

The Superior Chapter of the Qur'an

A CONCISE COMPILATION OF MEANINGS,
VALUES AND LESSONS FROM SURAH AL FATIHA

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إعتماد مدير ادارة المحتوى الإعلامي

The Superior Chapter of the Qur'an

PREPARED BY
AL SALAM ISLAMIC CENTER





THIS BOOK BELONGS TO



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة الا بالله

PREFACE

In the Name of Allah, the Most Merciful, the Especially Merciful...

There is no change or power except by Him...

All praises and thanks are due to Allah Who has guided us. Never would we have found guidance had Allah not guided us.

This book is part of the Qur'an Taddabur (Pondering) Series which came about after realizing that a great deal of knowledge about the Tafsir (explanation) was scattered throughout different scholarly books. With this series, we hope to compile the Tafsir and its observations and benefits from the Surahs and present them in an organized and easy to understand format.

This book, the first in the series, has divided Surah Al Fatiha into parts, including a concise Tafsir (explanation) of the Surah, values related to that part, and benefits from the Ayat (verses).

The sources used in this book are:

1. Tafsir Shaikh Abdur Rahman Nasir As Sa'di
2. Tafsir Ibn Kathir
3. Dorar.net
4. نضرة النعيم في مكارم أخلاق الرسول الكريم

We ask Allah to accept this work and pray that those who read it will find it easy to understand and will benefit from it.

1. Al-Fatiha | 7 verses | The Opening | Meccan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

In the Name of Allah, the Most Beneficent, the Most Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

الرَّحْمَنِ الرَّحِيمِ ٣

The Most Beneficent, the Most Merciful.

مَلِكِ يَوْمِ الدِّينِ ٤

The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

You (Alone) we worship, and you (Alone) we ask for help (for each and everything).

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

Guide us to the Straight Way

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

الضَّالِّينَ ٧

The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

INTRODUCTION

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي حُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى، قَالَ كُنْتُ أَصَلِّي فَدَعَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ أَجِبْهُ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَصَلِّي. قَالَ " أَلَمْ يَقُلِ اللَّهُ {اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ} إِذَا دَعَاكُمْ ثُمَّ قَالَ أَلَا أَعَلَّمَكُمُ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ ". فَأَخَذَ بِيَدِي فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ قُلْتَ لِأَعَلَّمَنَّكَ أَعْظَمَ سُورَةٍ مِنَ الْقُرْآنِ. قَالَ " {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيَتْهُ. "

Abu Sa'id ibn Al-Mu'alla narrated: While I was praying, the Prophet (peace and blessings of Allah be upon him) called me but I did not respond to his call. Later I said: "O Allah's Messenger (peace and blessings of Allah be upon him), I was praying." He (peace and blessings of Allah be upon him) said: "Didn't Allah say: 'O you who believe! Give your response to Allah (by obeying Him) and to His Messenger (peace and blessings of Allah be upon him) when he calls you?'" (8.24) Then he said: "Shall I not teach you the most superior Surah in the Qur'an?" He said: "(It is) 'Praise be to Allah, the Lord of the worlds.' (i.e. Surat Al-Fatiha) which consists of seven oft repeated verses and the Magnificent Qur'an which was given to me."¹

The best of the Qur'an is Surah Al Fatiha. It contains all the meanings of the Qur'an and stores deep secrets and marvels within.

1 Sahih al-Bukhari, Book 65, Hadith 4474

Surah Al Fatiha, 'the Opener' is the opening chapter (first Surah) in the Qur'an. It is known as **ام الكتاب** "The Mother of the Book", which means it is the foundation, source and reference of everything in the Qur'an. Each and every verse in the Qur'an is linked to Surah Al Fatiha.

Indeed, Surah Al Fatiha is sufficient **الكافية**, as it enriches and fulfills us as a guide, cure and mercy.

Surah Al Fatiha is a crucial pillar of the prayer. If it is omitted, the prayer will not be accepted. It is known as the seven oft-repeated verses which are recited frequently and profusely in our daily prayers.

Surah Al Fatiha is **الشفافية**, a cure from all the deep-rooted sicknesses of the heart, as well as the body and mind.

Surah Al Fatiha is a gift from Allah. It is one of the two lights that were not gifted to any Messenger except Prophet Muhammad (peace and blessings of Allah be upon him).

There are gates in the heavens that were never opened and an angel that never descended to earth except on the great day when the two lights were revealed from Allah. These two lights are Surah Al Fatiha and the last two verses of Surah Al Baqarah.

IMPORTANT INFORMATION ABOUT THE SURAH

Order in the Qur'an	1 st Surah of the Qur'an
Number of Ayat (verses)	7 Ayat (verses)
Place of Revelation	Makkah
Theme of the Surah	Defines the teachings of the religion and its foundations
Virtues of the Surah	It is a light from the heavens. It is a prayer divided between Allah and His slave. The prayer is invalid without it. It is a Ruqyah (means of healing).

NAMES OF ALLAH MENTIONED IN THE SURAH

	Word	Number of Times
1	الله Allah	2 times
2	الرحمن The Most Merciful	2 times
3	الرحيم The Especially Merciful	2 times
4	رب Lord (Nurturer)	1 time
5	مالك Owner	1 time

TOP RECURRING WORDS IN THE SURAH

	Word	Number of Times
1	الله Allah	2 times
2	الرحمن The Most Merciful	2 times
3	الرحيم The Especially Merciful	2 times
4	إياك You Alone	2 times
5	صراط Path	2 times
6	عليهم Upon them	2 times

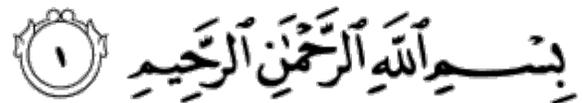


CHAPTER ONE

AYAḤ 1



THE BEGINNING



In the Name of Allah, the Most Beneficent, the Most Merciful.

When we begin anything with the Name of Allah, Allah will bless it and make it grow.

The Name of Allah consists of two meanings: The One Who is Perfect, and the One Who is worthy of our worship, devotion and attachment. It is our innate nature to attach to the One Who is perfect, and any attachment to other than Allah is weak, and will bring nothing but misery.

We begin with the Name of Allah because He is Ar Rahman, Ar Raheem – The Most Merciful, The Especially Merciful. Both these Names are derived from the attribute of mercy.

Ar Rahman means His Mercy is vast and encompasses everything in the heavens and the earth, regardless of whether they are worthy of that mercy or not. Before Allah created anyone, He is the Most Merciful. He is more merciful to us than our mother, father and even our own selves. This general mercy constitutes the benefits of the Duniya (worldly life) such as food, drink, wealth, shelter and family.

Ar Raheem means His special Mercy is connected and showered upon the believers; those who invoke Him and worship Him.

The more one believes and draws closer to Allah, the more Allah showers him with His special Mercy. Examples of this mercy include acquiring religious knowledge, doing good deeds, increasing in faith, developing beautiful manners and values.

Vast Goodness (البِرِّ)

Meaning in the Deen (religion): Vastness in doing good and vastness in obeying Allah; thus, purifying oneself.

In the Qur'an:

❁ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى
الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ
وَأَلَّفَ الْبُرُوقَ بَعْدَهُمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ
وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ
الْمُتَّقُونَ ﴿١٧٧﴾

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets, and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, (and who) performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting

(during the battles). Such are the people of the truth and they are Al-Muttaqun (righteous).²

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا
الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَنْبَغُونَ فَضُلًا مِّن رَّبِّهِمْ
وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن
صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ
وَالنَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٢﴾

O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, etc. (Marked by the garlands on their necks made from the outer part of the tree-stems [of Makkah] for their security), nor the people coming to the Sacred House (Makkah) seeking the bounty and good pleasure of their Lord. But when you finish the Ihram (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-al-Haram (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another

² Surah Al Baqarah 177

in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment.³

In the Sunnah:

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ فَقَالَ " الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ ".

Nawwas ibn Sam'an al-Ansari reported that he asked Allah's Messenger (peace and blessings of Allah be upon him) about virtue and vice. He (peace and blessings of Allah be upon him) said: "Virtue is a kind disposition, and vice is what rankles your heart and you disapprove that people should come to know of it."⁴

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا ".

'Abdullah reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavors to tell the truth is eventually recorded as truthful

3 Surah Al Ma'eda 2

4 Sahih Muslim 2553

with Allah, and beware of telling of a lie, for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavors to tell a lie is recorded as a liar with Allah.⁵

Ways to attain vast goodness:

1. Seek Allah's pleasure.
2. Familiarize one's self with doing good deeds.
3. Love people and do good to them.
4. Remove stinginess and greed from one's self.
5. Have Taqwa (fear and piety) of Allah.
6. Remove grudges and jealousy from one's self.

Benefits of vast goodness:

1. It leads to Paradise.
2. It is a reason for happiness in this life and the next.
3. It leads to attaining people's love.
4. It leads to tranquility.
5. It guards all blessings.

That which averts one from doing vast goodness:

1. Distant from Allah
2. Miserliness, greed and love of wealth
3. Enmity and jealousy
4. Lack of knowledge of the great reward for doing vast goodness

⁵ Sahih Muslim 2607

Lessons

1. In order to understand the Qur'an, one needs to know Surah Al Fatiha. It is the foundation for knowledge and action.
2. Surah Al Fatiha is a cure by itself. It is a cure for all sicknesses, whether temptations or doubts, inner or outer sicknesses, known or unknown.
3. Surah Al Fatiha tells us about Allah's perfection so that we attach to Him and worship Him alone. We worship the One Who is perfect.
4. It teaches us to start everything with the Name of Allah.
5. Allah's mercy encompasses all creation.



CHAPTER TWO

AYAT 2 TO 4



THE THREE PILLARS OF WORSHIP

Any worship requires the following three:

1) LOVE

 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

The Surah begins with ascribing all perfection and praises to Allah, the One Who nurtures us and all that is in the universe.

The first words Adam (peace be upon him) said were " الحمد لله - All praise belongs to Allah" and the first words he heard were " يرحمك الله - May Allah have mercy on you." When we praise Allah, He showers His mercy upon us.

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَمَّا خَلَقَ اللَّهُ آدَمَ وَنَفَخَ فِيهِ الرُّوحَ عَطَسَ فَقَالَ الْحَمْدُ لِلَّهِ فَحَمِدَ اللَّهُ بِإِذْنِهِ فَقَالَ لَهُ رَبُّهُ يَرْحَمُكَ اللَّهُ يَا آدَمُ".

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: "When Allah created Adam, He breathed the soul into him, then he (Adam) sneezed and said: 'All praise is due to Allah.' So, he praised Allah by His permission. Then his Lord said to him: 'May Allah have mercy upon you O Adam.'"⁶

الحمد لله: is to praise Allah with love and magnification. We praise Allah for all His praiseworthy Actions, Names and Attributes. We praise Allah because He is the 'Rabb', the Nurturer, Reformer and Caretaker of all the worlds.

Allah nurtures His creation, disposes their affairs, reforms them, fixes their faults and elevates them. This is the perfect nurturing of Allah for all His creation.

Allah nurtures us in the most honorable manner, as He nurtures us, not only to be reformed in this life, but ultimately to attain Paradise in the hereafter. He nurtures us with blessings, whether in the form of attaining something or by withholding something.

6 Jami' At Tirmidhi Book 47, Hadith 3694

When we recognize and ponder over the actions and nurturing of Allah, our hearts will overflow with love and praise for Him. This puts everything in perspective and makes it clear that nothing is evil or random, rather it is perfect, down to the smallest details.

We praise Allah because He is our Reformer and our Nurturer, and every decree and situation in our life is tailor-made (personalized) for one's own betterment and growth.

Truly, الحمد لله fills the scales and is the best of Dua'a (supplication) as it shows complete love and acceptance of all His actions.

Surah Al Fatiha is a dialogue between the Master and His slave.

يَقُولُ الْعَبْدُ "الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ" يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى "حَمِدَنِي عَبْدِي."

(When) The slave says: "Praise be to Allah, the Lord of the Worlds."

Allah the Blessed, the Exalted, says: "My slave has praised Me."⁷

⁷ Sunan an-Nasai 909

Showing Love (التَّوَدُّدُ)

Meaning in the Deen (religion): To draw closer to Allah by performing acts which He loves.

In the Qur'an:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَتَفَكَّرُونَ ﴿٢١﴾

And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you, affection and mercy. Verily, in that are indeed signs for a people who reflect.⁸

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ
وُدًّا ﴿٩٦﴾

Verily, those who believe [in the Oneness of Allah and in His Messenger Muhammad (peace and blessings of Allah be upon him)] and work deeds

⁸ Surah Ar Room 21

of righteousness, the Most Beneficent (Allah) will bestow love for them (in the hearts of the believers).⁹

In the Sunnah:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَرَى الْمُؤْمِنِينَ فِي تَرَاحِمِهِمْ وَتَوَادِّهِمْ وَتَعَاطِفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَى ".

Allah's Messenger (peace and blessings of Allah be upon him) said: "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it."¹⁰

Ways of showing love to people:

1. Display good manners, that is the key to peoples' hearts.
2. Overlook the faults of others.
3. Display a cheerful, smiling face.
4. Be gentle.
5. Be humble and respectful.
6. Display easy treatment with others.
7. Do not burden others.
8. Relieve the distress of others.
9. Visit and stay in touch with others.
10. Do not return bad treatment with bad treatment.
11. Bring happiness to the hearts of the people.
12. Initiate the Salam (greeting of peace).

⁹ Surah Maryam 96

¹⁰ Sahih al-Bukhari 6011

13. Speak good words.
14. Give gifts to one another.

Benefits of showing love:

1. It strengthens the ties between the people.
2. It reflects the beauty of the soul.
3. It displays a keenness to listen.
4. It is a means to attain the love of others.
5. It displays mercy towards everyone.
6. It is a means to remove conflicts and disputes.

Disadvantages of not showing love:

1. It exhibits arrogance.
2. It reveals harshness in speech.
3. It displays miserliness.
4. It displays adversity when dealing with others.
5. It displays distance and negativity when meeting others.
6. It demonstrates a disputing and aggressive disposition.

Lessons

1. Allah loves praise and He is teaching us how to praise Him.
2. Praise only Allah and make Him the focus.
3. Love Allah for that is the head of all worships.
4. Pure love for Allah cannot be attained if the heart is focused on other matters.
5. Natural love, which is to love parents, children, spouses and good companions is permissible, though it should not distract a person from worshipping Allah or causing one to sin.

2) HOPE



The Most Beneficent, the Most Merciful.

Shaikh As Sa'di (may Allah have mercy on him) quoted in his Tafsir (explanation) that Allah's nurturing is based on general and special mercy.

Allah is the Most Merciful, Ar Rahman. The vast and infinite mercy of Allah encompasses every atom in the universe. Nothing in the heavens and earth can survive except by His Mercy.

Allah is The Especially Merciful, Ar Raheem, and only by His Mercy can we draw closer to Him; only by His Mercy can we be guided to righteous deeds; and only by His Mercy can we attain Paradise.

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنَا سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا، فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاخَمُ الْخَلْقُ، حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةً أَنْ تُصِيبَهُ. "

Abu Hurairah (may Allah be pleased with him) narrated: "I heard Allah's Messenger (peace and blessings of Allah be upon him) saying: 'Allah divided mercy into one hundred parts. He kept ninety-nine parts with Him and sent down one part to the earth, and because of that one single part,

His Creations are merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, lest it should trample on it.’”¹¹

Belief in Allah’s vast and special mercy inspires us to direct all our hopes to Him alone, the One Who is the source of all mercy.

وَيَقُولُ الْعَبْدُ “الرَّحْمَنُ الرَّحِيمُ” يَقُولُ اللَّهُ “أَتْنَى عَلَيَّ عَبْدِي.”

When The slave says: “The Most Merciful, the Especially Merciful”, Allah says: “My slave has extolled Me”.¹²

11 Sahih al-Bukhari 6000

12 Sunan an-Nasa’i 909

Mercy (الرَّحْمَة)

Meaning in the Deen (religion): It is gentleness which extends goodness. Ibn Al Qayyim (may Allah have mercy on him) explained that mercy is a quality which yields benefits for the slave, whether he likes it or hates it. The most merciful people are the ones who want to benefit others, even if it seems disliked by the one receiving the mercy. This is similar to parents who show mercy to their children by encouraging them to study, despite the children not wanting to study.

In the Qur'an:

فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِن لَّهُمْ لَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا
مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you. So pass over (their faults) and ask (Allah's) Forgiveness for them, and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).¹³

In the Sunnah:

13 Surah Al Imran 159

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ
ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُم مَن فِي السَّمَاءِ " .

'Abdullah ibn 'Amr ibn al-'As (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: "The Most Merciful has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you."¹⁴

Inborn and Acquired Mercy:

Shaikh As Sa'di (may Allah have mercy on him) said there are two types of mercy shown by a person:

Inborn mercy is a mercy which Allah has placed in the hearts of some slaves, i.e. compassion, mercy and kindness towards the creation. They act upon this mercy, helping others where they can, and hoping for the reward from Allah for their truthful intentions.

Acquired mercy is an honorable quality that a slave struggles to attain while hoping for the reward. He takes the means to attain this characteristic.

Descriptions of showing mercy:

1. Being merciful to those whom one has authority over
2. Being kind and compassionate towards all of Allah's creation
3. Being merciful in the slaughter of animals

¹⁴ Sunan Abi Dawud 4941 and authenticated by Al Albani who graded it Sahih

Ways of attaining mercy:

1. Study the life of the Prophet (peace and blessings of Allah be upon him) and his Companions (may Allah be pleased with them).
2. Associate with those who show mercy and learn from their manners.
3. Think about the virtues and rewards for those who are merciful.
4. Spend time with the needy and the weak to soften the heart.
5. Fulfill Ihsaan (utmost good) towards Allah and the creation.
6. Obey Allah and His Messenger (peace and blessings of Allah be upon him).
7. Follow the Qur'an.
8. Enjoin good and forbid evil.
9. Reconcile between people.

Benefits of showing mercy:

1. Allah will show mercy to the one who shows mercy to others.
2. Allah's love for the slave will lead people to love him.
3. The one who shows mercy is adorned with a great quality of the Prophet (peace and blessings of Allah be upon him).
4. It establishes a vital foundation to build an upright society.
5. It leads to Allah's forgiveness, generosity and pardoning.
6. It encourages others to help others.

Lessons

1. This Ayah (verse) puts hope in our hearts towards Allah, and hope is one of the foundations of worship. Hoping for Allah's mercy brings about all good and protects from all evil.
2. Only by His mercy can we enter Paradise, and we hope by His mercy to be guided to good deeds.

3) FEAR



The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

The words **مَلِكِ يَوْمِ الدِّينِ** (Owner of the Day of Judgement) come after **الرَّحْمَنِ الرَّحِيمِ** (The Most Merciful, The Especially Merciful) which indicate we should never despair of the mercy of Allah.

Allah, **المالك** means He is The Only Owner and The King. In life, we may own things, but our ownership is limited as we did not own it in the beginning, nor will we own it forever. Everything we own is merely a trust from Allah, and it must be returned with a set of conditions and requirements.

Allah is the Real Owner and King over everyone in this life and the Day of Judgement. On the Day of Judgement, His kingdom will be apparent to all, but in this life, it requires faith to believe in His Kingship.

Everything belongs to Allah and everything will be returned to Him. When we know and believe that, on the Day of Judgment we will stand in front of our King and True Owner Who will judge and account us for what we did in this life, then surely, we will be fearful and cautious of our actions and dealings in this life.

This belief instills the necessary feelings of fear and magnification of Allah in the hearts of the believers.

Allah Al Malik (The Only Owner and The King) places the commands, prohibitions, and the decree of every single being without being influenced by anyone, and without any support. No one can object or override what Allah has decreed. This is why when we submit to Allah's laws and decrees, gates of goodness will open for us; whereas, when we reject them, we only hurt ourselves.

All the rules and laws in Allah's dominion are perfect. Every decree we face from the moment of birth till death is perfect and connected.

وَيَقُولُ الْعَبْدُ " مَا لِكِ يَوْمَ الدِّينِ " يَقُولُ اللَّهُ " مَجَّدَنِي عَبْدِي " .

**When the slave says: "Master of the Day of Recompense" Allah says:
"My slave has glorified Me".¹⁵**

¹⁵ Sunan an-Nasa'i 909

Magnification (التعظيم)

Meaning in the Deen (religion): To know that Allah's commands and prohibitions are obligations which must be fulfilled.

In the Qur'an:

ذَلِكَ وَمَنْ يُعِظْكُمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾

Thus it is and whosoever honors the Symbols of Allah, then it is truly from the piety of the heart.¹⁶

Sayings of the scholars and righteous predecessors:

The believer sees his sins like a mountain above him, fearing it will fall on him, while the evil-doer sees his sins as a fly around his nose which he can push away.

We should not perceive a sin as being small but focus on the One Whom we have disobeyed.

Benefits of magnification:

1. It is a sign of strong faith.
2. It is advantageous towards upgrading one's self.
3. It blocks a person from committing sins.

¹⁶ Surah Al Hajj 32

Lessons

1. In addition to love and hope, this Ayah (verse) causes us to fear Allah's punishment.
2. Being called to account makes one fearful so he will not neglect his duties towards Allah nor harm the creation.



CHAPTER THREE

AYAḤ 5



OUR CONTRACT WITH ALLAH

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

You (Alone) we worship, and you (Alone) we ask for help (for each and everything).

All of the Qur'an is summarized in Surah Al Fatiha and it is further condensed in this Ayah (verse) **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** (You Alone we worship and You Alone we seek help).

This Ayah (verse) is a contract between us and Allah. We must devote all our worship to Allah, and that can only be done when we seek His help.

After being surrounded with deep feelings of love, hope and fear, we make a powerful contract with Allah. Only He is worthy of our worship, the One Most Praiseworthy, the Nurturer of everyone, the One Who deals with us with His vast and exclusive mercy, the One Who will call us to account on the Day of Judgement. No one other than Him is worthy of these deep feelings; hence, no one else is worthy of our devotion.

Surely, we have no power or might to worship and devote ourselves to Him. We can only worship Him alone with Isti'ana - seeking His help. Isti'ana is a worship of the heart wherein we rely and seek Allah's help to fulfill our greatest task, which is to worship Him alone. Isti'ana (seeking Allah's help) is condensed in one statement:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no change or power in anything except with Allah

One seeks Allah's help to cure the sickness of laziness and inability to perform worships. We learn to cure arrogance by knowing all our acts of worship cannot be attained except with the help of Allah.

يَقُولُ الْعَبْدُ "إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ" فَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ.

When the slave says: "You Alone we worship and You Alone we ask for help", Allah says: "This Ayah is between Me and My slave, and My slave will have what he asks for."¹⁷

17 Sunan an-Nasa'i 909

Humbleness (التواضع)

Meaning in the Deen (religion): It refers to the one who dislikes being thought too highly of, and renounces boasting of their position and wealth.

Difference between humbleness and humiliation: The one who shows humiliation is someone who is embarrassed to do something, unlike the one who is humble (modest and unassuming).

In the Qur'an:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

And the (faithful) slaves of the Most Merciful (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.¹⁸

Ibn Al Qayyim (may Allah have mercy on him) said: "The slaves of the Most Merciful walk with tranquility and dignity, without pride or arrogance. They are not foolish people, rather they are forbearing and gentle."¹⁹

18 Surah Al Furqan 63

19 مدارج السالكين 108/3

In the Sunnah:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "ما نقصت صدقة من مال، وما زاد الله عبداً بعفو إلا عزاً، وما تواضع أحد لله إلا رفعه الله عز وجل".

Abu Hurairah (may Allah be pleased with him) reported: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Wealth is not diminished by giving (in charity). Allah augments the honor of one who forgives; and one who displays humbleness towards another seeking the pleasure of Allah, Allah exalts him in ranks."²⁰

وعن معاذ بن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " من ترك اللباس تواضعاً لله، وهو يقدر عليه، دعاه الله يوم القيامة على رؤوس الخلائق حتى يخيره من أي حلل الإيمان شاء يلبسها".

Mu'adh ibn Anas (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever gives up wearing elegant and expensive garments out of humbleness, when he can do so, Allah will call him on the Day of Resurrection and before all the creations, He will give him the choice of wearing whichever garment of faith he would like to wear".²¹

Shaikh ibn 'Uthaymeen (may Allah have mercy on him) said: "this means if a person is among others who are financially unable to dress in a certain way and he humbles himself and dresses like them in order to not break

²⁰ Riyadh As Saliheen, Muslim, Book 1, Hadith 556

²¹ Riyadh As Saliheen, At Tirmidhi, Book 4, Hadith 802

their hearts or show he is better than them, then he will attain the great reward mentioned in the Hadith.”²²

Sayings of the scholars and righteous predecessors:

Humbleness is to be humble to the truth, accept it, and submit to it.

Anyone given wealth, beauty, dress or knowledge who is not humble will meet an evil consequence on the Day of Judgement.

Honor is in humbleness, might is in Taqwa (piety and acting according to what's pleasing to Allah), and freedom is in conviction.

Types of humbleness:

Praiseworthy humbleness:

The slave is humble in enacting the commands of Allah and staying away from His prohibitions. When a person does this, then he has humbled himself in servitude to Allah.

The slave is humble to the greatness, magnificence, might, grandeur and majesty of Allah; thus, he singles Him out alone in worship.

Dispraised humbleness:

This is a type of humiliation wherein a person humiliates himself by doing lowly matters to satisfy his temptations.

²² 318-4 / 317 شرح رياض الصالحين

Benefits of being humble:

1. It elevates a person and increases him in nobleness.
2. It leads a person to surrender and submit to the truth.
3. The one who is humble is loved by the people.
4. It removes tension between people.
5. It yields a feeling of safety and compassion, and removes enmity.
6. It brings comfort to the hearts.

Lessons

1. We should seek help from Allah Alone, and this begins in the heart.
2. We need the help of Allah in order to worship Him.
3. There is no compulsion in the religion; therefore, in our hearts we need to love the worship.
4. This Ayah (verse) shows we are to worship Allah Alone (Tawheed).



CHAPTER FOUR

AYAT 6 TO 7



THE GREATEST SUPPLICATION

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

Guide us to the Straight Way

This is the greatest of supplications because it encompasses all we need in order to be guided to the Straight Path, to walk on the Straight Path, to remain firm on it, and to reach our final destination which is Paradise. We are making this supplication to Allah a minimum of seventeen times a day in our daily obligatory prayers. This shows our dire need for Allah's guidance.

We ask Allah, Al Haadi (The Guide), to guide us to the Straight Path which is the path of acquiring the correct faith and knowledge, and to act upon that faith and knowledge.

We not only ask Allah to show us the right way, but to keep us firm on it until we are guided to enter our eternal home in Paradise.

We are in need of Allah's guidance every step of the way, in every action and situation, regardless of how small it may appear.

The Straight Path is the shortest and the only way to reach our destination; it is the path shown in the Qur'an and Sunnah. When we sincerely seek Allah's guidance, Allah will guide us to what is most suitable for us to reach His pleasure and Paradise.

Thinking Good (حسن الظن)

Meaning in the Deen (religion): To choose the side of good over the side of evil.

In the Qur'an:

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا
إِفْكٌ مُّبِينٌ ﴿١٢﴾

Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (charge) is an obvious lie?"²³

يَأَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا
تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ
لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, nor backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful.²⁴

23 Surah An Noor 12

24 Surah Al Hujurat 12

In the Sunnah:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَبَاغُضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا ".

Narrated Abu Huraira (may Allah be pleased with him): Allah's Messenger (peace and blessings of Allah be upon him) said: "Beware of suspicion, for it is the worst of false tales and do not look for the faults of others and do not spy and do not hate each other, and do not desert (cut your relations with) one another. O Allah's slaves, be brothers!"²⁵

Thinking negatively of someone can lead to evil sicknesses such as spying, jealousy and hating one another. We should strive to think good of others in order to save ourselves from greater evil.

عَنْ أَبِي هُرَيْرَةَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ".

Abu Hurairah (may Allah be pleased with him) reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: "A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another."²⁶

If a husband dislikes something in his wife then he should focus on all the good in her and try to overlook the bad.

25 Sahih al-Bukhari 6724

26 Sahih Muslim 1468

We need to make a 'mental account' of good memories of our families and friends because the Shaitan (devil) wants to spoil our good relationships. Therefore, we need to recall the good memories in times of adversities.

We must think good of:

1. Allah
2. Our leaders, rulers, and anyone in charge
3. Those who are close to us and show goodness
4. Our spouses

Benefits of thinking good:

1. It is a sign of complete faith.
2. It closes the door of evil and Fitna (trials).
3. It increases love between the people.
4. It guards against spreading mischief and rumors.
5. It indicates a pure and transparent heart.

Obstacles to thinking good:

1. Living in a negative and hateful environment
2. Ignorance
3. Befriending evil companions
4. Envy and jealousy

Means to thinking good:

1. Supplicate to Allah.
2. Follow the Sunnah.
3. Being raised to think good of others
4. Increase in faith

5. Give excuses for the mistakes of others.
6. Focus on what is apparent and do not question the intentions of others.

Lessons

1. The Straight Path is:
 - Short
 - Straight
 - Easy
 - Moderate
 - Simple
2. We should appreciate that Allah has obligated us to say this supplication at least seventeen times a day.

THE THREE GROUPS

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ ﴿٧﴾

The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

1) OUR ROLE MODELS

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The Way of those on whom You have bestowed Your Grace

We ask Allah to guide us to the path of those upon whom He has bestowed His favors. They are our role models, the 'successful' group in this world and the hereafter.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ
رَفِيقًا ﴿٦٩﴾

And whoever obeys Allah and the Messenger [Muhammad (peace and blessings of Allah be upon him)], then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun [those followers of the Prophets who were first and foremost to believe in them, like

Abu Bakr As-Siddiq (may Allah be pleased with him)], the martyrs, and the righteous. And how excellent these companions are!²⁷

1. The Prophets (الانبياء)

We ask Allah to make us follow the way of the Prophets (peace and blessings be upon them) in their obedience, submission and character. In particular, we ask Allah to make us follow the Sunnah (way) of Prophet Muhammad (peace and blessings of Allah be upon him).

Their patience, gratitude, firm belief, and trust in Allah is a glowing example for us in this life.

2. The Truthful Ones (الصّٰدِقِيْنَ)

We ask Allah to guide us to be amongst those who are truthful in heart, speech, and actions. The truthful ones live a truthful life with no contradictions; their inner selves are the same as their outer selves.

Being truthful begins with the tongue. Then Allah guides the person to be truthful in every aspect of his life. This is the highest rank we can attain after the Prophets.

3. The Martyrs / The Ones Who Strove (الشّٰهِدَاءِ)

We ask Allah to be of those who strive against their desires. They are the martyrs who struggle against themselves and their wealth for the sake of Allah.

27 Surah An Nisa'a 69

4.The Righteous Ones (الصَّالِحِينَ)

We ask Allah to be amongst those who are reformed with faith and good deeds; whose heart, utterances and actions are reformed and nurtured in order to be elevated to a praiseworthy position.

DANGERS OF NOT BEING ON THE STRAIGHT PATH

2) THOSE WHO EARNED ALLAH'S ANGER

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

Not (the way) of those who earned Your anger.

The first group of those who failed are the ones who earned the anger of Allah. Allah's anger is a restricted attribute which means He is not always angry; unlike His attribute of mercy which is unrestricted, He is always The Most Merciful. He is only angry when one does an action which warrants His anger.

We cannot use the statement 'Allah will be angry with you' unless the reason for His anger is specifically mentioned clearly in the Qur'an.

Allah is The Most Merciful at all times; however, He is angry at certain restricted times. Allah's anger is perfect and praiseworthy, unlike the anger of humans which shows imperfection and is based on desires. His anger suits His majesty and His beauty.

The anger of Allah is just; it is not oppressive. If there was no anger, there would be no justice. As such, good and evil would be treated the same.

Allah's anger is upon those who know the truth and have knowledge, yet they do not act upon this knowledge. The Straight Path is not only based on knowledge but it requires one to act on the knowledge. To be granted knowledge is a great favor from Allah; however, not acting upon it is a great calamity.

3) THOSE WHO WENT ASTRAY

وَلَا الضَّالِّينَ

Nor of those who went astray

The second group of those who failed are the ones who went astray and lost their way.

Allah created us to guide us to the truth. He did not create us and then leave us alone without guidance. He gave us the natural instinct (perception) to submit to Him, and to love truth and goodness.

He sent Messengers and books to guide us to the truth. He placed various signs for us to see so that we would acknowledge the truth. It is indeed a great loss when someone overlooks Allah's signs and chooses to be misled.

Allah displays the guidance to each of us, and it is our choice and responsibility to choose the way of guidance. We will bear the good or evil consequences according to the choice we make.

This group (those who went astray) acted, but without guidance from Allah; rather they did things the way they chose out of their desire. This is not the Straight Path since the Straight Path is comprised of acquiring the correct knowledge and acting upon it.

We ask Allah to protect us from being among the two failed groups.

Truthfulness (الصدق)

Meaning in the Deen:

Saadiq (الصادق): The one who is truthful in tongue.

Sideeq (الصديق): The one who is truthful in his actions and state.

State of truthfulness (الصّدِّيَّة): Complete sincerity to Allah and complete adherence to the Prophet (peace and blessings of Allah be upon him).

In the Qur'an:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ﴿١١٩﴾

O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).²⁸

قَالَ اللّٰهُ هٰذَا يَوْمٌ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ لَهُمْ جَنَّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا
الْأَنْهَارُ خٰلِدِيْنَ فِيْهَا اَبَدًا رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنّٰهُ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿١١٩﴾

Allah will say: "This is a Day on which the truthful will profit from their truth; theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allah is pleased with them and they with Him. That is the great success (Paradise)."²⁹

28 Surah At Tawbah 119

29 Surah Al Ma'eda 119

In the Sunnah:

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَلَيْنَكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا . "

'Abdullah reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: "It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavors to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavors to tell a lie is recorded as a liar with Allah."³⁰

Where do you find the truthful ones?

The truthful ones are either fulfilling an obligation or they are engaged in something virtuous. Allah has given all of us the same capital of time; however, the truthful ones see their time as the greatest investment. They want Allah's pleasure and are constant in working towards it so that they are not distracted from their goal.

30 Sahih Muslim 2607

Benefits of truthfulness:

1. Allah will correct and protect the faith of those who seek to be truthful.
2. The one who is truthful exhibits effort and sacrifice to give victory to Allah's Deen (religion).
3. The truthful ones are highly motivated and productive in seeking Allah's pleasure. Abu Bakr (may Allah be pleased with him) would be seen in prayer, Dhikr (remembering Allah), performing Hajj, visiting the sick, teaching, learning, commanding to good, and giving victory to the oppressed.
4. The truthful ones are quick to make up for any shortcomings and reform their mistakes. If they commit a sin, they immediately repent to Allah. If they are unable to do a certain worship then they make it up with another.
5. The truthful ones want to accompany other truthful people and do not feel at ease with those who are dishonest.
6. The truthful ones are steadfast on the religion and continuously ask Allah to make them firm on the guidance.
7. The truthful ones stay away from any doubtful matters.

Ways to attain truthfulness:

1. Be attentive knowing that Allah is watching you.
2. Be modest: modesty makes a person shy away from doing what is ugly and distasteful.
3. Befriend truthful people: Allah commands the believers to be with the people of truthfulness and to follow their lead because they are the ones whose inner self (their heart) is the same as their outer self (their actions). They fulfill the trusts and are truthful in every aspect.
4. Supplicate to Allah to be among the truthful ones.

وَقُلْ رَبِّ ادْخِلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَأَجْعَلْ لِي
مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾

And say [O Muhammad (peace and blessings of Allah be upon him)]:
“My Lord! Let my entry be truthful, and likewise my exit be truthful. And
grant me from You an authority to help me (or a firm sign or a proof).”³¹

31 Surah Al Isra'a 80

Lessons

1. Allah's anger is a restricted attribute. He is not angry all the time.
2. Learning the truth and leaving it earns Allah's anger.
3. Surah Al Fatiha shows the way to ask for the path of guidance.
4. Allah favors the ones who attain truthful knowledge and act on it; they are on the Straight Path.
5. Attaining the knowledge but leaving the actions earns Allah's anger.
6. Those who do not acquire the knowledge or who act without truthful knowledge or act out of desire are misguided.
7. Surah Al Fatiha shows the way of asking for protection from misguidance and not following the path that will earn Allah's wrath.

MAY ALLAH GUIDE US TO THE STRAIGHT PATH. AMEEN.



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