

سُورَةُ الْأَعْلَى

Sūrah al A'alā

(THE MOST HIGH)

Revealed at Makkah, it has nineteen Āyāt and only one Section.

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Hallow you the name of your Rabb, the Most High.
2. Who has created the universe and then proportioned it.
3. And Who has disposed and then guided it.
4. And Who brings forth the pasturage.
5. Then He makes it dusky stubble.
6. We shall enable you to recite, and then you shall not forget it.
7. Save what Allah may will. Surely He knows the public and what is hidden.
8. And We make easy unto you the easy way.
9. So admonish you: Surely has admonition profited.
10. Admonished is he indeed who fears.
11. And the wretched shuns it.
12. He who shall roast into the Great Fire.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ①

الَّذِي خَلَقَ فَسَوَّى ②

وَالَّذِي قَدَّرَ فَهَدَى ③

وَالَّذِي أَخْرَجَ الْمَرْعَى ④

فَجَعَلَهُ عَئِنَّةً أَحْوَى ⑤

سَنُقَرِّئُكَ فَلَا تَنْسَى ⑥

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ⑦

وَنُبَيِّنُكَ لِّلْيُسْرَى ⑧

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى ⑨

سَيَذَكَّرْكَ مَن يَخْشَى ⑩

وَيَجَنَّبُهَا الْأَتَمَى ⑪

الَّذِي يَصِلَى النَّارَ الْكُبْرَى ⑫

13. Wherein he shall neither die nor live.
14. He indeed has attained bliss who has cleansed himself.
15. And who remembers the names of his Rabb. And then prays.
16. Aye: You prefer the life of this world.
17. Whereas the Hereafter is far better and more lasting.
18. Verily this is in ancient Writs.
19. Writs of Ibrāhīm and Mūsa.

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾

قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ ﴿١٤﴾

وَذَكَرَ أَسْمَاءَ رَبِّهِ فَصَلَّىٰ ﴿١٥﴾

بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾

وَالْآخِرَةَ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾

إِنَّ هَذَا فِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾

صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾

Secrets of Revelation

Praise the exalted Name of your Rabb, Who created everything from non existence. (When this Āyah was revealed the Holy Prophet^{SAW} prescribed its recitation in Sajdah). He then fashioned every being into the most appropriate form and disposition. And the purpose for which He created a thing, He gave it the capacity to accomplish that purpose as well as an inclination towards it.

Nature's Gift

This can be witnessed in the entire Universal System that everything has been given a form, an understanding and the capacity to perform the function it is created for, together with a natural tendency towards its goal. The sun, the moon, the stars, the clouds, the air, the inert objects, the botanical world, all perform the task assigned to them as scheduled. Similarly, the animals have been given a natural instinct for the functions they must perform; for instance, the birds fly, the aquatic animals swim, while life in the jungle portrays a ceaseless effort for survival.

Science

Likewise, He endowed human beings the capability to discover the methods how to utilize things on earth and whosoever acquires this skill is called a scientist. Remember that science does not create a new substance, it only puts together

things already created. In the same way, the desire to seek Allah, and the capacity to attain His nearness has been instilled into human nature and the means of guidance are also provided: Glorified be Allah, the Best of Creators. It is by His Omnipotence that the green fodder grows that later turns into stubble. All life on the earth is destined to meet its sequel sooner or later.

O' Prophet ^{SAW}! We will teach you the Qurān in a manner that you will never forget. So you need not worry that you may forget after Jibril ^{AS} leaves.

Law of Causes

In this world of causes, the Angel's visit is a cause, though Allah could commit the Qurān to his memory. However, forgetting the Āyāt abrogated by Him is a separate issue as He desired it that way. According to the scholars, one form of this abrogation was that the abrogated Āyah would be erased from his memory as well as of his Companions ^{RAI}, for He indeed is Aware of overt and the covert

Shari'ah becoming Second Nature

Allah promises that He will make the way of life easy, that is, He will make Shari'ah a second nature to the Holy Prophet ^{SAW}. This is his peculiarity that practising Dīn became a part of his very nature. This blessing is also endowed to a Wali commensurate to his adherence to him. So the Holy Prophet ^{SAW} may continue to admonish people where it is likely to benefit them.

Advice and Zikr Allah

And it also alludes to practising Allah's Zikr, so that Shari'ah becomes second nature to a believer. Anyone renouncing both, can only be the one destined as fuel for Hell, wherein is neither life, nor death. And anyone who cleanses himself of the impurities in belief and practice, through Allah's Zikr is sure to succeed.

Zikr Allah

Regular Zikr ushers in the capacity to worship as well as adds devotion and sincerity to worship. Thus every aspect of practical life, be it business, peace or war, domestic or national, transforms into worship. Otherwise those who remain deprived of Allah's Zikr are bewitched by the love of this world and in the process lose the Ākhirah. All pleasures of the temporal life are transitory, while Ākhirah is far more superior and permanent. Allah's Zikr gives the capacity to obey, which in turn, facilitates pursuit of the Ākhirah. This reality had been expounded in the Divine Scrolls and Books whether revealed to Prophets Ibrāhīm or Mūsa ^{AS}.