



# INTRODUCTION

- ♥ It is important to be grateful and happy, but this can only happen when we remember Allah. When we remember anything besides Him or we remember ourselves, we cannot keep up.
- ♥ Real connection is when the hearts are united to (لا إله إلا الله محمد رسول الله) and it is important to see those who preceded us.

## SURAH AL HASHR 10

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

- ♥ No matter how much Allah teaches us, we should never forget those who taught us and who knew before us. We should always look at those who believed before us, who learned before us, who are talking about Allah, His Names and the Qur'an, and this keeps everyone to appreciate those who preceded us, and not TO forget our position.
- ♥ We are to appreciate those who are older than us, those who know more than us and those in authority.

## REVERENCE TO ALLAH

وعن أبي موسى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن من إجلال الله تعالى إكرام ذي الشيبة المسلم، وحامل القرآن غير الغالي فيه، والجافي عنه وإكرام ذي السلطان المقسط"

Messenger of Allah (ﷺ) said, "It is out of reverence to Allah in respecting an aged

Muslim, and the one who commits the Qur'an to memory and does not exaggerate pronouncing its letters nor forgets it after memorizing, and to respect the just ruler".<sup>1</sup>

# سورة الفاتحة

## SURAH AL FATIHA

### OPENING CHAPTER



<sup>1</sup> Riyad as-Salihin 354

1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

2

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

[All] praise is [due] to Allah, Lord of the worlds -

3

الرَّحْمَنِ الرَّحِيمِ

The Entirely Merciful, the Especially Merciful,

4

مَالِكِ يَوْمِ الدِّينِ

Sovereign of the Day of Recompense.

5

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship and You we ask for help.

6

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path -

7

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

## SUPPLICATION TO BE RIGHTLY GUIDED

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ  
 الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ  
 خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا  
 وَالْغَضَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا  
 يَنْفَدُ وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ  
 وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ  
 وَالشُّوقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ  
 زَيْنًا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

"Allāhumma bi `ilmikal-ghaiba wa qudratika  
 'alal-khalqi aḥyinī mā `alimtal-ḥayāta khairan lī,  
 wa tawaffanī idhā `alimtal-wafāta khairan lī.  
 Allāhumma wa 'as'aluka khashyataka fil-ghaibi  
 wash-shahādati wa 'as'aluka kalimatal-ḥaqqi fir-  
 riḍā'i wal ghaḍab, wa as'alukal-qaṣda fil faqri  
 wal-ghina, wa 'as'aluka na`īman lā yanfadu wa

*'as'aluka qurrata `ainin lā tanqati`u wa  
as'alukar-riḍā'i ba`dal-qaḍā'i wa 'as'aluka bardal  
`aishi ba`dal-mawti, wa 'as'aluka ladhdhatan-  
nazari ilā wajhika wash-shawqa ilā liqā'ika fī  
ghairi ḍarrā'a muḍirratin wa lā fitnatin muḍillatin,  
Allāhumma zayyinnā bizīnatil-īmāni waj`alna  
hudātan muhtadīn*

(O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the

adornment of faith and make us among those who guide and are rightly guided."<sup>2</sup>

- ♥ We all need guidance from Allah and even if we know what to do, we need to always seek His help.
- ♥ The knowledge of the unseen only belongs to Allah. And we ask Allah by His knowledge of the unseen, to be given life if it is good for us.
- ♥ And cause us to die if He knows death is good for us, and this shows that we are not attached to the duniya or wanting to die, but to attach to Allah The All-Knower.
- ♥ And we ask Allah to make us fear Him in the seen and unseen.
- ♥ We want to say the word of sincerity in times of contentment and anger because in these

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<sup>2</sup> Sunan an-Nasa'i 1305



times, we can say things to please others or to please ourselves, but we want to be sincere.

- ♥ We ask Allah for moderation in times of richness and need.
- ♥ We know that we need to be sincere and moderate, but we cannot depend on ourselves. We rely on Allah to grant us sincerity and moderation in all times.
- ♥ We want a painless life, but in life there is physical pain, though real pain is pain of the heart and soul. The Prophet (ﷺ) and Companions went through physical pain, but not pain of the soul.
- ♥ We ask Allah for coolness of eyes that will not be cut-off, so if we see our spouse, children and friends, it's something we like. And Who can give us all of this? Allah.

- ♥ We want coolness of living after death. We ask Allah for the pleasure of meeting Him without going through trials. And we ask Allah to make us guided and guiding others.
- ♥ (You alone we worship and You alone we ask for help) is to show that no matter how much we know, we need guidance from Allah because every situation and level are different. Imagine being given a task and the one who gave it to you says, "I will help you do it" – we will not find this in life. But with Allah, we ask Him for help.
- ♥ Sometimes we wonder, how can I inspire my children to be grateful? It begins with ourselves, to be grateful to Allah and this will be a reason for guidance. It is not by telling them, "be grateful". The role of the messengers is to inspire

the people by their good example and how they deal in different situations.

- ♥ The path of those whom Allah favored have knowledge and actions.
- ♥ Surah Al Fatiha is the start of the Qur'an and it begins with a dialogue between us and Allah.
- ♥ Those on the Straight Path are those with knowledge and actions. They have divine knowledge of the Qur'an and Sunnah and then they apply it.
- ♥ And now when we learn something, how do we apply it? We believe and accept it, and then we ask Allah to help us apply it. We want faith, even if we listen to the same thing, we want to believe more. This is what makes our heart active. Sometimes decrees come, but we believe in it.

- ♥ Whether we are learning or we are in situations, in both cases we want to believe. We are learning here and we are learning outside. Life is full of lessons. And the decrees we go through is to believe that everything is good from Allah, and either we will be patient if it is something we do not like, or we will be grateful if it is something we like. And this knowledge and actions.
- ♥ So when we learn anything, we take it in and believe and we ask Allah to help us apply it. For example, we learn to be kind to people, and we think in our mind, “I’ll be kind but not to so and so people” or we think, “I’m already kind”. When we learn anything, we take ourselves out of the picture and believe in it.

- ♥ And when we are outside of the study circles, a situation happens where our husband tells us something, we just need to believe everything is good from Allah, and not think, “why did this happen?”.
- ♥ If something good happens, we need to believe it is from Allah and ask Allah to make us grateful. We jump straight to being patient or grateful, but there is a point of belief which we skip. May Allah make us never forget Him. Ameen.

## NOT OF THOSE WHO EVOKED YOUR ANGER

- ♥ The path whom Allah is angry with are those who have knowledge – they have knowledge of Allah and the Messenger (ﷺ), but there is no

application. And no application means there is no faith or acting.

- ♥ For example, they learn something such as being patient, so they only believe in themselves or they say, "I already know this." These are the people whom Allah is angry with.

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

not of those who have evoked [Your] anger

- ♥ An example of those whom Allah is angry with are Banu Israel. When they were under Firaoun, they were obedient to Allah, but after being saved from Firaoun, their reality was revealed, and they immediately worshipped a calf after Allah saved them.
- ♥ The mercy of Allah always precedes His anger and His anger is a restricted attribute, so it is not

all the time, but there are actions if committed earn the wrath of Allah. May Allah protect us from His anger. Ameen.

## REASONS WHICH EVOKE ALLAH'S ANGER

### 1. SHIRK (الشرك)

#### SURAH AL 'ARAAF 152

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ

Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood].

- ♥ Shirk is to believe someone else together with Allah knows, disposes affairs, has power over our lives and so forth.

## SUPPLICATION TO BE PROTECTED FROM SHIRK

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

Allāhumma innī a`ūdhu bika an ushrika bika wa anā a`lam, wa astaghfiruka limā lā a`lam.

O Allah, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not.<sup>3</sup>

## 2. DISBELIEF (الكفر)

- ♥ Disbelief is opposite of faith and faith is to believe and accept. Faith is to submit and when we do, we are secure.
- ♥ Disbelief is to cover the truth, we have to ask ourselves, “who is more truthful? Allah or our feelings?” Of course Allah.
- ♥ Disbelief is to hide the perfection of Allah and believe in the imperfection of something else,

<sup>3</sup> Sahihut-Tarhib wat- Tarhib 1/19



subhan Allah. And we can never have security like this. We will certainly fail.

- ♥ Security is with Allah and it requires more struggle to believe in Allah than ourselves because we do not see Him.
- ♥ Faith in Allah is to deny everyone else and believe in Him. So disbelief is to cover the truth.
- ♥ The first disbeliever is Iblis because he disbelieved in Allah and believed in himself. That's why people who go into belief of the self think it's good in the start, but then they are in a dark hole and are very lonely.
- ♥ Before the creation of Adam (عليه السلام), Iblis appeared obedient because there was no competition. But his disbelief in Allah showed when Allah created Adam (عليه السلام) and this triggered his ego.

♥ Iblis was the top worshipper, but then what happened? He was hiding disbelief and did not accept the decree easily.

SURAH AL BAQARAH 34

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى  
وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.

SURAH AN NAHL 106

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيْمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيْمَانِ  
وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ  
عَذَابٌ عَظِيمٌ

Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment;

- ♥ Anyone who disbelieves in Allah and is happy with his disbelief will earn the wrath of Allah. This person used to have faith and then he disbelieved in Allah, may Allah protect us. Ameen.
- ♥ This ayah was revealed for 'Ammar ibn Yassir (رضي الله عنه). His family accepted Islam and their master tormented them. His parents died, but 'Ammar (رضي الله عنه) was young and they told him to say that he disbelieved in Allah. He was afraid and said it, but his heart did not believe in this. It was out of force and Allah says such people are still believers.
- ♥ But those whom Allah is angry with are those whose hearts truly disbelieve in Him, and they are at peace with disbelief in Allah, astaghfar

Allah. So it is important to always watch our heart and always believe in Allah.

### 3. THINKING BAD OF ALLAH ( سوء الظن بالله )

♥ To think bad of Allah includes, “Allah will not save us, He hates us, why did He do this?”. We should never think bad of Allah because He is perfect.

#### SURAH AL FATH 6

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ  
 بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ  
 وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who assume about Allah an assumption of evil nature. Upon them is a misfortune of evil nature; and Allah has become angry with them and has cursed

them and prepared for them Hell, and evil it is as a destination.

- ♥ In life, we hear “think positive”, “if you think positive, you attract positive” and this is what people say.
- ♥ If good things happen to us, we think good of Allah because it is from Him and if bad things happen to us, we still think good of Allah because He knows what is good for us. And this keeps us the same in good and bad times.

ALLAH WILL BE AS WE THINK OF HIM

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَالَ اللَّهُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي "

Allah's Messenger (ﷺ) said, "Allah said, 'I am to my slave as he thinks of Me, (i.e. I am able to do for him what he thinks I can do for him).<sup>4</sup>

<sup>4</sup> Sahih al-Bukhari 7505

- ♥ Allah will be to us as we think of Him. If we think good of Him, good things will happen and if we think bad of Him, then bad things will happen.
- ♥ Which is more relaxing, to think good or bad of Allah? When we think good of Allah, He will bring that good to us and He will make us happy. And if we think bad of Him, we will find bad.
- ♥ No one wants more good for us than Allah, but thinking bad of Him will bring bad. If we think, “the weather is cold, I’ll fall sick”, then we’ll fall sick. Even at the time of death, we should think good of Allah.
- ♥ In conclusion, we cannot have faith until we love for others what we love for ourselves.
- ♥ And we will not believe until we love the Prophet (ﷺ) more than ourselves.

- ♥ We will not attain goodness until we give from what we love and that is to protect ourselves from ourselves.

SURAH AAL IMRAAN 92

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.

- ♥ We should never expect others to appreciate us, but to appreciate others. If we want to do good to ourselves then we are to do good to others.

MAY ALLAH PROTECT US FROM SHIRK, DISBELIEF AND THINKING BAD OF HIM AND MAY HE MAKE US BELIEVERS. AMEEN.

## REFERENCES

1. تفسير الشيخ السعدي – TAFSEER SHEIKH AS SA'ADY

## ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/qnp-surah-al-fatihah>

TO REQUEST ACCESS TO THE RECORDING:

<https://markazalsalam.com/recordings-notes>

CLASS NOTES FOR WOMEN AND MEN

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