

SURAH AS A STORY



Surah Al-A'la

The Most High

The complete journey — glorify the Name of your Lord —
told the way a loving elder shares it with a child



Surah No. 87 • 19 Ayahs • Meccan

NOORANI ILM

nooraniilm.com • free sadaqah jariyah ebook

The Surah at a Glance

Sabbihis-ma Rabbikal-A'laa

1. Glorify the name of your Lord, the Most High —

*Allazee khalaqa fasawwaa. Wallazee qaddara
fahadaa*

2-3. who created and proportioned, and who destined
and guided,

Sanuqri'uka falaa tansaaa

6. We will make you recite, so you will not forget,

Wa nuyassiruka lil-yusraa

8. And We will ease you toward ease.

*Qad aflaha man tazakkaa. Wa zakaras-ma
Rabbihee fasallaa*

14-15. He has succeeded who purifies himself, and
remembers the name of his Lord and prays.

*Bal tu'siroonal-hayaatad-dunyaa. Wal-Aakhiratu
khayrunw-wa abqaa*

16-17. But you prefer the worldly life, while the Hereafter
is better and more lasting.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
— free on nooraniilm.com (Read & Recite section).



Glorify the Name of the Most High

Beta, this surah was beloved to the Prophet ﷺ — he would recite it in the Jumu'ah prayer and the two Eids, and in the witr. When it was revealed, he ﷺ said: put it in your prostration — which is why we say in sujood: 'SUBHANA RABBIYAL-A'LA' — glory be to my Lord, the Most High. Every time you go down in sajdah, beta, you are living the first ayah of this surah.

'SABBIH ISMA RABBIKAL-A'LA — GLORIFY the NAME of your Lord, THE MOST HIGH.'

Beta, notice that Allah says glorify His NAME. The scholars explain: declare His Name free of every unworthy association — never use it lightly, never in a lie, never in a false oath, and never let it be linked with anything unbecoming. And 'Al-A'la' — the Most High: higher than every rival, every doubt, every description we can manage.

And then Allah introduces Himself through four verbs — beta, this is one of the most compact descriptions of



Allah's care in the whole Quran:

'ALLAZI KHALAQA FA-SAWWA — who CREATED, then PROPORTIONED.' He did not merely bring things into existence; He shaped them, matched them, balanced them.

'WALLAZI QADDARA FA-HADA — and who DESTINED, then GUIDED.' Beta, look at this pair, because it is a whole philosophy. He decreed a measure for every creature — and then GUIDED it to that measure. He determined that the bee should make honey, and then placed in it the knowledge to build a hexagon. He determined that the infant should feed, and then placed in it the instinct to search for the breast. Every creature is given both a destiny and the guidance to reach it. And for man, beta, the guidance came in the highest form: prophets and this Book.

'WALLAZI AKHRAJAL-MAR'A — and who brought out the PASTURE — FA-JA'ALAHU GHUTHA'AN AHWA — and then made it BLACK DEBRIS.' Green, then dark



stubble. Beta, the whole life cycle of everything living, in eight Arabic words: fresh, flourishing, then dry and swept away. Look at any field after harvest and you are looking at your own timeline.

A Promise to the Messenger

Then Allah speaks directly to His Prophet ﷺ with a promise that also protects the Quran itself:

'SANUQRI'UKA FA-LA TANSА — WE WILL MAKE YOU RECITE, so you will NOT FORGET — ILLA MA SHA'ALLAH — except what Allah wills.'

Beta, imagine the anxiety of receiving revelation and fearing that one word might slip away. Allah relieved him: We will make you recite it; forgetting is not your worry. And the exception — 'except what Allah wills' — preserves Allah's absolute authority: even the guarantee is by His will, not by any independent power.

'INNAHU YA'LAMUL-JAHRA WA MA YAKHFA — indeed, He knows what is DECLARED and what is HIDDEN.'



And then, beta, an ayah every believer should hang in the heart: 'WA NUYASSIRUKA LIL-YUSRA — AND WE WILL EASE YOU TOWARD EASE.'

Feel the double ease in it. Not just 'We will make things easy for you' — but 'We will facilitate you TOWARD the easy path'. Allah eases the servant, and eases the road, and eases the direction. This deen, beta, is 'yusra' — the easy way — in its very design: five prayers, one month of fasting, zakah at a small percentage, concessions for the sick and the traveller. Whoever finds religion crushing has usually added something Allah never asked for.

'FA-ZAKKIR IN NAFA'ATIZ-ZIKRA — so REMIND, if the reminder benefits.' Beta, the scholars discussed this ayah's manners: remind people, and use judgement about when a reminder will land. There is a time to speak and a time to wait; wisdom is knowing which is which.



'SAYAZZAKKARU MAN YAKHSHA — the one who
FEARS will be reminded — WA
YATAJANNABUHAL-ASHQA — and the WRETCHED one
will AVOID it — ALLAZI YASLAN-NARAL-KUBRA —
who will burn in the greatest Fire — THUMMA LA
YAMOOTU FEEHA WA LA YAHYA — then he will
NEITHER DIE therein NOR LIVE.'

Beta, that last line is one of the most terrible in the
Quran: neither death, which would end it, nor life,
which would be worth having. May Allah protect us.

Two Short Ayahs That Hold Everything

And now, beta, come the two ayahs that summarise the
entire path of salvation — memorise them, they are
short:

'QAD AFLAHA MAN TAZAKKA — HE HAS SUCCEEDED
who PURIFIES himself — WA ZAKARASMA RABBIHI
FA-SALLA — and REMEMBERS THE NAME OF HIS
LORD and PRAYS.'



Beta, count the three steps: TAZKIYAH — purification of the soul from shirk, arrogance, envy, greed, and the residue of sins; ZIKR — remembrance of Allah's Name; and SALAH — prayer.

That is the whole programme. Not a hundred conditions — three. Clean the vessel, keep His Name on the tongue and in the heart, and stand before Him. And Allah calls the one who does this 'aflaha' — successful, in the fullest sense of the word: he has attained, he has escaped, he has won.

And some of the scholars connected this ayah to zakah al-fitr and the Eid prayer — purify with charity, then remember Allah's Name, then pray. Beta, notice how the Eid morning of every Muslim is literally these two ayahs in action.

Then Allah names the disease that stops people from those three simple steps: 'BAL
TU'THIROONAL-HAYATAD-DUNYA — BUT YOU
PREFER THE WORLDLY LIFE — WAL-AKHIRATU



KHAYRUN WA ABQA — while the **HEREAFTER** is **BETTER** and **MORE LASTING**.'

Beta, look at the word 'tu'thiroon' — you **PREFER**, you choose it over. It is not that people disbelieve in the akhirah; most affirm it sincerely. The problem is preference: when the two are placed side by side at a moment of decision — the meeting or the salah, the extra income or the honest answer, the sleep or the Fajr — the immediate one gets chosen.

And Allah answers the preference with two words, beta, and they are the perfect argument: 'khayrun' — the Hereafter is **BETTER** in quality; 'wa abqa' — and it **LASTS LONGER**. Better and longer. So even by pure calculation — even for a person who thinks like a trader — choosing dunya over akhirah is a bad deal on both counts: he takes the inferior product **AND** the shorter warranty.

Written in the Oldest Pages



And the surah ends by anchoring its message in the deepest history: 'INNA HAZA LA-FIS-SUHUFIL-oola — indeed, THIS is in the FORMER SCRIPTURES — SUHUFIBRAHIMA WA MOOSA — the scriptures of IBRAHIM and MUSA.'

Beta, what a magnificent ending. The message you just read — glorify your Lord, purify yourself, pray, and do not prefer the passing over the lasting — is not a new invention of the seventh century. It was written in the scrolls of Ibrahim (alaihis salam) and in what was given to Musa (alaihis salam). The same core, delivered again and again, because human beings keep forgetting it.

And beta, that should give you a deep sense of belonging. When you stand for prayer tonight, you are not doing something novel. You are joining a chain that runs back through the Prophet ﷺ, back to Musa on the mountain, back to Ibrahim in the fire, back to the very first man who was taught to say his Lord's Name with honour.



'Sabbih isma Rabbikal-A'la.' Beta, this surah begins with those words — and every day, thousands of times over, the ummah of Muhammad ﷺ answers it in sujood: Subhana Rabbiyal-A'la. The command was given, and the response never stopped.

What This Surah Teaches Us

1. Glorify His Name in practice: never use it lightly, in a lie, or in a false oath — and live the first ayah in every sujood.
2. He destines and then guides — trust that whatever you were made for, He has also given you the guidance to reach it.
3. This deen is 'yusra' — designed for ease; if religion feels crushing, check what you have added that He never asked for.
4. Remind with wisdom: know when a reminder will land and when to wait.



5. Memorise the three-step programme of success: purify, remember His Name, and pray.

6. The problem is preference, not belief — and the Hereafter wins on both counts: better in quality and longer in duration.

7. You are part of an ancient chain: the same message was in the scrolls of Ibrahim and Musa.

Subhana Rabbiyal-A'la — Ya Allah, purify us, keep Your Name on our tongues, and never let us prefer the passing over the lasting. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

Noorani Ilm • nooraniilm.com • Free to share — sadaqah jariyah

