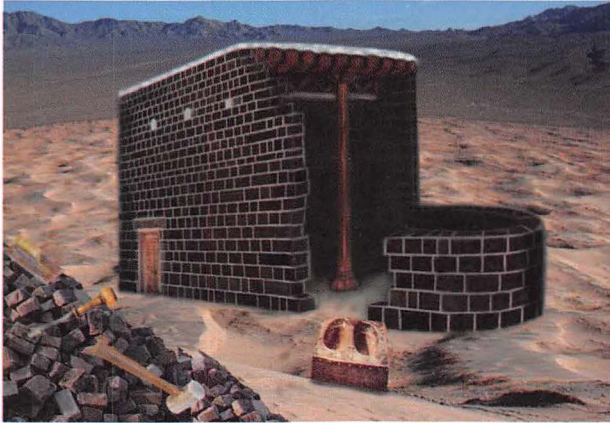


الْكَعْبَةُ أَوَّلُ بَيْتٍ لِعِبَادَةِ اللَّهِ

The Ka'bah: The First House of Worship

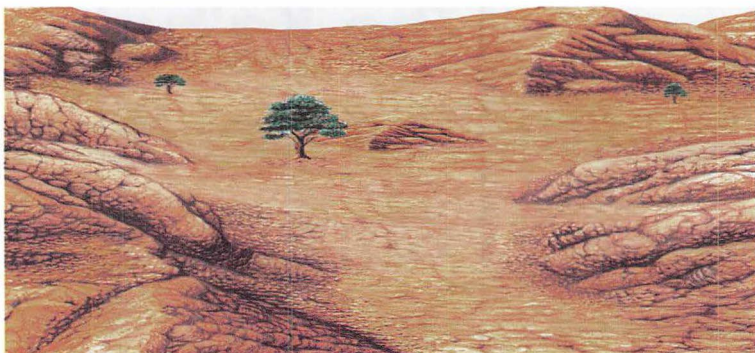
The Ka'bah: The First House of Worship

The Ka'bah is the oldest house of worship on earth. Every year more than two and a half million Muslim pilgrims from all over the world come to Makkah to perform the rites of hajj. They do tawaaf around the Ka'bah with devotion and hope of Allah's mercy. During the month of Ramadan, more than a million Muslims journey to Makkah's Grand Mosque for Umrah. In fact, people go to Makkah for Umrah all year round.



The Building of the Ka'bah

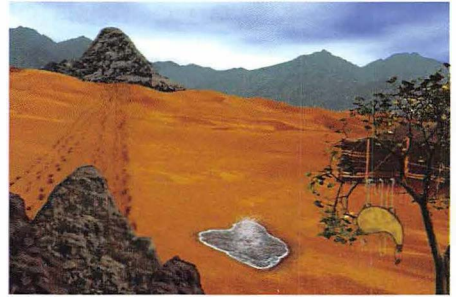
Some scholars believe that it was Adam (ﷺ) who first built the Ka'bah in Makkah. Later, Prophet Ibraaheem (ﷺ) came to Makkah with his wife Haajar and their son Isma'eel (ﷺ), recovered the foundation of the Ka'bah and rebuilt it, at Allah's Command. The Ka'bah in its present form owes its origin to him.



Haajar and Isma'eel (عليه السلام)

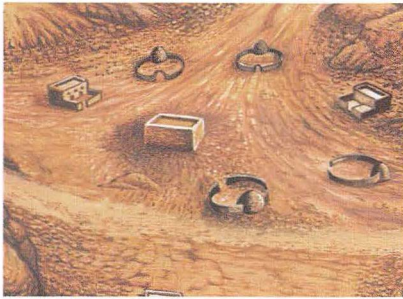
Leaving his wife Haajar and their son Isma'eel (عليه السلام), Ibraaheem (عليه السلام) left Makkah, on Allah's Command. During those days, Makkah was barren. Nobody lived there. There was no source of water in it. Prophet Ibraaheem (عليه السلام) left them there with a bag containing dates and a water-skin filled with water. When Ibraaheem (عليه السلام) prepared to leave, Haajar followed him and asked impatiently, "To whom are you leaving us in this barren valley?" She repeated the question but Ibraaheem (عليه السلام) did not answer. She then asked, "Has Allah commanded you to do this?" He replied, "Yes." She said, "Then surely Allah will not neglect us!" Prophet Ibraaheem (عليه السلام) left, and Haajar looked after her son, suckled him and drank the remaining water. Soon, however, both suffered great thirst and the child began to cry. She looked at him suffering from thirst and could not bear to see him in that condition. She ascended the nearby mount, as-Safa, hoping to find someone around, but she found no one. When she came back down into the valley, she raised the hem of her garment and began to run. She feared for the life of her son. She ran and climbed mount al-Marwah on the other side. She looked anxiously if there was someone to help her. She ran seven times back and forth between the two hillocks. This is why pilgrims walk between these two hillocks during the Hajj and the Umrah.

Haajar walked back and forth in desperation until Angel Jibreel (عليه السلام) appeared, struck the ground with one of his wings, and the spring of Zamzam gushed forth. Henceforth Makkah was blessed with a source of water, which has continued to this day. It was because of the Zamzam that the Jurhum tribe from northern Yemen came to settle in Makkah. Isma'eel (عليه السلام) learnt Arabic from them and, when he grew up and reached the age of puberty, he married a woman from amongst them.



Prophet Ibraaheem (عليه السلام) Rebuilt the Ka'bah

When the time came, Prophet Ibraaheem (عليه السلام) called upon his son Isma'eel (عليه السلام) to help him in the construction of the Ka'bah. Allah revealed to them the foundations of the Ka'bah, and so they started rebuilding the House. Isma'eel (عليه السلام) handed him the stones.



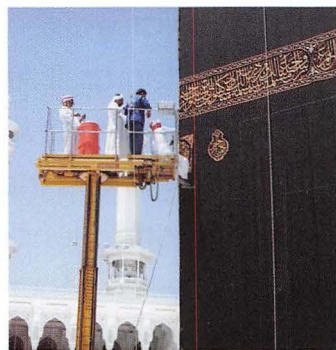
Prophet Ibraaheem (عليه السلام) stood on a stone while building the Ka'bah. This stone is called 'Maqaam Ibraaheem' (the station of Ibraaheem).

The Kiswah: The Cover of the Ka'bah

The black cloth, which covers the Ka'bah is called Kiswah. It is woven from a mixture of silk and cotton and is embroidered with verses from the Qur'an in gold thread in bands around the top.

The Kiswah, which is changed every year, used to be woven in Cairo, but now it is made in Makkah, in a factory located in Umm aj-Joud, a suburb of Makkah.

The Kiswah consists of 450 kilograms of pure silk, which is dyed black and embroidered with gold and silver threads. The Kiswah is tied to the ground with copper rings. These days the Ka'bah is washed twice with perfumed water, once in Ramadan, and once before the Hajj season.



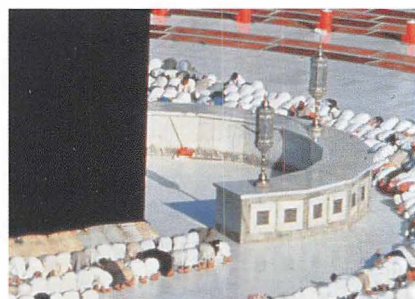
The Black Stone: Al-Hajar al-Aswad

The Black Stone is set in the southeast corner of the Ka'bah about 1.5 meters from the ground. It is black with reddish tones and yellow particles. It is 28 cm wide and 38 cm high. It is set in a silver casing. During the tawaaf of the Ka'bah, pilgrims kiss the stone or make a gesture in its direction and say Allahu Akbar. A hadeeth of the Prophet (ﷺ) says that it came down from heaven. Once Umar ibn al-Khattab (رضي الله عنه) said during Tawaaf, "I know that you are only a stone, which does not have power to do good or evil. If I had not seen the Prophet (ﷺ) kissing you, I would not have kissed you."



Al-Hateem

The area adjacent to the Ka'bah on its west side enclosed by a low semicircular wall is called al-Hateem or al-Hijr. Following the Sunnah of the Prophet (ﷺ), the pilgrim may offer Sunnah prayer and supplicate to Allah in this area. However, this is not a part of the prescribed rites of hajj.



The Well of Zamzam

The well of Zamzam is located about 20 meters southeast of the Black Stone corner of the Ka'bah, near the Station of Ibraaheem (عليه السلام). To drink the water of Zamzam is a rite for both hajj and umrah. The well is closed at the surface. Earlier, one could reach the area of the well of Zamzam by a flight of steps, where numerous taps supplied water to scores of pilgrims at a time. Today, however, the steps are covered and access to the well's surroundings is totally closed. Numerous taps around the mosque satisfy pilgrims' thirst.



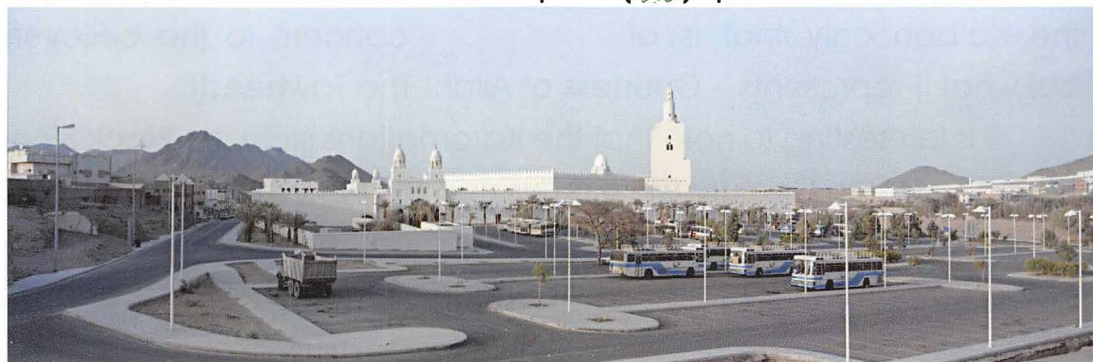
Zamzam: A Healing from Sickness

The Prophet (ﷺ) said, "The water of Zamzam serves the purpose for which it is drunk." (Ibn Maajah)

Once Abu Dharr (رضي الله عنه) lived solely on Zamzam water for a whole month and he put on so much weight and did not feel hungry at all. When he mentioned this to the Prophet (ﷺ) he said to him, "It is blessed and it also serves as nourishment." (Muslim)

Miqaat

Miqaat is the location around Makkah specified by the Prophet (ﷺ) from where those coming to Makkah for Hajj or Umrah must enter the state of ihraam. The Prophet (ﷺ) specified different

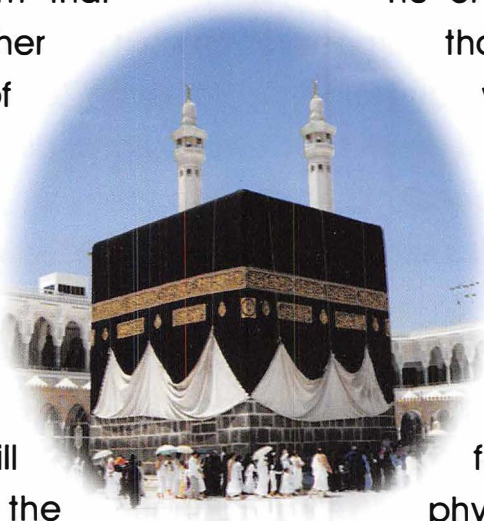


mawaaqeet (plural of miqaat). Some of these mawaaqeet are: Dhaat Irq, 80 km to the northeast of Makkah; Dhul Hulaifah, 250 km north of Makkah and 9 km away from Madinah; Al-Juhfah to the northwest of Makkah at 180 km distance; Qarn ul-Manaazil 50, km to the city's east; and Yalamlam 60 km to the southeast.

The House of Allah

Although we refer to the Ka'bah as 'Baytullaah' or the House of Allah, we believe that Allah does not dwell in it, nor is the Ka'bah itself an object of worship.

It is the fundamental part of our Islamic faith that we do not associate partners with Almighty Allah. It is, therefore, unthinkable to the believing Muslim that he or she directs any act of worship to other than Almighty Allah, whether this act of worship is salah or anything else. Muslims do not worship the Ka'bah. It only indicates the direction which Muslims face while offering salah. If the Ka'bah were completely destroyed, we Muslims would still face the same Qiblah. It is not the physical structure of the Ka'bah only that is of concern to the believers, but what it represents – Oneness of Allah! The Tawheed!



It is interesting to note that the Karamatians stole the Black Stone during the tenth Century CE. It remained away from the Ka'bah for a period of twelve years. This did not have any effect on the function of the Ka'bah in Islam. Muslims performed the pilgrimage and did

tawaaf as usual. In fact, it is not necessary to kiss the Black Stone in order for one's Hajj to be valid. One can simply touch or point to it upon beginning each round of the tawaaf while saying Allahu Akbar.

The Ka'bah: The Emblem of Faith in One God

The Ka'bah is the emblem of faith in Allah the Almighty. It is a proof that the Tawheed, which it stands for, is the true and the original belief. All else that stands at odds with the Oneness of Allah is falsehood and deception, which will eventually disappear! The only thing that will remain is the truth.

The Ka'bah stands in the centre of the Grand Mosque in Makkah. It is a large cubic structure, covered with a black cloth. In one corner, the Ka'bah contains the Black Stone. The Black Stone is not an object of worship, nor is the Ka'bah itself. They merely represent a sacred place devoted to the worship of Allah.





Exercises

A. Fill in the blanks with suitable words.

1. The Ka'bah in its present form owes its origin to _____.
2. _____ tribe settled in Makkah because of the well of Zamzam.
3. To drink Zamzam water is a rite for both _____ and _____.
4. The well of Zamzam is located about _____ southeast of the Black Stone.
5. _____ stole the Black Stone in the 10th century CE.

B. Explain these terms.

- | | | |
|----------------------|--------------|-----------|
| 1. Maqaam Ibraaheem | 2. Tawaaf | 3. Kiswah |
| 4. al Hajar al-Aswad | 5. al-Hateem | 6. miqaat |

C. Answer the following questions.

1. According to some scholars, who built the Ka'bah first?

2. What kind of a place was Makkah when Ibraaheem (ﷺ) took his family there?

3. What did the Prophet (ﷺ) say about Zamzam being a healing?

4. Which two prophets built the Ka'bah?

5. What is the importance of the Black Stone in the tawaaf?

D. Think-up

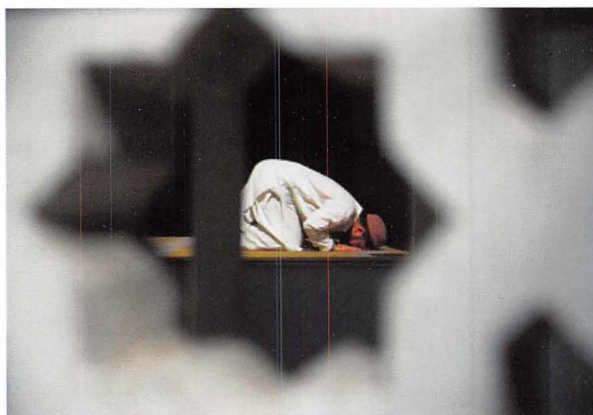
Non-Muslims often wrongly think that Muslims worship the Ka'bah. How can you reply to them?

E. Activity

Draw the Ka'bah and write its dimensions

The Prayer

(As-Salah) (1)



The Great Importance of the Prayer

Allah the Almighty says, "**Prayers have been prescribed for the believers at set times.**" (Surat an-Nisaa 4:103)

Here, Allah commands Muslims to perform the prayer (salah) at its prescribed times. In fact, the prayer was the first obligatory duty upon the Prophet (ﷺ) and his followers. It will also be the first action Allah the Almighty will question us on the Day of Judgement. Indeed, the salah is the 'supporting pillar' of Islam. If someone believes it is not obligatory and abandons it, he becomes a disbeliever. The Prophet (ﷺ) said, "The covenant between us and them (i.e. the disbelievers) is the prayer; so if anyone abandons it, he has become a disbeliever." (Ahmad, At-Tirmidhee and An-Nasaa'ee)

The Merits of Offering the Obligatory Prayers at their Stated Times

Allah's Messenger (ﷺ) said, "There are five prayers which Allah has prescribed for His servants. For those who perform them properly, without disrespectful omissions, there is a guarantee from Allah that He will admit them into Paradise. For those who do not observe them, however, Allah offers no such guarantee; He may punish them if He so wills, or He may forgive them if He so wills." (Ahmad and others)

He also said, "If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?" They said, "Not a trace of dirt would be left." Then he said, "That is the example of the five prayers with which Allah removes sins." (Al-Bukhaaree)

When the Prophet (ﷺ) was asked, "Which deed is the best?" He replied, "Performing salah at its due time." (Muslim)



The Merits of the Congregational Prayer (Jamaa'ah)

Allah's Messenger (ﷺ) said, "The congregational prayer is better than the individual prayer by twenty-seven degrees." (Al-Bukhaaree and Muslim)

Allah's Messenger (ﷺ) also said, "Whoever performs the Isha prayer in congregation, it is as if he prayed half the night; and whoever performs the Fajr prayer in congregation, it is as if he prayed the whole night." (Muslim)

The Times of the Obligatory Prayers and the Number of their Rak'ahs

The obligatory prayers are five in number. They are:



1. **The dawn prayer (salaat-ul-Fajr):** consists of two rak'ahs, starts with the coming of dawn until the sky starts to become yellowish. The time for the Fajr prayer lasts until sunrise.



2. **The noon prayer (salaat-udh-Dhuhr):** consists of four rak'ahs, starts from after midday until mid-afternoon, when an object's shadow is about the same length as the object itself.



3. **The afternoon prayer (salaat-ul-Asr):** consists of four rak'ahs begins from the time when the length of one's shadow is equal to one's height, until the sun begins to change colour before sunset. The time of Asr prayer lasts until just before sunset.



4. **The sunset prayer (salaat-ul-Maghrib):** consists of three rak'ahs begins immediately after sunset. The time of the Maghrib prayer lasts until the twilight disappears. The twilight is the soft glowing light from the sky when the sun has already set.



5. **The late evening prayer (salaat-ul-Isha):** consists of four rak'ahs, begins with the disappearance of the twilight and continues up to half the night.

The number of rak'ahs to be performed in each of the five daily obligatory prayers adds up to a daily total of seventeen rak'ahs. Fifty prayers were made obligatory on Muslims on the night when the Prophet (ﷺ) was taken on his heavenly journey (the Mi'raaj). The number was then brought down to five, due to Allah's Great Mercy and Wisdom.

As-Sunan Ar-Raatibah:

These are the established voluntary prayers which the Prophet (ﷺ) regularly performed in combination with the five obligatory prayers. They are:

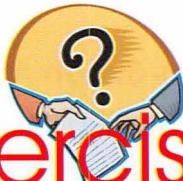
- a. Two rak'ahs before the Fajr prayer.
- b. Four rak'ahs before the Dhuhr prayer.
- c. Two rak'ahs after the Dhuhr prayer.
- d. Two rak'ahs after the Maghrib prayer.
- e. Two rak'ahs after the Isha prayer.

The Witr Prayer

Al-witr prayer is a necessary Sunnah, and a Muslim should not leave it at all. The time for al-witr extends from the Isha prayer until shortly before the Fajr prayer. It is better to perform it in the last part of the night, unless one fears one would not be able to wake up late to do it.

The Sunnah of the Prophet (ﷺ) is to pray two rak'ahs at a time after the Isha prayer, up to ten rak'ahs, then to pray the witr which consists of one rak'ah. In performing this prayer, a Muslim has two options: if he so wishes, he may perform it with a single tasleemah at the end of the third rak'ah. If he prefers, he may split it into two parts: making one tasleemah after two rak'ahs, and another after the single rak'ah that concludes the witr. (The word tasleemah refers to the act of turning the head to the right and saying 'Assalaamu alaikum wa rahmatullaah' then turning the head to the left and repeating the same words.)

In the rak'ah of the witr, the Prophet (ﷺ) frequently recited Surat al-Ikhlâs (Surah 112) after Surat al-Fatihah, and only occasionally recited Surat al-Falaq (Surah 113), and Surat an-Naas (Surah 114) along with Surat al-Ikhlâs.



Exercises

A. Fill in the blanks with suitable words.

1. _____ was the first obligatory duty to be made incumbent upon the Prophet (ﷺ).
2. The salah is the _____ pillar of Islam.
3. The salah will be the first action about which we will be accounted for on the _____.
4. On the night of the Heavenly Ascension, Allah the Almighty prescribed _____ prayers; then He reduced them to _____ prayers a day.

B. Answer the following questions.

1. Is a person who believes that the prayer is not obligatory and abandons it a Muslim?

2. What is the reward for the congregational prayer as compared to the prayer performed individually?

3. What are As-Sunan Ar-Raatibah? What is their number and when are they performed?

4. List the five daily prayers and write the number of their raka'hs.

الصَّلَاة

The Prayer

(As-Salah) (2)

Conditions of Salah (Prayer)

1. Islam: Allah does not accept the actions of non-Muslims.
2. Sanity: This means that one has to have a sound mind, not mad.
3. Reaching the age of puberty; children, however, must be ordered to pray at the age of seven.
4. Purity: Allah's Messenger (ﷺ) said, "Allah does not accept salah without purity." (Muslim) This includes purity of the body, the clothes and the place where one intends to pray.
5. The Time: Salah is due only when its time has started.
6. Covering the awrah, or the parts of the body that have to be covered: The awrah of a man is all that is between the navel and the knees, and that of a woman is every part of her except the face and hands.
7. Having the intention in the heart to perform the prayer.
8. Facing the Qiblah: This means facing the direction of the Ka'bah in Makkah.

As for the intention (niyyah), its place is the heart. It means being firmly convinced that Allah has prescribed salah as one's duty to perform that specific prayer, and to carry out His commandment without seeking to make an impression or acquire a reputation. The heart must then be present until one has completed the prayer.

The expression of one's intention aloud and according to certain formulas was not the practice of the Prophet (ﷺ) or his companions. In fact, it is bid'ah and so one must avoid doing so.

The tayammum (dry ablution) can be performed in the following way:

1. A Muslim intends to perform the tayammum without expressing the intention aloud and says bismillaah "In the name of Allah".
2. He strikes the earth with his hands once. (It is permissible to blow on the hands slightly if there is excessive dust on one's hands).
3. He passes the palms over the face once.
4. He rubs his hands up to the wrists once; the back of his right hand with the palm of his left hand and then the back of the left hand with the palm of the right hand.

The Obligatory Elements of Salah

There are eight obligatory acts of salah. They are:

1. Saying '*Allaahu Akbar*' اللهُ أَكْبَرُ (Allah is Most Great) to move from one act of the prayer to the next, such as for bowing and prostrating.
2. Saying 'Subhaana Rabbiyal-Adheem' سُبْحَانَ رَبِّيَ الْعَظِيمِ (Glory be to my Lord, the Supreme) while bowing.
3. Saying 'Subhaana Rabbiyal-A'laa' سُبْحَانَ رَبِّيَ الْأَعْلَى (Glory be to my Lord, the Most High) while prostrating.
4. Saying 'Sami' Allahu liman hamidah' سَمِعَ اللهُ لِمَنْ حَمِدَهُ (Allah hears the one who praises Him) while raising the head from bowing for the imam and the one who prays alone.

5. Saying 'Rabbanaa wa lakal-hamd' رَبَّنَا وَلَكَ الْحَمْدُ (O our Lord! All the praises are for You) while standing, for the imam, the one (or ones) following him and the one who prays alone.
6. Reciting the supplication between the two prostrations, such as saying 'Rabbigh-fir lee, rabbigh-fir lee' رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي (My Lord, forgive me; my Lord, forgive me).
7. Reciting the first tashahhud.
8. Sitting down for the first tashahhud.

The Sunan Elements of Salah (Masnunaat)

The following are some of the sunan elements of salah:

1. Raising the hands while saying 'Allaahu Akbar'. The hands are raised close to the shoulders or close to the ears.
2. Placing the right hand on the left hand on the chest.
3. Reciting the opening supplication (Istiftaah).

Allah's Messenger (ﷺ) used to say certain supplications before reciting Surat al-Fatihah. The following is one of these supplications:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ.

Subhaanak-Allaahumma wa bihamdika, wa tabaaraka-smuka, wa ta'aalaa judduka, wa laa ilaaha ghairuk.

Glory be to You, O Allah and Praise. Blessed is Your Name and high is Your Majesty. There is no god but You.

4. Seeking refuge with Allah (ta'awwudh). After saying one of the above du'aas, Allah's Messenger (ﷺ) would quietly say أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ 'I seek refuge in Allah from Shaytan the accursed'.

5. Reciting بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم quietly before reciting surat al-Fatihah.
6. Saying 'Ameen' after reciting al-Fatihah.
7. Reciting a surah or verse of the Qur'an after al-Fatihah in the first two rak'ahs of every compulsory prayer.
8. Reciting surat al-Fatihah and any other surah aloud in the first two rak'ahs of Fajr, Maghrib, Isha, Salaatul Jumu'ah, the Eed prayers and the prayer for seeking rain, and quietly during the rest of the salah. Silent recitation in Dhuhr and Asr prayers.
9. Placing the hands on the knees while spreading the fingers apart during ruku.
10. Looking at the ground at the place of sujud.
11. Saying the statement of glorification of the Lord (tasbeeh) more than once in ruku and sujud.
12. Making one's back straight during ruku while making one's head parallel to one's back.
13. Sitting on the left foot and propping up the right one on one's toes between the two prostrations and the first tashahhud; and pushing the left foot forward and keeping the right foot propped up on one's toes while sitting on one's buttocks in the last tashahhud.
14. Invoking blessings on the Prophet (ﷺ) in the final tashahhud and then making supplications (du'aa) using expressions taught by Allah's Messenger (ﷺ) before tasleem.
15. Turning to the right and to the left when making tasleem.

Sujud As-Sahw: (Prostrations for Forgetfulness)

The two prostrations for forgetfulness are normally offered to make up for the shortcomings that occur due to forgetfulness or error. There are three cases where these prostrations are required: addition, deletion and doubt.

If one omits a necessary element because of forgetfulness, validity can be restored by performing the prostrations of forgetfulness (sujud as-sahw), but if the omission is deliberate, the salah will be null and void.

We are forgetful by nature. It is not surprising if we forget something while offering salah. Allah's Messenger (ﷺ) used to make the sujud at the end of the salah if he made a mistake while offering it.

There are two main occasions when sujud as-sahw becomes necessary-

1. When one adds or omits anything of importance to or from the acts of salah.

Examples of additions: praying five rak'ahs instead of four, performing three prostrations instead of two, or sitting for tashah-hud at the end of the first or the third rak'ah.

Examples of omissions: praying three rak'ahs instead of four and performing only one sajdah instead of two.

2. When one forgets the number of raka'hs, becomes doubtful whether he is in the third or the fourth rak'ah.

Sujud as-sahw can be performed in the following two ways:

1. It can be done immediately before tasleem at the end of the prayer, or
2. It can be done after the tasleem.

In the first form, after completing the tashahhud, the salaah-ul-Ibraahimiyyah and the du'aa (supplication) before tasleem, we say Allaahu Akbar and then make the first sajdah (prostration), in which we recite the usual tasbeeh – Subhaana rabbiyal a'laa – three times at least. We then say Allaahu Akbar again and return to the posture of jalsah, that is sitting between the two sajdahs. We say our usual du'aa (Rabbighfir-lee) in the jalsah. We then make the second sajdah as we have done in the first, saying Allaahu Akbar. We then finally say Allaahu Akbar and return to the sitting posture and do the tasleem (while turning our head to the right and to the left).

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

In the second form, sujud as-sahw is done in the following way:

- * After completing the prayer with the tasleem, remain seated;
- * Prostrate, saying Allaahu Akbar with the intention to amend the prayer;
- * Raise your head, saying Allaahu Akbar and sit again as described above;
- * Repeat the prostration with the same words and sit again; and
- * End the prayer with the tasleem.

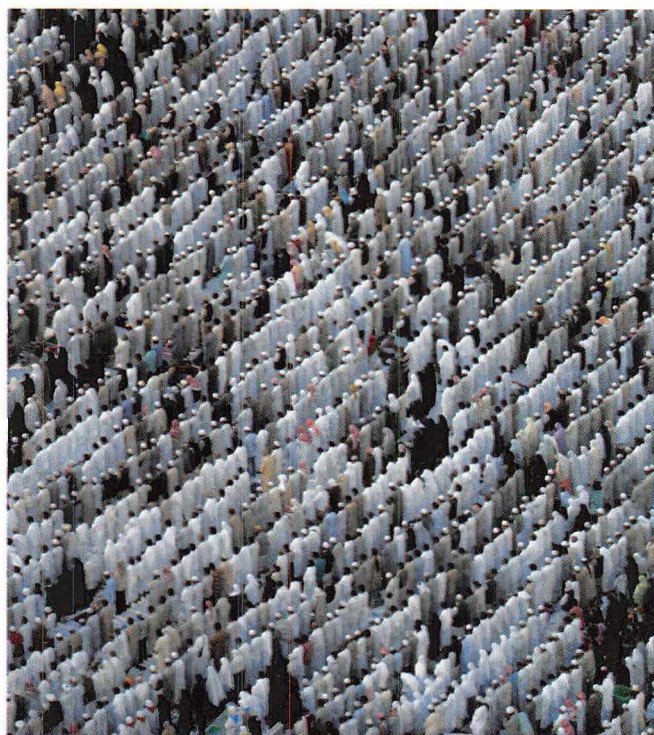
However, if someone leaves his place where he prayed before he remembers the omission or lapse, it is too late to amend it. The prayer is considered invalid, and he should repeat it.


It is, however, much disliked for someone to be absentminded and heedless during prayer. So it is essential to try to avoid anything that may cause one's thoughts to wander during prayer.

The Prophet (ﷺ) said, "If a man prays two cycles of prayer without the distraction of any worldly thought, all his previous sins will be forgiven." (Muslim)

He also said, "A person finishes his salah and only a tenth of it is recorded for him, or a ninth, or an eighth, a seventh, a sixth, a fifth, a fourth, a third or a half." (Abu Dawood)

Hence, when entering into prayer, you should know that you are in the Presence of Almighty Allah as you will be on the Day of Reckoning. When you have raised your hands and said 'Allahu Akbar' to start the prayer, then let nothing remain in your heart except His Remembrance, and let nothing be in your mind at the time of His Remembrance other than the Glory of Allah Most High.





Exercises

A. Fill in the blanks with suitable words.

1. The place for the intention is the _____.
2. If one adds or omits anything of importance to or from the acts of salah, he has to perform _____.
3. Qiblah is the direction of the _____.
4. Tayammum means _____.

B. Answer these questions.

1. List the preconditions for the performance of Salah. What happens if even one of these conditions is missed?

2. Write briefly how tayammum is performed?

3. What is sujūd as-sahw?

4. What is tasleem?

C. Think-up

Maryam was praying Dhuhr, but after the end of the third rak'ah she recited the tasleem and returned to her work. Soon she realized that she had offered only three rak'ahs. What should she do in this situation?

D. Activity

1. Practise sujud as-sahw with your teacher.
2. Go through the preconditions of salah as well as the obligatory elements of salah and see if all of them are a part of the salah which you usually perform.

Surat Al-A'laa

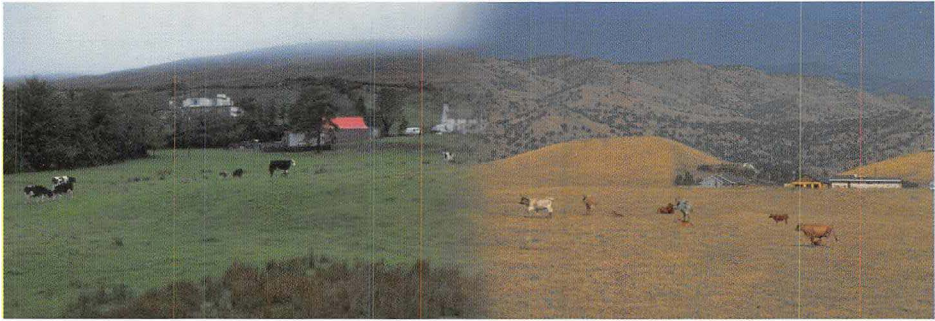
(The Most High)

سُورَةُ الْأَعْلَى



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ أَسْمَ رَبِّكَ الْأَعْلَى ۝ (١) الَّذِي خَلَقَ فَسَوَّى ۝ (٢) وَالَّذِي قَدَّرَ فَهَدَى ۝ (٣) وَالَّذِي أَخْرَجَ الْمَرْعَى ۝ (٤) فَجَعَلَهُ غُثَاءً أَحْوَى ۝ (٥) سَنَقِرُ لَكَ فَلَا تَنْسَى ۝ (٦) إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ۝ (٧) وَنُبَشِّرُكَ لِلْيُسْرَى ۝ (٨) فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ۝ (٩) سَيَذَكِّرُ مَنْ يَخْشَى ۝ (١٠) وَيَنْجِنِهَا الْأَشْقَى ۝ (١١) الَّذِي يَصْلَى النَّارَ الْكُبْرَى ۝ (١٢) ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۝ (١٣) قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝ (١٤) وَذَكَرَ أَسْمَ رَبِّهِ فَصَلَّى ۝ (١٥) بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝ (١٦) وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ۝ (١٧) إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝ (١٨) صُحُفِ إِبْرَاهِيمَ وَمُوسَى ۝ (١٩)



In the Name of Allah, Most Kind, Most Merciful

1. Glorify the Name of your Lord, the Most High,
2. Who creates then gives form,
3. Who determines, and then guides,
4. Who brings out the pasture,
5. Then makes it dark stubble;
6. We will make you recite [the Qur'an], and you will not forget,
7. Except what Allah wills. Surely, He knows what is declared and what is hidden;
8. We will make easy for you the easy way,
9. So remind, if the reminder benefits;
10. He who has fear will be reminded,
11. But the wretched will avoid it,
12. The one who will be thrown into the Great Fire,
13. Where he will neither die nor live;
14. Indeed, he who makes himself pure will succeed,
15. Who remembers the Name of his Lord and performs the prayer.
16. But no, you prefer the life of this world,
17. Even though the Hereafter is better and more lasting;
18. Indeed, this is in the earlier Scriptures,
19. The Scriptures of Ibraaeem and Musa.

This surah, which was revealed in Makkah, consists of nineteen verses and may be divided into five parts:

1. The first five verses of this beautiful surah describe Allah's qualities as the Lord, the Sustainer and Cherisher of the whole universe. He is the Most High, the Exalted and Most Powerful. Man's capabilities are limited. He cannot fully perceive His Greatness. Allah created everything in perfect harmony. He provides everything for His creation in suitable measures, and He guides everything to its final destiny. We should glorify His Name.

Allah's creation has an order and a plan. He has not created anything in vain. He has provided guidance for human beings through His Messengers and has set a natural law for His creation. He brings forth beautiful green pastures from the dead earth; he sends down water from the sky and the plants of the earth come into being. Then these green fields turn into stubble and straw – dry chaff scattered by the winds. Allah has absolute power over everything.. (Verses 1-5)

2. The Prophet (ﷺ) is asked to remind people of Allah's Message the Qur'an. Allah assures and comforts the Prophet (ﷺ) that although he did not know how to read and write, the words of the Qur'an will be engraved on his memory. Allah assures him that he would not forget anything from the Qur'an. Allah has made the Qur'an easy to remember. He knows what is apparent and what is hidden. He is All-Seeing. He is All-Hearing. He is All-Knowing. Man may hide things from others and from himself, but Allah knows these hidden, most intimate details. He knows us better than we know ourselves. Allah wants things to be easy for us and not difficult. (Verses 6-8)

3. This surah mentions that people are of two kinds:
- (1) Those who fear Allah, and
 - (2) those who do not fear Him and are heedless of His commands. In fact, these are the most wretched people because they reject Allah's Messengers and do not follow the Truth.

The role of Allah's Messenger (ﷺ), however, is to remind people of the truth. The Prophet's message will be heeded by those who fear Allah and are mindful of Him. However, the wretched disbelievers will stubbornly reject it. Their final place then will be the Fire of Hell where they will neither die nor live. They will suffer in it a tremendous and a lasting punishment.

(Verses 9-13)

4. However, those who purify themselves by following what Allah revealed to the Prophet (ﷺ), give the purifying dues (zakah), remember the Name of Allah and perform the prayers will indeed be happy on the Day of Judgement. Here this surah mentions that most people prefer this life to the life to come although the Hereafter is better and never-ending. (Verses 14-17)
5. Finally, the surah ends by saying that this message is not new. The central message of the Most High is the same one that was revealed to Prophet Ibraaheem (عليه السلام) and Musa (عليه السلام).

It is related that the Prophet (ﷺ) used to recite this surah in the first rak'ah and Surat Al-Ghaashiyah in the second rak'ak of the two Eed prayers and the Friday prayer.



Exercises

A. Fill in the blanks with suitable words.

1. The Qur'an declares people to be of two kinds: _____ and _____.
2. The Message of Allah is the same as that revealed to _____ and _____.
3. The place for those who reject the message of Allah is _____.
4. The Prophet (ﷺ) used to recite Surat Al-A'laa and Surat _____ in the two Eed prayers and in the Friday prayer.

B. Answer the following questions.

1. Mention the various attributes of Allah that the first five verses of this surah describe.

2. What assurance does Allah give to the Prophet (ﷺ) in verses 6-8?

3. What does the Qur'an say about people who do not fear Allah?

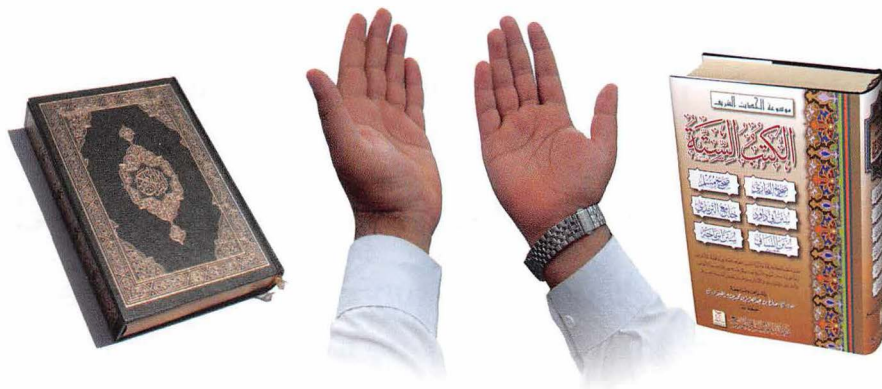
4. Who will be happy on the Day of Judgement?

C. Memorisation

Learn Surat Al-A'laa by heart.

الذِّكْرُ وَالِدُعَاءُ

Remembrance of Allah and Supplications



1. Allah's Messenger (ﷺ) said, "Whoever says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ،
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Laa ilaaha illallaahu wahdahu laa shareeka lahu, lahul-mulku

wa lahul-hamdu wa huwa 'alaa kulli shai'in qadeer

(There is no god but Allah Alone; He has no partner, His is the dominion and His is the praise, and He is Capable of all things)

ten times, will have the same reward as that given for freeing ten slaves; one hundred rewards will be written in his account, one hundred sins will be removed from his account, and this saying will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who has done more than him." (Al-Bukhaaree and Muslim)

2. Abu Hurairah (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said, "Whoever says,

Subhaanallaahi wa bihamdihee

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

(Glory be to Allah, His is the Praise)

one hundred times a day will be forgiven all his sins even if they were as much as the foam of the sea." (Al-Bukhaaree and Muslim)

3. The Prophet (ﷺ) said, "[There are] two statements which are light for the tongue, heavy in the scales [of deeds] and dearer to the Most Merciful:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ

Subhaan-Allaahi wa bihamdihee, subhaan-Allaahil-'Adheem

(Glory be to Allah, His is the praise; glory be to Allah, the Most Great)

(Al-Bukhaaree and Muslim)

4. Allah's Messenger (ﷺ) said, "For me to say

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Subhaanallaahi, wal hamdulillaahi, wa laa ilaaha illallaahu wallaahu akbar

(Glory be to Allah, Praise be to Allah, there is no god but Allah) is dearer to me than that over which the sun has ever risen." (Muslim)

5. Allah's Messenger (ﷺ) said, "Is any one of you incapable of getting one thousand good deeds every day?" One of those who were sitting with him asked, "How can any of us get one thousand good deeds every day?" He replied, "say:

Subhaan-Allaah (Glory be to Allah)

سُبْحَانَ اللَّهِ

one hundred times, for by reciting them one thousand good deeds are recorded [to your credit] or one thousand sins are removed."

(Muslim)

6. Abu Musa (رضي الله عنه) said, "Allah's Messenger (ﷺ) said to me, 'Shall I not direct you to one of the treasures of Paradise?' I said, 'Yes, O Allah's Messenger.' He said,

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Laa hawla wa laa quwwata illaa billaah

(There is neither power nor might except with Allah.)"

(Al-Bukharee and Muslim)

7. Allah's Messenger (ﷺ) said, "The master Prayer for forgiveness is:

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلَهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلَى عَهْدِكَ
وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ
وَأَبُوْءُ لَكَ بِذُنُوبِيْ فَاعْفُرْ لِيْ فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا اَنْتَ

*Allaahumma anta rabbee, laa ilaaha illaa anta, khalaqtanee
wa anaa 'abduka, wa anaa 'alaa 'ahdika wa wa'dika masta-ta'tu,
a'oodhu bika min sharri maa sana'tu, aboo'u laka bini'matika
alayya, wa aboo'u laka bidhanbee, faghfir lee, fa innahu laa
yaghfirudh-dhunooba illaa anta.*

(O Allah, You are my Lord, there is no god but You. You have created me and I am Your servant, and I am keeping my pledge to You and my promise to You as much as I am able. I take refuge in You from the evil that I have done. I admit to You Your favours on me, and I admit to You my sins, so forgive me, for there is no one who forgives sins other than You.)

Whoever recites this prayer during the night and dies that night will enter Paradise; and whoever recites it in the morning and dies that day will enter Paradise." (Al-Bukhaaree)

8. The Messenger of Allah (ﷺ) used to say, “There is no servant (of Allah) who says on the morning of each day, and on the evening of each night:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى

Allaahumma innee as'alukal-hudaa wattuqaa wal-'afaafa wal-ghinaa

(O Allah, I beg of You the right guidance, safeguard against evils, chastity and freedom from want.) (Muslim)

9. The Messenger of Allah (ﷺ) said, “When anyone gets somewhere and then says,

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

A'oodhu bikalimaati-l-laahit-taammaati min sharri maa khalaq.

(I seek refuge in Allah's perfect words from the evil He has created, nothing would harm him until he leaves that place.)” (Muslim)

10. Anas (رضي الله عنه) reported that whenever the Prophet (ﷺ) went to bed, he would say,

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا
وَأَوَّانَا فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي

Alhamdu lillaahilladhee at'amanaa wa saqaanaa, wa kafaanaa, wa aawaana, fakam mimman laa kaafiya lahu wa laa mu'wee.

(All praise is due to Allah Who has provided us with food and drink, satisfied us and sheltered us; for many are those who have none to suffice them or shelter them.) (Muslim)

11. When A'ishah (رضي الله عنها) was asked about the supplication the Prophet (ﷺ) used to make, she replied, "He used to say,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ

Allaahumma innee a'oodhu bika min sharri maa 'amiltu wa min sharri maa lam a'mal.

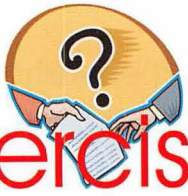
(O Allah, I seek refuge in You from the evil of what I have done and from the evil of what I have not done.)" (Muslim)

12. Qataadah asked Anas about the supplication which the Prophet (ﷺ) frequently made, he replied, "The supplication that he frequently made is:

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Allaahumma aatinaa fid-Dunyaa hasanatan wa fil-aakhirati hasanatan wa qinaa 'adhaaban-Naar

(O Allah, give us good in this life and good in the next life and save us from the Fire.)" (Muslim)



Exercises

A. Answer the following questions.

1. What are the two statements which are light for the tongue, heavy in the scales [of deeds] and dearer to Almighty Allah?

2. How can one get one thousand good deeds every day?

3. Mention from the supplications one of the treasures of Paradise.

B. Memorisation

Memorize the du'aas in this lesson and use them in your daily life.