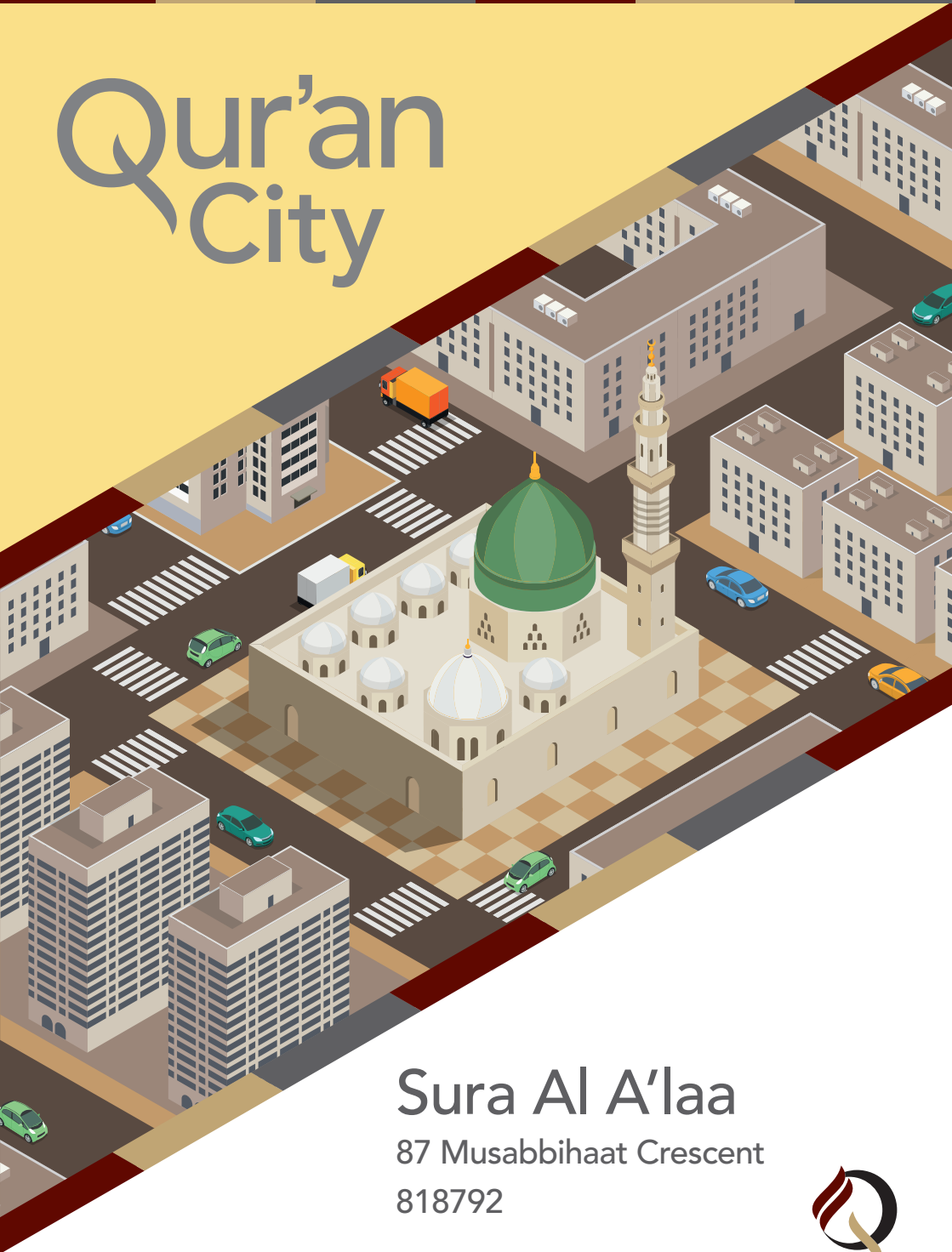


# Qur'an City



## Sura Al A'laa

87 Musabbihaat Crescent  
818792



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# AL A'LAH - THE MOST HIGH



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

087

**THIS IS A TIMELESS UNIVERSAL MESSAGE**  
THE CORE MESSAGE OF THIS CHAPTER HAS BEEN IN  
THE EARLIER SCRIPTURES.  
PROPHETS IBRAHEEM AND MUSA ARE MENTIONED.



4

Ayaat 18-19

**SUCCESS AND FAILURE IN THE HEREAFTER**

THE ACTIONS AND THEIR CONSEQUENCES FOR BOTH  
THOSE WHO TAKE HEED OF THE MESSAGE AND THOSE  
WHO DON'T ARE STATED WITH A STATEMENT THAT THE  
HEREAFTER IS BETTER AND MORE PERMANENT.



3

Ayaat 11-17

**ZHAKKIR! CONTINUOUSLY REMIND THE HUMAN BEING OF THE  
ONENESS OF GOD, DIVINE GUIDANCE AND ACCOUNTABILITY**

TO CONTINUALLY REMIND OF THE PURPOSE OF LIFE TO THE  
HUMAN BEING THROUGH THE QUR'AN IF (AS) IT SERVES AS A BENEFIT.  
HERE ALLAH ENSURES THE FACILITATION AND EASE IN THE  
MISSION EVERY STEP OF THE WAY.



2

Ayaat 9-10

**SABBIH! DECLARE THE PERFECTION OF ALLAH**  
AN ORDER FROM ALLAH TO DECLARE HIS PERFECTION  
WHILST REFLECTING ON THE PERFECTION OF CREATION  
AND IN-BUILT GUIDANCE FOR EACH ONE TO REACH  
HIS FULL POTENTIAL.



1

Ayaat 1-8

## SURA 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 new the blessings of Sura Al A'laa they would recite it ten times every day" Imam Ali

#### BENEFITS

- Memory retention
- Relief of ear pain
- Entry through any door of Janna
- Safety on journey

#### 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 A'LAA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Kind, the Merciful

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Glorify the name of your Lord, the Most High,

الَّذِي خَلَقَ فَسَوَّى

Who creates, then makes complete,

وَالَّذِي قَدَّرَ فَهَدَى

And Who makes according to a measure,  
then guides (them to their goal),

وَالَّذِي أَخْرَجَ الْمَرْعَى

And Who brings forth herbage,

فَجَعَلَهُ غُثَاءً أَحْوَى

Then makes it dried up, dust-coloured.

سُنْقَرُونَكَ فَلَا تَنْسَى

We will make you recite so you shall not forget,

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى

Except what Allah pleases, surely He knows the  
manifest, and what is hidden.



وَنُيَسِّرُكَ لِلْيُسْرَىٰ

And We will make your way smooth to a state of ease.

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ

Therefore do remind, surely reminding does profit.

سَيَذَكِّرُ مَنْ يَخْشَىٰ

He who fears will mind,

وَيَتَجَنَّبُهَا الْأَشْقَىٰ

And the most unfortunate one will avoid it,

الَّذِي يَصِلُ النَّارَ الْكُبْرَىٰ

Who shall enter the great fire;

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

Then therein he shall neither live nor die.

قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ

He indeed shall be successful who purifies himself,

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ

And magnifies the name of his Lord and prays.

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا

Therefore do remind, surely reminding does profit.



وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

While the hereafter is better and more lasting.

إِنَّ هَذَا فِي الصُّحُفِ الْأُولَى

Most surely this is in the earlier scriptures,

صُحُفِ إِبْرَاهِيمَ وَمُوسَى

The scriptures of Ibrahim and Musa.





## SUGGESTED SCHEMES OF WORK SURA AL A'LAA (87)

Lesson	Topic	Learning Objectives	Suggested Activities
1	Intro to Qur'an	<p>Discuss the meaning of IQRA' being</p> <ol style="list-style-type: none"> <li>1) Read</li> <li>2) Memorised</li> <li>3) Understood</li> <li>4) Applied</li> <li>5) Teach</li> </ol> <p>Go through the terminology of the Qur'an - Sura, Aya, Juz, Manzil, Ruku..</p>	<p>Draw around your hand and label the five fingers.</p> <p>Worksheet on terminology</p>
2	Intro to Sura Al A'laa	<p>Discuss the building of Sura Al A'laa</p> <p>Sura Al A'laa is a Makki sura</p> <p>Part of the Musabbihaat suwar – discuss the benefits of Musabbihaat</p>	<p>Draw a suburb and write down the 7 Musabbihaat suwar encouraging their recitation – one every night of the week (even the first aya)</p>
3	Focus of Sura Al A'laa	<p>Discuss the focus of the sura - SABBIH &amp; ZHAKKIR</p> <p>SABBIH – Maintain balance to reach personal best - Sabaahaa – to swim.</p> <p>ZHAKKIR – Mission of Prophet - Continuous reminders</p>	<p>Both SABBIH &amp; ZHAKKIR perfectly balanced in the Qur'an</p> <p>Draw a picture of the Qur'an decorated with the two orders – SABBIH &amp; ZHAKKIR</p>



Lesson	Topic	Learning Objectives	Suggested Activities
4	Perfection in His Names (Aya1)	Discuss perfection of Allah through Asmaaul Husnaa (99) compared to human attributes. When this aya was revealed – Prophet said put it in your sujood	Draw a person in sujood and write the translation of the Zikr focusing on the name Al 'Ali (36) – the most High
5	Aya 2 & 3	Reflection on the human body and its amazing perfect balance. 4 stages; Created, Completed, Put through stages and Guided each stage	Stick a plaster on a paper and describe the perfection of the healing process by Divinity
6	Ayaat 4 & 5	All creatures benefit from fresh pastures – then it becomes dried up and rotten – useless. Discuss the limited opportunity to take advantage of revelation	Draw the comparison of a fresh fruit to a rotten fruit. Have to eat it before it rots.
7	Ayaat 6 – 9	Discuss Allah's guarantee of assistance in guidance through ZHAKKIR - reminding again and again through the Qur'an	Make a list of all the suwer that the students have memorised and know and another of those they aspire to memorise and know before next Ramadhan



Lesson	Topic	Learning Objectives	Suggested Activities
8	Aya 10	Discuss Khashiyaa – positive fear of Allah and in awe of Him away from the eyes of people	What things do we do solely for Allah? Make a list
9	Ayaat 11-13	Talk of failure being not following Divine guidance	Draw a fire – what things are softened with heating (pasta, lentils, meat....) Draw a hard heart (black) – it is softened by Divine Guidance or the fire
10	Ayaat 14 & 15	Fallaah is a farmer when he harvests. Talk about planting the seed of being righteous and then harvesting it through manifestation as a good person and Janna	Draw the process of planting a seed and looking after it until it grows and then harvesting it comparing it to the following of the Qur'an. Read, internalise, understand, apply and teach
11	Ayaat 16 & 17	Discuss the distractions that stop human beings from following Divine guidance	Draw distractions that keep us away from the Qur'an and the Ma'sumeen (TV, phone, social media....)



Lesson	Topic	Learning Objectives	Suggested Activities
12	Ayaat 18 & 19	Talk of all the previous Divine books and the awesomeness of the Qur'an – as it was when revealed and not changed etc....	Make a list of the Prophets in the Qur'an in chronological order
13	Overview of Sura Al A'laa	"If you knew the benefits of learning Suratul A'laa, every human being would recite it 10 times a day" Imam Ali (pbuh). Reward of reciting the whole Quran and the book of Ibraheem	Prepare a sheet to encourage memorisation and understanding of the sura (should complete it in 19 days if memorised an aya a day by repeating it every day after salaa)



## MUSABBIHAAT CRESCENT

17

**Al Israa**  
The Night Journey

57

**Al Hadeed**  
The Iron

59

**Al Hashr**  
The Gathering

61

**Al Saff**  
The Rows/Ranks

62

**Al Jumua'**  
Friday

64

**Al Taghaabun**  
Ultimate Loss  
And Gain

87

**Al A'laa**  
The Most High

Chapters  
beginning with  
declaration of His  
perfection



## VIEWPOINT TERRACE

Aspiration of every Muslim - to be a believer  
(23) and a companion of Janna (39)



## MUSABBIHAAT

Sura Al A'laa is one of the 7 Musabbihaat suwer. Sabaahaa means to:

- Float or swim – to maintain a perfect balance and refuse to drown
- Move quickly to the worship of Allah – Sabaahaa
- Declaring His Perfection at all times

Subhaan (Declaring His Perfection) is tied to Hamd (Appreciation and Gratitude)

They are there 7 chapters that begin with Tasbeeh (glorification) - in essence declaring the Perfection of Allah

17 Israa

62 Jumua'

57 Hashr

64 Taghaabun

59 Hadeed

87 A'laa

61 Saff

The Prophet (pbuh) made it a habit never to sleep without reciting one of these before he slept.

Concept of tasbeeh - Look at a painting and recognise the talent of the painter. Observe creation and recognise the perfection of the Creator. Every Creation is given the language of Tasbeeh enabling ones recognition of self worth and growth.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

"O You who believe! Remember Allah, remembering Him a lot and Declare His Perfection (Glorify Him) morning and evening." 33:41-42



## SECTION 1 AYAAT 1 - 5

### SABBIH! DECLARE THE PERFECTION OF ALLAH

An order from Allah to declare His Perfection whilst reflecting on the perfection of creation and in-built guidance for each on to reach his full potential.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Kind, the Merciful

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Glorify the name of your Lord, the Most High,

الَّذِي خَلَقَ فَسَوَّى

Who creates, then makes complete,

وَالَّذِي قَدَّرَ فَهَدَى

And Who makes according to a measure, then guides (them to their goal),

وَالَّذِي أَخْرَجَ الْمَرْعَى

And Who brings forth herbage,

فَجَعَلَهُ غُثَاءً أَحْوَى

Then makes it dried up, dust-coloured.



## AYA 1

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Glorify the name of your Lord, the Most High,

**When this aya was revealed, the Prophet (pbuh) said,  
"Put it in your sujood (prostrations)"**

### **SABBIH**

An order from Allah to declare His Perfection whilst reflecting on the perfection of creation and inbuilt guidance for each one to reach his full potential.

Sabbahaa is to maintain motion in order to maintain balance and reach one's personal best.

### **ISM**

A name is a mark or a sign which serves as a symbol for the recognition of a person or a thing. It evokes a wide possible range of opinions and emotions. We recognise something or someone by their name. The more knowledge we have of a thing or a person, the stronger the emotion when the name is called out. For instance, the words, ma, mum, mother, mummy, evoke love and affection whilst the word ghost evokes fear or mystery.

The name 'Allah' solely belongs to the One and Only God. It combines all His names (attributes) and needs no introduction. The only way to know Allah is through His attributes and the learning of these names means making us conscious of the essence of Divinity within ourselves. These attributes are therefore an infrastructure for human akhlaaq.





We are born with some attributes, but the most important ones are those that we develop as we grow. We can't change the colour of our skin, but we can learn to be kind. The Prophet (pbuh) has said:

تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ

"Adopt in yourself the attributes of Allah."

Each name of Allah is a Dua in itself. When reciting any one of His beautiful Names, ponder over them and try to apply them to your life.



## RABB

One of the names of God in Arabic is *Rabb*, meaning Lord. This word is related to the verb *rabba*, which means to bring up to its full potential. A Rabb nurtures and has a Master - slave (Munajat Imam Ali) relationship. Here slave ('abd) is not to be interpreted as referenced in human history. The Arabic word 'abd, comes from the root verb 'abada, meaning to render easy; implying that to truly submit to the primal decree is to allow ourselves ease. The meanings encompassed by 'abd include 'that which is smooth' or 'that which creates no friction.' The relationship being a reciprocal one.

Ubudiyya is to serve someone out of love and gratitude – a loving nurturing caring Master. Here meaning servitude or obedience to the one and only God.

In the Qur'an we find two forms of calling out to the Rabb:

RABBIY - رَبِّي

RABBI - رَبِّ


The difference implies that in moments of desperation

there is no time to extend it to Y ي

The proximity between the Rabb and the 'abd is like coal and fire. When coal is close to the fire, it takes on the qualities of the fire and exhibits these to the onlooker. It is all light and brilliance. If the coal is removed from its proximity to the fire, it becomes just that - a lump of coal.



# ASMAUL HUSNA (A99)

	<b>1 RAHMAAN</b> INCREDIBLY KIND TO ALL الرحمن	<b>2 RAHEEM</b> EXTRA KIND TO BELIEVERS الرحيم	<b>3 MALIK</b> THE ABSOLUTE OWNER ملك	<b>4 QUDDOOS</b> THE FLAWLESS, HOLY القدوس
<b>10 MUTAKABBIR</b> MANIFESTATION OF GREATNESS متكبر	<b>11 KHAALIQ</b> THE CREATOR خالق	<b>12 BAARI'</b> THE COORDINATOR (BRINGS ORDER) بارئ	<b>13 MUSAWWIR</b> THE FASHIONER مصور	<b>14 GHAFFAAR</b> COVERER OF FAULTS غفار
<b>20 QAABIDH</b> THE CONSTRICTOR, RESTRICTOR قابض	<b>21 BAASIT</b> THE EXPANDER باسط	<b>22 KHAAFIDH</b> ONE WHO HUMBLER كاف	<b>23 RAAFI'</b> ONE WHO RAISES رافع	<b>24 MU'IZZ</b> THE HONOURER مؤيد
<b>30 LATEEF</b> SUBTLE KNOWS FINE DETAILS لطيف	<b>31 KHABEER</b> THE AWARE خبير	<b>32 HALEEM</b> FORBEARING هليم	<b>33 'AZHEEM</b> THE AWESOME عظيم	<b>34 GHAFUOR</b> ALL-ENCOMPASSING FORGIVER غفور
<b>40 HASEEB</b> THE ACCOUNTER حسيب	<b>41 JALEEL</b> THE MIGHTY جليل	<b>42 KAREEM</b> THE GENEROUS كريم	<b>43 RAQEEB</b> THE WATCHER, VIGILANT راقب	<b>44 MUJEEB</b> THE RESPONDER مجيب
<b>50 SHAHEED</b> THE WITNESS شاهد	<b>51 HAQQ</b> THE TRUTH حق	<b>52 WAKEEL</b> THE TRUSTEE وكيل	<b>53 QAWIYY</b> THE STRONG قوي	<b>54 MATEEN</b> THE FIRM متين
<b>60 MUHYI</b> THE GIVER OF LIFE محيي	<b>61 MUMEET</b> THE TAKER OF LIFE مميت	<b>62 HAYY</b> ETERNAL حي	<b>63 QAYYUM</b> SELF EXISTING قائم	<b>64 WAAJID</b> THE FINDER واجد
<b>70 MUQTADIR</b> THE POWERFUL مقتدر	<b>71 MUQADDIM</b> THE PROMOTER مقدم	<b>72 MUAKHIR</b> THE POSTPONER مؤخر	<b>73 AWWAL</b> THE FIRST أول	<b>74 AAKHIR</b> THE LAST آخر
<b>80 TAWWAB</b> ACCEPTOR OF REPENTANCE تواب	<b>81 MUNTAQIM</b> THE AVENGER منقم	<b>82 'AFUWW</b> THE ERASER OF SINS افو	<b>83 RAUF</b> THE ONLY ONE WHO UNDERSTANDS رؤف	<b>84 MALIKUL MULK</b> THE OWNER OF THE KINGDOM مالك
<b>90 MAANI'</b> THE PREVENTER OF HARM مانع	<b>91 DHAARR</b> THE PUNISHER ذمار	<b>92 NAAFI'</b> BENEFITS CREATION نافع	<b>93 NUR</b> THE LIGHT (ENERGY) نور	<b>94 HAADI</b> THE GUIDE هادي

# وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

THE MOST BEAUTIFUL NAMES BELONG TO ALLAH. SO CALL ON HIM BY THEM..." 7:180



■ KNOWLEDGE ■ JUSTICE ■ FORGIVENESS ■ CREATION



## AL 'ALI (36)



### MEANING

THE MOST HIGH - ANYTHING ATTRIBUTED TO DIVINITY IS HIGH. IN ESSENCE HE IS FAR ABOVE ANYTHING OR ANYONE WE CAN SEE PERCIEVE OR IMAGINE

...وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

*"...And Indeed Allah is The Most High, The Great." 22:62*

He is above creation in every sense. When we cry out to Him in times of need, we have this intuition to look up to the sky.



سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

*Glorify the name of your Lord, the Most High,*

When this verse was revealed, the Prophet (pbuh) said it should be recited in Sujood and thus we say:

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

Sajda (prostration) is the position in which we are at our lowest in a position of humility. In this position without the forehead touching the earth, we become aware of our lowliness in comparison to Him being The Most High.



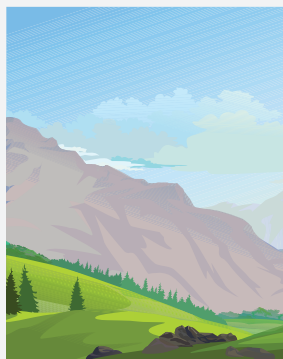
## REFLECTION

“Come! Raise yourself to Me! Don’t live below your potential”.

Al ‘Ali is higher than anything or anyone that we can imagine.

Practical steps:

1. Do wudhoo.
2. Go on your musalla and switch off the phone, watch and computer.
3. Pray Salaa and recite Qur’an.
4. Talk to Him in the silence imagining you are at the top of the highest mountain you can climb.



## BENEFITS OF ZHIKR (REMEMBRANCE)

Recite YAA ‘ALI frequently to achieve success in all your endeavours.





## AYA 2

الَّذِي خَلَقَ فَسَوَّى

Who creates, then makes complete,

Just like seed which results into a tree or like the embryo that becomes a human being. Not only is He the Creator but also the Co-ordinator (Al Baari') and the Designer

(Al Musawwir)

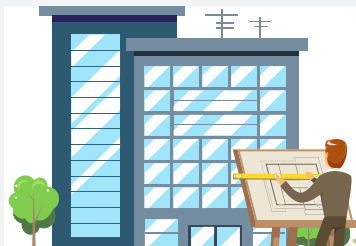
That is one of the aspects of declaring His Perfection (saying Subhaanallah)



## AL KHAALIQ, AL BAARI' & AL MUSAWWIR

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي  
السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

*He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise. 59:24*



### AL KHAALIQ

Al Khaaliq designs destiny like an architect.



### AL BAARI'

Al Baari' creates harmony like a builder bringing Al Khaaliq's plans into order.



### AL MUSAWWIR

Al Musawwir individualises like a painter who brings colours and pictures into existence.





## AL KHAALIQ (11)



### MEANING

**THE CREATOR - WHO CREATES ALL THINGS FROM NOTHING. EVERYTHING SEEN AND UNSEEN IS CREATED BY AL KHAALIQ.**

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي  
السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

*He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise. 59:24*

Everything that is created is in essence a sign of Allah. Creation has Divinity written all over it. The physical world we live in is the most obvious sign of Al Khaaliq. Everything perfectly balanced with the human being the best of creations.



لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

*Certainly We created the human being as the best of moulds. 95:4*

"You think you are a small entity, but within you is enfolded the entire Universe" Imam Ali (pbuh)

THE MIRACLE OF LIFE CREATED BY AL KHAALIQ

Our fingerprints are our own unique bar code. Human eyes can differentiate between more than seven million colours. If the DNA of a human body is uncoiled, it will stretch 10 million miles, from earth to Pluto and back. There are 37 trillion cells in our body. If you spread out an adult human's brain, it would be about the size of a pillowcase. The heart pumps 8,000 litres of blood around the body every day. We take around 17,000 breaths a day on average, and don't have to think about a single one of them.



## REFLECTION

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*And I have not created the jinn and the human being except that they should worship Me. 51:56*



## BENEFITS OF ZHIKR (REMEMBRANCE)

Recite YAA KHAALIQ frequently to be rightly guided.



## AL BAARI' (12)



### MEANING

**THE CO-ORDINATOR WHO BRINGS PERFECT ORDER AND HARMONY INTERCONNECTING CREATION LIKE A JIGSAW PUZZLE.**

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي  
السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

*He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise. 59:24*

Al Baari' is a follow up of Al Khaaliq, the One Who creates out of nothing. Al Baari' co-ordinated creation so everything works in harmony. The Qur'an calls us to observe and contemplate on nature so that we can logically conclude that the co-ordination is not through random chance.



The moon has an effect over the earth by controlling the tides. It stabilises climates and the axis of the earth and has an effect on human beings. Everything is co-ordinated.

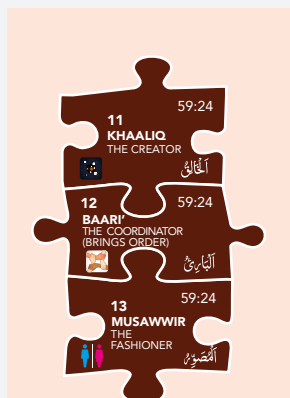


## REFLECTION

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ

*He said: Our Lord is He Who gave to everything its creation, then guided it (to its goal). 20:50*

Al Baari' gives freedom of will so the human being can choose right over wrong to maintain universal harmony. When the human being opts for wrong denying Divine guidance, then he ends up destroying himself.

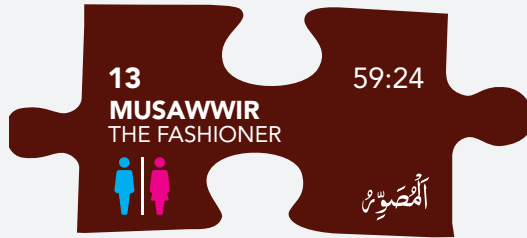


## BENEFITS OF ZHIKR (REMEMBRANCE)

Recite YAA BAARI' frequently to make hard work easy.



## AL MUSAWWIR (13)



### MEANING

**THE FASHIONER (SHAPER) WHO GIVES  
EVERY CREATION ITS INDIVIDUALITY AND  
UNIQUE BEAUTY.**

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي  
السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

*He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise. 59:24*

Al Musawwir shapes one's creative powers so they blossom at the right moment in their own unique way.



وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ  
الْسِّنَتِكُمْ وَالْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

*And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours; most surely there are signs in this for the learned. 30:22*

It is Al Musawwir who fashions (designs) giving everything its distinctive form, colour and shape making it exactly suited to its objective. He creates the human being with different physique, colours and languages.



## REFLECTION

To understand Al Musawwir just observe creation.

Observe a Velcro fastening that is effective with tiny hooks that grip looped fibres. The idea came from seeds such as the burdock which has a row of hooks to grip the coats of passing animals so the seeds are then carried and brushed off by undergrowth to grow new plants.



## BENEFITS OF ZHIKR (REMEMBRANCE)

Recite YAA MUSAWWIR frequently to make hard work easy.



### AYA 3

وَالَّذِي قَدَّرَ فَهَدَىٰ

And Who makes according to a measure, then guides  
(them to their goal),

At each stage of creation, He guides.

A new born baby knows its source of milk and how to suckle. As the child gets older, he learns how to walk and talk and do more...

A Rabb brings creation to their full potential.

As human beings we contain within us the Book of Knowledge, which was engraved in the womb of our mothers at the moment of conception. This all-encompassing inner book gives us ultimate knowledge provided we want to look at it. If we do, we will find that the knowledge of limits and the fear of transgression is within us. The book that guides us to awaken this knowledge is the Qur`an and the most perfect beings whose footsteps we can attempt to follow for guidance are the Ma'sumeen.







## AL QAADIR (69)



### MEANING

THE ABLE - THE ALL POWERFUL - THE ONE WHO POSSESSES UNLIMITED AND CAPACITY. EVERYTHING IS POSSIBLE FOR HIM AND EVERYTHING HAPPENS ACCORDING TO HIS WILL. HE OVERCOMES ALL OBSTACLES.

قُلْ هُوَ الْقَادِرُ...

*"Say! He is the Able (All Powerful)..." 6:65*

EVERYTHING HAPPENS  
ACCORDING TO HIS WILL.



Whenever Prophet Zakariyya (pbuh) visited Sayyida Maryam who was under his protection, he saw fruits out of season in her room. He asked here where they were from. She replied "It is from Allah..." ....

There and then, Zakariyya asks Allah at the age of 75 for a child.

هٰذَاكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

*There and then did Zakariyya call out to His Master; He said: My Master! grant me from You a righteous child; surely You are the Hearer of prayer. 3:38*

Al Qadir granted him Yahya although his wife was old and had no previous children..



## REFLECTION

Allah created the universe as a mirror to reflect His Power without the help of anything or anyone from nothing. His power of creation and causing things to happen is conditioned by only One thing - His Will. That is Al Qadir.

كُنْ فَيَكُونُ

BE! AND IT IS  
36:82

## BENEFITS OF ZHIKR (REMEMBRANCE)

Recite YAA QAADIR frequently for fulfilment of desires and freedom from difficulties.



## AL HAADI (94)



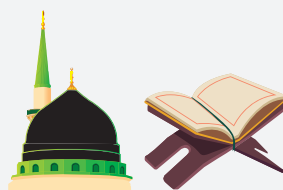
### MEANING

THE GUIDE - HE WHO GUIDES TO ONE'S  
FULL POTENTIAL.

...وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا

*"... and your Master is a sufficient Helper and Guide." 25:31*

Human beings are guided through revelation-words that come from Allah through his angels to His messengers. The words are recorded into books, the final revelation being the Qur'an.



## إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

...Guide us on the straight path. 1:6

A straight line is the shortest distance between two points, 10 times a day at least we ask Al Haadi for guidance to the most direct route towards the knowledge of acquiring our perfection (full potential).

*'Whoever wishes to be guided, will be guided'.*



## REFLECTION

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى

He said: 'Our Master is He Who created everything and then guided it.' 20:50

"He guides the infant who comes straight out of its mother's womb to its sustenance in the great of its mother. He guides the young birds to fly in the air. He guides the bee to produce honey in hexagonal shapes of the hive..."

Hadith Mufazzal as taught by Imam Sadiq (pbuh)



## BENEFITS OF ZHIKR (REMEMBRANCE)

Recite Yaa Haadi to make the right choices and to assist in remembering things.



## AYAAT 4 - 5

وَالَّذِي أَخْرَجَ الْمَرْعَىٰ

And Who brings forth herbage,

فَجَعَلَهُ عُتَاءً أَحْوَىٰ

Then makes it dried up, dust-coloured.

From one season to the next, herbage is transformed from green living pasture to dusty dried-up stalks but there is a message in every aspect of this cycle.

The earth rests as mud – lifeless sometimes for centuries. Then at the touch of a seed it becomes something new and alive. It may become part of a fruit and then be eaten and absorbed into the flesh of another living being. A few years later it returns as dust to wait in the ground for the stimulus of a new seed to wake it up so it can share in life again.

Earth and soil are so wonderful in concept and design that Allah's glory comes naturally for those who live and work closely with the land, and farm it for food.

If you want to witness His glory examine your garden. Get to know the worms; they are working for you, helping to grow your food. You may think of termites as enemies. Learn that for every one that eats the wood in a house, there are a thousand that work, patiently reducing fallen trees and twigs to make new soil. Every grain of topsoil has in course of time been enriched by generations of tiny creatures, bacteria, plants, and insects.



They have used the soil as a means of life, and then have died, leaving the it richer than before. Living soil is a community; billions of units of life, preparing soil for growing all the fruits we love to eat.

The message of these two ayaat is to ponder over the life cycles of creation and learn by example – to serve and leave the world a better place.

### **PROPHET UZAYR (PBUH)**

The story of Prophet Uzayr (pbuh) demonstrates this life cycle of the human being perfectly.

One day on his travels he came to a deserted, ruined place and felt the heat. He entered the ruined town and dismounted his donkey, taking figs and grapes in his basket. He went under the shade of a tree and ate his food. Then he got up to look at the ruins of the town. The people had long been gone, and all he saw were bones. He wondered; "Oh! How will Allah ever bring it to life after its death?" Sura Al Baqara 2: 259

He said this not out of doubt but out of curiosity. Allah sent the Angel of Death to take his life, and he remained dead for one hundred years.

After a hundred years, Allah sent an angel to revive his heart and his eyes in order for him to feel and see how Allah revives the dead.

The angel asked him; "How long have you been sleep?" He replied, "A day or part of a day." He said this because he knew he had slept early in the afternoon and woke up late in the afternoon.



The angel said, "You have remained asleep for one hundred years." He ate and drank the food which he had prepared before he was overtaken by that long sleep. Then the angel revived his donkey. Allah said: "And look at your donkey! And thus, We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." On observing this he said: "I know (now) that Allah is able to do all things." Sura Al Baqara 2: 259

He rode on his donkey and entered his hometown, but the people did not recognize him, nor did his household. The only person to recognise him was his maid, who was now an old woman. He asked her, "Is this the house of Uzayr?" She replied, "Yes, but the people have long forgotten him."

He said: "I am Uzayr. Allah had taken my life for a hundred years and has now returned it to me."

She said: "When Uzayr prayed to Allah his dua would be answered. Pray to cure me of blindness if you are Uzayr." He prayed for and her blindness was cured. She said, "I bear witness that you are Uzayr."

She rushed to the assembly of her people. Uzayr's son who was one hundred eighteen years old, and his grandchildren were the lords of the assembly. She called out to them saying Uzayr had returned back to them. They accused her of lying. She said to them, "I am your old maid. He has just prayed to Allah for me, and here I am whole again, walking and seeing." The people stood up and looked at him.



His son said, "My father had a mark between his shoulders, a black mole," which they discovered on Uzayr.

They said to him: "None from among us has memorised the Tawrat since Nebuchadnezzar burnt it, except Uzayr. There was only one copy left, which was buried by Sarukha, in a place where none but Uzayr knows. Prophet Uzayr (pbuh) led the people to the hidden place and took out that copy of the Tawrat. Its leaves had rotted, and the book itself crumpled.

Uzayr sat under the shade of a tree surrounded by the children of Israel and copied out the Tawrat from that script. After that the Jews recognised Uzayr as the son Allah, based on this evidence.

Ibn Abbas commented: "So it is as Allah said: "We have made of you a sign for the people." Sura Al Baqara 2: 269 The aya was addressing the Bani Israail that Uzayr was sitting among his children, they old men, and he a youth.





## SECTION 2 AYAAT 6 - 9

### ZHAKKIR! CONTINUOUSLY REMIND THE HUMAN BEING OF THE ONENESS OF GOD, DIVINE GUIDANCE AND ACCOUNTABILITY

To continually remind of the purpose of life to the human being through the Qur'an if (as) it serves as a benefit. Here Allah ensures the facilitation and ease in the mission every step of the way

سُنُقِرُّوْكَ فَلَا تَنْسَى

We will make you recite so you shall not forget,

إِلَّا مَا شَاءَ اللّٰهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى

Except what Allah pleases, surely He knows the manifest, and what is hidden.

وَنُيَسِّرْكَ لِلْيُسْرَى

And We will make your way smooth to a state of ease.

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى

Therefore do remind, surely reminding does profit.



## AYA 6

سُقِرُّوكَ فَلَا تَنْسَى

We will make you recite so you shall not forget,

The knowledge of tawheed is eternal – once we know we will not forget. Forgetfulness comes when there is heedlessness (ghafla) and heedlessness comes when there is no khashya (fear of transgression).

### FORGETTING AND REMEMBERING

Young children often compete for everyone's attention and become quite skilful in the process. However, they are not always subtle in their efforts.

A 4-year-old once while her mum was on the phone, said that she needed to ask her mum a question. Her mum asked her to wait but the child kept on patting her mum on the arm. When her mum finally turned her attention to her child, her daughter said, "You made me forget what I was going to ask you!" And her mum said: "It must not have been very important, or you would not have forgotten." The little girl with an air of confidence said, "Don't you know that sometimes people forget some of the most important things in the world?"

When we look at the subject of forgetting and remembering a word of caution first - to forget is not always a negative component in our mental makeup. Some things should be forgotten so that we can move on without the emotional baggage of unnecessary negative memory.



When some negative feeling or attitude is hurting us or hurting someone we love, it is good for us and good for our mental health to intentionally throw it into the sea of forgetfulness. That's not always easy, but it is possible. People who learn to do this are usually able to keep their lives content whilst those who cannot or will not are often the source of great misery to themselves and to others.

When a painful situation is over, it is very important to be able to forget the details and the resentment it has generated and to remember only the lesson learned.

Jibrail came to Rasulullah (pbuh) and said: "O Muhammad! Always remember two things and forget two things – Remember Allah and death and forget the good you have done to others and the hurt others have caused you." We need to be reminded not to forget Allah. We forget that we are mortal and that the margin of our ability to handle things alone is slight at best and it narrows exponentially with each year that we live. Remember Allah for He remembers you.

We as human beings have a deep need to be remembered, and we usually experience some degree of disappointment when we are forgotten at some important point or by someone whose recognition is important to us. If you are depressed and weary, or if someone important to you did not recognise you or remember your name, know that the most important one of all remembers you and knows you inside out. He will never forsake you.

The next responsibility is to recognise our duties towards other human beings. In the hustle and bustle of life, it is all too easy to ignore those around us and to turn inward until we are only tightly wrapped into ourselves.



## AYA 7

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى

Except what Allah pleases, surely He knows the manifest, and what is hidden.

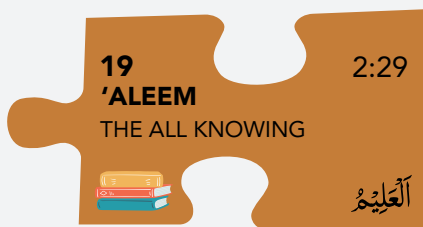
وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ  
أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

*"... And He taught Adam all the names (attributes)..." 2:31*

Al Baatin taught Prophet Adam (pbuh) not only the manifestation of His attributes (Al Zhaahir) but also their inner meanings. Until Prophet Adam (pbuh) even the angels only knew Allah through the manifestation of His attributes. That is the difference between Prophet Adam and the angels in the degree of perfection of faith and thus He asked the angels to do sijda (prostrate) to Adam. It is faith that perceives Al Baatin and the universe that manifests Al Zhaahir.



## AL 'ALEEM (19)



### MEANING

THE ALL KNOWING - HE KNOWS ABSOLUTELY EVERYTHING ABOUT EVERYTHING. HE KNOW WHAT HAS HAPPENED, WHAT IS HAPPENING AND WHAT WILL HAPPEN FROM THE BEGINNING TO THE END.

...وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

*"...And He has absolute knowledge of all things." 2:29*

Al 'Aleem knows the hidden and the manifest the secrets of the heart and soul, the small and the large, the intention and the action in its totality. He is not constrained by time and space.



The Arabic words 'aalam (world), 'alam (flag, symbol, sign), and 'ilm (knowledge) all come from the same root.

Our world is a sign of the source of knowledge - AL 'ALEEM. The more we reflect on the world around us as the Qur'an exhorts us to do, the more we will see the ALL KNOWING in every aspect.

He knows who we are, what we do and what we need.



## REFLECTION

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا...

*"... And He taught Adam all the names (attributes)..." 2:31*

The Prophet (pbuh) said "Adopt in yourselves the attributes (names) of Allah"

The attributes of Divinity are all in the heart for us to find and manifest. Our heart is connected to the heart of the world. To reflect on His attributes through the awesomeness of creation is to understand His Perfection

and Brilliance in contrast to our limitations and fallibility. That is in essence being knowledgeable.

The Munaajat (whispered prayer) of Imam Ali (pbuh) reflects this beautifully.



## BENEFITS OF ZHIKR (REMEMBRANCE)

Recite YAA 'ALEEM frequently to increase perception and enlightenment of the heart.



## AL ZHAAHIR (75)



### MEANING

THE MANIFEST - HE WHO IS MOST OBVIOUS.  
EVERYTHING AND EVERYONE IS A PROOF OF HIS  
EXISTENCE. HE IS APPARENT IN EVERYTHING.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

*"He is the First and the Last, the Manifest and the Hidden, and  
He has knowledge of all things." 57:3*

His existence is both manifest and hidden. He is apparent because of His signs but His essence is hidden. Allah is manifest in His attributes.



...فَأَيُّمَا تُلُوْا فَاِنَّمَّ وَجْهَ اللّٰهِ...

*"... Wherever you turn, there is the face of Allah..." 57:3*

One can know an artist from his art. Every creation is a manifestation of Allah. The signs of Allah are everywhere to see, in front of us, behind, above, below and also inside us.



## REFLECTION

Imam 'Ali (pbuh) was asked by Tha'lab al-Yamani whether he had seen his Lord. Imam 'Ali replied, "How can I worship one that I do not see?"

When asked how he saw Him, Imam 'Ali replied, "Eyes do not reach Him with physical sight, but the hearts reach Him with the realities of belief."



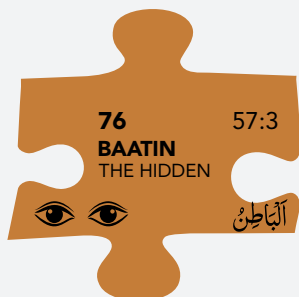
## BENEFITS OF ZHIKR (REMEMBRANCE)

Recite YAA ZHAAHIR frequently to see things which were hidden and solutions to problems.





## AL BAATIN (76)



### MEANING

THE HIDDEN - HIS ESSENCE REMAINS  
HIDDEN FROM US YET HE KNOWS ALL THAT  
IS HIDDEN. HE IS THE SECRET INNER  
COMPANION.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

*"He is the First and the Last, the Manifest and the Hidden, and He has knowledge of all things." ....*

His existence is both manifest and hidden. He is apparent because of His signs but His essence is hidden.



لَا تُدْرِكُهُ الْبَصَارُ وَهُوَ يُدْرِكُ الْبَصَارَ...

*"Vision does not comprehend Him,  
yet He comprehends all vision..."*

.....

Al Baatin veils Himself from the physical eye but knows every veiled thing. The Prophet (pbuh) said, "Allah does not judge you by your appearance. He looks at your hidden deeds and your hearts."



## REFLECTION

*"You are hidden, and yet from East  
to West You have filled the world  
with Your radiance.*

*Your Light is more magnificent than  
sunrise or sunset,*

*You whose essence is hidden while  
Your gifts are manifest*

*You are like water and we are like  
millstones.*

*You are like wind and we are like  
dust. The wind is hidden while the  
dust is plainly seen.*

*You are the invisible spring, and we  
are Your lush garden."*

RUMI



## BENEFITS OF ZHIKR (REMEMBRANCE)

Recite YAA BAATIN frequently to see the truth in things.



## AYA 8

وَنُيَسِّرُكَ لِلْيُسْرَىٰ

And We will make your way smooth to a state of ease.

Yusraa means prosperity – it comes from the word yasara meaning to be easy. The path of ease is the path of no resistance – in other words the path of submission to Allah.

The word Islam is thought to have originated from the root word "salama"; which means to be at peace, to be in a state of tranquil submission, acceptable submissiveness. It is the path of ease and integration, of submission to reality because we are part of that reality. It is the "deen", the only way to be, which has been explained by every Prophet and Messenger. A way to integrate the material with the spiritual so they are on the same plane of tawheed. It means to know in order to unify with the occurrence as we experience it and as we interact with it. The outer aspect of it is to interact with the rest of creation courteously, harmoniously, joyfully, correctly, with barriers, not accepting transgression.

Ease and submission can only occur if there is obedience to the Creator and serving of His creation.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

*"Those with eimaan are certainly successful" 23:1*

The Prophet (pbuh) has said, "Eimaan is divided into 2 halves; one half lies in sabr (patience) and the other half in shukr (thankfulness). Islam is outward whereas eimaan is in the heart (inward) path of submission to Allah.



Imam Ja'fer As-Sadiq (pbuh) has explained the difference between Islam (in the personal sense) and eimaan:

"...Eimaan means:

- Acknowledgment made by the tongue,
- Covenant made in the heart,
- Actions performed by the body.....

Eimaan has a daar (zone) of its own, just as Islam and kufr have. A person is a Muslim before they become a mu'min... So, when someone commits a big or small act which Allah has forbidden (sin), they come out of the zone of eimaan and lose their title to eimaan, although the title of Islam still remains with them. And when they turn away from their sin and do tawba and istighfaar (repent), they return to the zone of eimaan."

Imam Ja'fer As-Sadiq (pbuh) has also said, "...Islam is the deen of Allah. One who acknowledges the deen of Allah is a Muslim and one who acts according to that which Allah has commanded is a Mu'min."

"Eimaan is iqraar (testimony) accompanied with deeds and Islam is iqraar (testimony) without deeds."

Eimaan is not restricted to the solitary sphere of an individual's existence, but it covers all human activity.

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



## AYA 9

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى

Therefore do remind, surely reminding does profit.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

*"O you who believe! Remember Allah, remembering frequently," 33:41*

Zhikr is the remembrance of Allah. The Prophet (pbuh) has said, "Everything has a limit except Zhikr for which there is no limit."

The four aspects of Zhikr are:

### 1. TASBEEH

Declaring the perfection of Allah. It comes from the word 'Sabaahaa' which means to swim or to be perfectly balance.

### 2. TAHMEED

All praise is for Allah

Imam Sadiq (pbuh) was asked by one of his companions to be taught a comprehensive dua. Imam responded:

"Praise Allah, for in this case, every worshipper will recite Dua for you and will say: Allah hears one who praise Him."

"Whoever says: Praise is due to the Lord of the worlds at dawn four times, has thanked Allah for that day and whoever repeats the same in the evening, has thanked Allah for the night."



### 3. TAHLEEL

There is no God but Allah

"The best shirk is to say: There is no god but Allah."

Prophet (pbuh)

### 4. TAKBEER

To announce His Greatness

Allah is Greater than anything or anyone.

### TASBEEHAAT 'ARBA'AA

One day the Prophet (pbuh) said to his companions:

If you pile all your clothes, buildings and material goods, do you think they will reach the sky?

They said: "No, O Messenger of Allah!" The Prophet (pbuh) said: "Shall I introduce to you something whose root is in the earth and its branches in heavens?

"Whenever you complete your prayer say thirty times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

The roots of which are in the earth and its branches are in heavens. It is these words that removes from man sorrows, collapsing of wall, fire, being drown in water, falling into well, being attacked by fierce animals, bad death, and tribulation which descend from heavens on the day. Those words are truly righteous deeds."

Rasulullah was passing by a man who was planting trees in his orchard.

The Prophet stopped and said: "Shall I introduce to you a tree whose roots are stronger, gives fruits earlier, and has purer and more lasting fruits than this?"



The man said: "Yes, show it to me O Messenger of Allah!"

The Prophet said: "At dawn and in the evening say:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

If you recite this Dua there will be ten trees of every fruit for each Tasbeeh in paradise. This is an example of the righteous deed."

The man said: "O Messenger of Allah! I take you witness and give this orchard to you as a charity for Muslim, that is, for the alms givers."

It is at this point that Allah revealed ayaat 5-7 of Sura Al Layl - *"Then as for he who gives away and guards against evil and accepts the best, We will facilitate for him the easy end."*



## SECTION 3 AYAAT 10 - 17

### SUCCESS AND FAILURE IN THE HEREAFTER

The actions and their consequences for both those who take heed of the message and those who don't are stated with a statement that the hereafter is better and more permanent.

سَيِّدٌ كَرَّ مَنْ يَخْشَى

He who fears will mind,

وَيَتَجَنَّبُهَا الْأَشْقَى

And the most unfortunate one will avoid it,

الَّذِي يَصُلِّي النَّارَ الْكُبْرَى

Who shall enter the great fire;

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

Then therein he shall neither live nor die.

قَدْ أَفْلَحَ مَنْ تَزَكَّى

He indeed shall be successful who purifies himself,

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

And magnifies the name of his Lord and prays.

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا

Therefore do remind, surely reminding does profit.

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

While the hereafter is better and more lasting.





## AYA 10

سَيِّدٌ كَرَّ مِنْ يَخْشَى

He who fears will mind,

Fear of Allah

There are two types of fears.

- Fear through ignorance. When a child is afraid of going into a dark room alone his fear is through ignorance for it is his imagination which is False Evidence Appearing Real.
- Fear through knowledge. When a toddler reaches out towards a snake slithering in front of him, and his mother rushes to save him for fear of him being bit, her fear is that of knowledge.

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

However, this fear must be accompanied by hope.

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

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

Like the two wings of a bird, hope and fear have to be balanced in order to reach higher towards one's full potential and gain nearness to Allah.



## AYAAT 11 - 13

وَيَتَجَنَّبُهَا الْأَشَقَّى

And the most unfortunate one will avoid it,

الَّذِي يَصُلِّي النَّارَ الْكُبْرَى

Who shall enter the great fire;

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

Then therein he shall neither live nor die.

'Ashqaa' is one who is troubled, unfortunate, shattered, in misery and anguish. One who does not fear transgression, does not remember (zhikr) and is not moving on the path of hidaya (guidance) and therefore is not in submission (ease).

His agitation is fuelled by heedlessness and ignorance, which creates and contributes towards anguish when the human being in essence desires clarity and certainty.

In the Qur'an, this state of mind regarding "those who do not hold firmly to eimaan" is defined by Allah as "heedlessness".

One of the causes is to be indifferent to the concept of death. The human being, although being concerned about everything that is linked to their own interest displays heedlessness towards death.

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ  
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Say: 'Death, from which you are fleeing, will certainly catch up with you. Then you will be returned to the Knower of the Unseen and the Visible and He will inform you about what you did.' 62:8



No matter where we seek refuge or how we try to escape, there is no choice – ahead of us there is no exit. The countdown never stops. That is why we need to stop deceiving ourselves or disregarding facts and strive to reach our full potential and closeness to Allah.

Rasulullah (pbuh) said that one of the best ways to prevent one's conscience from hardening, and attain a good character is by frequently remembering death.

He also said: "These hearts become rusty just as iron does when water affects it." On being asked what could clear them he replied, "A great amount of remembrance of death and recitation of the Qur'an."



## AYA 14

قَدْ أَفْلَحَ مَنْ تَزَكَّى

He indeed shall be successful who purifies himself,

One who is continually purifying his outward and inward existence is victorious. Falaah (success) speaks of the one who turns the earth, ploughs, and cultivates it planting the right things at the right time. Fallaah, from the same root means farmer. If he does not cultivate his farm, nothing will come from the earth – he has to break it up and work it. In the same way a human being needs to continually purify his innermost being to be on the path of hidaya.

We regularly wash our hands before touching food because our hands come in contact with so many objects that may collect harmful germs from others touching the same objects. We wash our clothes when they collect sweat and dirt from our own body and our surroundings. We bathe and shower to keep our body clean. All these are intended to keep us in good physical health.

What about that which keeps our mind clean and in good health? So many things that we come in contact with can corrupt our minds. We may see a person drawing satisfaction from hitting and humiliating another or achieving success through lying and cheating. It leaves an impression on our mind and may later make us do the same impulsively. Both eyesight and hearing are indispensable for human learning and development. They can propel us to unimagined heights of human excellence. However, we must learn to use them properly. Otherwise what we see and hear can also corrupt our mind.



How do we purify ourselves from the corrupting influences around us? We need to reflect on what we see and hear and to separate them into experiences that are desirable form of behaviour and those that are undesirable in the light of some guiding principles. We may call it the exercise of the mind, and similar to other forms of exercise, the exercise of the mind requires regime and regularity.

The process of purification of the mind, variously called purification of the heart and soul, is known in Islam as tazkiya. A pre-requisite of engaging in tazkiyyah is to know that the human mind is prone to becoming corrupted. The corruption may be attributed to acquired elements within oneself, or to external influences, or both. However, the responsibility for any undesirable behaviour rests with the person who commits it and not the person or the environment that caused it. We all bear direct responsibility for our actions. The legal system will make us answerable if we break a law, and in the same way Allah will make us answerable if we defy divine guidance. One cannot use the excuse that the devil made me do it, or there was peer pressure.

If we are caught speeding on a roadway, we cannot be absolved simply because others sped and did not get caught. Allah sees and hears everything. There is no question of not getting caught. Just as the speeding regulations are meant to save us from hurting ourselves as well as others, the divine guidance is simply for our own benefit.

Success in purification of the mind, soul, or psyche requires recognition that the world can pollute the mind, the soul can corrupt itself via instigation, and desires can conspire to overwhelm one's mind.



Everyone is born with a soul that is pure, free of corruption or impurity. The natural instinct of every human soul is to do what is right. As one grows, the harmful messages through the eyes, hearing, touch, smell and other senses affect the purity of the human soul. Therefore, every human experience must be scrutinized for its potential corrupting influences. Reforming these corrupting influences, within the human mind, is called the process of purification or tazkiya.



## AYA 15

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

And magnifies the name of his Lord and prays.

### SALAA

"Indeed salaa removes sins like autumn strips leaves off the trees, and it frees you from the rope of sins tied around your neck. The Prophet (pbuh) likened it to a refreshing stream at one's door in which one takes a purifying bath five times in a day and night. After so much cleaning will any dirt remain on a person?" Imam Ali (pbuh) - Nahjul Balagha

Salaa is an expression of a person's surrender to Allah. It has been specified in such a manner that even one who wants to pray in a lonely corner must observe certain things which are of moral and social relevance such as cleanliness, respect of the rights of others, punctuality, a sense of direction, control over one's emotions, and expression of goodwill (salaam) towards other righteous servants of Allah.

Salaa is seen by some as some sort of a deal like work to be exchanged for wages. Like the employee who only works for the salary at the end of the month, but an employer pays for the benefit he derives from his employees. What benefit can the Lord of the worlds get from our salaa?

However, salaa is the ladder to attain nearness to Allah.

It has a form and a soul, an appearance and an inner meaning. That which is expressed by the tongue and the movements of the body are the outer mould.



The soul of salaa is:

- The significance attached to it by the prayer.
- A person's attitude towards it.
- The satisfaction and benefit derived from it.
- The extent to which it has taken him/her on the journey towards Allah.

Imam Ali (pbuh) sums up the attitudes of people towards worship in the following hadith:

"A group of people worship Allah out of desire for reward; This is the worship of traders. Another group worship Allah out of fear; This is the worship of slaves. Yet another group worship Allah out of gratitude; This is the worship of free people."

The root of all the aspects of salaa lies in the remembrance of Allah and to live by the knowledge that Allah is observing and watching. It is to this that the Qur'an says:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

*"....Adhere to salaa in order that you remain in My remembrance." 20:14*

Those whose niyya for worship is solely for the pleasure of Allah are described by Imam Ali (pbuh) as: "Indeed, Allah, the Glorified has made His remembrance the shine of the hearts, which makes them hear after deafness, see after blindness and humble after being undisciplined. In all periods of times when there were no prophets, there were individuals to whom He spoke in whispers through their conscience and intellect."

This speaks of the wonderful effect of salaa and other forms of worship on the heart, to the extent of making it capable of receiving divine inspiration and bringing it to communicate with Allah.





## AYAAT 16 - 17

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا

Nay! you prefer the life of this world,

وَالْآخِرَةَ خَيْرٌ وَأَبْقَى

Nay! you prefer the life of this world,

### AAKHIRA

Although the life of this world and that of the hereafter have certain aspects in common, both representing forms of life in which pleasure and pain, joy and sorrow, are present, there are also profound and fundamental differences between them.

In this world, life begins with infancy and ends with old age, but no such change or transformation exists in the hereafter. Here man must labour and sow; there he reaps.

Imam Ali (pbuh): "Today is the day of work, not the day of accounting; tomorrow is the day of accounting, not the day of work." (Nahjul-Balagha)

In this world, man is constantly striving to gain possession of what he does not have, and he is never satisfied with what he acquires. In the hereafter, he never experiences the tormenting feeling of lack, for God wills that whatever he desires should immediately be given to him. Apart from this, he will have attained there the true object of his love; he will be in the presence of the One Whose pleasure He was striving for.

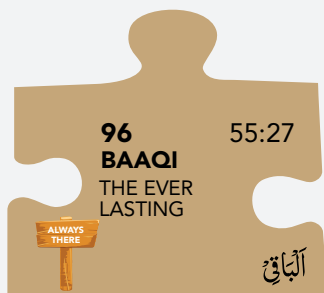


One of the fundamental differences between life in this world and life in the hereafter is that the relationships prevailing in the latter are utterly different from those found in the material world, because of the perfect nature of the hereafter.

In this world, we infringe on each other, because of conditions like time and space. By contrast, in the hereafter none will find his own existence threatened by another and none of the relations prevailing there will be based on negation or repulsion; all relationships will revolve around an axis of security and peace.



## AL BAAQI (96)



### MEANING

THE EVERLASTING - HE WHO IS ETERNAL, CONSTANT AND UNCHANGING. HE WILL REMAIN FOREVER AND IS UNAFFECTED BY TIME.

كُلُّ مَنْ عَلَيْهَا فَانٍ

*"Everyone will perish" 55:26*

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

*"But Everlasting is the essence of the Owner of Majesty and Generosity" 55:27*

Human beings in their physicality are time and time passes. Only Allah is Everlasting and Eternal.



Time is a creation of Allah. The Past, Present and Future are temporal expressions for Creation. To become immortal, the human being needs to learn, reflect and embody Divine attributes (Asmaaul Husnaa)



## REFLECTION

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

*"Wealth and children are an adornment of the life of the world, but everlasting deeds are better with your Master in reward and better in hope." 18:46*

Long after a good deed is done is done, its energy remains. The Qur'an refers to these deeds as Baaqiyaatus Saalihaat.

"Six things are everlasting.

A child that seeks forgiveness for his parent.

A Qur'an that he leaves behind and others recite it after him.

A well that he digs and people benefit from it.

A tree that he planted.

Water that he caused to flow, and people use it.

A good conduct (legacy) that he initiated and people follow it."

Imam Sadiq (pbuh)



## BENEFITS OF ZHIKR (REMEMBRANCE)

Recite YAA BAAQI to be granted constancy and to overcome fear.



## SECTION 4 - AYAAT 18-19

### THIS IS A TIMELESS UNIVERSAL MESSAGE

The core message of this chapter has been in the earlier scriptures. Prophets Ibraheem and Musa are mentioned.

إِنَّ هَذَا الْقِيَ الصُّحُفِ الْأُولَى

Most surely this is in the earlier scriptures,

صُحُفِ إِبْرَاهِيمَ وَمُوسَى

The scriptures of Ibrahim and Musa.

This knowledge is an ancient knowledge revealed to all the Prophets. Tawheed was identical in all prophetic teachings since the beginning of time; but the ways in which He is worshiped and spoken of familiarly may validly change.

The word suhuf is the plural of sahifa which here means 'a tablet or a page on which something is written.' A hadith from Abu Dhar says that he asked the Prophet (pbuh) how many prophets (Ambiya) there were and he answered that there were one hundred and twenty four thousand (124,000). Then he asked about the number of their messengers (Mursaleen), and the Prophet (pbuh) answered him: "They were three hundred and thirteen and the rest were only prophets (Ambiya)."...Then the Prophet (pbuh) added: "O Abu Dhar, four prophets were Arabs: Hud, Salih, Shu'ayb, and your Prophet."

Abu Dhar asked the Prophet (pbuh) how many books were revealed, and he replied: "One hundred and four books were revealed; ten books to Adam, fifty books to Sheeth, thirty books to Okhnukh (Enoch) and he is the first one who wrote by pen, ten books to Abraham, the Tawrat to Musa, Injeel to Isa, Zabur to Dawud, and Qur'an to Muhammad (pbuh)."



