

**INTERPRETATION OF THE THIRTIETH
PART OF THE HOLY QUR'AN**

“Am’ma Part”

Authored by the great humane eminent scholar

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(His soul has been sanctified by Al’lah)

1890-1964

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Foreword by Prof. Abdul-Kadir John Alias Al-Dayrani

In Am'ma Part there is a reference to sensible and material cosmic miracles to be deeply contemplated with clear thinking so that they may become passages that lead those who seek to recognize the Grand God to get a link with their Provider.

If they continue this contemplation until they perceive the greatness of these miracles they will be able to perceive the Majesty of He who perfectly created them; and then their spirit, having submitted before the making and magnified it, will turn to submit and magnify the Maker. At this point they will move from witnessing by physical eye to witnessing by heart and spirit and thus His Light (glory to Him) will flow into the spirits of those who aspire to see Him, allowing them to realize His Magnificence. This is a spiritual witnessing before which a spirit bows and to which it returns in every bowing of every prayer, and in this way our prayer to God and our communication with Him become real not only formal ones.

Only then the spirit will surrender to Al'lah and swim absorbed in oceans of sights of His Supreme Attributes, having got its heart-eye open and enjoyed being near to the source of all donation and bliss. It will return to cordiality after coolness and to closeness after farness and will sink with love, infatuated by God after cold shunning. Thereby the spirit will be able to have food and drink from the spring of the Godly Presence that makes it thereafter never incline to any worldly mean desires, rather it will rise up through ladders of perfection, being pleased with approaching its Provider. Such spirits will drink from Him water in abundance that grants them eternal life after which they will never feel thirsty and will never die.

It is true that all spirits are deathless, but those faithful spirits who have believed and attained a link and communication with their Provider until they become enlightened by His Light, the Almighty: those spirits will have surrendered to and got eternal life

by the Eternal Soul which provides them with Lofty breathes and Gardens of bliss.

Following these rules allows these spirits to get an access to the Godly Presence and to be colored with humanist perfection. All qualities of evil, cunning, and deception will be wiped out from them to be replaced with all qualities of virtue and morality that cause real happiness to penetrate into their hearts and to settle therein. Only the owners of such spirits will gain sublimity and will mount up to true humanity.

Anyone who starts his way with considering these cosmic signs which the verses of Am'ma Part refer to and spur on will no doubt witness the realities and facts of this life and the life to come and so becoming a wise scholar.

Am'ma Part is a high school including object lessons to be studied. To this school our father Abraham had joined and in it he (pth) took lessons and studied until he became a great personality and a father of Prophets.

The companions of the Cave (its sleepers) had begun their study with courses in this school. They sought to recognize the true God so they used their thought in the signs of this creation which are mentioned in Am'ma Part until they could witness the Grand Maker. Then, He drove away their blindness and illuminated their hearts, allowing them to witness His magnificent majesty. He granted them life in both body and spirit and made them an ideal for those who want to avoid bad ends gain loftiness and high grades over all of the creatures, and an example for every one that is longing for utmost sublimity.

All of the companions of the noble Prophets with those of God's Envoy (cpth) had verified the verses of Am'ma Part through the meditation of the creatures.

The noble migrators followed by those who aided them in Al-Medina applied these verses which were revealed in Mecca until they ascended high degrees of loftiness and perfection. Thus they got an attic faith that did not be shaken when the Arab tribes apostatized after the departure of our lovely Messenger (cpth). Moreover, they could later on defeat the Persians and the Romans,

looking forward to help them reach the Gardens of bliss and enjoy happiness here and there.

Studying, verification and scrutinization of the verses of Am'ma Part with continuous contemplation is the way that leads humanity to scientifically know that there is no god but Al'lah. This is the real science which the Almighty wants mankind to learn so that they may practice their humanity in right ways and feel with awe from this Grand God (glory to His Names). God says: "Then, know that there is no god except Al'lah..."

The Holy Qur'an,

Fortress 47, Mohammad (Mohammad), verse 19

And enough science for man is to fear God.

When one attains such science he will realize God's existence and will see that Al'lah the Almighty is near, looking, watching and controlling everything, so he will follow the straight path and will never deviate from His Commands. At this stage, his link with God becomes firm and his love for Him and His Messenger grows more until he joins to his companions (cpth) who have become qualified for doing favor. Such people will rise up to the highest degree of humanity and so achieving God's purpose behind His creation in ascending high grades of perfection and enjoying drawing nearer to Him.

The book of Am'ma Part is containing the school of the father of Prophets, our master Abraham (pth) where he studied and from which he graduated to perform weighty deeds.

The verses of Am'ma Part are including Al'lah's Supreme Attributes. When the noble companions of our Messenger Muhammad (cpth) put them into practice until they got them into mind they became the masters of this world and brought out people from darkness into the light. They turned them from blind beast to utmost humanity and absolute superiority.

They became elevated in their life and after death. By God, understanding the verses of Am'ma Part led to make miracles.

Great scientific conquests and holy revelations were achieved when the noble companions saved us from the Roman and the

Persian colonialism and paved the way for the graduates of this school to conquer the whole land. Indeed they were luminous lamps and lights that illuminated the ways of guidance and peace for all humanity.

So, every person should learn with certainty about the verses of Am'ma Part to deem themselves far above gazing with those that are disrespected, for Al'lah has nominated us for a high standing, if only we pay heed to it.

In Am'ma Part we can see how Al'lah overwhelms us with His Favor and Charity and guards us by His Mercy and great Care.

Within it, we can see the Godly Justice has been manifested Itself with Its most magnificent meanings.

How great is he who recites them or reads them! How great is he who draws attention to them or publishes them! For those people are indeed sources of truth, right and religion.

All of these blessings are but drops from the ocean of the favor of he (cpth) who rose high above all that is high. Glorify him (cpth), then, and appreciate him (cpth) in order that you can comprehend these meanings and be able to apply them. Let him (cpth) be your highest example and your leader forever and ever.

By Am'ma Part the noble companions woke up from their heedlessness; with it God's Envoy had started his way to God, and it is that which upgraded the Arab State then the good chosen nations and people and moved them to life filled with bliss and happiness after they had lost themselves in worlds of darkness.

This is the way leading to the Gardens, this is the school by which one can leave the ranks of animalization to graduate as a real human being and soar through the ranks of humanity. By following this way humanity will be pleased to be near to the Most High Donor and then all other creatures, including heaven and earth, will feel at ease with them. This is the significance of the word 'Man' in Arabic.

Am'ma Part was not the school where only our great father Abraham (pth) studied and mounted high degrees, nay all of the masters of sublimity, the noble Messengers and the great Prophets

joined to it and moved up through its orbits, and then they guided all nations to it, so bringing them into light, splendor and pleasure, and allowing them enjoy this life and the life to come.

— *Prof. A. K. John Alias Al-Dayrani*

Al-Fatiha Fortress

(The Opening) [1]

1. **“In the Name of God, the Compassionate, the Merciful.”**
2. **“Praise is to God, the Provider of the worlds.”**
3. **“The Compassionate, the Merciful.”**
4. **“And the Possessor of judgment-day.”**
5. **“You alone we worship, and You alone we ask for help.”**
6. **“Guide us to the straight path.”**
7. **“The path of those whom You have favoured, of those who have never incurred Your wrath, and of those who have not gone astray.”**

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Interpretation of Al-Fatiha Fortress

(The Opening)

The Prophet (cph),[2] says in the noble Hadith: “No communication with God is performed by that who doesn’t read the Opening chapter of the holy Book ‘Al-Fatiha’.”[3]

Another Hadith is: “Whoever prays a prayer without reciting the Opening chapter of the Book; his prayer is imperfect, imperfect, imperfect.”[4]

So, what is the greatest secret related to Al-Fatiha which makes the communication with God depending on it?

The communication with God is the link between the spirit and its Provider, and its close connection with its Creator’s Light. This is the communication with God in its reality. If it does not result in this link and connection; it will be only mere movements with no sense, meaning or reality; that is to say, it will be mere sayings and movements.

But how can we get this link with our Provider?

How can we perform this communication with God in its essence and reality?

Al-Fatiha, then, shows you the perfection of God (glory to Him), and by seeing the perfection, love will be generated and the link will be achieved.

This is the desired fruit of reading it in each bow when performing the communication with God.

The more the believer reads Al-Fatiha, the more he witnesses and knows the Godly perfection he maintains, and the higher rank he gradually rises to loving God through this communication. The noble saying denotes: “Communication with God is the elevator of the believer.”[5]

It is a ladder through which he ascends in loving and knowing God from a state to another. It is a ladder through which the believer advances gradually in seeing the way of virtue; time after time, because this link makes the spirit being illuminated by the light of

right, so it becomes able to distinguish the path of good from that of evil.

Thus, God says: “Communication with Me prohibits man from doing fornication or evil, but remembering Al’lah is greater.”

The Holy Qur’an,

Fortress 29, Al-’Ankabut (The Spider), verse 45

The Almighty God has ordered us to seek refuge in Him from the cursed Satan when we want to recite the Qur’an. He said: “So when you want to recite the Qur’an, seek refuge in God from Satan, the cursed.”

The Holy Qur’an,

Fortress 16, An-Nahl (The Bees), verse 98

So, what is the meaning of “seeking refuge”?

What do we mean by saying, “in God”?

Who is “Satan”?

What is the meaning of “the cursed”?

“Seeking refuge and might” means to seek a shelter, a protection and power from the owner of might and glory. So, ‘Seek refuge’ means that I ask for might and take shelter and protection in the Owner of glory and might.

“In God” means ‘in the Obeyed’. ‘The obeyed’ here is that whose control and command affect every creature with no exception, whether he likes or not, for His control and command contain but good and mercy.

Each creature moves according to his assigned function and performs the works he has been created for.

For example, the camel is directed and exploited for serving man, so it carries his baggage. The bee is steered and obliged to take the honey out of the flowers. The terrestrial globe is controlled by the Almighty’s command when it rotates. The moon is also directed when it rotates round the earth in continual movement and circulation.

So, He, the Almighty controls its movement and directs it as He likes. The entire universe is subject to God's Will and it cannot get out of the control of this Obeyed. That is what we understand of the word "In God."

"Satan" in Arabic is called 'Shaitan' which is derived from the two verbs 'shatana' and 'shata'. The verb 'shatana' means 'avoided the right'. The verb 'shata' means 'burned'.

So, "Satan" who is far from the right, exposed himself to burning, and being perishable. He is stricken by burning and damnation because of his farness from the right.

"The cursed" means 'the one who always suffers from torment because he is deprived of being near to God'.

"The cursed" means, also, the one who is continually hit by affliction and misery as farness away of God and shunning are the reasons beyond each affliction and the source of each misery.

So, the whole statement "I seek refuge in God from the cursed Satan" means 'I seek protection and might in the Obeyed whose command controls everything, from Satan who became always tortured and deprived of every good out of his farness from the right.'

If you spiritually resort to Al'lah when reading the Qur'an and enter into the Presence of the Obeyed who made all creatures submissive and yielding to His command, there you will be in fortified fort and inaccessible place where no devil can enter.

In this fort, the whispers of Satan will cease from reaching you, the deafness of the ears will disappear, and the veil of the eyes will be uncovered.

Then, you will hear the speech from the Speaker (glory to Him) as well as you will see and witness the benefits and the good things folded under His commands.

Verse no. 1

"In the Name of God, the Compassionate, the Merciful."

After saying "I seek refuge in God from the cursed Satan," you can say "In the Name of God, the Compassionate, the Merciful."

So, what is the meaning of “In the Name of God”?

What is the meaning of “the Compassionate”?

And what is the meaning of “the Merciful”?

To catch the meaning of “In the Name of God” we give an example, when the judge pronounces the judgement, he says: “in the name of the law,” that is “I am the judge, revealing the punishment which the law has decided.” Also, when the president says: “I speak in the name of people”, he means “I reveal what they ask me to reveal and declare what they wish for.”

Accordingly, our saying “In the Name of God” means ‘I recite but the words of Al’lah to myself and to the others, revealing God’s command and delivering the Obeyed’s words.’

But, what is the attribute of this ‘Obeyed’? He is “the Compassionate, the Merciful.”

The attribute “Compassionate” encompasses every being and its good spreads over each one of all creation.

“The Compassionate” is He who obliges all the creation with the cure i. e. the spiritual cure.

The Almighty Al’lah handles the patient, the poor, the anxious and the grieved according to His Name ‘Compassionate’. Therefore, the sickness, the poverty, the anxiety, the grief, and even each affliction and torment: All of that is compassion from Al’lah, by them the spiritual cure and gradual advance from a state to a state can be got.

Mostly, the affliction forms a motive that results in returning to God’s Advice, and a cause that draws the far spirit near to Al’lah.

There, by its nearness it attains the cure and gets rid of the dirties attached to it.

In general, when the affliction hits that who deserves it, it will be a kind of good and compassion from Al’lah, and it will always bring benefits for its owner.

By the Name “Compassionate”; the sickness becomes health for the sick, the poverty wealth, the failure success, and the difficulty

ease. By the Name “Compassionate”, all the creation graduate in tasting the Godly favour time after time. By the Name “Compassionate”; you, man, have come out of nonbeing into being, by it you live, and also by it you will be raised to life after death.

By the Name “Compassionate”, the believer ascends gradually in the Godly knowledge from a rank of perfection to a higher one day after day. By the Name “Compassionate”, the torment of people of Fire will increase so that its severe torture will make them forget the pain of their spiritual diseases which arises from their compliance with their whims in the worldly life and their breach of the Commands of the Provider of the worlds. So, they will be immersed in the extreme torment of Fire wishing to forget the dreadful torment of their spirits and the horrible destruction of their diseases.

Through the Name “Compassionate”, the Almighty will reveal Himself to the believers in Paradise so that they elevate in the ranks of nearness and ascend on the ladders of perfection from a degree to a higher one, and so on. The good contained in this Name never stops nor does the Compassionate’s Favour end.

Thus, “the Compassionate” is that who manifests Himself to His obedient followers with compassion, and that is not restricted to the obedient believers. His Compassion spreads over the whole creation according to their states in this life and the hereafter.

So, you see the believers in Paradise enjoying what their Provider has prepared for them of the eternal bliss which is fit to their states, whereas you see the unbelievers in Fire being treated by the Hell torment which is fit to them due to the diseases they have; and that is a kind of Al’lah’s Mercy. He is (glory to Him) Compassionate upon His creation because He Himself is Merciful.

“The Merciful” is that who manifests Himself to His obedient followers in grace and welfare. This Name is limited to the believing obedient follower. They live good life in this world enjoying the favour of their Merciful Provider, as well as they enjoy the eternal bliss He has prepared for them in Paradise.

Verse no. 2

“Praise is to God, the Provider of the worlds.”[6]

To understand this noble verse, we explain each word of it, and then we can understand it as a whole.

We say, “Praise” expresses the appreciation to the benefactor which is generated in the spirit, and the commendation to the donor and giver which arises in it.

The gratitude which we feel towards that who has driven the good to us is a kind of praise, and the commendation which we show to that who has granted us the grace and whom the good has come from; is also a kind of praise.

As we see, the praise is a spiritual case. It arises in the spirit towards the benefactor and the giver when we see his favour and his charity.

Yet, nothing could be praised unless it was inclusive of every good in all its faces and far from any defect or lack.

Similarly, a person could not be praised unless his benevolence was comprehensive and favour was prevalent. That is some of what we understand of the word ‘Praise’.

So, who is that who should be praised?

Who is that who deserves to be praised so that everybody or even every being and every spirit praise him for each deed or action?

The Messenger tells us on behalf of Al’lah that praise should be only to God. Therefore He says: “to God”, that is ‘to the Obeyed’.

As previously mentioned in the word “I seek refuge and feel proud of God from the cursed Satan”; ‘the Obeyed’ is that who made everything submit to His Will willy-nilly.

He alone steers the creation, and He alone is the Director of their affairs who directs them for their benefit as He wants.

So, what we understand of our saying ‘Praise is to God’ is that anything God brings to His obedient followers is full of good and charity, and any action performed by Him, the Almighty, for His creation is loaded with the Godly favour and kindness. This is not

limited to Man, yet it spreads over each of the creatures. God is praised for every event occurring in this universe.

So, if the veil was uncovered; every creature, without exception, would praise God the Almighty for what He has brought to him. The sick would praise God for the diseases He has befallen him with.

So is it for the troubled and the grieved, they would praise God for the troubles and the grief He has afflicted them with. The criminal, when he would be driven to the Fire, would praise God for the pain and the torture he would pass through therein. So, 'Praise is to God' is at any case in this life and in the hereafter.

This means that all what God drives to His obedient followers[7] is mere good and mercy, and all what He treats them with is absolute grace and beneficence.

If you attain link with God, you will see that in details and believe that all the praises should be to God. Thus, 'Praise is to God' means 'to the Obeyed'. He, the Almighty, is obeyed because He is the Provider of the worlds.

"The Provider of the worlds": 'The Provider' means 'the Sustainer' who provides the entity with existence, growth, power and life.

"The Provider" means the Owner of continuous sustain whose sustain does not cease a twinkle – nor less than that – from His creation.

The word "worlds" is the plural of 'world'. The stars in the space, the beasts, the birds, and the fish in the seas, the bees, the germs, mankind, the jinn, the red cells, and others: each of them is a world.

Also, the plants contain many worlds, and each world contains worlds, and so on..

The Almighty God provides all these worlds moment after moment and time after time. He is (glory to Him) the Provider of all the worlds. So, praise is to God, the Obeyed, as He is the Sustainer and the Director. Everything praises Him because He moves it in a way that suits it and entails good for it.

But why does Al'lah treat His creation with kindness and bring them nothing but that which contains good?

The Messenger demonstrates that Al'lah treats His creation so because He is the Compassionate, the Merciful.

Verse no. 3

“The Compassionate, the Merciful.”

Therefore, the Almighty says: “The Compassionate, the Merciful”: He is Compassionate with His creation when He brings the distress to the opposers as a treatment so as to be cured of defects and the spiritual diseases they hold. He is also Compassionate when He brings the grace, the charity and the favour to the charitable faithful (one) because he deserves that and because of the healthy life he enjoys. He is (glory to Him) Compassionate with these two parties because He Himself is Merciful.

Verse no. 4

“The Possessor of Judgment-day.”

The “Possessor” is the Owner of possession and the owner of power and rule.

“Judgment” refers to the right and to giving the right to its owner justly.

The “Judgment-day” begins in Al-Azal and lasts forever. It is one day that has no end and the Possessor of it is the Provider of the whole worlds.

In these three verses, there is a demonstration from God to the spirit. If it recognizes the attributes of the Creator aforementioned, it will then submit and surrender to Him; it will resign itself to Him saying: “Oh, Owner of might and power! Oh, Compassionate! Oh, Merciful! Oh, Possessor of Judgment-day! I worship none except You. You alone we worship and You alone we ask for help.”

Verse no. 5

“You alone we worship, and You alone we ask for help.”

“Worship” means ‘obey’, because the worship is accomplished when the obedience is fulfilled, such as the obedience of the servant to his master and that of the worshiper to his Creator.

In this noble verse, there is a pledge given by the obedient follower (abd) that he covenants his Provider to obey Him in each of His commands.

The worship is not restricted to performing the prayers, fasting, going on pilgrimage or paying the alms, yet the “worship” is a comprehensive word that comes within selling and buying, within dealing with people, and within each deed.

So, when you say “You alone we worship...”, here, your covenant with your Provider is to be a worshiper that obeys Him alone and does not obey anyone else beside Him as you have known His clemency and His Compassion and witnessed His Majesty and Grandeur.

You say “You alone we worship...” because your spirit has felt that it has no refuge except to Al’lah, and no guide to the good except Him.

You say: “Oh, Provider! You are the Praised at any case. You are the Provider of the worlds, the Compassionate, the Merciful. You are the Possessor of myself and the Controller of everything. I find no Obeyed whom I obey nor a guide who leads me to what secures my happiness except You. You are my Obeyed Provider. I do not disobey Your Order in my movements. You are my worshiped Lord. I follow but your guidance in each of my acts.”

You say that as your spirit has been immersed in God’s Majesty and Greatness and has witnessed His Favour and Mercy, therefore it stood submissive at His Presence.

Then, you ask your Lord who is Merciful to you to help you in following the right path because you are beset by the false desires and whims, as well as the obstacles and hindrances are surrounding you aiming at preventing you from doing good.

So, your spirit may yearn for one of the wicked and forbidden desires, and insist on getting it which makes its germ reach its heart. Here, if Al’lah prevents you from getting it and does not

supply you with power and might, the germ of that desire will overwhelm you and will creep into each of your spirit's atoms. Thereupon, your spirit will be surrounded by that desire from all its sides, so that you will not be able to get out of it nor can you find a way or a means to return to your Provider, and it will keep engaged in its lust which prevails over it fully occupying its field. Therefore, as a result of your Provider's Compassion, He gives a way to your desire and supplies you with power, and there you will be able to do what you were insisting on and to attain your purpose.

The noble saying denotes: "Deeds come according to the intentions. So, each man will get what he has intended." [8]

And the Almighty says: "He who disobeys the Apostle after what has been revealed to him of the guidance and follows a path other than that of the faithful, shall be given what he has chosen. We will cast him into Hell: a dismal end."

The Holy Qur'an,

Fortress 4, An-Nisa' (Women), verse 115

In another verse He says: "He that desires the fleeting life shall, before long, receive whatever We will for whomever We want. Then Hell is ready for him where he will be burnt despised and helpless.

"As for him who desires the hereafter and strives for it as much as he can, being a true believer, their endeavours shall be rewarded.

"Of the bounties of your Provider, We bestow freely on all these as well as those; the bounties of your Provider, none are deprived"

The Holy Qur'an,

Fortress 17, Al-Isra' (The Night Journey), verse 18-20

If you have an intention to do something, and you are determined and insistent on getting it; there, you will get the sustain with power and might from Al'lah, and there you will fall to action. By that, the germ of the desire gathers in one place and the spirit's field will be free from what was fully occupying it. After that, God inflicts diseases on that disobedient follower and brings calamities

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