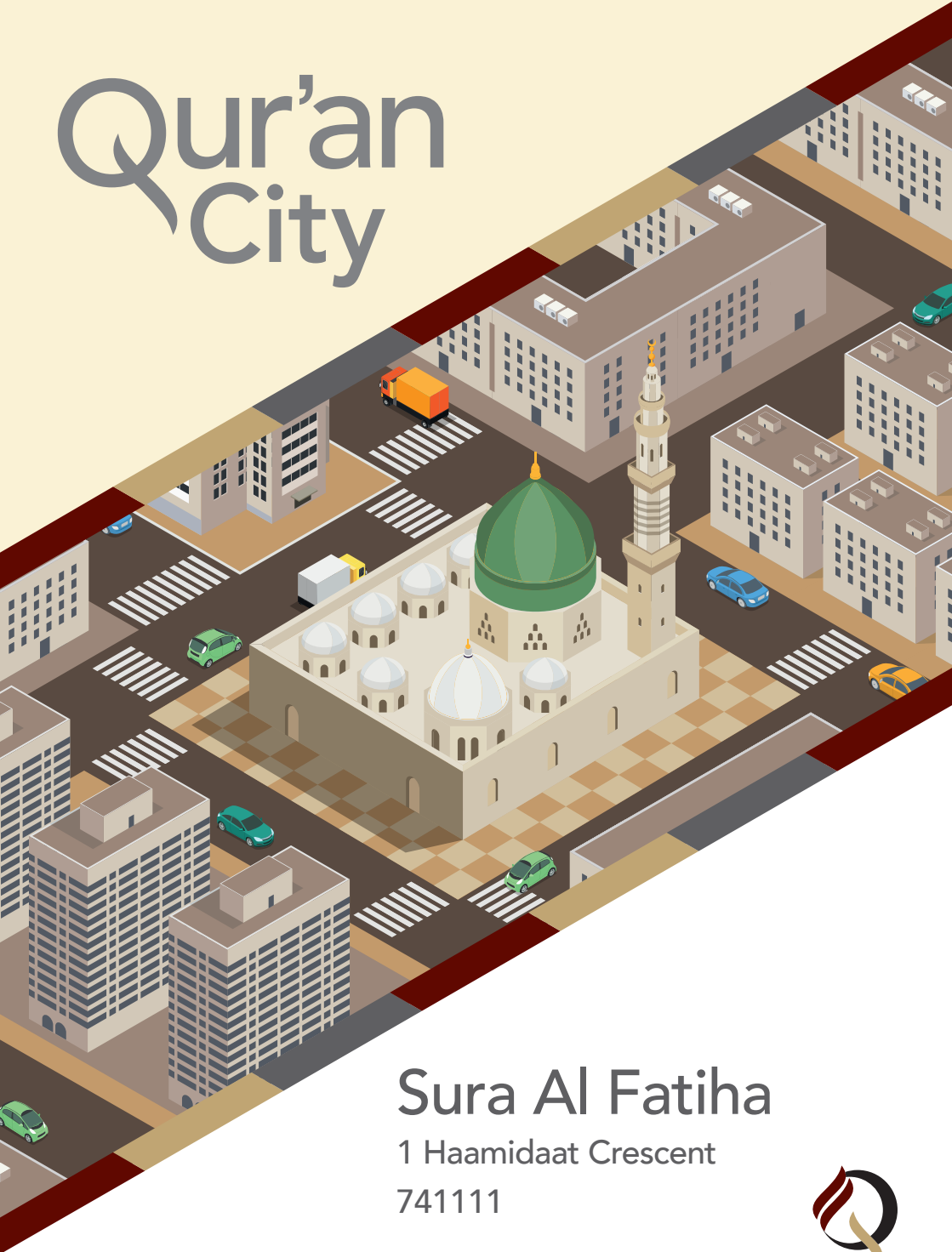


Qur'an City



Sura Al Fatiha

1 Haamidaat Crescent
741111



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QUR'AN CITY

The inspiration to construct Qur'an City came from verse 66:11 where Allah quotes the dua of Sayyida Aasiya when she said: "Rabb! Build for me a house with You in Janna".

The Arabic word sura used for a chapter of the Qur'an is derived from a verbal root which means to enclose or surround and was used in reference to the outer bounds of the wall of an ancient city. It is also used with reference to the stages in the construction of a building. A city is made up of many different elements that are working with each other. Together, they form the city's personality, organically work together, and are interlocked together. Similarly, the buildings within Qur'an City have similarities and differences but ultimately have their own distinct personality.

Qur'an City is therefore a depiction of the groupings of the suwar of Qur'an into a city (made out of building bricks), where each sura (chapter) of the Qur'an is represented by a building, whose height is determined by the number of verses in that sura. The 114 chapters are distinguished as Makki or Madani through their rooftop colours - yellow for the 86 Makki chapters and green for the 28 Madani chapters. The chapters are grouped into suburbs surrounding the City Centre.

A network of roads called M14* links all the suburbs to each other.

*Representing the 14 Ma'sumeen who are the necessary guidance to navigate Qur'an City.





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The Moon

QAMAR

The Moon

Qur'an

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Luqmaan

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Al Sajda
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M14

M14

M14

M14

PLACEMENT OF THE 114 BUILDINGS

SURA AL QAMAR (54) overlooks the City for Divinity emphasises 4 times in the chapter that the Qur'an is easy to internalise for anyone willing to put in a little bit of effort.

QUR'AN CITY CENTRE

The 4 chapters in the City Centre all relate directly to the Qur'an.

SURA AL FURQAAN (25)

The qualities of one WHO rejects the Qur'an and one WHO accepts it?

SURA AL 'ALAQ (96)

HOW the revelation began (in the cave of Hira)?

SURA AL QADR (97)

WHEN the Qur'an was revealed?

SURA AL BAYYINA (98)

Clarification of WHAT the Qur'an is – that which is a crystal-clear message from Divinity revealed to an awesome Prophet.



THE 19 SUBURBS WHICH SURROUND QUR'AN CITY CENTRE

- Viewpoint Terrace
- Divine Centre
- Musabbihaat Crescent
- Haamidaat Crescent
- Muhammad Square which contains Ahlulbayt circle and Nidaa Street
- Victory Circle
- Kamil Close
- Energy Zone
- Healthy Zone
- Comfort Zone
- Qiyama Close
- Ka'ba corner
- Womens corner
- Qul Corner
- Exiled Corner
- Tawba Turn
- Huruful Muqatta'aat Area which is subdivided into
 - Singles close
 - Meemaat Place
 - Tawaaseen Place
 - Hawaameem Place
- Raa'aat Place
- Ambiya Annexe
- Qasam Place



DIFFERENCE BETWEEN MAKKI AND MADANI SUWER

The chapters (suwer) revealed in Makka are known as Makki and the chapters revealed in Madina known as Madani. There are 86 Makkan suwer and 28 Madani suwer. The distinction between them can be described as the journey from the why? (the nature of belief) to the how? (the manifestation of belief into a way of life which leads towards one's personal best). The presence of Makkan ayaat (verses) in Madani suwer and vice versa shows that why and how are interwoven throughout the journey of life.

MAKKAN CHAPTERS (WHY OF RELIGION)

- The verses (ayaat) are brief and short.
- Invitation to submit to Divinity and follow Divine Guidance.
- Accountability emphasised on the day of Judgement and consequences of actions
- Janna & Jahannam
- Prophet Adam and Shaytan mentioned
- All the obligatory sajadaat in Makkan chapters
- Verses addressing humanity (O humankind) in Makkan chapters
- Kallaa (never ever) used only in Makkan chapters.
- Of the 29 chapters beginning with Huruful Muqatta'aat 26 are Makkan (exceptions being 2,3 and 13)



MADANI CHAPTERS (HOW OF RELIGION)

- The verses (ayaat) are longer and formal.
- Focus on social responsibilities and law
- Hypocrisy mentioned
- Address to 'O you who believe' in Madani chapter (except for Suratul Hijr)
- Address to people of the book in Madani chapters
- Verses about warfare as permission to defend given



HAAMIDAAT CRESCENT

There are 5 chapters in this suburb that begin with Hamd (the praise and gratitude of Divinity).

In all circumstances and at all times Hamd is when one uses what has been granted as it ought to be used. To be what He wants one to be.

HAMD is 'worshipful and thankful praise.

- | | |
|--------------------|--|
| 1 - FAATIHA | Seeking the path of success defined by Divinity. Summary of the Qur'an |
| 6 - AN'AAM | Practical implications of monotheism, Divine Guidance & Accountability |
| 18 - KAHF | Divine Tests |
| 34 - SABAA | Greed & Ungratefulness |
| 35 - FAATIR | No alterations in His way |



HAAMIDAAT CRESCENT

1

Alfaatiha
The Opening

6

Al An'aam
The Cattle

18

Al Kahf
The Cove

34

Sabaa
Soboo

35

Faatir
The Creative
Originator



Chapters beginning with the
praise of Divinity



AL-FATIHA - THE OPENING



SUMMARY OF THE QUR'AN
TO AWAKEN THE SOUL TO FAITH AND
SUBMISSION TO DIVINITY IN ORDER TO REACH ONE'S FULL POTENTIAL
SEEKING THE PATH TO SUCCESS DEFINED BY DIVINITY

001

3

Aya 7

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



2

Ayaat 5-6

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



1

Ayaat 1-4

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)



SURA AL FAATIHA - THE OPENING 7 AYAAT MAKKI

FOCUS

SUMMARY OF THE QUR'AN
TO AWAKEN THE SOUL TO FAITH AND SUBMISSION TO DIVINITY IN
ORDER TO REACH ONE'S FULL POTENTIAL SEEKING THE PATH TO
SUCCESS DEFINED BY DIVINITY

DID YOU KNOW?

The entire Qur'an is a dialogue between Allah and human beings. This sura is a lesson in how the human beings can converse with their Creator

BENEFITS

Cure for every disease
Recite 70x to cure pain anywhere
Thawab of reciting 2/3 of the Qur'an

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 deals with the RELATIONSHIP BETWEEN HUMAN BEINGS AND GOD
- The final section deals with the VARIOUS STATES OF THE HUMAN BEING



SURA AL FAATIHA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. (I begin) in the name of Allah, the Beneficent, the Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

2. All praise and gratitude belongs to Allah, Rabb of the worlds.

الرَّحْمَنِ الرَّحِيمِ

3. The Beneficent, the Merciful.

مَالِكِ يَوْمِ الدِّينِ

4. Master of the Day of Judgment.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

5. You alone do we worship and You alone do we ask for help.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

6. Guide us on the straight path.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

7. The path of those whom You have favoured; not those who earn anger nor of those who have gone astray.



SECTION 1 AYAAT 1 - 4

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
MALIK –	Owner and Controller

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. (I begin) in the name of Allah, the Beneficent, the Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

2. All praise and gratitude belongs to Allah, Rabb of the worlds.

الرَّحْمَنِ الرَّحِيمِ

3. The Beneficent, the Merciful.

مَالِكِ يَوْمِ الدِّينِ

4. Master of the Day of Judgment.



AYA 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

In all written copies of the Qur'an, from the very commencement of it's been textually recorded; each sura with the exception of Sura Al Tawba (Bara'aa) opens with the words

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The aya is repeated 114x in the Qur'an and is the part of every sura except Sura Al Tawba which is considered to be an ultimatum to the Makkans who despite having had the presence of Rasulullah (pbuh) amongst them did not accept the Rahma of guidance.

In Sura Al Naml the aya appears at the beginning and when Allah mentions the letter that Prophet Sulayman (pbuh) wrote to Bilquis starting with this aya – (27:30).

The first instance of reference to this aya is in Sura Hud, when Prophet Nuh (pbuh) asks his people to embark, saying in the name of Allah be the moving and stopping of the ark, (11:41).

The first aya to be revealed was an order to read in the name of Your Lord, (96:1).

Write the aya on the exam paper before beginning for success in the exam. If difficult to write the whole aya, then just put a dot and know that is Bismillahir Rahamnir Raheem.



ALLAH

The name 'Allah' solely belongs to the One and Only God. It combines all His names – attributes and needs no introduction from others, whilst the other names are recognised when added to the name Allah.

'Allah' is not given to anyone other Him, nor should it be ever used for anyone besides Him. It means 'One Who deserves to be loved' and 'into whom everyone seeks refuge'.

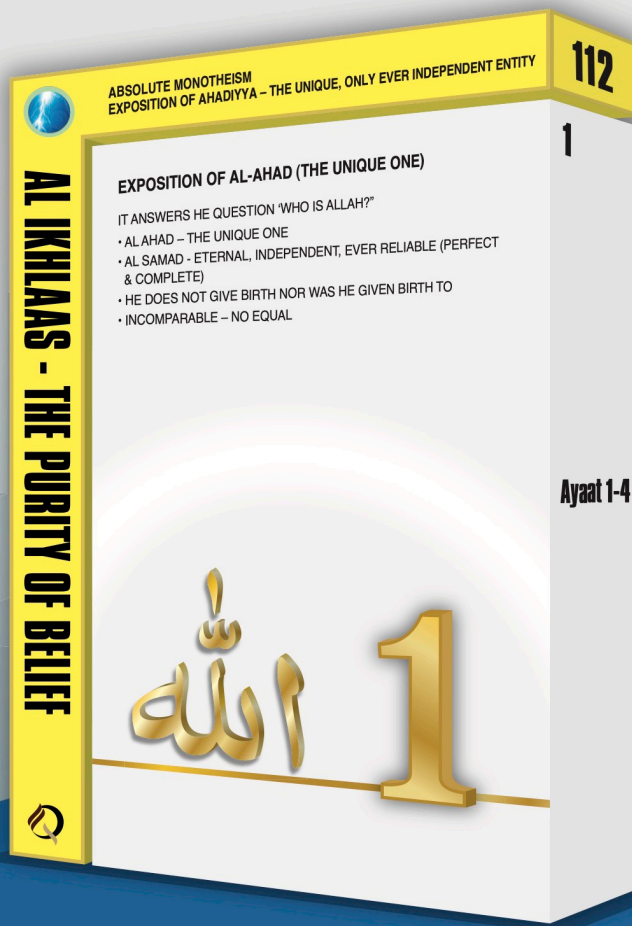
Unlike the word God which can be made into Gods and Goddess, there is no feminine of the word Allah and neither is there a plural.

When you think of Allah, think of 5 meanings:

1. **Qadeem** – He did not become/was always there
2. **Wahdaniyya** – Unique. You can't compare Him to anyone or anything. His relationship with each one of us is unique.
3. **Baqa** – Always will be. We should never lose hope in Him.
4. **Mukhalafatan ul-hawadith** – the Creator has no resemblance to the created.
5. **Qiyam bi nafsih** – Self existence without need

Sura Al Ikhlās sums up the concept of Allah in a nutshell.





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:

- I. HE IS AL AHAD – THE UNIQUE ONE, ETERNAL, SELF SUPPORTING, EVER RELIABLE ON WHOM ALL DEPEND.
- II. HE IS AL SAMAD – NOT IN NEED OF ANYONE AND CANNOT BE OVERCOME. THE ONLY EVER INDEPENDENT ENTITY
- III. PARENTS AND PROGENY ARE A CREATIONAL PROCESS FOR CREATION
- IV. 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.

AYA 2

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

2. All praise and gratitude belongs to Allah, Rabb of the worlds.

Praise is an emotional condition particular to human beings. Real praise is nothing to do with greed or desire. It is instinctive that when a person comes across a work of beauty or splendour, they automatically begin to praise it as a natural expression of awe and humility.

Another instinctive pure emotion is that of gratitude. This manifests itself in a human being whenever goodness comes to them from another.

HAMD is neither simply praise nor gratitude.

It is a combination of praise and thanks and since Hamd is only for Allah; it incorporates a third concept of worship. Therefore, the word '**HAMD**' means **worshipful and thankful praise**.

It is a pure internal emotion within the human being whose source lies in the depths of the nafs.



INSTANCES IN THE QUR'AN WHERE ALHAMDULILLAH IS USED

Sura All Mu'minun 23:28

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِّ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي بَجَّأَنَا مِنَ
الْقَوْمِ الظَّالِمِينَ

And when you are firmly seated, you and those with you, in the ark, say: All praise is due to Allah who delivered us from the unjust people:

Sura Ibraheem 14:39

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ
الدُّعَاءِ

Praise be to Allah, Who has given me in old age Ismail and Ishaq; most surely my Lord is the Hearer of prayer

Sura Al Naml 27:15

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ
مِّنْ عِبَادِهِ الْمُؤْمِنِينَ

And certainly We gave knowledge to Dawood and Sulaiman, and they both said: Praise be to Allah, Who has made us to excel many of His believing servants.

The message from these examples is that we should use this phrase in every instance of our lives. It should become the foremost phrase in our vocabulary.



RABB

The root word for 'Rabb' comes from 'rababa' which may translate the word Rabb as cultivator, refiner, teacher. If it is derived from 'rabaya' then it may give the meaning of owner. However, these two concepts do not give the meaning of Rabb in its totality.

Rabb is not only the one who is the owner of the whole of existence but also delivers perfection to all creation.

For the human being the Rabb is the Nourisher, Cherisher, and Sustainer who leads to perfection step by step if they will choose that path.

There is no Isme 'Azam that beats this word.

RUBUBIYYA

Encompasses all the qualities of Allah.

There are many ayaat in the Qur'an that describe the different aspects of Rabb. These descriptions generally fall into **four** distinct categories:

1. Ayaat that describe **THOSE WHO ARE GUIDED** give us a ready-made prescription for how to conduct ourselves. To have complete faith in what Allah has sent from His unlimited sources of knowledge, both of the seen and the unseen worlds, and commit to following the example of the Prophets and Messengers.
2. Ayaat concerned with **those who deny**. Allah advises us to call people to the right way, by Allah's permission, without force or threats. If those who are being called to submit reject what is said to them, we are not responsible for their situation.



3. Ayaat relating to **calling on the Rabb**. We call upon Allah, the Essence, but most often we need to call upon our Rabb, because we need His Rububiyya to help us with our existential needs. to ask for patience and to not make us victims of those who are unjust, and to remove afflictions from us.
4. Ayaat where the **Rabb instructs us towards the right course of action**. It is the Rabb, our Guide and Source in even the most mundane situations in our lives, who gives us direction.

If we take this Rububiyya in a positive way, we increase our attachment to Him. If we take it in a negative way and install it upon ourselves, then we become like Firawn.

UBUDIYYA

This is the opposite of Rububiyya and means to be connected to the Rabb. The English translation means slave, but a better definition would be "submitting to Rububiyya". The analogy of the fire and coal explains the term "submitting to Him".

Imagine that the human being is the coal, and the fire is Allah's Rububiyya. When the coal is away from the fire, it is just a piece of black carbon that you would not want to touch as it would leave an ugly black mark which is difficult to take off. As soon as the coal comes near the fire, it assumes the colours of the fire and provides energy in the form of heat and light and emulates the fire by emitting the energy. Once the coal is moved away from the fire, all the energy previously seen disappears.

Ubudiyya and Rububiyya are like the coal and fire. The nearer you are to Allah, the more you will assume His colours.



AYA 3

الرَّحْمَنُ الرَّحِيمُ

3. The Beneficent, the Merciful.

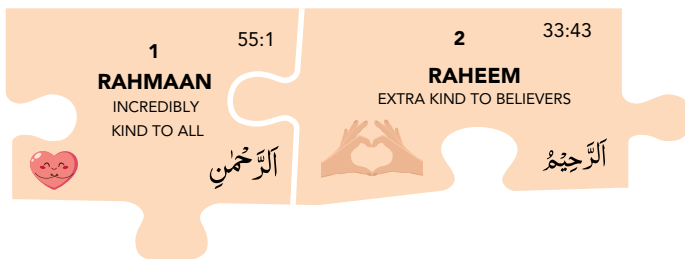
RAHMA is a need met with the kindness, protection and nourishment that a mother offers her child.

When you see someone suffering from a deficiency which he cannot remove by himself, the reaction which you experience and which tells you to provide him with what he needs in order to make up his deficiency, is called mercy.

Ultimately, mercy means giving and bestowing to fulfil other's need. It is this latter meaning in which this attribute is used for Allah.

These attributes of Rahman and Raheem although similar have specific concepts:

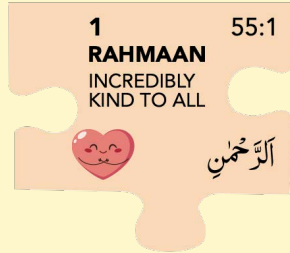
- Rahman relates to the all-encompassing mercy that is bestowed upon all creation.
- Raheem denotes an aspect of the Rabb that operates on personal and specific levels and relates to individuals or situations.



1

الرَّحْمَنُ

AL RAHMAAN



MEANING

TO HAVE LIMITLESS KINDNESS (COMPASSION) TO ALL CREATION

قُلْ اَدْعُوا اللَّهَ اَوْ اَدْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى...

"...Say: Call upon Allah or call upon the Rahman; whichever you call upon, He has the best names..." 17:110

The word compassion (which means to be incredibly kind comes from the Latin word compote which means to suffer together. Al Rahman never leaves you alone when you are hurting. Run into His arms and call out Yaa Rahman when your heart is hurting.



Al Rahmaan and Al Raheem are both related to Rahm which means 'the womb'. This is a sign that He is loving and protective, like a mother's womb round her baby. His kindness is all encompassing. But where Al Rahmaan is general and immediate, Al Raheem is particular, perpetual and specific to those who submit to Divinity.



REFLECTION

...وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

Allah is with at every moment. He is closer than your jugular vein. 50:16

When it comes to His kindness, no sin is too big to forgive, no dark clouds of problems and sadness too large to dispel, and no deed too small to be rewarded.



BENEFITS OF ZHIKR (REMEMBRANCE)

Recite YAA RAHMAAN 110x after every salaa to lighten (free) a heavy heart. ❤️



2

الرَّحِيمُ

AL RAHEEM

2

RAHEEM

EXTRA KIND TO BELIEVERS

33:43



الرَّحِيمُ

MEANING

TO BE EXTRA KIND TO THOSE WHO SUBMIT TO HIM.

...وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

"...And He is Merciful to the believers." 33:43

Al Rahman can be seen as the sun which is everywhere whilst Al Raheem is like the moon which has to be looked for in the night sky. Those who turn to Allah receive special kindness (mercy) from Al Raheem.



Al Raheem is the quality that Allah manifests to those who believe. He shows extra Mercy to those who use their free will to choose His way in order to be successful.



REFLECTION

When we feel we have more burdens or problems than we can handle, it is Al Raheem who is calling us to rely on Him more.



BENEFITS OF ZHIKR (REMEMBRANCE)

Recite YAA RAHEEM 100x after Fajr salaa to be safe and to find compassion from creation.

AYA 4

مَا لِكْ يَوْمِ الدِّينِ

4. Master of the Day of Judgment.

Malik in everyday language means king and is indicative of a political relation meaning he accords to himself a role of supervision and decision whilst maalik means owner and possessor, one who is in control, indicating an economic relationship meaning he may profit from the benefit of that thing. At this level both words have entirely separate meanings.

In the case of Allah, the Creator of all existence and one in power over this existence the unity of ownership and sovereignty is very clear for the relation between possessor and possessed is real and objective.

When reciting this aya, we need to be aware that we are accountable for all our actions.

The aya can be recited in salaa in two ways – Maaliki yawmid deen and Maliki yawmid deen.



ACCOUNTABILITY

One of the main beliefs of Islam is the Day of Judgement. All human beings are accountable and answerable. A large part of the Qur'an is devoted to the subject with graphic depictions of the day of Judgement.

Deeds are a combination of intention and action. Therefore, a fair judgement is only possible when the intentions behind the action as well as the circumstances which led to the action are taken into account. The only judge is Allah.

On the Day of Judgment, every individual will be resurrected to account for their lives.

"On that Day, people will come forward in separate groups to be shown their deeds: whoever has done an atom's weight of good will see it, but whoever has done an atom's weight of evil will see that" 99:6-8.

"He who brought one good deed, for him are ten like it; and he who brought one evil deed, he will not be paid but only its equal." 6:160

Allah will weigh everyone's good and bad actions according to His Mercy and His Justice, forgiving many sins and multiplying the reward for many good deeds. One who excels in goodness will be rewarded generously, but one whose evils and wrongs outweigh his virtues will be punished.



3

الْمَلِكُ

AL MALIK

3

62:1

MALIKTHE ABSOLUTE
OWNER

الْمَلِكُ

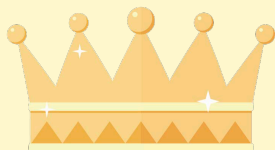
MEANING

THE ABSOLUTE OWNER WHO HAS COMPLETE CONTROL.
NOTHING HAPPENS WITHOUT HIS PERMISSION.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

"Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the **King**, the Holy, the Mighty, the Wise." 62:1

Sometimes translated as The Sovereign which means a king, Queen or a Leader who rules over people. Allah rules over everything and has total control. Every creation is subject to Divinity whether it recognises it or not.



Between Sura Al Falaq (113) and Sura Al Naas (114) there are five 'sharrs' (evils which cause harm) from which protection is sought. The deadliest of them is subtle negative whisperings (waswaas) by Shaytaan.

Refuge is sought from it in Allah with the name Al Malik (The Absolute Owner)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(I begin) in the name of Allah, the Kind, the Merciful.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say! I place myself in the refuge of the Lord of humankind,

مَلِكِ النَّاسِ

the King of humankind,

إِلَهِ النَّاسِ

the God of humankind.

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

From the evil of the whisperings of the stealthy whisperer

REFLECTION

We are often so engrossed in what we own and what we want to own that we forget that we are owned by Al Malik and that the one who looks into a mirror does not even own its reflection.

BENEFITS OF ZHIKR (REMEMBRANCE)

Recite YAA MALIK after Fajr prayer to gain respect



84

مَالِكِ الْمُلْكِ

MALIKUL MULK



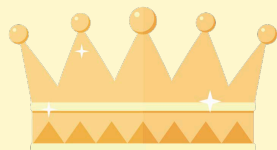
MEANING

THE OWNER OF THE KINGDOM - ALLAH IS THE CREATOR
AND OWNER OF EVERYTHING IN THE UNIVERSE.

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ...

"Say, 'O Allah, The Owner of The Kingdom! You give the kingdom to whomever You wish, and you take away the kingdom from whomever You wish..." 3:26

Every manifestation in the universe rests
entirely on Maalikul Mulk



"I was a hidden treasure, I wished to be known; therefore I created creation."

Hadith Al Qudsi

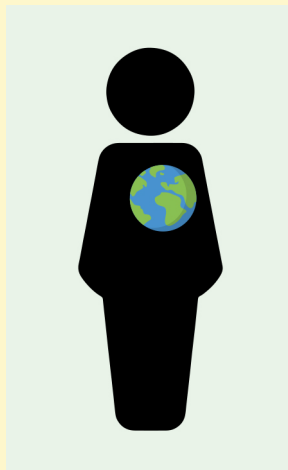


REFLECTION

Although all the different parts of our body belong to us, we have no control over them. It is Maalikul Mulk that controls them. In the same way all the different parts of the universe are part of one whole that belongs to Allah.

"You presume you are a small entity, but within you is enfolded the entire Universe. You are indeed the evident book, by whose alphabet the hidden becomes manifest. Therefore you have no need to look beyond yourself. What you seek is within you, if only you reflect."

Imam Ali (pbuh)



BENEFITS OF ZHIKR (REMEMBRANCE)

Recite Yaa Maalikul Mulk frequently to gain respect and increase in sustenance.



SECTION 2 AYAAT 5 - 6

WE WISH TO BECOME YOUR SLAVES AND WANT YOUR HELP IN GUIDNCE 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.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

5. You alone do we worship and You alone do we ask for help.

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

6. Guide us on the straight path.



AYA 5

إِلَّاكَ نَعْبُدُ وَإِلَّاكَ نَسْتَعِينُ

5. You alone do we worship and You alone do we ask for help.

IBADA

In 'Arabic when something is totally submissive with no opposition or resistance, its condition is said to be ta'abbud (worshipful). A mu'abbad (a worshipful person) is therefore one who is at peace and obedient with no trace of resistance or rebellion. This is a condition that a person should have only in respect to Allah. Thus, the human being must at all times comprise two apparent contradictory conditions – total submission to Allah and total resistance to anyone or anything other than Allah – this is the meaning of You and You alone do we worship...

SEEKING HELP

This phrase conveys that the ultimate dependence of human beings must be on Allah, and that all other sources of assistance in the world are merely instruments of His will. Even a person's own abilities and resources are means created and controlled by Allah and remain under His authority at all times.

When you are able to do something for someone, and you have done it with the niyya that you don't want anything in return, know that you have become a wasila.



AYA 6

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

6. Guide us on the straight path.

The various ayaat in the Qur'an that explain the right path, the laws of that way of life, including morals & etiquettes are elaborations of this aya.

A straight line is the shortest distance between two points, where one point is travelling in only one direction. Therefore, you ask to be shown the most direct route towards the knowledge of acquiring our perfection (full potential).

Siraatal Mustaqeem has a defined direction from the start. It is not a path of twists and turns which passes from one contradiction to another but a path of least resistance.



GUIDANCE

In order to proceed on the right path a human being requires guidance.

There are two forms of guidance:

1. Jabr – A guidance where there is no choice, e.g. the sun, planets and moon do not have a choice but to follow a certain order. The bee is inspired to go to the flowers in order to make honey whilst an acorn does not have a choice but to grow into an oak tree.
2. Ikhtiyaari – Voluntary, have a choice, freewill.

Although we have a voluntary form of guidance, it is divided into 2 types:

- i) Zhahiri (apparent)
- ii) Baatini (hidden)

The hidden guidance manifests itself in the form the inner voice that tells you many things such as to wake up when it is time for fajr salaa. The more you listen to this inner voice, the more it will talk to you.

The zhahiri (one you can see) guidance comes in the form of Rasulullah (pbuh).



SECTION 3 AYA 7

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

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

7. The path of those whom You have favoured; not those who earn anger nor of those who have gone astray.

The ayaat of the Qur'an describing stories of people who followed guidance; and of the people who didn't follow, and the resulting punishment are elaborations of this aya.



APPENDIX



SUGGESTED SCHEMES OF WORK

SURA AL FAATIHA (001)

NO.	TOPIC	LEARNING OBJECTIVE	SUGGESTED ACTIVITIES
1	INTRO TO QUR'AN	<p>Introduce the Qur'an as the final testament that God revealed. The Prophet (pbuh) said the Qur'an was to be:</p> <ol style="list-style-type: none"> 1. Read 2. Memorised 3. Understood 4. Applied 5. Teach 	<p>The Qur'an a book of guidance? What is most important to me? The lamenting Qur'an</p>
2	INTRO TO QU'RAN CITY	<p>19 suburbs around a city centre 114 buildings Difference between Makki & Madani Suwer Sura Al Faatiha is Makki Haamidaat Crescent</p>	<p>Who am I? Draw the building of Sura Al Faatiha Recite Sura Al Faatiha</p>
3	INTRO TO SURATUL FATIHA	<p>Different names of Sura Al Faatiha Benefits of reciting Sura Al Faatiha</p>	<p>Names, names everywhere</p>



NO.	TOPIC	LEARNING OBJECTIVE	SUGGESTED ACTIVITIES
4	IN THE NAME OF ALLAH AYA 1	Bismillah in the Qur'an Allah is One, Independent, neither born nor die Allah is Unique	My name using pop art Awesome names of Allah
5	PRAISE AND GRATITUDE AYA 2	Everything that exists glorifies Allah Verses in the Qur'an which contain Alhamdulillah	Praise and gratitude I am thankful to Allah
6	RUBUBIYYA AND UBUDIYYA AYA 2	Rabb - the Nourisher, Cherisher and Sustainer who leads to perfection step by step Rububiyya and Ubudiyya	Submitting to Him Earth, the only one we have
7	THE BENEFICENT, THE MERCIFUL AYA 3	Attributes of Allah Difference between Ar-Rahmaan and Ar-Raheem	Grow your heart with kindness My gratitude wall



NO.	TOPIC	LEARNING OBJECTIVE	SUGGESTED ACTIVITIES
8	DAY OF JUDGEMENT AYA 4	All ownership belongs to Him You are answerable and responsible for your acts we are all personally responsible for our own actions. We can't blame them on anyone else Accountability	King of kings I am responsible for my behaviour Accountability - my weekly diary You can never hide the truth
9	SEEK HELP FROM HIM AYA 5	We are made up of body & soul and both need to be taken care of. Allah has created us as creatures in need of each other.	Body & Soul Kindness is
10	GUIDANCE AYA 6	There is only one siraat. 2 forms of guidance- no choice & voluntary There are no short cuts	Guides Maze with a twist
11	THE STRAIGHT PATH AYA 7	he three paths – favoured, anger & astray. he 3 groups of people – Believers, those who hide the truth & the hypocrites	The 3 paths Awesome Ambiya



NO.	TOPIC	LEARNING OBJECTIVE	SUGGESTED ACTIVITIES
15	OVERVIEW OF SURA AL FAATIHA	Aims of the sura Revision of key concepts	My Sura Al Faatiha Building
16	OPEN BOOK TEST	An open book assessment of the whole sura	Sura Al Faatiha wordsearch Sura Al Faatiha open book assessment



