATION WAS SENT.



SURA LUQMAAN (031)



031. Luqmaan ~ Luqmaan

34 Ayaat (Makki)

FOCUS

WORSHIP, OBEDIENCE AND GRATITUDE
WISDOM GRANTED BY DIVINITY
INEXHAUSTABILITY OF DIVINE WORDS

DID YOU KNOW?

THE CHAPTER TAKES ITS NAME FROM LUQMAAN, A WISE MAN FROM ETHIOPIA WHO LIVED AT THE TIME OF PROPHET DAWUD. HE WAS GRANTED WISDOM FOR HIS TRUST IN DIVINITY, SPEAKING THE TRUTH, BEING TRUSTWORTHY, STAYING AWAY FROM THAT WHICH DID NOT CONCERN HIM, SPEAKING LESS AND NOT EATING UNLAWFUL FOOD AS NARRATED BY THE PROPHET.

SELECTED AYAAT

- 31:12 Striving for oneself
- 31:14 Parents
- 21:27 Inexhaustible words of Allah
- 31:29 Night and day
- 31:34 Allah's knowledge

NARRATIVE

THE CHAPTER BEGINS WITH ASSERTING THE QUR'AN AS A BOOK OF WISDOM WHICH IS GUIDANCE FOR THOSE WHO DO GOOD WHILST THOSE WHO TURN AWAY FROM DIVINE GUIDANCE IN ARROGANCE ARE UNABLE TO HEAR WITH THEIR HEARTS. IT THEN STATES THAT LUQMAAN WAS GRANTED WISDOM BY DIVINITY AND CONTINUES WITH HIS ADVICE TO HIS SON ENJOINING HIM TO RECOGNISE THE GREATNESS OF ALLAH AND THE NEED TO WORSHIP ONLY HIM. THE INJUNCTION IS LINKED TO OBEDIENCE AND GRATITUDE TO PARENTS SO LONG AS THEY DO NOT CHALLENGE ONE'S ALLEGIANCE TO ALLAH. HE EXHORTS HIS SON TO ESTABLISH PRAYERS, NOT TO BE ARROGANT AND TO LOWER HIS VOICE. AFTER REFLECTION ON CREATION AND THE INEXHAUSTABILITY OF DIVINE WORDS, THE CHAPTER ENDS WITH A WARNING THAT NEITHER PARENT NOR CHILD CAN ASSIST ON THE DAY OF JUDGEMENT.

SURA YASEEN (036)



036. Yaseen ~ Yaseen

83 Ayaat (Makki)

FOCUS

DIVINE GUIDANCE IS A MEANS OF REACHING ONE'S FULL POTENTIAL AND A WARNING TO THE UNJUST REFLECTION ON CREATION INEVITABILITY OF THE DAY OF JUDGEMENT

DID YOU KNOW?

There is a heart for everything and Suratu Yaseen is the heart of the Qur'an - Qalbul Qur'an for it addresses the central teachings regarding Allah, Divine guidance and the hereafter.
It is usually a chapter recited for those close to death, who have just died and at the graves of loved ones, therefore it is a sura of great importance to the living for if we want to know the meaning of life we have to experience death.

SELECTED AYAAT

36:1	Yaseen
36:12	Record of actions and effect
36:20	Habib Najjar
36:40	Solar system
36:51	Call of resurrection
36:65	Limbs to bear witness
36:82	Be! And it is

NARRATIVE

Addressing the Prophet as Yaseen which could mean 'O Perfect Human Being', the chapter begins by clarifying both his mission and the nature of revelation.

This is followed by a historical example of the people of Antioch who rejected Divine messengers and killed their own who exhorted them to believe.

It continues to a directive to reflect on the signs of nature followed by addressing the objections of those who rejected guidance when asked to be God conscious and to feed those in need.

The comparison of the fate of the believers and the defiantly ungrateful ones in the hereafter is portrayed.

The chapter ends with a return to a discussion on the signs of creation that demonstrate Allah's creative power and ability to resurrect concluding with an affirmation of He who has control over everything.

The chapter shows how we dictate our own destinies and it also depicts how we tie ourselves in the chains of arrogance, expectations and desires which make us forget reality and our purpose of existence.

The sudden calls of death, resurrection and coming before the divine presence are also vividly portrayed. The meaning of Janna and Jahannam is made clear.

In essence it teaches graphically how to keep the heart turning.

SURA AL SAFFAAT (037)



037. Al-Saffaat ~ Troops of Angels in Rows

182 Ayaat (Makki)

FOCUS

ANGELIC FORCES ON STANDBY
WARNING TO THOSE WHO MOCK DIVINE GUIDANCE AND DENY ACCOUNTABILITY
DESCRIPTION OF JANNA & JAHANNAM
MESSENGERS HAVE DIVINE HELP AND ULTIMATE VICTORY

DID YOU KNOW?

5 CHAPTERS START WITH MULTIPLE PLURAL FEMININE OATHS
(37) SAFFAAT, (51) DHAARIYHAAT, (77) MURSALAAT, (79) NAAZIAT & (100) AADIYAAT

SELECTED AYAAT

37:62 The tree of Zaqqum
37:84 Qalb Saleem (tranquil heart)
37:102 Dream of Prophet Ibrahim (pbuh)
37:165 The troops of angels

NARRATIVE

The sura begins with a series of oaths on the rows of angels on standby leading up to the subject which is the Oneness and Total Ownership of Allah.

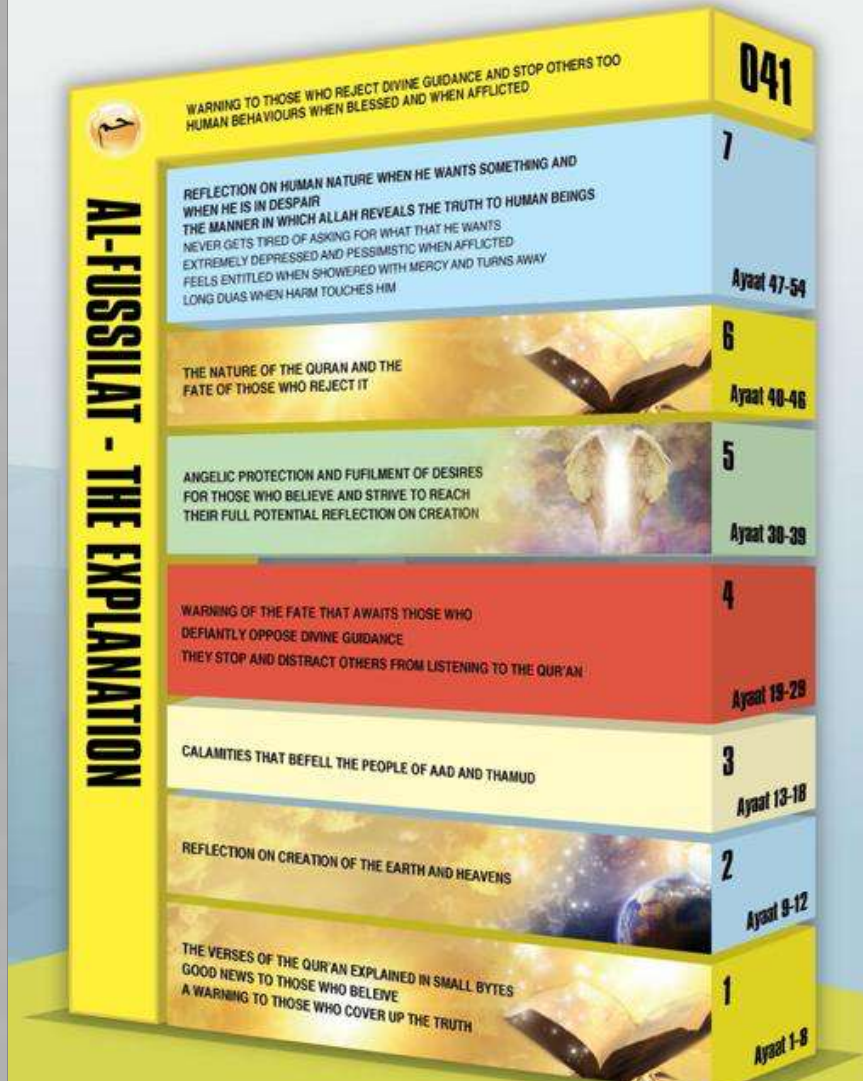
It then describes the futility of those who attempt to obtain knowledge of the unseen from the Jinn continuing to a warning to the deniers of truth of the inevitability of accountability despite their objections and mocking of the Prophet (pbuh) calling him a mad poet.

A description of Janna follows with its inmates enquiring about the friends who they cannot see. A window into Jahannam is opened for them to see and they recall how they too would have been in the same position.

A glimpse into the punishments for the unjust in Jahannam is followed by the ludicrous distractive questions asked about Allah by those who cover up the truth. Each is refuted by Divinity.

The sura ends with the definitive victory of the Messengers as they are assisted by Divinity.

SURA AL FUSSILAT (HAAMIM SAJDA) (041)



041. Al-Fussilat ~ The Explanation

54 Ayaat (Makki)

FOCUS

WARNING TO THOSE WHO REJECT DIVINE GUIDANCE AND STOP OTHERS TOO HUMAN BEHAVIOURS WHEN BLESSED AND WHEN AFFLICTED

DID YOU KNOW?

THERE ARE TWO CHAPTERS OF SAJDA (PROSTRATION) SURA 32 IS SURA AL SAJDA WHILST THIS ONE IS SURA HAA MEEM SAJDA. BOTH CONTAIN OBLIGATORY PROSTRATIONS. THE SURA IS ALSO KNOWN AS FUSSILAT WHICH IS TO EXPLAIN IN SMALL BYTES. OTHER LESS COMMON NAMES ARE AL MASAABIH (THE LAMPS) AND AL-AQWAAT (MEANS OF SUSTENANCE)

SELECTED AYAAT

- 41:3 Fussilat (Explained in detail)
- 41:20 Eyes, ears and skin to bear witness
- 41:26 Those who cover up the truth advise not to listen to the Qur'an
- 41:30 Recompense for those who say 'Our Lord is Allah'
- 41:38 Wajib Sajda
- 41:53 Signs of Allah in the Universe and in one's soul

NARRATIVE

THE CHAPTER BEGINS WITH A DISCUSSION ON THE ARABIC QUR'AN EXPLAINED IN BYTE SIZE VERSES FOLLOWED BY ADVICE TO THE PROPHET REGARDING THOSE WHO REJECT IT AND COVER UP THE TRUTH. AFTER REFLECTION ON CREATION, IT STATES THE CALAMITIES THAT BEFELL THE TRIBES OF AAD AND THAMUD AS EXAMPLES OF THE FATE THAT THOSE WHO DEFIANTLY REJECT DIVINE GUIDANCE, STOPPING OTHERS FROM LISTENING TO THE QUR'AN. THE CHAPTER RETURNS TO A DISCUSSION ON THE QURAN BEING GUIDANCE AND HEALING FOR THOSE WHO BELIEVE. THOSE WHO COVER UP THE TRUTH CANNOT ACCESS IT EVEN IF THEY HEAR IT. THE FINAL SECTION REFLECTS ON HUMAN BEHAVIOURS WHEN IN NEED AND WHEN IN DESPAIR AND THE MANNER IN WHICH ALLAH REVEALS TO THE TRUTH TO HUMAN BEINGS.



SURA AL SHURA (042)



042. Al-Shuraa ~ The Counsel

53 Ayaat (Makki)

FOCUS

SUSTENANCE AND PROTECTION ARE DIVINE ROLES
CHARACTERISTICS OF THOSE WHO BELIEVE ON BOTH INDIVIDUAL
AND COMMUNAL LEVELS
RECOMPENSE TO PROPHET TO BE LOVE OF HIS NEAR ONES

DID YOU KNOW?

THE CHAPTER TAKES ITS NAME FROM VERSE 38 WHICH DESCRIBES ONE OF THE CHARACTERISTICS OF THOSE WHO BELIEVE AS TAKING COUNSEL AMONGST THEMSELVES. IT IS UNIQUE IN THAT THERE ARE 2 VERSES WITH HURUFUL MUQATTIAAT

SELECTED AYAAT

- 42:13 Same message brought by all Prophets
- 42:17 The book and the balance (mizan)
- 42:23 Recompense asked by Prophet is love of near ones
- 42:25 Acceptance of tabwa
- 42:27 Sustenance sent according to measure
- 42:36-40 Qualities of those who trust in Allah
- 42:38 Shura (counsel)
- 42:43 Patience and forgiveness are acts of courage

NARRATIVE

THE CHAPTER BEGINS WITH THE ASSERTION THAT THE QUR'AN IS A REVELATION FROM THE OWNER OF THE HEAVENS AND THE EARTH AS A WARNING AND A PATH TO REACH ONE'S FULL POTENTIAL.
THE RECOMPENSE OF THE PROPHET IS LOVE FOR HIS NEAR ONES.
IT CONTINUES WITH A COMPARISON OF FALSEHOOD VS TRUTH AND STATES THAT THE DOOR OF REPENTANCE IS ALWAYS OPEN.
THE CHAPTER THEN EMPHASISES ALLAH'S ROLE AS THE PROVIDER AND PROTECTOR WHO OWNS THE TREASURES OF THE HEAVENS AND EARTH.
THE CHARACTERISTICS OF THOSE WHO BELIEVE AND TRUST IN ALLAH ARE LISTED ON AN INDIVIDUAL AND COMMUNAL LEVEL.
AFTER STATING THAT THE PROPHET IS NOT A PROTECTOR OVER ANYONE, THE CHAPTER ENDS WITH THE AWEOSMENESS OF ALLAH IN HIS SPEAKING TO THE HUMAN BEING THROUGH REVELATION.

SURA AL DUKHAN (044)



044. Al Dukhan - The Smoke 59 Ayaat (Makki)

FOCUS

QUR'AN REVEALED ON A BLESSED NIGHT IN WHICH ALL AFFAIRS DECREE
WARNING TO THOSE WHO DEFIANTLY MOCK REVELATION AND
COMMIT INJUSTICE
COMPARISON OF JAHANNAM AND JANNA

DID YOU KNOW?

It is part of the Hawameem group of chapters (40-46) revealed in sequence
"I have been given Hawameem as a gift" Prophet (pbuh)
The powerful kings of Tubba from Yemen mentioned in aya 37 - they submitted to
Divinity and left behind their representative in Madina, whose progeny years
later gave refuge to the Prophet when he migrated from Makka

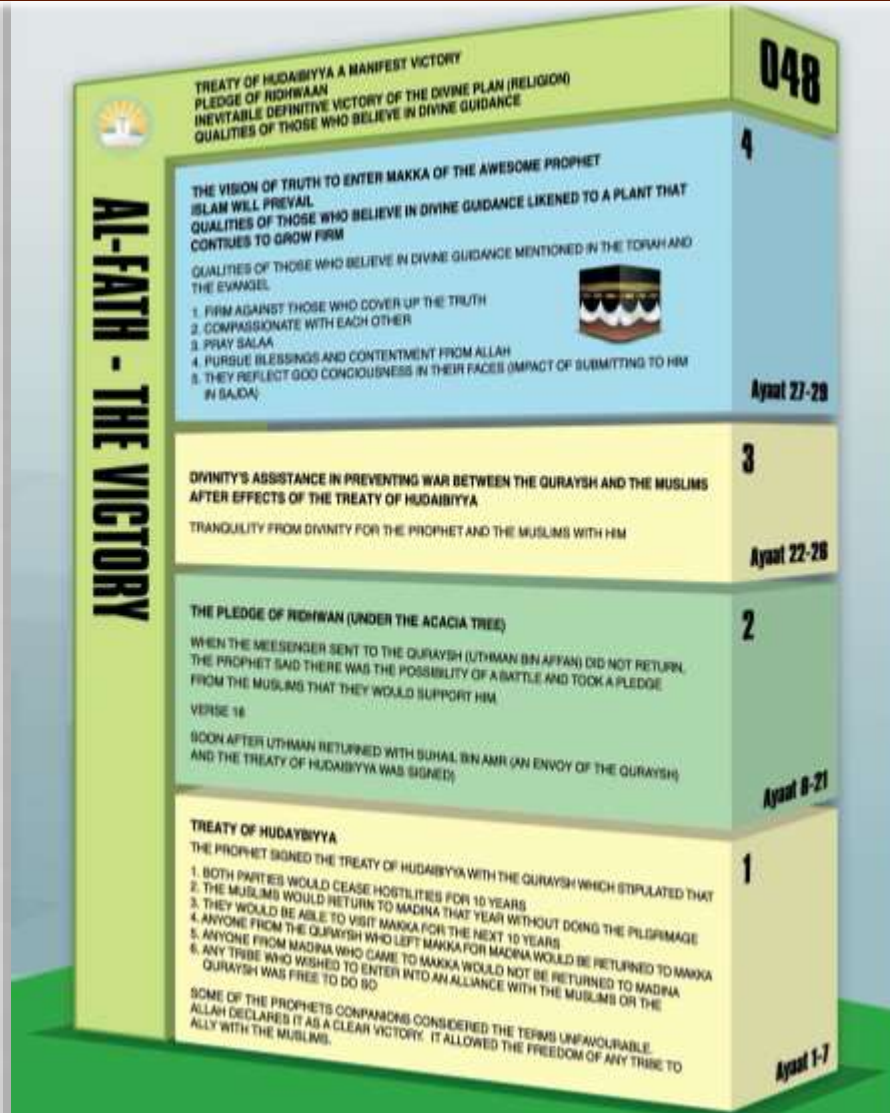
SELECTED AYAAT

- 44:3 Qur'an revealed on blessed night
- 44:10 Dukhan (Evident smoke)
- 44:38 The heavens and the earth are not created for sport
- 44:58 Qur'an made easy on the tongue

NARRATIVE

The sura opens with an oath upon the Qur'an and its revelation on a blessed night in which there are benefits beyond expectation and the awakening of the good dormant in every human being. A warning to those who deny Divinity and mock the Prophet is followed by historical example of the account of Firawn who rejected Prophet Musa (pbuh). The subsequent deliverance of the Bani Israil and drowning of Firawn leaving behind all his extravagance. The inevitability of the Day of Judgement and a graphic description of both Jahannam and Janna follow. It ends with a reminder that the Qur'an is easy on the tongue for remembrance and an order to wait for the victory of the mission of the Prophet.

SURA AL FATH (048)



048. Al-Fath ~ The Victory

29 Ayaat (Madani)

FOCUS

TREATY OF HUDAIBIYYA A MANIFEST VICTORY
PLEDGE OF RIDHWAAN
INEVITABLE DEFINITIVE VICTORY OF THE DIVINE PLAN (RELIGION)
QUALITIES OF THOSE WHO BELIEVE IN DIVINE GUIDANCE

DID YOU KNOW?

THE SURA WAS REVEALED WHEN THE PROPHET WAS RETURNING TO MADINA FROM HUDAIBIYYA (JUST OUTSIDE MAKKA) AFTER THE TREATY OF HUDAIBIYYA WHICH GAVE A TEN-YEAR CEASEFIRE ENABLING THE PROPHET TO BE ABLE TO EXPAND HIS PROPOGATION OF THE AWESOMENESS OF ALLAH, DIVINE GUIDANCE AND ACCOUNTABILITY.

THE PROPHET IS REPORTED TO HAVE RECITED THIS SURA WHILE RIDING ON HIS CAMEL ON THE DAY OF THE CONQUEST OF MAKKA

SELECTED AYAAT

48:1 Fath (victory)
48:18 Pledge under the tree at Hudaibiyya
48:23 No change in the course of Allah
48:28 Ultimate victory of truth
48:29 Qualities of those with the Prophet (pbuh)

NARRATIVE

THE CHAPTER BEGINS WITH A DECLARATION OF THE MANIFEST VICTORY OF THE TREATY OF HUDAIBIYYA.

THE PROPHET SIGNED THE TREATY WITH THE QURAYSH WHICH ALLOWED ANY TRIBE TO FORGE AN ALLIANCE WITH THE MUSLIMS AND WORKED AS AN ADVANTAGE DESPITE SOME OF THE COMPANIONS CONSIDERING IT UNFAVOURABLE.

IT TRANSITIONS INTO A DISCUSSION ON THE ROLE OF THE PROPHET AND PRAISES THOSE WHO TOOK THE PLEDGE WITH THE PROPHET UNDER THE TREE IN HUDAIBIYYA TO SUPPORT HIM FOLLOWED BY A CRITICISM OF THOSE WHO STAYED BEHIND MAKING EXCUSES.

THE CHAPTER THEN DISCUSSES ALLAH'S ASSISTANCE IN PREVENTING WAR BETWEEN THE QURAYSH AND THE MUSLIMS AND PROVIDING TRANQUILITY TO THE PROPHET AND THE MUSLIMS

IT CONCLUDES WITH THE QUALITIES OF THOSE WHO BELIEVE LIKENING THEM TO A PLANT THAT GROWS IN STRENGTH.



SURA AL WAAQIA (056)



056. Al-Waaqia ~ The Great Event

96 Ayaat (Makki)

FOCUS

THE THREE GROUPS OF PEOPLE ON THE DAY OF QIYAMA
A TOUR OF THE TWO LEVELS OF JANNA AND THE PUNISHMENT FOR
THOSE WHO DENIED DIVINE GUIDANCE AND RESURRECTION
AWESOMENESS OF THE QUR'AN

DID YOU KNOW?

WHEN THE LAST AYA (96) WAS REVEALED THE PROPHET COMMANDED IT TO BE
PUT INTO RUKOO

SURA AL WAAQIA IS AN EXTENSION AND REFLECTION OF SURA AL RAHMAAN

SELECTED AYAAT

56:1 Al Waaqia (The great event)
56:15-40 Description of Heaven
56:42-44 Description of Hell
56:78 The Qur'an is protected

NARRATIVE

The central theme of the chapter is the day of judgement and the three classes of people.
The amazing companions of the right.
The unfortunate companions of the left.
The awesome successful winners.
The chapter describes the rewards in Janna for the awesome winners and the righteous companions of the right in contrast to the punishment of the unfortunate companions of the left who were wasteful, denied Divinity and resurrection.
The nature of the revelation of the Qur'an as honourable guidance follows. The chapter ends with the nature of death and the afterlife concluding with an order to declare the perfection of Allah.

SURA AL MULK (067)



067. Al-Mulk~ The Kingdom

30 Ayaat (Makki)

FOCUS

ALLAH'S KINGDOM COMPARED TO THE FRAGILITY OF THE HUMAN BEING
PURPOSE OF LIFE AND DEATH
REFLECTION ON CREATION AND CERTAINTY OF ACCOUNTABILITY
REGRET OF THOSE WHO DENIED DIVINE GUIDANCE

DID YOU KNOW?

THE SURA IS ALSO CALLED AL-TABAARAK WHICH MEANS A CONSTANT
LIMITLESS INCREASE IN GOODNESS BEYOND EXPECTATION. THE CURRENT LIFE
IS REFERRED TO AS DEATH AS THE HUMAN BEING EXPERIENCES A SERIES OF
MINI DEATHS THROUGHOUT HIS LIFE

SELECTED AYAAT

- 67:1 Al Mulk (The Kingdom)
- 67:2 Ahsanu 'amal (Best of deeds)
- 67:29 He is the Mercy-giving on Whom we believe in and trust

NARRATIVE

The chapter begins with the awesomeness of His Kingdom which guarantees increase beyond expectation for the one who has understood the purpose of life and death - prioritising the best of works (submitting to Divinity and manifesting it in serving humanity).

It transitions to a reflection on the seamlessness of the heavens continuing to regret of those who denied the truth on the day of judgement.

After the promise of forgiveness and Janna as the great reward to those who are God conscious, the

chapter concludes with rhetorical questions to those who questioned the Prophet about the end of time.

SURA AL QALAM (068)



068. Al-Qalam ~ The Pen

51 Ayaat (Makki)

FOCUS

THE PROPHET HAS THE HIGHEST MORAL CHARACTER
REJECTION OF GUIDANCE IS DUE TO ARROGANCE AND MISERLINESS
ACKNOWLEDGEMENT OF INJUSTICE AND REPENTANCE ACCEPTED
WARNING TO THE REJECTORS OF DIVINITY

DID YOU KNOW?

NUN COULD REPRESENTS THE POT OF DIVINE ENERGY

"THE FIRST THING GOD CREATED WAS THE PEN. THEN HE SAID "WRITE!" IT RESPONDED "WHAT SHALL I WRITE?" HE SAID "WRITE THE DECREE OF WHAT WILL BE UNTIL THE HOUR COMES"
Hadith Al Qudsi

SELECTED AYAAT

- 68:1 Qalam (Pen)
68:4 "Indeed you (O Muhammad) have the most sublime morality"
68:17 The parable of the 'Owners of the garden'

NARRATIVE

The chapter begins with the letter nun which may allude to the Divine pot of ink (energy, light) with which the Divine pen inscribes the decree. It continues with an assertion that the Prophet is of the highest moral character.

This is followed by a large section that lists the nature of those who cover up the truth and reject the Prophet.

The parable of the owners of the garden who lost their harvest because of their stinginess and selfishness follows.

The chapter continues with challenges and a warning to those who deny Divine guidance on the day of judgement ending with an affirmation that the Prophet and the Qur'an are reminders for all.

SURA AL INSHIQAAQ (084)



084. Al-Inshiqaaq - The Tearing Apart

25 Ayaat (Makki)

FOCUS

IRREVERSIBLE INEVITABLE COSMIC CHAOS ON THE DAY OF JUDGEMENT

CERTAINTY OF MEETING ONE'S STRIVING

DID YOU KNOW?

The sura begins with the inevitable end of the limited world with a limitless return to the hereafter which is beyond time and space.

SELECTED AYAAT

- 84:1 When the sky tears open
84:3-4 When the earth is stretched out and empties itself of what is within it.
84:6 O human being! You are striving with difficulty to your Rabb and you will meet Him
84:21 Why is it that when the Qur'an is recited to them, they do not prostrate?

NARRATIVE

The chapter begins with the cosmic chaos that will transpire on the day of Judgement from the tearing apart of the sky to the stretching of the earth which will empty itself of everything in it. All because they have no choice but to obey their Master (Creator)

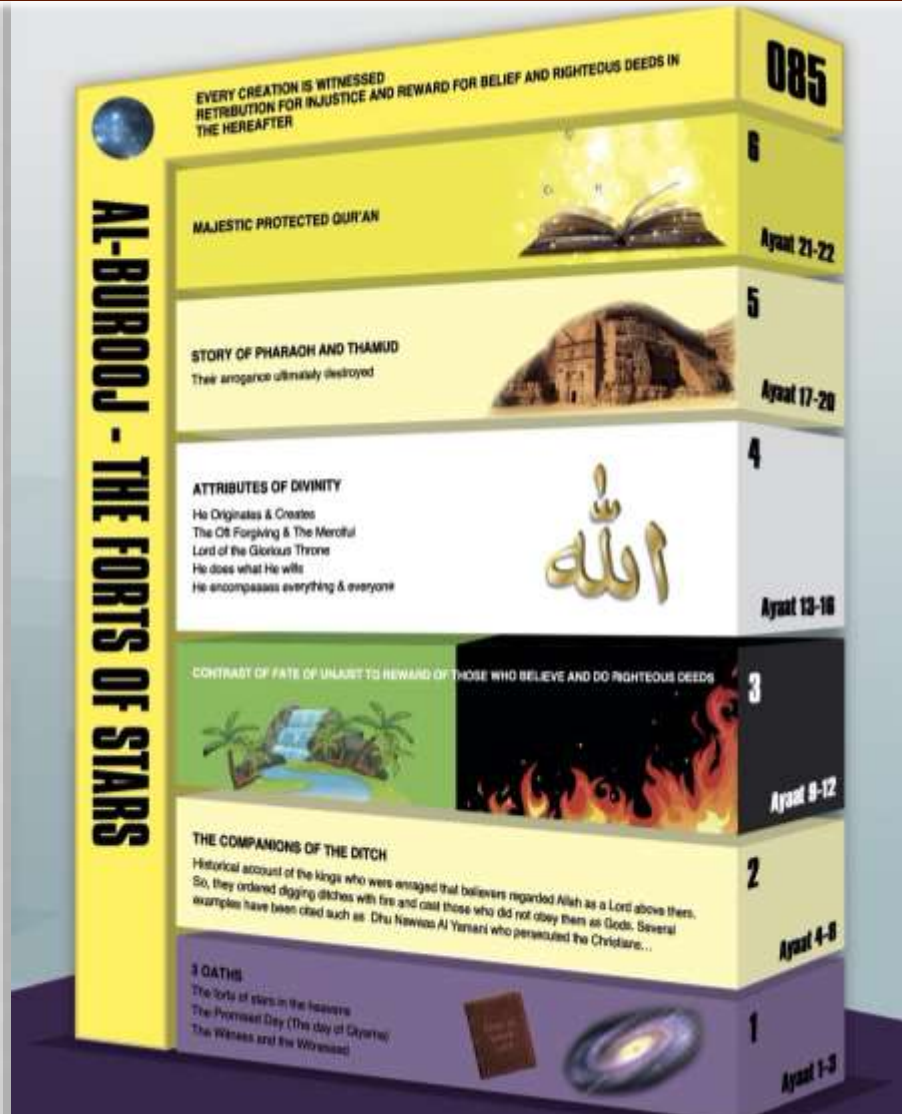
There is then a statement around which the chapter evolves that every human being will meet his striving.

The chapter then contrasts the reaction of those who will receive their book in their right hands and those who will receive it behind their backs on the day of Judgement.

This is followed by a series of oaths on the twilight to the covering of the night to the stages of the moon alluding to the stages of life from non-existence to life, death and resurrection.

The chapter ends with the disparity between the final end of those who reject Divine guidance to those who believe.

SURA AL BUROOJ (085)



085. Al-Burooj ~ The Forts Of Stars

22 Ayaat (Makki)

FOCUS

EVERY CREATION IS WITNESSED

RETRIBUTION FOR INJUSTICE AND REWARD FOR BELIEF
AND RIGHTEOUS DEEDS IN THE HEREAFTER

DID YOU KNOW?

Burooj is the plural of Burj - a towering structure which if you looked up would make your headgear fall off. It also refers to something of beauty that stands out. Refers to the beauty of the sky and the forts (constellations) of forts in the sky filled with angels.

SELECTED AYAAT

85:1 Burooj (The Milky Way or Mansion of Stars)
85:22 Lawhe Mahfuzh (The protected tablet)

NARRATIVE

The chapter begins with a short series of oaths on the tall forts of angels in the skies who will come out row after row on the day of Qiyama.

The axis of the chapter is verse 3 "I swear by the witness and the witnessed" which emphasises that everything is witnessed. It summarises the core beliefs in Allah, angels, the Messengers, the Qur'an and the Day of Qiyama. All are witnesses and are witnessed at different times.

It is followed by the story of the companions of the pit who were from Yemen who persecuted those who believed by throwing them into a pit of fire. Their crime was witnessed and will be dealt with justly.

The consequence of Jahannam as a result of those who are unjust and do not repent is contrasted to the recompense of Janna for those who believe and manifest their belief with righteous deeds.

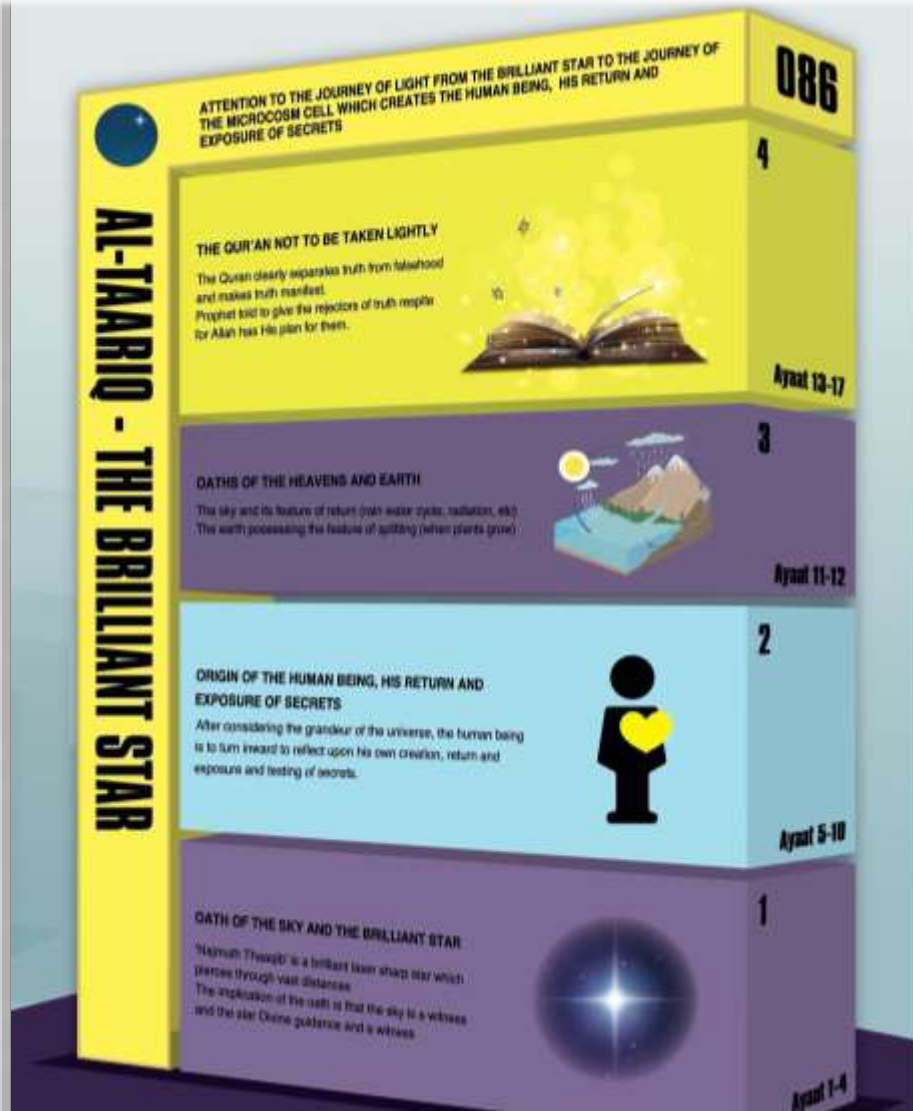
The awesome attributes of Divinity follow - The Originator, The Oft Forgiving, The Loving, The Master of the Throne Who does what He wills.

Then the story of Pharaoh and Thamud whose arrogance was ultimately destroyed.

Finally, the gloriousness of the Qur'an preserved for eternity.



SURA AL TAARIQ (086)



086. Al-Taariq ~ The Brilliant Star (The Night Visitor)

17 Ayaat (Makki)

FOCUS

ATTENTION TO THE JOURNEY OF LIGHT FROM THE BRILLIANT STAR TO THE JOURNEY OF THE MICROCOSM CELL WHICH CREATES THE HUMAN BEING, HIS RETURN AND EXPOSURE OF SECRETS

DID YOU KNOW?

The sura is also known as THE NIGHT VISITOR as Taariq comes from the root word 'taraqa' meaning to strike or pound. TAARIQ (besides the brilliant night star) used for those who travelled at night. Travellers pound the ground to travel – and strike on doors to open them at night.

SELECTED AYAAT

86:1 Al-Taariq (The night star)

NARRATIVE

The chapter begins with oaths on the sky and the brilliant laser sharp night star implying that that the sky is a witness and the night star both guidance and a witness akin to a camera in the sky.

Within every soul is a beacon that emits light energy that penetrates everything.

A reflection on the origin of the human being as he forgets his beginning, continues to his return to Divinity and the exposure and testing of all secrets.

2 more oaths on the rain giving skies and the splitting of the earth leads into a final warning not to take the Qur'an lightly and an address to the Prophet to leave the rejectors of truth to Divinity to sort out.

SURA AL A'LAA (087)



087. Al-A'laa ~ The Most High

19 Ayaat (Makki)

FOCUS

THE MISSION OF THE PROPHET SUMMED UP IN TWO COMMANDS –
SABBIH - DECLARE THE PERFECTION OF THE RABB) AND
ZHAKKIR - CONTINUOUSLY REMIND THE HUMAN BEING
OF MONOTHEISM, DIVINE GUIDANCE AND ACCOUNTABILITY

DID YOU KNOW?

When the first verse of the chapter was revealed, the Prophet (pbuh) said "Put it in your sujood (prostrations)"

"If people knew the blessings of Surah Al A'aa they would recite it ten times every day"
Imam Ali (pbuh)

SELECTED AYAAT

- 87:1 Declare the perfection of Your Rabb The Most High
- 87:6 We shall teach you to recite that which you will not forget.
- 87:9 So continuously remind if (as) it serves as a benefit
- 87:15 Remembers the name of His Rabb and prays Salaat

NARRATIVE

The chapter begins with an order to glorify (declare the perfection of) Allah whilst reflecting on His Creative Ability and perfection and guidance for each human being to reach His full potential.

This is followed by an order to continuously remind the human being of purpose of life as it serves as a benefit.

The chapter then continues to show the contrast between those who heed the Qur'an and those who don't concluding with a warning to those who prefer the world.

Finally, there is an affirmation of the timeless universal message of the Qur'an which is also found in previous revelations.



SURA AL GHAASIYAA (088)



088. Al-Ghaashiyah - The Overwhelming Event

26 Ayaat (Makki)

FOCUS

TOURS OF JAHANNAM AND JANNA AND THEIR INMATES
THE PROPHET A REMINDER OF THE TRUTH

DID YOU KNOW?

The sura begins by announcing the advent of an overwhelming event describing the state of the rejectors and submitters of Divinity and ends by reminding us that Allah will scrutinise and take account of our conduct in this world.

The Prophet used to recite Sura Al A'laa and Sura Al Ghaashiyah in his Maghrib salaas.

SELECTED AYAAT

- 88:3 Working hard & exhausted
- 88:8 Some faces will be relaxed Na'im - a face you make when you are given a gift.
- 88:21 So remind them for truly you are a reminder.
- 88:22 You are not placed over them as a Controller Musaytir - One who monitors and records everything about one he is in charge of.

NARRATIVE

The chapter begins with a comparison of the torments suffered in the fire of those who rejected Divinity and accountability to the bliss of the gardens enjoyed by those who submitted to Divinity.

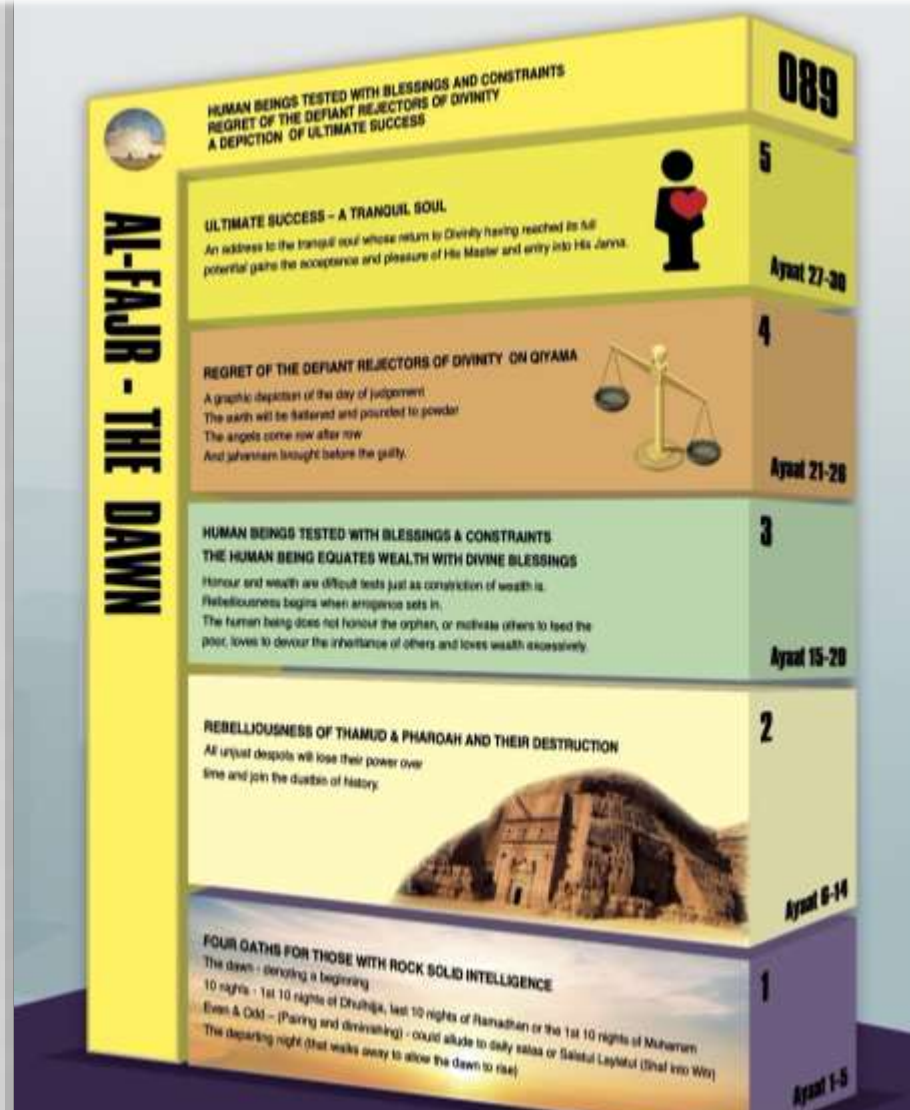
In essence a tour of Jahannam and Janna.

It then directs the reader to reflect on Allah's creation from the camel to the raising of the skies, stability of the mountains and spreading of the earth.

The chapter concludes by reminding the Prophet that he is a warner and not responsible for those who defiantly refuse to accept Divine guidance.



SURA AL FAJR (089)



089. Al-Fajr ~ The Dawn

30 Ayaat (Makki)

FOCUS

HUMAN BEINGS TESTED WITH BLESSINGS AND CONSTRAINTS
REGRET OF THE DEFIANT REJECTORS OF DIVINITY
A DEPICTION OF ULTIMATE SUCCESS

DID YOU KNOW?

FAJR IS SUNRISE, DHUHAA IS THE SOOTHING LIGHT AFTER DAWN, SHUROOQ IS THE LATE MORNING LIGHT AND 'ASR IS LATE AFTERNOON

FAJR MEANS TO TEAR SOMETHING APART TO LET LIGHT IN

SELECTED AYAAT

89:2 The ten nights
89:27 Nafsul Mutma'inna (The tranquil soul)

NARRATIVE

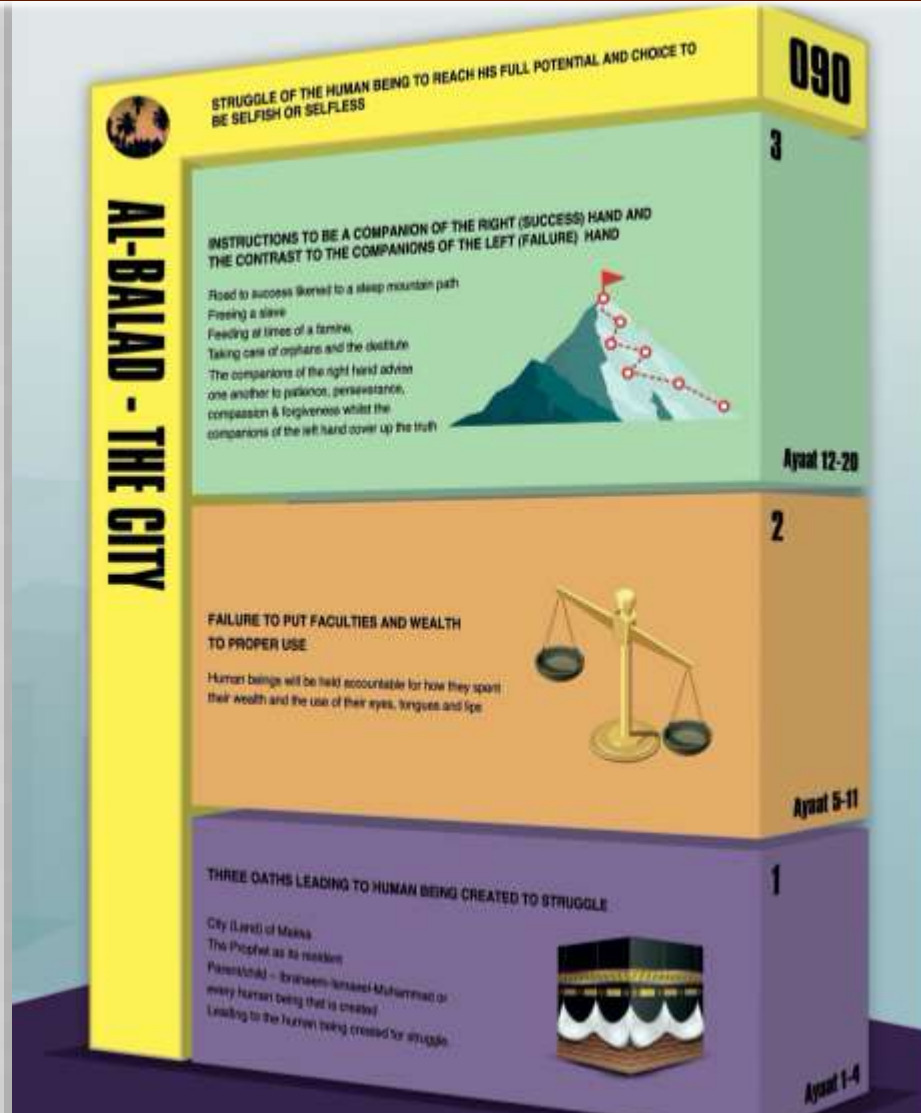
The chapter begins with a series of oath to reflect on starting with the dawn which denotes a beginning, followed by 10 nights without the definite Al and therefore could have several connotations. The even and the odd may refer to the merging of duality into one in the night prayer and finally the night when it departs suggesting that all creation is in constant motion and ignorance departs when we awaken to the dawn of reality.

The destruction of Aad, Thamud and Pharaoh because of their arrogance and corruption follows with a discussion of the tendency of the human being to relate wealth and ease to honour from Divinity.

A rebuke to the stingy who do not honour the orphan, or encourage the feeding of the poor, eating the inheritance of others and loving wealth with excessive love.

There follows the regret of the defiant rejectors of Divinity and finally an address to the tranquil soul who returns to His Master having reached his full potential and gains the acceptance and pleasure of Divinity with an invitation to enter into His Janna.

SURA AL BALAD (090)



090. Al-Balad ~ The City (The Land)

20 Ayaat (Makki)

FOCUS

STRUGGLE OF THE HUMAN BEING TO REACH HIS FULL POTENTIAL AND CHOICE TO BE SELFISH OR SELFLESS

DID YOU KNOW?

Laa Uqsimu with which this sura begins, is repeated eight times in the Qur'an and every time it invokes an awesome subject held in high regard.

Here the oath is Makka, the focal point towards which everyone turns.

SELECTED AYAAT

- 90:1 Al Balad (The city)
90:18 People of the right hand
90:19 People of the left hand

NARRATIVE

The chapter takes its title from 'This Land' - with reference to the city of Makka - the focal point towards which all Muslims turn to (although it could refer to the earth in totality). Then the best of cities is followed by an oath of the best of human beings - the Prophet as its resident.

Then every parent and child leads into the answer to the oath that every human being is created in a state of struggle and hardship.

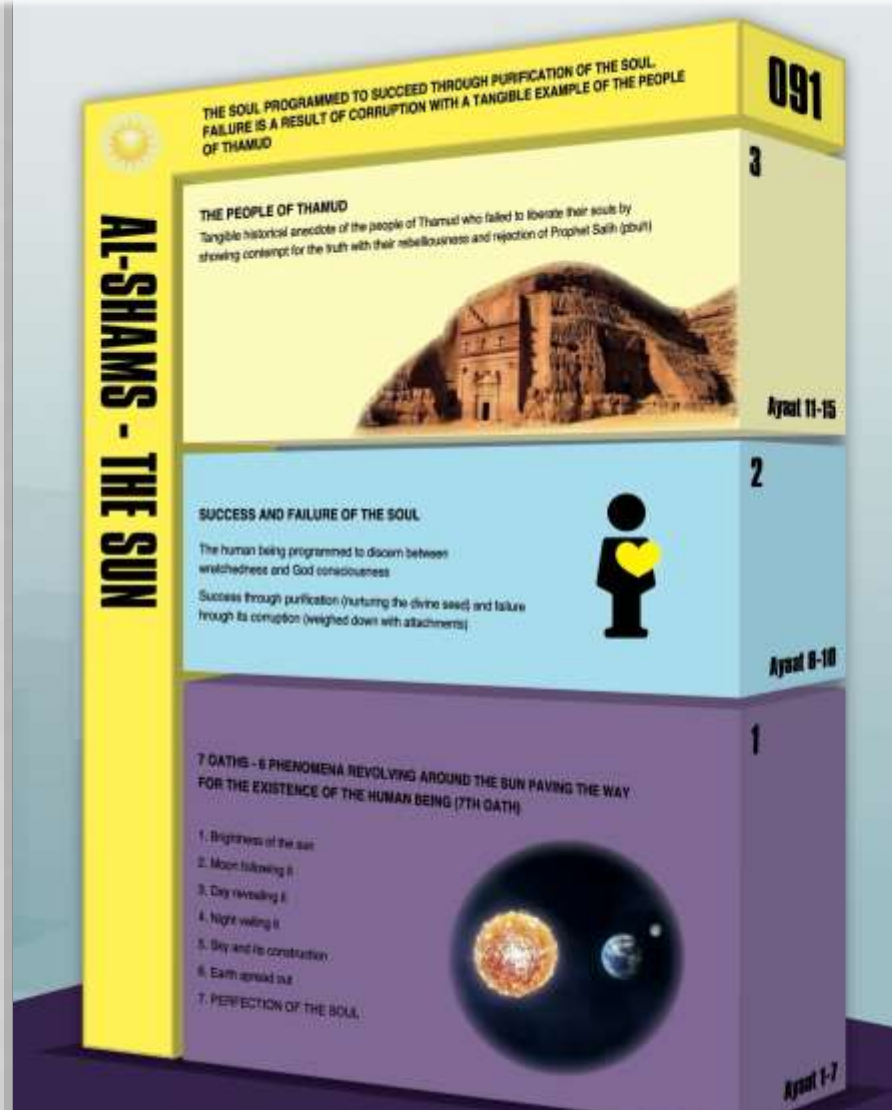
It then reproaches the human being for failing to put his faculties and wealth to proper use by thinking that he is not accountable. He wastes his wealth and boasts about it. Divinity reminds him that he is watched.

This is followed by instructions as to how one should act describing the path as a steep difficult road entailing some of the challenges - to free one who is shackled, feeding on days of hunger, assisting orphans and the destitute.

The chapter ends with a contrast between the companions of the right hand who advise to patience, perseverance, compassion and forgiveness and the companions of the left who cover up this truth.



SURA AL SHAMS (091)



091. Al-Shams ~ The Sun

15 Ayaat (Makki)

FOCUS

THE SOUL PROGRAMMED TO SUCCEED THROUGH PURIFICATION OF THE SOUL

FAILURE IS A RESULT OF CORRUPTION WITH A TANGIBLE EXAMPLE
OF THE PEOPLE OF THAMUD

DID YOU KNOW?

SURA AL SHAMS IS RECITED IN THE SECOND RAKAA'A OF EID SALAA FOR IT DEALS WITH THE HUMAN BEING'S SPIRITUAL JOURNEY TOWARDS DIVINITY IN THE QUEST FOR PERFECTION

SELECTED AYAAT

91:1 Al Shams (The sun)
91:7 The one who perfected the soul

NARRATIVE

The chapter begins with seven oaths; six phenomena to do with the Sun paving the way for the existence of the human being in the seventh. .

Allah swears by the sun's brightness, the moon that follows it, the night that hides it, the sky that holds it, the heavens and Earth, and the perfection and complexity of the soul. There is an ability to choose between good and evil. The soul can succeed through good and fail through evil.

A historical example of the people of Thamud is given who rejected the truth because of their arrogance. The whole community suffered as a consequence.



SURA AL LAYL (092)



092. Al-Layl ~ The Night

21 Ayaat (Makki)

FOCUS

HUMAN BEINGS ENDOWED WITH FREE WILL AND KNOWLEDGE TO CHOOSE ONE OF TWO PATHS.

SUCCESS (EASE) THROUGH GENEROSITY AND FAILURE (HARDSHIP) THROUGH STINGINESS

DID YOU KNOW?

THIS SURA IDENTIFIES THE ROOT CAUSE OF THE PERCEPTION OF INDEPENDENCE FROM DIVINITY AS WEALTH.

SELECTED AYAAT

92:1 Al Layl (The night)

NARRATIVE

The first two oaths of the contrasting day and night allude to the third oath which draws our attention to the diverse deeds of the human being which are the sum total of our endeavours.

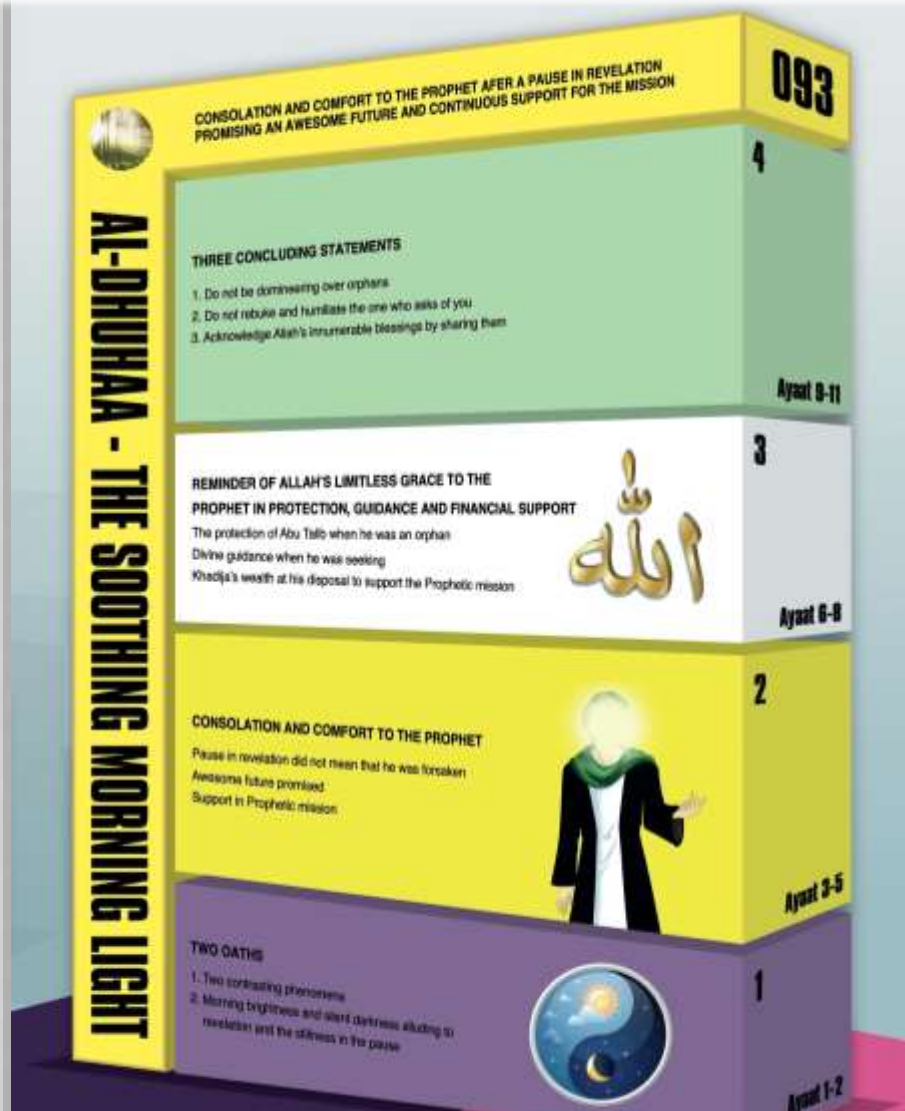
The virtues of generosity, God consciousness and beauty of morals values facilitate ease.

whilst stinginess, a perception of independence of Divinity and rejection of righteousness leads to hardship.

The chapter clearly lays out two paths - good and evil and the free will and knowledge granted to human beings to make a choice.

It ends with the consequences of these two diverse courses.

SURA AL DHUHAA (093)



093. Al-Dhuhaa ~ The Soothing Morning Light

11 Ayaat (Makki)

FOCUS

CONSOLATION AND COMFORT TO THE PROPHET AFER A PAUSE IN REVELATION PROMISING AN AWESOME FUTURE AND CONTINUOUS SUPPORT FOR THE MISSION

DID YOU KNOW?

BOTH THIS SURA AND THE NEXT (AL INSHIRAAH) OVERLAP TO A DEGREE THAT THEY CAN BE COMBINED AND RECITED IN THE SAME RAKAA'A WITHOUT THE INTERVENING BISMILLAH..)

THE SURAS FOCUS ON THE PROPHET AND IN BOTH THE PROPHET IS DIRECTLY ADDRESSED NINE TIME

SELECTED AYAAT

- 93:3 Your Rabb has not forsaken you nor is He unhappy with you.
93:4 And the future will be better for you than the past.
93:5 Your Rabb will surely grant you (ease in the difficulties of his mission).

NARRATIVE

The chapter begins with an oath on the soothing morning light akin to revelation. The next oath is about the stillness of the night when it comes alluding to the period of time when there was a pause in revelation which saddened the Prophet.

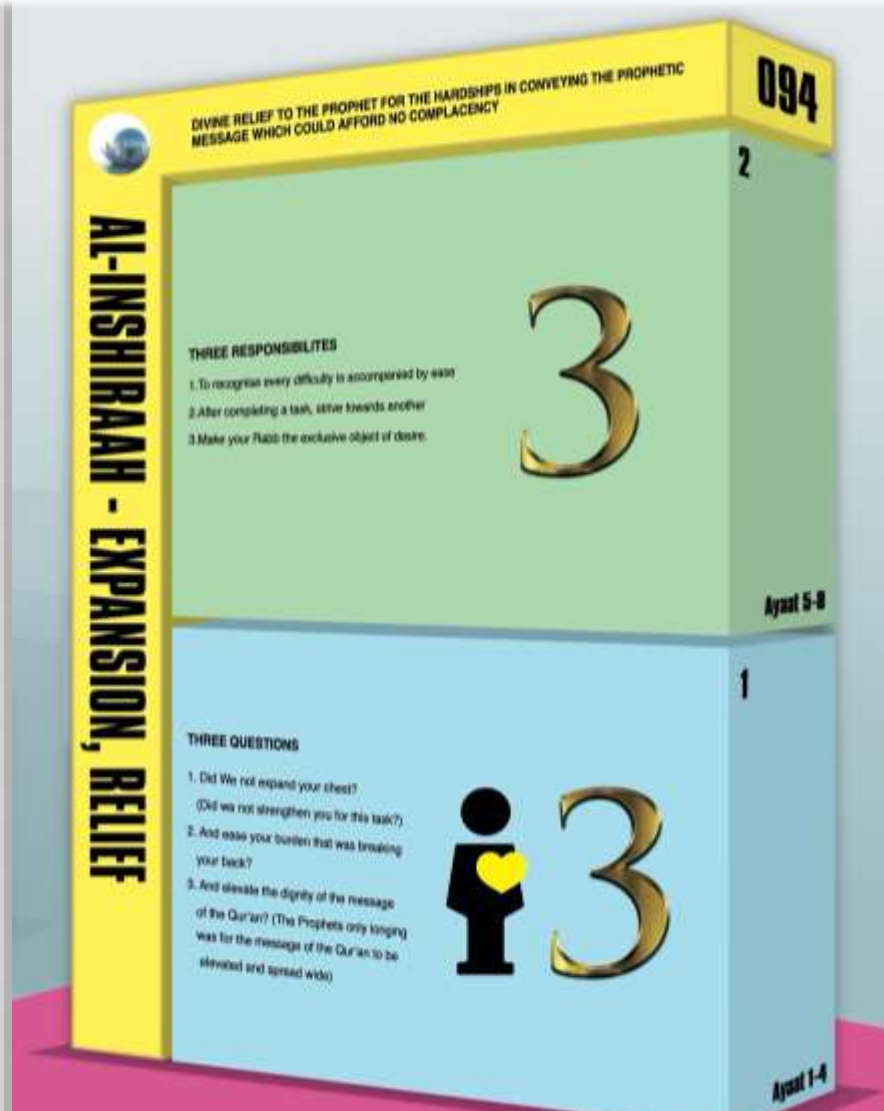
The wife of Abu Lahab - Umm Jameela taunted him telling him that his God had forsaken him.

The chapter continues with an assertion from Divinity that He has not abandoned him nor is He unhappy with him. It continues to remind the Prophet of Allah's limitless grace and support for him.

The main theme of the chapter is consolation to the Prophet ending with an exhortation to care for the orphans, never to rebuke the one who asks and to proclaim Divine blessings.



SURA AL INSHIRAAH (094)



094. Al-Inshiraah ~ Expansion, Relief

8 Ayaat (Makki)

FOCUS

DIVINE RELIEF TO THE PROPHET FOR THE HARDSHIPS IN CONVEYING THE PROPHETIC MESSAGE WHICH COULD AFFORD NO COMPLACENCY

DID YOU KNOW?

THE SURA IS ALSO CALLED AL SHARH (TO CLARIFY SOMETHING)

THE EXPANSION OF THE CHEST IS A PHRASE USED TO CONNOTE BREATHING EASILY UPON SEEING ONE'S BELOVED. HERE IT IS TO BREATHE EASILY AND INHALE THE FRAGRANCE OF DIVINE TRUTH IN TOTALITY.

SELECTED AYAAT

- 94:1-3 Did we not expand your chest? And ease the burden that was breaking your back.
- 94:5-6 Indeed hardship is co-joined with ease Indeed hardship is co joined with ease.
- 94:8 Make your Rabb your exclusive object of desire.

NARRATIVE

The chapter is a continuation of Sura Al Dhuhaa (93) and begins with a reminder of the blessing that Allah has bestowed upon the Prophet of strengthening him spiritually to be able to undertake the mammoth task of conveying the Divine message.

This is followed by the reassurance that every difficulty is co joined with two eases and the command to continually strive in His way towards one's full potential.

SURA AL TEEN (095)

AL-TEEN - THE FIG

THE HUMAN BEING CREATED IN THE BEST OF FORM WITH A POTENTIAL TO RISE AND GROW IN SPIRITUAL PERFECTION

095

3

ALLAH – THE MOST WISE JUDGE
Allah's Judgment and Wisdom is the law and orders
He has devised for us to reach our full potential.

Ayat 7-8

2

HUMAN BEINGS CREATED FOR A HIGHER PURPOSE

1. Human beings are the only creation with the freedom and freedom to ascend to the peak of excellence.
2. Human beings can also be the lowest of the low.
3. Except those who believe and manifest the belief through good deeds.

Ayat 4-6

1

FOUR OATHS

1. Figs are a symbol of resilience growing even in harsh conditions.
2. Olives inhabit resilience (literally living up to a thousand year).
3. Allah addressed Makkah (Quraysh) at Mount Sinai where olives grow 23,250.
4. The secure city is Makkah which fourteen (14x2) established as the centre of monotheism and the nation completed by Muhammad (peace).

Ayat 1-3

095. Al-Teen ~ The Fig

8 Ayaat (Makki)

FOCUS

THE HUMAN BEING CREATED IN THE BEST OF FORM WITH A POTENTIAL TO RISE AND GROW IN SPIRITUAL PERFECTION

DID YOU KNOW?

THERE IS RELATIONSHIP BETWEEN THE FOUR OATHS AND THE HUMAN BEING CREATED IN THE BEST OF MOULDS

THE GREATEST OF HUMAN BEINGS - ULUL AZHM PROPHETS

THE FIG MAY REFER TO THE MOUNTAIN OF FIGS (MOUNT JUDI) **PROPHET NUH**

THE OLIVE MAY REPRESENT THE MOUNT OF OLIVES (JERUSALEM) **PROPHET ISA**

MOUNT SINAI MAY REPRESENT **PROPHET MUSA**

THE SECURE CITY – MAKKA MAY REPRESENT **PROPHET IBRAHEEM AND PROPHET MUHAMMAD**

SELECTED AYAAT

- 95:1 (I swear) By the fig and the olive.
95:2 And Mount Sinai.
95:3 And this secure city.
95:4 We created the human being in the most beautiful form.
95:5 Then brought him down to the lowest of the low.
95:6 Except those who believe and do good deeds, theirs will be a reward unending.

NARRATIVE

Among the Arabs of that era, figs and olives held a distinguished and unique place. The fig tree and the olive tree are both known for their resilience. The chapter's first two oaths point out that these plants have the best 'taqweem' (best of moulds) to rise, be strong and grow in perfection.

Mt Sinai and Makka in the next two oaths are the regions from where most of the Prophets (best of human beings).

The conclusion to the oaths follows in that the human being has been created in the best of moulds (taqweem which connotes a state of growing, rising and perfection) but can descend to be the lowest except for those who believe and manifest their belief in serving humanity - a message similar to Suratul 'Aar (103). The reward is in proportion to the ascension.

The chapter ends with reminder that Allah's 'hukm' is the law and order he has devised for human beings and we will reap what we sow.

SURA AL ALAQ (096)



096. Al-'Alaq ~ The Clot 19 Ayaat (Makki)

FOCUS

CLOSENESS TO CREATOR THROUGH AWAKENING OF INTELLIGENCE AND SUBMISSION

FIRST FIVE VERSES OF THE QUR'AN TO BE REVEALED WITH AN EXHORTATION TO READ

DID YOU KNOW?

The first order to humanity was IQRA' (Read). Through this one word, the Qur'an became the most read, printed and reproduced book.

The first verse orders the reading of the Qur'an in the name of Allah and thus every recitation begins with the Basmallah.

SELECTED AYAAT

- 96:1 Read! In the name of your Lord who created
96:5 Taught the human being that which he did not know
96:6 Nay! For sure, the human being rebels
96:7 Because he sees himself self-sufficient
96:19 No! Do not obey him. But prostrate and draw near to Allah

NARRATIVE

The chapter begins with the first five verses revealed to the Prophet through the angel Jibraail in the cave of Hira on the mountain of light where he used to go to meditate. This began the journey of the revelation of the Qur'an.

The chapter starts with an exhortation of reading, learning and writing for closeness to Allah is only achieved through knowledge and understanding. It continues with the cause of rebelliousness which is arrogance and a lack of intellectual humility when approaching Divine words.

A historical example of one who perceived himself to be independent of Divinity follows with the consequences of his actions.

Finally, the sura ends with the order to prostrate in total submission. This is an obligatory sajdah of recitation (verse 19).

SURA AL QADR (097)

AWESOMENESS OF THE NIGHT OF THE DESCENT OF THE QUR'AN

097

AL-QADR - THE MEASURE/DECREE

4
Ayaat 51-57

PEACE
When?
Any odd night in the last 10 days.
A greater emphasis on 19, 21 & 23

19 - APPORTIONED
21 - CONSOLIDATION
23 - VALIDATION

Most spiritual work is done in the night until Fajr (meaning to crack, break open) the peace is the realisation that success is peace and balance in reaching one's full potential in the world and hereafter.

LIMITLESS OPPORTUNITIES
The angelic forces on this night bring limitless opportunities.
The heart opens according to each person's capacity.

BETTER THAN A LIFETIME
1000 months is approximately 83 years - one night of reflection and connection to the truth is better than a lifetime of directional existence.

NIGHT OF REVELATION
The night when the Qur'an was revealed as a whole to the heart of the Prophet (pbuh) 26:193-194 and then piecemeal as the occasion demanded.



097. Al-Qadr – The Measure/Decree 5 Ayaat (Makki)

FOCUS

AWESOMENESS OF THE NIGHT OF THE DESCENT OF THE QUR'AN

DID YOU KNOW?

THE WORD QADR CONNOTES TWO MEANING IN THE QUR'AN;
QUANTITY & QUALITY.

WHAT IS SENT DOWN ON THE NIGHT OF QADR IS BASED UPON MEASURE IN PROPORTION TO THE CAPACITY AND ASPIRATION OF EACH PERSON.

SELECTED AYAAT

- 97:1 Indeed We sent it down on the night of Qadr
97:2 What will explain to you what the night of Qadr is?
97:3 The night of Qadr is better than a thousand months
97:4 The angels and the spirit descend in it with the permission of their Rabb with all the commands
97:5 (There is) peace (that night) until he break of dawn.

NARRATIVE

The sura focuses on the night of Qadr which is the inauguration of the revelation of the Qur'an when a speck of Divinity came down to the earth.

The magnitude of the Message, the Messenger and the Time of the message is immeasurable. The Qur'an was revealed on the night of Qadr as a whole to the Prophets heart (26:193,194) and then piecemeal over the next 23 years as the occasion demanded.

The night is described to be better than an 1000 months which is figuratively better than a lifetime.

The angelic forces bring limitless opportunities with the heart of the human being opening according to his capacity and his aspirations to reach his full potential. All affairs for the year are decreed on that night and there is peace (a realisation of safety and serenity in both the worlds) on this night until daybreak.

It is said to be any odd night in the last 10 days of Ramadhan, with greater emphasis on the 23rd night.

SURA AL BAYYINA (098)



098. Al-Bayyina - The Undisputable Clear Evidence

8 Ayaat (Madani)

FOCUS

CRYSTAL CLEAR MESSAGE OF THE QUR'AN DELIVERED BY A FLAWLESS PROPHET

CONNECT TO DIVINITY AND MANIFEST IT BY SERVING HIS CREATION

DID YOU KNOW?

THE TITLE BAYYINA DESCRIBES THE SURA'S PRINCIPAL MESSAGE OF INDISPUTABLE EVIDENCE - THE MESSAGE OF THE QUR'AN DELIVERED BY THE MESSENGER.

SELECTED AYAAT

- 98:2 A messenger from God, reciting pages that are pure.
98:3 Containing true scriptures (any subject that is recorded and becomes law).
98:4 Those who were given scriptures did not become divided until the clear evidence came to them.
98:5 Yet all they were commanded was to worship Allah, be sincere to Him in religion, be upright in truth, establish salaa and give zakaa; this is the true religion.

NARRATIVE

The chapter begins with an assertion that those who covered up the truth will not stop opposing the Prophet until there was clear indisputable evidence.

Divinity responds with Bayyina (Undisputable clear evidence) which is a flawless Prophet reciting Divine signs with such clarity that there was no room for ambiguity.

The chapter ends contrasting the fate of those who covered up the truth and opposed to the prophet to those who believed.

SURA AL ZILZAAL (099)



099. Al-Zilzaal - The Earthquake

8 Ayaat (Madani)

FOCUS

ALL DEEDS REVEALED ON THE DAY OF JUDGEMENT
WHEN THE EARTH UNLOADS HER BURDENS

DID YOU KNOW?

THE WORD ZILZAAL COMES FROM ZALZALAA MEANING TO TRIP - WHEN THERE
IS NO STABLE FOOTING.

THE WORD 'THIQL' DESCRIBES THE LAST STAGE OF PREGNANCY. HERE IT
DENOTES THAT THE EARTH IS PREGNANT WITH THE BURDEN OF ALL
HUMANITY AND THEIR DEEDS AND SHE WILL UNBURDEN IT ALL ON THE DAY
OF JUDGEMENT.

SELECTED AYAAT

- 99:1 When the earth is shaken violently in its last shaking.
99:2 And the earth unloads her burden.
99:4 On that day she (the earth) will unload her burdens.
99:6 On that Day, human beings will come forward in scattered groups to
be shown their deeds.

NARRATIVE

The chapter takes its name from the reference to the repeatedly violent shaking of
the earth in the first verse after which it will expel all her burdens as ordered by Allah.

The last three verses detail the final judgement in which every good and evil deed
will be exposed.

The Prophet said "Be aware of the sins that are belittled, for indeed they will be
taken into account by Allah"



SURA AL 'AADIYAAT (100)



100. Al-Aadiyaat ~ The Chargers

11 Ayaat (Makki)

FOCUS

GREED, HEEDLESSNESS AND UNGRATEFULNESS OF THE HUMAN BEING TO HIS RABB (LORD) APPARENT THROUGH HIS BEHAVIOUR (LACK OF MOTIVATION TO UNDERTAKE SPIRITUAL ENDEAVOURS AND HUMANITARIAN EFFORTS) BUT HIGHLY MOTIVATED IN COMPETING IN WORDLY PLEASURES

DID YOU KNOW?

The root word from which 'AADIYAAT' derives generally connotes a fast moving object such as cars or horses competing in a race. In ancient times, horses were so important that victory or loss on the battlefield depended upon them.

SELECTED AYAAT

- 100:1 (I swear) by the chargers panting.
100:6 Certainly the human being is ungrateful to his Rabb (Lord).
100:7 And certainly of that he is a direct witness.
100:8 And certainly he is excessive in his love of wealth.
100:9 Does he not know that the contents of the graves will burst forth.
100:10 And what is within will be brought to light.

NARRATIVE

The sura begins with five oaths by various forms of charging horses which was an attention seeking scenario. Their passion was battle horses in battle just as today there is fast car racing.

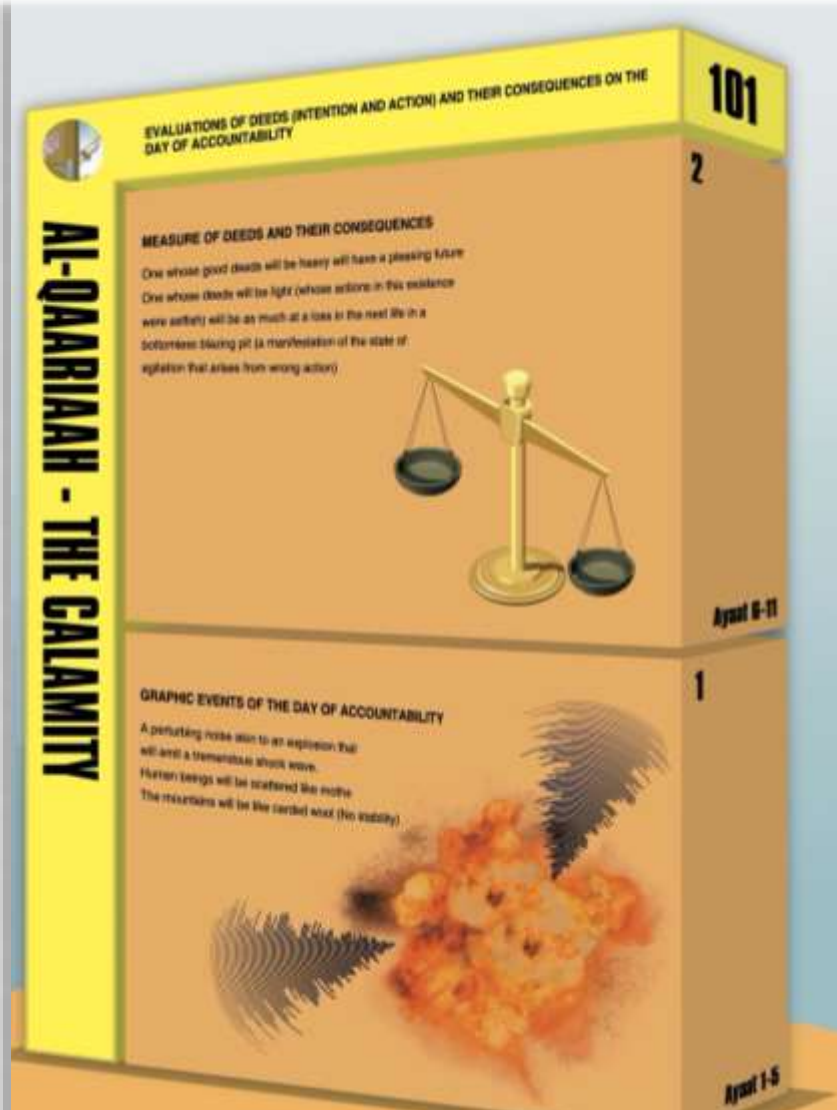
The next three verses discuss the human being and his ingratitude towards Allah. The focus is that the human being is motivated when it comes to competing in worldly endeavours but there is a lack of motivation in pursuing humanitarian and spiritual ventures.

The last three verses warn that Allah is aware of all things and that on the day of judgement one will have to answer for what lies within one's chest.

Begins with one who doesn't care about consequences - ends with Divinity's awareness of all intentions and actions.



SURA AL QAARI'A (101)



101. Al-Qaariaah - The Calamity

11 Ayaat (Makkî)

FOCUS

EVALUATIONS OF DEEDS (INTENTION AND ACTION) AND THEIR CONSEQUENCES ON THE DAY OF ACCOUNTABILITY

DID YOU KNOW?

QAARIAAH IS DEFINED BOTH AS THE ACT OF STRIKING OR POUNDING. IN ESSENCE IT IS THE NOISE WHEN TWO THINGS COLLIDE VIOLENTLY CAUSING AN EXPLOSION WHICH EMITS SHOCK WAVES

SELECTED AYAAT

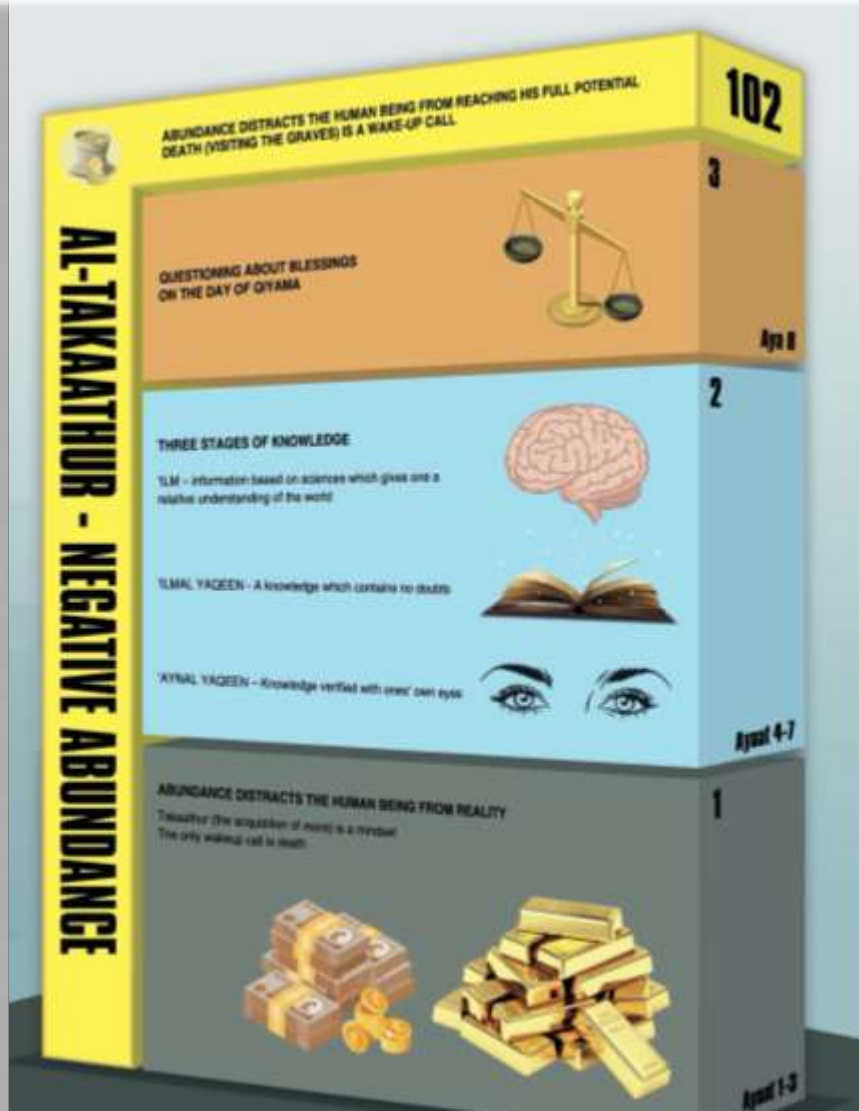
- 101:3 What will make you understand what the Qaariah is?
101:4 The day on which human beings will be like scattered moths.
101:5 And the mountains will be like fluffed wool.
101:6-7 As for he whose measure of good deeds is heavy; he will have a pleasant life.
101:8-11 And as for him whose measure of good deeds is light, his abode is a bottomless pit with a blazing fire.

NARRATIVE

The chapter begins with the total chaos on the day of judgement starting with the disturbing noise of an explosion which will send shock waves. Human beings will be confused and dispersed like moths and all stability will be lost (metaphor of mountains becoming weightless like carded wool)

The last six verses contrast the recompense of one whose scales are heavy with good deeds to the one whose scales are light.

SURA AL TAKAATHUR (102)



102. Al-Takaathur ~ Negative Abundance

8 Ayaat (Makki)

FOCUS

ABUNDANCE DISTRACTS THE HUMAN BEING FROM REACHING HIS FULL POTENTIAL
DEATH (VISITING THE GRAVES) IS A WAKE-UP CALL

DID YOU KNOW?

UNLIKE KAWTHAR WHICH DENOTES POSITIVE ABUNDANCE; TAKAATHUR IMPLIES NEGATIVE ABUNDANCE – THAT WHICH CAUSES ARROGANCE AND PERCEIVED INDEPENDENCE FROM THE CREATOR

THE CHAPTER WAS ALSO CALLED THE SURA OF THE GRAVE BY SOME COMPANIONS OF THE PROPHET

SELECTED AYAAT

- 102:1 Your rivalry for abundance and power distracts you.
102:2 Until you reach the graves.
102:8 Then surely on that day you will be questioned about your blessings.

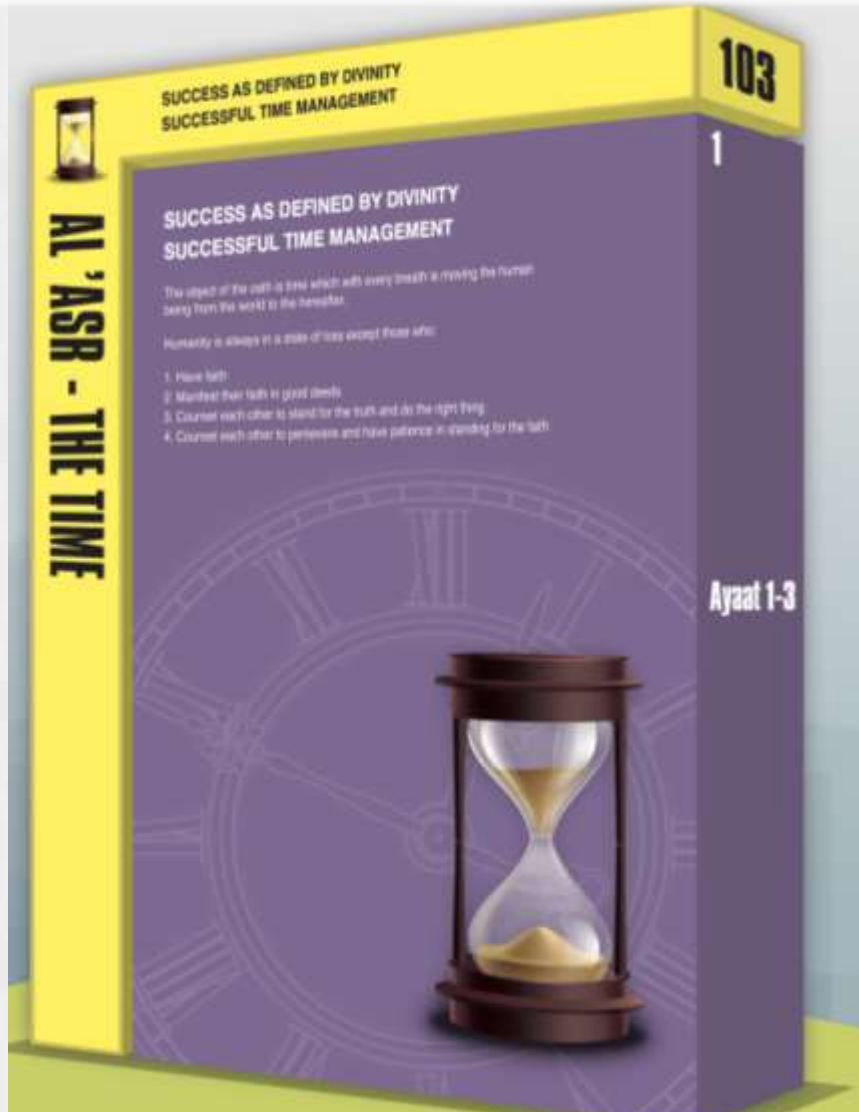
NARRATIVE

The chapter takes its title from the first verse which begins with the distraction from reality that the competition of wanting more wealth and children does.

Historically it referred to the clans of the Quraysh who competing with each other even counted their dead to prove that they were greater in the size of their clans.

The first two verses speak of the delusion of hoarding wealth whilst the remaining verses promise that those who persist in such behaviour will bear the consequences of the fire with certainty.

SURA AL 'ASR (103)



103. Al 'Asr - The Time 3 Ayaat (Makki)

FOCUS

SUCCESS AS DEFINED BY DIVINITY
SUCCESSFUL TIME MANAGEMENT

DID YOU KNOW?

IN ANCIENT TIMES PEOPLE STOPPED WORK AT 'ASR TIME (LATE AFTERNOON) AND HEADED HOME BEFORE DARKNESS SET IN. IN THIS CONTEXT 'ASR MAY MEAN THE 'END OF A PRODUCTIVE DAY'
'EVERY BREATH A HUMAN BEING TAKES IS A STEP TOWARDS THE END OF HIS LIFE.' IMAM ALI (PBUH)

SELECTED AYAAT

وَالْعَصْرِ

I swear by the time,

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Most surely man is in loss,

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience.

NARRATIVE

Time is the greatest evidence of loss and the witness of one's life works. The sura encapsulates success in three verses.

When the companions of the Prophet (pbuh) used to meet one another, they only departed until one of them recited Suratul 'Asr to the other and they bid peace upon one another. They did not want to forget or become heedless of the essential message of success.

Time is the object of the oath

Successful time management is described as:

- Having faith in Divinity
- Manifesting the faith as good deeds (serving humanity)
- Counselling one another to the truth (the right thing to do)
- Counselling one another to persevere and patience (in standing for the truth)

The word wa (which means 'and') between each of the 4 conditions denotes that all four are necessary for success.

SURA AL HUMAZAA (104)



104. Al-Humazaa ~ The Backbiters

9 Ayaat (Makki)

FOCUS

PSYCHOLOGICAL PROFILE OF ONE WHOSE GOD IS WEALTH
AND THE CONSEQUENCES ON THE DAY OF QIYAMA

DID YOU KNOW?

HUMAZAA MEANS TO DESTROY ANOTHER'S CHARACTER AND INTEGRITY BY
WORDS OR DEEDS THROUGH GOSSIP FOR PERSONAL GAIN - TO PRESENT
ONESELF IN A BETTER LIGHT.

SELECTED AYAAT

- 104:1 Woe to every slandering backbiter.
104:2 Who amasses wealth and continually tallies it.
104:3 Assuming that his wealth will make him immortal.
104:4 No indeed! He will be thrown into the crushing fire (hutamaa).

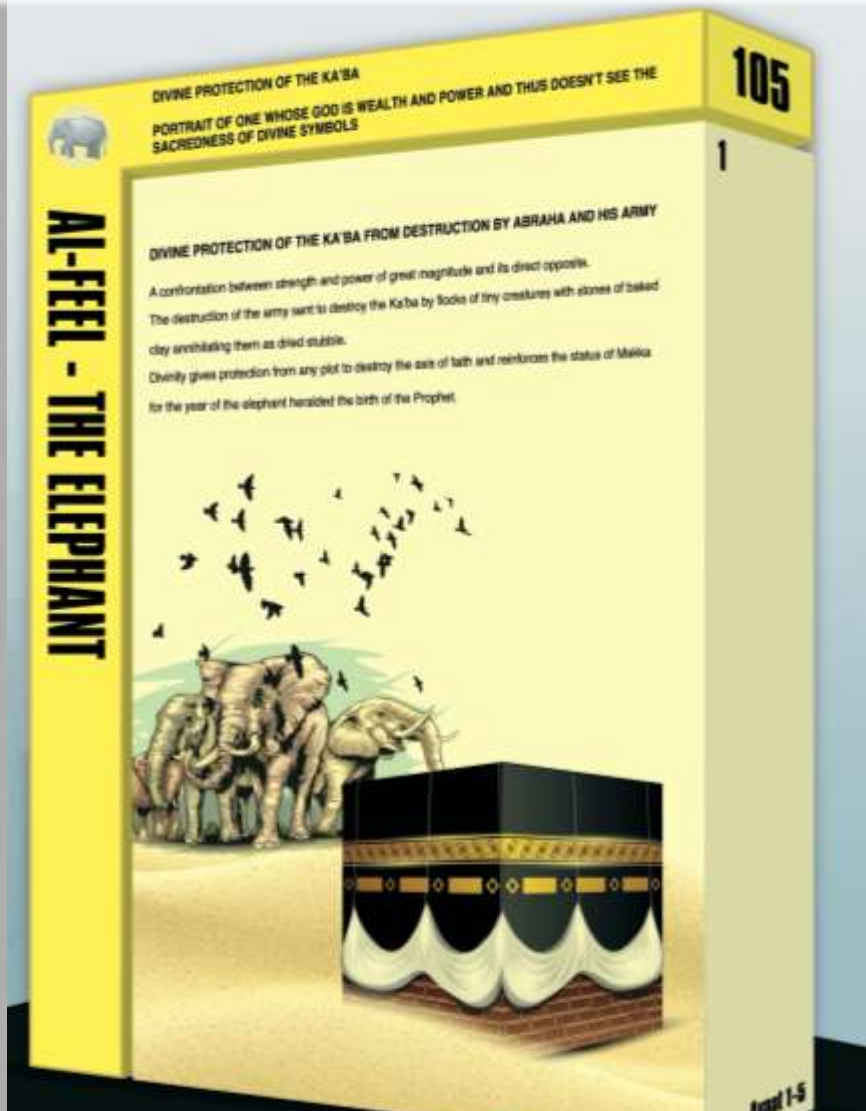
NARRATIVE

The chapter takes its title from the condemnation of every slandering backbiter in the first verse.

It is a personality trait of one who amasses wealth and is overly concerned with others; finding flaws or making them up to cover his own weaknesses and insecurities.

The chapter ends with the punishment that awaits the one who destroys another character and integrity for personal gain.

SURA AL FEEL (105)



105. Al-Feel ~ The Elephant

5 Ayaat (Makki)

FOCUS

DIVINE PROTECTION OF THE KA'BA

PORTRAIT OF ONE WHOSE GOD IS WEALTH AND POWER AND THUS DOESN'T SEE THE SACREDNESS OF DIVINE SYMBOLS

DID YOU KNOW?

MAKKA WAS AN ECONOMIC HUB UNIFYING THE ARABS. ABRAHA WAS BENT ON DESTROYING THE KA'BA TO ERADICATE ITS STATUS AND COLONISE THE REGION.

THIS EVENT GAVE MAKKA ITS INDEPENDENCE AND STATUS AND THE YEAR WAS CALLED 'THE YEAR OF THE ELEPHANT'. THE PROPHET WAS BORN IN THIS YEAR.

SELECTED AYAAT

- 105:1 Have you not considered how your Lord dealt with the troops of the elephant?
105:2 Did He not cause their strategy to end in confusion?
105:3 And send down flocks of flying creatures onto them.
105:4 Raining on them stones of baked clay.
105:5 Making them like consumed stubbles of grain.

NARRATIVE

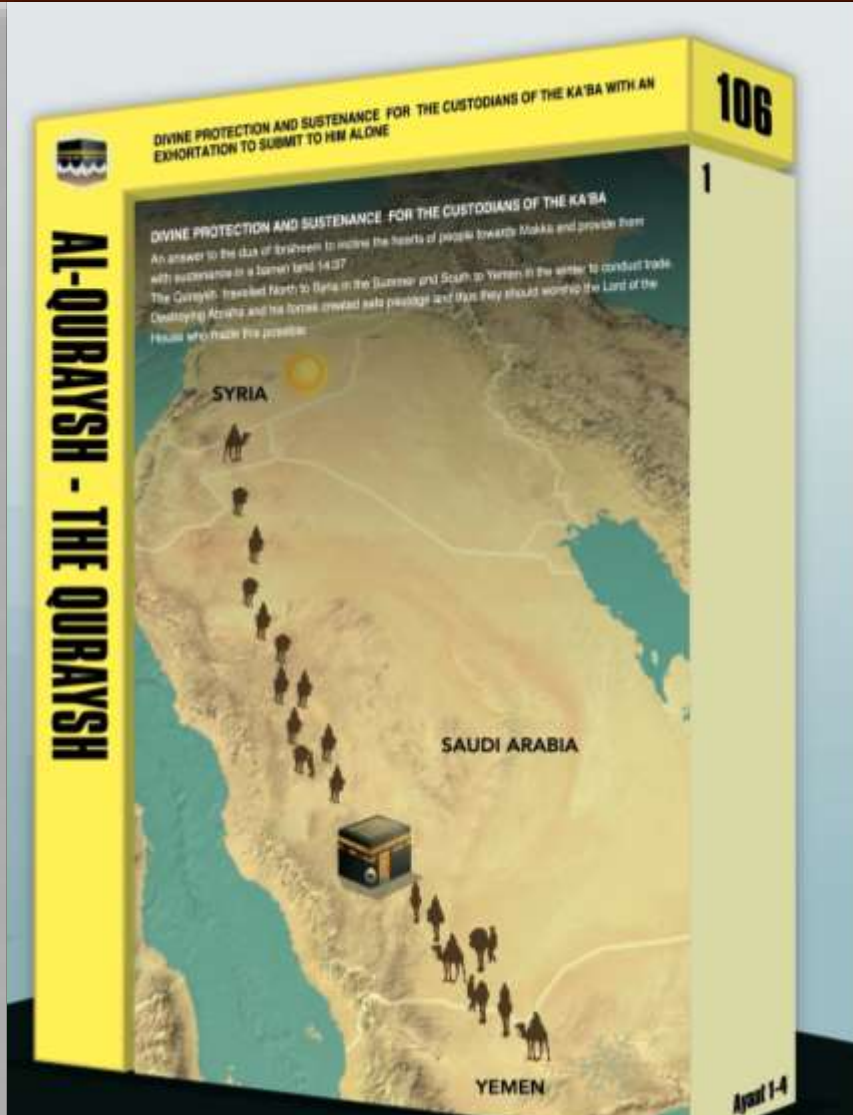
The chapter takes its title from the discussion of the companions of the elephant whose destruction it relates.

The general who ruled Yemen named Abraha, had built an opulent church in Sana'a in order to divert pilgrims from the Ka'ba in Makka. A narration states that a few members of the Quraysh had gone to Yemen and defiled the church.

When the visitations to the Ka'ba were not abandoned, he sent an army with an elephant to destroy the Ka'ba. Divinity protected the Ka'ba by sending a swarm of birds that pelted the army destroying them.

This chapter and the next (Al Quraysh 106) are a pair which together are a warning to the Quraysh that they were protected not because of their status but because Allah

SURA AL QURAYSH (106)



106. Al-Quraysh ~ The Quraysh 4 Ayaat (Makki)

FOCUS

DIVINE PROTECTION AND SUSTENANCE FOR THE CUSTODIANS OF THE KA'BA WITH AN EXHORTATION TO SUBMIT TO HIM ALONE

DID YOU KNOW?

THIS SURA SHARES A SUBTLE RELATIONSHIP WITH SURATUL FEEL (105) .

PARAPHRASING THE FIRST AYA IT WOULD READ -
"HE FOILED THE PLAN OF ABRAHA AND HIS TROOPS SO THAT THE QURAYSH
COULD GAIN SAFE PASSAGE AND BE SECURE"

SELECTED AYAAT

- 106:1 For the protection of the Quraysh.
106:2 Their protection during their trading caravans in the winter and summer.
106:3 So let them worship the Lord of this house.
106:4 Who relieved them of hunger and secured them from fear.

NARRATIVE

Al Quraysh is a Makka chapter which takes its name from the people of Makka. The first two verses are a reminder to the Quraysh of the blessings they have received from Divinity as a means of sustenance.

The last two verses provide the central theme of the chapter in submitting to Divinity from whom all prosperity and protection comes.

SURA AL MAA'UN (107)



107. Al-Maa'un ~ Small Act Of Kindness

7 Ayaat (Makki)

FOCUS

PROFILE OF ONE WHO DENIES THE DIVINE WAY OF LIFE AND ACCOUNTABILITY

DID YOU KNOW?

DEEN IS THE DIVINE WAY OF CONDUCT (LIFE) AND BELIEF IN ACCOUNTABILITY

THE CHAPTER EMPHASISES THE CONNECTION BETWEEN SALAA AND SERVING HUMANITY

SELECTED AYAAT

- 107:1 Have you seen the one who denies the Divine way of life (and a accountability)?
- 107:2 He is the one who pushes aside the orphan.
- 107:3 And does not urge others to feed the needy.
- 107:4-6 So woe to those who pray, those who are neglectful of their prayers, only praying to be seen.

NARRATIVE

The chapter takes its name from the word Maa'un in the last verse which means 'the plate upon which food is served' and in its broader sense any act of kindness, charity or assistance.

A narration states that Abu Sufyan was in the habit of slaughtering two camels every week. One day an orphan came asking him for something and he responded by hitting him with a stick.

The chapter admonishes those who do not themselves feed the needy and those who encourage others not to either.

If they do pray or do good it is only to increase their reputation.

SURA AL KAWTHAR (108)

CONSOLATION TO THE PROPHET (PBUH) GRANTING HIM ABUNDANT GOOD AND ASSURING HIM OF HIS LEGACY

108

AL-KAWTHAR - THE ABUNDANT GOOD

THOSE WHO HATE AND MOCK WILL BE CUT OFF (ABTAR)
Divinity's response to the enemies' taunts was that their lineage would be cut off. Although they had some their thoughts, ideas and goals were buried in the Garden of History because taunted by nature is fleeting.

4ya 3

SALAA AND SACRIFICE
The sacrifice refers to abandoning greed and meanness and becoming selflessness. The Prophet asked Jibrail: "What is the naturaly that Allah has asked me to do?" Jibrail replied: "Allah asks you to raise your hands at the beginning of salaa when you say Allahu Akbar and when you are going to do rukoo and sujood after that, because the angels salaa in the seven heavens, are like this. Everything has an adornment and that which makes salaa beautiful is raising the hands when saying takbeer."

2

4ya 2

KAWTHAR (LIMITLESS ABUNDANCE)
1. Abundance of descendants through Sayyida Fatima
2. A spring in Janna
3. The Qur'an
4. Ashar
5. Salawat
6. Tadhkiyah
7. Falaq Muqarr

1

4ya 1

108. Al-Kawthar ~ The Abundant Good

3 Ayaat (Makki)

FOCUS

CONSOLATION TO THE PROPHET (PBUH) GRANTING HIM ABUNDANT GOOD AND ASSURING HIM OF HIS LEGACY

DID YOU KNOW?

BOTH KAWTHAR AND TAKAATHUR ALLUDE TO ABUNDANCE BUT EXPRESS TWO DIAMETRICALLY OPPOSITE STATES. TAKAATHUR IS COVETOUS GREED WHILST KAWTHAR IS LIMITLESS ABUNDANT GOODNESS FROM DIVINITY.

SELECTED AYAAT

- 108:1 Certainly We have given you Al Kawthar (abundant good).
108:2 So pray to your Lord and Sustainer and make a sacrifice.
108:3 Certainly the one who hates (and reviles you) shall be the one who is "cut off" from posterity.

NARRATIVE

It was a fundamental Arab goal to have sons. Father and sons would raid other tribes. Fathers considered their daughters a burden because they could not fight and risked falling into enemy hands, which would tarnish the tribes honour. This mindset caused the Makka men to assume that Islam would endure only in name after the Prophet's death as he had no son to protect his legacy.

The Prophet (pbuh) had son called Ibraheem born to Maria Qibtiyya who died when he was 18 months old.

His two sons from Sayyida Khadija (Qasim & Tahir) had also died in infancy. Some people including his uncle Abu Lahab taunted him calling him 'Abtar' which means an animal without a tail - one who had no succession.

The pain of losing his son was extenuated by those who celebrated saying his legacy would die with him. This chapter was revealed in reply to those who taunted the Prophet (pbuh) and gives consolation to him and expounds on the immense favours given to him which would be timeless and immeasurable. His succession and legacy of the Ahlubayt through Sayyida Fatima, the Qur'an and the stream of Kawthar in Janna.



SURA AL KAAFIRUN (109)

IDENTITY DEFINED BY RELIGION
THERE IS NO COMPROMISE IN MONOTHEISM, DIVINE GUIDANCE AND ACCOUNTABILITY

109

AL-KAAFIRUN - THOSE WHO DEFIANTLY COVER UP THE TRUTH

NO COMPROMISE IN TRUTH
Each has the consequences of choice of Deen (the transaction) creating a unique identity independent of race, colour, country... based on religion.

ADDRESS TO THE KAAFIRUN' ('THOSE WHO DEFIANTLY COVER UP THE TRUTH) OF MAKKA

The Makkans had made up their minds of non-acceptance of the Prophet (pbuh). The Prophet (pbuh) declares his independence from them identifying himself as a Muslim and them as the Kafirun. They offered him a proposal of compromise realising that he would not stop by suggesting that they agree to worship each other's Gods in alternate years. They believed this way they could all live in peace. The sura breaks off ties with them saying: "I do not worship that which you are orientated towards nor is my interaction with Divinity like yours..."

Apr 1

Apr 1-5

109. Al-Kafirun ~ Those Who Defiantly Cover Up The Truth 6 Ayaat (Makki)

FOCUS

IDENTITY DEFINED BY RELIGION

THERE IS NO COMPROMISE IN MONOTHEISM, DIVINE GUIDANCE
AND ACCOUNTABILITY

DID YOU KNOW?

The sura is paired with Sura Al Ikhlâas (112) and they are known as Mukashkish (that which heals).

It forms part of the basic tenant of Islam –
LAA ILAAHA (No God) – Sura Al Kaafirun
ILLALLAH - Except the One God – Sura Al Ikhlâas

SELECTED AYAAT

- 109:1 Say! O you who deny the truth,
109:2 I do not worship what you worship,
109:3 And you do not worship what I worship,
109:4 And I will no worship what you worship,
109:5 Nor shall you worship what I worship,
109:6 To you your religion and to me my religion.

NARRATIVE

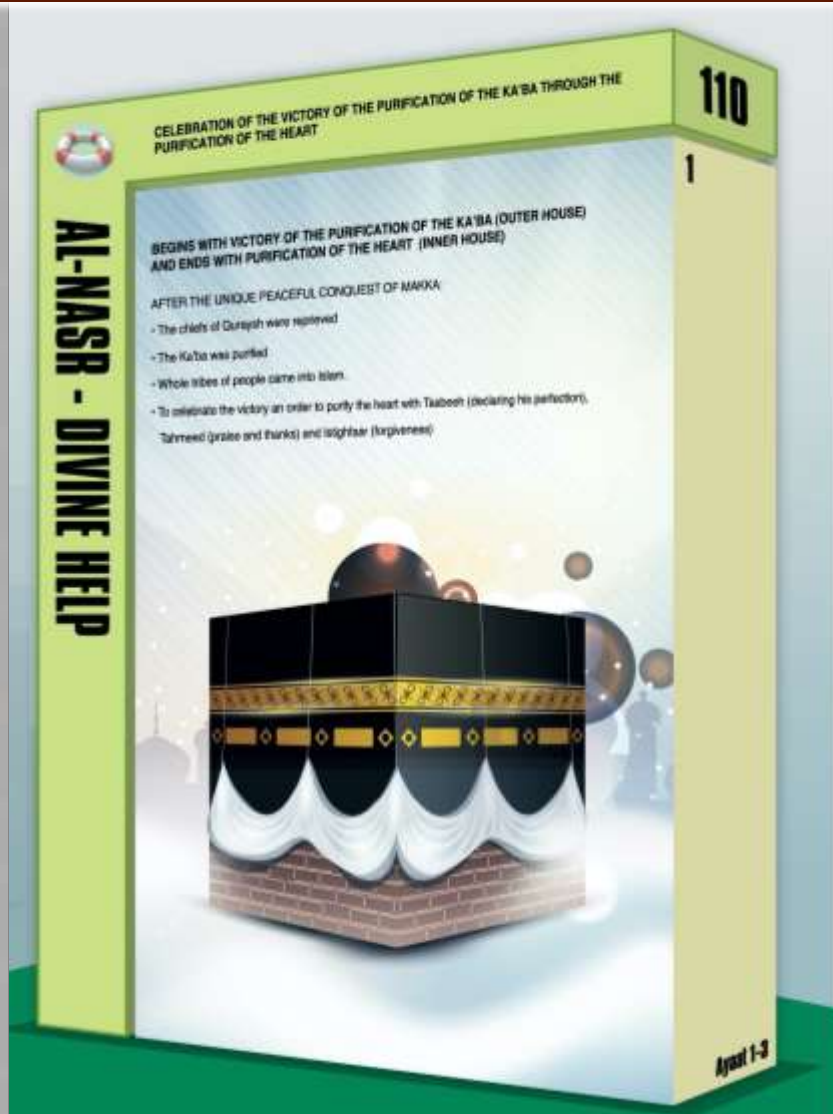
The whole chapter is a direct address to those who defiantly covered up the truth and rejected Divine guidance.

It was revealed in response to a proposal from the leaders of Makka who approached the Prophet and offered a compromise of worshipping each other's Gods in alternate years and/or to abandon his religion in exchange for wealth, women and position. The Quraysh did not reject the concept of a Divine Creator but they did not wish to be dictated by Divinity and wished to make up their own rules.

The Prophet went up to them and addressed them with this chapter creating a unique identity based on religion (teen - that which one has based his life on).



SURA AL NASR (110)



110. Al-Nasr ~ Divine Help

3 Ayaat (Madani)

FOCUS

CELEBRATION OF THE VICTORY OF THE PURIFICATION OF THE KA'BA THROUGH THE PURIFICATION OF THE HEART

DID YOU KNOW?

THIS IS PROBABLY THE LAST COMPLETE SURA TO BE REVEALED WHEN THE MUSLIMS ENTERED MAKKA VICTORIOUS WITH NO BLOOD SHED.

IT IS IN ANSWER TO 93:5

"AND SOON WILL YOUR LORD GIVE YOU SO THAT YOU SHALL BE WELL PLEASED"

SELECTED AYAAT

- 110:1 When there comes the help of Allah and victory.
110:2 And you see people entering the religion of Allah in waves.
110:3 Then glorify the praises of your Rabb and seek His forgiveness; Indeed, He is ever accepting of repentance.

NARRATIVE

The chapter celebrates the unique conquest of Makka where there was no bloodshed, safety for all and the cleansing of the Ka'ba of its idols.

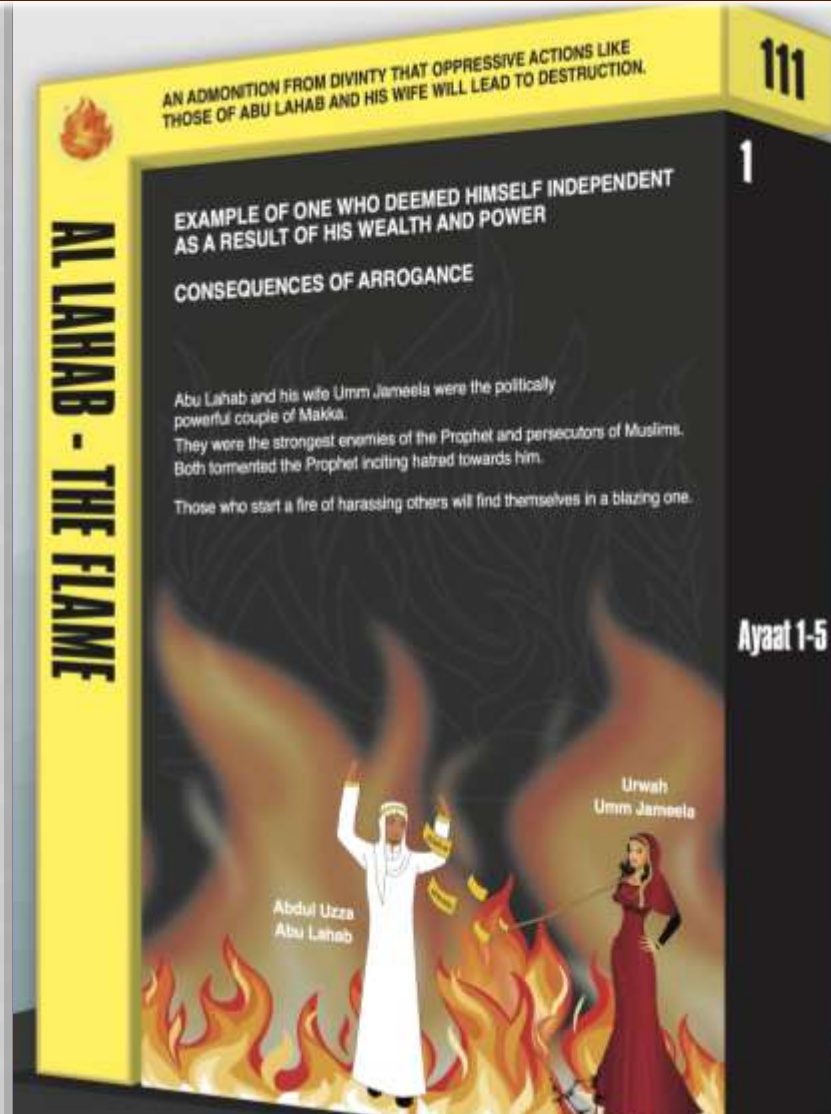
The majority of the region's tribes had converted to Islam.

The chapter therefore begins with the cleansing of the external house (The Ka'ba) and ends with a directive of how to celebrate this victory which can only be done with the purification of the internal house (the heart) with declaring His perfection, gratitude and praise of Divinity and seeking forgiveness.

We manifest the directive of this sura in the two prostrations in Salaa. In Sajda we declare His perfection with Sub-haan and express our gratitude and praise with His Hamd. In between the prostrations we ask for forgiveness through Istighfar.



SURA AL LAHAB (110)



111. Al Lahab – The Flame 5 Ayaat (Makki)

FOCUS

AN ADMONITION FROM DIVINITY THAT OPPRESSIVE ACTIONS LIKE THOSE OF ABU LAHAB AND HIS WIFE WILL LEAD TO DESTRUCTION.

DID YOU KNOW?

THE SURA IS ALSO CALLED AL MASAD (A ROPE OF PALM FIBRE). IT REFERS TO THE WIFE OF ABU LAHAB (UMM JAMEELA) WHO USED TO WEAR A PRECIOUS RED NECKLACE. SHE WOULD SAY SHE WOULD GLADLY GIVE IT TO DESTROY THE PROPHET.

SELECTED AYAAT

- 111:1 The power in the hands of Abu Lahab will perish as will he
111:2 His wealth nor what he has earned will avail him
111:3 Soon he will enter a blazing fire
111:4 And his wife, the wood carrier
111:5 Around her neck is a rope of palm fibre

NARRATIVE

Abu Lahab, the father of flames, and his wife are used as an example of people who believed that they were independent of God, He had wealth, power, arrogance and a tongue as hot and sharp as flames.

They used this to torment the Prophet and destroyed themselves in the process, teaching that by starting a fire harassing others, one can find oneself in one's own fire and neither wealth nor power will assist.



SURA AL IKHLAAS (112)



112. Al Ikhlâs – The Purity of Belief 4 Ayaat (Makki)

FOCUS

ABSOLUTE MONOTHEISM
AN EXPLANATION OF AL-AHAD (THE UNIQUE INDEPENDENT ENTITY
FROM WHOM COMES EVERYTHING)

DID YOU KNOW?

THE SURA IS PAIRED WITH SURA AL KAAFIRUN (109) AND THEY ARE KNOWN AS MUKASHKISH (THAT WHICH HEALS). THEY FORM PART OF THE BASIC TENET OF ISLAM – LAA ILAAHA (NO GOD) – SURA AL KAFIRUN ILLALLAH (EXCEPT THE ONE GOD) – SURA AL IKHLAAS

SELECTED AYAAT

- 112:1 Say! He Allah is the Unique One
112:2 Allah is He on Whom all depend
112:3 He does not give birth nor was He given birth to
112:4 And there is none like Him

NARRATIVE

It was revealed in Makka when the Prophet (pbuh) was continuously asked to describe the identity of Allah.

Announce to the world that He is:

- He is AL AHAD – The Unique One, Eternal, Self Supporting, Ever Reliable on Whom all depend.
- He is AL SAMAD – Not in need of anyone and cannot be overcome. The ONLY EVER INDEPENDENT ENTITY
- Parents and progeny are a creational process for creation
- He is Incomparable and transcends everything and everyone. (Kufu means one who is compatible in rank and status)

The aim is to transcend the relative and submit and fall in love with The Absolute Reality.

SURA AL FALAQ (113)

REFUGE WITH THE LORD OF THE DAYBREAK FROM OUTER ENTITIES

113

1

AL FALAQ - THE DAYBREAK

REFUGE FROM POTENTIAL EVIL OF CREATION, DARKNESS, SORcery & JEALOUSY

We seek refuge in He who brings forth the dawn after the darkness of night from the aspect of creation that we see as harmful:

- Potential evil of creation
- Utter darkness
- Sorcery (blowing on knots)
- Jealousy

POTENTIAL EVIL OF CREATION

UTTER DARKNESS

SORcery (BLOWING ON KNOTS)

JEALOUSY

Ayaat 1-5

113. Al Falaq – The Daybreak 5 Ayaat (Makki)

FOCUS

REFUGE WITH THE LORD OF THE DAYBREAK FROM OUTER ENTITIES

DID YOU KNOW?

AL FALAQ & AL NAAS ARE KNOWN AS 'MAUDHATAYN' – THE TWO WHICH PROTECT. WE TAKE REFUGE IN ALLAH FROM EXTERNAL AND INTERNAL EVILS (NEGATIVE POWERS THAT WE DO NOT UNDERSTAND).

SELECTED AYAAT

- 113:1 Say! I place myself in the refuge of the Lord of daybreak
113:2 From the evil of those He created
113:3 And from the evil of intense darkness when it comes
113:4 And from the evil of those who blow on knots
113:5 And from the evil of the jealous one who is jealous

NARRATIVE

Sura Al Naas and Sura Al Falaq are known as Maudhatayn (The two protectors). Both were revealed simultaneously. Between Al Falaq and Al Naas there are 5 'shams' (evils - that which cause harm) from which protection is sought.

This sura acknowledges Allah's power to bring light into the darkness and discusses seeking refuge in Him from the potential of the evil of creation, utter darkness (ignorance), 'blowing on knots' (sorcery) and from those who are jealous.

SURA AL NAAS (114)

REFUGE (PROTECTION) WITH THE MASTER, KING AND GOD OF HUMANKIND FROM INTERNAL WHISPERINGS (THE CAUSE OFF ALL INNER DOUBTS)

114

1

AL NAAS - THE HUMAN BEINGS

REFUGE FROM APPARENT AND HIDDEN WHISPERINGS

We seek refuge (protection) in the Master, King & God of Humanity
Refuge is sought from the stealthy inner whisperer (Shaytan) who whispers in our innermost being that incites us to evil.



Ayaat 1-6

114. Al Naas – The Human Beings 6 Ayaat (Makki)

FOCUS

REFUGE (PROTECTION) WITH THE MASTER, KING AND GOD OF HUMANKIND FROM INTERNAL WHISPERINGS (THE CAUSE OFF ALL INNER DOUBTS)

DID YOU KNOW?

THE QUR'AN BEGINS WITH THE NAME OF ALLAH (BISMILLAH) AND ENDS WITH HUMAN BEINGS (AL NAAS). THE QUR'AN'S BEGINNING AND END ARE INTERLINKED.

SELECTED AYAAT

- 114:1-3 Say! I place myself in the refuge of the Master of humankind, the King of humankind, the God of humankind.
- 114:4 From the evil of the whisperings of the stealthy whisperer
- 114:5 Who whispers in the innermost hearts of humankind
- 114:6 From among the jinn and humankind

NARRATIVE

Sura Al Naas and Sura Al Falaq are known as Maudhatayn (The two protectors). Both were revealed simultaneously. Between Al Falaq and Al Naas there are 5 'shams' (evils - that which cause harm) from which protection is sought.

Here the most deadly of them is mentioned - 'was waas' - subtle negative whisperings by the greatest of 'haasid's' (jealous one) - Shaytan

There are 9 inner whispering that cause evil: greed, expectations, worldly desires, acquisition, affliction, pride, belittling others, desire for acknowledgement and admiration and stinginess.

Refuge is sought from these in Allah, manifested in different ways – by having trust in Allah, remembering Allah and accountability, recognising less is more, seeing the good in a situation, having humanity, considering the honour of others and having humility and generosity.

DUA UMMI DAWUD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the
Merciful.



DUA UMMI DAWUD

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O Allah! Send blessings on Muhammad and on the children of Muhammad.

DUA UMMI DAWUD

صَدَقَ اللهُ الْعَظِيمُ

الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah is true that He is the Greatest
Such as there is no God but He, the Ever-
living, the Eternal



DUA UMMI DAWUD

ذُو الْجَلَالِ وَالْإِكْرَامِ

الرَّحْمَنُ الرَّحِيمُ
الْحَلِيمُ الْكَرِيمُ

The Lord of majesty and generosity,
the Beneficent, the Merciful, the Benevolent,
the Compassionate;

DUA UMMI DAWUD

الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ
وَهُوَ السَّمِيعُ الْعَلِيمُ الْبَصِيرُ الْخَبِيرُ

There is nothing and no-one like Him,
He is the All-Hearing, the All-Knowing, the All-
Seeing, the Aware.

DUA UMMI DAWUD

شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ
وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ

Allah bears witness that there is no god but He; And (so do) the angels and those who have knowledge, maintaining His creation with justice;

DUA UMMI DAWUD

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

There is no God but He, the Mighty, the
Wise.

DUA UMMI DAWUD

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ
وَبَلَّغْتُ رُسُلَهُ الْكِرَامُ

Surely the true religion with Allah is Islam.
His very noble Messengers had declared and
made known,

DUA UMMI DAWUD

وَأَنَا عَلَىٰ ذَٰلِكَ مِنَ الشَّاهِدِينَ

and I am of those who bear witness to
these facts.

DUA UMMI DAWUD

اللَّهُمَّ لَكَ الْحَمْدُ وَلَكَ الْمَجْدُ

O Allah! To You belongs all praise,
glory,

DUA UMMI DAWUD

وَلَكَ الْعِزُّ وَلَكَ الْفَخْرُ
وَلَكَ الْقَهْرُ وَلَكَ النِّعْمَةُ

Honour, pride,
supreme power, bounties,

DUA UMMI DAWUD

وَلِكَ الْعِظَمَةُ وَلَكَ الرَّحْمَةُ
وَلَكَ الْمَهَابَةُ وَلَكَ السُّلْطَانُ

greatness, mercy,
reverence, sovereignty,

DUA UMMI DAWUD

وَلَكَ الْبِهَاءُ وَلَكَ الْإِمْتِنَانُ
وَلَكَ التَّسْبِيحُ وَلَكَ التَّقْدِيرُ

beauty, benevolence,
glorification, holiness,



DUA UMMI DAWUD

وَلَكَ التَّهْلِيلُ وَلَكَ التَّكْبِيرُ

“LAA ILAAHA ILLALLAAH”

“Allaahu Akbar”,

DUA UMMI DAWUD

وَلِكَ مَا يُرَىٰ وَوَلِكَ مَا لَا يُرَىٰ

that which is seen, that which is not
seen,

DUA UMMI DAWUD

وَلَكَ مَا فَوْقَ السَّمَوَاتِ الْعُلْيَا
وَلَكَ مَا تَحْتَ الثَّرَى

that which is far above the high heavens,
that which is deep down under the abyss,

DUA UMMI DAWUD

وَلِكِ الْأَرْضُ وَالسُّفْلَى
وَلِكِ الْآخِرَةُ وَالْأُولَى

the worlds below the heavens,
the end and the beginning

DUA UMMI DAWUD

وَلَكَّ مَا تَرْضَى بِهِ مِنَ التَّنَائِدِ
وَالْحَمْدِ وَالشُّكْرِ وَالنِّعَمَاءِ

that which You find loveable, beautiful and agreeable out of the felicitation, praise, thanksgiving and response to Your call.



DUA UMMI DAWUD

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ
وَرَسُولِكَ وَأَمِينِكَ وَحَبِيبِكَ وَأٰلِ مُحَمَّدٍ

O Allah send blessings on Muhammad, Your 'abd, Messenger, confidant and beloved and on the children of Muhammad.



DUA UMMI DAWUD

اللَّهُمَّ صَلِّ عَلَى جِبْرِئِيلَ أَمِينِكَ
عَلَى وَحْيِكَ وَالْقَوِيِّ عَلَى أَمْرِكَ

O Allah send blessings on Jibrail, reliable carrier of Your revelations, prompt and energetic in conveying Your commands,



DUA UMMI DAWUD

وَالْمُطَاعِ فِي سَمَوَاتِكَ وَمَحَالِّ
كَرَامَاتِكَ الْمُتَحَمِّلِ لِكَلِمَاتِكَ

come and go through heavens carrying out
Your orders, operator of Your miracles, porter
of Your words

DUA UMMI DAWUD

النَّاصِرِ لِأَنْبِيَائِكَ الْمُدَمِّرِ لِأَعْدَائِكَ

helper of Your Prophets, destroyer of Your
enemies.



DUA UMMI DAWUD

اللَّهُمَّ صَلِّ عَلَى مِيكَائِيلِ
مَلَكِ رَحْمَتِكَ وَالْمَخْلُوقِ لِرَأْفَتِكَ

O Allah send blessings on Mikail, effective
courier of Your mercy, created with Your
compassion



DUA UMMI DAWUD

وَالْمُسْتَغْفِرِ الْمُعِينِ لِأَهْلِ طَاعَتِكَ

and kindness to ask pardon for and be helpful
to those who obey You.

DUA UMMI DAWUD

اللَّهُمَّ صَلِّ عَلَى إِسْرَافِيلَ
حَامِلِ عَرْشِكَ وَصَاحِبِ الصُّورِ الْمُنْتَظَرِ

O Allah send blessings on Israfeel,
bearer of Your Arsh, announcer of the awaited
call



DUA UMMI DAWUD

لِأَمْرِكَ الْوَجِلِ الْمُشْفِقِ مِنْ خِيفَتِكَ

when You will give the order; cautious, on his guard, in awe of Your reverential fear.

DUA UMMI DAWUD

اللَّهُمَّ صَلِّ عَلَىٰ عِزْرَآئِيلَ
قَابِضِ أَرْوَاحِ جَمِيعِ خَلْقِكَ

O Allah send blessings on Izraeel
who takes away the souls from all the living
beings



DUA UMMI DAWUD

اللَّهُمَّ صَلِّ عَلَى حَمَلَةِ الْعَرْشِ الطَّاهِرِينَ
وَعَلَى مَلَائِكَتِكَ الذِّكْرِ

O Allah send blessings on the chaste bearers
of the Arsh; on the Angels, the reporting
emissaries



DUA UMMI DAWUD

أَهْلِ تَأْمِينٍ عَلَى دُعَاءِ الْمُؤْمِنِينَ
وَعَلَى السَّفَرَةِ الْكِرَامِ الْبَرَّةِ الطَّيِّبِينَ

who run to and fro tirelessly with the
supplications of the faithful,
journeying to do anything in honour of the
innocence of the upright,



DUA UMMI DAWUD

وَعَلَىٰ مَلَائِكَتِكَ الْكِرَامِ الْكَاتِبِينَ

on the “Kiraamil Kaatibeen” (The two recorders of the deeds);

DUA UMMI DAWUD

وَعَلَى مَلَائِكَةِ الْجِنَانِ وَخَزَائِنَةِ النَّيِّرَانِ

on the Angels of the Gardens, storehouses of
the bright lights,

DUA UMMI DAWUD

وَمَلَكِ الْمَوْتِ وَالْأَعْوَانِ

the angels of death and the helpers.

DUA UMMI DAWUD

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O the Owner of majesty and honour.

DUA UMMI DAWUD

اللَّهُمَّ صَلِّ عَلَى آيِنِنَا أَدَمَ بَدِيعِ فِطْرَتِكَ

O Allah send blessings on our father, Adam,
Your flesh and blood original creation,

DUA UMMI DAWUD

الَّذِي كَرَّمْتَهُ بِسُجُودِ مَلَائِكَتِكَ وَأَبْجَتَهُ جَنَّتِكَ

whom You distinguished by making Your Angels prostrate themselves in adoration before him and admitted him into Your paradise.

DUA UMMI DAWUD

اللَّهُمَّ صَلِّ عَلَى أُمَّنَا حَوَّاءَ الْمُطَهَّرَةِ مِنَ الرَّجْسِ

O Allah send blessings on our mother,
Hawwaa, kept safe from impurity.

DUA UMMI DAWUD

الْمُصَفَّاتِ مِنَ الدَّنَسِ الْمُفَضَّلَةِ مِنَ الْإِنْسِ
الْمُتَرَدِّدَةِ بَيْنَ مَحَالِّ الْقُدْسِ

and foulness endowed with love for mankind;
a dweller in the sacred quarters.

DUA UMMI DAWUD

اللَّهُمَّ صَلِّ عَلَى هَابِيلَ وَشِيثَ
وَإِدْرِيسَ وَنُوحٍ وَهُودٍ وَصَالِحٍ

O Allah send blessings on Habeel, Sheeth,
Idrees, Nuh, Hud, Saleh,

DUA UMMI DAWUD

وَابْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَيُوسُفَ وَالْأَسْبَاطِ وَاللُّوطِ

Ibrahim, Ismail, Ishaq,
Yaqub, Yusuf, Isbat, Lut,

DUA UMMI DAWUD

وَشُعَيْبٍ وَأَيُّوبَ وَمُوسَىٰ وَهَارُونَ
وَيُوشَعَ وَمِيثَا وَالْحِزْرِ

Shuayb, Ayoub, Musa, Harun,
Yusha, Meesaa, Khizr,

DUA UMMI DAWUD

وَذِي الْقَرْنَيْنِ وَيُونُسَ وَإِيلِيَّاسَ
وَالْيَسَعَ وَذِي الْكِفْلِ وَطَالُوتَ

Zil Qarnayn, Yunus, Ilyas,
Yas'a, Zil Kifl, Talut,

DUA UMMI DAWUD

وَدَاوُدَ وَسُلَيْمَانَ وَزَكَرِيَّا وَيَحْيَى
وَتُورَاخَ وَمَتَّى وَإِرْمِيَا وَحَيْقُوقَ

Dawud, Sulayman, Zakariya, Yahya,
Turakh, Matta, Irmiya, Hayquq,

DUA UMMI DAWUD

وَدَانِيَالَ وَعُزَيْرٍ وَعِيسَىٰ وَشَمْعُونَ

Daniyal, Uzayr, Isa, Shamoon,

DUA UMMI DAWUD

وَجِرْجِيْسَ وَالْحَوَارِيِّينَ وَالْاَتْبَاعِ
وَخَالِدَ وَحَنْظَلَةَ وَلُقْمَانَ

Jirgis (and the obedient true disciples of Isa),
Hanzalah and Luqman.

DUA UMMI DAWUD

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O Allah send blessings on Muhammad and on the children of Muhammad;

DUA UMMI DAWUD

وَارْحَمْ مُحَمَّدًا وَأَوْلِيَّ مُحَمَّدٍ

envelop Muhammad and the children of
Muhammad with Your mercy;

DUA UMMI DAWUD

وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

let Muhammad and the children of
Muhammad be praised and hallowed;

DUA UMMI DAWUD

كَمَا صَلَّيْتَ وَرَحَّمْتَ وَبَارَكْتَ
عَلَىٰ إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ

as You blessed, mercified and made happy
Ibrahim and the children of Ibrahim

DUA UMMI DAWUD

إِنَّكَ حَمِيدٌ مُبْدِيٌّ

Verily You are Praiseworthy, Glorious.

DUA UMMI DAWUD

اللَّهُمَّ صَلِّ عَلَى الْأَوْصِيَاءِ
وَالسُّعَدَاءِ وَالشُّهَدَاءِ وَأَيِّمَةِ الْهُدَى

O Allah send blessings on the Aimmah [the descendents of Your Prophet Muhammad (pbuh)] the successors, the fortunate martyrs, who guided the mankind to Your path.



DUA UMMI DAWUD

اللَّهُمَّ صَلِّ عَلَى الْأَبْدَالِ وَالْأَوْتَارِ
وَالسُّيَّاحِ وَالْعُبَّادِ وَالْمُخْلِصِينَ

O Allah send blessings on the moderate, on
the rammed-in, on the travelling, on the
enslaved, on the freed,

DUA UMMI DAWUD

وَالزُّهَّادِ وَأَهْلِ الْجِدِّ وَالْإِجْتِهَادِ
وَإِخْصَصْ مُحَمَّدًا وَأَهْلَ بَيْتِهِ

on the ascetic and on the earnestly seeking
perfection in the knowledge; and singularise
Muhammad and his children



DUA UMMI DAWUD

بِأَفْضَلِ صَلَوَاتِكَ وَأَجْزَلِ كَرَامَاتِكَ
وَبَلِّغْ رُوحَهُ وَجَسَدَهُ مِنِّي

with Your best blessings, be liberal and give much in addition; let my invocation of blessings reach his body and soul,

DUA UMMI DAWUD

تَحِيَّةً وَسَلَامًا وَزِدَّهُ فَضْلًا وَشَرَفًا وَكَرَمًا
حَتَّى تُبَلِّغَهُ أَعْلَى دَرَجَاتِ

distinct and wholesome, and bestow benefits on him, in abundance, the best, super passing in grace and nobility, till he occupies entirely the highest position



DUA UMMI DAWUD

أَهْلِ الشَّرَفِ مِنَ النَّبِيِّينَ
وَالْمُرْسَلِينَ وَالْأَفَاضِلِ الْمُقَرَّبِينَ

among the distinguished Prophets
Messengers and preferred favourites.

DUA UMMI DAWUD

اللَّهُمَّ صَلِّ عَلَى مَنْ سَمَّيْتُ
وَمَنْ لَمْ أُسَمِّ مِنْ مَلَائِكَتِكَ

O Allah send blessings on those, I have referred to and on those, I have not quoted, from among Your Angels



DUA UMMI DAWUD

وَأَنْبِيَاءِكَ وَرُسُلِكَ وَأَهْلِ طَاعَتِكَ
وَأَوْصِلْ صَلَوَاتِي إِلَيْهِمْ وَإِلَى أَرْوَاحِهِمْ

Prophets, Messengers and Your devoted servants, and let my invocation “to send blessings” reach them,

DUA UMMI DAWUD

وَأَجْعَلْهُمْ إِخْوَانِي فِيكَ وَأَعُوَانِي عَلَى دُعَائِكَ

make them “the like of me” in this matter, and
be my co-prayers.

DUA UMMI DAWUD

اللَّهُمَّ إِنِّي أَسْتَشْفِعُ بِكَ إِلَيْكَ وَبِكَرَمِكَ إِلَى كَرَمِكَ

O Allah I turn to You in Your name to ask for
Your intercession in the name of Your
Generosity for Your kindness,

DUA UMMI DAWUD

وَبِجُودِكَ إِلَى جُودِكَ
وَبِرَحْمَتِكَ إِلَى رَحْمَتِكَ

in the name of Your liberality for Your
benefits, in the name of Your compassion for
Your mercy,

DUA UMMI DAWUD

وَبِأَهْلِ طَاعَتِكَ إِلَيْكَ وَأَسْأَلُكَ

and in the name of Your devoted servants
who turn to You.

DUA UMMI DAWUD

اللَّهُمَّ بِكُلِّ مَا سَأَلَكَ بِهِ أَحَدٌ مِنْهُمْ
مِنْ مَسْئَلَةٍ شَرِيفَةٍ غَيْرِ مَرْدُودَةٍ

I beseech You O Allah for the whole of that which any one of them asked for in the matter of (their) close at hand dominating difficulties, never turned down,



DUA UMMI DAWUD

وَبِمَا دَعَوْتَ بِهِ مِنْ دَعْوَةٍ مُجَابَةٍ غَيْرِ مُخَيَّبَةٍ

whereby (their) desires in the matter of (their) affairs received fulfilment, never left deluded in their hope.

DUA UMMI DAWUD

يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ
يَا خَلِيمُ يَا كَرِيمُ يَا عَظِيمُ

O Allah, the Beneficent, the Merciful,
The Forebearer, the Generous, the
Magnificent,

DUA UMMI DAWUD

يَا جَلِيلُ يَا مُنِيلُ يَا جَمِيلُ
يَا كَفِيلُ يَا وَكِيلُ يَا مُقِيلُ

the Majestic, the Bestower, the Beautiful,
the Warrantor, the Advocate, the Beloved,

DUA UMMI DAWUD

يَا مُجِيبُ يَا خَبِيرُ يَا مُنِيرُ
يَا مُنِيعُ يَا مُدِيلُ يَا مُحِيطُ

the Lenient Supporter, the Knowing, the
Luminary, the Invulnerable, the Unseeable,
the Lawgiver,

DUA UMMI DAWUD

يَا كَبِيرُ يَا قَدِيرُ يَا بَصِيرُ يَا شَكُورُ
يَا بَرُّ يَا طَهْرُ يَا طَاهِرُ يَا قَاهِرُ

the Great, the Omnipotent, the Seer, the Rewarder
of thankfulness, the Source of all goodness, the
Purifier, the pure, the Wielder of absolute power,



DUA UMMI DAWUD

يَا ظَاهِرُ يَا بَاطِنُ يَا سَاتِرُ
يَا مُحِيطُ يَا مُقْتَدِرُ يَا حَافِظُ

the Manifest, the Hidden, the Covering
Shelter, the Encompassing Guardian, the
Powerful, the Preserver,

DUA UMMI DAWUD

يَا مُتَجَبِّرُ يَا قَرِيبُ يَا وَدُودُ
يَا حَمِيدُ يَا جِيدُ يَا مُبْدِي يَا مُعِيدُ

the Helper of the needy, the Neighbour, the
Loving Friend, the Praised, the Glorified, the
Originator, the Restorer,



DUA UMMI DAWUD

يَا شَهِيدُ يَا حُسَيْنُ يَا جَمِيلُ يَا مُنْعِمُ

the Witness, the Good who treats well the
Beauty who acts in a handsome manner, the
Ecstasy who gives joy and happiness,

DUA UMMI DAWUD

يَا مُفْضِلُ يَا قَابِضُ يَا بَاسِطُ يَا هَادِيُ يَا مُرْسِلُ

the Superabundance who gives extra plus, the
Constrictor, the Expander, the Guide, the
Sender of Messengers,

DUA UMMI DAWUD

يَا مُرْتَدُّ يَا مُسَدِّدُ يَا مُعْطِي
يَا مَانِعُ يَا دَافِعُ يَا رَافِعُ

the Leader who leads on the Right Path, the Redeemer who grants compensation, the Very Liberal who gives out freely, the Protector, the Defender, the Exalter,



DUA UMMI DAWUD

يَا بَاقِي يَا وَاثِي يَا خَلَّاقُ يَا رَزَّاقُ

the Everlasting Survivor, the Fulfiller of
promise, the Creator, the Provider

DUA UMMI DAWUD

يَا وَهَّابُ يَا تَوَّابُ يَا فَتَّاحُ يَا نَفَّاحُ يَا مُرْتَّاحُ

the Bestower, the Answerer to the
repentants, the Opener, the Bountiful who
prompts gifts, the Comforter

DUA UMMI DAWUD

يَا مَنْ بِيَدِهِ كُلُّ مِفْتَاحٍ يَا نَفَّاعُ يَا رَوْفُ

O He who holds all the keys promotes
interest, grants amnesty,

DUA UMMI DAWUD

يَا عَطُوفُ يَا كَافِيُ يَا شَافِيُ
يَا مُعَافِيُ يَا مُكَافِيُ يَا وَفِيُّ

does favours, gives satisfaction,
restores to health, pardons, requits, carries
out completely,

DUA UMMI DAWUD

يَا مُهِمِّينُ يَا عَزِيزُ يَا جَبَّارُ
يَا مُتَكَبِّرُ يَا سَلَامُ يَا مُؤْمِنُ

The Guardian, the Incomparable,
the Compeller, the Proud, the Flawless, the
Giver of Faith;

DUA UMMI DAWUD

يَا أَحَدُ يَا صَمَدُ يَا نُورُ يَا مُدَبِّرُ يَا فَرْدُ يَا وَتَرُ

The One, the Eternal, Light, Director, Unique,
Separate,

DUA UMMI DAWUD

يَا قُدُّوسُ يَا نَاصِرُ يَا مُؤْنِسُ يَا بَاعِثُ يَا وَارِثُ

Holy, Helper, Companion, the Resurrector, the
Inheritor,

DUA UMMI DAWUD

يَا عَالِمُ يَا حَاكِمُ يَا بَارِي يَا مُتَعَالِي
يَا مُصَوِّرُ يَا مُسَلِّمُ يَا مُتَحَبِّبُ

Knower, Ruler, First cause, Sublime, Artist,
Whole, Loving Friend,

DUA UMMI DAWUD

يَاقَائِمُ يَا دَائِمُ يَا عَلِيمُ يَا حَكِيمُ

Everlasting, Eternal, Knowing, The Wise,

DUA UMMI DAWUD

يَا جَوَادُ يَا بَارِيُّ يَا بَارُّ
يَا سَائِرُ يَا عَدْلُ يَا فَاصِلُ يَا دَيَّانُ

Kind, Maker of perfect harmony, the Source of
All goodness, Joy, Just, Decisive, Judge,

DUA UMMI DAWUD

يَا حَنَّانُ يَا مَنَّانُ يَا سَمِيعُ يَا بَدِيعُ
يَا خَفِيرُ يَا مُعِينُ يَا نَاشِرُ يَا غَافِرُ

Compassionate, Benefactor, All Hearing,
Originator, Escort, Supporter, Resurrector,
Forgiver,

DUA UMMI DAWUD

يَا قَدِيمُ يَا مُسَهِّلُ يَا مُيَسِّرُ
يَا مُهِمَّتُ يَا مُحْيِي يَا نَافِعُ يَا رَازِقُ

Infinite, Accommodating, Granter of
Success, Cause to die, Giver of life,
Beneficial, Sustainer

DUA UMMI DAWUD

يَا مُقْتَدِرُ يَا مُسَبِّبُ يَا مُغِيثُ
يَا مُغْنِي يَا مُقْنِي يَا خَالِقُ يَا رَاصِدُ

Powerful, Primary Cause, Liquidator,
Enricher, Possessor, Creator Power,
Observer,

DUA UMMI DAWUD

يَا وَاحِدُ يَا حَاضِرُ يَا جَابِرُ يَا حَافِظُ
يَا شَدِيدُ يَا غِيَاثُ يَا عَائِدُ يَا قَابِضُ

Incomparable, Present, Powerful,
Guardian, Severe, Aide, Legislator, Seizer,

DUA UMMI DAWUD

يَا مَنْ عَلَىٰ فَاسْتَعْلَىٰ فَكَانَ بِلَمَنْظَرِ الْأَعْلَىٰ

O He who is Supreme at the utmost height of crowning point!

DUA UMMI DAWUD

يَا مَنْ قَرُبَ فَدَنَا وَبَعُدَ فَتَنَّى وَعَلِمَ السِّرَّ وَأَخْفَى

O He who is near, nearest; far, furthest;
and is aware of the innermost and the
hidden!

DUA UMMI DAWUD

يَا مَنْ إِلَيْهِ التَّدْبِيرُ وَلَهُ الْمَقَادِيرُ

O He who plans prudently and
executes well, knows the measure,

DUA UMMI DAWUD

وَيَا مَنْ الْعَسِيرُ عَلَيْهِ سَهْلٌ يُسِيرُ

O He who is able to do easily that
which is difficult!

DUA UMMI DAWUD

يَا مَنْ هُوَ عَلَى مَا يَشَاءُ قَدِيرٌ

O He who is able to do that which He
wills!

DUA UMMI DAWUD

يَا مُرْسِلَ الرِّيحِ يَا فَالِقَ الْأَصْبَاحِ

O He who makes the wind blow! O He who causes the dawn to break forth!

DUA UMMI DAWUD

يَا بَاعِثَ الْأَرْوَاحِ يَا ذَا الْجُودِ وَالسَّمَّاحِ

O He who awakens the souls!
O the Lord of generosity and clemency!

DUA UMMI DAWUD

يَا رَّادُّ مَاقَدُّ فَاتٍ

O He who restores to its former state that
which had decayed!

DUA UMMI DAWUD

يَا نَاشِرَ الْأَمْوَاتِ يَا جَامِعَ الشُّتَاتِ

O He who brings the dead to life again!
O He who assembles the scattered together!

DUA UMMI DAWUD

يَا رَازِقَ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

O He who give sustenance, without
measure, to whomsoever He wills!

DUA UMMI DAWUD

وَيَا فَاعِلَ مَا يَشَاءُ كَيْفَ يَشَاءُ

O He who does that which He wills in
whatever manner He desires!

DUA UMMI DAWUD

وَيَا ذَا الْجَلَالِ وَالْإِكْرَامِ
يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ حَيِّنْ لَا حَيَّ

O the Lord of Majesty and kindness! O Ever living! O Everlasting! O Ever living who was there when nothing was in existence!

DUA UMMI DAWUD

يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ

O Ever living! O He who brings back the
dead to life! O Ever living there is no god
except You

DUA UMMI DAWUD

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ

the creator of the heavens and
earth!

DUA UMMI DAWUD

يَا إِلَهِي وَسَيِّدِي صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O God and Master send blessings on
Muhammad and on the children of
Muhammad

DUA UMMI DAWUD

كَمَا صَلَّيْتَ وَبَارَكْتَ وَرَحَّمْتَ
عَلَىٰ إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

as You blessed, sanctified and comforted
Ibrahim and the children of Ibrahim! Verily You
are praiseworthy, Almighty!



DUA UMMI DAWUD

وَارْحَمْ ذُلِّي وَفَاقَتِي وَفَقْرِي
وَأَنْفِرْ أَدِيمِي وَوَحْدَاتِي وَخُضُوعِي بَيْنَ يَدَيْكَ

Have mercy on my humiliation, helplessness,
insufficiency, timidity, aloneness and
submissiveness before You



DUA UMMI DAWUD

وَاعْتِمَادِي عَلَيْكَ وَتَضَرُّعِي إِلَيْكَ
أَدْعُوكَ دُعَاءَ الْخَائِعِ الذَّلِيلِ

I rely upon You, I approach You furtively, I
call upon You the prayer of a submissive,
humble,

DUA UMMI DAWUD

الْخَائِشِ الْخَائِفِ الْمُسْفِقِ الْبَائِسِ
الْمُهَيِّنِ الْحَقِيرِ الْجَائِعِ الْفَقِيرِ

low, frightened, worried, miserable,
weak, modest, earthly, needy,



DUA UMMI DAWUD

الْعَائِدِ الْمُسْتَجِيرِ الْمُقِرِّ بِذَنْبِهِ
الْمُسْتَغْفِرِ مِنْهُ الْمُسْتَكِينِ لِرَبِّهِ

refugee seeking asylum, confessing sins,
asking for forgiveness and tranquillity
from his Lord;

DUA UMMI DAWUD

دُعَاءَ مَنْ أَسْلَمَتْهُ ثِقَّتُهُ وَرَفَضَتْهُ أَحِبَّتُهُ
وَعَظُمَتْ فَجِيعَتُهُ دُعَاءَ حَرِيقِ حَزِينٍ

The cry of a supplicant who expected help but was betrayed and abandoned by his friends and therefore his agony is terrible, now sour, sad,

DUA UMMI DAWUD

ضَعِيفٍ مَهِينٍ بَائِسٍ مُسْتَكِينٍ بِكَ مُسْتَجِيرٌ

sick, small, poor and disgusted turns to
You pleading for sanctuary.

DUA UMMI DAWUD

اللَّهُمَّ أَسْأَلُكَ بِأَنَّكَ مَلِكٌ

O Allah I beseech You because You are
the Absolute Sovereign

DUA UMMI DAWUD

وَأَنَّكَ مَا تَشَاءُ مِنْ أَمْرٍ يَكُونُ
وَأَنَّكَ عَلَىٰ مَا تَشَاءُ قَدِيرٌ

and verily that which You desire takes effect
and verily that which You will; You are able
to do.

DUA UMMI DAWUD

وَأَسْأَلُكَ بِحُرْمَةِ هَذَا الشَّهْرِ الْحَرَامِ
وَالْبَيْتِ الْحَرَامِ وَالْبَلَدِ الْحَرَامِ وَالرُّكْنِ وَالْمَقَامِ

I beseech You in the name of this sacred
month, the sacred City, the Rukn and the
Maqaam,

DUA UMMI DAWUD

وَالْمَشَاعِرِ الْعِظَامِ وَبِحَقِّ نَبِيِّكَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ

the majestic places where the multitude of Hajis (pilgrims) performs the holy rites in Ka'ba and in the name of Your Prophet Muhammad, peace be on him.

DUA UMMI DAWUD

يَا مَنْ وَهَبَ لِأَدَمَ شَيْئًا
وَلِإِبْرَاهِيمَ إِسْمَاعِيلَ وَإِسْحَاقَ

O He who prepared and presented Sheeth
to Adam,
Ismail and Ishaq to Ibrahim!

DUA UMMI DAWUD

وَيَا مَنْ رَدَّ يُوسُفَ عَلَى يَعْقُوبَ

O He who brought back Yusuf to Yaqub!

DUA UMMI DAWUD

وَيَا مَنْ كَشَفَ بَعْدَ الْبَلَاءِ ضُرَّ أَيُّوبَ

O He who dispersed the sorrows, distressing
Ayyub, after the test and trial!

DUA UMMI DAWUD

يَا رَّادُّ مُوسَى عَلَىٰ أُمَّهِ وَرَأْيِدِ الْخِضْرِ فِي عِلْمِهِ

O He who returned Musa to his mother
and made Khizr grow in his wisdom!

DUA UMMI DAWUD

وَيَا مَنْ وَهَبَ لِدَاوُدَ سُلَيْمَانَ
وَلِزَكَرِيَّا يَحْيَىٰ وَلِمَرْيَمَ عِيسَىٰ

O He who prepared and presented Sulayman
to Dawud

Yahya to Zakariyya and Isa to Maryam!

DUA UMMI DAWUD

يَا حَافِظَ بِنْتِ شُعَيْبٍ وَيَا كَافِلَ وَلَدِ أُمِّ مُوسَى

O He who guarded the daughter of Shuayb!
O He who took charge of the safety of the child of
the mother of Musa!

DUA UMMI DAWUD

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

I Beseech You to send blessings on
Muhammad and on the children of
Muhammad,

DUA UMMI DAWUD

وَأَنْ تَغْفِرَ لِي ذُنُوبِي كُلَّهَا وَتُجَيِّرَنِي مِنْ عَذَابِكَ

and to absolve me from all my transgressions,
set me free from the application of Your
punishment,

DUA UMMI DAWUD

وَتُوْجِبْ لِيْ رِضْوَانَكَ وَأَمَانَكَ
وَإِحْسَانَكَ وَعُفْرَانَكَ وَجِنَانَكَ

oblige me with Your approval, protection,
favours, pardon and sanctuary.

DUA UMMI DAWUD

وَأَسْأَلُكَ أَنْ تَفُكَّ عَنِّي
كُلَّ حَلْقَةٍ بَيْنِي وَبَيْنَ مَنْ يُؤْذِينِي

I beseech You to untie me from all the
links that connect me with those who
wrong me,

DUA UMMI DAWUD

وَتَفْتَحْ لِي كُلَّ بَابٍ وَتُلَيِّنْ لِي كُلَّ صَعْبٍ

throw open for me every possible avenue of progress, make light the burdens that trouble me,

DUA UMMI DAWUD

وَتُسَهِّلْ لِي كُلَّ عَسِيرٍ وَتُخْرِسْ عَنِّي كُلَّ نَاطِقٍ بِشَرٍّ

make easy the difficulties that press hard
upon me, render dumb every tongue that
speaks evil of me,

DUA UMMI DAWUD

وَتَكْفُ عَنِّي كُلَّ بَاغٍ وَتَكْبِتَ عَنِّي عَدُوِّي وَحَاسِدِي

chase away from me every quarrelsome
renegade, destroy every envious enemy who
wants to put me to shame,

DUA UMMI DAWUD

وَتَمْنَعْ مِنِّي كُلَّ ظَالِمٍ وَتَكْفِينِي كُلَّ عَائِقٍ يَحُولُ بَيْنِي
وَبَيْنَ حَاجَتِي

prevent every tyrant who plans to oppress me,
and spare me from (all) repulsive influence that
corrupt my desires,

DUA UMMI DAWUD

وَيُجَاوِلُ أَنْ يُفَرِّقَ بَيْنِي وَبَيْنَ طَاعَتِكَ
وَيُتَبِّطَنِي عَنْ عِبَادَتِكَ

or get in the way to undo my obedience to
You, lead astray my thoughts away from Your
worship.

DUA UMMI DAWUD

يَا مَنْ أَجَمَ الْجِنَّ الْمُتَمَرِّدِينَ وَقَهَرَ عُتَاةَ
الشَّيَاطِينِ

O He who censored the insubordinate
jinn, condemned the insolent devils,

DUA UMMI DAWUD

وَأَذِلُّ رِقَابَ الْمُتَجَبِّرِينَ وَرَادُّ كَيْدَ
الْمُتَسَلِّطِينَ عَنِ الْمُسْتَضْعَفِينَ

bound by the neck the proud tyrants, and put a stop to the subjugation of the weak (turned timid and ignorant by the heartless articulate usurpers.



DUA UMMI DAWUD

أَسْأَلُكَ بِقُدْرَتِكَ عَلَى مَا تَشَاءُ
وَتَسْهِيلِكَ لِمَا تَشَاءُ كَيْفَ تَشَاءُ

I beseech You in the name of Your absolute command over that which You will, the ease with which You render possible whatever You will,

DUA UMMI DAWUD

أَنْ تَجْعَلَ قَضَاءَ حَاجَتِي فِيْمَا تَشَاءُ

take a decision in the matter of my desires
while You will.

GO INTO SAJDA



Put either side of your face on the earth, one after the other and recite:



DUA IN SAJDA



اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ أَمَنْتُ

O Allah I prostrate myself before You in adoration and put faith in You,

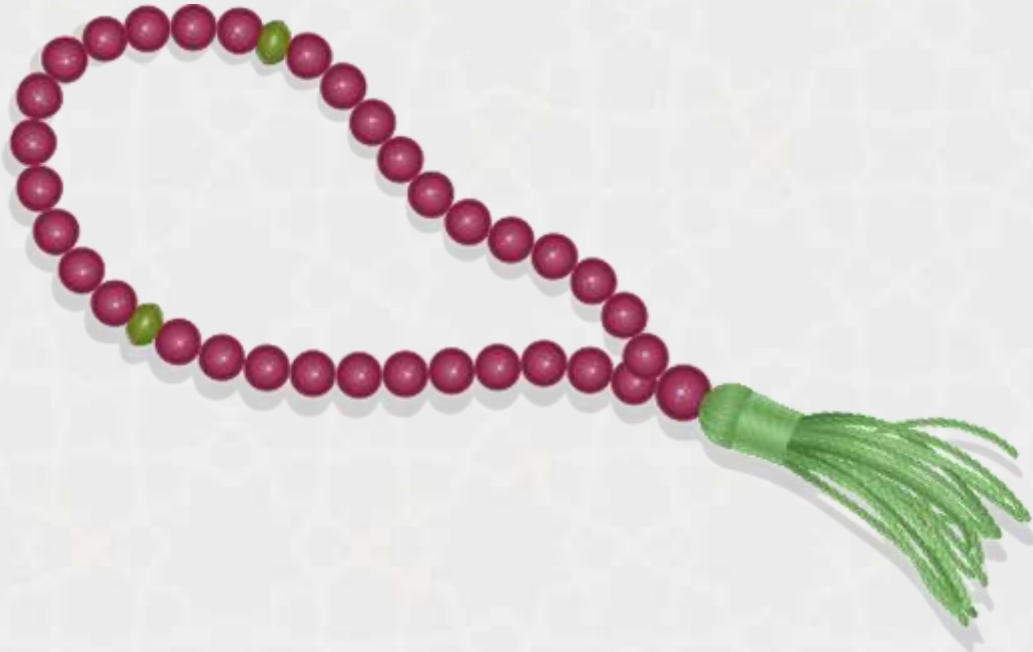
DUA IN SAJDA



فَارْحَمْ ذُلِّي وَفَاقَتِي وَاجْتِهَادِي
وَتَضَرُّعِي وَمَسْكَنتِي وَفَقْرِي إِلَيْكَ يَا رَبِّ

so take pity on my humiliation,
helplessness, struggle against
difficulties, near collapse, misery
and broke fortune, O my Lord!

RECITE 100 TIMES:



يَا قَاضِيَ حَوَائِجِ الطَّالِبِينَ اِقْضِ حَاجَتِي
بِلُطْفِكَ يَا خَفِيَّ الْأَلْطَافِ

(O He who satisfies the needs of those who ask, satisfy my request with Your Subtlety,
O the one who makes available help through subtlety.)