

المقدمة

INTRODUCTION

SURAH AL AN'AAM 162

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

- ♥ We will live a life of freedom when we are attached to the One Who is above everyone else. We are attached to the One Whom all dominion belongs to Him. We always want to be in line with Allah (سبحانه وتعالى) and not against Him. If we go against Him, then everything goes against us, even our soul.
- ♥ And we always need to remember the Prophet (ﷺ) because we cannot learn without him.

ALLAH WILL MAKE PARADISE EASY FOR THE SEEKER OF KNOWLEDGE

فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ "

'I heard the Messenger of Allah (صلى الله عليه) say: "Whoever follows a path in the pursuit of knowledge, Allah will make easy for him a path to Paradise.¹

- ♥ There are people who gather to talk about Allah (سبحانه وتعالى) so the angels will surround them until the seven heavens, and then what will be said?

FORGIVENESS AND PROTECTION FOR THE SEEKER OF KNOWLEDGE

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "إن لله تعالى ملائكة يطوفون في الطرق يلتمسون

¹ Sunan Abi Dawud 3641, Authenticated by Al Albani as Sahih

أهل الذكر، فإذا وجدوا قومًا يذكرون الله عزوجل، تنادوا:
 هلموا إلى حاجتكم، فيحفونهم بأجنحتهم إلى السماء الدنيا،
 فيسألهم ربهم - وهو أعلم: ما يقول عبادي؟ قال: يقولون:
 يسبحونك، ويكبرونك، ويحمدونك، ويمجدونك، فيقول: هل
 رأوني؟ فيقولون: لا لا والله ما رأوك، فيقول: كيف لورأوني؟!
 قال: يقولون: لورأوك كانوا أشد لك عبادة، وأشد لك
 تمجيدًا، وأكثر لك تسبيحًا فيقول: فماذا يسألون؟ قال:
 يقولون: يسألونك الجنة. قال: يقول: وهل رأوها؟ قال:
 يقولون: لا والله يا رب ما رأوها. قال: يقول: فكيف لورأوها؟!
 قال: يقولون: لو أنهم رأوها كانوا أشد عليها حرصًا، وأشد لها
 طلبًا، وأعظم فيها رغبة. قال: فمم يتعوذون؟ قال يقولون:
 يتعوذون من النار، قال: فيقول: وهل رأوها؟ قال: يقولون: ولا
 والله ما رأوها. فيقول: كيف لورأوها؟! قال: يقولون: لورأوها
 كانوا أشد فرارًا، وأشد لها مخافة. قال: يقول: فأشهدكم أني
 قد غفرت لهم، قال: يقول ملك من الملائكة: فيهم فلان ليس
 منهم، إنما جاء لحاجة، قال: هم الجلساء لا يشقى بهم
 جليسهم"

The Messenger of Allah (ﷺ) said, "Allah, the Exalted, has teams of angels who go about on the roads seeking those who remember Allah.

When they find some people remembering Allah they call to one another and say, 'Come to what you are looking for;' and they surround them with their wings till the space between them and the lowest sky is fully covered. Allah, the Exalted and Glorious, asks them (although He is best informed about every thing): 'What are my slave saying?' They say: 'They are glorifying Your Tasbih, Tahmid, Takbir, Tamjid, (i.e., they were declaring Your Perfectness, praising, remembering the Greatness and Majesty of Allah).' He asks: 'Have they seen Me?' They reply, 'No, indeed, they have not seen You.' He asks: 'How would they act if they were to see Me?' Thereupon they reply: 'If they were to see You, they would engage more earnestly in worshipping and glorifying You and would extol You more.' He would say: 'What do they beg of Me?' They say, 'They beg You for Your Jannah.' Allah says, 'Have they seen My Jannah?' They say, 'No, our Rubb.' He says: 'How would they act if they were to see My Jannah?' They reply, 'Were they to see it, they would

more intensely eager for it.' They (the angels) say, 'They seek Your Protection.' He asks, 'Against what do they seek My Protection?' They (the angels) say, 'Our Rubb, from the fire of Hell.' (He, the Rubb) says, 'Have they seen the fire of Hell?' They say, 'No. By Your Honour, they have not seen it.' He says: 'How would they act if they were to see My Fire?' They say: 'If they were to see it, they would more earnest in being away from it and fearing it. They beg of Your forgiveness.' He says: 'I call you to witness that I hereby grant pardon to them and confer upon them what they ask for; and grant them protection against what they seek protection from.' One of the angels says: 'Our Rubb, there is amongst them such and such slave who does not belong to the assembly of those who are participating in Your remembrance. He passed by them and sat down with them.' He says: 'I also grant him pardon because they are the people by virtue of whom their associates will not be unfortunate'."²

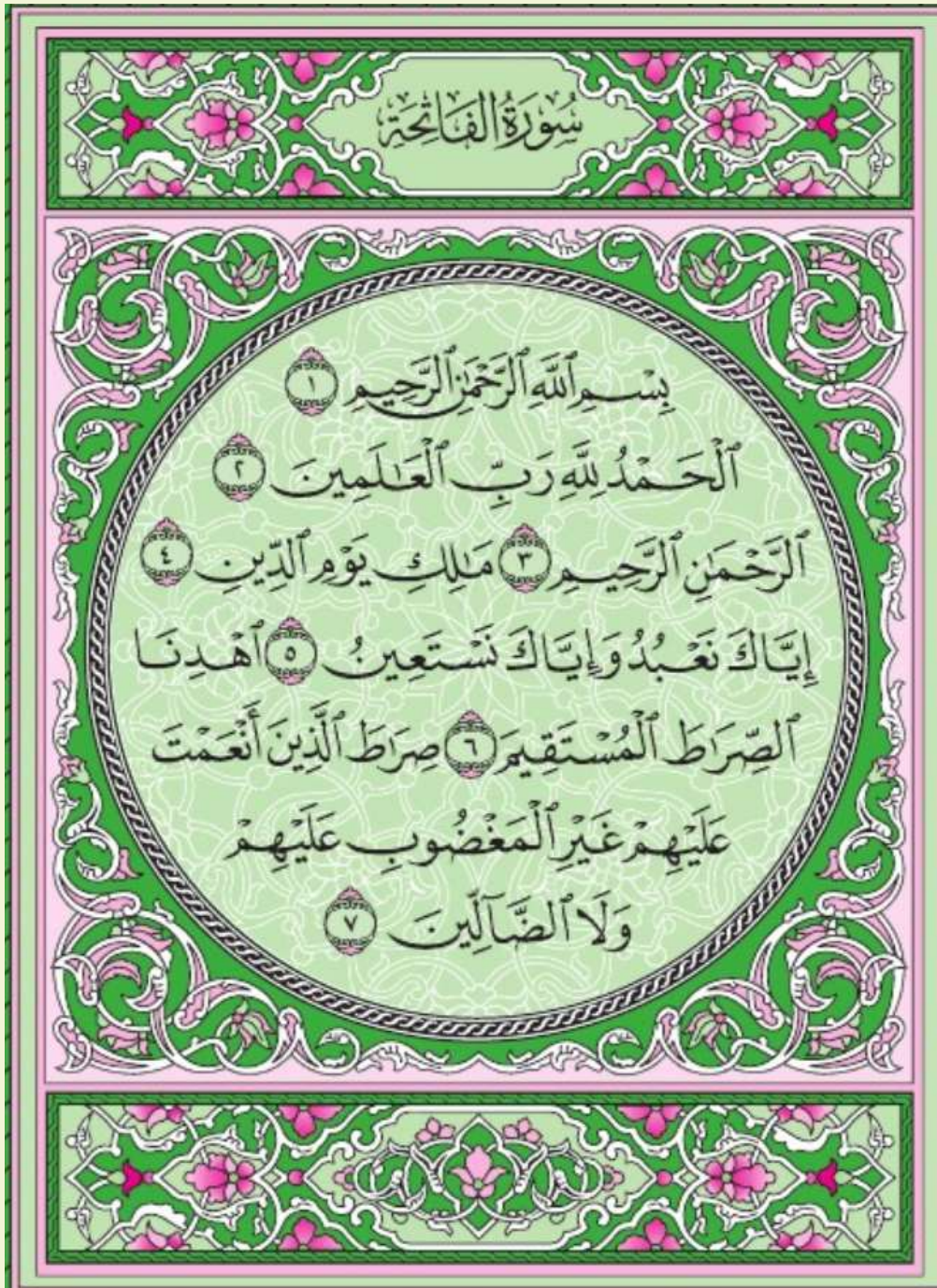
² Riyadh As Saliheen, Al Bukhari and Muslim, Book 15, Hadith 40

- ♥ There is so much wisdom in the creation of the human being. When we study and learn, Allah (سبحانه وتعالى) will make the angels to witness these gatherings. Allah (سبحانه وتعالى) is so kind and loving to us. He gives us everything, sends messengers to us and reveals His Books to us, so it is unfair to turn to other than Him. It is unfair to associate with Him.
- ♥ It is important to go back to the essentials and to see things in their reality. When we go back to the basics such as (لا إله إلا الله), pillars of Islam, pillars of Iman, it gives us more insight. This means we will see matters as they truly are.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

- ♥ The word (الْفَاتِحَة) comes from (فَتَحَ) which means to open. When things are opened, we feel relaxed, freedom, opportunities, ability to breathe, space, no constriction and no suffocation.
- ♥ Allah (سُبْحَانَهُ وَتَعَالَى) taught Adam (عَلَيْهِ السَّلَام) the names to everything and the name of the surah is (الْفَاتِحَة).
- ♥ The word (اسْم) means “name” and it comes from the root:
 1. (وَسَمَ): a tag or brand
 2. (سَمَوَ): highlighted and exalted
- ♥ If there are no names in this world then everything will be confusing. Names give identity and highness.

ALLAH AL FATTAAH (الفتّاح) – THE OPENER

- ♥ Allah (سبحانه وتعالى) has The Most Beautiful Names and one of the Names of Allah is Al Fattaah (الفتّاح) (The Opener).
- ♥ When we attach to Allah Al Fattaah, all our life will be openings. Even if we see a closed door, it means there are more openings behind it. If we see three doors closed, there will be a hundred doors opened.
- ♥ Allah Al Fattaah opens solutions for us, He opens the hearts, He opens our eyes to see the truth and He opens our ears to hear the truth.
- ♥ There is no limit to the openings from Allah Al Fattaah. When someone enters Islam, Allah opens for him the prayer, worships, friends and more means to increase in faith.

- ♥ Allah deals with us with His Names, whether we know or do not know. And when we know Allah, we will ask Him to open for us from His blessings and favors. We will not see things as closed, but have hope in many openings from Allah. May Allah open for us all gates of paradise and all goodness. May Allah make us keys of good and locks of evil. Ameen.
- ♥ With Allah (سبحانه وتعالى), even if it is the same thing, He will open more for us. We may know Surah Al Fatiha, but with Allah Al Fattaah there are more openings, more feelings and more understandings.
- ♥ On the Day of Judgement, the people will go to the messengers asking them to start the Day of Judgement. They will go to each messenger until they reach the Prophet Mohammed (ﷺ)

and he will prostrate to Allah and praise Him. And Allah will open for him other Names of Allah.

- ♥ There is no prayer without Surah Al Fatiha and in every unit of prayer, we recite Surah Al Fatiha.

NAMES OF SURAH AL FATIHA

- ♥ It is the opening chapter of the Qur'an and if there is anything we do not understand in the Qur'an, we go back and refer to Surah Al Fatiha.

UMM AL QUR'AN (MOTHER OF THE QUR'AN) (أم القرآن)

UMM AL KITAAB (MOTHER OF THE BOOK) (أم الكتاب)

- ♥ The meaning of (أم) is origin, closeness.

- ♥ The “mother” of all the surahs is Surah Al Fatiha. The “mother” of Surah Al Baqarah, Surah Aal Imraan, Surah Al Ikhlaas and all the other 113 surahs is Surah Al Fatiha.
- ♥ If we cannot understand something, we go back to the mother, we go back and refer to Surah Al Fatiha.

AS SAB' AL MATHAANI (SEVEN OFT REPEATED VERSES) (السبع المثاني)

- ♥ We always recite Surah Al Fatiha in the prayer.

AL KAAFIH (SUFFICIENT) (الكافية)

- ♥ Everything in Surah Al Fatiha, from the start to the end is sufficient for us. One of the Names of Allah is Al Kaafi (The Sufficient).
- ♥ Every ayah from Surah Al Fatiha suffices us.

AL SHAAFIAH (THE CURER) (الشفافية)

- ♥ Surah Al Fatiha is a cure from any disease, whether it is physical ailment, mental disorder, anxiety, depression and the like. Surah Al Fatiha will cure us regardless of what we are going through. And Surah Al Fatiha is curer for sicknesses of the heart such as jealousy, pride and hatred.
- ♥ People can show more compassion to those with physical sickness, but less so towards those with mental since they cannot handle it, but Allah (سبحانه وتعالى) can handle us.

SURAH AL FATIHA IS RUQYAH

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. رَضِيَ اللَّهُ عَنْهُ. أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَوْا عَلِيَّ حَيًّا مِنْ أَحْيَاءِ الْعَرَبِ فَلَمْ يَقْرُوهُمْ، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ لُدِغَ سَيِّدُ أَوْلِيكَ فَقَالُوا هَلْ

مَعَكُمْ مِنْ دَوَاءٍ أَوْ رَاقٍ فَقَالُوا إِنَّكُمْ لَمْ تَقْرُونَا، وَلَا نَفْعَلُ حَتَّى
تَجْعَلُوا لَنَا جُعْلًا. فَجَعَلُوا لَهُمْ قَطِيعًا مِنَ الشَّاءِ، فَجَعَلَ يَقْرَأُ
بِأَمِّ الْقُرْآنِ، وَيَجْمَعُ بُزَاقَهُ، وَيَتْفِلُ، فَبَرَأَ، فَأَتَوْا بِالشَّاءِ، فَقَالُوا
لَا نَأْخُذُهُ حَتَّى نَسْأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلُوهُ
فَضَحِكَ وَقَالَ " وَمَا أَدْرَاكَ أَنَّهَا رُقِيَّةٌ، خُذُوهَا، وَاضْرِبُوا لِي
بِسَهْمٍ " .

Narrated Abu Sa`id Al-Khudri: Some of the companions of the Prophet (ﷺ) came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the companions of the Prophet (ﷺ)), "Have you got any medicine with you or anybody who can treat with Ruqya?" The Prophet's companions said, "You refuse to entertain us, so we will not treat (your chief) unless you pay us for it." So they agreed to pay them a flock of sheep. One of them (the Prophet's companions) started reciting Surat-al-Fatiha and gathering his saliva and spitting it (at the snake-bite). The patient got cured and his people presented the sheep to them, but they said, "We will not take it unless

we ask the Prophet (whether it is lawful)." When they asked him, he smiled and said, "How do you know that Surat-al-Fatiha is a Ruqya? Take it (flock of sheep) and assign a share for me."³

- ♥ Notice the Companion went back to the Prophet (ﷺ) and told him what happened. He went to verify that it is correct, even if the man got cured, in order to not innovate. Then the Prophet (ﷺ) told him what made you know it was ruqyah.
- ♥ Surah Al Fatiha is cure, but it requires faith and belief in Allah (سبحانه وتعالى). People think in order to be healed, they must speak of their past and relive their painful moments, but Surah Al Fatiha is a cure.

³ Sahih al-Bukhari 5736

- ♥ We do not need to go so deep into problems in order to be cured. Surah Al Fatiha is a curer without going back into more pain.
- ♥ There is a story of a young boy who did not know anything except Surah Al Fatiha. And if he ever felt sad, he would recite Surah Al Fatiha, or if he was down for not having a friend, he would recite Surah Al Fatiha and feel better. We go to very complicated matters to solve our problems, but then the solution is always something so simple; to go back to the basics.
- ♥ We think the more complicated is the solution, the more effect it will have, but it is just to go back to Surah Al Fatiha. And when we focus on one thing, then it makes it so easy for us. May

Allah (سبحانه وتعالى) make us among those who always go back to Surah Al Fatiha. Ameen.

VIRTUES OF SURAH AL FATIHA

A LIGHT FROM A DOOR IN HEAVEN

HADITH

بينما رسول الله صلى الله عليه وسلم وعنده جبريل عليه السلام إذ سمع نقيضاً فوقه فرفع جبريل عليه السلام بصره إلى السماء فقال هذا باب قد فتح من السماء ما فتح قط قال فنزل منه ملك فأتى النبي صلى الله عليه وسلم فقال أبشر بنورين أوتيتهما لم يؤتهما نبي قبلك فاتحة الكتاب وخواتيم سورة البقرة، لم تقرأ حرفاً منهما إلا أُعطيته

"When Jibril was with the Messenger of Allah (صلى الله عليه وسلم), he heard a sound from above like a door opening. Jibril, peace be upon him, looked up toward the sky and said: 'This is a gate in Heaven that has been opened, but it was never opened before.'" He said: "An Angel

came down from it and came to the Prophet (صلى الله عليه وسلم) and said: 'Receive the glad tidings of two lights that have been given to you and were never given to any prophet before you: The Opening of the Book (Al-Fatihah) and the last verses of Surat Al-Baqarah. You will never recite a single letter of them but you will be granted it.'⁴

♥ The Prophet (ﷺ) was given two lights that were not given to any prophet before him. These two lights were Surah Al Fatiha and the last two verses of Surah Al Baqarah. There is no letter that we recite from them except we will be granted goodness.

NO PRAYER WITHOUT SURAH AL FATIHA

HADITH

أَنَّ رَسُولَ اللَّهِ . صلى الله عليه وسلم . قَالَ " كُلُّ صَلَاةٍ لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ فَمِئِ خِدَاجٍ فَمِئِ خِدَاجٌ " .

⁴ Narrator: Abdallah bin Abbas | Reviewer: Al Albani | Source: Sahih An Nisa'i | Number: 911

The Messenger of Allah (ﷺ) said: “Every prayer in which Fatihatil-Kitab (the Opening of the Book) is not recited, it is deficient, it is deficient.”⁵

♥ (خداج) means premature, so the prayer will not be complete. And if we cannot hear the imam reciting it, then we recite it in our heart.

DIALOGUE BETWEEN ALLAH AND THE SLAVE

HADITH

فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ " . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اقرءوا يقولُ العبدُ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى حَمْدَنِي عَبْدِي وَيَقُولُ الْعَبْدُ {الرَّحْمَنُ الرَّحِيمِ} يَقُولُ اللَّهُ أَتَى عَلَى عَبْدِي وَيَقُولُ الْعَبْدُ {مَا لِكَ يَوْمَ

⁵ Sunan Ibn Majah 841

الدِّينِ { يَقُولُ اللَّهُ مَجْدَنِي عَبْدِي يَقُولُ الْعَبْدُ {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
 نَسْتَعِينُ} فَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ يَقُولُ
 الْعَبْدُ {اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
 غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} فَهَؤُلَاءِ لِعَبْدِي وَلِعَبْدِي مَا
 سَأَلَ ."

I heard the Messenger of Allah, may Allah bless him and grant him peace, say that Allah the Blessed, the Exalted, said, "I have divided the prayer into two halves between me and my slave. One half of it is for Me and one half of it is for My slave, and My slave has what he asks." "

The Messenger of Allah, may Allah bless him and grant him peace, said, "Recite." The slave says, 'Praise be to Allah, the Lord of the Worlds.' Allah the Blessed, the Exalted, says, 'My slave has praised Me.' The slave says, 'The Merciful, the Compassionate.' Allah says, 'My slave has spoken well of Me.' The slave says, 'Master of the Day of the Deen.' Allah says, 'My slave has glorified Me.' 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 for My slave is what he asks. 'The slave says,

'Guide us in the straight Path, the Path of those whom You have blessed, not of those with whom You are angry, nor those who are in error. ' Allah says, 'These are for My slaves, and for my slave is what he asks .'⁶

- ♥ We ask Allah (سبحانه وتعالى) to guide us to the Straight Path, the path of knowledge from Allah (سبحانه وتعالى) and to act on that knowledge. We do not want to be on the path whom Allah (سبحانه وتعالى) is angry with since they have knowledge, but they do not act on it. Nor do we want to be on the path of the misguided who act but with no knowledge from Allah (سبحانه وتعالى).
- ♥ Surah Al Fatiha guides us to all that we need. It is like a manual that we can always refer to. It gives us the correct insight, good feelings and a good example.

⁶ Sunan an-Nasa'i 909

- ♥ We find the guidelines to be a good Muslim, good believers and to be among the excellent ones. We should not think Surah Al Fatiha is just for beginners, it is guidelines for us at whatever level. We can even learn it our enter life, living under the Shade of Surah Al Fatiha.
- ♥ We cannot have a connection to Allah (سبحانه) without Surah Al Fatiha. We should not think that we do not need it, we want to always go back to the origin, and we want to go back to purity and cure.

MAY ALLAH OPEN FOR US FROM HIS VAST
MERCIES. AMEEN.

المقدمة

INTRODUCTION

SURAH TA HA 114

وَقُلْ رَبِّ زِدْنِي عِلْمًا

And say: "My Lord! Increase me in knowledge."

- ♥ Allah (سبحانه وتعالى) brings ayat so that we love Him and believe in Him, but it is important to not take it for granted, and not think we are special.
- ♥ The greatest blessing after Islam is to have good companions. And to have a good companion is not just for someone who is a New Muslim or just entered Islam, we always need companions because we support each other and it helps us to be ourselves.

ALLAH WILL MAKE PARADISE EASY FOR THE SEEKER OF KNOWLEDGE

فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ
سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ
"الْجَنَّةِ"

'I heard the Messenger of Allah (صلى الله عليه) say: "Whoever follows a path in the pursuit of knowledge, Allah will make easy for him a path to Paradise.⁷

♥ In the path of knowledge, it is important to have purity and sincerity. There is an easy way to go to paradise and there is a difficult way to reach paradise. Without knowledge, we will reach, but we have to go through many decrees and purification. But with knowledge, we can reach faster and higher when we learn.

⁷ Sunan Abi Dawud 3641, Authenticated by Al Albani as Sahih

- ♥ To be in a study circle and learn a Name of Allah (سبحانه وتعالى) will make our life easier until learning the same thing but through difficult decrees.

SUPPLICATION TO BE GRANTED BENEFICIAL KNOWLEDGE

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا

Allāhumma innī as'aluka `ilman nāfi`a, wa rizqan ṭayyiba, wa `amalan mutaqqabbala.

O Allah, I ask You for knowledge that is of benefit, a good provision, and deeds that will be accepted.⁸

- ♥ We always need to go back to Surah Al Fatiha and this is what gives us satisfaction and richness. Surah Al Fatiha is a conversation between us and Allah (سبحانه وتعالى).

⁸ Ibn Majah no. 925

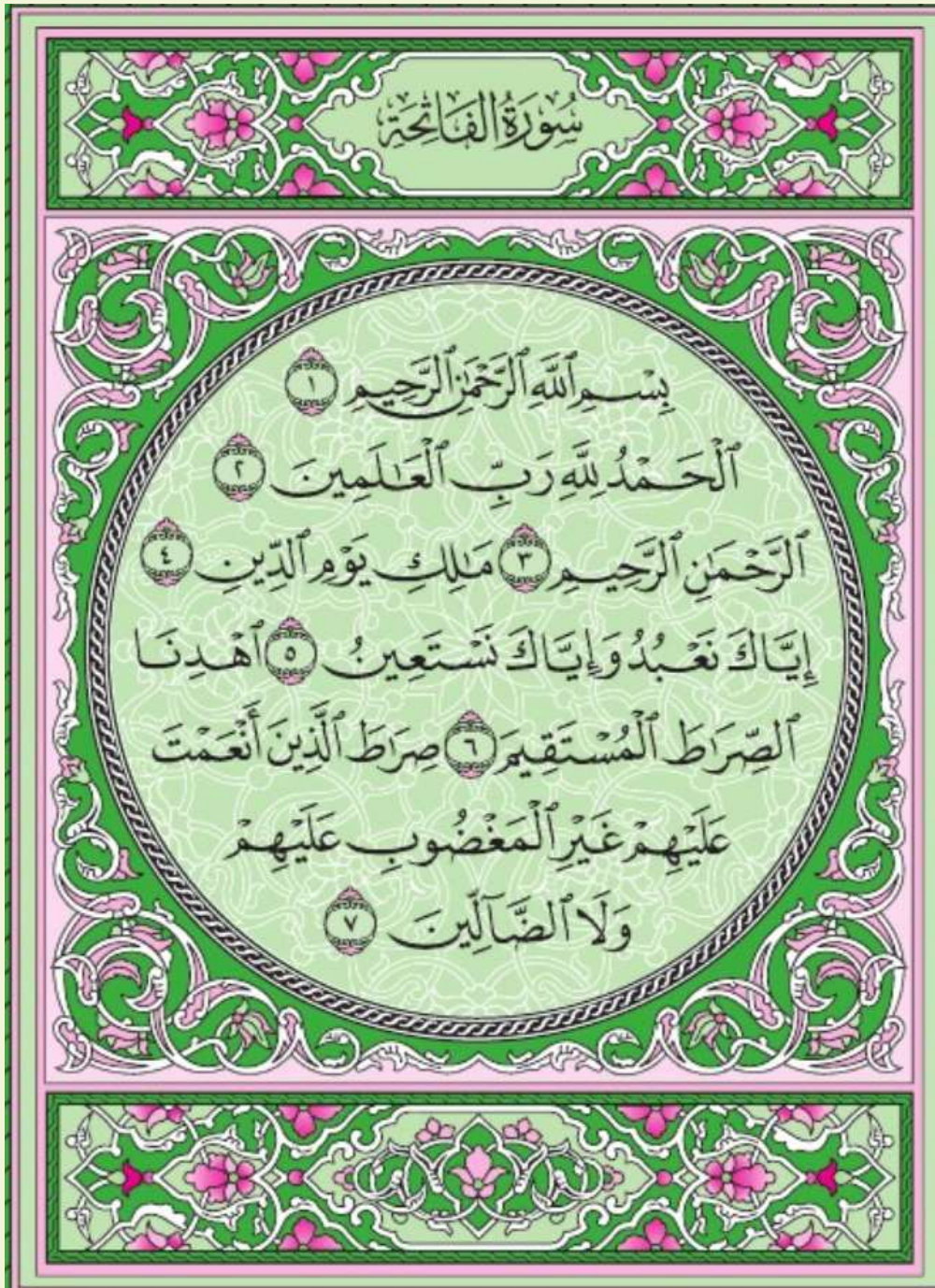
- ♥ All of Surah Al Fatiha is about placing the guidelines of the religion, regardless of what our level may be. Whether someone is entering Islam, is in the middle of knowledge, or among the sidiqeen – we all need Surah Al Fatiha.
- ♥ The levels of the religion are:
 1. Islam: Surah Al Fatiha draws for us and its application
 2. Imaan: Surah Al Fatiha draws for us to keep up our faith
 3. Ihsaan: Surah Al Fatiha draws for us to enhance our excellence.
- ♥ No one can say Surah Al Fatiha is just for beginners, we all need Surah Al Fatiha in our way to Allah (سبحانه وتعالى).

- ♥ Surah Al Fatiha frames our religion, whatever our level may be. It teaches us how to be Muslim, Mu'min, Muhsin.
- ♥ If we go forward in our religion while forgetting Surah Al Fatiha, what will happen? Deviation and misguidance.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

PARTS OF SURAH AL FATIHA

1. TO KNOW WHO WE WORSHIP

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.

- ♥ We cannot start anything without knowing Who is Allah (سبحانه وتعالى). And regardless of what level we may be, we cannot forget knowing Who is our Lord. When we try to focus so much on our worships, we can end up forgetting The One Whom we are connecting to.
- ♥ With time, we can end up focusing so much on our worship that we end up forgetting the bigger picture. For example, at the start of work, a person is told of the vision and the bigger picture, but then with time, a person just focuses on his own work and fights for his work, forgetting the bigger picture, forgetting that we are all working together.
- ♥ To have an ego and be a slave of Allah (سبحانه وتعالى) cannot go together. It will be deception.

If we choose our ego, then Allah (سبحانه وتعالى) will leave us, and then let our ego connect us, subhan Allah.

- ♥ Repetition kills the ego – the ego wants to move on because it wants to progress. If the Companion's heart did not open to any ayah, they will repeat it until it brings out feelings from their heart because it is the Word of Allah.

SURAH AL HASHR 21

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought.

- ♥ If we do not give ourselves to the Qur'an, we will not get anything. And if we give all

ourselves to the Qur'an, it will give some of it. May Allah (سبحانه وتعالى) make us from the people of the Qur'an. Ameen.

- ♥ When we know Allah (سبحانه وتعالى), we will love Him, hope from Him, exalt Him and when we know Him, then we want to connect with Him. As human beings, if we are filled with information and there is no outlet to express, we will feel closed.
- ♥ And to connect to Allah (سبحانه وتعالى) is not in the way we want, but we ask Allah (سبحانه وتعالى) to show us how to connect with Him.

2. HOW TO CONNECT TO ALLAH

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 –

- ♥ We worship Allah (سبحانه وتعالى) alone, but we seek His help to worship Him.
- ♥ The summary of the entire Qur'an is found in Surah Al Fatiha and if we want to go even further, it is found in:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

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

- ♥ For someone Who is great, we have to always go back to Him and ask for His help. We cannot just go and make up worships on our own.
- ♥ We need Allah's help to help us worship Him because this is what makes us better. When we

rely on Allah (سبحانه وتعالى), our connection will be upgraded.

♥ When a person says in the prayer:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

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

♥ Allah (سبحانه وتعالى) will respond “this is between Me and My servant and he will have what he asks for”.

♥ In work for example, we might be taught how to do something the first time, but if we ask again, people will get annoyed and say, “I taught you, why do you ask again?”. But Allah (سبحانه وتعالى) tells us to always ask for His help and this keeps us disciplined and it removes the arrogance of asking for help.

♥ Notice how children will always ask their parents, “where’s the juice”, and we’ll say, “it’s

in the fridge”. And they ask the same thing again and then we get frustrated. But when they grow up, they stop asking us, and then we wish they would just tell us something, subhan Allah.

- ♥ When we stop asking Allah (سبحانه وتعالى), He will bring a decree to make us ask. We want to enjoy the connection with Allah (سبحانه وتعالى) before having to go through a decree in order to connect again.
- ♥ The other connection to Allah (سبحانه وتعالى) is by making dua and we ask Allah (سبحانه وتعالى) to guide us to the Straight Path. The Straight Path is the balanced and not extreme path, and surely it is not something Allah forbade and it is not something He did not command.

- ♥ Surah Al Fatiha is about knowing Who is Allah (سبحانه وتعالى) and after knowing Him then we will connect to Him.
- ♥ Allah (سبحانه وتعالى) is never bored from us until we get bored. No one can be more patient and forbearing with us than Allah (سبحانه وتعالى).
- ♥ If we come close to Allah (سبحانه وتعالى) walking, He will come close to us running. Surah Al Fatiha is an opening because it is all about Allah.

3. TYPES OF PEOPLE

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.

- ♥ There are three groups of people:

1.Allah's favor on them (الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ):

they are the prophets, truthful ones, martyrs and righteous. Notice it did not mention the path of the believers, but the path of Allah's favor on them, and this breaks the ego.

2.Allah is angry with them (الْمَغْضُوبِ عَلَيْهِمْ):

they have knowledge but no actions.

3.The misguided (الضَّالِّينَ): action with no

knowledge. They want to do what they want, pray the way they want, and that is deviation.

♥ In conclusion, Surah Al Fatiha draws guidelines for us so that we do not exceed our boundaries and consider everything.

- ♥ Notice four ayat are about Allah, two ayat are about connection and one ayah is about all people, so what does this teach us? The focus is Allah, but we end up only focusing on ourselves or worships.
- ♥ Surah Al Fatiha is about Allah, whether it is to know Him, how to connect with Him and those who will connect with Him or not.
- ♥ The most repeated Names of Allah in Surah Al Fatiha are “Allah” and “Ar Rahman Ar Raheem” (The Most Merciful, The Especially Merciful).
- ♥ If we do not know Allah (سبحانه وتعالى), then we will not know how to connect and we will not know who we are.

MAY ALLAH INCREASE US IN KNOWLEDGE.
AMEEN.

المقدمة

INTRODUCTION

SUPPLICATION FOR GUIDANCE

أن النبي صلى الله عليه وسلم كان يقول: "اللهم إني أسألك
الهدى والتقى والعفاف والغنى"

'Abdullah bin Mas'ud (May Allah be pleased with him) reported that the Prophet (ﷺ) used to say:

"*Allahumma inni as'alukal-huda wat-tuqa wal-afafa wal-ghina*

(O Allah! I ask You for guidance, piety, chastity and self-sufficiency)".

SUPPLICATION FOR TAQWA

اللهم آت نفسي تقواها، وزكها أنت خير من زكاها، أنت وليها
ومولاها

O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend.⁹

⁹ Riyadh As Saliheen, Muslim, Book 17, Hadith 1479

- ♥ There are many duas, but there is a dua that we need in every moment of our life. The best thing we can ask for is guidance and guidance is the way to happiness. We all need guidance from Allah (سبحانه وتعالى) at all times, whether we are guided or not, whether we know what to do or not.
- ♥ When dealing with Allah (سبحانه وتعالى), we should not deal as if we know. The knowledge should not distract us from asking Allah (سبحانه وتعالى). The worst thing is to feel disconnected from our Lord thinking we are ok. We should never feel self-sufficient from Allah (سبحانه وتعالى).

WE ARE ALL MISGUIDED

يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ يَا
 عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ يَا
 عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ

My servants, all of you are liable to err except one whom I guide on the right path, so seek right guidance from Me so that I should direct you to the right path. O My servants, all of you are hungry (needy) except one whom I feed, so beg food from Me, so that I may give that to you. O My servants, all of you are naked (need clothes) except one whom I provide garments, so beg clothes from Me, so that I should clothe you.¹⁰

- ♥ We all need to be fed, even if we have food in our fridge.
- ♥ And even if we have clothes, we ask Allah to clothe us. We think “I have my own taste”, but Allah will guide us to the best.
- ♥ In all of Surah Al Fatiha, the dua we always need is:

SURAH AL FATIHA 6

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path -

¹⁰ Sahih Muslim 2577

- ♥ There is no prayer without Surah Al Fatiha and it is a conversation between us and Allah. When we ask Allah to guide us to the Straight Path, all of the answer is found from Surah Al Baqarah to Surah An Naas.
- ♥ Surah Al Fatiha is to know Who is Allah, and after knowing Him, we will connect with Him, and then different' groups of people are mentioned.
- ♥ We first begin by seeking refuge with Allah from the accursed devil. If there is no shaitan we will see good as good and bad as bad. But why do we see good as bad and bad as good? Why do we see truth as falsehood and falsehood as truth? Because there is a devil.
- ♥ Iblis appeared as the best worshipper, but Allah knows he is impressed with himself and his

worship. But Allah will not take him out without a test.

- ♥ Iblis was with the angels so he did not feel threatened by them, though Allah knows this is not his reality. Allah commanded Jibreel (عليه السلام) to take sand and stone from different parts of the earth and by His Hand, Allah created Adam (عليه السلام) as a statue, but there is no soul yet. Iblis was curious and saw he was hollow and he went inside him and saw nothing happened. He saw him as nothing.
- ♥ Then Allah blew the soul into Adam (عليه السلام) and then he started to move, and He taught him the names of everything. And this is what makes humans a distinct creation due to knowledge. And when He asked the angels to tell Him the names of everything, they said we

do not know. And who is observing this the whole time but not saying anything? Iblis.

- ♥ Allah commanded the angels to prostrate to Adam (عليه السلام), but Iblis refused and he said “I am better than him, he is made of clay, and I am made of fire.” So it was all the talk of his ego.
- ♥ Jealousy and arrogance are fire and devilish qualities, and we need to take the guidance to overcome it.
- ♥ If Iblis was truly obeying Allah from before, he would have obeyed him then.
- ♥ If someone is caught and his sin is exposed, it means he had it from before, but he did not work on himself before. Allah is Forbearing and will not expose us on the spot when we sin. He

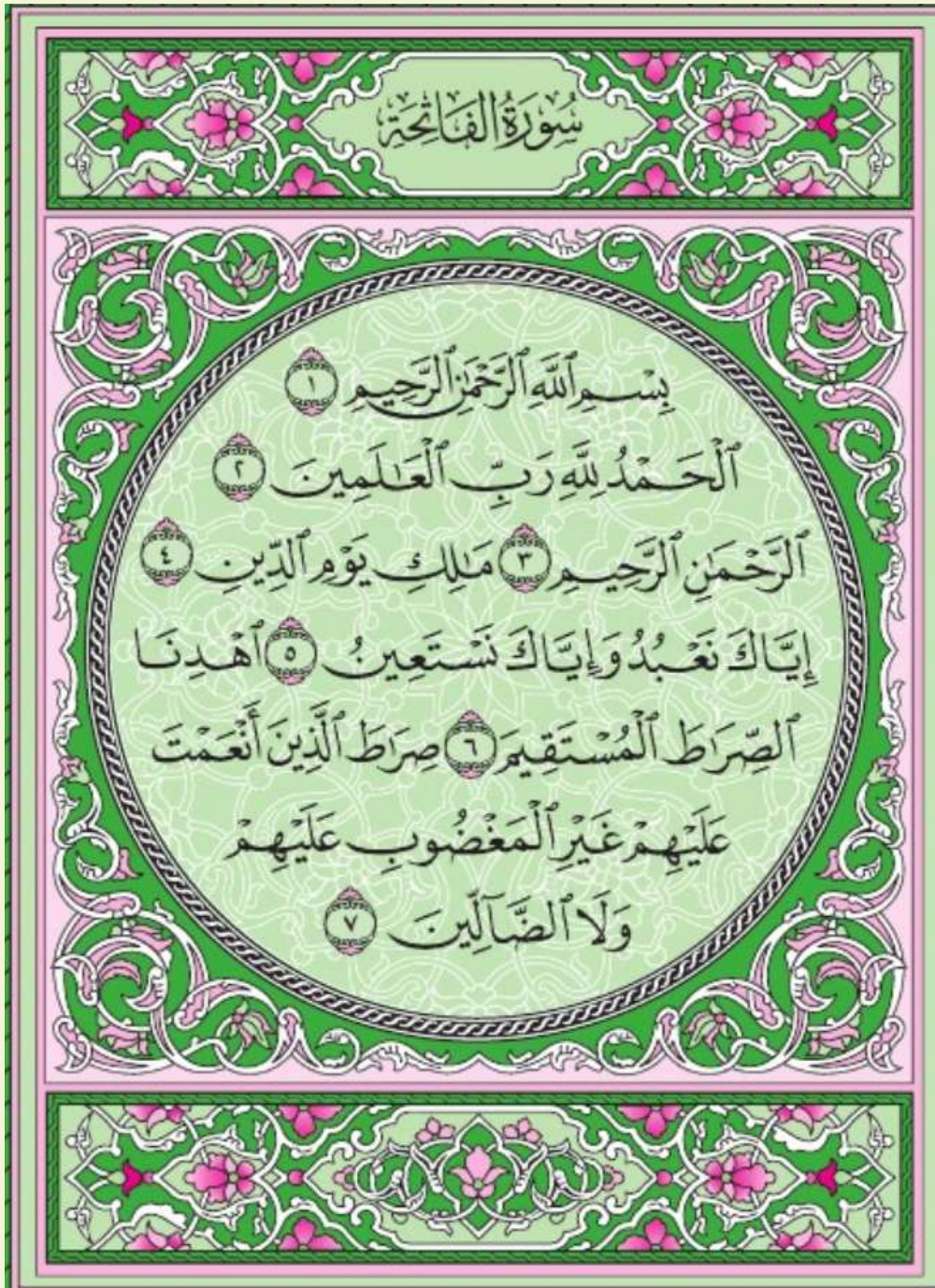
gives us time to correct ourselves, but we should not be deceived.

- ♥ We want to be humble; we want to love for others what we love for ourselves.
- ♥ The shaitan is our greatest enemy, and behind any enemy we have in life is a shaitan. The shaitan wants to make others misunderstand each other and he will misinterpret matters for us so that we separate from others. He wants to make us sleepy when we come to the Qur'an. He does not want to go alone to the fire, but wants to take us all.
- ♥ The greatest mission of the shaitan is to separate between husband and wife, and to separate between brothers and sisters in Islam.
- ♥ And each time he will come with a different strategy and way to disturb and distract us.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

SEEKING REFUGE WITH ALLAH FROM THE ACCURSED DEVIL

♥ There are two ways of seeking refuge with Allah:

(1)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with Allah from the accursed devil

(2)

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with Allah, The All-Hearer, The All-Knower from the accursed devil

أَعُوذُ

I SEEK REFUGE

- It comes from the root (عاذ). Which means (ألجأ) “I seek refuge”. The worship of seeking refuge and protection with Allah is called (الاستعاذة).
- Who will protect us?

بِاللَّهِ

WITH ALLAH

- (ب - الله) – the baa is attached, to show accompaniment. Our Rabb is Allah. Allah has perfect attributes (كامل الصفات). Who is Allah?
- Who is Allah? He is (المألوه المعبود). He is the One we attach to and worship out of love and magnification because He is perfect.

- The Name “Allah” is the greatest Name of Allah. So we seek refuge with all Names by all His Names.
- Allah is The One Who is free of faults, imperfections and impurities. He is perfect.
- Allah is The One Who does not have a son or partner, He does not need anyone to increase Him or bring out His beauty.
- The Name of Allah is the One Whom everyone runs to. We can flee to Him at all times; He can accommodate us all the time and He never pushes us away. He accepts us and never rejects us,

so He is The One Who is loved a great love.

- Human beings love the one who is always available for them and does not place conditions.
- The Name “Allah” is blessed and anything we want will be fulfilled by this Name, but we must have a strong amount of belief.
- People can be hot and cold and this is a way of making others attach to them, but this type of relationship pulls us down. When we think we know Allah, He shows us we do not know Him, and when we do not know Him, He will show us Who He is. And this makes us

always in awe and attached to Him.

- The Name “Allah” makes us always drown in His beauty, perfection and majesty. If we think of Allah, it saves us from thinking of anything else that will bring us down.

مِنْ

FROM

الشَّيْطَانِ

THE DEVIL

- It comes from the root (شطن) which means far. When any command comes, he goes far. And it also means to burn.
- So the shaitan is the one who is far away due to disobedience, and

burning from jealousy and arrogance.

- When he whispers to the simple human being, he wants us to be far away from Allah and His obedience and He wants us to burn internally and externally.
- The Prophet (ﷺ) once saw a man who was angry and he said anger is from the devil.
- The whispers of the shaitan are all customized according to what irritates us or what behavior makes us burn. And then he will make others say those words or act in that way to bother us. The Prophet (ﷺ) said the shaitan flows

in our veins, so he knows what we are like.

الرَّجِيمِ

CAST AWAY

- This word comes from (رجم) which means to be stoned. The devil is cast away from all goodness. And the shaitan stones people with his ideas and whispers.

- ♥ It is important to observe ourselves when we are happy then suddenly we become sad and angry; this from the shaitan.
- ♥ For every person are two companions – one of the angels and one of the devils. When we feel suddenly sad or angry, this is the influence of the shaitan. The angels will remind us of good ideas, they will say to forgive, but they are soft

and calm in their suggestions. Unlike the devil who is loud and compulsing.

- ♥ If we listen to the devil, then his whispers will have a stronger impact on us, and if we seek refuge with Allah and listen to the angels, then we will take what they say more.
- ♥ It is important to not surrender to the whispers of the shaitan and to always seek refuge with Allah from the devil.

MAY ALLAH PROTECT US FROM THE
WHISPERS OF THE DEVIL. AMEEN.

المقدمة

INTRODUCTION

WHOEVER TAKES THE PATH TO
SEEK KNOWLEDGE, ALLAH MAKES
THE PATH TO PARADISE EASY FOR
HIM

فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ
سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ
الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنَحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ
الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْحَيَاتَانُ فِي
جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ
الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرِثَةُ الْأَنْبِيَاءِ وَإِنَّ الْأَنْبِيَاءَ
لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِظِّ
وَافِرٍ "

'I heard the Messenger of Allah (صلى الله عليه)
(وسلم) say: "Whoever follows a path in the pursuit
of knowledge, Allah will make easy for him a

path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshipper is like the superiority of the moon above all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind a Dinar or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share."¹¹

- ♥ Seeking knowledge makes our way easy to paradise because it protects us from prolonged trials, it is a means of forgiveness and Allah (سبحانه وتعالى) remembers us in a great circle – the angels.
- ♥ We are learning Surah Al Fatiha which is the mother of the Book. When we are scattered and disconnected, what brings us back? Back

¹¹ Sunan Abi Dawud 3641, Authenticated by Al Albani as Sahih

to the “mother”, back to what is essential and deep in meaning.

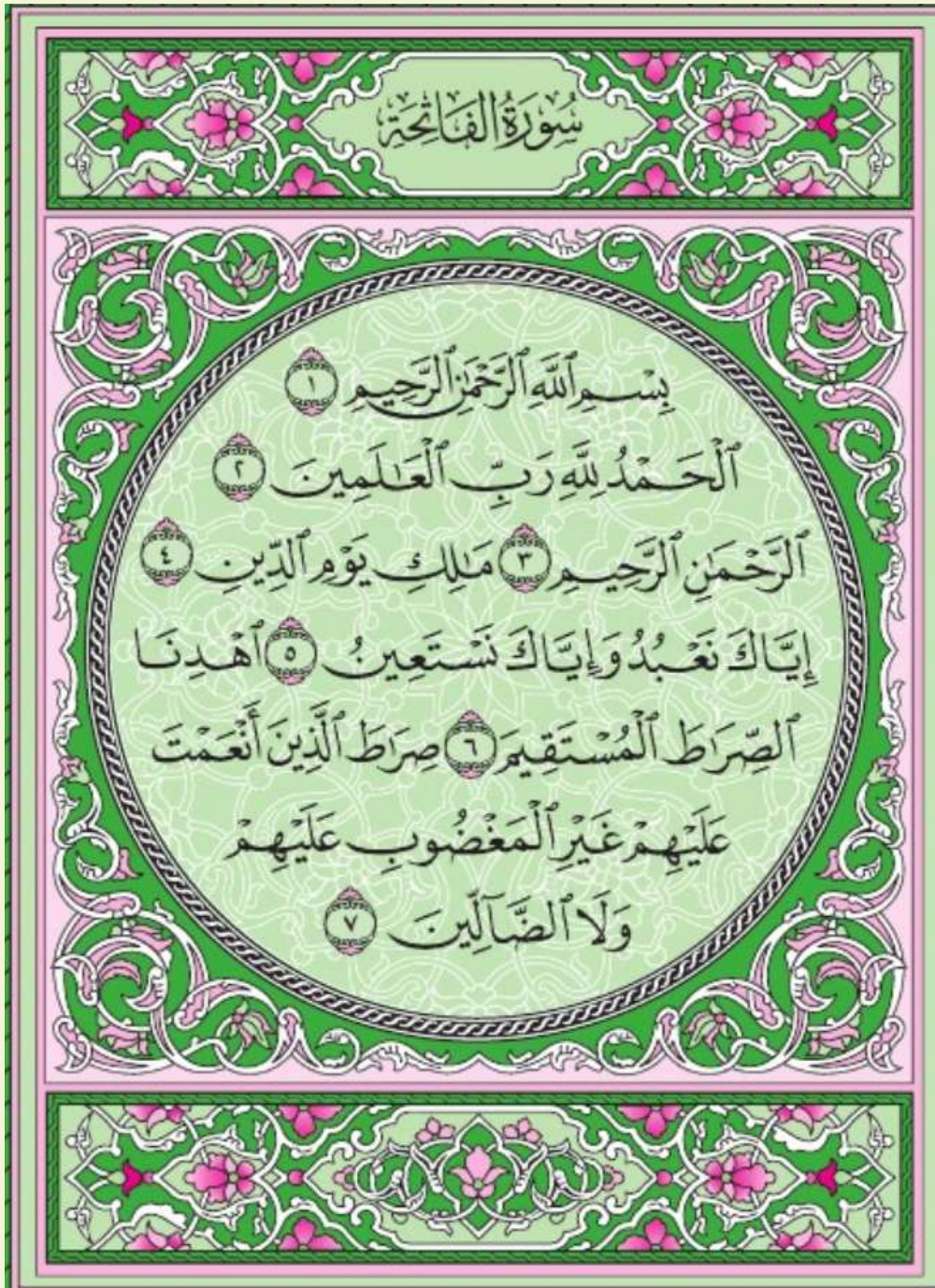
- ♥ Our prayer cannot be accepted without Surah Al Fatiha, and so how can we make “ruku”, meaning we magnify Allah if we do not know Him. And how can we prostrate and submit to Allah if we do not know Him. Surah Al Fatiha tells us Who is Allah (سبحانه وتعالى).
- ♥ Previously, we learned about seeking refuge with Allah from the shaitan. It is not about fighting him, but to go to the Creator and Lord of the shaitan, and He can stop him.
- ♥ Someone might ask, “why is there a shaitan?”, so that we will see the reality of people. Even if there is a shaitan, there are people who still believe, people who still stop themselves from evil.

- ♥ The shaitan himself is evil, but being in our life is truth and wisdom because it shows who follows the guidance of Allah (سبحانه وتعالى) and who follows the shaitan. And this shows we have a free will. We are not responsible for whatever befalls us, but we are responsible for how we react.
- ♥ So as a human, we do not just fly like a feather in the wind, we have a choice. When we choose based on truth and what is divine from Allah (سبحانه وتعالى), then we will be firm.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

STARTING IN THE NAME OF ALLAH, THE MOST MERCIFUL, THE ESPECIALLY MERCIFUL

♥ We say the “basmella” for many matters.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah

The Most Merciful, The Especially Merciful

بِسْمِ

I BEGIN IN THE NAME OF

بِسْمِ (ب - اسم): the (ب) is for starting and accompanying. So we should always start with Allah and never separate from Him. Allah is above the seven heavens, He rose over the Throne in a manner that suits His

majesty. There are eight angels who are carriers of the throne, and this is an honor for them. He is no need of angels.

- It is important to know Allah is not physically everywhere; this is part of belief. He is close to us by His knowledge, seeing, hearing,
- So we begin by the Name of Allah. If we want blessing, protection and all goodness, then we begin with (بِسْمِ اللّٰهِ) (الرَّحْمٰنِ الرَّحِیْمِ).
- (اسم) means name.
- (اسم) means highness and it means a flag, something recognizable. The Prophet (ﷺ) encouraged the people to name their children with nice

meanings. In the time of ignorance, they used to call their children based on the first thing they would see. Some would be called “owl”, some “rock” and so forth.

- And when a believer dies, his soul goes up to the heavens, and the angels will call the soul by the most beloved names.
- And when people enter Islam, they have an option to change their name as long as the name is not connected to an idol.

الله

ALLAH

- Who is Allah? He is The Most Beloved, The Most Exalted, The One Who is Perfect, Who impresses us and

makes us in awe. He takes our breath away.

- It is not attachment to only love with no respect, and it is not attachment to only fear and not love. The foundation of love is respect. If there is no respect then there will be exceeding the boundaries.
- And when we connect to Allah, we connect to His by all His Names.
- All His Names are blessed, and when we say, “Ya Allah”, it is as if we are connecting to all His Names – to “Ya Rahman”, “Ya Rabb”, “Ya Qudoos”.
- Connecting to the Names of Allah is to live by it. It is not to hang the Names of Allah or place it in the car

because this is not magnification of His Names. This is not how we attain blessings.

- If we want mercy then we connect to Allah, but there are problems in life when we detach from Allah. The problem will be solved when we connect to Him.

الرَّحْمَنِ

THE MOST MERCIFUL

- To be continued in sha'a Allah

الرَّحِيمِ

THE ESPECIALLY MERCIFUL

- To be continued in sha'a Allah

MAY ALLAH MAKE US TO ALWAYS ATTACH TO HIM FIRST. AMEEN.

المقدمة

INTRODUCTION

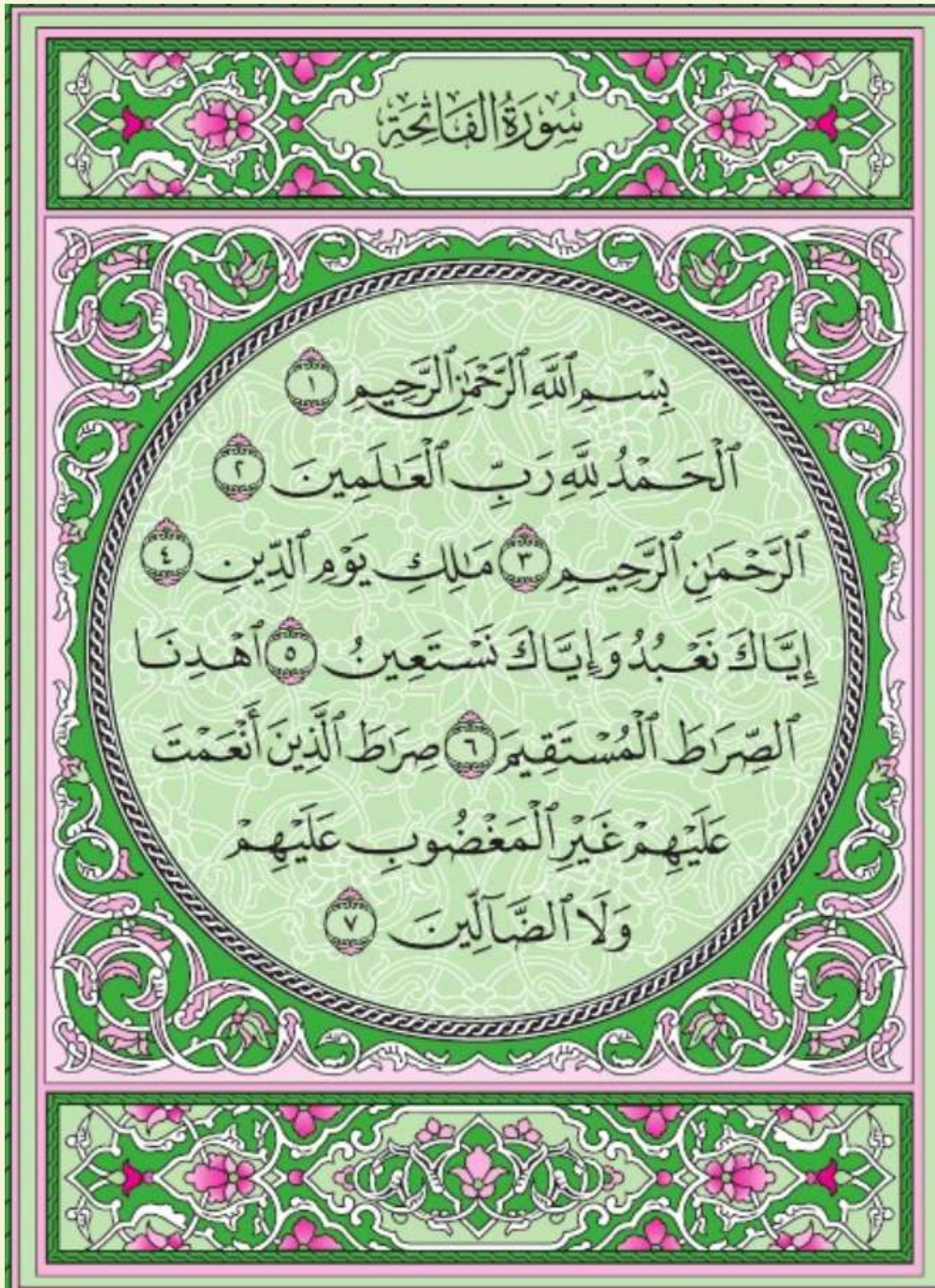
- ♥ Surah Al Fatiha is the Mother of the Book and it takes us back on track. We cannot go to any path in life without Surah Al Fatiha. And we always want to go back to paradise. We are only here in this life temporarily. we always want to connect to what is everlasting and brings the best out from us.
- ♥ We first begin by seeking refuge with Allah from the shaitan because the shaitan wants us to disconnect and forget Allah.
- ♥ If we are scattered and we feel confused then we return to HIM.

- ♥ Our connection to Allah is beautiful. He connects to us when He brings different decrees to us.
- ♥ Allah is The Most Beloved and The Most Exalted and we will always be attracted to Him. And the more we know Who is Allah, the more our love and magnification will increase, and then our attachment will increase.
- ♥ And when we connect to Allah, He will show us more of Who He is.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



1

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اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

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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.

STARTING IN THE NAME OF ALLAH, THE MOST MERCIFUL, THE ESPECIALLY MERCIFUL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah

The Most Merciful, The Especially Merciful

الرَّحْمَنِ

THE MOST MERCIFUL

- Both of the Names of Allah Ar Rahman Ar Raheem, The Most Merciful, The Especially Merciful are derived from (رحم) which means mercy and it also means womb and relatives.

- Mercy is something connected to us, just as the womb is connected to us.
- Mercy is to bring all good – whether food, friends, feelings and it also means to push away any harm or disturbance.
- Mercy is to always want good for others and to show kindness to others.
- Mercy is to never want to take revenge or blame others. When someone is far away or is broken or is misguided, then more mercy is needed to bring him back.
- For example, a mother shows mercy to her children, even when

she tells him something he does not like. It is from her mercy to him.

○ There is a story of a lady who had lost her child and the moment she found him, she fed him. The Prophet (ﷺ) said, “look at this mother, do you think she would throw her child in the fire? They said, “of course not”. He said, “do you see how much mercy she had towards her child, Allah has more mercy towards us.”

ALLAH IS MORE MERCIFUL
THAN A MOTHER TO HER
CHILD

عَنْ عُمَرَ بْنِ الْخَطَّابِ. رَضِيَ اللَّهُ عَنْهُ. قَدِمَ عَلَى
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبِيًّا، فَإِذَا امْرَأَةً
مِنَ السَّبْيِ قَدْ تَحَلَّبُ تُدِيهَا تَسْقِي، إِذَا وَجَدَتْ

صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ فَأَلْصَقَتْهُ بِبَطْنِهَا
 وَأَرْضَعَتْهُ، فَقَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 " أَتَرُونَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ ". قُلْنَا لَا
 وَهِيَ تَقْدِرُ عَلَيَّ أَنْ لَا تَطْرَحَهُ. فَقَالَ " اللَّهُ أَرْحَمُ
 بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا

Some Sabi (i.e. war prisoners, children and woman only) were brought before the Prophet (صلى الله عليه وسلم) and behold, a woman amongst them was milking her breasts to feed and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him) the Prophet said to us, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet (صلى الله عليه وسلم) then said, "Allah is more merciful to

His slaves than this lady to her son."¹²

- Allah does not want to take us to the fire, but the person himself chose the fire because he did not want to accept and take the guidance of Allah. And on the other hand, people will enter paradise by the mercy of Allah.
- We will notice the sequence of the Names of Allah mentioned in the Qur'an begin with the Name "Allah" and then "Ar Rahman Ar Raheem".
- When we appreciate the mercy of Allah then we can appreciate the nurturing of Ar Rabb.

¹² Sahih Al Bukhari 5999

- Allah will still show mercy, even to the wrong-doer.
- All that Allah does is out of His perfect wisdom, knowledge and mercy.
- Faith means to believe in Allah more than we believe in what we see. Allah knows every detail, He knows the full picture, unlike ourselves.
- We may see something as bad, but there is mercy in it.
- It is important to believe in the vast mercy of Allah and to always think good of Him.
- All that happens in this life is all under the general mercy of Allah

and so we always want to attach to His mercy.

- When we believe in Allah and hope for His mercy, it will make it easier for us to continue our life. But if we complain and despair, then we will be a loser.
- All that we have and are able to do is all from the mercy of Allah.
- Allah Ar Rahman knows how to show us mercy. It is not mercy to just get whatever we want. For example, a child may hate to take medicine, but it is mercy for him so that he can feel better.
- Allah Ar Rahman brings all good and He will avert from us all evil.

HUNDRED MERCIES

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ لِلَّهِ
مِائَةَ رَحْمَةٍ فَمِنْهَا رَحْمَةٌ بَيْنَ يَتَرَا حَمُّ الْخَلْقِ بَيْنَهُمْ
وَتَسَعَةٌ وَتَسْعُونَ لِيَوْمِ الْقِيَامَةِ " .

Salman Farisi reported Allah's
Messenger (ﷺ) as saying:

Verily, there are one hundred
(parts of) mercy for Allah, and it is
one part of this mercy by virtue of
which there is mutual love
between the people and ninety-
nine reserved for the Day of
Resurrection.¹³

- Allah placed one part of mercy on this earth and saved 99 for the Day of Judgement.
- With all that will happen on the Day of Judgement, the believers will be in security.

¹³ Sahih Muslim 2753

- In this life, we have a choice to either believe in Him or not, to have hope in Him or not.
- The more problems one has, the more mercy Allah will show, so we should never despair from the mercy of Allah.

الرَّحِيمِ

THE ESPECIALLY MERCIFUL

- To be continued in sha'a Allah

MAY ALLAH HAVE MERCY ON US. AMEEN.

المقدمة

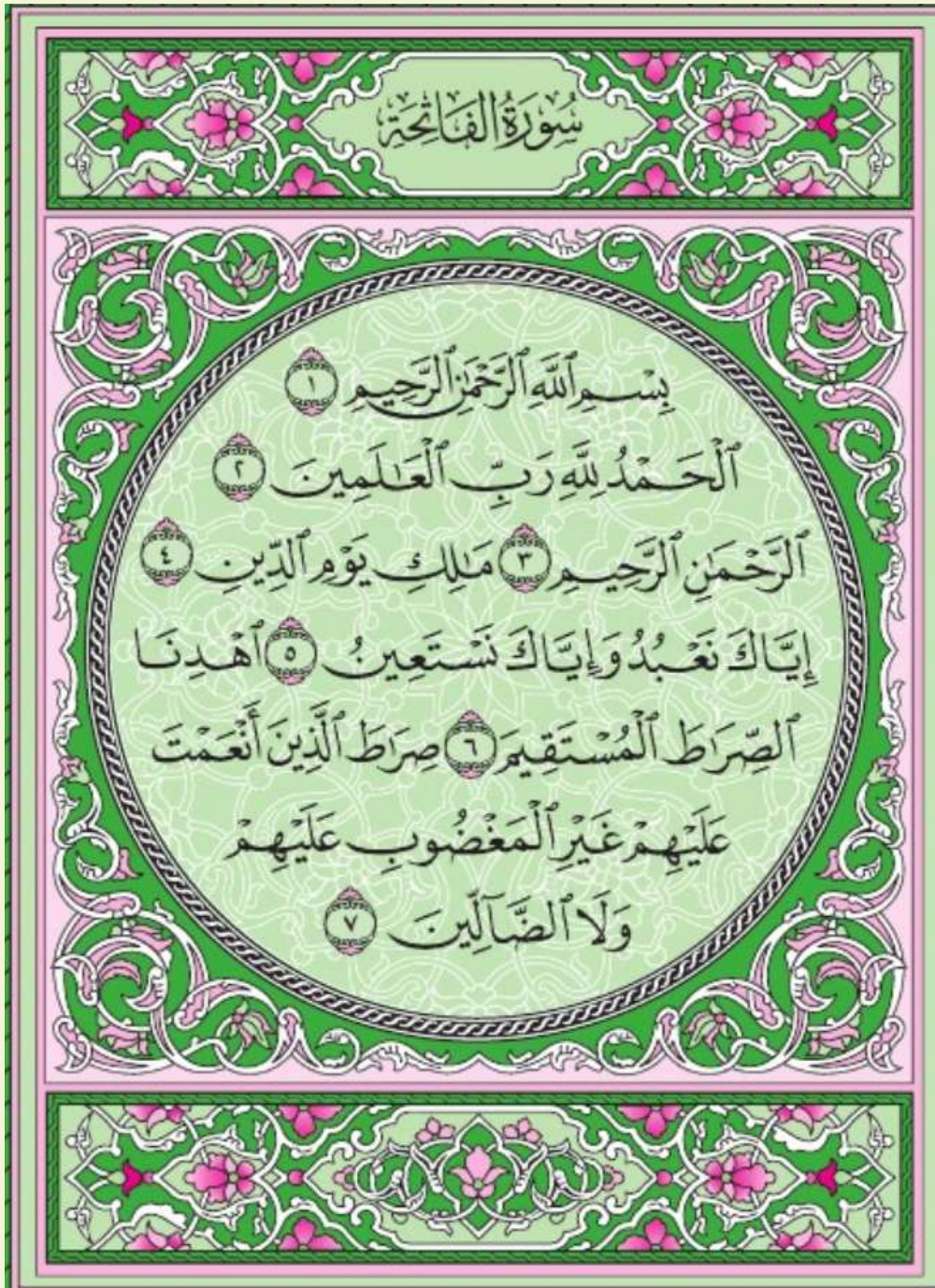
INTRODUCTION

- ♥ When there are difficulties in life, it is not because Allah wants to punish us, but to show our belief and gratitude.
- ♥ The moment we are ungrateful and disbelieve, then we will feel pain and we will be sensitive. While we are here in this life, we want to be at peace and tranquility, and Who can bring us all good? Allah.
- ♥ Surah Al Fatiha is an opening for all good. If there is anything closed that we want to be opened, Allah will open it for us.
- ♥ Surah Al Fatiha is a cure because it purifies us from sins and weaknesses. And Surah Al Fatiha is sufficient and enough for us.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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

- ♥ We first seek refuge with Allah from the accursed devil, and then we begin in the Name of Allah. Allah has the Most Beautiful Names and He is Ar Rahman – The Most Merciful.
- ♥ Allah is The One we attach to and Ar Rahman is the One vast in mercy.
- ♥ We must believe that anyone who goes through hardship that the mercy of Allah surrounds them.
- ♥ Allah has mercy on all the creation – the humans, jinn, angels and animals. He has mercy on all people – believer and disbeliever. Even if they disobey Him, He still provides them with food, drink, wealth and all that is worldly

because He is Ar Rahman Himself – He is The Most Merciful.

- ♥ Allah shows mercy to all and there are those who benefit from it and those who do not. Those who benefit see Allah is The Most Merciful so the person shows mercy to others and makes dua for them. We do not know how by showing mercy to others that it will change them. For example, no one likes to be dealt with harshness.
- ♥ Allah can force us, but He does not deal with us in this way, so why do we deal with force?
- ♥ And there are those who just benefit from the mercy of Allah, but do not want to change themselves. Such a person does not repent or return to Allah, though Allah will still deal with Him with mercy.

♥ Allah is always The Most Merciful and this makes us show mercy to others.

STARTING IN THE NAME OF ALLAH, THE MOST MERCIFUL, THE ESPECIALLY MERCIFUL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah

The Most Merciful, The Especially Merciful

الرَّحِيمِ

THE ESPECIALLY MERCIFUL

- Those who believe Allah is The Most Merciful will also be dealt with the special mercy of Allah because He is Ar Raheem – The Especially Merciful.
- Allah Ar Rahman gives us food, but special mercy is to have lawful

and good food that helps us in worship.

SURAH AL MU' MINOON 51

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا
صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

power not to throw it (in the fire)."
The Prophet (صلى الله عليه وسلم) then
said, "Allah is more merciful to His
slaves than this lady to her son."¹⁴
[Allah said], "O messengers, eat
from the good foods and work
righteousness. Indeed, I, of what
you do, am Knowing.

- We may have friends, but Allah Ar Raheem will give us special companions who remind us of Allah, who are a coolness of eyes and help us in the way to Allah.

¹⁴ Sahih Al Bukhari 5999

- Ar Rahman gives a spouse and children, but Ar Raheem gives a spouse and offspring who will help us in our path to Allah and be an ongoing charity for us.
- Ar Rahman makes us enjoy scenes, but Ar Raheem makes us see enjoy scenes that increase us in faith.
- So Allah Ar Raheem deals with us with special mercy that is customized for us.
- To be taught the Qur'an is mercy, but it is more mercy to apply it.
- Allah Ar Raheem will bring all good and remove all harm so that

we increase in faith. He will bring opportunities to us.

- The Name of Allah Ar Raheem is about anything related to our hereafter and religion.

SURAH AL AHZAB 43

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

And ever is He, to the believers,
Merciful.

- Who will have special mercy, special food, special guidance and special companions? The believers who believe in Allah Ar Raheem.
- The more we believe in The Oneness, Greatness, Majesty and Beautify of Allah, the more He will show us mercy. Faith is inside and

no one knows how much faith we have except Him.

- We will notice the Name of Allah Ar Raheem is mentioned together with the Name of Allah Al Ghafoor – The Most Forgiving.
- When we commit sins, our level of faith goes down. We feel down in faith and feelings, so what do we need? We need to come back, but we still down. We need Allah Al Ghafoor to forgive the sins we committed, but there is something that still remains. There is the guilt that remains and Allah Ar Raheem will bring up our spirit. We

need mercy after forgiveness of sins.

- For example, sometimes people go through difficult situations such as loss of a beloved one, divorce or drug addiction. And then he may go through treatment and it is said “you are cured”, but he still feels down.
- We will notice after physical treatment there is counselling for the feelings and emotions. Or for example, if our child makes a mistake, we may forgive him, but then we need to show compassion and mercy afterwards. We do not want to be

like, "I forgive you" and then we do not speak to him or make eye contact, rather we should give him a hug and say a good word.

- And the Name of Allah Ar Raheem is also joined with the Name of Allah At Tawwaab (The Initiator and Acceptor of Repentance). Repentance is for a major sin and to be so far away, just as a child who was really far and he returns back to his mother, and the mother feeds him, she catches up with him. When we sin, we go really far away, but the one who will invite us is Allah At Tawwaab and when we accept

and return to Him, He will be happy and never remind us of being far away.

- When a person repents, Allah will be happier than anyone else.
- Anyone far away from Allah will feel torn, lost and scattered, but when we return to Allah, He will refresh us and make us better than before. A person's state after repentance will become higher, and that is why we need mercy after repentance. We do not need to be reminded and judged for the sin we committed, and only Allah Ar Raheem deals with us in this way.

- The Name of Allah Ar Raheem is mentioned with the Name of Allah Al Barr – The Most Kind.
- We not only need mercy after being forgiven, but we need mercy even when given great blessings.
- If we receive great gifts, we need special mercy of Allah to be able to handle it because without mercy, we can be distracted from our goal, or we become proud or we do not benefit from it.
- In conclusion, in the way to Allah, believers need special mercy so they can keep up if they sin and when they receive blessings.

- The relationship between the Master and the slave is mercy. We are all here by the mercy of Allah and all good feelings we have is from Allah's special mercy.

ALLAH SHOWS MERCY TO THE MERCIFUL SLAVES

فَقَالَ " إِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحَمَاءَ ."

The Prophet (ﷺ) said, "Allah is merciful to those of His slaves who are merciful (to others).¹⁵

- The one who shows mercy to others will be shown mercy by Allah.
- And when we ask Allah to have mercy on us, we are actually asking Allah to grant us from His special mercy.

¹⁵ Sahih al-Bukhari 7448

- We do not want to beg for mercy from others, but knowing Allah is Ar Rahman Ar Raheem saves us from being a slave to others for mercy.
- Knowing Allah Ar Rahman Ar Raheem saves us from despairing, depression and being broken.
- There is a story of a girl who would always feed the cats at her house though her family did not like it when the cats would come. Once she was down and fed the cats, then she made dua to Allah, “just as I’m showing mercy to these cats, have mercy on me.” She said afterwards, Allah opened for

her the path of knowledge and to
learn His Most Beautiful Names.

MAY ALLAH HAVE MERCY ON US NAD MAY
HE ADMIT US TO PARADISE BY HIS MERCY.
AMEEN.

المقدمة

INTRODUCTION

- ♥ All that we go through in life is to know Allah and to extract worships from us. As human beings, we have emotions and intelligence, and this is so that we learn more about Allah.
- ♥ The feelings that we have are all to direct us to what is good and to protect us from evil.
- ♥ We all want to fulfill our purpose of worshipping Allah, but if there is association with Him, then nothing can make sense. Shirk can easily crawl into our hearts and the Prophet (ﷺ) feared the most for us to fall into minor shirk. And minor shirk is actually a major sin.
- ♥ People think that fortune tellers, energy, feng-shui, crystals, precious stones, flipping the

coffee cups or horoscopes can foretell our future, can guide us to make right decisions, or give us protection, but this is all shirk because we are giving powers and abilities that belong to Allah alone.

- ♥ Shirk is like a spider-web in our life and if there is no knowledge about Allah then people can easily fall into shirk. And shirk will not bring out the best from us. Anyone falling into shirk will not get what he wants, and even more the shirk will be a means of torment, while believing in Allah alone is not torment; it is peace.
- ♥ Shirk disconnects people and causes a bitter taste, but tawheed unites the people and brings a sweet taste.

SUPPLICATION TO BE PROTECTED FROM SHIRK

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ 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.¹⁶

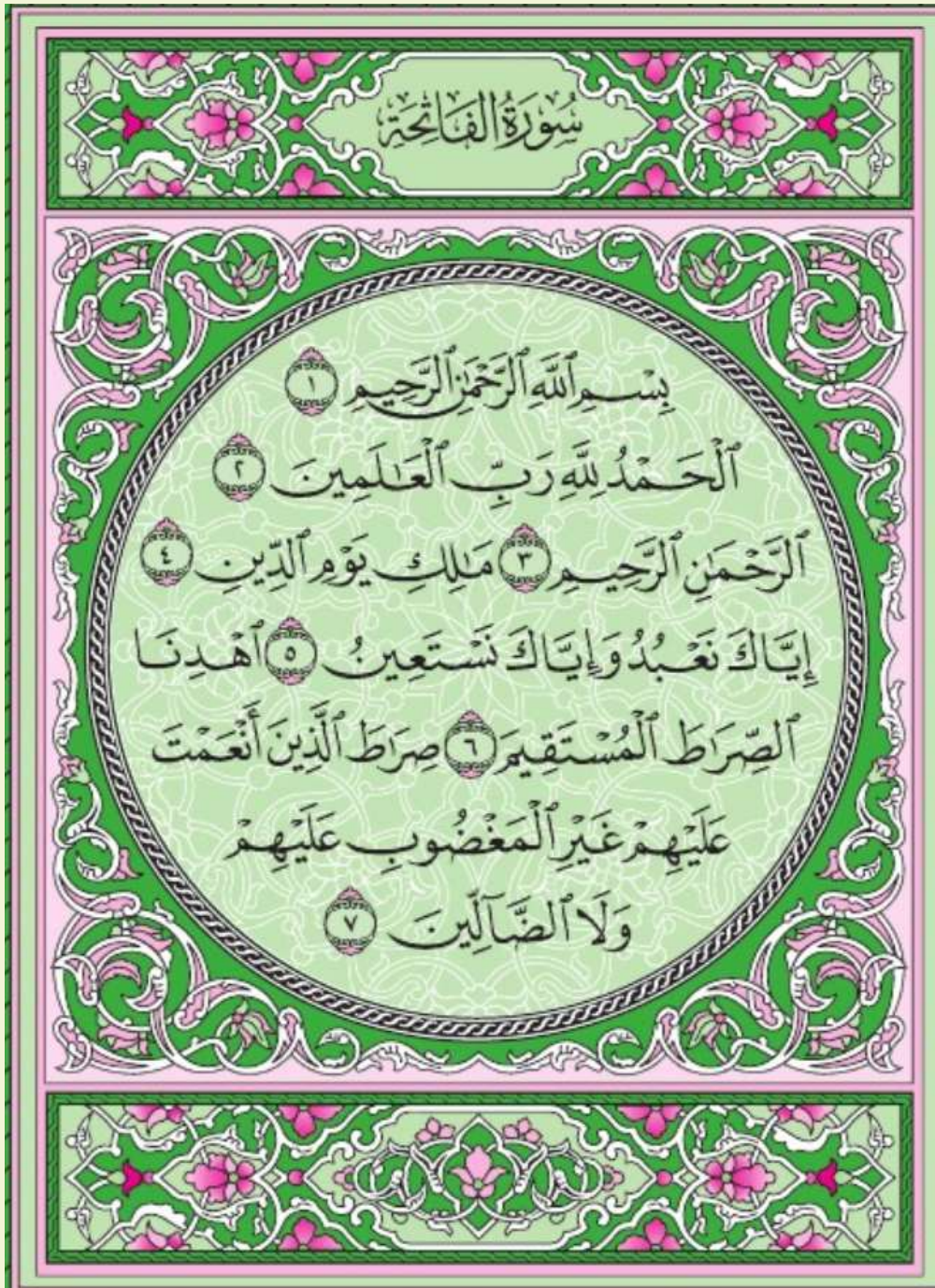
- ♥ Minor shirk is when a person makes his worships appear very good so that people praise him or he will do something just so that people will not dispraise him. Or he will do something so that people will respect him.
- ♥ Allah will not leave a person to shirk. He will nurture the person and show that whatever he turns to brings more pain and disappointment.

¹⁶ Sahihut-Targhib wat- Tarhib 1/19

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

♥ Surah Al Fatiha is the Mother of the Book and it is the curer, whether it is for physical, mental or heart sicknesses.

♥ There are two types of heart diseases:

1. Doubts: we should not doubt anything about Allah, His mercy, His power and His knowledge.

2. Desire

♥ Surah Al Fatiha cures us from all sicknesses. We begin by seeking refuge with Allah from the accursed devil and then we begin in the Name of Allah, The Most Merciful, The Especially Merciful.

- ♥ Shirk is to begin in the name of another, and to being with shirk is not mercy; it is harshness and being far from mercy.

ALL PRAISES ARE DUE TO ALLAH, LORD OF THE WORLDS

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

- ♥ This is news that Allah will inform us about Himself. He begins by praising Himself and this is good because He is worthy of being praised, but this is not good for us.
- ♥ Why is Allah worthy of being praised? Because He is perfect and His perfection nurtures us all and all the worlds.
- ♥ All of the worlds from humans, angels, jinn, heavens, earth, mountains, animals are all nurtured and reformed by Allah. He takes care

of all and He praises Himself because of His Lordship.

- ♥ We will be pure and sufficient when we praise Allah. So we are not central, but Allah is the One Who is central.
- ♥ Many things happen in life, but all praises are due to Him. There are things we cannot understand, but still (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) ([All] praise is [due] to Allah, Lord of the worlds), and there are things we understand and we say (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) ([All] praise is [due] to Allah, Lord of the worlds).
- ♥ Sometimes we can be doing something good and we think we are doing great, so we praise ourselves, but this is not good.
- ♥ When we overpraise something, we will find it disappointing because we put it up. For

example, we say this restaurant is so amazing and we overpraise it, and when our husband goes to it, he says, “what is this restaurant, it was a disappointment.”

- ♥ We cannot praise people, but we can appreciate and thank them.
- ♥ Eisa (عليه السلام) was born without a father, and his position was taken to the point of being son of god or god himself, astaghfar Allah. The Prophet (ﷺ) said not to do the same to me as what was done to Eisa (عليه السلام) because he is a slave of Allah.

الْحَمْدُ

THE PRAISE

- Allah is worthy of all praise, whether we say it or not, He is Al Hameed – The Most Praiseworthy.

Even if no one praises Him, He is still The Most Praiseworthy.

- No one is like Allah, but if we attach and worship someone else, we will be in a dispraised condition.
- Alhamdulillah is to drown in the praise of Allah. If we go through something we like or do not like, we praise Allah. Those who enter the fire and those who enter paradise will all praise Allah.
- The One we praise is The Most Merciful and The Most Compassionate.
- Sometimes we emptily praise someone with no love or respect,

but to praise Allah is to love Him and magnify Him.

- We praise Allah for everything. We praise Him for His Most Beautiful Names. We praise Him for His Most Lofty Attributes and we praise for His perfect actions. We praise Allah for all His decrees. We praise Allah for all His commands and prohibitions, and not because He benefits from it, but it is good for us.
- We praise Him because He teaches us how to attach to Him and worship Him.
- We praise Allah for all the countless blessings He showers us

and the problems we go through are nothing relative to the endless blessings.

- Two blessings that people take for granted are health and free time. Without health, we cannot do anything.
- And alhamdulillah for a home, family, friends and anything we do not have because for sure Allah gives us something in its place, but we need to look and have insight.
- All blessings, whether it is apparent or hidden, we praise Allah for it.

BELONGS TO ALLAH

- We praise Allah that He is One and that He is perfect. He is constant and He never changes unlike ourselves who change.
- Allah knows us better than we know ourselves. We have no power to do anything except if Allah allows it, and this is for ourselves and everyone else.
- We will return back to Allah to recompense us and no one else. When we praise Allah, it reforms us and make us excellent.
- We think we only praise Allah after we sleep or when we wake-up,

but all our life we want to praise Allah.

- Alhamdulillah fills the scale.

ALHAMDULILAH FILLS THE SCALES

وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ

And al-Hamdu Lillah (Praise be to Allah) fills the scale¹⁷

- And when we praise Him, Allah will give us another blessing so that we praise Him. But if we do not say it or do not believe in it or praise something else then we will not get anything. If we go through a situation, and we truly praise Allah and do not look at others then it fills the scale.

¹⁷ Sahih Muslim 223

رَبِّ
الْعَالَمِينَ

LORD OF THE WORLDS

- Allah Ar Rabb is The Nurturer and He is The Nurturer of the whole worlds.
- He looks after the sun, moon, angels, mountains, humans, jinn, birds, everything to sustain and take care of them.
- Allah nurtures everything, even the desk, chair, screens, computer and water.
- And Allah nurtures us with knowledge, commands and decrees.
- Everything is stable and efficient because Allah is The Lord of the Worlds.

- We praise Allah because He is worthy of worship and He is The Reformer of all the worlds.
- Anything besides Allah needs nurturing, and the higher one's position and rank, the more he needs nurturing. The messengers need more nurturing than the people. Parents needs more nurturing than children.
- Allah nurtures us by making us go through situations, and we say, **(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) ([All] praise is [due] to Allah, Lord of the worlds).** for His nurturing.

- Allah nurtures us because we are imperfect and He nurtures us to bring out the best from us.
- Alhamdulillah is the best dua and the Prophet (ﷺ) will praise Allah to start the Day of Judgement. So praising Allah is what will remove the distress to start the Day of Judgement.
- Allah will be pleased with us when we eat and wear clothes and praise Him.
- And when we rise from bowing, we say: (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) and this means Allah hears and responds to whomever praises Him.

- Surah Az Zumar is about tawheed and sincerity and we find a grand scene described at the end of the surah.

SURAH AZ ZUMAR 69 TO
75

69

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ
بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا
يُظْلَمُونَ

And the earth will shine with the light of its Lord, and the record [of deeds] will be placed, and the prophets and the witnesses will be brought, and it will be judged between them in truth, and they will not be wronged.

70

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا
يَفْعَلُونَ

And every soul will be fully compensated [for] what it did; and He is most knowing of what they do.

71

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا
جَاءُوهَا فَتُحِتُّ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ
يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِن
حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ

And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say, "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" They will say, "Yes, but the word of punishment has come into effect upon the disbelievers.

72

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ
مَثْوَى الْمُتَكَبِّرِينَ

[To them] it will be said, "Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant."

73

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى
إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter].

74

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا
الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ
الْعَامِلِينَ

And they will say, "Praise to Allah, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers."

75

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِيَ بَيْنَهُم بِالْحَقِّ
وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord. And it will be judged between them in truth, and it will be said, "[All] praise to Allah, Lord of the worlds."

◦ Now we want to choose (الْحَمْدُ لِلَّهِ رَبِّ)
الْعَالَمِينَ ([All] praise is [due] to Allah,

Lord of the worlds). and no one will be treated unfairly or unjustly on the Day of Judgement. Paradise is what no eyes has seen, no ear has heard and what has never crossed the hearts.

- The people of paradise will glorify and praise Allah because of His favor on them. The people of the fire will praise Allah because He nurtured them but they did not accept and respond to Him. And the angels will praise Allah because He judged fairly and was never unjust to anyone.

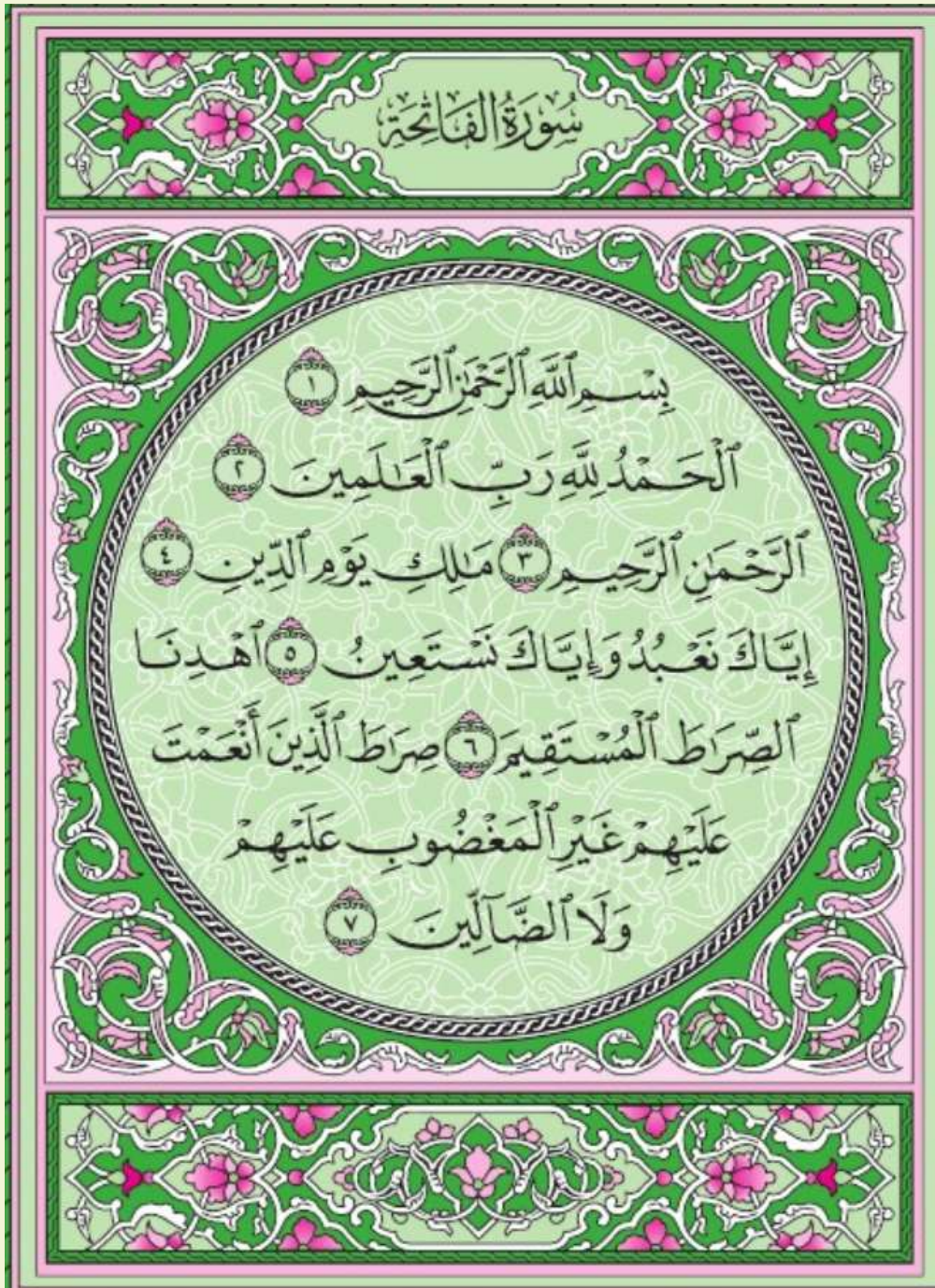
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

- ♥ In Surah Al Fatiha, there is a beautiful connection and closeness because it is a conversation between us and Allah, and it is a curer and it is sufficient.
- ♥ Before starting the Qur'an, we seek refuge with Allah and then we begin in the Name of Allah, and this is the start of every surah, except Surah At Tawbah.
- ♥ And what is special about Surah Al Fatiha is that the bismillah is an ayah of the surah itself. And so we quickly attach to Allah and then He will show us great mercy.
- ♥ Then the next ayah is to praise Allah, Lord of the Worlds. The best dua is all praises are due to Allah because He is the Nurturer and Reformer

of all the worlds. He takes care of all the creation, and surely He deserves all praises. When we love someone we will not stop praising them and talking about them because we love their actions.

- ♥ Allah loves the praises and praising Him is heavy on the scales.
- ♥ The connection between the slave and His Master is love and we love our master because we praise Him absolutely, so we detach from our ego. We will not look at the nurturing and judge it if we like it or not, but we praise The One Who is nurturing all.
- ♥ To praise ourselves or to overly praise others, or to dispraise ourselves or to dispraise others are all sicknesses and the cure is to praise Allah alone, Lord of the Worlds.

♥ And when we praise Allah, He will say, “My slave has praised Me.”

THE MOST MERCIFUL, THE ESPECIALLY MERCIFUL

الرَّحْمَنُ الرَّحِيمُ

The Most Merciful, The Especially Merciful

الرَّحْمَنُ

THE MOST MERCIFUL

- We will find the Names of Allah Ar Rahman Ar Raheem (The Most Merciful, The Especially Merciful) are mentioned twice in the Surah. First starting in the Name of Allah and second after praising Allah, Lord of the Worlds.

- Attaching to Allah is mercy but attaching to other than Him is misery.
- We praise Allah for the way He nurtures us and makes us better, and His nurturing is full of mercy.
- Allah nurtures everyone in this life, and we do not want nurturing that is harsh and emotionless, but nurturing full of love and mercy.
- This gives us comfort to know that our Nurturer is The Most Merciful and the One we attach to is full of compassion and mercy.
- The Most Merciful rose over the greatest creation which is The

Throne. So the One Who rose over
The Throne is The Most Merciful.

SURAH TA HA 5

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ

The Most Gracious (Allah) rose over
(Istawa) the (Mighty) Throne (in a
manner that suits His Majesty).

- We all need a great amount of
mercy on the Day of Judgement.
- In the duniya, mercy is needed so
that the heavens and earth do
not tear asunder from the disbelief
in the land. And in the hereafter,
mercy is needed until the slave
reaches his final destination.
- The Name of Allah Ar Rahman
shows a great amount of balance
as found in Surah Ar Rahman. Out

of Allah's mercy, He brings decrees to rebalance us again.

THE ESPECIALLY MERCIFUL

- This is special mercy to the believers who seek the mercy of Allah and ask for it.
- The believer knows that Allah is The Most Merciful, so he will seek His mercy, learn the Qur'an, accept the decree so his life may be balanced. All of which are means to attain mercy.
- It is mercy to eat, but special mercy to eat lawful and good food.
- It is mercy to learn, but special mercy to learn about Allah.

الرَّحِيمِ

- It is mercy to have a spouse, children and friends, but special mercy to have a righteous spouse, child and friend.
- It is mercy to have a home, but special mercy when the home is used for the worship of Allah and Qur'an is recited.
- It is mercy to have time, but special mercy IS to use this time in the way of Allah.

SURAH AL AHZAB 43

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

And He is Ever Most Merciful to the believers.

- The more we believe in Allah, the more He will show us special and customized mercy. He will grant us

foods specific for us and worships specific for us.

- On the Day of Judgement, the trust and connection to family will help the person on the Sirat.
- There cannot be knowledge without mercy. The religion has a great amount of mercy and every ritual has a great amount of mercy.

SURAH AAL IMRAAN 132

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And obey Allah and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy.

- Obeying Allah and the Prophet (ﷺ) are great reasons for attaining

mercy. Someone who does not obey will find hardship.

- When we have taqwa, Allah will show us a great amount of mercy because we are holding ourselves from following our desires.
- Without mercy, everything will become ugly.
- Listening to the Qur'an softens us and brings us back to balance.
- We ask Allah to grant us mercy and when we have mercy, we can be approachable, optimistic and people can connect with us. Unlike someone who is harsh and is quick to judge, so people do not want to be with him.

SURAH AL 'ARAAF 56

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Surely, Allah's Mercy is (ever) near unto the good-doers.

- The more we worship Allah with excellence, the more we will find the mercy of Allah near to us.
- These two Names of Allah make us always hope, to never be depressed and never despair.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

الرَّحْمَنُ الرَّحِيمُ

The Entirely Merciful, the Especially Merciful,

INTRODUCTION

- ♥ Allah does not leave us in one rhythm in life. And we praise Allah that we are not given the choice of which decree comes to us, but we can choose what Allah loves or what we want.
- ♥ It is important to know that Allah is The All-Knower and He is The Most Loving and Compassionate and all that He brings to us is to bring out the best from us, whether it is to remove a sickness or poison in us, or Allah will extract goodness, devotions and talents from us. But the keywords are to be patient, accept, be pleased and to love what Allah has given us.
- ♥ Something that needs to be constant, despite changes in life, is our connection to Allah. The

One Who is perfect, Most Beautiful and Most Exalted.

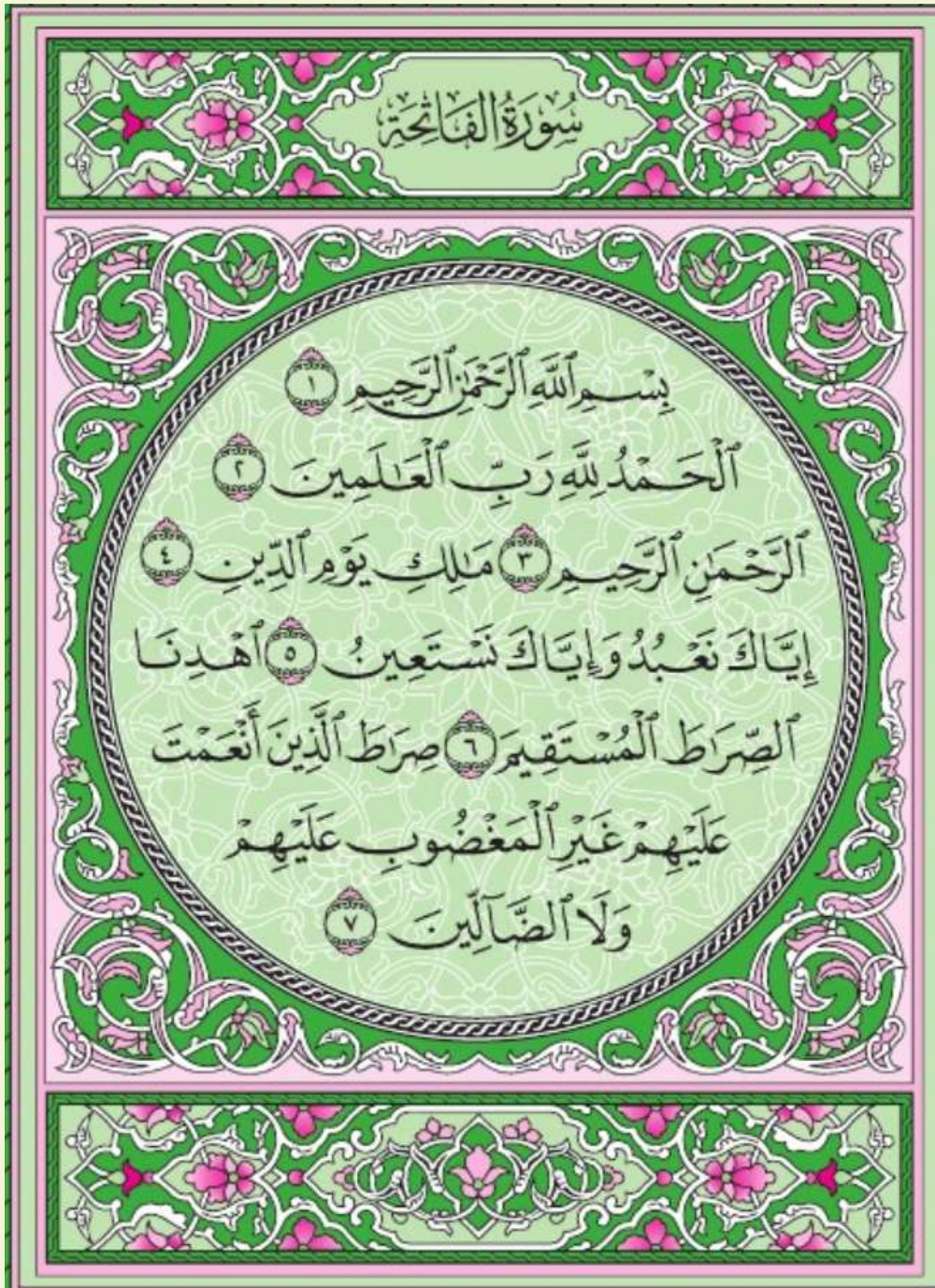
- ♥ In order to remain firm, we also need to follow the Prophet (صلى الله عليه وسلم) because this protects us from blindly following anyone or anything.
- ♥ In life, there will always be something new to follow – whether it is clothes, food, sleep, exercise or lifestyle. But following the Prophet (صلى الله عليه وسلم) saves us from being scattered.
- ♥ And to have a pure relationship and not because we are benefitting, but to truthfully love for Allah makes us constant in our life and it brings out the best from us. Unlike being with different people for only benefit because then our nurturing will not be stable. It will be hard to see ourselves getting better if we are always

hopping from different people to another, unlike always being with someone truthful then we can see a change in us. May Allah grant us His love, love of the Prophet (صلى الله عليه وسلم) and to love each other for Allah.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



1

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

- ♥ Surah Al Fatiha is the Mother of the Book, it is a reference to all the ayat. And it is a cure from every disease – whether physical ailment, mental sickness or sickness of the heart. If we recite Surah Al Fatiha seven times, then it will cure, but we must believe.
- ♥ Everything in Surah Al Fatiha cures us, especially from sicknesses of the heart such as jealousy, arrogance, ego and pride.
- ♥ Surah Al Fatiha is Sufficient which means if we have any needs, Surah Al Fatiha will be sufficient for us. It will fill gaps, answer questions and remove doubts. When the heart is cured, then the mind will be cured and the body will

be cured. Most diseases, if not all, go back to sicknesses of the heart.

- ♥ We will find hospitals for bodily sickness and hospitals for mind illness, but curing the heart is in “gardens” – in the Qur'an and knowing Allah.
- ♥ The worst diseases are disbelief, shirk and hypocrisy. Someone jealous, someone arrogant, someone connecting to “idols” is sick.
- ♥ It is important to think about our health, and it is not only to be healthy in this life, but to be healthy in our grave and healthy in the hereafter.
- ♥ We want to have a “healthy” heart until we reach paradise. We think about our duniya, but what about our akhira? We love to learn

the Names of Allah, but why? Because we long to meet Him.

- ♥ To go to the hereafter is not only about going to a place, but to love to meet Allah.
- ♥ Sometimes we are making dawah to people, but what makes people postpone good things? Because they have doubts about meeting their Lord.

SURAH FUSSILAT 54

أَلَا إِنَّهُمْ فِي مَرِيَّةٍ مِّن لِّقَاءِ رَبِّهِمْ ۚ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ

Unquestionably, they are in doubt about the meeting with their Lord. Unquestionably He is, of all things, encompassing.

- ♥ Sometimes someone is told about Islam, this is what Allah commands, these are duas that are said, but then we need to make a choice and that is when we know we are going to meet Allah.

- ♥ If this is unclear to us then we will not choose what is good for us, but we will only choose what we desire and what our ego wants.
- ♥ We do not want to think of the akhira only when we reach it because it is too late then. But if we know about it and we believe in it, then it will not be strange to us.
- ♥ Imagine being on a plane and not knowing where you are going, this would be scary. But alhamdulillah, Allah disclosed to us there is a Day of Judgement and what will happen, so we will not be afraid.
- ♥ If we are fighting with our husband or having issues with our children, knowing there is a Day of Judgment solves it. To believe in the Day of Judgement rebalances us.

SURAH FUSSILAT 54

أَلَا إِنَّهُمْ فِي مَرِيَةٍ مِّن لِّقَاءِ رَبِّهِمْ أَفَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ

Unquestionably, they are in doubt about the meeting with their Lord. Unquestionably He is, of all things, encompassing.

- ♥ The solution to make us live a happy life is when we believe every time there is a Day of Judgement and that we can go there anytime.
- ♥ To believe in the Day of Judgement makes us always ready, we do not want to make someone upset, we do not want any misery in our life. People are miserable when they do not believe in the Day of Judgement.
- ♥ They are in doubt of meeting their Lord but Allah encompasses everyone so we do not need to be in doubt of meeting Him.

- ♥ The best enjoyment is when we love Allah so we will not be scared when we meet Him. But if we did not love Him in this life, then we will be scared in the hereafter. We love the Prophet (صلى الله عليه وسلم) because we want to meet him and we want to love for Allah because we want to meet them in the hereafter and be with them forever.
- ♥ If we were to love Allah, love the Prophet (صلى الله عليه وسلم) and love each other for Allah only for this life then it will be a sad story. The love carries on to the hereafter.

LOVE OF ALLAH AND HIS
MESSENGER (صلى الله عليه وسلم)

قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَتَى السَّاعَةُ قَالَ لَهُ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا أَعَدَدْتَ لَهَا " . قَالَ حُبَّ
اللَّهِ وَرَسُولِهِ . قَالَ " أَنْتَ مَعَ مَنْ أَحْبَبْتَ " .

Anas b. Malik reported that a desert Arab said to Allah's Messenger (ﷺ): When would be the Last Hour? Allah's Messenger (ﷺ) said: What preparation have you made for that? Thereupon he said: The love of Allah and of His Messenger (that is my preparation for the Last Hour) (for the Day of Resurrection). Thereupon he (the Prophet ﷺ) said: You would be along with one whom you love.¹⁸

- ♥ To love Allah and the Messenger of Allah (ﷺ) is the best preparation for the hereafter. If we truly love Allah, His Messenger (ﷺ) and each other for Allah, then it will make us live a sweet life.
- ♥ Love is a feeling that will make someone to not even feel pain. If we truly love, we will not look at difficulties and bitterness.
- ♥ Every problem will become big and every blessing will become small when there is no

¹⁸ Sahih Muslim 2639

love for Allah. But with love, every problem will be small and every blessing will be great.

WHOEVER LOVES TO MEET ALLAH,
ALLAH LOVES TO MEET HIM

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ
اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ "

The Prophet (ﷺ) said: "Whoever loves to meet Allah, Allah loves to meet him; and whoever hates to meet Allah, Allah hates to meet him."¹⁹

- ♥ In both ways we will meet Allah, but what kind of meeting do we want? We want to love to meet Allah.
- ♥ If we love to meet someone and they love to meet us, then it will be beautiful. But imagine loving to meet someone and they do not love to meet us, that would not be nice, but this is not the case with Allah.

¹⁹ Sahih al-Bukhari 6508

- ♥ And this hadith does not mean we love to die because this is something we do not like, but Allah will show him at the time of death of glad tidings, so he will look forward to the next life.
- ♥ People think to have a good end is only for someone scholarly, but to have a good end is to have a good heart. May Allah grant us a good end. Ameen.
- ♥ We pray because we love Allah, we fast because we love Allah, we give charity because we love Allah and not to pray to have good posture or to fast to detox or to give charity to increase in wealth. The worships are not for duniya. And we are preparing for the love of Allah, love of His Messenger (**صلى الله عليه**) and love of each other for Allah because we will meet in the hereafter.

RECAP

- ♥ We begin in the Name of Allah Who is The Most Merciful, The Especially Merciful. And we praise Him because He is nurturing everyone. We want to live our life with a great amount of hope.
- ♥ We need a great amount of mercy in the hereafter and the One Who owns the Day of Judgement is the only One Who can show us mercy. That is why there are 99 parts of mercy, and only one is placed in this life and the rest are saved for the hereafter.

OWNER OF THE DAY OF JUDGEMENT

مَالِكِ يَوْمِ الدِّينِ

Sovereign of the Day of Recompense.

- ♥ Allah never forces us to believe in Him, but there will be a Day when He will gather everyone.
- ♥ The surah cannot end with Ar Rahman Ar Raheem, but there must be an Owner of the Day of Judgement. It is not complete if we only love Allah and have hope in Him without magnifying Him. For example, if a student does not bother to do anything because the teacher is nice then he will not become better.
- ♥ If there is no fear then for sure we will not make a good choice in our life. Allah tells us there is

a Day when He will gather us and we will meet Him.

- ♥ If there is no reminder of the Day of Judgement then there will be no use of doing things without a hereafter. The Day of Judgement is a motivation to remain firm until we meet Allah.

مَالِكِ	<p>OWNER</p> <p>○ To be continued in sha'a Allah</p>
يَوْمِ الدِّينِ	<p>DAY OF RECOMPENSE</p> <p>○ To be continued in sha'a Allah</p>

MAY ALLAH GRANT US HIS LOVE, LOVE OF THE MESSENGER (صلى الله عليه وسلم) AND LOVE OF EACH OTHER FOR HIS SAKE. AMEEN

INTRODUCTION

SUPPLICATION TO NOT MAKE THE DUNIYA OUR GREATEST CONCERN

ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا، ولا تسلط علينا من لا يرحمنا

O Allah, let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us.²⁰

- ♥ The best provision to prepare for the Day of Judgement is love of Allah and His Messenger (ﷺ). It is not about not wanting to do good deeds, but that there is a great measure in our feelings.
- ♥ We can always have feelings, but we cannot always have physical actions. When we love then automatically all the worships will be with *ihsaan* – with excellence.

²⁰ Riyadh As Saliheen, At Tirmidhi, Book 5, Hadith 834

♥ The worshipper is not just a slave of limbs, but a slave with feelings. And in this hadith we see the combination of love and the Day of Judgement.

LOVE OF ALLAH AND HIS MESSENGER (ﷺ)

قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَتَى السَّاعَةُ قَالَ لَهُ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا أَعَدَدْتَ لَهَا " . قَالَ حُبَّ
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Anas b. Malik reported that a desert Arab said to Allah's Messenger (ﷺ): When would be the Last Hour? Allah's Messenger (ﷺ) said: What preparation have you made for that? Thereupon he said: The love of Allah and of His Messenger (that is my preparation for the Last Hour) (for the Day of Resurrection). Thereupon he (the Prophet (ﷺ)) said: You would be along with one whom you love.²¹

²¹ Sahih Muslim 2639

- ♥ The Names of Allah do not keep us in fear, but to love to Him and then we will magnify, hope and fear Him.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

- ♥ We begin in the Name of Allah and praise Him and this will make us love Him.
- ♥ And knowing He is The Most Merciful will give us hope. And when we take Islam as our deen, then we will see the result on the Day of Judgement because He is The Owner of the Day of Recompense.

OWNER OF THE DAY OF JUDGEMENT

مَالِكِ يَوْمِ الدِّينِ

Sovereign of the Day of Recompense.

- ♥ If we want to see the Day of Judgement with our eyes, then we should recite Surah Al Infitar, Surah Ash Shams and Surah Al Inshiqaq.

WHOEVER WISHES TO SEE THE LAST DAY

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ
الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ (إِذَا الشَّمْسُ كُوِّرَتْ) و (إِذَا
السَّمَاءُ انْفَطَرَتْ) و (إِذَا السَّمَاءُ انشَقَّتْ) "

The Messenger of Allah (ﷺ) said: "Whoever wishes to look at the Day of Resurrection, as if he is seeing it with this eye, then let him recite: 'When the sun rolls up' and 'When the heaven is cleft sunder (Infatarat) and 'When the heaven is split asunder.'"²²

♥ We will find the words (يوم الدين) (Day of Recompense) – are mentioned the most in Surah Al Infitar. It is mentioned three times.

SURAH AL INFITAAR 15 TO 18

15

يَصْلَوْنَهَا يَوْمَ الدِّينِ

They will [enter to] burn therein on the Day of Recompense,

16

²² Jami` at-Tirmidhi 3333

وَمَا هُمْ عَنْهَا بِغَائِبِينَ

And never therefrom will they be absent.

17

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ

And what can make you know what is the Day of Recompense?

18

ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ

Then, what can make you know what is the Day of Recompense?

- ♥ The theme of Surah Al Infitaar is to not be deceived with this perishing life. Many times we focus on the religion only for our duniya and to live a good life, while forgetting that when we love, worship and make dua is so that we long to meet Allah. That's why it is important to always remember the Day of Judgement.
- ♥ Surah Al Infitaar is not to be deceived with the duniya, for example, we may make dua for a

house, but then this house will go when we go to the hereafter. We want what benefits us in the duniya and akhira.

- ♥ Shirk is connection to besides Allah and why do people go to besides Him? Because they want to benefit now in the duniya.
- ♥ When we know that Allah will gather us one Day, then we want our goal to be right.
- ♥ The Owner is the One Who will recompense us and honor us. For example, when we want to rent a house, we will become more encouraged when it is directly from the owner than from an agent.
- ♥ On the Day of Judgement, there is no Owner except Allah because all “owners” in this life will be levelled.

OWNER OF THE DAY OF RECOMPENSE

- The Name of Allah “Al Maalik” is mentioned twice in the Qur’an – in Surah Al Fatiha and Surah Aal Imraan.
- An Owner has full rights and Allah is the Owner of the Day of Judgement and He will recompense us.
- In Surah Aal Imraan, Allah is the Owner of Dominion.
- People are owners of places, positions or items, but Allah is The Owner of a Day. For example, in this life, there is no owner of Monday or Tuesday and so forth.

مَالِكِ
يَوْمِ الدِّينِ

- Allah is the Owner of the Duniya as well, but the duniya is too low to be mentioned.
- Imagine how many days are in this life before the Day of Judgement, but the result and recompense of it all is in one Day. People are taking exams their in different times, but they will all receive their result in one Day, subhan Allah. And this shows that this one day is so great and significant.
- Everyone on the Day of Judgement wants the accounts to begin, including the disbelievers.

- They will go to the Adam (عليه السلام) first to ask Allah to start the Day of Judgement. But he will say, “my Lord is angry today, never angry before and never angry after”. Then he will remember his sin of eating from the tree, though he was already forgiven.
- Allah will not be angry with the believers on that Day. If a mother is angry with her children every day, then that anger will not have an effect.
- Then Adam (عليه السلام) will say go to Nuh (عليه السلام) and he will say the same and remember his sin of invoking against his people. Then

to Ibrahim (عليه السلام) who will say the same, and he will say that he lied three times. Once when he said he is sick so that he does not have to go to the festival of the idols, a second time when he said it is the big idol who broke the other idols, and the third time he said his wife was his sister to protect her from a tyrant king. Ibrahim (عليه السلام) did not remember that he is Khalil Allah or father of the prophets.

- Then they will go to Musa (عليه السلام) and he will say the same, he will say he killed someone so to go to Eisa (عليه السلام). He will not

mention a sin and will say to go to Mohammed (ﷺ).

- And this shows that the people have to pass through all the messengers. Then Mohammed (ﷺ) will say, “I am the one” and not because he is an owner, but Allah gives him permission to intercede, and this is the greatest intercession for all humanity – for believers and disbelievers.
- He will prostrate to Allah and He will inspire him with praises. Then Allah will say, “ask and you will be given, intercede and you will be given permission”, and then the Prophet (ﷺ) will say, “my ummah,

my ummah". Then Allah will say, "admit 70,000 of your ummah to paradise with no account", may Allah make us among them. Ameen. We see the great generosity of Allah and it is important to not be deceived by it because He nurtures us with generosity.

SURAH AL INFITAAR 6

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ

O mankind, what has deceived you concerning your Lord, the Generous,
 ◌ The Owner of the Day of Judgement has full authority and we do not even own what we will say. In this life we have a choice and we are in a test. But on the

Day of Judgement, we will have nothing except what we did in this life.

- When the disbelievers are eliminated and only the believers and hypocrites remain, Allah will appear in a different form and say, "I am your Lord" and they will say, "no, no". Then He will say, "how do you recognize your Lord?". They will say, "by His Shin", and then He will reveal His Noble Shin and the believers will fall into prostration. The hypocrites want to do the same, but are unable to. Their submission was false in this life, so their backs will become

solid like wood on the Day of Judgement.

- Allah is The Owner of the Day of Recompense and the intensity and period of the accounts is not owned by anyone.
- No one can speak on their own, but Allah will make the skin to speak and the earth to speak.
- On the Sirat, people will cross according to different speeds, depending on how they lived in this life.
- In the Qantara, there is settling the scores between people and the currency is not money or an apology or any words, but the

exchange is the good and evil deeds.

- Those whom we wronged will take our good deeds and if we are out of good deeds, then we will take from their evil deeds.
- And who will enter which level of paradise or which level of the fire all shows that Allah is the Owner of the Day of Recompense. And when Allah joins the offspring and parents to a higher level is because Allah is Owner of Day of Recompense.
- And when the ram is brought and slaughtered, then it is the end of death and eternity will be forever.

And the command belongs to
Allah that Day.

MAY ALLAH ADMIT US TO PARADISE WITH NO
ACCOUNT. MAY ALLAH MAKE US AMONG THOSE WHO
WILL HAVE NO FEAR OR SADNESS ON THAT DAY.
AMEEN

INTRODUCTION

SUPPLICATION SEEKING THE HELP OF ALLAH

يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر
كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن
عبادتك"

The Messenger of Allah (صلى الله عليه وسلم) held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying:

'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,'

(O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".²³

- ♥ The Prophet (ﷺ) has different ways in how he will bring about the hadiths, and in which way it will be said and to whom. That is why the

²³ Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

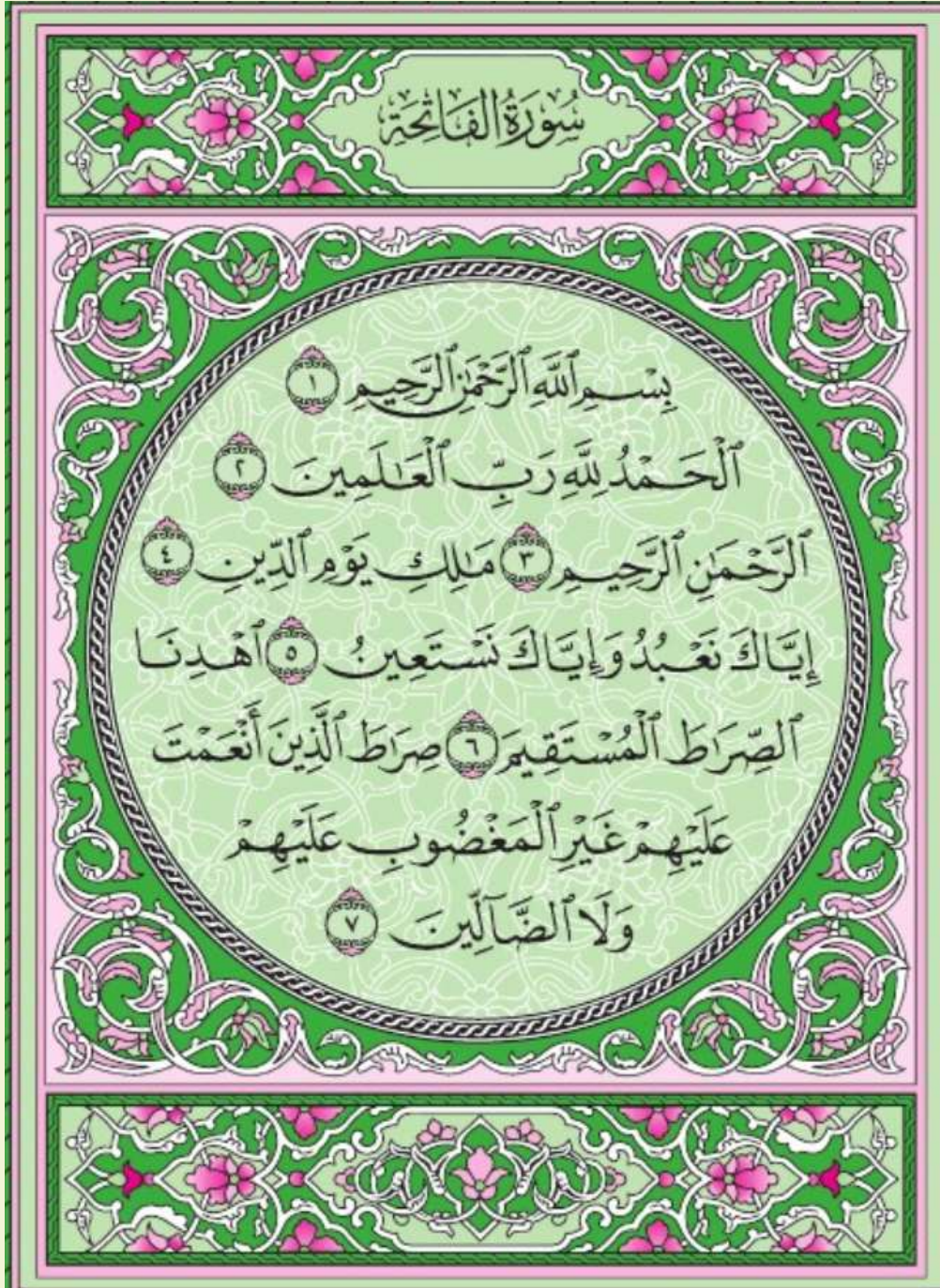
sunnah is called “hikmah” (wisdom). All the hadith and sunnah are inspiration from Allah.

- ♥ In this hadith, he begins by saying, “indeed, I love you O Mu’adh”, and love is not something that is just one time, but it always needs to be expressed, taken care of and “watered”.
- ♥ After completing the prayer, a person still wants to remain connected after the prayer, and that is by asking Allah to help us to remember Him, be grateful to Him and worship Him in excellence.
- ♥ Even if we know that we need to remember Allah, be grateful to Him and worship Him in excellence, we still need Allah’s help.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

- ♥ If it is said to us that there is a Day of Judgement and here are the tasks that must be fulfilled, we will either depend on ourselves or not bother to do it. And the difficult part is not the task itself, but what we will be facing on the Day of Judgement and that is why we need Allah's help.
- ♥ In Surah Al Fatiha, before signing the contract of (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) (You alone we worship and You alone we ask for help) – there is (مَالِكِ) (يَوْمِ الدِّينِ) (Owner of the Day of Recompense).
- ♥ Not everyone has the feeling of the Day of Judgement, but only thinks of now. But if we see what we are facing and the intensity of what we will face, then it will change us.

- ♥ The one in the hellfire will be asked, “would you give up all that is in the duniya to be saved from the fire, and he will say ‘yes’”. And Allah will say, “I did not ask you for this, but only to believe in Me and not associate with Me.”

WORSHIPPING ALLAH ALONE

عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسٍ، يَرْفَعُهُ " أَنَّ اللَّهَ، يَقُولُ
لَأَهْوَنَ أَهْلِ النَّارِ عَذَابًا لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ كُنْتَ
تَفْتَدِي بِهِ قَالَ نَعَمْ. قَالَ فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا
وَأَنْتَ فِي صُلْبِ آدَمَ أَنْ لَا تُشْرِكَ بِي. فَأَبَيْتَ إِلَّا الشِّرْكَ "

The Prophet (ﷺ) said, "Allah will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides me.' "²⁴

²⁴ Sahih al-Bukhari 3334

OWNER OF THE DAY OF JUDGEMENT

مَالِكِ يَوْمِ الدِّينِ

Sovereign of the Day of Recompense.

SURAH AZ ZUMAR 53

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

- ♥ Someone may be deep in sin and thinks, "there is no way out for me", but Allah says to not despair from His vast mercy because He forgives all sins. That's why it is important to never give up with Allah.
- ♥ The one who sins but does not expose himself, then Allah will screen him on the Day of

Judgement. But the one who sins openly, so he encourages others to do the same, then all will watch him being judged on the Day of Judgement. We ask Allah for the well-being. Ameen.

- ♥ For the one who sinned but did not expose himself, Allah will first ask him about the minor sins and he will admit to it, then Allah will forgive his sins, then the man will say, “there are more sins.” How we deal with Allah in this life is how he will deal with us. The one who knows Allah forgives then he will see this in the Day of Judgement. And this makes a person to never be proud, but admit to his, even minor ones.
- ♥ It is important to always seek forgiveness and never underestimate our sins.

- ♥ We will see the sins between ourselves and the people in the Qantara. So when we speak badly about people, are jealous of them then we will have to give them our good deeds. And that is why we want a good heart and good manners with the people.

SURAH AZ ZUMAR 54

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.

- ♥ We need to always return to Allah by remembering Him, accepting Him, going back to Him. We submit and surrender to our Lord and Creator.
- ♥ The believers know that if they do not surrender now willingly, then they will surrender by force

on the Day of Judgement and it will be hard and difficult.

- ♥ The one who does not think of the hereafter, will not care to surrender. He will reject, oppose and rebel, so his soul will not be removed easily, his resurrection will not be easy and his account will not be easy. So knowing the Day of Judgement completes the picture because this helps us to submit.

SURAH AZ ZUMAR 55

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ
الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ

And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive,

- ♥ First we repent, then we submit and then we follow, follow what? The best that is sent from

our Lord. To follow anything besides what Allah sent is a waste of time and health.

- ♥ We all want the best in life, and imagine we go to a best place, but the transport is not the best, it will be mismatched. So we want to choose the best.
- ♥ There are people who will be thirsty on the Day of Judgement and some who will drink from the Kawthar from the hands of the Prophet (ﷺ). Some will be under the sun and some will be under the Shade of Allah. Some will be alone, some will be with those whom they love on platforms of light, some will crawl on the Sirat and some will go cross in the blink of an eye. There are people who will enter paradise and those who will enter with no account or

torment. We ask Allah for the well-being. Ameen.

- ♥ From all the surahs, Surah Al Fatiha is a dialogue between us and Allah. As if we begin the connection, but Allah tells us what to say. Imagine giving a speech to our Master, but we would not know what to say, so He tells us. Truly no one is more generous than Him. And this itself shows how Allah is helping us.

SURAH AL FATIHA IS A DIALOGUE BETWEEN US AND ALLAH

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يَقُولُ اللَّهُ عَزَّ
وَجَلَّ قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهُمَا لِي
وَنِصْفُهُمَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ " . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ " اقْرَأُوا يَقُولُ الْعَبْدُ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ }
يَقُولُ اللَّهُ عَزَّوَجَلَّ حَمْدَنِي عَبْدِي . يَقُولُ الْعَبْدُ { الرَّحْمَنُ
الرَّحِيمُ } يَقُولُ اللَّهُ عَزَّوَجَلَّ أَتَى عَلَى عَبْدِي . يَقُولُ الْعَبْدُ {

مَا لِك يَوْمِ الدِّينِ { يَقُولُ اللهُ عَزَّوَجَلَّ مَجْدَنِي عَبْدِي . يَقُولُ
 الْعَبْدُ { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } فَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي
 وَلِعَبْدِي مَا سَأَلَ . يَقُولُ الْعَبْدُ { اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ *
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ }
 فَهؤُلَاءِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ "

For I heard the Messenger of Allah (صلى الله عليه)
 (وسلم) say: "Allah says: "I have divided prayer
 between Myself and My slave into two halves,
 and My slave shall have what he has asked for."
 The Messenger of Allah (صلى الله عليه وسلم) said:
 "Recite, for when the slave says: All the praises
 and thanks be to Allah, the Lord of all that exists,
 Allah says: 'My slave has praised Me.' And when
 he says: The Most Gracious, the Most Merciful,
 Allah says: 'My slave has extolled Me.' And when
 he says: The Only Owner (and the Only Ruling
 Judge) of the Day of Recompense (i.e. the Day
 of Resurrection), Allah says: 'My slave has
 glorified Me' . And when he says: You (alone)
 we worship, and You (alone) we ask for help (for
 each and everything), He says: 'This is between
 Me and My slave, and My slave shall have what

he has asked for.' And when he says: 'Guide us to the straight way, 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, He says: 'This is for My slave, and My slave shall have what he asked for.'"²⁵

SURAH AZ ZUMAR 56 TO 58

56

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَىٰ مَا فَرَّطْتُ فِي جَنبِ اللَّهِ وَإِن كُنتُ
مِنَ السَّٰخِرِينَ

Lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers."

57

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمُتَّقِينَ

Or [lest] it say, "If only Allah had guided me, I would have been among the righteous."

58

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ

²⁵ Sunan an-Nasa'i 909

Or [lest] it say when it sees the punishment, "If only I had another turn so I could be among the doers of good."

- ♥ We do not want any regret on the Day of Judgement and regret will be equivalent to the time we did not remember Allah. So we always want to remember Allah in all that we do.
- ♥ And when seeing the punishment, they will wish to be from the muhsineen – the excellent ones. When we are from the muhsineen then we will not wait, sweat or be tormented.

SUPPLICATION TO BE GUIDED TO THE BEST MANNERS

اللَّهُمَّ اهْدِنِي لَأَحْسَنِ الْأَعْمَالِ وَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَقِنِي سَيِّئَ الْأَعْمَالِ وَسَيِّئَ الْأَخْلَاقِ لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ

Allahummahdini liahsanil-amali wa ahsanil-akhlaqi la yahdi li ahsaniha illa anta wa qini

*sayy'al-a'mali wa sayy'al-ahaqi la yaqi sayy'aha
illa ant.*

O Allah, guide me to the best of deeds and the best of manners, for none can guide to the best of them but You. And protect me from bad deeds and bad manners, for none can protect against them but You.²⁶

SURAH AZ ZUMAR 59

بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ

But yes, there had come to you My verses, but you denied them and were arrogant, and you were among the disbelievers.

- ♥ Allah brings the ayat to us, but we never want to be arrogant or deny them. We know when we accept it then it will be salvation for us.
- ♥ Those enter paradise with no account are 70,000 who recite ruqyah on themselves and do not ask others, they do not believe in omens

²⁶ Sunan an-Nasa'i 896

or superstitions, do not cauterize (extreme heat for treatment) and rely on their Rabb.

SEVENTY THOUSAND ENTER
PARADISE WITH NO ACCOUNT OR
TORMENT

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي
سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ ". قَالُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ "
هُمُ الَّذِينَ لَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ وَلَا يَكْتُمُونَ وَعَلَى رَبِّهِمْ
يَتَوَكَّلُونَ "

Verily the Messenger of Allah (صلى الله عليه وسلم) said: Seventy thousand of my Ummah would enter Paradise without rendering account. They (the companions of the Prophet (صلى الله عليه وسلم)) said: Who are they, Messenger of Allah? He said: "They would be those who do not ask others to do ruqyah for them, do not believe in omens, do not cauterize, and place their trust in their Lord."²⁷

²⁷ Sahih Muslim 218

SURAH AZ ZUMAR 60

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ
فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

And on the Day of Resurrection you will see those who lied about Allah [with] their faces blackened. Is there not in Hell a residence for the arrogant?

- ♥ Faces will be dark on the Day of Judgement due to their disbelief and arrogance and there are people whose faces will be bright and glowing.

SURAH AZ ZUMAR 61

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ
يَحْزَنُونَ

And Allah will save those who feared Him by their attainment; no evil will touch them, nor will they grieve.

- ♥ No sadness or harm will touch them, but this depends on what they chose in this life.

SURAH AZ ZUMAR 62

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

Allah is the Creator of all things, and He is, over all things, Disposer of affairs.

- ♥ Allah is the One Who gives us motivation so we rely on Him and He helps us.
- ♥ It is not only to know about the Day of Judgement, but that Allah is The Owner of the Day of Judgement and this helps us in worshipping Allah and asking Him for help. So we want to seek forgiveness, submit, do things with excellence and have taqwa, but we all need Allah's help.
- ♥ After praising Allah, exalting Him, hoping from Him and magnifying, we need His Help.

SUPPLICATION SEEKING THE HELP OF ALLAH

يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر"
كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن
"عبادتك"

The Messenger of Allah (صلى الله عليه وسلم) held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying:

'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,'

(O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".²⁸

MAY ALLAH HELP US TO WORSHIP HIM. AMEEN

²⁸ Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

INTRODUCTION

SURAH AL ISRAA 80

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي
مِنْ لَدُنْكَ سُلْطَانًا نَّصِيرًا

And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."

- ♥ We want to start and end our day truthfully. We want to start and end our worships truthfully. And we want to start and end our life truthfully, but we need Allah's help.
- ♥ We all want a good life and good things, but the problem is when we rely on ourselves. When we know what Allah commands us, we cannot depend on ourselves to do it.
- ♥ We cannot achieve happiness without attaching to Allah, and there are two things needed that must be correct:

1. Correct goal

2. Correct way to reach it

♥ Surah Al Fatiha is the mother of the book, cure and it is sufficient.

SURAH AL HIJR 85 TO 99

85

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَقَدْ وَانَّ السَّاعَةَ
لَأْتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ

And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness.

86

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ

Indeed, your Lord - He is the Knowing Creator.

87

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

And We have certainly given you, [O Muhammad (ﷺ)], seven of the often repeated [verses] and the great Qur'an.

88

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ
وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

Do not extend your eyes toward that by which
We have given enjoyment to [certain]
categories of the disbelievers, and do not
grieve over them. And lower your wing to the
believers

89

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ

And say, "Indeed, I am the clear warner" -

90

كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ

Just as We had revealed [scriptures] to the
separators

91

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ

Who have made the Qur'an into portions.

92

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ

So by your Lord, We will surely question them all

93

عَمَّا كَانُوا يَعْمَلُونَ

About what they used to do.

94

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

Then declare what you are commanded and turn away from the polytheists.

95

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

Indeed, We are sufficient for you against the mockers

96

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ

Who make [equal] with Allah another deity. But they are going to know.

97

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

And We already know that your breast is constrained by what they say.

98

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ

So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him].

99

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

And worship your Lord until there comes to you the certainty (death).

- ♥ Regardless of what our level may be, we always need to go back to Surah Al Fatiha because it draws a boundary for us.
- ♥ When people go vaster or deeper into knowledge, then more challenges can appear, or a person can become more arrogant or jealous due to his knoweldge, or a person is not acting on the knowledge, so he fears being from those whom Allah is angry with, or he is just doing anything, so he becomes deviated.
- ♥ There is no prayer without Surah Al Fatiha and there is no connection without Surah Al Fatiha. Imagine Surah Al Fatiha, the first chapter, is our speech to Allah.

- ♥ Allah tells the Prophet (ﷺ) that He gave him Surah Al Fatiha – the seven oft-repeated verses of praise – and the Qur'an. And this itself is “hijr” – something protected.
- ♥ And we do not want to look at what others have, but “humble” our wings to the believers, and not bring them up.
- ♥ The Prophet (ﷺ) is a clear warner of the Day of Judgement. If we are not stable ourselves then the warning will not be clear; it will not have the right impact. Warnings need to be clear otherwise it will not strike the heart.
- ♥ We cannot sign the contract of (**إِيَّاكَ نَعْبُدُ وَإِيَّاكَ** (**نَسْتَعِينُ**) (It is You we worship and You we ask for help.) if we are not aware of the Day of

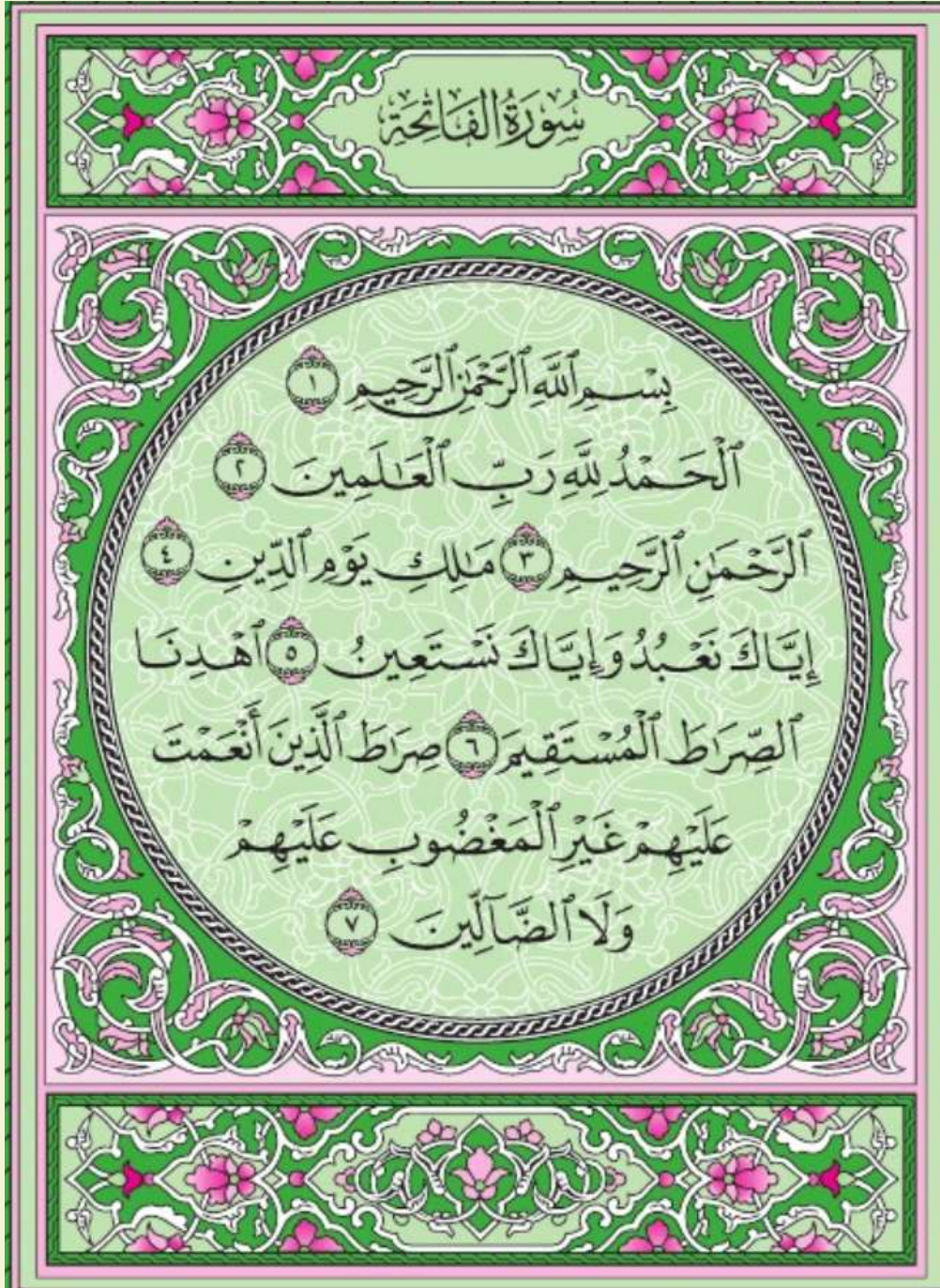
Judgement and we must know that Allah is The Owner of the Day of Judgement.

- ♥ For forty years, the Prophet (ﷺ) was being nurtured, and then at the age of forty, the revelation came, but still for three years the dawah was private because he is still taking in the revelation. Then after three years, the ayat of Surah Al Muddathir of being “under the cover” is that he must now go and warn the people. He told the people “I am a clear warner of severe punishment”, referring to the Day of Judgement.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

OWNER OF THE DAY OF
JUDGEMENT
YOU ALONE WE WORSHIP AND
YOU ALONE WE ASK FOR HELP

مَالِكِ يَوْمِ الدِّينِ

Sovereign of the Day of Recompense.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

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

♥ Our goal in life is to worship Allah and the way is to seek the help of Allah.

1.The goal is: (إِيَّاكَ نَعْبُدُ) (It is You we worship)

2.The way is: (وَإِيَّاكَ نَسْتَعِينُ) (and You we ask for help.)

♥ The way we lived our life will be mirrored on the Day of Judgement. Someone who was arrogant in life will be resurrected as an ant on the Day of Judgement. Someone who was a hypocrite in life will be deceived on the Day of Judgement, just as he deceived the people. Someone who did not submit in this life will be forced to submit on the Day of Judgement. Someone who truly learned and acted on Surah Al Baqarah and Aal Imraan in this life then it will come as a cloud to conceal the person on the Day of Judgement. The one who was well-mannered in this life will be seated near the Prophet (ﷺ) in the Day of Judgement.

WHAT WILL BE ASKED ON THE DAY OF JUDGEMENT?

PRAYER

♥ The prayer is a pillar of Islam and it is the first thing we will be asked about on the Day of Judgement. If the prayer is good then all other matters will be good, and the opposite is true. If the five prayers are not good, then Allah will say to look at the voluntary prayers to make up for the deficiencies in the obligations.

WE WILL BE ASKED ABOUT OUR PRAYER FIRST

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن أول ما يحاسب به العبد يوم القيامة من عمله صلاته، فإن صلحت، فقد أفلح وأنجح، وإن فسدت، فقد خاب وخسر، فإن انتقص من فريضته شيئاً، قال الرب، عز وجل: انظروا هل لعبدي من تطوع، فيكمل منها ما انتقص من الفريضة؟ ثم يكون سائر أعماله على هذا"

The Messenger of Allah (ﷺ) said, "The first of man's deeds for which he will be called to account on the Day of Resurrection will be Salat. If it is found to be perfect, he will be safe and successful; but if it is incomplete, he will be unfortunate and a loser. If any shortcoming is found in the obligatory Salat, the Glorious and Exalted Rabb will command to see whether His slave has offered any voluntary Salat so that the obligatory Salat may be made up by it. Then the rest of his actions will be treated in the same manner."²⁹

♥ So our prayer needs to be a worship and not just a routine.

BELIEF

♥ A person will be asked if he believed or associated with Allah. If he associated with Allah then Allah will say now bring the partners you associated with Him. They will see their

²⁹ Riyadh As Saliheen, At Tirmidhi, Book 8, Hadith 91

powerless and dreadful partners they took instead of Allah, and this itself will be tormenting.

SURAH ASH SHU'ARA 92 TO 94

92

وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ

And it will be said to them, "Where are those you used to worship

93

مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ

Other than Allah? Can they help you or help themselves?"

94

فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ

So they will be overturned into Hellfire, they and the deviators

- ♥ Worship means attachment and there are feelings. Worship is not just worship of the limbs. A person may be doing good deeds, but he is

seeking the face of the people – this is not worship.

SURAH AL QASAS 62

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

And [warn of] the Day He will call them and say, "Where are My 'partners' which you used to claim?"

- ♥ No one will go the fire without knowing the evil of what they did of disbelieving Allah and associating with Him. Allah Ad Dayyaan (The Recompenser) will not just show the people this is your result, but how the person reached that result. Each has to taste the bitterness of the shirk and disbelief.
- ♥ In the hereafter, sins will come in the form of sweating under the sun, in the form of slowing down on the Sirat so a person feels the sharpness of the Sirat.

- ♥ Connection to relatives in this life will be represented as a handle and support on the Sirat.
- ♥ A betrayer in life will carry a flag on the Day of Judgement indicating he was a betrayer. He wanted to conceal himself but he will be exposed on the Day of Judgement.

FOLLOWING THE MESSENGER (ﷺ)

SURAH AL QASAS 65 TO 66

65

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ

And [mention] the Day He will call them and say, "What did you answer the messengers?"

66

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ

But the information will be unapparent to them that Day, so they will not [be able to] ask one another.

- ♥ We are to believe in all the messengers and follow the Prophet (ﷺ). Who is our role model in life? How did we respond to our Messenger (ﷺ)? Did we place his words and sunnah ahead or later?
- ♥ And those who follow the Prophet (ﷺ) and his sunnah will drink from his pool of Kawthar. People will be thirsty on the Day of Judgement and each will go to the messenger of his time. And those who were the best in following the Prophet (ﷺ) and his sunnah will drink from the hands of the Prophet (ﷺ). Those who were lesser will be given cups to drink from, and some will come wanting to drink, who appear as Muslims, and the Prophet (ﷺ) wants to give them, but it will be said, “you do not know what they did after you.”

DO NOT INNOVATE IN THE RELIGION

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ بَيْنَمَا ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا - يُرِيدُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذْ أَغْفَى إِغْفَاءَةً ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّمًا فَقُلْنَا لَهُ مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ قَالَ " نَزَلَتْ عَلَيَّ آيَةٌ سُوْرَةُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ { إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ * فَصَلِّ لِرَبِّكَ وَانْحَرْ * إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ } . ثُمَّ قَالَ " هَلْ تَدْرُونَ مَا الْكَوْثَرُ " . قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي فِي الْجَنَّةِ آيَتُهُ أَكْثَرُ مِنْ عَدَدِ الْكَوَاكِبِ تَرِدُهُ عَلَيَّ أُمَّتِي فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ فَأَقُولُ يَا رَبِّ إِنَّهُ مِنْ أُمَّتِي . فَيَقُولُ لِي إِنَّكَ لَا تَدْرِي مَا أَحْدَثَ " بَعْدَكَ " .

"One day when he-the Prophet (ﷺ)- was still among us, he took a nap, then he raised his head, smiling. We said to him: 'Why are you smiling, O Messenger of Allah?' He said: 'Just now this Surah was revealed to me: In the Name of Allah, the Most Gracious, the Most Merciful. Verily, We have granted you (O Muahmmad) Al-Kawthar. Therefore turn in prayer to your Lord and sacrifice (to Him only). For he who hates you, he will be cut off.' Then

he said: 'Do you know what Al-Kawthar is?' We said: 'Allah and His Messenger know best.' He said: 'It is a river that my Lord has promised me in Paradise. Its vessels are more than the number of the stars. My Ummah will come to me, then a man among them will be pulled away and I will say: "O Lord, he is one of my Ummah" and He will say to me: 'You do not know what he did after you were gone.'³⁰

- ♥ A person does not need to innovate in the religion or worships because it is perfect and upright. If a person wants to innovate then in the duniya, but not the religion and worships. A person does not need to innovate and say, "recite this surah this many times" or pray this prayer for this.

TIME, HEALTH AND KNOWLEDGE

SURAH AL HIJR 92

فَوَرِّبْكَ لِنَسَائِلِهِمْ أَجْمَعِينَ

³⁰ Sunan an-Nasa'i 904

So by your Lord, We will surely question them all

- ♥ A person will be asked about his time and what he did with it.
- ♥ A person will be asked with the knowledge he learned and what he did with it.
- ♥ A person will be asked about his wealth – how he earned it and how he spent it.
- ♥ A person will be asked about his body – did he look after it or harm it?
- ♥ A person will be asked about his youth – and what he did in his youth?
- ♥ When we know the intensity of the Day of Judgement, then it makes want to rely more on Allah. And this makes us want to sign the contract because we only want to rely on Allah Who can help us.

- ♥ The poor believer will enter forty years before everyone else because he has less in this life to be asked about in the hereafter.

WATER

- ♥ We will be asked about the cold water, shade and food.

SURAH AT TAKATHUR 8

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Then you will surely be asked that Day about pleasure.

- ♥ The Prophet (ﷺ) was once hungry so he went outside, and found Abu Bakr (ra) and 'Umar bin Al Khattab (ra) as well, who were all hungry. They went to a home of an Ansar and he gave them cold water and dates. Then the Prophet (ﷺ) said they will be asked about this cold water, mentioning the ayah in Surah At Takathur.

ASKED ABOUT THE DELIGHTS

وعن أبي هريرة رضي الله عنه قال: خرج رسول الله صلى الله عليه وسلم ذات يوم أوليلة، فإذا هو بأبي بكر وعمر رضي الله عنهما، فقال: " ما أخرجكما من بيوتكما هذه الساعة؟" قالوا: الجوع يا رسول الله. قال: " وأنا، والذي نفسي بيده، لأخرجني الذي أخرجكما. قوما" فقاما معه، فأتى رجلا من الأنصار، فإذا هو ليس في بيته، فلما رآته المرأة قالت: مرحباً وأهلاً، فقال لها رسول الله صلى الله عليه وسلم "أين فلان؟" قالت ذهب يستعذب لنا الماء، إذ جاء الأنصاري، فنظر إلى رسول الله صلى الله عليه وسلم وصاحبيه، ثم قال: الحمد لله، ما أحد اليوم أكرم أضيافاً مني. فانطلق فجاءهم بعدق فيه بسر وتمر ورطب، فقال: كلوا وأخذ المدينة فقال رسول الله صلى الله عليه وسلم " إياك والحلوب" فذبح لهم فأكلوا من الشاة ومن ذلك العذق وشربوا فلما أن شبعوا ورووا قال رسول الله صلى الله عليه وسلم لأبي بكر وعمر رضي الله عنهما: " والذي نفسي بيده، لتسألن عن هذا النعيم يوم القيامة، أخرجكم من بيوتكم الجوع، ثم لم ترجعوا حتى أصابكم هذا النعيم"

Messenger of Allah (ﷺ) went out (of his house) one day, or one night, and there he met Abu Bakr and 'Umar (May Allah be pleased with them) also. He (ﷺ) said, "What made you leave your houses at this hour?" They said, "It is hunger, O Messenger of Allah." He said, "By Him in Whose Hands my soul is, what made you leave, made me also leave, so come along!" And he went along with them to a man from the Ansar, but they did not find him in his house. When the wife of that man saw the Prophet, she said, "You are most welcome." Messenger of Allah (ﷺ) said to her, "Where is so-and-so?" She said, "He went to fetch some fresh water for us." In the meantime, the Ansari came back, saw Messenger of Allah (ﷺ) and his two companions and said: "Praise be to Allah, today no one has more honourable guests than I." He then went out and brought them a bunch of date fruit, having dates, some still green, some ripe, and some fully ripe, and requested them to eat from it. He then took his knife (to slaughter a sheep). Messenger of Allah (ﷺ) said to him, "Do not kill a milch sheep." So he slaughtered a sheep for them. After they had eaten and drunk to their fill, Messenger of Allah (ﷺ) said to Abu Bakr and

'Umar (May Allah be pleased with them), "By Him in Whose Hand my soul is, you will certainly be questioned about this treat on the Day of Resurrection. Hunger brought you out of your homes, and you do not return to your homes till you have been blessed with this treat."³¹

COVENANTS AND CONTRACTS

SURAH AL ISRAA 34

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

- ♥ We will be asked about our covenants and contracts and if we fulfilled them.

HEARING, LISTENING AND HEART

SURAH AL ISRAA 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

³¹ Riyadh As Saliheen, Muslim, Introduction, Hadith 496

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.

- ♥ We should not say we heard when we did not hear or we saw when we did not see, or we felt when we did not feel because we will be asked about it.
- ♥ To be a slave means to love his Master, to hope from his Master to fulfill his covenant and fears His master from not fulfilling it.
- ♥ When we know all of this, then what will bring us back – when we love Allah and love the Prophet (ﷺ).

LOVE OF ALLAH AND HIS MESSENGER (ﷺ)

قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَتَى السَّاعَةُ قَالَ لَهُ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا أَعَدَدْتَ لَهَا " . قَالَ حُبَّ
اللَّهِ وَرَسُولِهِ . قَالَ " أَنْتَ مَعَ مَنْ أَحْبَبْتَ " .

Anas b. Malik reported that a desert Arab said to Allah's Messenger (ﷺ): When would be the Last Hour? Allah's Messenger (ﷺ) said: What preparation have you made for that? Thereupon he said: The love of Allah and of His Messenger (that is my preparation for the Last Hour) (for the Day of Resurrection). Thereupon he (the Prophet ﷺ) said: You would be along with one whom you love.³²

- ♥ We want to be under the servitude of Allah because we love Him, and this is (إِيَّاكَ نَعْبُدُ) (It is You we worship), but we need His help to keep us under His servitude and that is (وَإِيَّاكَ نَسْتَعِينُ) (and You we ask for help.).
- ♥ Allah never challenges us, but he wants our feelings to magnify Him. We cannot worship Allah without asking for His help.
- ♥ We think it is our intelligence or knowledge or plans that we can fulfill it, but we cannot have

³² Sahih Muslim 2639

taqwa, we cannot have gratitude and we cannot have patience without the help of Allah.

- ♥ Allah does not challenge us with our physical and mental power, but the test is how much our heart relies on Allah to even do the simplest thing. If we rely on Allah to smile then that is fulfillment, but if we pray a long prayer without relying Allah then this is not fulfillment of the contract.
- ♥ If we rely on Allah, then it will remove the pride from looking down on others thinking we are worshipping and not others.
- ♥ In conclusion, Surah Al Fatiha is sufficient to cure us from all sicknesses, especially our heart.

MAY ALLAH HELP US TO FULFILL OUR CONTRACT.
AMEEN

INTRODUCTION

- ♥ There is a story of how one lady accepted Islam due to seeing someone magnifying the symbol of Islam. We do not know how we can leave an impact by magnifying the symbols of Allah. One non-Muslim lady saw a man praying outside in the parking lot and when she saw this, she went up to the man and said she wanted to accept Islam. We do not know what is inside the hearts, but it shows outwardly when we respect the symbols of Allah.

SURAH AL HAJJ 32

ذَلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.

- ♥ So when we wear the hijab and show kindness, this itself is magnifying the symbols of Allah and

can be a reason for others to be inspired to accept Islam.

- ♥ There is a lady who accepted Islam because of togetherness, the hijab and the kindness of her Muslim employer. May Allah make us all keys of good. Ameen.
- ♥ Not everyone can sit and go deep into knowledge, but it is important to show good behavior and speak good words and this itself is dawah.
- ♥ A Muslim is one whom others are safe from his tongue and hands. And a believer is one whom others feel secure, so they do not fear being judged or harmed by him.
- ♥ The Companions did not fear expressing themselves to the Prophet (ﷺ), with one young man even asking for permission to commit an

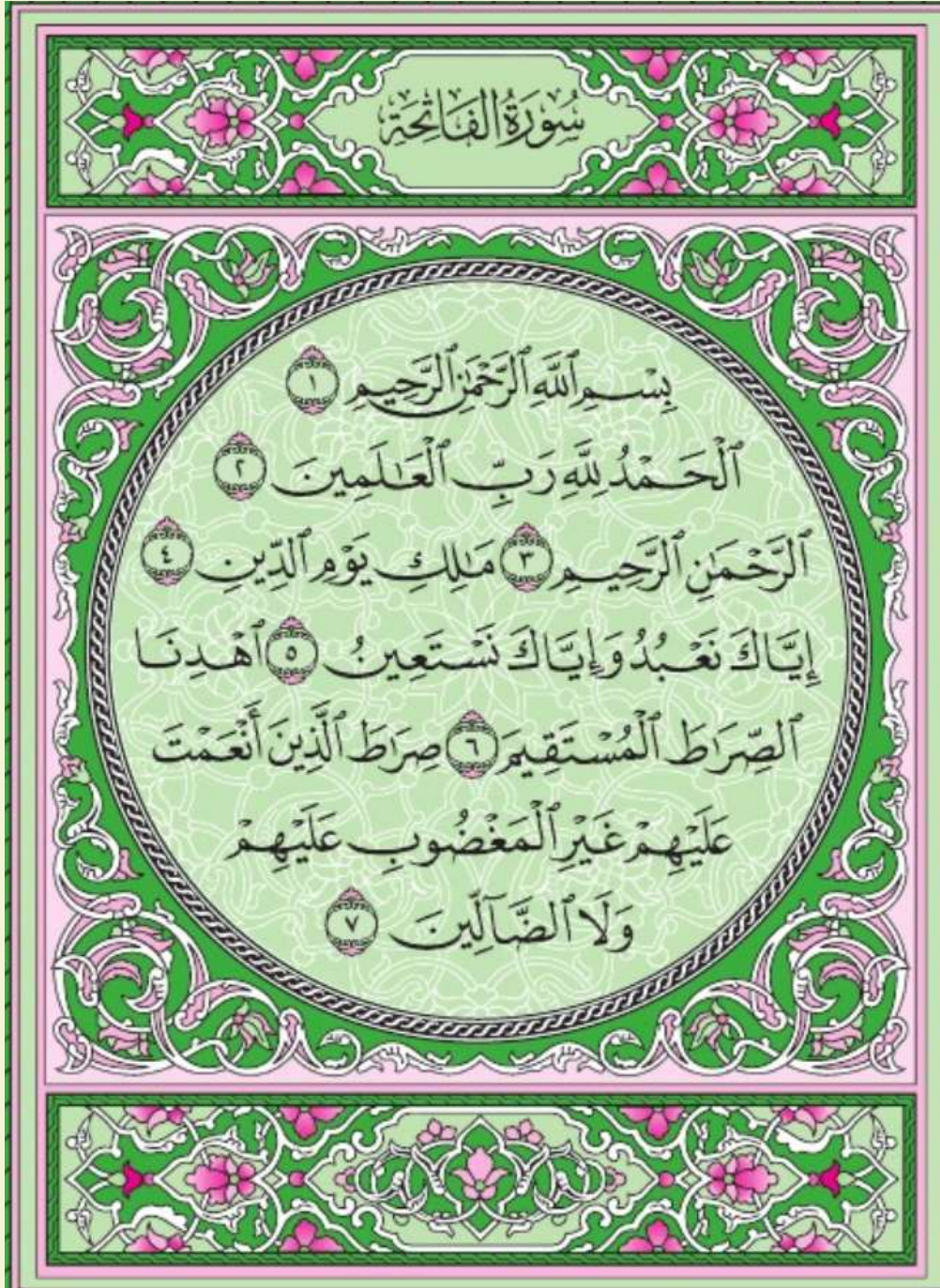
illicit relation. And this shows how they did not fear being judged by the Prophet (ﷺ).

- ♥ Before we talk or smile, we are dealing with Allah before the people, and Allah is dealing with us through the people.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

♥ We want to be connected to big goals, but we need good “connectors”. We want truth in it and not something false.

♥ Surah Al Fatiha consists of seven verses:

1.The first four verses are to know Who is Allah

2.The next two verses are about the connection

3.The final verse is about types of people

- People whom Allah bestowed His favor on them to have knowledge and act on it, and that is because the connection is right.

- People whom Allah is angry with them because they know everything, but they do not act.
 - People who are astray who act but with no knowledge.
- ♥ To know Who is Allah is a cure itself, but remember anyone besides Him is sickness.
 - ♥ Knowing Allah makes us healthy from all diseases, and when our heart is healthy then we can perform our job – our heart, tongue and limbs – can perform its job.
 - ♥ Knowing Allah gives us richness and contentment, and especially the Names of:
 1. “Allah” which is immediate attachment
 2. “Ar Rahman Ar Raheem” (The Most Merciful, The Especially Merciful) because it is mercy to attach to One.

People are limited in showing and expressing their feelings, but no one can satisfy us except Allah.

3.Ar Rabb (The Nurturer): The One Who nurtures us with mercy.

4.Al Maalik (The Owner): He is The Owner of the Day of Judgement and this makes us want to go into the covenant with Allah.

YOU ALONE WE WORSHIP AND
YOU ALONE WE ASK FOR HELP
GUIDE US TO THE STRAIGHT PATH

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

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

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

- ♥ In life when we enter a contract, we first have to know who is the one we are entering a contract with. And then there are many terms and conditions, it becomes overwhelming to even read and understand. And it is written by someone who expert to protect the other party.
- ♥ Signing a contract in life is burdensome because a person has to be totally aware and understand every part. Or in life there are power of attorneys where a person delegates everything to this one person to sign and act on his behalf, and this is not something easy to do.
- ♥ And alhamdulillah we are entering a contact with the One Who is perfect, Most Praiseworthy,

Most Merciful, Nurturer and Owner of all. This gives us so much safety and security.

- ♥ And Allah will not make us enter the contract before knowing Who He is, so before “signing the contract”, we love Him, have hope from Him and respect Him.
- ♥ When we have good feelings before going into the contract, then we will be set and pleased to enter the contract.
- ♥ And Allah does not benefit from this contract, and it is one statement – clear and succinct. The contract is all in our favor.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

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

- ♥ Signing the contract is a cure and it is sufficient. Unlike entering other contracts that can bring bad feelings and problems.

- ♥ And imagine when saying (**إِيَّاكَ نَعْبُدُ وَإِيَّاكَ**)
نَسْتَعِينُ) (It is You we worship and You we ask for help.) – Allah responds “this is between me and My slave and he will have what he asks for”.

SURAH AL FATIHA IS A DIALOGUE
 BETWEEN US AND ALLAH

**يَقُولُ الْعَبْدُ { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } فَمَهْدِهِ الْآيَةُ بَيْنِي
 وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ .**

And when he says: You (alone) we worship, and You (alone) we ask for help (for each and everything), He says: 'This is between Me and My slave, and My slave shall have what he has asked for.'³³

- ♥ Which contract in life will give us what we want after signing it? Subhan Allah. And it is not about being given whatever we want, but everything that will guide us to the Straight Path. And the guidance will be just the right size

³³ Sunan an-Nasa'i 909

and fit. We do not want to say something “oversized” or “too little”.

- ♥ Allah does not need to express Himself to us in order to trust Him to sign a contract, but He tells us Who He is. In life, if we ask, “who are you?”, but if we do, the person feels offended and says, “we are someone already known.”
- ♥ The way to Allah must be with love, hope and fear, and the feeling of love precedes hope and fear.
- ♥ (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) (It is You we worship and You we ask for help) and (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) (Guide us to the Straight Path) are both connections.

1.The goal is: (إِيَّاكَ نَعْبُدُ) (It is You we worship)

2.The way to worship Allah is: (وَإِيَّاكَ نَسْتَعِينُ)

(and You we ask for help.)

- ♥ When entering a job contract in life, the requirements and scope of work are mentioned, and not the voluntary actions. And it is mentioned, “ask before doing anything”. For example, someone signs up to be a chef and is told to ask before doing anything to keep in line with the vision and standard of the restaurant. So he will ask, “can I add this flavor?”, “can I use this plate?”.
- ♥ We are signing a contract with Allah to be a worshipper – this is our job. This is what unites us all. We are created to worship Allah with our feelings before our limbs.

SURAH ADH DHAARIYAAT 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).

♥ So we are worshipper of Allah alone and not someone else.

♥ The meaning of worship is all that Allah loves, but there must be:

1. Sincerity to Allah

2. Following the Messenger (ﷺ)

♥ Even if we do the same task, we need to always ask for the help of Allah and this keeps us humble. Imagine having a housekeeper who first asks what to do and then she starts to make food on her own. If you tell her to cook this, she says, “no, I’ve already taken the chicken out”. If you say, “let the children come downstairs”, she says “no, now is not the time”,

so then the love, hope and respect go away, and similarly with us in our relationship to Allah and worshipping Him. We want to always ask for His help and never think we are self-sufficient because the feelings will go.

- ♥ This keeps a good connection and it is better and excellent for us. So we ask Him to guide us to the Straight Path.

MAY ALLAH ALWAYS KEEP US CONNECTED TO HIM.
AMEEN

INTRODUCTION

SUPPLICATION TO BE GUIDED TO THE BEST DEEDS

اللَّهُمَّ اهْدِنِي لَأَحْسَنِ الْأَعْمَالِ وَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا
إِلَّا أَنْتَ وَقِنِي سَيِّئَ الْأَعْمَالِ وَسَيِّئَ الْأَخْلَاقِ لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ

*Allahummahdini liahsanil-amali wa ahsanil-
akhlaqi la yahdi li ahsaniha illa anta wa qini
sayy'al-a'mali wa sayy'al-ahaqi la yaqi sayy'aha
illa ant.*

O Allah, guide me to the best of deeds and the best of manners, for none can guide to the best of them but You. And protect me from bad deeds and bad manners, for none can protect against them but You.³⁴

♥ Surah Al Fatiha opens for us different things and we ask Allah to open the guidance for us. We may know what is ikhlas and taqwa, but we need guidance to apply it in the most guided

³⁴ Sunan an-Nasa'i 896

way. We think we may be applying taqwa but we are not on the Straight Path.

- ♥ When we do it on our own without considering others then it can cause imbalance in our relationships with our family, friends and work.
- ♥ When we ask Allah to guide us to the Straight Path, it is as if we are on a very thin, slippery bridge, and there are hooks around it, and it is under the fire, and we need to cross it.
- ♥ So we truly need the guidance of Allah. And on the two sides of the Sirat are the “rahm” (family relationship) and the “Amanah” (all that we have been entrusted with).
- ♥ So the guidance is not just our guidance, but to “guide us all” so it considers everything and everyone around us. We think we only want to worship Allah alone, but then we do not

consider others so we lose our connection with them.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

♥ Previously we mentioned how there are two verses about connection:

1. The goal and way to worship Allah:

○ The goal is: (إِيَّاكَ نَعْبُدُ) (It is You we worship)

○ The way to worship Allah is: (وَإِيَّاكَ) (and You we ask for help.)
(نَسْتَعِينُ)

2. To ask Allah for guidance

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

- ♥ We say we want to fulfill our contract of worshipping Allah and asking Him for His help, but we still need the guidance of Allah because we still have the family and trust on the side of the Sirat. We need the guidance of Allah to help us worship Him and guide us so we do not become crooked in our duties with our family and responsibilities.
- ♥ We think we need guidance only when we are lost, but we are always lost and always need the guidance of Allah. We think we need guidance only based on situations. But we are all misguided and need Allah Al Haadi (The Guide) to guide us.

ALL OF US ARE MISGUIDED
UNLESS ALLAH GUIDES US

وَكُلُّكُمْ ضَالٌّ إِلَّا مَن هَدَيْتُ فَسَلُونِي الْهُدَى أَهْدِيكُمْ،

All of you are astray except those whom I guide. Ask Me for guidance and I will guide you.³⁵

- ♥ We are all misguided even if we think we know what we need to do. This means we cannot be self-sufficient from the guidance of Allah. Even if we have everything in front of us, we are still misguided.
- ♥ We do not just want guidance to do things because Allah is The Most Rich. We need Allah Al Haadi to guide us and be a reason to guide others. We ask Allah to be guided and guiding others.
- ♥ Allah is The Most Merciful and He shows us so much mercy, so that we show mercy to others.

³⁵ Sunan Ibn Majah, Book 37, Hadith 4398

Allah is The Most Generous and shows us so much generosity so that we show generosity to others.

- ♥ Before we think of our guidance, we think of Allah Al Haadi and how much we love Him for He is.
- ♥ Allah guides based on knowledge and wisdom. He will guide us gently and easily; everything comes naturally. The guidance is not just dumped on us in one go. The guidance comes subtly and step by step.
- ♥ When we ask for directions, someone will tell us how to get there, but he cannot guide our mind of what to think. He does not know if we have setbacks that can stop us from going forward. But Allah Al Haadi will guide us inwardly and outwardly.

- ♥ Allah Al Haadi will guide our past, how? We may have had a wrong idea in the past, so Allah guides us and corrects it. For example, someone might have been an idol or energy worshipper, so Allah not only guides him in the present, but guides us to correct his past mindset.
- ♥ Or someone tells us to do something and we know we should do it, but there is a block, and this can be due to sins. So Allah guides us to overcome our sins so He forgives us.
- ♥ Or we may have gone through something in our past so it always affects our future decisions, so Allah guides us to show us what is right.
- ♥ We may hear something all the time, but at one point it becomes a turning point, why

then? Because Allah knows what we need from guidance in our past to undo a block.

- ♥ If someone is severely down, he just sees everything as black and cannot go forward because there is something in the past blocking him. And then some decree happens that just shocks him and brings back all senses.
- ♥ There is a story of a man who lost his memory and his daughter wanted to tell him that she is getting married. She said she started to do something that both used to do together which was painting. So she started to do this with him and then he remembered her and she told him that she is getting married.
- ♥ There is no limit to guidance and in what form it can come. Allah knows what will make a person guided.

- ♥ The turning point of everyone is different and surely there is something of the past of everyone that is triggered and corrected.
- ♥ For example, someone may not be accepting Islam because there is something in his mind about Islam that is stopping him. And then Allah makes him go through a decree that corrects his mindset.
- ♥ Allah Al Haadi will also guide us in the present to not only know something, but to like it and prefer it, so he have feelings for it and want to do it. And then he will guide us to dislike to do something else.
- ♥ So the guidance will have knowledge, feelings and determination to do it.

- ♥ Allah not only gives us the mindset and feelings for it, but he will give us support, time, energy and health to do it.
- ♥ Allah Al Haadi sets up the perfect platform for guidance by correcting the past and providing us with what we need in the present.

SURAH AL 'ALA 3

وَالَّذِي قَدَّرَ فَهَدَىٰ

And Who has measured; and then guided

- ♥ Allah knows in this time this person needs to hear about the Names of Allah, He knows what command and decree he needs to go through. He needs what support is needed, whether it is a friend or laptop to remain firm on what he is guided to.
- ♥ We need the guidance of Allah to remain firm and to say (لا إله إلا الله) before death.

- ♥ If we do not feel we are misguided, we will not feel we need Allah Al Haadi.
- ♥ With the guidance of Allah, everything is in harmony because it is to guide us all to the Straight Path and not just individually. Allah has full access to everything and everyone.
- ♥ And He guides us in the future to guide us to the end until we reach paradise.
- ♥ Even animals and birds who do not carry the covenant and who will not be accounted for an eternal paradise or hell, are still guided by Allah. Allah guides the ants to their roles, Allah guides the bees to make honey, Allah guides the fish.
- ♥ Guidance is not only for humans and jinn who are accountable, but even for the creation.

♥ May Allah guide us to the Straight Path. We ask Him to guide us to the right word, right action, right behavior and right movement that will guide us and guide others. So we ask for guidance that is not just for us, but for everyone.

MAY ALLAH GUIDE US TO THE STRAIGHT PATH. AMEEN

INTRODUCTION

- ♥ In Islam, sadness is not a worship to reach Allah. And the real life is not this life, but the life of the hereafter. And just as we want a good life while we are here, we want a better life in the hereafter.

SUPPLICATION FOR GUIDANCE

أن النبي صلى الله عليه وسلم كان يقول: "اللهم إني أسألك
الهدى والتقى والعفاف والغنى"

'Abdullah bin Mas'ud (May Allah be pleased with him) reported that the Prophet (ﷺ) used to say:

"*Allahumma inni as'alukal-huda wat- tuqa wal-
'afafa wal-ghina*

(O Allah! I ask You for guidance, piety, chastity and self- sufficiency)".³⁶

- ♥ We all need guidance and if we are fulfilling our purpose then Allah will give us what we

³⁶ Riyadh As Saliheen, Muslim, Book 1, Hadith 71

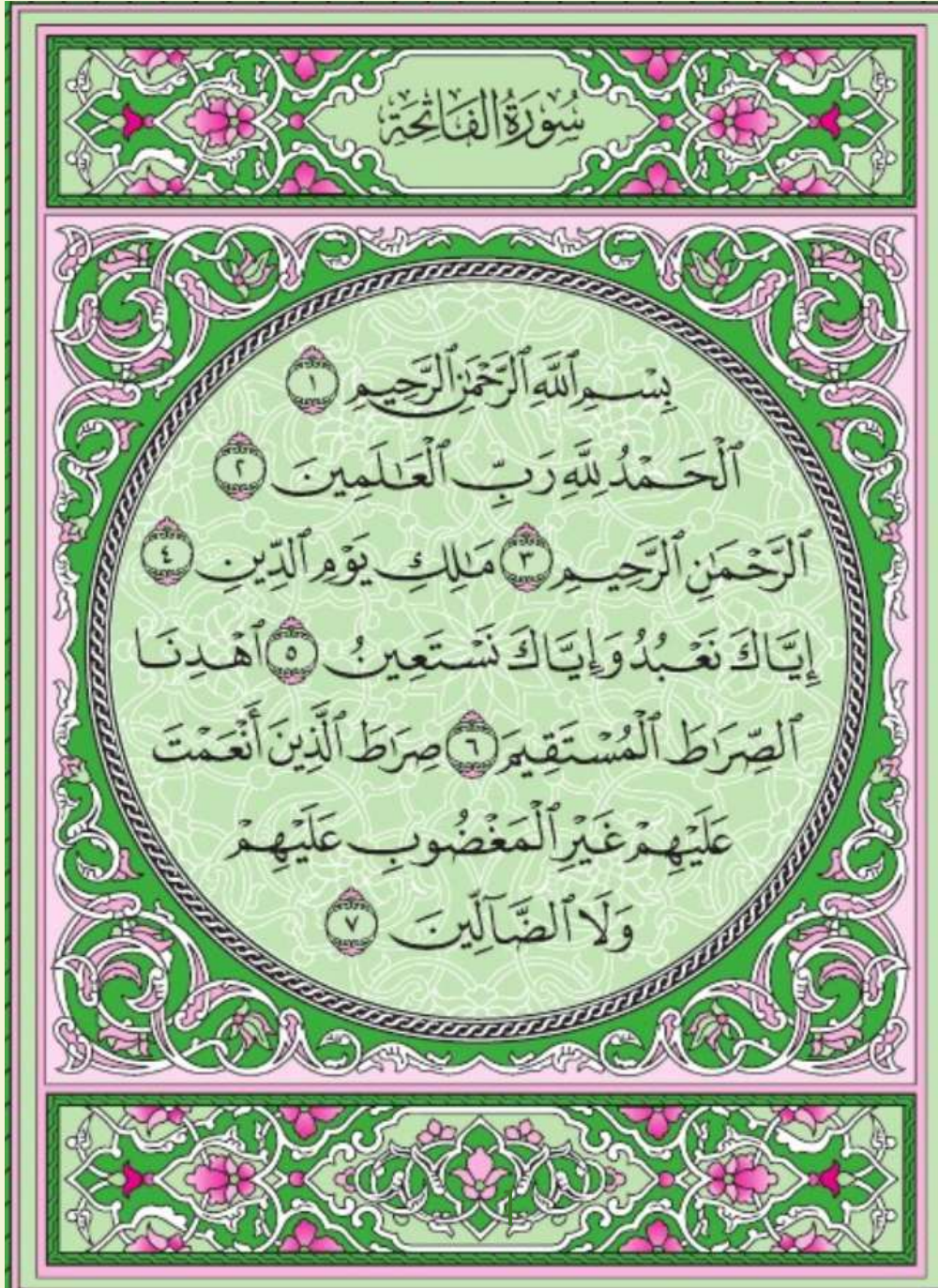
want. But let us take the opposite. If we are not fulfilling our purpose of (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) (It is You we worship and You we ask for help.) – then we will not be granted what we want.

- ♥ Sometimes people say, “we are not given what we want”, but we cannot go to the extra without fulfilling the essential first.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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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.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

- ♥ Our goal is to worship Allah in this life and each one has a different want. But one dua that unites us all is (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) (Guide us to the Straight Path). And Allah Al Haadi (The Guide) guides us from inside and outside, and He guides us to reform the past, present and future.
- ♥ Allah guides us to be firm until we die and go to paradise. Allah Al Haadi not only guide us in

the present, but to keep up a good level and enhance it.

- ♥ Allah guides us to be firm and to give us more motivation, And He refreshes our faith so that we are motivated. Imagine if an iPhone gets updated and refreshed, so what about a human being?
- ♥ And to be better is not about looking at what others do, but to worship Allah as if we see Him. He guides us to what is best, and Allah wrote ihsaan (excellence) in everything, so it is not limited to worships, but every part in our life.
- ♥ And when we enhance and do more, we need guidance because we do not want to change and end up becoming misguided or deviated.

- ♥ Sometimes we say, “I’m bored with my house, bored with my room”, it does not mean we have to move out and get a new home, but shift the furniture around, exchange the curtains in the rooms.
- ♥ Or we say, “I want a new look”, it does not mean we need to change our whole wardrobe, but with our existing clothes we can adjust them.
- ♥ We appreciate when we are the same and become better.
- ♥ Allah guides the messenger, but only to be good or to be a role model to others? So this guidance is blessed and goes on to the future.
- ♥ We not only want the guidance for our life or to inspire others, but we want this guidance to continue until we go to paradise. So even after

a person dies, he wants to be guided to say, “my Rabb is Allah, my religion is Islam and my Prophet is Mohammed (ﷺ).”

- ♥ When resurrected, he will not be lost and know where to go. And when on the Sirat, he will ask Allah to complete his light.

CROSSING OVER THE SIRAT

- ♥ The Sirat will be over the hellfire, it will be thinner than a hair, sharper than a sword and there will be hooks. And everyone has to cross it alone. In life, we see a very shaky bridge connecting two mountains.
- ♥ People are together before, but each one individually sought guidance or not.
- ♥ And there are two handles to support crossing the Sirat and that is the “rahm” (family

relationships) and “Amanah” (what we have been entrusted with).

- ♥ Some people will cross with scratches, some with no scratches and some will fall. Some will cross in the blink of an eye, some will be running, some walking, some crawling. And surely the slower, the more pain.
- ♥ The Sirat is dark and we will only have our light and everyone will pass with their light. The more belief we have, the more light, and the more good deeds, the faster we can cross. And the opposite is true, the less belief, the less light, and the less deeds, the slower we will cross.
- ♥ And the hooks are the fitnas and trials. Did we get hooked with the trials of life or did we move on?

- ♥ To be guided to the Straight Path is important because how we lived this life is how we will cross the Sirat of the hereafter.
- ♥ One dua unifies us and unites us because there is only one Sirat, and not different sirats.
- ♥ Guidance for the future is to become better as a person, to be a good role model and to be guided in the hereafter.
- ♥ It is mercy from Allah to be guided to what to say. The disbelievers will not reach the Sirat because they did not accept (**إِيَّاكَ نَعْبُدُ وَإِيَّاكَ** **نَسْتَعِينُ**) (It is You we worship and You we ask for help), so they will be crooked. And the hypocrites did not fulfill the contract so they will not go on the Sirat either. The Sirat will only be for the believers.

- ♥ And even if those on the Sirat are guided, how they cross it is how much they asked and took the guidance in this life.
- ♥ At the end of the Sirat is Mohammed (ﷺ) so to cross the Sirat is to follow the Prophet (ﷺ). He will be at the end of the Sirat watching everyone and invoking all the time, اللهم اللهم ستم (اللهم اللهم ستم) (O Allah save them, O Allah save them). Imagine a mother watching her children cross, the Prophet (ﷺ) is so compassionate to the believers.
- ♥ The Prophet (ﷺ) is guided and Allah made his guidance a guidance for us as well. He is our prophet and role model.

PEACE AND BLESSINGS UPON ALLAH

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَأَلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَأَلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah, send salah upon Muhammad and upon the family of Muhammad, as You sent salah upon Ibrahim and upon the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibrahim and the family of Ibrahim. You are indeed Worthy of praise, Full of majesty.

MEANING OF (صراط، طريق، سبيل)

- ♥ The meaning of all three words is path, but Allah chose the word (الصِّرَاطُ) – to be the path for us.
- ♥ (صراط) is a path where all the details are known. It is not about going down a path that has not been treaded. It is something others have

gone through before; it is not something unknown.

- ♥ The Prophet (ﷺ) drew a straight line that is clear. We know what is middle path, what is right and wrong. And he drew other paths and that is the path of the shaitan.
- ♥ The sirat of the hereafter is not something made-up, it is clear. To associate with Allah is crooked, to invoke the Prophet (ﷺ) is crooked. The sirat is the middle path, but if we are extreme then we will give up or cannot keep up. There is middle path in relationships, food, actions.
- ♥ The believers will invoke Allah on the Sirat to have their light completed for them.

MEANING OF (الْأُسْتَقِيمَ)

- ♥ There is no extreme or crookedness in it. It takes us straight to our destination.
- ♥ It is to enter from the right door. If we want something, we go to Allah first. This is straight and not crooked.
- ♥ The Straight Path goes according to (سنن) – laws and ways.
- ♥ There is a story of a servant who was talking about Sufyan, and Abu Bakr (رضي الله عنه) told them, “do not speak about him, he is a chief.” Then Abu Bakr (رضي الله عنه) told the Prophet (ﷺ) that he told them this. Then the Prophet (ﷺ) said, “did you upset them?”. So Abu Bakr (رضي الله عنه) went back to them and tell them “I hope I didn’t upset you.” The Prophet (ﷺ) said to upset them is to upset Allah.

DO NOT UPSET A RIGHTEOUS PERSON

وعن أبي هبيرة عائد بن عمرو المزني وهو من أهل بيعة
الرضوان رضي الله عنه، أن أبا سفيان أتى على سلمان
وصهيب وبلال في نفر فقالوا: ما أخذت سيوف الله من عدو الله
مأخذها، فقال أبو بكر رضي الله عنه: أتقولون هذا لشيخ
قريش وسيدهم؟ فأتى النبي صلى الله عليه وسلم، فأخبره
فقال: "يا أبا بكر لعلك أغضبتهم؟ لئن كنت أغضبتهم لقد
أغضبت ربك" فأتاهم فقال: يا إخوتاه أغضبتكم؟ قالوا: لا،
يغفر الله لك يا أخي.

'Aidh bin 'Amr Al-Muzani (May Allah be pleased with him) reported: Abu Sufyan passed by Salman, Suhaib and Bilal and some other Companions (May Allah be pleased with them). They said to him: "Did not the swords of Allah exact their due from the foes of Allah?" Abu Bakr (May Allah be pleased with him) said to them: "Do you speak like this to the chief of the Quraish and their master?" Then he went to the Prophet (ﷺ) and related this to him. He (ﷺ) said, "Abu Bakr, perhaps you have angered them. If so, you have angered your Rabb". Abu Bakr

(May Allah be pleased with him) went back to them and said: "Brothers, did I offend you?" They replied: "No. May Allah forgive you, brother".³⁷

MAY ALLAH GUIDE US TO THE STRAIGHT PATH. AMEEN

³⁷ Riyadh As Saliheen, Muslim, Introduction, Hadith 261

INTRODUCTION

- ♥ This journey will be tasteless when there are no feelings. It is important to have excellent feelings with Allah and the people.
- ♥ To have excellent feelings with Allah is to not associate with Him, to love and magnify Him. And to have excellent feelings with the people is by not overpraising them or underestimating them either, but to be good to them.
- ♥ Yesterday was the Day of 'Ashoora and this shows us the great importance of guidance. Musa (peace be upon him) and his people had Firaoun behind them and the sea in front of them, so they were surrounded by death from the front and back.
- ♥ Everyone becomes levelled and there is only Allah. When a person goes through situations,

he can have mixed feelings of fear, sadness and anxiety. We all need guidance from Allah to guide us to the best and most excellent connection.

- ♥ We should never think that Allah wants to challenge us or place us in a trial to see how active or strong we may be, but Allah wants to purify us, extract the best from us, guide us and provide us. Allah does not need us or our dua, but He wants our heart.
- ♥ All the decrees and commands are means to make us wake-up and bring out those feelings. Allah wants our attachment and feelings.
- ♥ Only Allah can guide us to the best connection, some people fast because they want the reward, some fast because others are

doing it and some fast because they love Allah.

- ♥ Somethings that we all need are feelings because this is what represents us and people. If we were to draw each other, we would draw hearts. May Allah guide us to the most excellent feelings with Allah and the people. Ameen.
- ♥ Allah is The Most Rich and He has the Most Beautiful Names and Attributes, and He does not just want us to be slaves of limbs and tongues. Firaoun wants people to be slaves of tongue and limbs; he does not care for their feelings if they love him or not. And this is slavery in life. They will not ask about feelings, but only want work.

- ♥ Allah does not depend on us or our worship in any way. If people worship or not, it will not add anything to Him because He is perfect. If He rewards or punishes, He does not fear the consequence of it. We have to know that we are dealing with One Who is not like Him.
- ♥ So it is important to have excellent feelings with Him and we want to love Allah because He is Allah.
- ♥ A person can be excellent in talk and dealings, but there are no good feelings or purity or taqwa in the heart.
- ♥ People are also slaves of Allah and if we do good or bad to them, we are doing good or bad to ourselves. We cannot benefit or harm anyone with our feelings, tongue or actions.

- ♥ The disbelievers want to hurt the Prophet (ﷺ) with their hatred, but it did not harm him.

SURAH AL QALAM 51

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ
وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, "Indeed, he is mad."

- ♥ We can feel people's love or hate; it can be seen in their faces.
- ♥ If we are jealous or envious of someone, then we will be badly affected, and when we love and are good to someone, then we will be positively affected. So being good or bad to someone will positively or negatively affect us.
- ♥ We need a great amount of guidance from Allah with regards to people because we can quickly get affected with situations with them.

- ♥ Allah will guide to the feelings and we want to have right feelings with people.

SURAH AL FATIHA 6

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

- ♥ We will have unlimited guidance because we have unlimited feelings and we have unlimited decrees, and we need guidance from Allah for all times.

SURAH AL MULK 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ
الْعَزِيزُ الْغَفُورُ

[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving -

- ♥ Life and death are a test for our ihsaan, so we should not take our feelings for granted or the feelings from others for granted. Someone may

say, "I love you for Allah" and we take it for granted, but it is all special.

- ♥ If we have feelings of love, then Allah will guide us to increase those feelings. We need guidance to keep our feelings growing and so we go through situations to increase it and preserve it. May Allah guide us all. Ameen.
- ♥ We can easily skip the feelings when we are caught up with work and then we come back again and wonder where are the feelings?
- ♥ Allah is The Most Beautiful and He does not look at the outer, but looks at our "king" and our king is the heart.
- ♥ When all distractions are removed, do we have feelings for Allah, and if we do not at that time, then no problem, in sha'a Allah next time. But with people, if all distractions are removed,

and we do not show them feelings then they will be annoyed.

- ♥ Allah will not be affected with our negligence and He will not force His beauty on us either. Unlike people who can get offended if we do not notice them.
- ♥ And in life, if a mother sees all her children out of control, she will scream one shout and get them all grounded. But will there be feelings? No, they will just remember that scream. And to Allah is the best example, He does not deal with us like this. The one shout is in the hereafter, but not now because Allah will not kill the feelings from now.
- ♥ The one who has knowledge and yaqeen (certainty), then yaqeen will be his ride because he will have tawakul and enjoy every

situation in life with excellence. However, the one who has only knowledge will take knowledge as a leader.

- ♥ Allah has The Most Beautiful Names to make us love Him, and if there is any gap in our life, there is always a Name to connect to. If we are misguided, Allah will guide us. If we are sick, Allah will cure us. If we are poor, Allah will enrich us. So every Name of Allah is to give us what we want. If we are out of order, Allah Ar Rabb will deal with us. If we are alone, Allah is Al Witr and Ar Rafeeq. If no one loves us, Allah is Al Wadood. If there are big issues in our life, Allah is Al Kabeer Al 'Adheem. If we do not know where to start, Allah is Ar Rahman is The Most Merciful. So every Name of Allah is to quite us so everything is taken care of and we

can have feelings for Allah. However, it is important to have trust in Allah and that is with yaqeen (certainty). If there is no trust and only doubts, then there will be no guidance. For example, if we want to remodel our home and we hire someone to do it, but we do not trust them. They will not be guided because they are not given any space. So why do we not trust Allah? He will not get affected, but we will get affected because doubts eat us up.

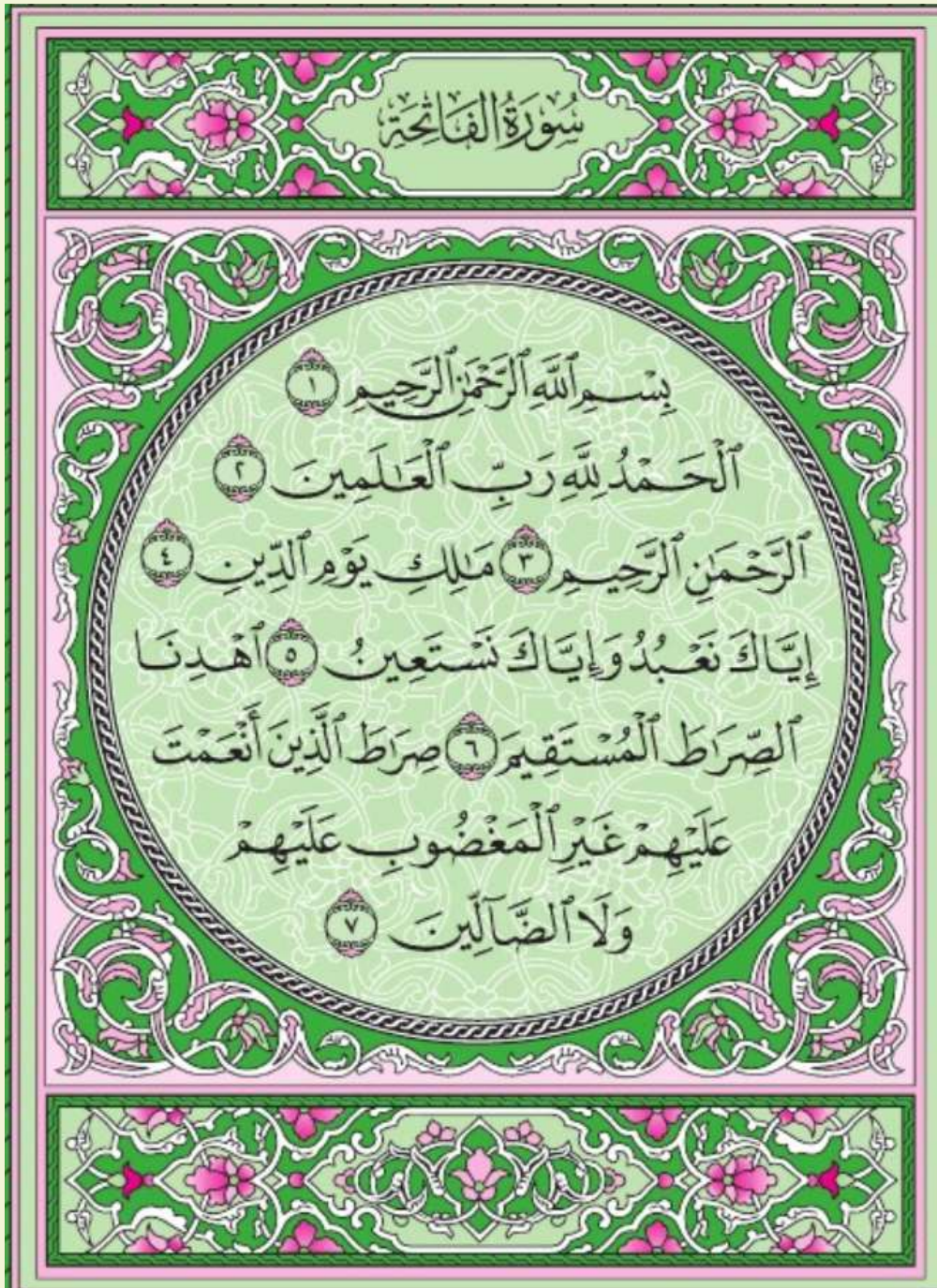
- ♥ The first four ayat in Surah Al Fatiha are all to make us have feelings for Allah and it is important to be clear and have no doubts so that we take on the contract of worshipping Him alone and seeking His help alone. And we will have unlimited help from Allah when we

trust Him. Allah does not want a slave with limbs only, but a slave with heart as well.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

- ♥ We ask Allah to guide us to the Straight, to be guided on the Straight Path while on it, to be guided from the beginning to the end, and to be guided with the right feelings and then we will be a role model, guided and guiding others.
- ♥ We are inspired by someone who has passion and ambition in his work, and not just someone who does work.

SURAH AS SAJDAH 24

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.

- ♥ The leaders and those who inspire others are those who guide others by Allah's command. The leaders in the deen are not by outer worships alone, but because they have true feelings, and wait for Allah's commands. With truthful feelings, Allah will take it further. Someone with a good heart will inspire others to have a good heart too, and not just by work. It is the good feelings that last and inspire others.
- ♥ The way to Allah is very special and the feelings to Allah are very special. He does not want us to be machines because He is perfect and we have all Names of Allah to solve our issues and

worries, so that we rely on Him and keep those good feelings.

- ♥ And at the same time, we want to have excellent feelings with people and that is love for Allah. When we love for Allah then we are doing excellence with people. We do not love a person because of what they do or give us, but we only focus on love.
- ♥ For any worship we do, someone else can do it after us. If we are writing, someone will write, if we are fasting, someone will fast, but no one will take on our feelings after us.
- ♥ It is a reminder that we not only love for now, but to love for the hereafter. If we have something good to say or feel, then we should do it because we do not know if it will be our last meeting. A dear sister from the study circles

passed away (may Allah have mercy on her) and no one could have known it would have been the last meeting, but we all need guidance to never take things for granted. May Allah grant us ihsaan in loving Him and in loving others for Allah. Ameen.

- ♥ People do not know how much we love them, but we want excellent feelings because no one will inherit our feelings and love. People will inherit our money and work, but not our love. We are so grateful to Allah that He guided us and taught us that love is more important than anything. Everything can get delayed, but we must say salam and share our feelings to others.
- ♥ Had it not been for Allah's guidance, we would not have connected and seen that feelings

are more important. We will learn, but it is the love that will remain.

- ♥ The degree of excellence is to worship Allah as if we see Him and if we do not see Him, Allah sees us. It did not say, to worship “Ar Rabb”, but to have complete attachment to Allah.
- ♥ We all want pure feelings and when death comes, it disables the mind and limbs, but it is important before dying to think good of Allah. If a dying person has to think good of Allah, so what about someone alive?
- ♥ The Name of Allah is a start and end. We begin in the Name of Allah and we end with praising Allah.
- ♥ Allah wants our heart to believe in Him, trust Him, have confidence in Him and rely on Him,

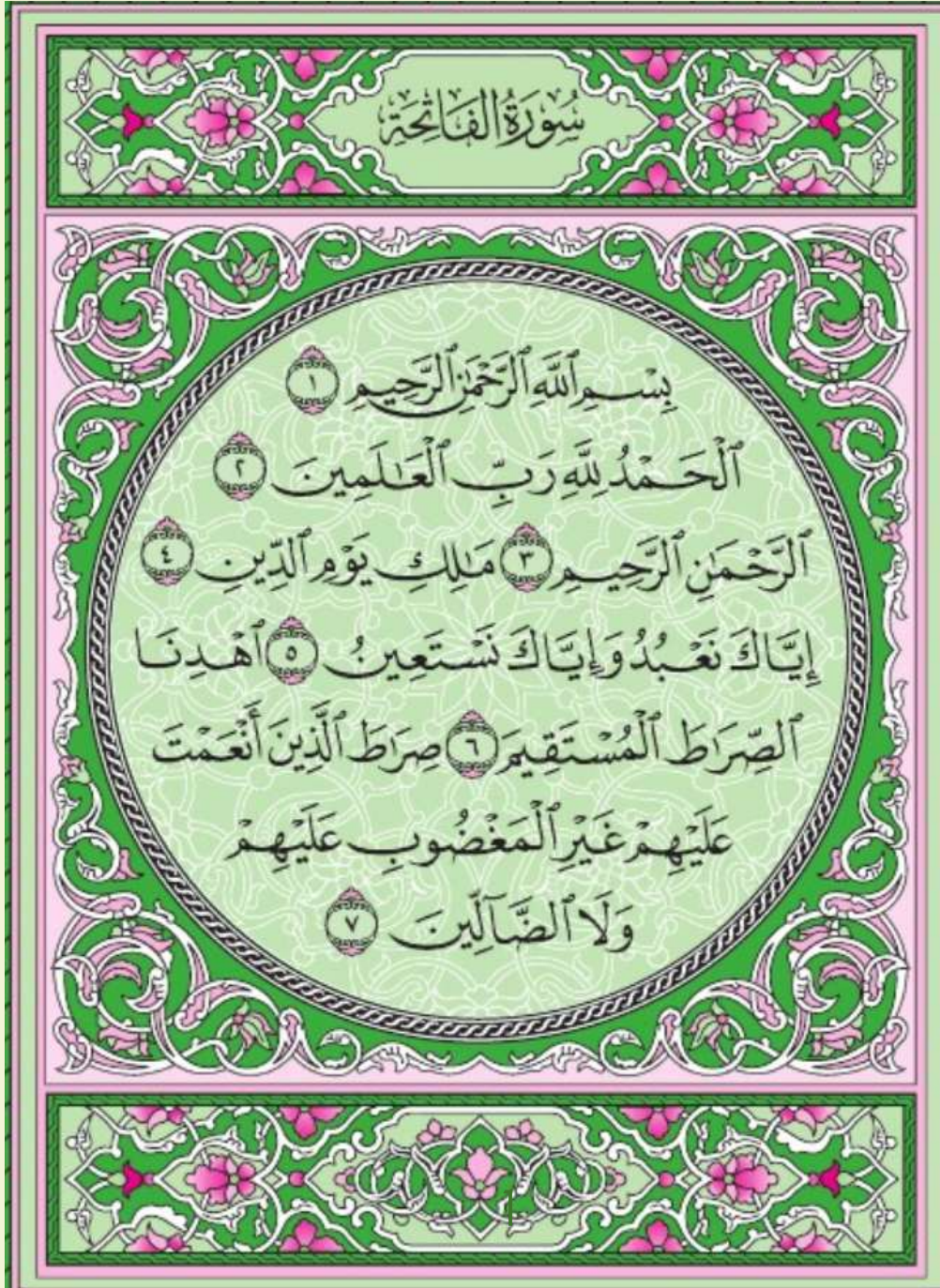
but it is important to keep that pure connection and enjoy it.

MAY ALLAH GUIDE US TO THE STRAIGHT PATH. MAY ALLAH HELP US TO WORSHIP HIM IN EXCELLENCE AND TO LOVE OTHERS FOR ALLAH. AMEEN

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

SUPPLICATION TO JOIN OUR HEARTS

اللَّهُمَّ أَلِّفْ بَيْنَ قُلُوبِنَا وَأَصْلِحْ ذَاتَ بَيْنِنَا وَاهْدِنَا سُبُلَ السَّلَامِ"

O Allah, join our hearts, mend our social relationship, guide us to the path of peace³⁸

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

³⁸ Sunan Abi Dawud 969, Authenticated by Al Albani as Sahih

who have believed. Our Lord, indeed You are Kind and Merciful."

- ♥ To be in the study circles is a lifetime journey and it is all guidance from Allah when He guides our heart to know Him, love Him, love the Prophet (ﷺ) and love each other for Allah.

SURAH AT TAGHABUN 11

وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ ۚ

And whoever believes in Allah - He will guide his heart.

- ♥ One of the reasons for guidance is belief in Allah alone and to deny believing in someone else.

SURAH AL BAQARAH 256

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ
بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا
انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

NAMES OF ALLAH LEAD TO PARADISE

عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنْ لِلَّهِ تِسْعَةٌ وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ "

Narrated Abu Huraira (may Allah be pleased with him): Allah's Messenger (ﷺ) said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise."³⁹

♥ Allah has more than 99 Names, but these are Names that we need in this life to know Him and draw closer to Him. We go through situations and decrees to not only make dua to Allah, but so that feelings come out from us

³⁹ Sahih al-Bukhari 2736

where we truly attach to Allah alone. We love Him, we hope from Him and we fear turning away from Him.

- ♥ We can graduate from every knowledge, but we can never graduate from knowing Allah. And Who will guide us to progress in knowing Him? Only Allah.
- ♥ All Names of Allah return back to the Name “Allah” and this makes us always in love and in awe of Him. May Allah keep us firm in knowing Him and the more we know Him, the more we will find light in our life.
- ♥ Allah makes everything to move our heart and our heart cannot move without knowing Him. We do not want anything to distract us from knowing Him or chain us from knowing Him.

- ♥ May Allah constantly teach us Who He is. Ameen.
- ♥ The journey to Allah will always continue and the feelings we have for Allah will remain. May Allah keep the doors of loving Him, loving the Prophet (ﷺ) and loving each other for Allah to always remain open. Ameen.
- ♥ This life is temporary but we do not want to regret the feelings we have for each for other.

SURAH AL ANFAAL 63

لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ
أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.

It is very important after being saved, to be ever-patient and ever-grateful to Allah.

ALL PRAISES ARE DUE TO ALLAH FOR GUIDING US TO THIS. WE WOULD NOT BE GUIDED HAD ALLAH NOT GUIDED US. MAY ALLAH KEEP US FIRM. AMEEN

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

♥ We all need certainty on the Sirat and not just knowledge because every time we will find ourselves facing something different. There is no “copy and paste” on the Sirat. There can be thorns on the path, but to have certainty in Allah will make it easy for us to cross.

SURAH AT TAHREEM 8

رَبَّنَا أَتَمِّمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

- ♥ We think a disbeliever needs guidance, but a believer needs more guidance. And the higher one goes, the more guidance is needed. May Allah renew our faith. Ameen.
- ♥ When our heart turns away from Allah, then all our limbs will turn away from Allah.
- ♥ When we disbelieve in Allah, we will disbelieve in all matters around us.
- ♥ We never want to spoil our feelings with shirk, we do not want disbelief because this will seal our heart, and we ask Allah to protect us from hypocrisy.

SURAH AL BAQARAH 7

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ صَوَعَلَى أَبْصَارِهِمْ غِشَاوَةً
وَلَهُمْ عَذَابٌ عَظِيمٌ

Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.

- ♥ The one who truly crosses the Sirat is the one who only seeks guidance from Allah, from the beginning to the end. We need unlimited guidance from Allah at all times.
- ♥ We want to always have belief in Allah and to hold on to our faith, to be away from shirk, disbelief and hypocrisy. We want to reach Allah with purity to Him and to have a good heart with others.

SUPPLICATION SEEKING ALLAH'S HELP

"يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن عبادتك"

The Messenger of Allah (صلى الله عليه وسلم) held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying:

'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,'

(O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".⁴⁰

- ♥ Different situations come in life, but the one who believes in Allah will not say, "why did He do this to me?". We ask Allah to always take us out from darkness to light. And it is not about being in light to more light because Allah says:

SURAH AL BAQARAH 257

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

Allah is the ally of those who believe. He brings them out from darkneses into the light.

- ♥ Allah is The One Who knows and we do not know. We do not want any shirk to come in our relationship with Allah. The right of Allah on us is to worship Him alone and not associate another partner with Allah. If we are doing

⁴⁰ Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

many things, but we did not worship Allah alone, then we did not even do the basic. And the basic is tawheed.

- ♥ We need the guidance of Allah to go to the Straight Path and to be on the Straight Path. If we have faith, then we will have light on the Sirat. And the sins will make us feel the pinch of everything.
- ♥ The path to Allah is very special and we need to believe in Him and need His guidance.
- ♥ Everyone is misguided except whom Allah guides so we need the guidance of Allah because we are passing something which we do not know what is next. May Allah always grant us tawheed because tawheed keeps us connected to Allah, connected to His

protection and provision. But shirk disconnects us from everything.

- ♥ Surah Al Fatiha shows us so much tawheed. No one can guide anyone, we cannot even guide ourselves, so we all need Allah.
- ♥ We do not like any change or disconnection and the biggest change we will face is when we die because we will leave the people, leave our job and the soul will leave our body and we will go to a different abode. But what can we hold on to?

DO NOT DIE EXCEPT THINKING
GOOD OF ALLAH

وعن جابر بن عبد الله، رضي الله عنهما ، أنه سمع النبي، صلى الله عليه وسلم، قبل موته بثلاثة أيام يقول : لا يموتن أحدكم إلا وهو يحسن الظن بالله عزوجل"

Jabir bin 'Abdullah (May Allah be pleased with him) reported: I heard the Prophet (ﷺ) saying three days before his death: "Let none of you

die unless he has good expectations from Allah".⁴¹

- ♥ It is important to think good of Allah and He will never hesitate from anything except to take away the soul of a believer.

SOUL OF A BELIEVER

وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ

and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."⁴²

- ♥ In life, anything that is connected to Allah is beautiful. Everything is sweet with Allah, but everything is bitter without Him.
- ♥ We cannot encompass the beauty of Allah, how great He is, how beautiful He is and how close He is. He gives us this companionship and

⁴¹ Riyadh As Saliheen, Muslim, Introduction, Hadith 441

⁴² Sahih al-Bukhari 6502

knowledge, but in the end it is Him. Nothing can have value without (لا إله إلا الله محمد رسول الله).

- ♥ To be guided to the Straight Path is very important because it is slippery. We can do something that can make everything slip. Only Allah Al Qadeer will make situations and we need to know that He is able to do so.

SURAH AT TALAQ 12

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ
بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ
شَيْءٍ عِلْمًا

It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge.

- ♥ Do we think Allah places us in situations to only take our feelings for this life? Our value is our

faith and we love what Allah loves and hate what Allah hates.

COMPLETE FAITH

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " مَنْ أَحَبَّ لِلَّهِ
وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ " .

The Prophet (ﷺ) said: If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith.⁴³

- ♥ We love belief and hate shirk, we love truth and hate lies. When we stretch our hands, tongue and actions, we do it for Allah, and not to please anyone. And when we withhold, we do it for Allah, and this shows taqwa and strong faith.
- ♥ To belief in Allah does not mean we disregard and disconnect from everyone or to put down

⁴³ Sunan Abi Dawud 4681

others. We do not own anyone or our children. Sometimes we want to do something or say something, but it comes out all wrong because we relied on ourselves.

- ♥ Yesterday we do something and do the same thing today, but it becomes a mess, why? When we depend on ourselves.
- ♥ We need guidance every step of the way because we do not know what we can come across.

SURAH AT TAGHABUN 11

وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ ۗ

And whoever believes in Allah - He will guide his heart.

- ♥ Anyone who believes in Allah will guide his heart. And there will be unlimited guidance when we only believe in Allah and do not disbelieve in Him.

- ♥ We want to have certainty in Allah and that is by looking at the end, to see that we want the Pleasure of Allah, we want to see the Face of Allah, we want paradise and we want to be on pulpits of light. But if we are looking at ourselves, then we will only see thorns on the Sirat.
- ♥ The believers have to cross the Sirat and beneath it is the fire and hooks on the path, can we cross something like this? Only with absolute attachment to Allah.
- ♥ Surah Al Fatiha is tawheed and we will find all types of tawheed in it.
 1. Tawheed Ar Roobubiyah: to single out Allah alone in His actions.
 2. Tawheed Al Uloohiya: to single out Allah in worship. All that comes out from us

needs to be only for Allah. The feelings, the speech and the actions are all for Allah. He is The Nurturer, so why do our feelings, attachments and actions go to someone else.

3. Tawheed in His Names and Attributes: to single out Allah with the Names and Attributes that He informed us. When we attach to Allah, He is The Most Merciful, so He will show us mercy.
- ♥ Allah is possessive of our hearts when it turns to someone else. Our heart does not belong to anyone except Him.
 - ♥ Allah hates the shirk. We can be a sinner committing all types of sins except shirk and we will be forgiven. And we can be a worshipper but committing shirk then we will not be

forgiven because to not associate with Allah is His right.

SURAH AL BAQARAH 165

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ صَلِّ
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ قَدْ

And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah.

- ♥ What makes people to have the favor of Allah bestowed on them? Tawheed. But misguidance is when there is no tawheed.

SURAH AT TALAQ 3

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ج

And whoever relies upon Allah - then He is sufficient for him.

- ♥ We want to be under the guardianship of Allah because we cannot depend on our calculations and expectations.

- ♥ We want to trust Allah, His perfection and His Lordship.
- ♥ There was a scholar who was thinking and the people asked him, “where did you reach?”. He said, “I reached the Sirat” and this shows to always have the hereafter in front of us.
- ♥ Between us and Allah is:

SURAH AL FATIHA 5 TO 6

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 -

- ♥ And before this connection are the ayat that tells us Who is Allah.
- ♥ We cannot connect and feel secure to what is unknown. We do not feel secure to answer

unknown calls or to enter our credit card to an unknown site.

- ♥ Our connection to Allah has to begin with the basic. We cannot do more if we are not doing the basic and that is to worship Allah alone. And to worship Allah is to love Allah, fear Him and hope from Him.
- ♥ And the second level is we cannot rely and trust ourselves to perform our job. We need the help of Allah to fulfill our purpose.
- ♥ We may know how to pray, but there will be no connection if we feel we already know. We need Allah's help at all times.
- ♥ We go through many situations in life, and we need attachment to Allah by dua.
- ♥ We need Allah to guide our heart to think right and to feel right. We need guidance from Allah

to abrogate the wrong we had from the past, and we need guidance from Allah to repent to Him. And we need the guidance of Allah for the future.

- ♥ Today is not like tomorrow and yesterday is not like today, so we need guidance at all times.
- ♥ The levels of the deen are:
 1. Islam and that is You alone we worship
 2. Iman and that is You alone we ask for help
 3. Ihsaan and that is guide us to the Straight Path
- ♥ The Straight Path is based on the Qur'an and Sunnah, but we still need the guidance of Allah.
- ♥ It cannot be a straight path if we are committing injustice. And the Straight Path

goes in line with our fitra. It is not something strange.

- ♥ The Straight Path is a clear path with no crookedness or complications.
- ♥ If we are on the Straight Path, it will keep us firm and others firm. It is not about being in this life and just worshipping Allah and not considering others. For example, when we say something misguided, then it will affect others.

SURAH AN NAML 59 TO 64

59

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ مِّمَّا يُشْرِكُونَ

Say, [O Muhammad (ﷺ)], "Praise be to Allah, and peace upon His servants whom He has chosen. Is Allah better or what they associate with Him?"

60

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا
بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ أَلَيْسَ اللَّهُ مَعَ
اللَّهُ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

[More precisely], is He [not best] who created the heavens and the earth and sent down for you rain from the sky, causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof? Is there a deity with Allah? [No], but they are a people who ascribe equals [to Him].

61

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَّ
وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْسَ اللَّهُ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Is He [not best] who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier? Is there a deity with Allah? [No], but most of them do not know.

62

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ
الْأَرْضِ ۗ أَلَيْسَ اللَّهُ ۚ قَلِيلًا مَّا تَذَكَّرُونَ

Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember.

63

أَمَّن يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَلَيْسَ اللَّهُ بِتَعَالَىٰ عَمَّا يُشْرِكُونَ

Is He [not best] who guides you through the darkneses of the land and sea and who sends the winds as good tidings before His mercy? Is there a deity with Allah? High is Allah above whatever they associate with Him.

64

أَمَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِقَلِيلٍ مَّا تَكْفُرُونَ

Is He [not best] who begins creation and then repeats it and who provides for you from the heaven and earth? Is there a deity with Allah? Say, "Produce your proof, if you should be truthful."

♥ When there is shirk with Allah there will be no peace with the people.

- ♥ May Allah make us reach in peace and grant us all peace.

ALL PRAISES ARE DUE TO ALLAH FOR GUIDING US TO THIS. WE WOULD NOT BE GUIDED HAD ALLAH NOT GUIDED US. MAY ALLAH KEEP US FIRM. AMEEN

INTRODUCTION

- ♥ When we get exposed to many new things and concepts, then every part of us has to change with it. And as the old sayings go, “old is gold”, “less is more”, and in reality the truth is gold, the fitra is gold, and the point is to find the truth. And the truth is free from any desire.
- ♥ For example, the pillars of Islam and faith are the same, but the more we go through nurturing, the more feelings we will have to the same pillar and to the same Name of Allah. Something that is authentic and true does not

confuse us, but we need to be open to receiving and accepting the guidance.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

♥ (لا إله إلا الله محمد رسول الله) is clear and true. It is clear that Allah is One, and the path is clear and the final messenger being Mohammed (ﷺ) is all clear. But what happens is people become crowded so they become busy from seeing the truth, or sometimes they are attached to what their forefathers did, but the most truthful and

clearest evidence is Oneness of Allah and that we need to be one for One.

- ♥ No matter how much people try to bring down the Qur'an or speak against it, it remains the truth.
- ♥ Even if we are guided to the truth, do we think it is the end of the journey? No, we need more guidance and Allah gives us more feelings to the same matter.
- ♥ The more we are open and going forward, the more we will see beauty, even if it is in the same Surah Al Fatiha, the same prayer, the same salam, and the same "alhamdulillah". The more the barriers are removed, the more we will taste the sweetness of the truth and the bitterness of falsehood go away. But we have to taste both to recognize both.

- ♥ To increase in faith does not mean to change the platform of faith, but the more we go through things, the more we will appreciate our faith.
- ♥ We all need guidance from the truth and there cannot be guidance with something false. People say, "I found a way of how to cheat or to steal", but this is not guidance. Sometimes people are guided to sin and feel they have then been guided, subhan Allah. We ask Allah for the well-being. Ameen. For example, someone may be going through a problem, so they are told to go to energy, to change furniture to bring good energy, or to wear a stone.
- ♥ Guidance is something we get with ease and that is free of charge. Guidance is not about

new trends, but it needs to be based on the truth. Guidance that is “built-in” in all of us is our fitra.

- ♥ It is like a “chip” that has been inserted in us and no one can change “its coding”. It can get covered, but no one can remove it.

GUIDANCE IS BASED ON THE TRUTH

1. Fitra (Natural disposition): everyone, even if no one is told about Islam, feels and has the instinct to believe in One.
2. Divine revelation (Qur'an and Sunnah): The divine revelation will never change and Allah will send reminders to the people.

FITRA (NATURAL DISPOSITION)

- ♥ All of us have a moment in our life where our fitra was covered and then we went through something to bring out the truth in us.
- ♥ The fitra is pure and when we have good feelings then this is from the fitra, but bad feelings are from the shaitan. For example, we see someone and feel we want to say “salam”; this is fitra which is pure and wants good. Or when we see something on the floor, the fitra is to remove it so no one gets hurt. It is something good and pure.
- ♥ When Musa (عليه السلام) and his family were in the cold desert and he saw fire, he wanted to get from it to keep his family warm, and then Allah gave him even more guidance – the guidance of prophethood.

- ♥ He followed his fitra and it lead to more guidance. But what can prevent people from using the fitra which Allah has placed in all of us? When we think, “how can I go and do this”, how can there be “fire in a desert”?
- ♥ In the story of the prostitute who saw a thirsty dog licking the mud. Her instinct was that she wanted to give water to the dog. There was a well, but there is a struggle to fetch the water. She took her shoe and went to the well to get water and give it to the dog. As a result, Allah forgave her sins.
- ♥ Allah will bring guidance to everyone, regardless of what their past may be, and He brings it in a way that no one can imagine.
- ♥ When she gave water to the dog, Allah forgave her and all her life changed.

- ♥ Allah is Al Ghafoor Al Wadood Who conceals the sins and is so loving. Allah will bring guidance to remove that past thinking where we think we are not worthy to receive guidance.
- ♥ There was a man who was known as a thief. As he was bought to steal from someone, he could hear Surah Al Hadid being recited and following ayah was said:

SURAH AL HADID 16

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ
الْحَقِّ

Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth?

- ♥ When he heard this, he said, “by Allah, I will not steal again”. He repented and returned back

to Allah and then became a scholar, subhan Allah.

- ♥ Allah will not look down on anyone; He will still bring guidance. We all need the truth and cannot be guided with falsehood.

CHARACTERISTICS OF THE FITRA

- ♥ The fitra is true, straightforward, familiar and uncomplicated.

SURAH AR ROOM 30

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.

- ♥ Allah placed the fitra in us to turn to One, this is the “fitra of Allah”. And there is no change in

the creation of this fitra which Allah has created. This is the straight, upright religion.

- ♥ The important pillar of fitra is tawheed – Oneness of Allah. The instinct of the heart is to turn to One and only One, and not to turn to many.
- ♥ The real fitra is Oneness of Allah, and someone might think, “if this is the case, then when why is not everyone on it?”. Because they either follow their forefathers or follow anything that comes along.

EVERYONE IS BORN ON THE FITRA

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا
 مِنْ مَوْلُودٍ إِلَّا يُلَدُّ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ
 وَيُشْرِكَانِهِ "

Abu Huraira reported Allah's Messenger (ﷺ) as saying: No baby is born but is upon the Fitra (of

Islam). It is his parents who make him a Jew or a Christian or a Polytheist.⁴⁴

- ♥ People are born pure and simple; they think straight. They are not born with a “web-mind”, thinking “if I say this, what will the other person think?”.
- ♥ Allah is perfect, so if we are ourselves, He will not think bad of us, but this “web” comes when we deal with imperfect people. We are dealing with people who have sensitivities, faults and desires, so we become like a “web”. And our faith needs to be connected to the One Who is perfect and this will make us straight.
- ♥ Allah does not need anything from us, He will not be affected by us and we cannot benefit or harm Him, so it makes everything straight

⁴⁴ Sahih Muslim 2658

and clear for us. But when we think, “this person will think like this if I do this, and this one will react like this”, then we will never be at rest. We will not have any space.

- ♥ If we act or do not act based on people’s sensitivities, faults and desires, then it will not be straight and we cannot be straight.
- ♥ The shaitan will not leave a person until he starts to become complicated, such to the point that a person wants to leave his body, subhan Allah. But anything from Allah is pure, good and simple; it makes us in harmony with everything and enjoy everything around us.
- ♥ Allah is very gentle in reminding us of Him. Even for the sinner, Allah stretches His Hands to him so He may forgive him.

- ♥ The fitra is tawheed which is to believe in One Who is perfect and worship One Who is perfect.
- ♥ And if someone covers his fitra by refusing to believe in Allah or to worship many, Allah will not leave him. He will make him go through a situation that he will take him back to his fitra. He will be in the middle of the sea and every mean of rescue will be disabled.

SURAH YUNUS 22

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ
 بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ
 مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ
 الدِّينَ لَئِن أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from everywhere and

they assume that they are surrounded, supplicating Allah, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful."

- ♥ Everyone in the ship, regardless of what they believe, will make dua to One, subhan Allah. The situation where everyone will be levelled in their tawheed is when there is no solution. May Allah protect us from reaching a point like this. Ameen.
- ♥ We do not want to be in the middle of the sea to realize that Allah is One. What makes someone to turn to One, did anyone tell them to turn to One? Fitra. It is fitra inserted in all of us and when will be shown? In situations like this.
- ♥ They said if they are saved then they will be among the grateful, so Allah saves them. But what happened?

SURAH YUNUS 23

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ
إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ
فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

But when He saves them, at once they commit injustice upon the earth without right. O mankind, your injustice is only against yourselves, [being merely] the enjoyment of worldly life. Then to Us is your return, and We will inform you of what you used to do.

- ♥ They transgressed and this will all go against them. They can enjoy the little in this life and will all return to Allah.
- ♥ So their invocation was just for “emergency”, but they did not act on it after tasting only One is there.
- ♥ Even with food, there are some foods that we do not incline to, but then we think, “what will

people think?", and our mind becomes complicated.

- ♥ Guidance is to be united to one path, it is to be united to one paradise. Guidance unites everyone.

SURAH AZ ZUKHRUF 26 TO 28

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً
وَلَهُمْ عَذَابٌ عَظِيمٌ

Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.

26

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ

And [mention, O Muhammad (ﷺ)], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship

27

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدِي

Except for He who created me; and indeed, He will guide me."

28

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ

And he made it a word remaining among his descendants that they might return [to it].

- ♥ Then Allah guided Ibrahim (عليه السلام) to be a leader of the deen and father of the prophets.
- ♥ It is fitra to believe in One Whom we cannot see. People will not answer their fitra when they go with the flow of the people.

MAY ALLAH GUIDE US AND KEEP US FIRM. AMEEN

INTRODUCTION

- ♥ We can all feel sad in life, but it is important to say what is pleasing to Allah, and not what is displeasing to Him.
- ♥ After the death of the son of the Prophet Mohammed (ﷺ), Ibrahim, he said the heart grieves and the eyes shed tears, but we will only say what is pleasing to Allah.

THE HEART GRIEVES BUT TO SAY WHAT IS PLEASING TO ALLAH

وَكَانَ ظَنُرًا لِإِبْرَاهِيمَ . عَلَيْهِ السَّلَامُ . فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ ، ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ ، وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ ، فَجَعَلَتْ عَيْنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَذْرِفَانِ . فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ . رَضِيَ اللَّهُ عَنْهُ . وَأَنْتَ يَا رَسُولَ اللَّهِ فَقَالَ " يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ " . ثُمَّ أَتْبَعَهَا بِأُخْرَى فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الْعَيْنَ تَدْمَعُ ، وَالْقَلْبَ

يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ
مَحْزُونُونَ "

We went with Allah's Messenger (ﷺ) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Messenger (ﷺ) took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Messenger (ﷺ) started shedding tears. `Abdur Rahman bin `Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn `Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim ! Indeed we are grieved by your separation."⁴⁵

♥ We are not just soul, but body as well. And we see out of Allah's mercy, when a person passes away, he is occupied with burying the dead,

⁴⁵ Sahih al-Bukhari 1303

taking care of the inheritance, so it goes into
“duniya mode” to bring balance.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

- ♥ Our fitra is our true self. For example, a child behaves very naturally without thinking, “what will they think if I do this?”.
- ♥ The fitra does not go away or disappear, nor is it deactivated, but it can get covered due to the nafs or shaitan. And so now we see that “ugly” is seen as beautiful, and bad is seen as good, and good as bad.
- ♥ From the attributes of Allah is Initiator of the Heavens and the Earth (فاطر السماوات والأرض). Only

Allah can split and bring that inner-truth in all of us. Allah created us all pure.

- ♥ Allah created us and fashioned us; there is no change in the fitra granted to us by Allah, but then there are parents, siblings, friends and the shaitan. Though Allah will never leave the people. He will place us in a situation to split and bring out this fitra again, even if it is covered.
- ♥ People can have their fitra deeply covered, but when Allah wants to guide, He can bring anything to split this fitra.
- ♥ All of us came to the study circles in different times, but we all remember the time when we first came.
- ♥ And Allah placed in our fitra to feel guilty when we sin so that we return back to Him. Someone

might ask, “why do some people commit sin and not feel bad about it?”

COVERING OF THE HEART

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكَّتَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سُقِلَ قَلْبُهُ وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُوَ قَلْبَهُ وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ : (كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

The Messenger of Allah (ﷺ) said: “Verily, when the slave (of Allah) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it covers his entire heart. And that is the ‘Ran’ which Allah mentioned: ‘Nay, but on their hearts is the Ran which they used to earn.’”⁴⁶

⁴⁶ Jami` at-Tirmidhi 3334

SURAH AN NOOR 34 TO 35

34

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ
وَمَوْعِظَةً لِّلْمُتَّقِينَ

And We have certainly sent down to you distinct verses and examples from those who passed on before you and an admonition for those who fear Allah.

35

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ
المِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ
مُّبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ
تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ
الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah

presents examples for the people, and Allah is Knowing of all things.

- ♥ Ignorance is darkness so there is the light of knowledge. Disbelief is darkness and there is the light of belief. Shirk is darkness and tawheed (Oneness of Allah) is light. Disobedience is darkness and obedience is light.
- ♥ We dislike anything ugly and imperfect, but like anything beautiful and perfect.
- ♥ And when there is darkness and light, what do we like? Light to penetrate the darkness, and the Light of Allah is unlimited.
- ♥ There is a lantern which has glass, and there is the pure olive oil. If someone has a lantern and glass, but without olive oil, can it be lit? No.
- ♥ This “olive oil” is the original guidance and that is the fitra. Olive oil on its own glows and

shimmers and when it's lit, then there is more light.

- ♥ Olive oil is from a blessed tree – the olive tree. And this shows how it is pure. And the olive tree is not in the east or west, it is in the middle. And the message of the messengers is not “eastern” or “western”, it is not “extreme”, but applicable to all. The “east” is more spiritual leaning and overly humiliating and the “west” is more body leaning. It is about “me, confidence, self”.

EVERYONE IS BORN ON THE FITRA

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا
 مِنْ مَوْلُودٍ إِلَّا يُلَدُّ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ
 وَيُشْرِكَانِهِ "

Abu Huraira reported Allah's Messenger (ﷺ) as saying: No baby is born but is upon the Fitra (of Islam). It is his parents who make him a Jew or a Christian or a Polytheist.⁴⁷

⁴⁷ Sahih Muslim 2658

- ♥ Every newborn baby is born on the fitra, middle, and not extreme. Every newborn is born Muslim. Our fitra is to turn to One and not to like partners. Our fitra is to love justice and hate injustice.
- ♥ A baby does not like to be shared, he will say, “that’s my mommy”, and we think this child is selfish. But this is in the fitra to love One and not be shared, and that is tawheed, to direct it turn to Allah alone.
- ♥ Allah placed in human beings to hate being partnered or ignored, but that is to turn to Allah alone, and to not ignore Allah. Then after learning tawheed of Allah alone, then the child is taught we are not one, we need partners. For example, Musa (عليه السلام) knew that Firaoun sees himself as one, but Musa (عليه السلام) asked

Allah (swt) to have Haroon (عليه السلام) as a partner so they may remember Him and glorify Him much.

- ♥ Allah also placed it in our nature to like perfection and completion, why? So that we attach to Allah Who is perfect and that everyone else is imperfect. For example, if a child is given a broken cookie, he will not accept it, and says he wants the “complete and round” cookie.
- ♥ A child loves what is beautiful, beautiful clothes, beautiful books, beautiful room, why? So that we know only Allah is The Most Beautiful and He has The Most Beautiful Names, and all of His Attributes and Actions are the Most Beautiful.

- ♥ Our fitra is like to be clean and not to dirty. For example, a baby will cry when he needs to be changed.
- ♥ Cleanliness and taking care of the self is fitra. It is fitra to brush our hair and clean it, but it is not fitra to not wash or brush.

SUNAN OF THE FITRA

- ♥ People think fitra is going back to nature and not doing anything, but this is not the case. The Prophet (ﷺ) said there are things that we should do:

1. Trim the moustache (for the male)
2. To leave the beard (for the male)
3. To use the siwak (to clean the teeth and mouth). This means we should brush our teeth, take care of the odor of our mouth.

4. Rinse the nose
5. Cut the nails and toenails, and do not leave it for more than forty nights.
6. To clean the joints, whether knuckles, elbows, knees.
7. To pluck (wax) the underarms, and if it is too painful, then to shave
8. To shave the pubic hair (not wax it and not to have someone else wax it either). The 'awra is not to be exposed to other women. It is important to perform ghusl after a relation and menstruation.
9. To clean the private parts after answering the call of nature. To clean until the discharge is gone.
10. To rinse the mouth, especially after food

11. Circumcision of the male

SUNNAN OF THE FITRA

عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. " عَشْرٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَإِعْفَاءُ اللَّحْيَةِ وَالسِّوَاكُ وَالِاسْتِنْشَاقُ بِالْمَاءِ وَقَصُّ الْأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ ". يَعْنِي الْإِسْتِنْجَاءَ . قَالَ زَكَرِيَّا قَالَ مُصْعَبٌ وَنَسِيتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمُضْمَضَةَ .

"The Messenger of Allah (ﷺ) said: 'Ten things are connected to the Fitrah: trimming the mustache, letting the beard grow, using the siwak, rinsing out the nostrils with water, clipping the nails, washing the joints, plucking the armpit hairs, shaving the pubic hairs, washing the private parts with water.'" (One of the narrators) Zakariyya said: "Mus'ab said: 'I have forgotten the tenth thing, but it may have been rinsing out the mouth.'"⁴⁸

♥ So the fitra is clean and similarly it is important to keep our heart clean too.

MAY ALLAH GRANT US A SOUND FITRA. AMEEN

⁴⁸ Sunan Ibn Majah 293

INTRODUCTION

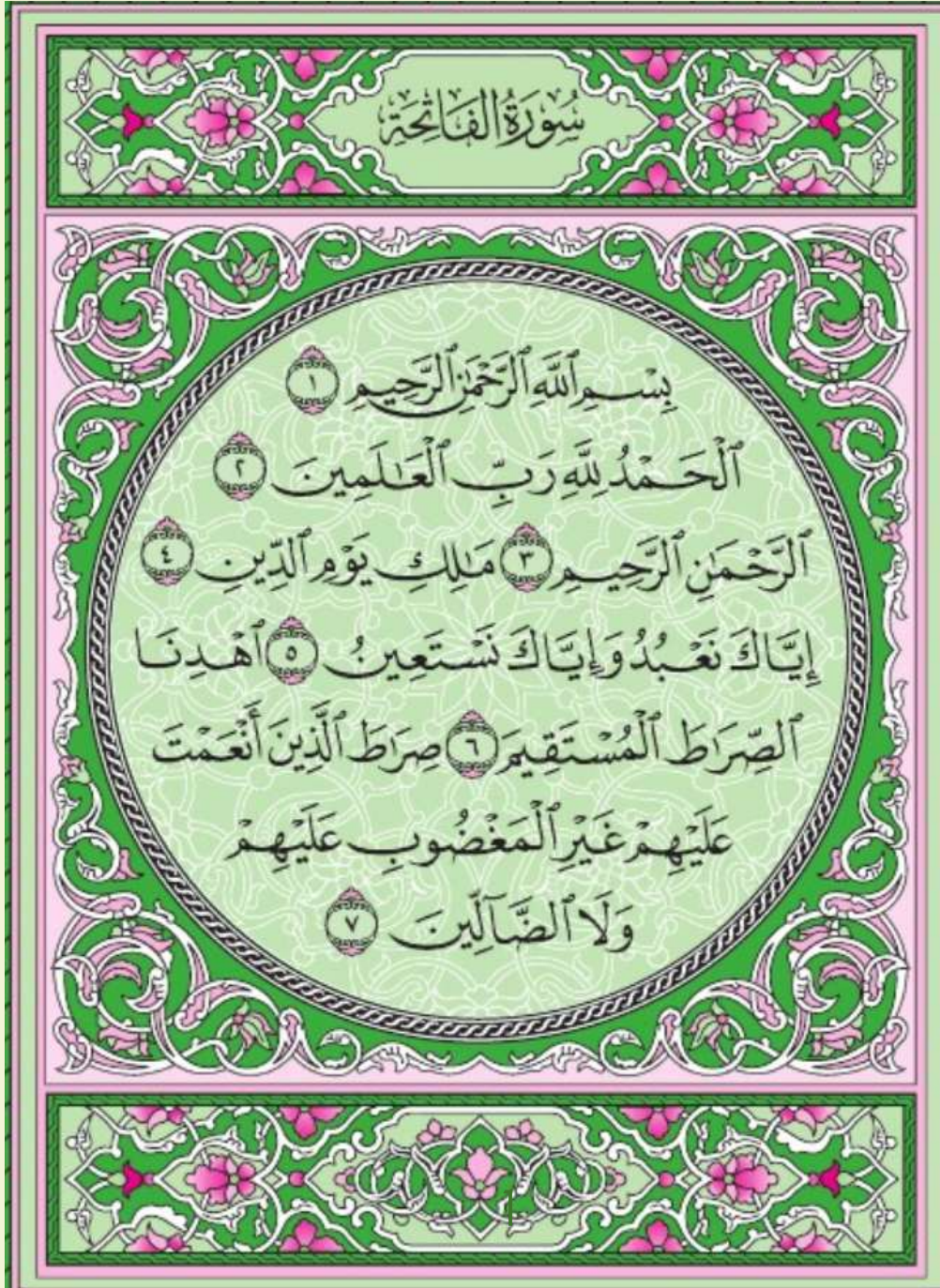
- ♥ We all love “first moments” – first feelings of love, first feelings of meeting, first feelings of prayer, first feelings of entering Islam, first feelings of reciting the Qur'an, and we always want to hold on to those feelings. But then what happens? It gets covered, it changes, it gets influenced, it goes through experience, but the fitra is always there. It may get covered, but it does not disappear.
- ♥ And with the guidance that comes from Allah, either we reject it so the fitra becomes concealed, or we accept it, so more beauty is revealed.
- ♥ Even if we are an expert in worship or knowledge, we never want to forget to love and have faith in Allah.

- ♥ Iblis changed when he saw someone had come. For him to not prostrate and say, “Adam is nothing and I’m better”, caused him to be cast out. Unlike the angels who did not say, “who are these humans while we are worshippers?”. They were asked, “tell me the names of these things”, and they did not say, “You did not teach us first so how can we know?”, but they said, “we have no knowledge except what You taught us and You are The All-Knowing, The All-Wise.”
- ♥ We need to remember that when we face tests, it is important to take it back to Allah and His Names. Do we think Allah wants arrogant worshippers or humble, loving believers?

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

- ♥ The fitra is clean, pure, tender and innocent. It is not sinful, impure, wicked or evil thinking.
- ♥ We always want the Initiator of the Heavens and the Earth (فَاطْرَ السَّمَاوَاتِ وَالْأَرْضِ) to take us back to our initial and pure state, though even parents can change this nature.
- ♥ Also included in the fitra is our nature with which we are granted. For example, there are children who are naturally patient and some are naturally impatient. There are some children who naturally smile, even if they're not

eating and some will not smile even if you are trying to make them happy. So we want to use our nature to be in the way to Allah.

- ♥ Sometimes there are children who are by nature studious, though the parents are not like that. Or they love make-up and glitter, and it is important to channel it all in the right way. The nurturing of Allah is so gentle because He considers the nature we have.
- ♥ Even with food and taste, some children will eat broccoli though no one encouraged them. And some like hot and some like cold drinks. Some like sweet and some like salty.
- ♥ The nurturer will consider the fitra of all and Allah takes into account of each person. The guidance to (لا إله إلا الله) is there for all, but how Allah brings it is different for each person. Even

the guidance that comes to us in the morning is different from the night because we change. The guidance is customized for all.

- ♥ If we want to learn how to deal with people, then we should see how Allah deals with us. And then we will be an example of one who knows Allah and how to deal with people.
- ♥ The guidance does not come abruptly, but it comes gently and with wisdom.
- ♥ Allah is Al Wali, The Beloved Companion. The more we have faith and believe in Allah, the more Allah will guide us by our faith.

SURAH AT TAGHABUN 11

وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ قَلْبَهُ ۚ

And whoever believes in Allah - He will guide his heart.

- ♥ The fitra is originally clean and pure, but it can be affected and influenced with what we hear and see.
- ♥ Sometimes we go to the guidance, but there is something in our nature that we are still blocking, but Who can guide us to bring it out? Allah. So we do not feel oppressed, forced or fearful, but feel at ease.
- ♥ It is important to respect the people in front of us. It is important to respect and accept people as they are. For example with our children, we might say, “change and then I will talk to you”, and they may do it, but they will become either rebellious or hypocritical.
- ♥ All human beings begin with belief and not disbelief. By nature, we are all Muslims, good and pure. But what leads to disbelief?

Influence, and yet Allah will still send guidance, but the worst is disbelief.

- ♥ Towards the end of the time, a person begins his day with belief in Allah and then ends the day with disbelief in Allah. We ask Allah for the well-being. Ameen.

BELIEF AND DISBELIEF IN A DAY AND NIGHT

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " تَكُونُ بَيْنَ يَدَيِ
السَّاعَةِ فِتْنٌ كَقِطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا
وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ أَقْوَامَ دِينِهِمْ
بِعَرَضٍ مِنَ الدُّنْيَا "

"Before the Hour there shall be Fitan like a portion of the dark night. Morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning, people will sell their religion for goods of the world."⁴⁹

⁴⁹ Jami` at-Tirmidhi 2197

♥ Ingratitude is minor disbelief and we can be quick to being ungrateful to the blessings and people around us. That's why the Prophet (ﷺ) told women to increase in giving charity because they are quick to disbelieve, meaning they are quick to be ungrateful to their household and husbands.

UNGRATEFUL TO THE FAMILY

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أُرِيْتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا
النِّسَاءُ يَكْفُرْنَ ". قِيلَ أَيَكْفُرْنَ بِاللَّهِ قَالَ " يَكْفُرْنَ الْعَشِيرَ،
وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ
شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ " .

The Prophet (ﷺ) said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to

one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'⁵⁰

- ♥ When a messenger recites, the shaitan can cast words to make others hear something wrong, and the reality of people will be revealed as a result of it. Those who are good will ignore the bad because they think good of the messenger. But those whose hearts are hardened or have a sickness will look at that one wrong and forget all the good. We ask Allah for the well-being. Ameen.
- ♥ Sometimes we did not say something and someone will say, "you said it, I heard it with my ears."

⁵⁰ Sahih al-Bukhari 29

SURAH AL HAJJ 52

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى
الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ
آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise.

- ♥ If this happens to messengers, so what about between people? We do not want to disbelieve in Allah or His Messengers or His ayat.
- ♥ Why do we have to associate another partner with Allah, is He not enough and sufficient for us?

SURAH AN NISAA 48

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.

- ♥ A child himself does not like to be shared, why?
So that we hate shirk and do not associate with Allah.
- ♥ So the fitra is belief and not disbelief, it is tawheed and not shirk, and it is truthfulness and not hypocrisy.
- ♥ A child feels guilty when he lies or hides when he does something wrong.
- ♥ We do not like for someone to disbelieve in us or forget all the good we've done, why? So that we do not disbelieve in Allah.
- ♥ We do not like to be shared, why? So that we do not associate with Allah.
- ♥ We do not like to be lied to, why? So that we do not become hypocrites.
- ♥ When people have lost the way, have become complicated, or are all over the

place, then they have to end up covering so much, so where does a person go? Back to the origin, back to what our fitra and what Allah has placed in us.

- ♥ In this life, we need to be purified from the traces of this earth.

FIVE TYPES OF GUIDANCE FROM ALLAH

- ♥ Three types of guidance are built-in and two are external, so no one can say, “guidance never came to me.”

1. FITRA

- ♥ As discussed previously.

2. SENSES

- ♥ There are five senses and the most important are hearing and seeing. And the most important of the two is hearing which is repeated 139 times in the Qur'an.

- ♥ All that we hear has an impact on us. Hearing is the messenger of faith to the heart, and it is a caller of faith to the heart, and it is a teacher of faith to the heart.

TYPES OF PEOPLE WHO HEAR

1. Desire

- ♥ Some people hear with desire, self and ego. Such a person will always hear things wrong.
- ♥ He translates everything with his desire. He will immediately say, “this is too hard, when you said this, you meant me, didn't you”. He sees everything as a threat or competition.
- ♥ And anyone who hears with desires will never feel good, he will always be imbalanced, so his reactions and speech will be bad as well.

2. Faith

- ♥ The one who hears with faith and bases it on his belief in Allah. So even if he hears something bad, he quickly exchanges it to something good. If someone is rude to him, he will interpret it as more reward, as a decree, as pardoning, so he will see the good.
- ♥ The one who hears with faith, then Allah will bring more guidance to Him. The guidance of Allah is very special, so He will not give that exclusive guidance if the heart and mind are impure. The more a person listens with faith, the more Allah will open for him from guidance. That's why we learned faith before we learned the Qur'an.
- ♥ And this is why some people are foremost, some are people of the right and some are

people of the left because of how they listen, whether they listen with faith or not.

SURAH AL BAQARAH 83

وَقُولُوا لِلنَّاسِ حُسْنًا

And speak to people good [words]

- ♥ It did not even say, “believers”, but “people”, so we should at least speak excellent, why? Because there are people who speak with desire.

TONGUE CAN LEAD TO THE FIRE

وعن أبي هريرة رضي الله عنه قال: سئل رسول الله صلى الله عليه وسلم عن أكثر ما يدخل الناس الجنة؟ قال: “تقوى الله وحسن الخلق” وسئل عن أكثر ما يدخل الناس النار، قال: “الفم والفرج”.

The Messenger of Allah (ﷺ) was asked about the deed which will be foremost to lead a man to Jannah. He replied, "Fear of Allah and the good conduct." Then he was asked about indulgence

which will admit a man to Hell (Fire) and he answered, "The tongue and the genitals."⁵¹

- ♥ And sometimes with our good words, it can make someone repent, return to Allah, think good of Allah and others. May Allah make all our words blessed. Ameen.
- ♥ If Allah commanded Musa (عليه السلام) to speak to Firaoun with gentle words, and the Prophet (ﷺ) said to not curse the shaitan, but to seek refuge with Allah from the devil, so what about anyone else? Subhan Allah.

3. To hear by Allah

- ♥ This means only hears that it is from Allah, and not from so and so. How can someone reach this level?

⁵¹ Riyadh As Saliheen, Introduction, Hadith 626

SPECIAL TREATMENT FOR AWLIYA ALLAH

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله تعالى قال: "من عاد لي وليًا، فقد آذنته بالحرب، وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني، أعطيته، ولئن استعاذني، لأعيذنه

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Allah, the Exalted, has said: 'I will declare war against him who treats with hostility a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (voluntary prayers or doing extra deeds besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with

which he walks; and if he asks Me something, I will surely give him, and if he seeks My Protection (refuge), I will surely protect him"⁵²

- ♥ Surely the one who is always struggling to hear with faith will then reach this level.
- ♥ Anyone who declares enmity to wali Allah, then Allah will declare war against him. And we do not know who is wali Allah, so we never want to harm anyone.
- ♥ Imagine this person is so previous with Allah, and what makes someone to be wali Allah?
- ♥ He focuses on the obligations, then he wants to do more voluntary, until Allah loves him, so His concern is Allah.
- ♥ When Allah loves someone, He will be his hearing that he hears, his eyes that he sees, his

⁵² Riyadh As Saliheen, Al Bukhari Book 1, Hadith 386

hands that he grasps and his feet that he treads.

- ♥ So Allah will take of his hearing and protect it from hearing something wrong.

SURAH YUNUS 62 TO 64

62.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

No doubt! Verily, the Auliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.

63.

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds).

- ♥ A person first struggles with trials, but thwarts it and does not sink in it, until his heart bounces off the trials.
- ♥ It cannot be that everything comes with ease from the start. We must go through a struggle first. And anyone who has reached a certain level is due to the struggles he went through.
- ♥ Allah does not hesitate to do anything, except to take the soul of His wali. This shows the great care of Allah, but He must do it.

SUPPLICATION TO ENJOY OUR HEARING

اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين
 معاصيك، ومن طاعتك ما تبلغنا به جنتك، ومن اليقين ما
 تهون به علينا مصائب الدنيا، اللهم متعنا بأسماعنا وأبصارنا
 وقوتنا ما أحييتنا، واجعله الوارث منا، واجعل ثأرنا على من
 ظلمنا، وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا،

ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا، ولا تسلط علينا من
"لا يرحمنا"

"Allahumma-qsim lana min khashyatika ma tahulu bihi bainana wa baina ma'sika, wa min ta'atika ma tuballighuna bihi jannataka, wa minal-yaqini ma tuhawwinu 'alaina masa-'ibad-dunya. Allahumma matti'na biasma'ina, wa absarina, wa quwwatina ma ahyaitana, waj'alhul-waritha minna, waj'al tharana 'ala man zalamana, wansurna 'ala man 'adana, wa la taj'al musibatana fi dinina, wa la taj'alid-dunya akbara hammina, wa la mablagha 'ilmina, wa la tusallit 'alaina man-la yarhamuna,
O Allah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah; and such as will make easy for us to bear in the calamities of this world. O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our Deen; let not worldly affairs be our principal concern, or the ultimate

limit of our knowledge, and let not those rule over us who do not show mercy to us."

SEEKING REFUGE FROM THE EVIL OF OUR HEARING

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي وَمِنْ شَرِّ
لِسَانِي وَمِنْ شَرِّ قَلْبِي وَمِنْ شَرِّ مَنِيَّ

Allahumma inni a'udhu bika min sharri sam'i, wa min sharri basari, wa min sharri lisani, wa min sharri qalbi, wa min sharri maniyyi

"O Allah! I seek refuge in You from the evils of my hearing, the evils of my seeing, the evils of my tongue; the evils of my heart and the evils of semen (illicit sexual passions)."⁵³

MAY ALLAH MAKE US TO HEAR THINGS IN THE WAY PLEASING TO HIM. AMEEN

⁵³ Riyadh As Saliheen, Abu Dawud and At- Tirmidhi , Book 16, Hadith 19

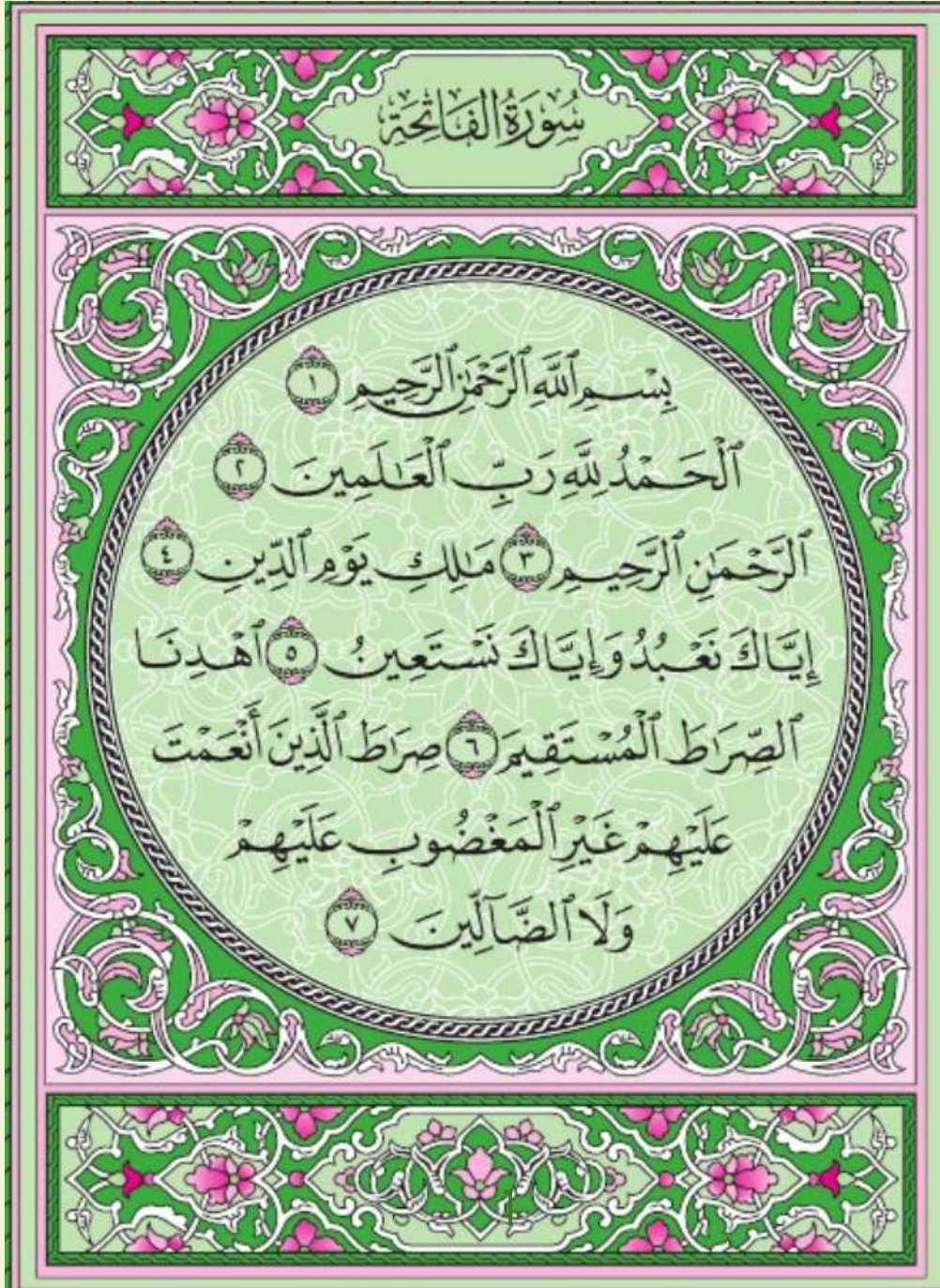
INTRODUCTION

- ♥ Even if we are facing the greatest challenges, including those from the nafs and shaitan, with Allah Al Kabeer, we can pass all levels.
- ♥ We cannot start our prayer without saying Allahu Akbar, and then what can make us go through transitions of the prayer? “Allah is the Greatest.”
- ♥ However, we will be stopped from guidance when we make anything big in our life. When we magnify ourselves, our thoughts, our egos, then we will not take the guidance.
- ♥ There are people listening with their desires, so how can the guidance be taken?

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

FIVE TYPES OF GUIDANCE FROM ALLAH

- ♥ Allah gave us built-in guidance so no one has an excuse. At the same time, we need to make use of this built-in guidance.

BUILT-IN GUIDANCE

- ♥ Guidance is not just something outer, but it is something in us. They are three:
 1. Fitra (natural disposition): it is important to follow the fitra Allah has granted us,
 2. Senses: Allah gave us hearing, sight and feelings for guidance. If we are listening

with desires, even if something good is being said, we will still hear it as bad. We want to see and hear with taqwa and not with desires. We should not stretch our eyes to something that does not concern us.

3.Intellect

2. SENSES – SIGHT

- ♥ In the Israa and Mi'raaj, the Prophet (ﷺ) went to a high place – to paradise – yet still he did not exceed in looking.

SURAH AN NAJM 17

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ

The sight [of the Prophet (ﷺ)] did not swerve, nor did it transgress [its limit].

- ♥ We will go forward when we have taqwa in our eyes. Something that does not come to our

face, then we do not need to go to it, open it and look at it. For example, opening wrong sites, going through something that does not belong to us, then it will open the doors to misguidance. We ask Allah for the well-being. Ameen.

- ♥ There is a story of an imam whom before microphones, would go to the top of the building to call the adhaan. Once he went up and look at a beautiful lady in one of the homes. He became infatuated and wanted to marry. When he went to propose, the father said he must change his religion to marry her, and eventually he did.
- ♥ He had memorized all the Qur'an, but forgot it all except for one ayah.

SURAH AL ANAAM 110

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ
فِي طُغْيَانِهِمْ يَعْمَهُونَ

And We will turn away their hearts and their eyes just as they refused to believe in it the first time. And We will leave them in their transgression, wandering blindly.

- ♥ The hearts and eyes changed, as if he didn't believe in it the first time. We ask Allah for the well-being. Ameen.
- ♥ Someone can be at such a high level of guidance, but what did he magnify in the end? His desires, and what led to his desire? His eyes. Imagine someone being guided to be an imam, and then it is free fall after that. We ask Allah for the well-being. Ameen.

SUPPLICATION TO KEEP OUR
HEARTS FIRM

And speak to people good [words]
Yā muqallibal-qulūbi thabbit qalbī `alā dīnik

○ Turner of the hearts, keep my heart firm upon
Your religion.⁵⁴

- ♥ The higher one is and the more guidance Allah shows, then one should not look down, and not look back either.
- ♥ The people of Lut were the first to engage in a relation of men with men, all opposite to the fitra. Even animals do not do this.
- ♥ Allah sent three angels – Jibreel, Mikael and Israfeel – in the form of three handsome men. They came to Lut (عليه السلام) as guests, and he was scared the people would find out and would come to him due to their lust. The messengers said do not fear because the people cannot reach us. The wife informed the people of the town about the handsome men

⁵⁴ Jami` at-Tirmidhi 3587

in their home, promoting this haram relationship.

- ♥ Lut (عليه السلام) even said that his daughters are purer for them, but still they rejected. The angel messengers informed Lut (عليه السلام) to leave the town, and to not look back for they will be destroyed.

SURAH ADH DHAARIYAAT 35 TO

36

35

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ

So We brought out whoever was in the cities of the believers.

36

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ

And We found not within them other than a [single] house of Muslims.

- ♥ It was a house of “Muslims”, but the only believers were Lut (عليه السلام) and his two

daughters. The wife looked back and the punishment overtook her.

- ♥ Allah gave us eyes in order to increase in faith and to see His blessings. Eyes can be means of guidance or means of misguidance.
- ♥ We ask Allah to make us enjoy our eyes and ears.

SUPPLICATION TO ENJOY OUR HEARING

اللهم اقسام لنا من خشيتك ما تحول به بيننا وبين
معاصيك، ومن طاعتك ما تبلغنا به جنتك، ومن اليقين ما
تهون به علينا مصائب الدنيا، اللهم متعنا بأسماعنا و أبصارنا
وقوتنا ما أحيتنا، واجعله الوارث منا، واجعل ثأرنا على من
ظلمنا، و انصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا،
ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا، ولا تسلط علينا من
"لا يرحمنا"

"Allahumma-qsim lana min khashyatika ma tahulu bihi bainana wa baina ma'sika, wa min ta'atika ma tuballighuna bihi jannataka, wa

minal-yaqini ma tuhawwinu 'alaina masa-'ibad-dunya. Allahumma matti'na biasma'ina, wa absarina, wa quwwatina ma ahyaitana, waj'alhul-waritha minna, waj'al tharana 'ala man zalamana, wansurna 'ala man 'adana, wa la taj'al musibatana fi dinina, wa la taj'alid-dunya akbara hammina, wa la mablagha 'ilmina, wa la tusallit 'alaina man-la yarhamuna,
 O Allah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah; and such as will make easy for us to bear in the calamities of this world. O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our Deen; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us."⁵⁵

♥ Anything that comes to us, then we should still look at it with taqwa. We ask Allah to make us

⁵⁵ Riyadh As Saliheen, At Tirmidhi, Book 5, Hadith 834

see with faith and His Names and not to see problems. The degree of excellence is to worship Allah as if we see Him.

- ♥ And now with social media, people want to live the life of others or pretend to make up an ideal life. And with one photo, which so much is being done to make it look perfect, it can be a means of misguidance for others. They see it and think this is the real life, so they start to become unrealistic, demanding and jealous.
- ♥ Excellence is to worship Allah as if we see Him. And guidance is to see the actions of Allah. This is what motivates us and not what people are doing or saying.
- ♥ It is important to hear and see with faith. We do not want to hear with desires. Someone stretching his eyes, will surely fall into it. If we are

trying to look at something or hear something that does not concern us, then it will be a test for us.

- ♥ Allah gave us senses to save us, guide us and protect us, but it can be the other way. We want to see so that we can believe in Allah more.
- ♥ Guidance that we seek is not just to go from one town to another, or one country to another, but to go from this life to paradise.
- ♥ All of our steps on this earth will lead to us to reach paradise.
- ♥ It is a blessing to have senses for protection and there are people who can be overly sensitive who can react with everything.
- ♥ We want to be sensitive to what Allah and His Messenger (ﷺ) said. When any situation comes,

we want to see the kindness and beauty of Allah. We want sensitivity to the unseen matters.

- ♥ If someone is overly sensitive, then how do we end up dealing with them? We do not say things to avoid drama or reaction. Faith is not be sensitive to people's actions, but to be sensitive to Allah's Names and Attributes.
- ♥ The more a person believes, the more he will be shown guidance.
- ♥ When we learn the Names of Allah, we will not look at people and their actions, but we will see the Name of Allah.
- ♥ If we are too emotional, then there is the guidance of intellect. And if the intellect cannot think right, there is the guidance of the Qur'an and Sunnah. And Allah will guide us.

- ♥ Our sensitivity is not about desire or what we want to do, but our sensitivity is to see the bigger picture.
- ♥ We do not question the one greater than us, and yet He is taking care of our smallest affairs.

RESPECT THE ELDERLY AND BE
MERCIFUL TO THE YOUNG

قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ جَاءَ شَيْخٌ يُرِيدُ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَبْطَأَ الْقَوْمُ عَنْهُ أَنْ يُوسِّعُوا لَهُ فَقَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوقِّرْ
كَبِيرَنَا "

"An older man came to talk to the Prophet (ﷺ), and the people were hesitant to make room for him. The Prophet (ﷺ) said: He is not one of us who does not have mercy on our young and does not respect our elders."⁵⁶

- ♥ We can reach in no time and we will reach high levels when we submit to Allah Al Kabeer – The Greatest.

⁵⁶ Jami` at-Tirmidhi 1919

INTRODUCTION

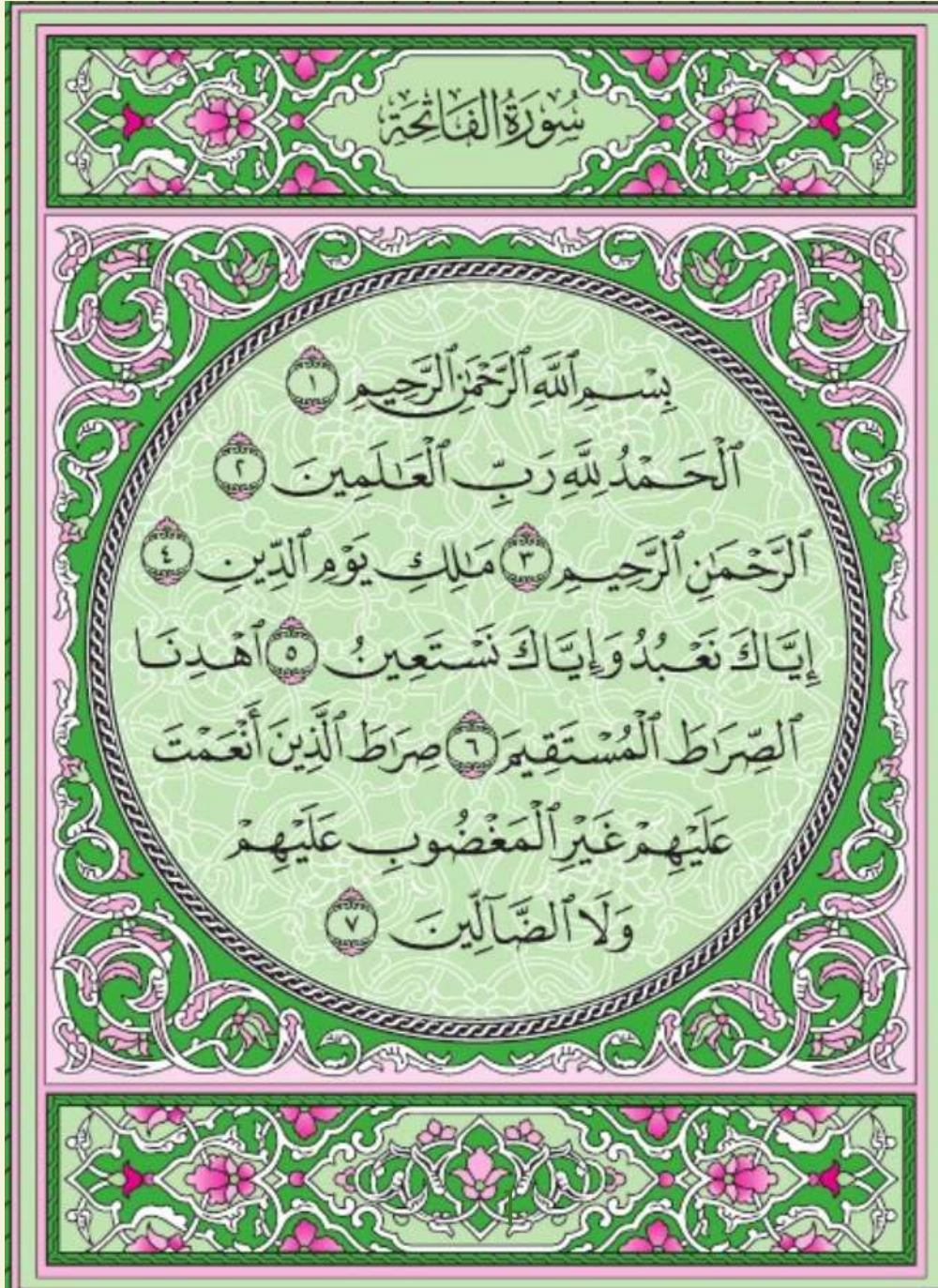
- ♥ We think we only need guidance when we are in a situation, but we need guidance in how we receive it, how our senses take it in and how our mind takes it.
- ♥ With guidance, we need multiple “controllers”, we have the fitra, senses and mind. We cannot give all the “keys” to the fitra because then it will not progress, it will remain quiet all the time. And we cannot give the “keys” to the senses because it can mislead, depending on our mood. We can listen or look with desire.
- ♥ And we cannot only depend on our feelings, otherwise we will just watch the world pass by.
- ♥ There is emotional intelligence, but then we need sensibility over it, and this is the role of the mind over the senses.

- ♥ We cannot become too emotional and at the same time, we cannot be overly logical that we become stubborn.
- ♥ There are people who always think they are oppressed. And this can happen when treated unfairly as a child, so he carries on with this thought. Or someone becomes sensitive thinking others are talking about him, but who is he that everyone wants to talk about him? Subhan Allah. And this happens when a person thinks he is central.
- ♥ It is not about what happens to us, but how we receive it. If we receive it with desire, then surely what we perceive will be with desire as well.
- ♥ So how can we deal when we hear or see something disliked? With taqwa.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

- ♥ To be guided to the Straight Path is great. Someone who disbelieves will see things as wrong. The hypocrites want people to always see them as good, so they hide the truth of themselves.
- ♥ The Messenger (ﷺ) was a means of guidance for them, but they only see misguidance. If the Prophet (ﷺ) is silent, they say he listens too much. And if he speaks, they say he talks too much. So they always have an issue and will always try to justify themselves.

- ♥ A believer will be guided with one ayah, while a disbeliever will remain in misguidance even if many ayat are brought to him.

FIVE TYPES OF GUIDANCE FROM ALLAH

- ♥ There are five types of guidance, three are built-in and two are external, but all of them are customized for us.
- ♥ However, we cannot benefit from the external if our internal is out of order. How can we benefit from the Qur'an and Sunnah if our fitra, senses and mind are off? Subhan Allah.
- ♥ We want to be truthful in life; we do not want the deen to just be a "garment" that we slip on and remove. Rather we want it to be our "color" (صبغة الله). The deen is not just surface. The deen changes us inside and out.

BUILT-IN GUIDANCE

♥ Guidance is not just something outer, but it is something in us. They are three:

1. Fitra (natural disposition): it is important to follow the fitra Allah has granted us,
2. Senses: Allah gave us hearing, sight and feelings for guidance. And the fitra should support the senses, but if we are overly emotional, then we can go all over the place.
3. Intellect: it should put the senses in place

EMOTIONS AND INTELLECT

♥ There is a story of twins – a boy and girl – who were born prematurely. The doctors knew that the girl would survive and not the boy, simply because of the nature of the woman who can be more emotional, thus she can bear more.

And the nature of man is to be more using his intellect.

- ♥ It is not about competing with each other, but complementing each other, and the role of being charge is to the man, as set by Allah.

SURAH AN NISAA 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ

Men are in charge of women by [right of] what Allah has given one over the other

- ♥ A women can juggle many things and has stronger emotions because she needs to take care of everyone and make things light around her, but then the man with his intellect can place a boundary.
- ♥ If we overthink then we can become too sharp and strict. And that's why even people prefer to have a man as a manager than a woman who can be overly restrictive.

- ♥ All that we hear and see needs to be taken as a guidance. We cannot see and hear with our desires, otherwise we will be misled. And similarly, with our mind, we need to have the light of faith.
- ♥ Humans and animals have senses and fitra (meaning a nature), but the difference is intellect. Humans have intellect while animals do not.

SURAH TA HA 42 TO 50

42

اَذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي

Go, you and your brother, with My signs and do not slacken in My remembrance.

43

اَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

Go, both of you, to Pharaoh. Indeed, he has transgressed.

44

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهِ يَتَذَكَّرُ أَوْ يَخْشَىٰ

And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."

45

قَالَ رَبَّنَا إِنَّنا نَخَافُ أَنْ يَفْرُطَ عَلَينا أَوْ أَنْ يَطْغَى

They said, "Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress."

46

قال لا تَخَافا ۖ إِنِّي مَعَكُما أَسْمَعُ وَأَرى

[Allah] said, "Fear not. Indeed, I am with you both; I hear and I see.

47

فَأْتِياهُ فَقُولا إِنَّا رَسُولا رَبِّكَ فَأَرْسِلْ مَعنا بَني إِسْرَائِيلَ وَلا تُعَذِّبْهُمْ ۖ قَدْ جِئناكَ بِآيةٍ مِّنْ رَبِّكَ ۖ وَالسَّلَامُ عَلى مَنِ اتَّبَعَ الْهُدَى

So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord. And peace will be upon he who follows the guidance.

48

إِنَّا قَدْ أُوحِيَ إِلَينا أَنَّ الْعَذابَ عَلى مَنِ كَذَّبَ وَتَوَلَّى

Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away.' "

49

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى

[Pharaoh] said, "So who is the Lord of you two, O Moses?"

50

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى

He said, "Our Lord is He who gave each thing its form and then guided [it]."

- ♥ A command came from Allah to Musa (عليه السلام) that he must go to Firaoun. But then Musa (عليه السلام) said he is afraid because the mind says Firaoun will kill and exceed his boundaries. Though Allah gives comfort by saying "do not be afraid". This itself is guidance because Firaoun is human too, so he should not be afraid of him, and this is intellect. Then there is

guidance of emotions when Allah says, “I am with You, hearing and seeing.”

- ♥ And Allah gives them even more guidance by informing them of what they should tell Firaoun. This itself gives them more courage.
- ♥ Firaoun thinks he is rabb by providing or having authority or handling people, but Musa (عليه السلام) says, “Ar Rabb is the One Who gave the creation their form and then guided them.”
- ♥ Did Firaoun create the creation and give them roles? No. Look at the shape of the heart and how it matches its role, the eyes which match their role and the shape of humans which matches their role and that is to worship Allah. This is fitra that Allah guides all to their role, for example, the fitra of the birds is to fly.

SURAH AN NAHL 78

وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ

And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.

- ♥ The best job for our senses is to be grateful. And if we are not using our senses to be grateful, then our intellect needs to say, “be grateful”, otherwise we will be emotional, jealous, ungrateful and depressed. To be grateful is to take whatever Allah gives us, and this needs intellect.
- ♥ Intellect comes after emotions, and it is needed to keep the senses on track, and the senses will be on track when they are grateful.
- ♥ But then the intellect can be too sharp and arrogant, so it needs to be humbled, and that is with the Qur'an and Sunnah.

- ♥ The religion is not just surface, but we need guidance to become truthful.
- ♥ Sometimes people practice religion without feeling it because of the pressure of people around them. And it is human nature to want to fit in. There is a story of a teacher who held a green book, but told everyone to say it is red, and kept repeating this. Then when she asked the students the color of the green book, they said “red.” There was one student who had arrived late and when he saw the students saying “red”, he was confused, but then when it came to his turn, he answered it was “red”, though it is a green book.
- ♥ Even while shopping, so much pressure can be placed in order to purchase something, and in the end, we have the whole store in our house.

- ♥ The Companions are not copy and paste of each other. The Prophet (ﷺ) gave them the space to express.
- ♥ If there is only intellect and fitra, then it will be so dry. Iblis was only intellect and this became his god. So he exceeded his boundaries and was then cast out.

MAY ALLAH HELP US TO USE OUR FITRA, EMOTIONS AND INTELLECT IN THE WAY PLEASING TO HIM. MAY HE MAKE US AMONG THE GRATEFUL ONES. AMEEN

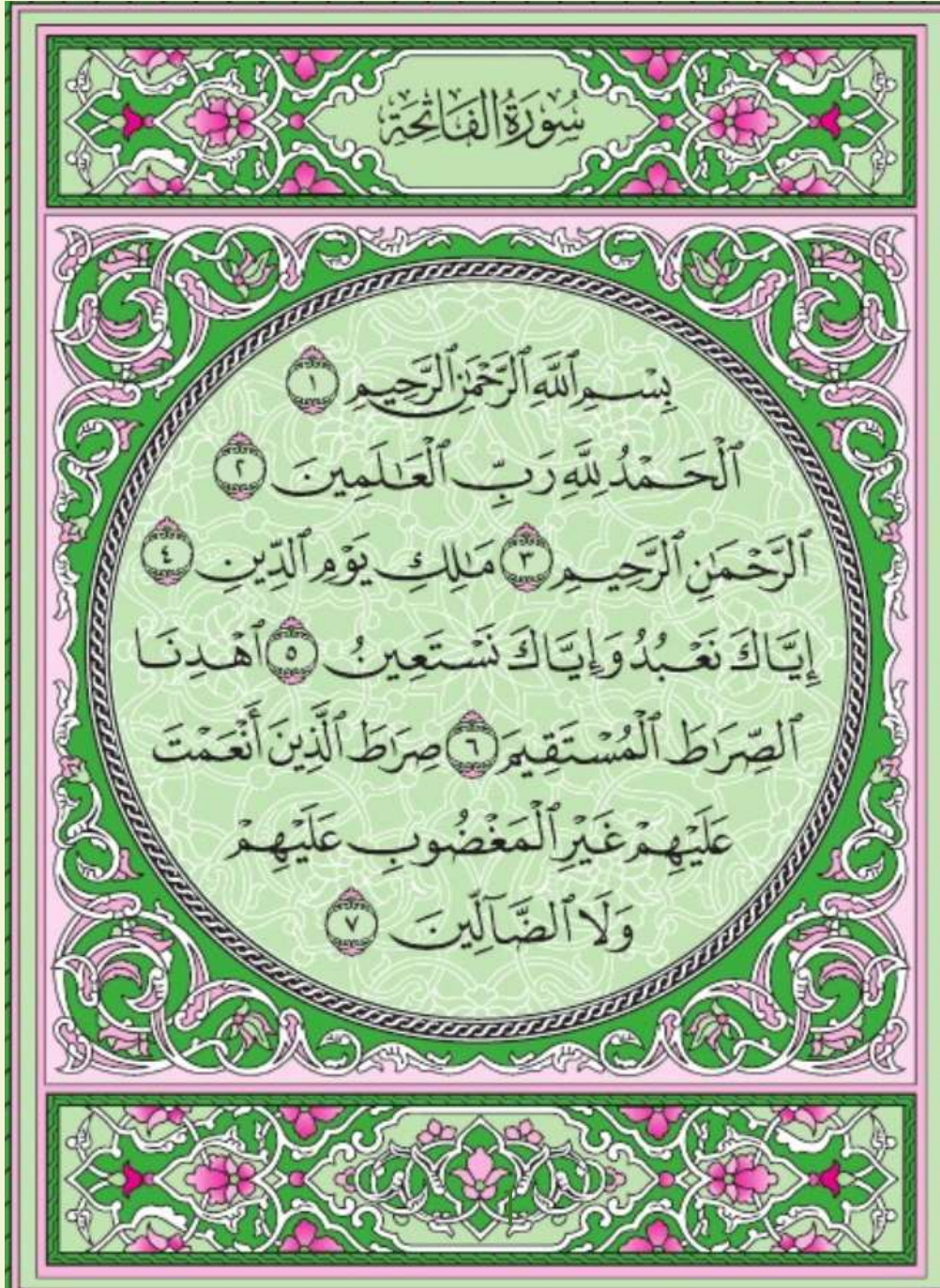
INTRODUCTION

- ♥ We have a fitra, senses and mind. The mind is to bring out the fitra again and use our senses in the right way. If the senses overflow, then the mind is needed to set it back.
- ♥ Allah Al Fattaah (The Opener) will open different openings, understandings, feelings and open our fitra again. Even if there are doors, only Allah Al Fattaah can bring the keys to open those doors.
- ♥ It is not wrong to have feelings and emotions, but not to reach the point of being depressed.
- ♥ Servitude is to surrender to Allah with our feelings, a slave is someone who loves, hopes and fears His Master. And it will show we are a slave of Allah when we go through situations.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

- ♥ In the time of trials, it is important to hold on to a good friend and the ones we love for Allah.

FIVE TYPES OF GUIDANCE FROM ALLAH

- ♥ There are five types of guidance, three are built-in and two are external, but all of them are customized for us.

BUILT-IN GUIDANCE

- ♥ Guidance is not just something outer, but it is something in us. They are three:
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3.Intellect: it should put the senses in place. It is important as a foundation to receive the religion.

INTELLECT

PEN LIFTED FROM THREE

عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " رُفِعَ الْقَلَمُ
عَنْ ثَلَاثٍ عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّغِيرِ حَتَّى يَكْبُرَ وَعَنِ
الْمَجْنُونِ حَتَّى يَعْقِلَ أَوْ يَفِيقَ " .

It was narrated from 'Aishah that the Prophet (ﷺ) said: "The pen has been lifted from three: From the sleeper until he wakes up, from the

minor until he grows up, and from the insane until he comes back to his senses or recovers."⁵⁷

- ♥ A person will not be accountable until he reaches puberty, is asleep until he wakes up and anyone who loses his mind. May Allah protect us. Ameen.
- ♥ The religion cannot be applied only with emotions, but with intellect as well. Those who enter the religion do not enter with just emotions, but to use the mind as well.
- ♥ The messengers all used their mind and had a high-level of thinking in the way they conveyed the verses of Allah and their understanding.
- ♥ Learning the Arabic language and memorizing in the Arabic language truly makes us use our mind.

⁵⁷ Sunan an-Nasa'i 3432

SURAH YUSUF 2

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Indeed, We have sent it down as an Arabic Qur'an that you might understand.

- ♥ The mind controls our emotions and bring us back on track, but faith is needed. Before the mind is the fitra and senses, and after the mind is the guidance from Allah, Qu'ran and Sunnah.
- ♥ There is no compulsion in the religion, and this shows a person uses his mind. People think those who enter the religion are brainwashed, but it is important to be in our complete senses.
- ♥ Allah gave us an intellect to also live in peace with others. It is important to not overuse the intellect to the point of stubbornness and rejection either.

SURAH AL HAJJ 46

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ
يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي
الصُّدُورِ

So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.

- ♥ If we use our intellect correctly, we will have wholesome guidance.
- ♥ We should not use our mind to judge and assume things about others.
- ♥ Corrupters of the mind include:
 1. Alcohol, drugs
 2. Wiswas
 3. Overthinking
 4. Over information
 5. Doubts

6. Assumptions

- ♥ It is important to protect our mind from corrupt beliefs that can spoil the mind. The Prophet (ﷺ) forbade reading the Tawrat and Injeel which have been changed.

QUR'AN IS THE FINAL AND TRUE BOOK

وَعَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَتَاهُ عُمَرُ فَقَالَ
 إِنَّا نَسْمَعُ أَحَادِيثَ مِنْ يَهُودَ تُعْجِبُنَا أَفْتَرَى أَنْ نَكْتُبَ بَعْضَهَا؟
 فَقَالَ: «أَمْ تَهْوِكُونَ أَنْتُمْ كَمَا تَهْوَكِتِ الْيَهُودُ وَالنَّصَارَى؟ لَقَدْ
 جِئْتُكُمْ بِهَا بَيضَاءَ نَقِيَّةً وَلَوْ كَانَ مُوسَى حَيًّا مَا وَسِعَهُ إِلَّا اتِّبَاعِي»
 Jabir told that when 'Umar came to the Prophet saying, "We hear from Jews traditions which charm us, so do you think we should write down some of them ?" he replied, "Are you in a state of confusion as the Jews and the Christians were? I have brought them to you white and pure, and if Moses were alive he would feel it absolutely necessary to follow me."⁵⁸

⁵⁸ Mishkat al-Masabih 177, Authenticated by Al Albani as Hasan

SUPPLICATION FOR ALL GOOD

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا

"Allahumma inni as'aluka minal-khayri kullihi, 'ajilihi wa ajilihi, ma 'alimtu minhu wa ma la a'lam. Wa a'udhu bika minash-sharri kullihi, 'ajilihi wa ajilihi, ma 'alimtu minhu wa ma la a'lam. Allahumma inni as'aluka min khayri ma sa'alaka 'abduka wa nabiyyuka, wa a'udhu bika min sharri ma 'adha bihi 'abduka wa nabiyyuka.

Allahumma inni as'alukal-jannatah wa ma qarrab ilayha min qawlin aw 'amalin, wa a'udhu bika minan-nari wa ma qarraba ilayha min qawlin aw 'amalin, wa as'aluka an taj'al kulla qada'in qadaytahuli khayran

O Allah, I ask You for all that is good, in this world and in the Hereafter, what I know and

what I do not know. O Allah, I seek refuge with You from all evil, in this world and in the Hereafter, what I know and what I do not know. O Allah, I ask You for the good that Your slave and Prophet has asked You for, and I seek refuge with You from the evil from which Your slave and Prophet sought refuge. O Allah, I ask You for Paradise and for that which brings one closer to it, in word and deed, and I seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And I ask You to make every decree that You decree concerning me good."⁵⁹

MAY ALLAH HELP US TO USE OUR FITRA, EMOTIONS AND INTELLECT IN THE WAY PLEASING TO HIM. MAY ALLAH MAKE THE QUR'AN THE SPRING OF OUR HEARTS. AMEEN

⁵⁹ Sunan Ibn Majah 3846

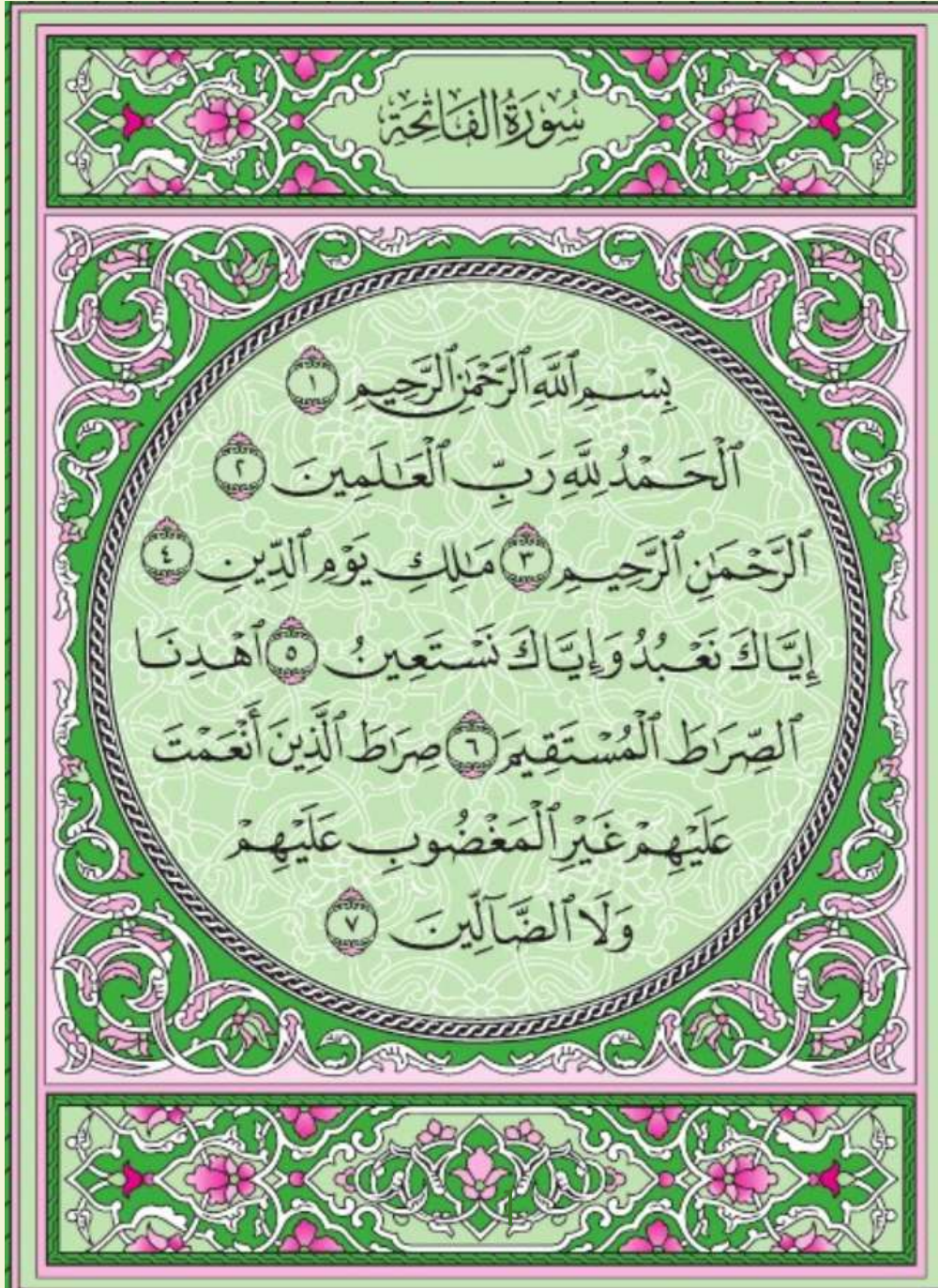
INTRODUCTION

- ♥ Allah guides all and His guidance is loyal. He does not just guide a few, but everyone. And He will not say, “you didn’t come to Me before, so I will not guide you now.” This is the behavior of humans, but not Allah. He always takes care of us and He takes care of our feelings and sensitivities.
- ♥ If we only go with feelings and mind, it can still mislead us or others, and that is why we need the guidance of Allah.
- ♥ The fitra can be buried, senses can be disabled, and the mind can be like a tyrant, but the deen never changes and the deen does not get tired.
- ♥ The real guidance is the religion which Allah sent to us.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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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.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

FIVE TYPES OF GUIDANCE FROM ALLAH

♥ There are five types of guidance, three are built-in and two are external, but all of them are customized for us.

BUILT-IN GUIDANCE

1. Fitra (natural disposition): it is important to follow the fitra Allah has granted us,
2. Senses: Allah gave us hearing, sight and feelings for guidance. And the fitra should support the senses, but if we are overly emotional, then we can go all over the place.

3. Intellect: it should put the senses in place. It is important as a foundation to receive the religion.

OUTER GUIDANCE

4. Guidance of the deen (Qur'an and Sunnah)

5. Special guidance from Allah

GUIDANCE OF THE DEEN

♥ We are surrounded by ayat from Allah, but it is important to have knowledge of the Qur'an and Sunnah so that the ayat have an effect on us to increase us in faith. For example, a decree happened that hand lotion was being passed around, such that we might be unable to write due to the hand being "over-lotioned". Yet even a decree like this cannot be ignored.

When we hear about the hand, it reminds us of what is mentioned in the Qur'an and Sunnah.

- ♥ All that we do is what our hands give and anything we do is what our hands earn.

SURAH ASH SHURA 30

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَن كَثِيرٍ

And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.

- ♥ When we shake hands, our sins will be expiated.
- ♥ And when we know the deen and the Prophet (ﷺ), we will appreciate our hands. His servant said his hands were softer than silk.
- ♥ People think if our hands is soft then we are indulgent, but the Prophet's hands were soft.
- ♥ And Allah has Two Hands and both are right and blessed. He stretches His Hands to the

sinner of the night so they may repent and He stretches His Hands to sinners of the day so they may repent. And Allah accepts the sadaqah by His Hands before it reaches the other party.

- ♥ This is guidance of the deen. It not only disciplines our senses, but it makes us use everything to reach Allah.
- ♥ And in another mention of the hands, one person lost a friend while in college and he saw him in dream where they were both in the car, but his friend did not have one hand. When he asked about its interpretation, he was asked, “which hand was missing?”, and he said “the right hand.” So he was told that now his deeds are cut-off so go and give sadaqah for him. So this friend was in Makkah at the time and performed umrah while hoping for the reward

for his friend. After completing the umrah, he saw the deceased's family there. And this shows someone might think only the family will do saqadah, but to love for Allah is to love someone to the akhirah.

- ♥ Then after a month, the friend saw his friend again and this time they were in the car parked in a space in the parking lot and then the deceased friend drove to a bigger and better parking space and said, "now I have a bigger and better space." May Allah expand our grave, increase us in ranks and have mercy on all our loved ones – dead and alive among them."

MEANS OF GUIDANCE OF THE DEEN

1. To make dua

ALLAH IS THE MOST GENEROUS

عَنْ سَلْمَانَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ " إِنَّ رَبَّكُمْ
حَيُّ كَرِيمٌ يَسْتَحْيِي مَنْ عَبْدَهُ أَنْ يَرْفَعَ إِلَيْهِ يَدَيْهِ فَيَرُدَّهُمَا صِفْرًا
"- أَوْ قَالَ خَائِبَتَيْنِ

The Prophet (صلى الله عليه وسلم) said: "Your Lord is Kind and Most Generous, and is too kind to let His slave, if he raises his hands to Him, bring them back empty,"⁶⁰

- ♥ Allah stretches His Hands to give us or to bring us back to Him.
- ♥ The Hands of Allah are full and nothing is depleted from Him when He gives.
- ♥ Allah stretches His Hands to bring us back to repent to Him. Imagine if we are stretching our hands to our children and they constantly

⁶⁰ Sunan Ibn Majah 3865

refuse us, then we will say “no more”. But Allah will continue to stretch His Hands even if no one comes to Him. This teaches us how we should be. This is the best guidance for us that we should not stop stretching our hands to those less than us such as our children. We think, “they need to come to me”, but we should come to them.

- ♥ And the upper-hand is better than the lower-land. To only receive satisfies our ego, but to give makes us go against our ego.
- ♥ Imagine if someone is older and he stretches his hands to us but we do not respond; it will be considered very rude. So imagine with Allah, subhan Allah.

SURAH AL FURQAN 72 TO 77

72

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.

73

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا

And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.

74

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."

75

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا

Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace.

76

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا

Abiding eternally therein. Good is the settlement and residence.

77

قُلْ مَا يَعْزُبُ عَنْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ

لِزَامًا

Say, "What would my Lord care for you if not for your supplication?" For you [disbelievers] have denied, so your denial is going to be adherent.

- ♥ Life is filled with ayat and Allah reminds us of His ayat and religion, but if we do not have knowledge of the deen then we cannot connect.
- ♥ Guidance of the deen is not only about memorizing, but connecting it back to the deen.

- ♥ In the religion, we see the importance of the Qur'an and Sunnah as guidance. And then we will know to make dua.
- ♥ Allah will not care for us if we do not make dua and He will be angry if we do not make dua. And He will feel shy when someone raises his hands to make dua and He returns it empty-handed. May Allah grant us the success to always make dua to Him.

2. Guidance from the Qur'an

SURAH AL BAQARAH 1 TO 2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

الم

Alif, Lam, Meem.

2

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book about which there is no doubt, a guidance for those conscious of Allah -

- ♥ The Qur'an is a "compass" and "map" where there is no doubt in it. It is all guidance for the pious – those who do not follow their desires. But if someone is following his desires, then the Qur'an will not be guidance for him.
- ♥ Desires "hawa" (هوى) and guidance "huda" (هدى) cannot go together.

SURAH ASH SHURA 52 TO 53

52

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ
وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا
وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ

And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad ﷺ], you guide to a straight path -

53

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ
تَصِيرُ الْأُمُورُ

The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve.

- ♥ The revelation from Allah – the Qur'an – is like the soul giving us life. There are people who are even guided just by hearing the sound of the Qur'an. The Qur'an is different from any speech; it is the highest level of speech and it is revealed on a nation who was so eloquent in speech, such that they expressed everything in poetry. And so when the Qur'an came, it overcame all of their poetry. The Qur'an is mesmerizing; it is different because it is the Word of Allah. Even the letters in the Qur'an

have etiquettes, if there is a noon with sukoon, then it will either hide or show itself or merge.

- ♥ The Prophet (ﷺ) did not know anything about faith or the book, but Allah taught him the Book which is guidance and light. And that he guides to the Straight Path.
- ♥ The Prophet (ﷺ) was a walking Qur'an. All of the verses of the Qur'an are an example of the life of the Prophet (ﷺ). And if we cannot understand the Qur'an, then we should follow the Prophet (ﷺ) because his way is as if we are reading the Qur'an and understanding it.
- ♥ Taddabur (pondering) of the Qur'an has an impact, and in the end it leads us to the path of Allah.
- ♥ The guidance of Allah and the Prophet (ﷺ) is muhaymin – dominating. If the fitra is buried,

the senses are off and the mind is overthinking,
but then what levels everything? The guidance
of Allah and the Prophet (ﷺ)

MAY ALLAH HELP US TO APPLY THE GUIDANCE OF
THE DEEN. AMEEN.

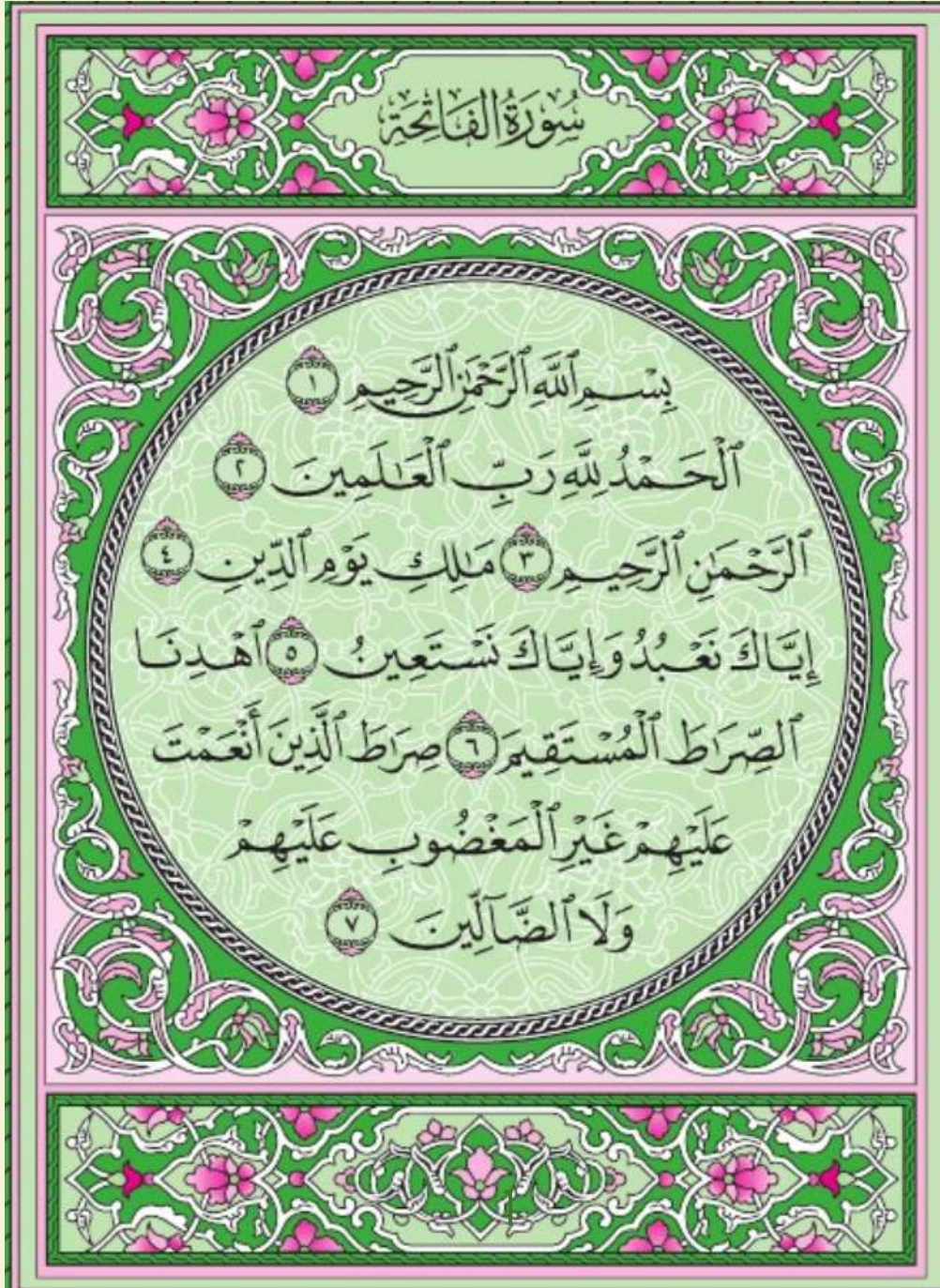
INTRODUCTION

- ♥ The guidance of the deen goes in line with our fitra, senses and intellect.
- ♥ And when anything comes to disturb us, it is all to purify and beautify us. It will make us better and polish us. Otherwise, how can we activate our taqwa if everything goes according to our plans, desires and tastes? Subhan Allah.
- ♥ Taqwa is to go against our desires, but at the same time the foundation needs to be truthfulness.
- ♥ The religion is not something that is practiced without taqwa. It controls our emotions and grounds our mind.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

FIVE TYPES OF GUIDANCE FROM ALLAH

♥ There are five types of guidance, three are built-in and two are external, but all of them are customized for us.

BUILT-IN GUIDANCE

1. Fitra (natural disposition): it is important to follow the fitra Allah has granted us,
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4.Guidance of the deen (Qur'an and Sunnah)

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GUIDANCE OF THE DEEN

MEANS OF GUIDANCE OF THE DEEN

1. To make dua

2. Guidance from the Qur'an

3. Taqwa

SURAH AL BAQARAH 177

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
 آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ
 عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ
 وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ

بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ قَدْ أُوتِيَكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

- ♥ Taqwa is a conversation between our heart and mind, but what will control and judge between the two? The deen.
- ♥ The Qur'an will guide those who are muttaqeen so we need to work hard on ourselves. It will not be guidance if someone listens, hears and speaks with desires.
- ♥ Taqwa are truthful moments with ourselves. Taqwa is to perform the commands and abstain from the prohibitions upon light from Allah (which is the Qur'an and Sunnah).
- ♥ For example, we faced a decree where a lipstick was borrowed instead of being given. And someone might think it should be given, but the lady felt she still wanted it. So what can make the taqwa solid? Upon light from Allah, based on the Qur'an and Sunnah. There is the

hadith about borrowing and the virtue of entering paradise.

VIRTUE OF BORROWING

قال رسول الله صلى الله عليه وسلم: "أربعون خصلة أعلاها منيحة العنز، ما من عامل يعمل بخصلة منها رجاء ثوابها وتصديق موعودها إلا أدخله الله بها الجنة"

The Messenger of Allah (ﷺ) said, "There are forty kinds of virtue; the uppermost of them is to lend a (milch) she-goat (to someone in order to benefit from it and then return it). He who practices any of these virtues expecting its reward and relying on the truthfulness of the promise made for it, shall enter Jannah."⁶¹

♥ And in another hadith, we give for Allah and we withhold for Allah, and love for Allah and hate for Allah. Why? Because we are

⁶¹ Riyadh As Saliheen, Al Bukhari, Introduction, Hadith 138

imperfect. If people get used with the same from us, then surely people will rebel when they are dealt with differently.

- ♥ That is why the Prophet (ﷺ) would change what he wears or eats so that no one feels bad. The decree does not go in the same pattern.

ALLAH IS THE MOST GENEROUS

عَنْ أَبِي هُرَيْرَةَ، أَرَاهُ رَفَعَهُ قَالَ " أَحَبُّ حَبِيبِكَ هَوْنًا مَا عَسَى أَنْ
يَكُونَ بَغِيضَكَ يَوْمًا مَا وَ أَبْغِضْ بَغِيضَكَ هَوْنًا مَا عَسَى أَنْ
يَكُونَ حَبِيبَكَ يَوْمًا مَا

"Love your beloved moderately, perhaps he becomes hated to you someday. And hate whom you hate moderately, perhaps he becomes your beloved someday."⁶²

- ♥ We should not love 100% or hate 100% because we need flexibility in our feelings. Otherwise

⁶² Jami` at-Tirmidhi 1997

there will be expectations and this will only lead to disappointment.

- ♥ Change is good in the hearts of people. What causes our kids to become ungrateful to us? We make them get used to us, so if one time we are not there, they will flip on us.
- ♥ Notice how the revelation would come when Allah wills and not in a certain time or day, otherwise people will expect it in that same time, and if it does not happen, they will flip.
- ♥ Taqwa is both “bitter and sweet”, it is an inner-struggle, but to still show sweetness to the people, just like qahwa and dates or coffee and chocolate.
- ♥ The way we will live in our grave is reflected in how we are living in our heart. We ask Allah for a sound heart. Ameen.

- ♥ Nothing can ground us in our taqwa except the Qur'an and Sunnah. It is the best fixer for us because it is the truth. We need truthful words. For example, someone says hurtful words to us, where is the taqwa? To remember the hadith of the Prophet (ﷺ), "whoever believes in Allah and the Last Day, will say good or remain silent."
- ♥ There is 0% risk if we smile, but 100% risk when we frown. There is 0% risk if we speak good, but 100% when we speak bad.
- ♥ The Prophet (ﷺ) clearly said it to women to give charity because he saw they are the most dwellers of the fire due to their ingratitude to those who are close to them. If their husbands always do good and one time he does not, they will say, "I never saw any good from you."

DO NOT BE UNGRATEFUL TO
THOSE WHO ARE NEAR TO YOU

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " يَا مَعْشَرَ النِّسَاءِ
تَصَدَّقْنَ وَأَكْثِرْنَ الْإِسْتِغْفَارَ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ ".
فَقَالَتْ امْرَأَةٌ مِنْهُنَّ جَزَلَةٌ وَمَا لَنَا يَا رَسُولَ اللَّهِ أَكْثَرَ أَهْلِ النَّارِ.
قَالَ " تُكْثِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ

It is narrated on the authority of 'Abdullah b. Umar that the Messenger of Allah (ﷺ) observed: O womenfolk, you should give charity and ask much forgiveness for I saw you in bulk amongst the dwellers of Hell. A wise lady among them said: Why is it, Messenger of Allah, that our folk is in bulk in Hell? Upon this the Prophet observed: You curse too much and are ungrateful to your spouses.⁶³

♥ We get used to good treatment and if one time it is not there, we react.

SURAH AL AHZAB 70 TO 71

70

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

⁶³ Sahih Muslim 79

O you who have believed, fear Allah and speak words of appropriate justice.

71

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
فَقَدْ فَازَ فَوْزًا عَظِيمًا

He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.

- ♥ When we say any letter in the Arabic language, it has boundaries itself, with the harakat and tajweed rules that each letter follows. If there is a boundary between letters, so what about us? Subhan Allah.
- ♥ Allah is so perfect and He can overwhelm us with His generosity and beauty, but if we come close to Him, He comes close to us.
- ♥ If someone greater comes to someone less, then it can be overwhelming and awkward.

And if we remember Him, He remembers us. And this makes us always love Allah because no one is like Him. He can do anything to us, but He respects us and truthfully shows us Who He is.

- ♥ Allah is always available for us and if we are ready for repentance, He is ready for it. He always listens, hears, responds and teaches, and this shows how much respect He gives to us though He is The Owner of the Dominion, The Dominator, The Most Great.
- ♥ Knowing how Allah deals with us shows how He has honored the children of Adam. So why do we disrespect and underestimate others? Subhan Allah.
- ♥ Taqwa is to do good and abstain from evil, upon light from Allah, and not light from the

people. With the Prophet (ﷺ), we will have a live example of taqwa and a walking Qur'an.

- ♥ Taqwa needs truthfulness and what brings truthfulness? What Allah and the Prophet (ﷺ) said. We need to be truthful with our feelings, but what will bring satisfaction with these feelings? Qur'an and Sunnah.
- ♥ It is better to speak and be corrected, then to hide and die on it.
- ♥ The closer we are to a person, the more taqwa we need to show because our faults are more apparent to them.
- ♥ We need truthfulness because we cannot hide things and we need taqwa

SURAH AZ ZUKHRUF 67 TO 73

67

الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

Close friends, that Day, will be enemies to each other, except for the righteous

68

يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ

[To whom Allah will say], "O My servants, no fear will there be concerning you this Day, nor will you grieve,

69

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ

[You] who believed in Our verses and were Muslims.

70

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ

Enter Paradise, you and your kinds, delighted."

71

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ صَلَو فِيهَا مَا تَشْتَهُ بِهِ
الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ صَلَو وَأَنْتُمْ فِيهَا خَالِدُونَ

Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally.

72

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

And that is Paradise which you are made to inherit for what you used to do.

73

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ

For you therein is much fruit from which you will eat.

- ♥ The “alkhilaa” (الأَخْلَاءُ) are those whom we are with all the time, and they know our faults, and it can get very sensitive. And the only solution to deal in these situations is to have taqwa otherwise they will become enemies.
- ♥ There needs to be sweetness with taqwa, that's why even the reporters are dressed nicely as they read difficult news, subhan Allah. Even one lady mentioned that her mother told her to wear jewelry if she did something wrong and

then has to confront her husband. It is protection from going into an argument.

SURAH AZ ZUKHRUF 18

أَوَمَنْ يُنَشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ

(Like they then for Allah) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear?

- ♥ A person is struggling inside, but a person shows goodness outside. And if another is doing wrong then we should have more taqwa. For example in driving, if someone is making a mistake while driving, we do not just say, "I am not doing anything wrong" so we do nothing and they end up hitting us. We have to make a move to save ourselves.

SUPPLICATION FOR TAQWA

اللهم آت نفسي تقواها، وزكها أنت خير من زكاها، أنت وليها
ومولاها

O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend.⁶⁴

- ♥ If there is no taqwa with guidance then we will not benefit from the divine guidance.
- ♥ We need taqwa to supervise the senses and intellect. When there is a layer of taqwa above the senses and intellect then the divine guidance will come.
- ♥ We will notice that swimming teaches us boundaries, horse riding goes fast but has a goal, and archery requires focus and calmness.

⁶⁴ Riyadh As Saliheen, Muslim, Book 17, Hadith 1479

SUPPLICATION FOR GUIDANCE

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قُلِ: اللَّهُمَّ اهْدِنِي
وَسَدِّدْنِي، وَادْكُرْ بِالْهُدَى هِدَايَتَكَ الطَّرِيقَ، وَالسَّادَاتِ سَدَادَ
"السَّهْمِ". [وفي رواية]: قُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّادَاتِ.

Say," O Allah, direct me to the right path and make me adhere to the straight path," and when you make a mention of right guidance, keep in mind the right path and when you consider of the straight (path), keep in mind the straightness of the arrow.⁶⁵

- ♥ We ask Allah to guide us on target and guidance that is only from Allah. We want everything, truthfulness and taqwa, but it is important to give Allah His rights.

MAY ALLAH GRANT US GUIDANCE LIKE AN ARROW.
AMEEN.

⁶⁵ Sahih Muslim 2725

INTRODUCTION

- ♥ Real guidance is guidance of the heart and misguidance is when the heart is misguided.
- ♥ Guidance is not according to our plan or expectations, but how Allah brings situations in our life. We ask Allah to “guide us to the Straight Path” because it is not about “me”, but “we”, and to love for others what you love for 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 love ourselves, we love what we want, but when we love Allah, we will make His love, His

commands, His legislation, His messengers, His book and His decree the priority.

- ♥ The Companions are not people who just memorize. Before the divine revelation, the heart has to be prepared and have its faith renewed. Even if we believe, the faith can get worn out so it needs to be refreshed everyday.
- ♥ The short-cut to increase in faith is to spread the salam.

SPREAD SALAM TO LOVE ONE ANOTHER

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا أولا أدلكم على شيء إذا فعلتموه تحاببتم؟ أفشوا السلام بينكم"

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (صلى الله عليه) said, "By Him in Whose Hand is my life! You will not enter Jannah until you believe, and you

will not believe until you love one another. Shall I inform you of something which, if you do, you will love one another? Promote greetings amongst yourselves.⁶⁶

- ♥ People think Islam is very dry or serious, but it is beautiful and nourishing; it is full of soul and life.
- ♥ When we love, we delete ourselves and our ego. We will not be selfish or miserly. We all need purification and what can prevent us from loving? Our sins and impurities.
- ♥ A jealous or arrogant person will not look at ayat to increase in faith, rather he will only see things to satisfy himself. He is miserable and is unpleasant to others.
- ♥ The abrar are those whose hearts are so pure and are boiling with good deeds. What makes a heart so good? Because it wants to give from

⁶⁶ Riyadh As Saliheen, Muslim, Book 6, Hadith 848

what it has. The person does not make himself the priority; the priority is Allah.

- ♥ Someone might think, “how can I love someone” – the Prophet (ﷺ) said to spread salam to one another, whether we know them or not.
- ♥ We end the prayer with salam and when we go to the people, we say salam to them. Salam means peace, so there will be no harm from our tongue and hands, thus we should relax.
- ♥ When we say, “assalam alaykum”, we should not follow it with harmful talk and say, “why did you do this?”.
- ♥ As salam alaykum is a dua to be saved from the evil of ourselves, trials and harm from others. We ask Allah to be granted a good and

sound heart, to go through situations in peace and to cross the Sirat in peace.

- ♥ After being safe, we ask Allah to have mercy on us to bring all good and keep all harm away from us. And blessing upon you means may Allah increase you – in health, wealth, knowledge, children. So this is taking it a very high level with everyone.
- ♥ The Prophet (ﷺ) said “birr is good manners” – to smile does not cost money, to be kind does not cost money and a sin is a scratch in our heart and we hate for people to look at it.

SURAH AAL IMRAAN 92

عَنْ نَوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ، أَنَّهُ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ؟ قَالَ: الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ.

It is reported Nawwas ibn Sam'an asked the Messenger of Allah (ﷺ), may Allah bless him and

grant him peace, about righteousness and sin. He said, "Righteousness is good character and sin is what gnaws at your conscience and that which you dislike for other people to become aware of."⁶⁷

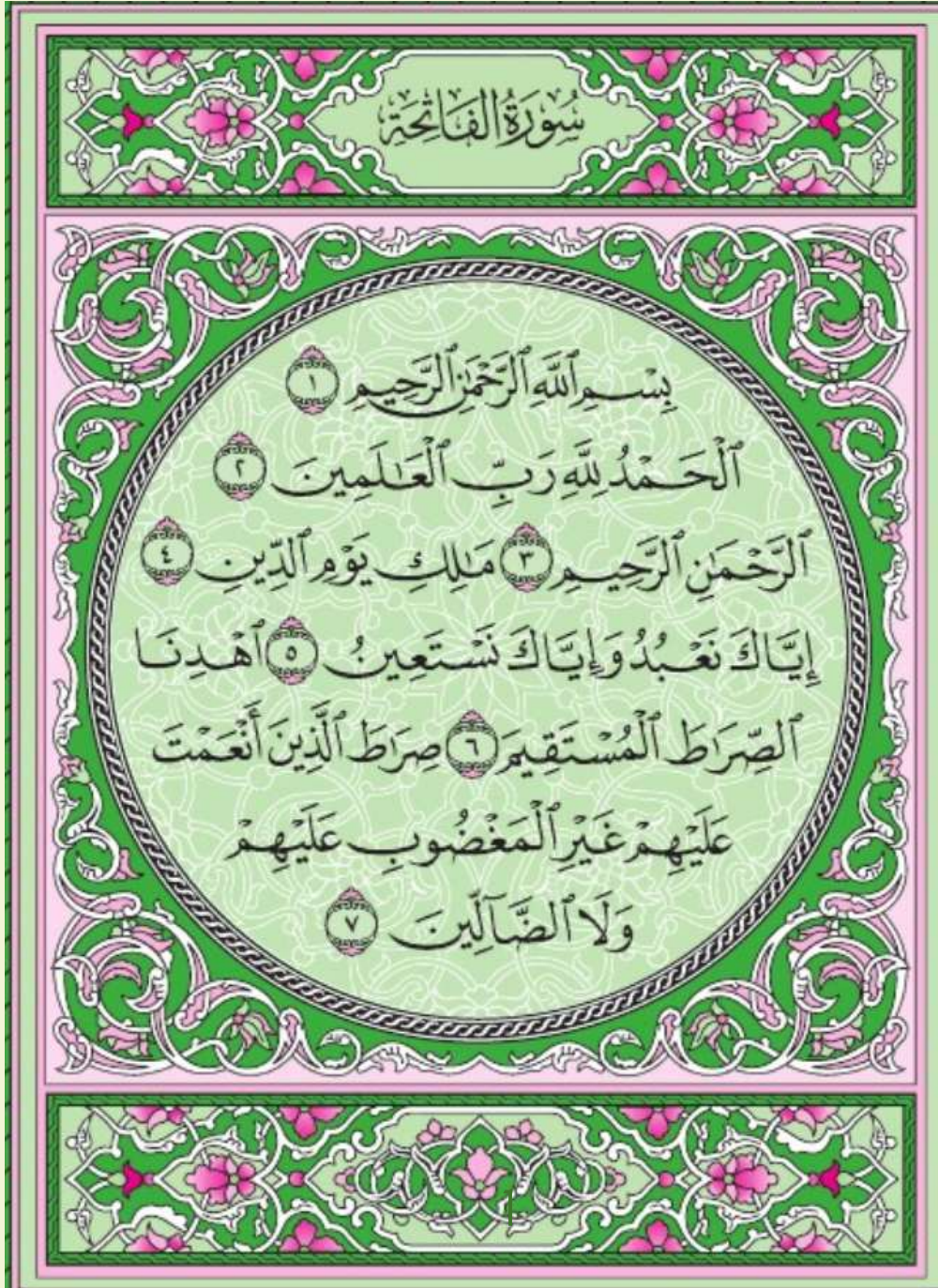
- ♥ With good manners, we will reach a high place in paradise.
- ♥ Good manners are not dependent if the other person shows good to us or not. Good manners are not a reaction, but it is our action. Good manners are something we want to do because Allah is looking at us.

⁶⁷ Al Adab Al Mufradi, Book 1, Hadith 295, Authenticated by Al Albani as Sahih

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

- ♥ Surah Al Fatiha is the Mother of the Book, it is the curer, and we need to go to it first.
- ♥ When we know Allah is The First then we will be happily together.
- ♥ We find imbalance and poverty when we do not make Allah First. If there is any scratch or problem in our life, it is important to make Allah Al Awwal – The First. And when we make Allah The First, it does not mean we do not do anything. We have to take the means and Allah Al Akhir – The Last – will make us see the result of these means.
- ♥ There are means to guidance and it is important to take them.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

FIVE TYPES OF GUIDANCE FROM ALLAH

♥ There are five types of guidance, three are built-in and two are external, but all of them are customized for us.

BUILT-IN GUIDANCE

1. Fitra (natural disposition): it is important to follow the fitra Allah has granted us,
2. Senses: Allah gave us hearing, sight and feelings for guidance. And the fitra should support the senses, but if we are overly emotional, then we can go all over the place.
3. Intellect: it should put the senses in place. It is important as a foundation to receive the religion.

OUTER GUIDANCE

4. Guidance of the deen (Qur'an and Sunnah)

5. Special guidance from Allah

4. GUIDANCE OF THE DEEN

MEANS OF GUIDANCE OF THE DEEN

1. To make dua

♥ We make dua to Allah and He will show us the result of it, so we should never underestimate making dua.

♥ If people do not make dua, what will happen?
Allah will be angry with them.

SUPPLICATION THAT SUMS UP GOOD OF THIS LIFE AND HEREAFTER

أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَآتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ
اللَّهِ، كَيْفَ أَقُولُ حِينَ أَسْأَلُ رَبِّي؟ قَالَ: قُلِ: اللَّهُمَّ اغْفِرْ لِي،

وَأَرْحَمْنِي، وَعَافِنِي، وَأَرْزُقْنِي. وَيَجْمَعُ أَصَابِعَهُ إِلَّا الإِبْهَامَ؛ فَإِنَّ هَؤُلَاءِ تَجْمَعُ لَكَ دُنْيَاكَ وَأَخْرَتَكَ.

Abu Malik reported on the authority Of his father that he heard Allah's Messenger (ﷺ) as saying to the person who bad come to him and asked him as to how he should beg his Lord, that he should utter these words: " O Allah, grant me pardon, have mercy upon me, protect me, provide me sustenance," and he collected his fingers together except his thumb and said: It is in these words (that there is supplication) which sums up for you (the good) of this world and that of the Hereafter.⁶⁸

2. Faith

♥ Our believe in Allah guides us.

SURAH AT TAGHABUN 11

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

⁶⁸ Sahih Muslim 2697

No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things.

- ♥ Any problem we have or any affliction comes that we do not like, is all by the permission of Allah. This is faith. Even if someone is being rude or bad to us we should not say, “why is he saying this?” because it will only mislead us. We will just have a restless heart. But when we know that everything is by the permission of Allah, then we should believe in Him. And anyone who believes in Allah will be guided to what to say or react.
- ♥ Anyone who believes in Allah then He will guide his heart. We want a guided heart that is at rest and that is only from Allah.

3. Qur'an

SURAH AL ISRAA 9

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.

- ♥ Surah Al Israa is about the Qur'an and it will guide us all the times. Whether reciting, memorizing, listening or pondering the Qur'an, it is all guidance. It will guide to what is better.
- ♥ The Qur'an will not guide us to something partial, it will guide us entirely – it will guide our heart, mind, hearing and seeing.
- ♥ It will guide us to the best of faith and best of manners.

- ♥ At the end of the life of 'Uthman bin 'Affan (رضي الله عنه), there was so much fitna such that he remained at home and recited the Qur'an.
- ♥ If we are stressed, we say, "I'll watch a video or movie or read something", we do not just want to be numbed and then face the problem again, but to go to the Qur'an and it will guide our heart, tongue and limbs.

MAY ALLAH GUIDE US AND MAY WE ALWAYS MAKE HIM THE FIRST IN OUR LIFE. AMEEN.

INTRODUCTION

- ♥ Allah says He will not accept a religion besides Islam, so a person takes it and will be at peace. If we get something good then we should fuel it with what is good. And when the religion is placed on the human being then he will be a believer, a muttaqee, a near one to Allah and among the excellent ones. He will become the best of creation (خير البرية) – even better than the angels.
- ♥ But if a person places “low standard fuel” in him, what will he become? He will become spoiled and “low grade” (شر البرية) – worse than the animals. What causes this big jump? The deen.
- ♥ The Arabs in the pre-Islamic time were extreme in their vices – if people drank, they drank

more, if people had illicit relations, they had more, but what caused them to change 360 degrees and become the best of nations? The Qur'an and Sunnah – accepting the deen of Islam.

- ♥ When the ayat would come, they would go through a great amount of purification. And the best thing for them was to seek knowledge and struggle for the sake of Allah.
- ♥ Islam softened them and their leader and messenger was the Prophet (ﷺ) who was not stubborn, extreme, exposed to drinking or engaged in wars. He was to himself, with his family, shepherding sheep, but in the end he led an entire ummah.
- ♥ There is a story of a person who would always pardon others, such that when he faced a

person he told him, “the past is forgotten”. So he does not deal with the people according to their past, but their present. This man died and was seen in a dream. He was asked, “what happened to you?”, he said “I was admitted to paradise and Allah has forgotten my past”, subhan Allah. May Allah grant us all pure hearts to forget the path others. Ameen.

- ♥ We all want to forget the past of others and not remember their harm And when we do this, we will never be lost. But if we do not forget, then we will always argue and bring up the past.
- ♥ If we want Allah to have mercy on us, then we should be merciful to others. If we want all our sins to be wiped, then we should wipe all negativity from people. If we want to be concealed, we should conceal others.

- ♥ We will never go wrong when we do good to others. But if we judge people, we will be judged, if we account people, we will be accounted, if we slander people, we will be slandered.
- ♥ Life is not about what we are getting, but what we are doing, and this is taqwa – to be on light of Allah.
- ♥ Any faults we have are all to bring out worships from the heart, to have taqwa and make dua. When we get affected by what someone does then it is because we have something inside us, what is that thing? Even if we do not know it, but it is to purify ourselves.
- ♥ Sometimes we ask someone to tell us our mistakes, but that is not very easy to accept.

So we accept the nurturing of Allah which is beautiful and does not go deep into details.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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 -

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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.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

- ♥ We mentioned there are seven means to guidance and at the same time there are obstacles to guidance, even if we are fulfilling all the means. For example, sometimes we may be making dua and performing good deeds, but we still feel we are not being guided and that is because there are obstacles.
- ♥ For example, if a person has a deficiency in something, the doctor will prescribe vitamin D and iron, and then after taking them, the test still appears deficient, so there is an obstacle. Then you discover that iron cannot be

absorbed if taken with caffeine afterwards. So a person could be doing all the means, but still does not find guidance due to obstacles.

FIVE TYPES OF GUIDANCE FROM ALLAH

♥ There are five types of guidance, three are built-in and two are external, but all of them are customized for us.

BUILT-IN GUIDANCE

1. Fitra (natural disposition): it is important to follow the fitra Allah has granted us,
2. Senses: Allah gave us hearing, sight and feelings for guidance. And the fitra should support the senses, but if we are overly emotional, then we can go all over the place.
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1. To make dua

- ♥ We make dua to Allah and He will show us the result of it, so we should never underestimate making dua.
- ♥ If people do not make dua, what will happen?
Allah will be angry with them.

2. Faith

- ♥ Our belief in Allah guides us.

SURAH AT TAGHABUN 11

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۗ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things.

- ♥ We need faith when a calamity strikes. When people go through a trial, they do not need so much information, nor do they need everyone coming to them and saying, “do this, read this”, etc. It makes us restless, and Surah At Taghabun gives us the solution.
- ♥ When a calamity strikes, the solution is on the spot – believe in Allah that everything He does is perfect.

IF ALL THE PEOPLE GATHERED TO
BENEFIT OR HARM YOU, THEY
CANNOT DO ANYTHING EXCEPT
WHAT ALLAH HAS WRITTEN

واعلم: أن الأمة لو اجتمعت على أن ينفعوك بشيء، لم ينفعوك إلا بشيء قد كتبه الله لك، وإن اجتمعوا على أن

يضررك بشيء، لم يضررك بشيء إلا بشيء قد كتبه الله عليك؛
رفعت الأقلام، وجفت الصحف"

And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had predestined against you. The pens had been lifted and the ink had dried up".⁶⁹

- ♥ No one can benefit us or harm us except by the permission of Allah. We will be misled when we think, "why are people doing this to me?"
- ♥ Now we need guidance and guidance is to believe in Allah and everything is by His permission and ability. And then He will guide our heart to the right feelings.

⁶⁹ Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 62

3. Qur'an

- ♥ The Qur'an is our manual that we need all the time. It can either directly or indirectly guide us. For example, we may be reciting the Qur'an and we find an ayah relatable to us. For example, Yunus (peace be upon him) was in the stomach of the whale and he made the dua "there is no one worthy of worship except Allah, glory be to You, verily I was among the wrongdoers", and we can be in the "stomach of a problem" and make the same dua. So this is direct guidance.
- ♥ And indirect guidance is when we are reciting the Qur'an in general without having to go through something, but just by reciting it, the Qur'an will guide us to the most upright condition in all matters.

SURAH AL ISRAA 9

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ
يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.

- ♥ Taddabur of the Qur'an changes the way we speak, act and behave.
- ♥ We have to make time for the Qur'an and not just whenever we have time. Some people recite after fajr, some after 'asr, some between maghrib and 'isha and some after 'isha. And when reciting, it must be with voice and not silently or with a whisper.
- ♥ If we want guidance from the Qur'an, then we are to give all of us. And it will give little of it. And if we give little of us, it will give us nothing because it is the Word of Allah. It is so high and

magnified, so it needs all of us. Even the way we sit when reciting it.

- ♥ We all need a “wird” (ورد) – an allotted amount of pages that we always recite from the Qur’an every day. One scholar said if a person truly wants a major change in his life, then to recite the Qur’an, and if possible to complete 3 juz a day, so to finish the Qur’an in ten days. May Allah make the Qur’an the spring of our hearts.
- ♥ People say they want to be enhanced, refreshed and renewed, so they may exercise, detox or go somewhere, but the Qur’an will change us 360 degrees. And we need to be so grateful to Allah that He allows us to recite His words. For every letter we pronounce, we are rewarded ten deeds, so it is a blessing. May

Allah make us from the people of the Qur'an, who are the people of Allah.

- ♥ And if we do not fulfill our “wird” today, then we make it up the next day and then we increase with time. We need guidance from Allah because we may know this already, but may Allah help us.
- ♥ And the Qur'an gives glad tidings to the believers, so will be scared or worried? No. When we receive good news, we will not be bothered even if someone tells us something upsetting.
- ♥ And the moment we want to recite the Qur'an, something always comes up to distract us, and this takes us to the next mean.

4. Struggle

- ♥ The Qur'an is great because it is the Word of Allah and it requires a struggle to be consistent with it.
- ♥ The Qur'an is not the word of humans, but the Word of Allah. However, we do not feel its greatness due to the sicknesses of our heart from jealousy, arrogance and pride. And these are all barriers from absorbing the Qur'an.
- ♥ If the heart was pure then it will never be sufficed from reciting the Qur'an. It always wants more of the Qur'an; it will not get bored or stop.
- ♥ The Qur'an is so great, why do we not ponder the Qur'an, are there locks on the heart?

SURAH MOHAMMED 24

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?

- ♥ The moment there is an issue in our heart, then the Qur'an will be heavy and difficult on us. We want our heart and mind to open to the Qur'an, so we need to struggle with the Qur'an and struggle to get the Qur'an.
- ♥ We want to purify our heart for the sake of Allah and His Words.
- ♥ We have to struggle for the worships as well. For example, to perform wudhu before the prayer, we seek refuge with Allah from the shaitan before reciting the Qur'an.
- ♥ And there is struggle while performing the worship itself.

SURAH AL ANKABOOT 69

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.

- ♥ We also need to struggle to be more focused because if we react with everything around us, then we will be scattered.
- ♥ We struggle with the decrees we face, we struggle with our parents when they lead us to shirk. We do not obey them in shirk, but we still need to be dutiful and kind to them. It is not a struggle to just block off everyone.
- ♥ And there are people who make the issues of people as the torment of Allah, but who said this? A person needs to struggle against this because the torment of Allah is not like the torment of the people.
- ♥ Sometimes people struggle for their ego, desires, other people or idols, but it is a waste

of time and energy. But those who struggle for Allah will surely be guided to the Way of Allah. If we struggle for Him, do we think we will suffer? Never. There is no one who struggles for Allah and is lost.

- ♥ And those who struggle for Allah are the muhsineen – the good doers – who only see Allah.
- ♥ When we go through anything in life, we want to struggle for Allah so that we go against our ego.
- ♥ And our deeds are multiplied when we are struggling as we perform the deed or leave the sin. For example, someone may recite Qur'an fluently and with ease, and for someone else it may be struggle to recite it and understand it. And the one struggling will be a reason for his

deeds to be multiplied. It is about quality and not quantity.

4. Good companions

SURAH AL AN'AAM 71

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

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا
بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ
أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ ائْتِنَا قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۚ
وَأْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ

Say, "Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], 'Come to us.' " Say, "Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds.

- ♥ After Allah guides us, what makes our guidance complete? When we have a good companion. When we are confused, then our friend will tell us to come back; he will not leave us.

SURAH AL KAHF 13

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاَهُمْ
هُدًى

It is We who relate to you, [O Muhammad (ﷺ)], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

- ♥ The companions of the cave believed in Allah so He increased them in guidance and tied their hearts.
- ♥ It is not about how we start but how we end. We can be so impressed with how we were guided or the first prayer or the first umrah, but when we pray, we pray as if it is our last prayer

and we end our meeting with people as if it is our final meeting. It is about how we end the gathering and meeting.

ARMSPAN BETWEEN PARADISE AND THE FIRE

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:
 حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ الصَّادِقُ
 الْمَصْدُوقُ -: "إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا
 نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ
 يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكِتَابِ
 رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٍّ أَمْ سَعِيدٍ؛ فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ
 إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا
 ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا.
 وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا
 ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا".
 . [رَوَاهُ الْبُخَارِيُّ] ، [وَمُسْلِمٌ]

The Messenger of Allah (ﷺ), and he is the truthful, the believed, narrated to us, "Verily the creation of each one of you is brought together

in his mother's womb for forty days in the form of a nutfah (a drop), then he becomes an alaqah (clot of blood) for a like period, then a mudghah (morsel of flesh) for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down his rizq (sustenance), his life span, his actions, and whether he will be happy or unhappy (i.e., whether or not he will enter Paradise). By the One, other than Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arms length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arms length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it." [Bukhari & Muslim]⁷⁰

♥ Someone can be doing good and then there is just an arm span between him and paradise,

⁷⁰ Hadith 4, 40 Hadith an-Nawawi

and then he performs deeds of the fire and enters it. And someone can be doing bad and then there is an arm span between him and the fire, and then he performs deeds of paradise and enters it. We ask Allah for the good end. Ameen.

- ♥ The final surah of the Qur'an is Surah An Naas and the final word of the Qur'an is (الناس) – mankind.

MAY ALLAH MAKE US FROM THE PEOPLE OF THE QUR'AN. MAY ALLAH KEEP US FIRM. AMEEN.

INTRODUCTION

SURAH AL KAHF 13

أن النبي صلى الله عليه وسلم كان يقول: "اللهم إني أسألك
الهدى والتقى والعفاف والغنى"

'Abdullah bin Mas'ud (May Allah be pleased with him) reported that the Prophet (صلى الله عليه وسلم) used to say: "Allahumma inni as'alukal-huda wat-tuqa wal-'afafa wal-ghina (O Allah! I ask You for guidance, piety, chastity and self-sufficiency)".⁷¹

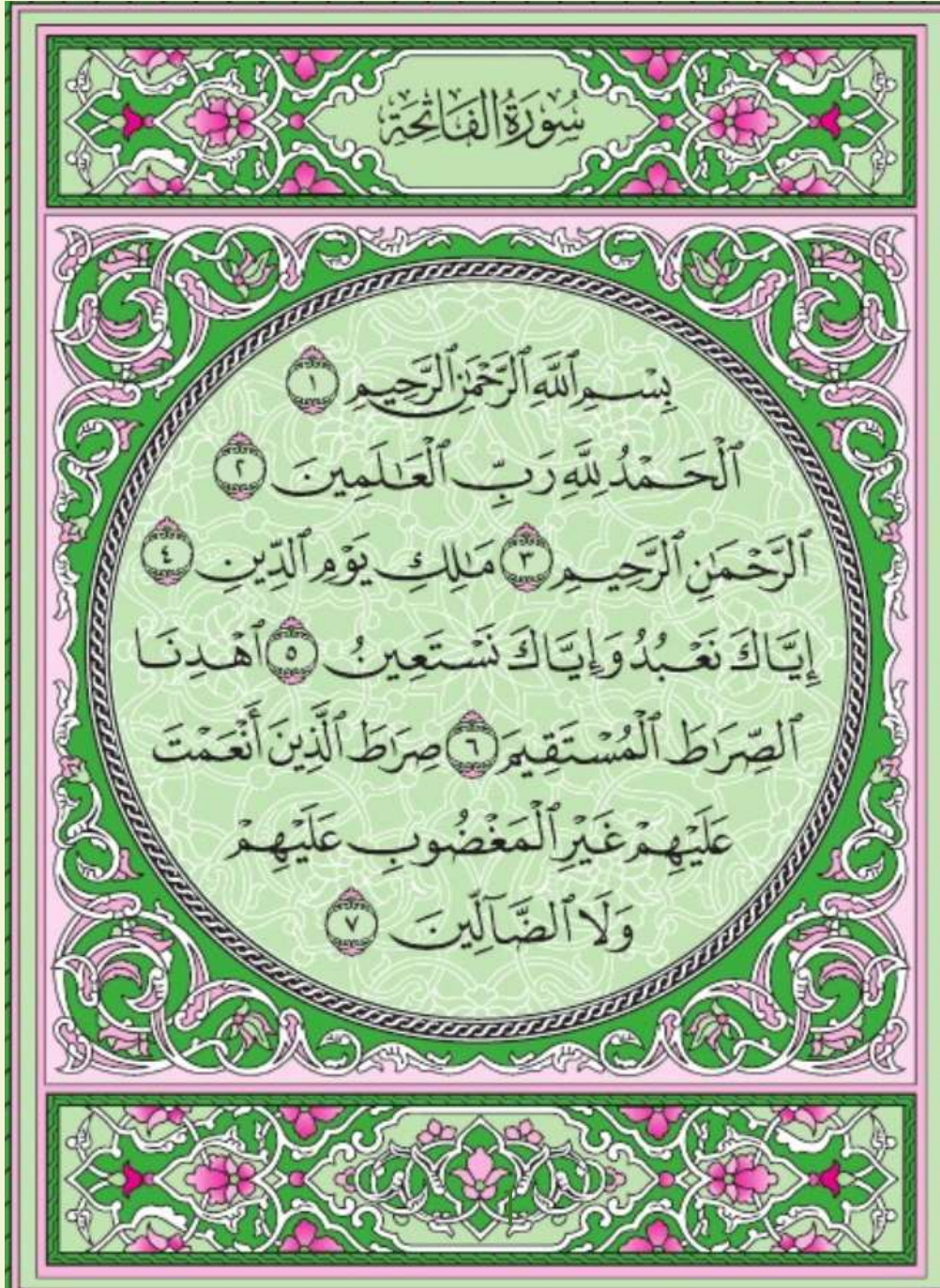
- ♥ We need guidance all the time and we cannot take things for granted or according to our expectations.
- ♥ The main dua and sufficient dua in Surah Al Fatiha is "Guide us to the Straight Path". The guidance of others helps us with our guidance as well. Allah Al Haadi guides us and gives us means for guidance, both built-in and external.

⁷¹ Riyadh As Saliheen, Muslim, Book 1, Hadith 71

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

FIVE TYPES OF GUIDANCE FROM ALLAH

BUILT-IN GUIDANCE

1. Fitra (natural disposition): it is important to follow the fitra Allah has granted us,
2. Senses: Allah gave us hearing, sight and feelings for guidance. And the fitra should support the senses, but if we are overly emotional, then we can go all over the place.
3. Intellect: it should put the senses in place. It is important as a foundation to receive the religion.

OUTER GUIDANCE

4. Guidance of the deen (Qur'an and Sunnah): we need guidance of the deen to help us and unite us all. We can have different natures, but it is not about saying what anyone wants, each is different, but when there is the Qur'an and Sunnah then we submit. However if there are no divine laws of the religion, then everyone will go their own way. The deen not only guides, but unites us.

5. Special guidance from Allah

4. GUIDANCE OF THE DEEN

MEANS OF GUIDANCE OF THE DEEN

1. To make dua

2. Faith

3. Qur'an

4. Struggle

5. Good companions

- ♥ What will make the guidance sweet? When we have good companions. If we are alone then we will deceive ourselves thinking we know ourselves and know what to do.
- ♥ We need good friends to overcome our ego because they are our mirror.
- ♥ Fitna (trial) is when we hear or see something and we absorb it, and it makes us disbelieve in Allah and His blessings because we are sinking in the fitna.
- ♥ In the way to Allah, there will be situations we do not like or like, we are praised or dispraise; however, if we understand the wisdom of fitna then it will purify us.

- ♥ For some, the fitna will make a person worse and that is when they take it in and disbelieve in everything.
- ♥ There is a scholar who said if we find our friend changing, then we need to look back at ourselves because it is our sins that is causing the change.
- ♥ The scholar said “I can see my sin through the misbehavior of my wife, misbehavior of my ride and misbehavior of my servant”, subhan Allah.

SURAH AR RA'AD 11

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ

Indeed, Allah will not change the condition of a people until they change what is in themselves.

SURAH AT TAWBAH 49

أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ

Unquestionably, into trial they have fallen.

- ♥ People are a test for each other and we must know that no one can benefit or harm us.

- ♥ A fitna can make a person a believer if he overcomes it and it can make a person a disbeliever if he absorbs it.
- ♥ A fitna is something that touches our heart like an “electric shock” and to get out of it is by belief, and not disbelief.

TRIALS AS DARK PATCHES OF NIGHT

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَادِرُوا بِالْأَعْمَالِ فِتْنًا
كَقِطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي
مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ أَحَدُهُمْ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا "

Abu Hurairah narrated that the Messenger of Allah (ﷺ) said: "Rush to do good deeds. A Fitnah will occur that is like a portion of the dark night, morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning. One of them will sell his religion for goods of the world."⁷²

⁷² Jami` at-Tirmidhi 2195

- ♥ The Prophet (ﷺ) said trials come as dark patches of the night. In the morning, he is a believer and becomes a disbeliever at night.
- ♥ If we want to reach, we must go through tests, but it is not to make us fail, but to make us better. And what should we do when facing trials? Be busy with good deeds. If we are not busy with good deeds then we will be busy with trials. It is important to occupy ourselves.
- ♥ When we have the religion, it will save us from struggles and take us to paradise with ease. And the behavior of someone who knows is different from someone who does not know.
- ♥ The One Who is most insulted in life is Allah and the most insulted from people is the Prophet (ﷺ). They say “Allah has a son, has a partner, is poor”, astaghfar Allah.

- ♥ When people ignore us, perhaps it is because we ignore Allah. The way we are deal with others is how Allah deals with us.
- ♥ When our heart is connected to Allah, we do not go into problems, but remember Allah. We remember He is The Most Forbearing, The Most Pardoning, The Most Forgiving. It gives us calmness and quietness.
- ♥ When we know Who is Allah, we will be engaged with His Most Beautiful Names and Actions. Allah will not push us towards something until we are satisfied.
- ♥ We need the religion and the religion is different levels and those who know are different level as well, and that is rushd to be truly guided.

- ♥ If we know the reason of trials, it makes us want to pass the trials for the Face of Allah.

SUPPLICATION TO SEE THE FACE OF ALLAH

وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ
مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ

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.⁷³

- ♥ It is a beautiful world when anything we go through, we just think about Allah and how He is good and kind to us. We want to be good and Allah is The Most Worthy to be beautiful for Him.

TRIALS CAN MAKE A HEART WHITE OR BLACK

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " تُعْرَضُ الْفِتْنُ
عَلَى الْقُلُوبِ كَالْحَصِيرِ عُوْدًا عُوْدًا فَأَيُّ قَلْبٍ أُشْرِبَهَا نُكِبَتْ فِيهِ

⁷³ Sunan an-Nasa'i 1305

نُكْتَةُ سَوْدَاءٍ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءٌ حَتَّى تَصِيرَ
 عَلَى قَلْبَيْنِ عَلَى أَبْيَضَ مِثْلِ الصِّفَا فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتْ
 السَّمَوَاتُ وَالْأَرْضُ وَالْآخِرُ أَسْوَدُ مُرْبَادًا كَالْكُوزِ مُجَخِّيًّا لَا يَعْرِفُ
 مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا إِلَّا مَا أَشْرَبَ مِنْ هَوَاهُ "

I heard the Messenger of Allah (may peace be, upon him) observing: Temptations will be presented to men's hearts as reed mat is woven stick by stick and any heart which is impregnated by them will have a black mark put into it, but any heart which rejects them will have a white mark put in it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure; and the other black and dust-coloured like a vessel which is upset, not recognizing what is good or rejecting what is abominable, but being impregnated with passion.⁷⁴

⁷⁴ Sahih Muslim 144

- ♥ The trials come like straws to the heart and with knowledge, we say, “we do not want to fall into the trap of the fitna”, why? For the Sake of Allah.
- ♥ We want to have good feelings for Allah and so we want to be beautiful for Him. He will bring tests to us, do we want to drink the fitna or remove it?
- ♥ If this person pushes it away and does not want the fitna, then Allah will place a white dot in the heart, so the person feels good.
- ♥ Another person absorbs and drinks the trial, and when it is taken in, he sinks in it and eats himself up. He does not pardon because he feels bad and at the same time, he does not satisfy himself with what Allah and the Prophet (ﷺ) have said, so what happens? He changes.

The Prophet (ﷺ) said there will be a black dot in the heart, so he does not feel good.

- ♥ The one who does not absorb the trials, then his heart becomes white and the fitnas do not affect him because he constantly struggled. And with the struggle, Allah rewards him by facing trials without a struggle. For example, we struggle to come to class, but then as we struggle and struggle, then Allah makes it easy.
- ♥ And the one who absorbs the trials will see truth as falsehood and falsehood as truth.
- ♥ Surah Al Kahf is about trials and what saves us from trials is “to be in the cave”, and are we alone? We are with good companions.

SURAH AL KAHF 13

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاَهُمْ
هُدًى

It is We who relate to you, [O Muhammad (ﷺ)], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

- ♥ If we accept the nurturing of Allah, then He will increase us in guidance and He will tie our hearts. Their heart is not torn with any trial, why? Because they accepted the nurturing of Allah and remained together.
- ♥ When we are alone, the guidance is not complete or sweet.

SURAH AL KAHF 28

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
وَجْهَهُمْ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ
أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.

- ♥ We are to be patient with companions because that is guidance itself. It is guidance when we face ourselves with others, and we want to be better for Allah.
- ♥ An effective way to change for the best is when we have a good companion. Duniya friendship does not have something solid to hold on to. But good companions want the Face of Allah. And we do not want to lose our friends due to our desires, so we need to be patient with them.

- ♥ If our eyes turn away and want another companionship, then we will fall into the trials.

A BELIEVER'S LOVE FOR OTHERS WHAT HE LOVES FOR HIMSELF

عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه"

The Prophet (ﷺ) said, "No one of you becomes a true believer until he likes for his brother what he likes for himself".⁷⁵

- ♥ We think companions are only outer, but companionship is when the inner comes out. Good things will come out and even bad things so that we may be purified.

SCHOLAR'S SAYINGS ABOUT FRIENDSHIP

- ♥ One of the scholars said anyone who leaves his friend will be left alone (by Allah).
- ♥ The one without a friend is like a right hand without a left hand.

⁷⁵ Riyadh As Saliheen, Al Bukhair and Muslim, Introduction, Hadith 183

- ♥ The stranger is the one without a loved one.
- ♥ The one without a friend does not have a life.
- ♥ Meeting of friends is removal of sorrow.
- ♥ To have companions and talk to them are the best deeds in life.
- ♥ In life there are things hidden and apparent, and what is hidden is greater and more precious. We may be apparent, but what is hidden is the heart and this is the most valuable which only Allah sees.
- ♥ Allah is so apparent by His signs, guidance and favors on us, but what is hidden to us from Allah is more beautiful. So He covers His beauty with a Veil. And is it not to cover faults, but His beauty. So there are His signs and His words that are apparent, and the more we are

transparent with Allah, the more He will lift the veil and we will feel the connection to Allah.

- ♥ Allah will not show Himself to someone who is struggling with himself and the people.

MAY ALLAH GRANT US GOOD COMPANIONS AND
PROTECT US FROM ALL TRIALS. AMEEN.

INTRODUCTION

- ♥ Every decree is customized for us and whatever struck us is never meant to miss us and whatever did not strike us was never meant to come to us. Belief in the decree shows our belief in the other five pillars of faith.
- ♥ All that we learn is important to build us so that we accept it when situations come to us. Allah does not test us with theory, but with practical.
- ♥ Every decree that befalls us is all from Allah and not from the people. When someone gives us or does not give us, it can make us feel deceived. How we deal with the decree will make us believe.
- ♥ Patience causes us to be on the Straight Path and gratitude helps us to not sink into our ego.

- ♥ It is not enough to just know one way, but to know what makes us guided and what makes us misguided. There are two ways in life, either guidance or misguidance, obedience, or disobedience, tawheed or shirk. Allah guides to both ways. When we do good, good things happen to us and if we do bad, bad things will come back to us. These two ways are shown in the decree.
- ♥ We are not alone in this life. We are facing decrees with people around us. In the story of Musa (عليه السلام) and Al Khidr, Musa (عليه السلام) has the book but Al Khidr represents the decree.
- ♥ Before we go to the Qur'an, we have to believe, before we go to the prayer, there is preparation we have to do.

- ♥ We need more to give up of ourselves and more forgiveness to go higher.
- ♥ We think when we are guided then we cannot commit sins, but when Musa (عليه السلام) went through the situation, it is his nature to speak, so he spoke each time with Al Khidr after being told not to ask.
- ♥ Allah placed in our nature something that we cannot overcome it because if we do everything right then we will become proud again.
- ♥ Sometimes we go through situations and we react in the same way again, and no matter how much taqwa we do, we still end up reacting the same. It is Musa's nature that he cannot keep quiet and he must express.

- ♥ Before he was under Firaoun and could not speak and at the same time he had an impediment in his tongue.
- ♥ And when Allah spoke to him, he made dua to undo the knot in his tongue and he could speak about everything now.
- ♥ Musa (عليه السلام) even spoke to the Prophet (ﷺ) in the Israa and Mi'raaj telling him to go back to Allah and reduce the number of prayers. He is Kaleem Allah whom Allah spoke to so he speaks.
- ♥ We fall into the same mistakes due to our nature in order to keep us humble and place us in our position. If we always get it right with the decree then we will feel proud.
- ♥ Imagine someone comes from a jungle who has both good and bad qualities, and is

placed in a school, so that he becomes refined, but the bad qualities do not disappear totally.

- ♥ Some people are angry but with knowledge, it becomes less, but it is still there. And this person will get tested with this.
- ♥ People can be slow or fast and it is not sinful, but it can cause clashes with others. And we go through decrees to make us reach a middle path.
- ♥ And it is the trick of the shaitan when he tells us, “your nature is disturbing others so do not come to the study circles.”
- ♥ Life is not perfect and people are not perfect and this makes us more accepting of others, especially when it is not about sins.

- ♥ The more we have knowledge and the more we go into decrees, the more our faults are revealed, why? To be humble and to show us that we cannot understand and know everything.
- ♥ Even if we have knowledge of the book, it does not give us access to interpret the decree.
- ♥ We are to have taqwa of Allah with whatever we are able to. We have to find what we feel comfortable for us from good deeds. For example, some people can spend with ease, some can fast with ease, some can seek knowledge we ease, some can memorize with ease.
- ♥ We will be balanced and not scattered or torn, and when we are on the straight path, we will

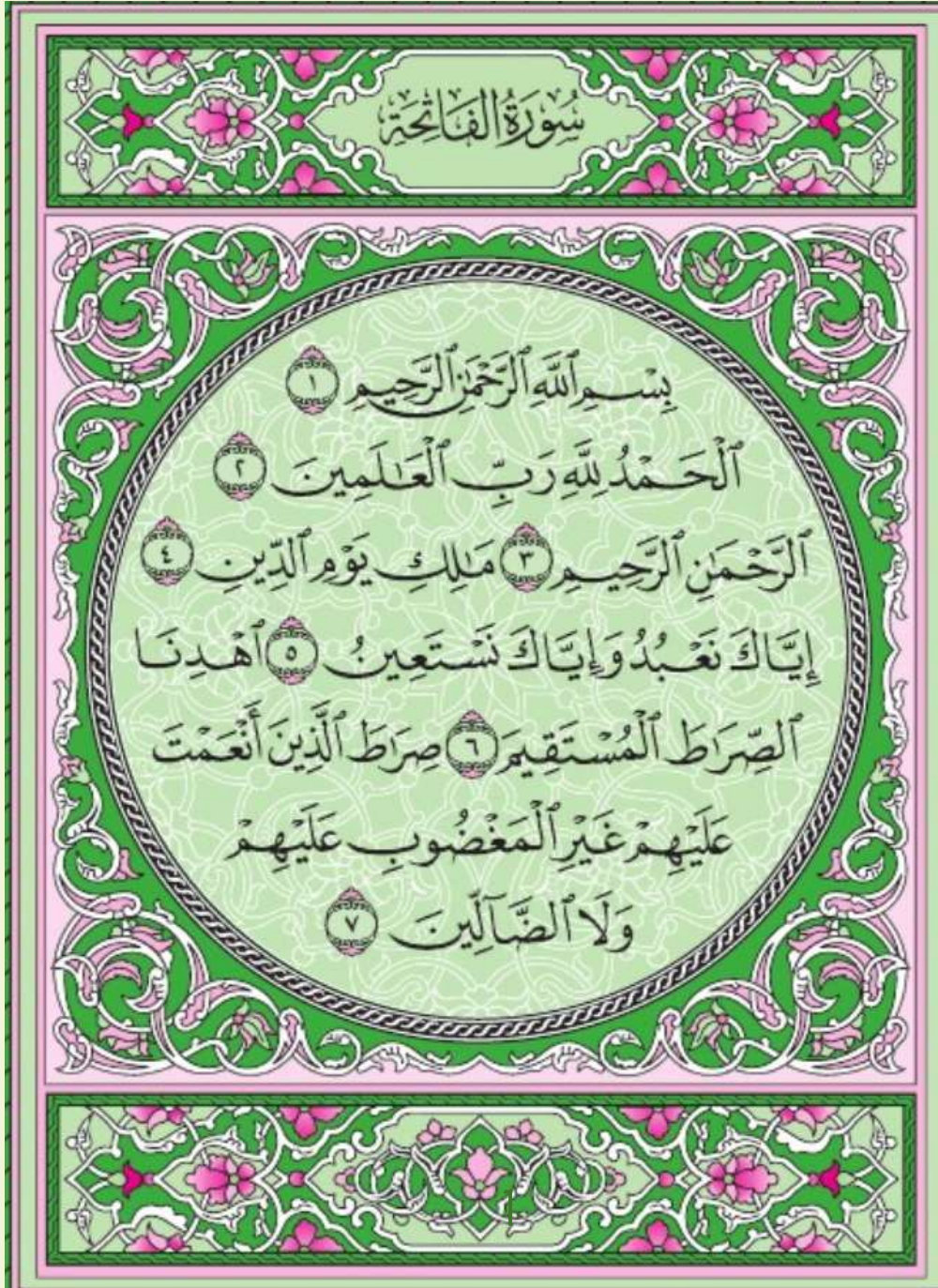
help others as well. When a decree comes, it makes us balanced.

- ♥ There is a story of a husband whose wife would always fast and he felt bad to tell her about it, then she went to class and learned that a wife must inform her husband before fasting, and then she changed by asking him first. Then he was happy and wished she had learned this earlier.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

FIVE TYPES OF GUIDANCE FROM ALLAH

BUILT-IN GUIDANCE

1. Fitra (natural disposition)
2. Senses
3. Intellect

OUTER GUIDANCE

4. Guidance of the deen (Qur'an and Sunnah)
5. Special guidance from Allah

4. GUIDANCE OF THE DEEN

MEANS OF GUIDANCE OF THE DEEN

1. To make dua

2. Faith

3. Qur'an

4. Struggle

5. Good companions

- ♥ To have good companions on the path of guidance makes it easy, sweet and it keeps us humble.
- ♥ In Surah Al Kahf, the first three stories are all about companions. The first story is companions of the deen. The second story is the companions of the garden – one was given duniya and one was not, but the one who did not have from the duniya advised his friend. Sometimes a person has knowledge, and he can help a companion who does not know. And in the story of Al Khidr, it reveals our

nature to keep us humble, and that is guidance as well.

- ♥ Sometimes we have companions that we meet in class, sometimes we have companions outside of class such as our spouses and parents, and sometimes we have companions that we are with them all the time, inside and outside of class.
- ♥ We should never underestimate the good companion in the way of guidance. We need a good companion to help us in the religion, and when we go home and face someone who does not have knowledge, we need to be a good companion to them and show the best.
- ♥ We should not leave our companion, but always advise them. And the third story are

companions who have knowledge and decree and each is a mirror for the other. There is so much transparency and sensitivity in that companionship and this helps to make us humble.

- ♥ All of these companionships are needed, and the hardest is the third because it shows our weakness and the easiest is the first companionship. And the second companionship requires patience.
- ♥ There are three types of companions (two are good and run away from the third):
 1. Be with the one whom you learn from
 2. Be with those who learn from you
 3. Run away from someone does not teach you and they do not learn from you

- ♥ In all the stories of Surah Al Kahf, it is either about learning from someone or teaching someone.
- ♥ The surah teaches us how to behave with different companions, for example, the companions of the deen teach us to not argue and to make dua.

SURAH AL AN' AAM 71

قُلْ أَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا
 بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ
 أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ ائْتِنَا قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۗ
 وَأْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ

Say, "Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], 'Come to us.' " Say, "Indeed, the guidance of Allah is the [only] guidance;

and we have been commanded to submit to the Lord of the worlds.

- ♥ When we have good companions, we will be put together, and when we do not, we will be scattered.
- ♥ We must understand that in any companionship there is the shaitan waiting to separate between them. He is not happy when he sees friends learning and being happy, so he takes them out one by one, how? By using people. Someone will say something, and he will put in the mind of the other, “you see what she said, you see what he did.”. We must believe all people are simple and kind, but what makes them complicated? The shaitan enflames them. And then he will say, “leave them, you were better off before” so that people separate.

- ♥ Anyone who leaves a companionship will become confused and will not know what he is good in anymore.
- ♥ It is important to not turn on our heels. Allah guides us and gives us friends, but we do not want to turn away from it. The shaitan plays on the desires of others in order to make them turn away.
- ♥ Good companions do not keep us confused and it is important to remain, even when facing situations. If we leave, then we think, “how can I come back, it would be embarrassing” and so forth. We should never remind anyone of their mistakes because no one likes to be reminded.

SINS SEPARATE BETWEEN PEOPLE

عن عبد الله بن عمر، أن رسول الله صلى الله عليه وسلم قال: «والذي نفسي بيده؛ ما تواد اثنان ففرق بينهما إلا بذنب يحدثه أحدهما

Anas reported that the Messenger of Allah (ﷺ), may Allah bless him and grant him peace, said, "Two people do not love each other in Allah Almighty or in Islam if the first wrong action that one of them does creates a split between them."⁷⁶

- ♥ Two friends change and separate due to sins and this companionship makes us quickly detect and seek forgiveness.
- ♥ Good companionship has a great impact in our guidance. The Prophet (ﷺ) made companions between the Muhajireen and Ansar who were different from each other. If it

⁷⁶ Al-Adab Al-Mufrad 401, Authenticated by Al Albani as Sahih

was our choice, we would choose someone matching to us.

- ♥ Allah chooses who is opposite to us so that we see ourselves and become better.
- ♥ If we find our friend changing, it is because of a sin. So instead of arguing and saying, “why did you change?”, we should go back and seek forgiveness.
- ♥ If we need a break from a companion due to arguing, then we have three days to reconcile.

THREE DAYS TO RECONCILE

لا يحل لرجل أن يهجر أخاه فوق ثلاث ليال؛ يلتقيان، فيعرض هذا ويعرض هذا، وخيرهما الذي يبدأ بالسلام

It is not permissible for a Muslim to have estranged relations with his brother beyond three nights, the one turning one way and the other turning the other way when they meet;

the better of the two is one who is the first to give a greeting.⁷⁷

- ♥ The best of the two is the one who begins the salam, so we do not want to turn our face against our friend.
- ♥ The best companion with Allah is the one who is best to his friend, and this itself is guidance.

BEST COMPANION WITH ALLAH IS THE BEST TO HIS FRIEND

قال رسول الله صلى الله عليه وسلم: «خير الأصحاب عند الله خيرهم لصاحبه،

The Messenger of Allah (ﷺ) said, "The best of companions with Allah is the one who is best to his companions."⁷⁸

MAY ALLAH GRANT US GOOD COMPANIONS AND PROTECT US FROM ALL TRIALS. AMEEN.

⁷⁷ Sahih Muslim 2560

⁷⁸ Riyadh As Saliheen, Al Bukhair and Muslim, Introduction, Hadith 311

INTRODUCTION

- ♥ The adornment of the student of knowledge is ikhlaas (sincerity) which is to do things for the sake of Allah. For any other deeds, we need to struggle to be sincere, but for the study circles and with regards to ikhlaas, there is something special about it.
- ♥ Someone's initial intention may not be to learn, but he passes by a study circle and sits with them. The Companions asked about such person, and the Prophet (ﷺ) said, "anyone who sits in the study circles will never be miserable", so he is included in the mercy and praise of Allah. Even if someone comes, but he feels shy, Allah will still reward him.

NO ONE IS MISERABLE IN A STUDY CIRCLE

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى
 مَلَائِكَةً سَيَّارَةً فَضُلًّا يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ فَإِذَا وَجَدُوا مَجْلِسًا
 فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ وَحَفَّ بَعْضُهُمْ بِبَعْضٍ بِأَجْنِحَتِهِمْ حَتَّى
 يَمْلَأُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا فَإِذَا تَفَرَّقُوا عَرَجُوا
 وَصَعِدُوا إِلَى السَّمَاءِ - قَالَ - فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ
 بِهِمْ مِنْ أَيْنَ جِئْتُمْ فَيَقُولُونَ جِئْنَا مِنْ عِنْدِ عِبَادِكَ فِي الْأَرْضِ
 يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ . قَالَ
 وَمَاذَا يَسْأَلُونِي قَالُوا يَسْأَلُونَكَ جَنَّتِكَ . قَالَ وَهَلْ رَأَوْا جَنَّتِي
 قَالُوا لَا أَى رَبِّ . قَالَ فَكَيْفَ لَوْ رَأَوْا جَنَّتِي قَالُوا وَيَسْتَجِيرُونَكَ .
 قَالَ وَمِمَّ يَسْتَجِيرُونِي قَالُوا مِنْ نَارِكَ يَا رَبِّ . قَالَ وَهَلْ رَأَوْا نَارِي
 قَالُوا لَا . قَالَ فَكَيْفَ لَوْ رَأَوْا نَارِي قَالُوا وَيَسْتَغْفِرُونَكَ - قَالَ -
 فَيَقُولُ قَدْ غَفَرْتُ لَهُمْ فَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجْرْتُهُمْ مِمَّا
 اسْتَجَارُوا - قَالَ - فَيَقُولُونَ رَبِّ فِيهِمْ فُلَانٌ عَبْدٌ خَطَاءٌ إِنَّمَا مَرَّ
 فَجَلَسَ مَعَهُمْ قَالَ فَيَقُولُ وَلَهُ غَفَرْتُ هُمُ الْقَوْمُ لَا يَشْقَى بِهِمْ
 جَلِيسُهُمْ " .

Abu Huraira reported Allah's Messenger (ﷺ) as saying Allah has mobile (squad) of angels, who have no other work (to attend to but) to follow the assemblies of Dhikr and when they find such assemblies in which there is Dhikr (of Allah) they sit in them and some of them surround the others with their wings till the space between them and the sky of the world is fully covered, and when they disperse (after the assembly of Dhikr is adjourned) they go upward to the heaven and Allah, the Exalted and Glorious, asks them although He is best informed about them:

Where have you come from? They say: We come from Your servants upon the earth who had been glorifying You (reciting Subhan Allah), uttering Your Greatness (saying Allah o-Akbar) and uttering Your Oneness (La ilaha ill Allah) and praising You (uttering al-Hamdu Lillah) and begging of You. He would say: What do they beg of Me? They would say: They beg of You the Paradise of Yours. He (God) would say: Have they seen My Paradise? They said: No, our Lord. He would say: (What it would be then) if they were to see My Paradise? They (the angels) said: They seek Your protection. He (the

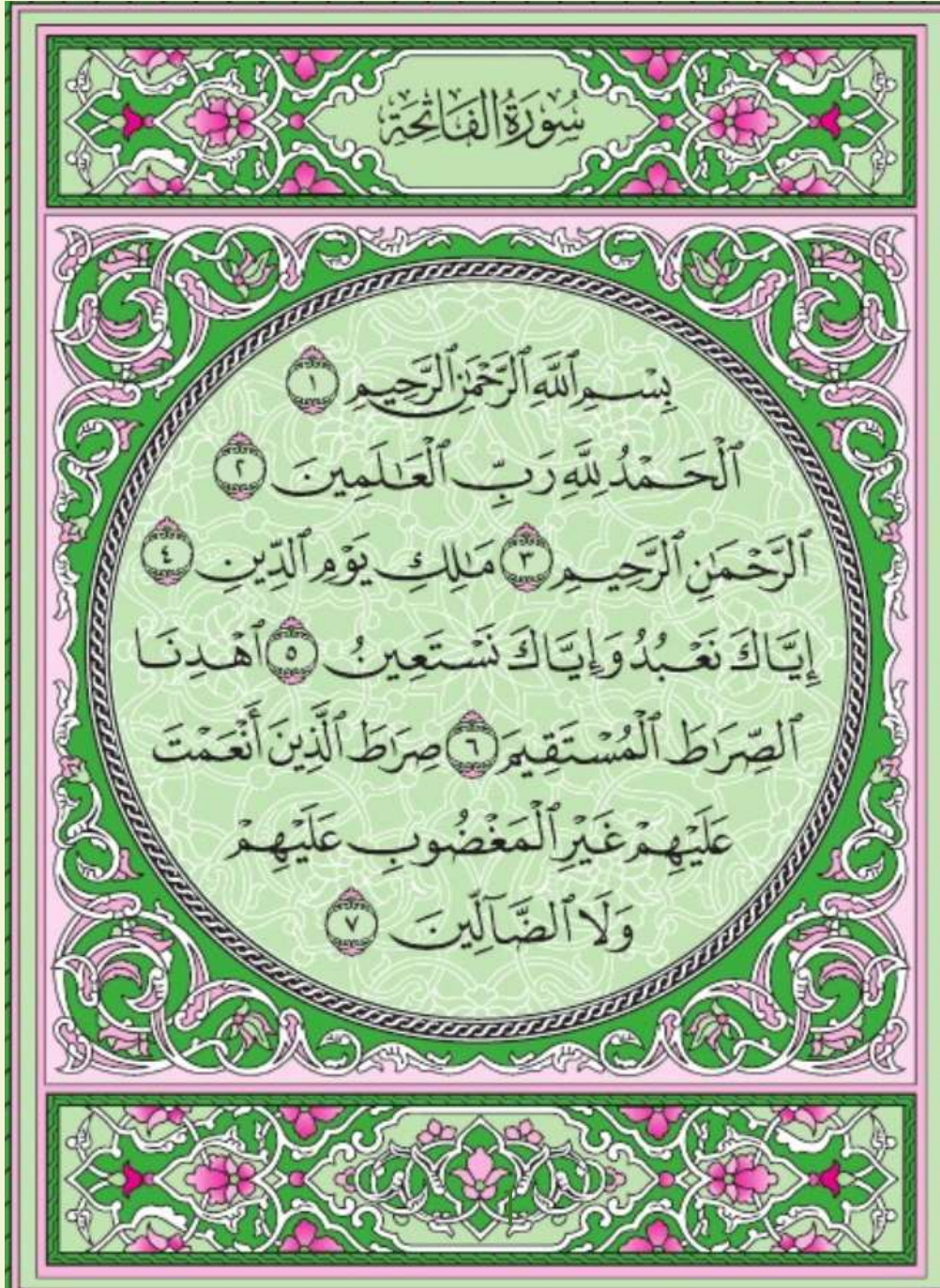
Lord) would say: Against what do they seek protection of Mine? They (the angels) would say: Our Lord, from the Hell-Fire. He (the Lord) would say: Have they seen My Fire? They would say: No. He (the Lord) would say: What it would be if they were to see My Fire? They would say: They beg of Your forgiveness. He would say: I grant pardon to them, and confer upon them what they ask for and grant them protection against which they seek protection. They (the angels) would again say: Our Lord, there is one amongst them such and such simple servant who happened to pass by (that assembly) and sat there along with them (who had been participating in that assembly). He (the Lord) would say: I also grant him pardon, for they are a people the seat-fellows of whom are in no way unfortunate.⁷⁹

⁷⁹ Sahih Muslim 2689

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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 FOR GUIDANCE

عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو يَقُولُ
 " رَبِّ أَعِنِّي وَلَا تُعِنِّ عَلَيَّ وَانصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْ لِي وَلَا
 تَمْكُرْ عَلَيَّ وَاهْدِنِي وَيَسِّرْ لِي الْهُدَى لِي وَانصُرْنِي عَلَيَّ مَنْ بَغَى عَلَيَّ
 رَبِّ اجْعَلْنِي لَكَ شَكَارًا لَكَ ذَكَارًا لَكَ رَهَابًا لَكَ مَطْوَاعًا لَكَ مُخْبِتًا
 إِلَيْكَ أَوَْاهًا مُنِيبًا رَبِّ تَقَبَّلْ تَوْبَتِي وَاغْسِلْ حَوْبَتِي وَأَجِبْ دَعْوَتِي
 وَثَبِّتْ حُجَّتِي وَسَدِّدْ لِسَانِي وَاهْدِ قَلْبِي وَاسْأَلْ سَخِيمَةَ صَدْرِي "

“The Prophet (ﷺ) used to supplicate, saying:
 “My Lord, aid me and do not aid against me,
 and grant me victory and do not grant victory
 over me, plot for me and do not plot against
 me, guide me and facilitate guidance for me,
 grant me victory over those who transgress
 against me. My Lord, make me ever-grateful to
 You, ever-remembering of You, ever-fearful of
 You, ever-obedient to You, ever-humble to You,
 oft-turning and returning to You. My Lord,
 accept my repentance, wash my sin, answer
 my call, make firm my proof, make firm my

tongue, guide my heart, and remove the
treachery of my chest

(Rabbi a`innī wa lā tu`in `alayya, waṣurnī wa lā
tanṣur `alayya, wamkur lī wa lā tamkur `alayya,
wahdinī wa yassiril-huda lī, waṣurnī `alā man
baghā `alayya. Rabbij`alnī laka shakkāran, laka
dhakkāran, laka rahhāban, laka miṭwā`an, laka
mukhbitan, ilaika awwāhan munība. Rabbi
taqabbal tawbatī, waghsil ḥawbatī, wa ajib
da`watī, wa thabbit ḥujjatī, wa saddid lisānī,
wahdi qalbī, waslul sakhīmata ṣadrī).''⁸⁰

♥ (رَبِّ أَعِينِي وَلَا تُعِنِّ عَلَيَّ وَانصُرْنِي وَلَا تَنْصُرْ عَلَيَّ) (My Lord,

aid me and do not aid against me, and grant
me victory and do not grant victory over me,):

We ask Allah to help us and not be helped
against us. We ask Allah to grant us victory and
to be granted victory against us.

⁸⁰ Jami` at-Tirmidhi 3551

- ♥ (وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ) (plot for me and do not plot against me,): We ask Allah to plan for us and not to have someone plan against us.
- ♥ (وَاهْدِنِي وَيَسِّرْ الْهُدَى لِي) (guide me and facilitate guidance for me,): We ask Allah to guide us and make the guidance easy and accessible.
- ♥ (وَإِنْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ) (grant me victory over those who transgress against me.): And if anyone exceeds his boundaries with us, whether to put us down, steal our money, or say hurtful words, then we ask Allah to give us victory over them.
- ♥ (رَبِّ اجْعَلْنِي لَكَ شَكَارًا لَكَ ذَكَارًا لَكَ رَهَابًا) (My Lord, make me ever-grateful to You, ever-remembering of You, ever-fearful of You,):

Then we ask Allah to make us always grateful to Him, always remembering Him and always magnifying, fearful of Him.

♥ (لَكَ مَطُوعًا لَكَ مُخْبِتًا إِلَيْكَ أَوَّاهًا مُنِيبًا) (ever-

obedient to You, ever-humble to You, oft-turning and returning to You.): We ask Allah to make us obedient to Him, submitting and humble to Him. We want to always return to Allah.

♥ (رَبِّ تَقَبَّلْ تَوْبَتِي) (My Lord, accept my

repentance.): We ask Allah to accept our repentance, even if we make mistakes.

♥ (وَاغْسِلْ حَوْبَتِي) (wash my sin.): And if we have

any bad feelings, we ask Allah to remove and wash it way from us.

- ♥ (وَأَجِبْ دَعْوَتِي) (answer my call,): We ask Allah to respond to our duas, and Allah always responds, but it is to show that we need Him.
- ♥ (وَتَبَّتْ حُجَّتِي وَسَدَّدَ لِسَانِي وَاهْدِ قَلْبِي) (make firm my proof, make firm my tongue, guide my heart,): We ask Allah to make our tongue to speak on target. We ask Allah to grant us firmness in our affairs and not to be weak in our speech, but to be confident.
- ♥ (وَاسْأَلْ سَخِيمَةَ صَدْرِي) (and remove the treachery of my chest): We ask Allah to remove any bad feelings in our heart to be removed from our heart, so we feel relieved.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

FIVE TYPES OF GUIDANCE FROM ALLAH

BUILT-IN GUIDANCE

1. Fitra (natural disposition)
2. Senses
3. Intellect

OUTER GUIDANCE

4. Guidance of the deen (Qur'an and Sunnah)
5. Special guidance from Allah

4. GUIDANCE OF THE DEEN

MEANS OF GUIDANCE OF THE DEEN

1. To make dua
2. Faith
3. Qur'an

4. Struggle

5. Good companions

- ♥ We see that part of guidance is to have good companions and there are stages to it, but before anyone, we have Allah Ar Rafeeq (The Most Gentle Companion) and Allah Al Wali (The Loving Companions) with us all the time.
- ♥ And the one whom we want to accompany is the Prophet (ﷺ). If we do not have the companionship of Allah and the Prophet (ﷺ), the Qur'an and hadith, then no real companionship can exist.
- ♥ We cannot get guidance from anyone, even if they are the best, if we do not take Allah as a Companion first.

- ♥ Companionship for Allah cannot be established if we do not take Allah as a Companion.
- ♥ The Companionship of Allah matches all natures, but we cannot be like this. We can say “salam” to all, but we cannot be companions to all. There has to be connection and a common ground.
- ♥ Allah Ar Rafeeq accompanies all and He accompanies them according to their level. Allah can accompany someone so simple and someone at a high level. He does not force His Companionship such that it can be overwhelming.
- ♥ Allah Al Wali Ar Rafeeq accompanies all. Allah accepts us as we are, even if we long or do not long for Him, He is still with us by His hearing,

seeing, kindness and witnessing, though He rose over The Throne.

- ♥ He is in the Highest Position, but He will be our Companion, and take us as we are.
- ♥ If there is someone very beautiful with someone very ugly or someone very rich with someone very poor, the one who is ugly will feel intimidated by the one who is beautiful, and the one who is poor will feel intimidated by the one who is rich. And to Allah is the best example, there is no one Richer than Allah and more beautiful than Him, and still He is near to us and we feel comfort with Him.
- ♥ If someone does not appreciate or accept us, he will immediately exchange us and go to someone else, but Allah is our Rafeeq (The Gentle Companion).

- ♥ When there are two companions and they separate, what is the reason? Sins.
- ♥ In any companionship, the third is Allah. The Prophet (ﷺ) and Abu Bakr (رضي الله عنه) were in a cave to escape the disbelievers, and Abu Bakr (رضي الله عنه) was sad for the state of the Prophet (ﷺ). The Prophet (ﷺ) told him, "don't be sad, Allah is with us", he did not say, "don't be sad, I'm with you."

SURAH AT TAWBAH 40

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with

us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.

- ♥ To have a companion in the way of guidance is important in order to remain firm, but there can be times when a companion is sad or upset, but what can bring that connection? Do not be sad, verily Allah is with us.
- ♥ Companions will be guided when they accompany Allah and turn to Him.

LOVE FOR ALLAH

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي " .

Abu Huraira reported Allah's Messenger (ﷺ) as saying: Verily. Allah would say on the Day of Resurrection: Where are those who have mutual

love for My Glory's sake? Today I shall shelter them in My shadow when there is no other shadow but the shadow of Mine.⁸¹

- ♥ They love each other out of the majesty of Allah, they respect Allah and His companionship, and so the companions respect and love each other. It is important to be good with one another because Allah is there. When two friends are fighting, what causes them to stop? The Companionship of Allah. He sees us and it is not appropriate to fight when Allah is our third.
- ♥ Instead of blaming others because we expect something from them,, we should ask Allah. If we want someone to praise us, we should not ask the person, but ask Allah to praise us.

⁸¹ Sahih Muslim 2566

- ♥ Two companions on the way to Allah will remind each other of the Companionship of Allah.
- ♥ In life, if there are two friends and there is a third friend that tags along, and with time one will incline to another and the third will be left out. Unlike with the companionship of Allah, two people can be together and when Allah is third, He will be in line with each companion and He can resolve the issues of all.
- ♥ And it is important to not forget the companionship of the Prophet (ﷺ) because this will join companions when having the same role model to follow – the Prophet (ﷺ). They will not follow each other or follow someone else.
- ♥ The Prophet (ﷺ) was also a neutral companion because he was Khalil Allah. He told Abu Bakr

(رضي الله عنه) if Allah had not taken me as Khalil, I would have taken Abu Bakr (رضي الله عنه) as Khalil, and this shows that a person cannot take more than one Khalil. And to be Khalil Allah is a very sensitive relationship because he will be nurtured on the spot.

- ♥ The Prophet (ﷺ) showed companionship to all, such that 'Amro bin 'Aaas (رضي الله عنه) felt that he loved him the most from all people, and when he asked the Prophet (ﷺ), he said, he loved Aisha (رضي الله عنه) the most.
- ♥ The Companions loved the Prophet (ﷺ) more than themselves, and it is very important to love the Prophet (ﷺ) more than ourselves.
- ♥ If we love ourselves more, then we will be sensitive to our self, and we will cry and react for ourselves. And this sensitivity can be solved

when we love the Prophet (ﷺ) more than ourselves.

- ♥ We will not attain faith until we make the Prophet (ﷺ) as judge and submit to Allah.
- ♥ The one who will be near the Prophet (ﷺ) on the Day of Judgement is the one who will show the best manners.
- ♥ And so to have solid companionship is to have the Companionship of Allah which makes us pure and sincere, and the Companionship of the Prophet (ﷺ) which gives us an example in our manners and way.
- ♥ And the reference to this companionship are the Words of Allah and the Words of the Prophet (ﷺ). If we are not enriched with the Words of Allah and the Prophet (ﷺ), then we will only refer back to our words. May Allah

make our companionship a blessed companionship. Ameen.

- ♥ And when we have this, then our Companionship will be good, we will grow together, we will improve ourselves, be truthful to each other, do what is pleasing to Allah and be inspiring to others. What makes a companionship inspiring and guidance for others? When united for a high and lofty goal.
- ♥ For anything that we learn, the knowledge should not stop with us. We should convey it, whether in speech, actions or behavior.

MAY ALLAH GRANT US GOOD COMPANIONSHIP.
AMEEN.

INTRODUCTION

- ♥ We are all misguided unless Allah guides us, and we need guidance all the time, even if we feel we know how to drive or pray.
- ♥ Our job in this life is to worship Allah and this requires knowledge and this knowledge is guidance. And we need Allah's guidance to be sincere and to follow the way of the Prophet (ﷺ).
- ♥ The worst sin is shirk and that is to rely on ourselves or someone else to guide us. It is important to be clear in our relationship with Allah.
- ♥ We need to be clear that no one can guide us except Allah. Clarity in guidance is that Allah is Al Haadi (The Guide) and He will send clear books and clear messengers.

- ♥ When Allah guides, it will be clear and it is important to have taqwa and be clear with ourselves.
- ♥ It is important to be clear and honest with Allah and to be clear with people. To be guided to the Straight Path is a sharp and fine line, but we need clarity and that is with the light of guidance which Allah brings to us.
- ♥ When guidance is clear, we will be placed in a situation where we have to confront and be truthful.

SURAH AL BAQARAH 1 TO 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

الم

Alif, Lam, Meem.

2

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book about which there is no doubt, a guidance for those conscious of Allah -

3

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Who believe in the unseen, establish prayer, and spend out of what We have provided for them,

4

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

And who believe in what has been revealed to you, [O Muhammad (ﷺ)], and what was revealed before you, and of the Hereafter they are certain [in faith].

5

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Those are upon [right] guidance from their Lord, and it is those who are the successful.

♥ Surah Al Baqarah is a response to “guide us to the Straight Path, the Path of those whom You

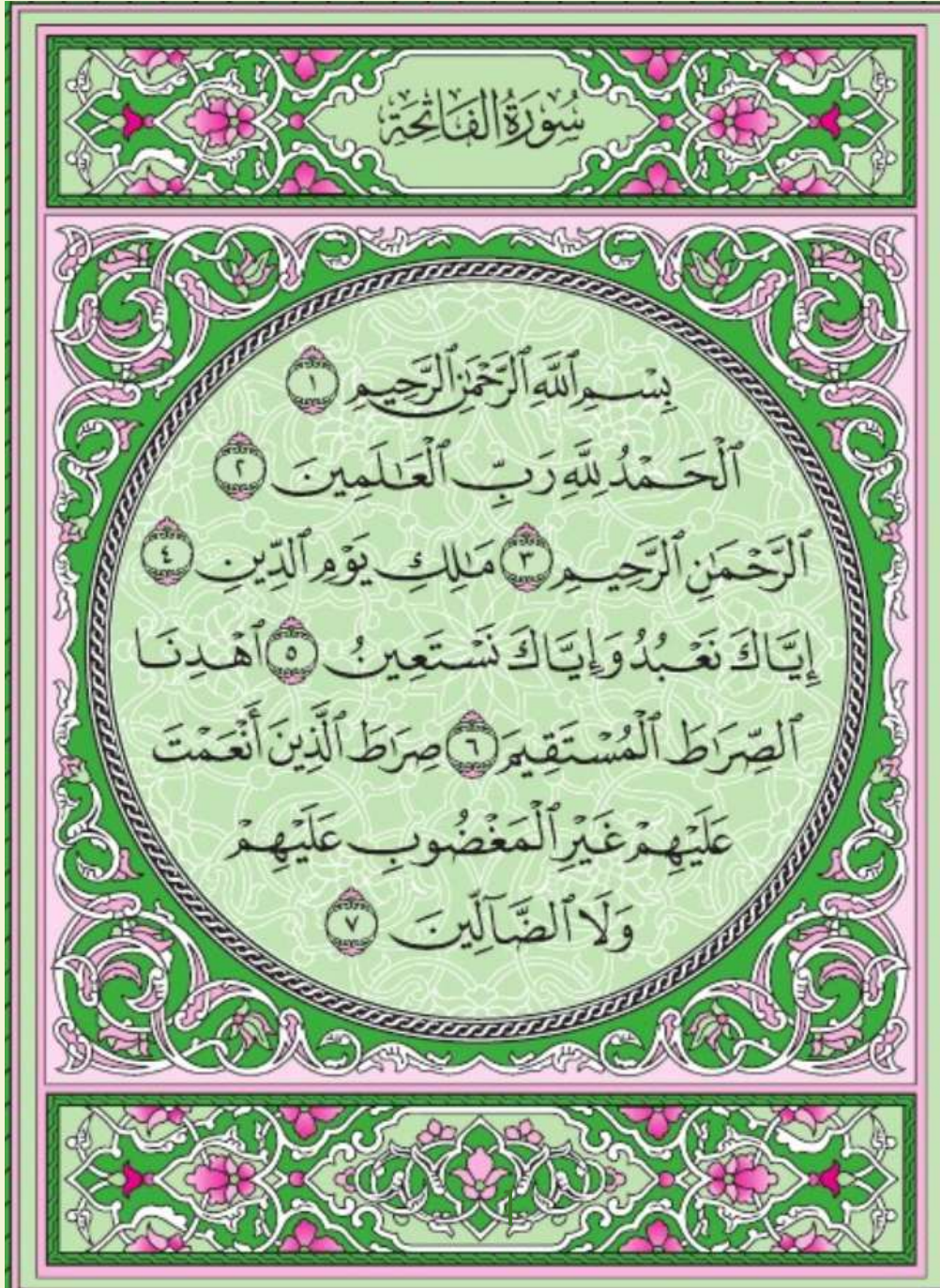
bestowed Your favor, not the path of those whom You are angry with or have gone astray.”

- ♥ The description of the muttazeen is those who believe in the unseen and are balanced in their connection to Allah and to the people.
- ♥ We need guidance to have the best reaction, speech and behavior.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

FIVE TYPES OF GUIDANCE FROM ALLAH

BUILT-IN GUIDANCE

1. Fitra (natural disposition)
2. Senses
3. Intellect

OUTER GUIDANCE

4. Guidance of the deen (Qur'an and Sunnah)
5. Special guidance from Allah

4. GUIDANCE OF THE DEEN

MEANS OF GUIDANCE OF THE DEEN

1. To make dua

2. Faith

3. Qur'an

4. Struggle

5. Good companions

6. To hold on to the Qur'an and Sunnah

- ♥ Good companions cannot be copy and paste of each other; they can be different and have different natures. Each can see things in a different view due to sensitivities, experiences and so forth, so what can happen? A clash.
- ♥ People can be learning and with time, everyone can speak and express. And one will say, "this is my idea" and then they separate,

instead of going back to Allah and the Messenger (ﷺ). And these are not just beginners in the knowledge.

SURAH AAL IMRAAN 101 TO 108

101

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

And how could you disbelieve while to you are being recited the verses of Allah and among you is His Messenger? And whoever holds firmly to Allah has [indeed] been guided to a straight path.

102

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].

103

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ
إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُمْ مِّنْهَا ۚ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

104

وَلْتَكُنْ مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

105

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ
وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.

106

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ
أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject."

107

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ

But as for those whose faces will turn white, [they will be] within the mercy of Allah. They will abide therein eternally.

108

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ قُلْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ

These are the verses of Allah. We recite them to you, [O Muhammad (ﷺ)], in truth; and Allah wants no injustice to the worlds.

- ♥ Surah Aal Imraan is about people with guidance, who struggled, and then when the truth comes, they should not follow their desires. Allah mentions why disbelieve in Him when they have the Qur'an and Sunnah?
- ♥ The one who depends on himself and does not go to the Qur'an and Sunnah will be misguided.
- ♥ It is important to return back to the Qur'an and Sunnah, and to go back to what is solid. For example, siblings fight with each other after a parent passes away, but don't they remember they lived in the same house and had the same parents? A mother will say, "do not separate

after I go, do not fight", so what about for the religion?

- ♥ We want to spread Islam, the love of Allah and the Messenger (ﷺ), but can this spread if there is fighting? No. It is not our religion, but the religion of Allah. The dawah is for Allah; we should not be selfish. We want Allah to use us and never replace and to use everything we do for Him.

MEANING OF AL I'TISAAM (الإعتصام)

- ♥ It means to:

1. Hold on (الاستمساك)
2. To be into it (والإقبال)
3. Continuity (والاستمرار)
4. Firmness (والثبات)

- ♥ A person holds on tightly to the truth, unlike the shaitan who holds on to falsehood. When we

hold on tight to falsehood, we will be miserable, but we will be in peace when we hold on to the truth.

- ♥ We need to hold on more than ever to the Qur'an and Sunnah due to afflictions, trials and even in times of blessings.

SURAH AN NISAA 174 TO 175

174

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا
مُّبِينًا

O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.

175

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ
وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا

So those who believe in Allah and hold fast to Him - He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.

- ♥ The moment we do not hold on to ourselves, but hold on to Allah, we will be guided.

WILL NOT BE MISGUIDED WHEN
HOLDING ON THE QUR'AN AND
SUNNAH

إِنَّ الشَّيْطَانَ قَدْ يئَسَ أَنْ يُعْبَدَ بِأَرْضِكُمْ ، وَلَكِنْ رَضِيَ أَنْ يُطَاعَ
فِيمَا سِوَى ذَلِكَ مِمَّا تُحَاقِرُونَ مِنْ أَعْمَالِكُمْ ، فَاحْذَرُوا ، إِنْ قَدْ
تَرَكْتُ فِيكُمْ مَا إِنْ اعْتَصِمْتُمْ بِهِ فَلَنْ تَضِلُّوا أَبَدًا ، كِتَابَ اللَّهِ ، وَ
سُنَّةَ نَبِيِّهِ

The devil has despaired that he will be worshiped in your land (Arabian Peninsula), but he is pleased to be obeyed in besides that such as underestimating your deeds. So beware, I have with you should you hold on to, you will never be misguided – the Book of Allah and the Way of His Prophet (ﷺ).⁸²

- ♥ The shaitan has given up in making us worship him in the Arabian Peninsula, but he tries different techniques. He will make us do things

⁸² Sahih At Targheeb 40, Authenticated by Al Albani as Sahih

which we underestimate, and he works on separating us and making us hate each other.

♥ The Prophet (ﷺ) said if we hold on to the Qur'an and Sunnah, then we will not be misled.

MAY ALLAH KEEP US FIRM ON THE QUR'AN AND
SUNNAH. AMEEN.

INTRODUCTION

- ♥ Without the guidance of Allah, we would not have anything, and the greatest reward is to know Who is Allah. And it is important to not forget the Prophet (ﷺ) because without him, we will not remember the deen or learn the Qur'an or memorize it.
- ♥ And the greatest reward is to be a follower of the Prophet (ﷺ) because without him we will be liars. And we appreciate all our families and those who preceded us in faith. We cannot be on the path looking at what we are doing, but to look at those before us who inspired us.
- ♥ It is important to praise Allah for all His openings because without Him, nothing would be open. And without the Prophet (ﷺ), nothing would be taught.

♥ It is important to look at our past and what we were before. When we look back, we will be obedient, grateful and someone always praising Allah.

PRAISING ALLAH

أَلَا أَدُلُّكَ عَلَىٰ مَا هُوَ أَكْثَرُ مِنْ ذِكْرِكَ اللَّهُ اللَّيْلَ مَعَ النَّهَارِ؟ تَقُولُ :
 الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ ، الْحَمْدُ لِلَّهِ مِثْلَ مَا خَلَقَ ، الْحَمْدُ لِلَّهِ
 عَدَدَ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ، الْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى
 كِتَابُهُ ، وَالْحَمْدُ لِلَّهِ عَلَىٰ مَا أَحْصَى كِتَابُهُ ، وَالْحَمْدُ لِلَّهِ عَدَدَ كُلِّ
 شَيْءٍ ، وَالْحَمْدُ لِلَّهِ مِثْلَ كُلِّ شَيْءٍ ، وَتَسْبِيحُ اللَّهِ مِثْلَهُنَّ . تَعْلَمُهُنَّ
 وَعَلَّمَهُنَّ عَقِبَكَ مِنْ بَعْدِكَ

Should I not tell you of a remembrance that is more than saying remembrance during the night and day? It is to say: "All praises are due to Allah the number of times for all He has created, all praises are due to Allah to fill all that He has created, all praises are due to Allah the number of things that are in the heavens and

the earth, all praises are due to Allah the number of times of what is in the Preserved Tablet, all praises are due to Allah for what has been enumerated in the Preserved Tablet, all praises are due to Allah the number of times for all things, all praises are due to Allah to fill all things. And to glorify Allah in a similar way. Learn it and teach it after you.⁸³

- ♥ If we praise Allah then we will live a praiseworthy life, and why do we not praise Him? Because there's a lock on our ego and that is why we need to open it.
- ♥ We are not here in this life for a long time, we are just here, "a day or part of a day" relative to the hereafter. So we want to fill our days with praising Allah and being grateful to Him.

⁸³ Sahih Aj Jam'ie 2615, Authenticated by Al Albani as Sahih

- ♥ When we are grateful, then everyone else will be grateful, our spouse and children will be inspired to be grateful.
- ♥ When we praise Allah in all the situations we go through, we we live a praiseworthy of life and be praised by Allah and the angels.
- ♥ Allah has placed a great vision for us and it is not just to be Muslim or believer, but to be excellent in our Islam and faith.

SURAH AL MULK 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ
الْعَزِيزُ الْغَفُورُ

[He] who created death and life to test you [as to] which of you is best in deed - and He is the
Exalted in Might, the Forgiving -

- ♥ All the decrees Allah brings to us have the goal to make us do our best. The vision for everyone

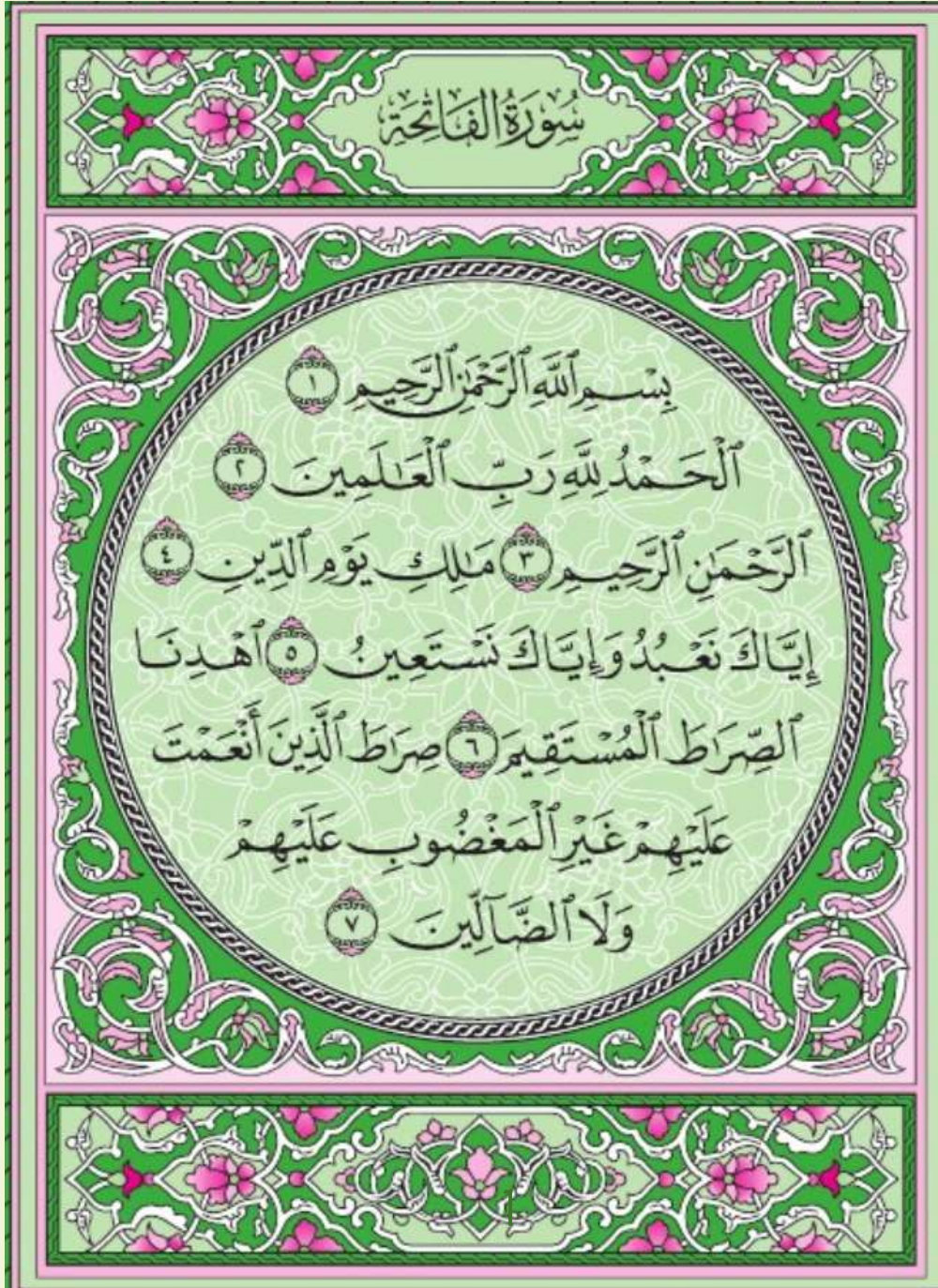
is to be from the muhsineen and not to see anyone but the Face of Allah.

- ♥ It is important to remember Allah much and He will remember us, and to be remembered by Allah itself is a reward. Imagine if we are told the king remembered you, then surely we feel happy and that something good is coming.
- ♥ When Allah remembers us, then we become exclusive for Him.
- ♥ And it is important to be grateful to Allah and never cover His beauty with the sins or faults of anyone.
- ♥ Allah Himself is The Opener and when He opens, He will not open one door, but He opens excessively and many doors because He is Al Fattaah.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

FIVE TYPES OF GUIDANCE FROM ALLAH

BUILT-IN GUIDANCE

1. Fitra (natural disposition)
2. Senses
3. Intellect

OUTER GUIDANCE

4. Guidance of the deen (Qur'an and Sunnah)
5. Special guidance from Allah

4. GUIDANCE OF THE DEEN

MEANS OF GUIDANCE OF THE DEEN

1. To make dua

2. Faith

3. Qur'an

4. Struggle

5. Good companions

♥ Guidance is movement of the heart, and there are two remaining means of guidance, if it is not there, then the person will be misguided and misleading others. These two remaining means are to hold on to the Qur'an and Sunnah, and to follow the Prophet (ﷺ).

6. To hold on to the Qur'an and Sunnah

- ♥ Allah guides us to inspire others and our misguidance will be misguidance for others, especially for those who are deep in knowledge and worship. Imagine if someone is deep in knowledge and shows misguidance, will it not misguide others? Yes.
- ♥ We should never think guidance is when we are guided and do not need it anymore.
- ♥ The main dua from Surah Al Fatiha is to be guided to the Straight Path. Even if we are praying, wearing hijab, we have more responsibility, and need more guidance.

SURAH AL FATH 2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Indeed, We have given you, [O Muhammad
(ﷺ)], a clear conquest

2

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ
وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا

That Allah may forgive for you what preceded
of your sin and what will follow and complete
His favor upon you and guide you to a straight
path

- ♥ The real opening is Allah when forgives our sins.
Without forgiveness of sins, the favors and
blessings will not be completed.
- ♥ When things open for us, we think we are
complete and done, but we are not done.
When Allah opens for us relationships,
goodness and deeds, it is because Allah wants
to forgive us. For example, if we always close
the door on our children, will we give them a

chance to become good people? No. What will happen? They will be misguided.

- ♥ When Allah opens for us, it is so that He forgives us and then completes the blessings on us, and then He will guide us to the Straight Path to become a role model for others.
- ♥ It is important to be open to the decrees of Allah. We need to unlock ourselves for Him because He is always The Opener.
- ♥ If we close on ourselves then we will lose a lot. Allah opens to forgive us and then we can enjoy the blessings. For example, we may go on an outing or eat dinner outside, but it was ok, what makes it incomplete? Sins, so Allah opens to forgive us.
- ♥ The Prophet (ﷺ) dreamt a dream that they were in Medina, wearing ihram. So he said the

meaning of the dream is to enter ihram and go to Makkah. they reached, the disbelievers stopped them from entering Makkah, so they could not perform their umrah.

- ♥ Then the believers were tested, “did they trust the Prophet (ﷺ), did they obey him?”.
- ♥ Allah praised the believers and dispraised the hypocrites who looked down on the Prophet (ﷺ) to tell them to perform umrah. Allah caused the believers to have tranquility and to say the word of taqwa – (لا إله إلا الله). And then Makkah was opened for them, so the opening was not just to perform umrah as visitors, but to have Makkah opened for them.
- ♥ We will be misguided and misleading others if we do not hold on to the Qur'an and Sunnah.

- ♥ We should not hold on to bad things, disbelief, arrogance, lying. Some people hold on to their ideas and ego, but in the end that holding looks ugly.
- ♥ This person thinks if he is holding on to his idea then he is confident and that he does not change his mind, but we have to change our mind according to what Allah shows us.
- ♥ Sometimes we think how can I follow what Allah wants from me, and it's a decree that comes. A decree itself is an opening from Allah and we will lose out on many things when we do not accept the decree.
- ♥ We always want to be on the side of Allah, and never on the side of the shaitan or self.

7. Follow the Prophet (ﷺ)

SURAH AN NISAA 59

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ
 مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
 تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who have believed, obey Allah and obey the Messenger and those in authority among you.

- ♥ Obedience is important; obeying Allah through the commands and decrees, obeying the Prophet (ﷺ) through his teaching and ways, and obey the leaders and those who are responsible for us.
- ♥ We do not know how many openings we will have when we obey. Obedience is barakah.
- ♥ We think when we disobey, we will open doors, but it will close doors and close opened doors as well.

- ♥ It is important to hold on to Allah and His Messenger (ﷺ), and not hold on to our mind. The shaitan wants us to hold on to our ego and our mind. He does not want us to hold on to the Qur'an and Sunnah, or to be with a group. He wants us to only hold on to our self, and when we became so fixed with ourself, we will fall into disagreements with others. There cannot be fruitful relationships with ego.
- ♥ Love is giving – it is not expecting. Love is a solution – it cures our sicknesses.
- ♥ The Prophet (ﷺ) once gave a strong, emotional and intense sermon. The Companions thought that it might have been his last. And after going through intense emotions, the Companions needed an outlet, and immediately the

Prophet (ﷺ), “advise us, what do we need to do?”.

- ♥ He said, “I advise you to have taqwa of Allah and to listen and obey.”
- ♥ To have taqwa is to not follow our desires, ego or shaitan, but to follow the truth and what is right.
- ♥ Allah will open for us an outlet when we have taqwa.

SURAH AT TALAQ 2

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

And whoever fears Allah - He will make for him a way out

- ♥ To be obedient is not humiliation, but is honor. People rebel when they underestimate the person. Our children do not listen because they think we are old-fashioned.

- ♥ We need to hold on obedience because the Prophet (ﷺ) said anyone who lives after me will see a great amount of conflict.

ADVICE TO HAVE TAQWA OF ALLAH AND LISTEN AND OBEY

عَنِ الْعَرَبِيَّاتِ بْنِ سَارِيَةَ، قَالَ وَعَظَّنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَعْدَ صَلَاةِ الْغَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ رَجُلٌ إِنَّ هَذِهِ مَوْعِظَةٌ مُودِعٌ فَمَاذَا تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللَّهِ قَالَ " أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنَّ عَبْدًا حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلِيمًا بِالنَّوَاجِدِ " .

Narrated Al-'Irbad bin Sariyah: "One day after the morning Salat, the Messenger of Allah (ﷺ) exhorted us to the extent that the eyes wept and the hearts shuddered with fear. A man said: 'Indeed this is a farewell exhortation. [So

what] do you order us O Messenger of Allah?'

He said: 'I order you to have Taqwa of Allah, and to listen and obey, even in the case of an Ethiopian slave. Indeed, whomever among you lives, he will see much difference. Beware of the newly invented matters, for indeed they are astray. Whoever among you sees that, then he must stick to my Sunnah and the Sunnah of the rightly guided Khulafa', cling to it with the molars.'⁸⁴

- ♥ An innovation is misguidance, and any misguidance leads to the fire.
- ♥ We want to be obedient slaves of Allah who submit to their Master.

⁸⁴ Jami` at-Tirmidhi 2676

HOLD FAST TO THE QUR'AN

أَبَشِّرُوا أَبَشِّرُوا ، أَلَيْسَ تَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ ؟ قَالُوا : نَعَمْ ، قَالَ : فَإِنَّ هَذَا الْقُرْآنَ سَبَبٌ طَرْفَهُ بِيَدِ اللَّهِ ، وَطَرْفَهُ بِأَيْدِيكُمْ ، فَتَمَسَّكُوا بِهِ ، فَإِنَّكُمْ لَنْ تَضِلُّوا وَلَنْ تَهْلِكُوا
بعده أبدًا

The Prophet (ﷺ) said: “Receive glad tidings, receive glad tidings, do you not bear witness there is no one worthy of worship except Allah and I am the Messenger of Allah.” They said, “yes.” He said, “verily this Qur’an is a means, one side is in the Hand of Allah and the other side is in your hands, so hold to it. For you will not be lost and you will not be destroyed after it.”⁸⁵

♥ This is an opening when we say (لا إله إلا الله محمد) (رسول الله). This Qur’an is a means, one side of the Qur’an is in the side of Allah, and the other side

⁸⁵ As Silsalah As Saheeha, 713, Authenitcated by Al Albani as Isnad sahih

is in our hands. Allah will never leave it, but we must hold on. If we leave it, then we leave the guidance.

- ♥ If we do not hold on to the truth and guidance, people will be in different valleys in life.

WHOEVER OBEYS THE MESSENGER
(ﷺ) WILL ENTER PARADISE

ن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "كل أمتي يدخلون الجنة إلا من أبي". قيل: ومن يأبي يا رسول الله قال: "من أطاعني دخل الجنة، ومن عصاني فقد أبى"

The Messenger of Allah (ﷺ) said, "Everyone of my Ummah will enter Jannah except those who refuse". He was asked: "Who will refuse?" He (ﷺ) said, "Whoever obeys me, shall enter Jannah, and whosoever disobeys me, refuses to (enter Jannah)".⁸⁶

⁸⁶ Riyadh As Saliheen, Al Bukhari, Introduction, Hadith 158

- ♥ Imagine paradise and is open for all to enter, except for those who refuse to enter it. And the Companions asked who will refuse?
- ♥ Anyone who obeys the Prophet (ﷺ) will enter paradise and anyone who does not will enter the fire.

MAY ALLAH HELP US TO OBEY HIM AND THE
MESSENGER AND TO FOLLOW THE QUR'AN AND
SUNNAH. AMEEN.

INTRODUCTION

- ♥ We need guidance from Allah regardless if we are born Muslim or new to Islam. Even if we have all the means of guidance, we still cannot rely on it, why? Because we do not what trials we will go through and what will happen afterwards.
- ♥ Even if we believe, obey and have companions, we still need Allah to guide us.

WE ARE ALL MISGUIDED UNLESS
WE ARE GUIDED BY ALLAH

وَكُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُ فَسَلُونِي الْهُدَىٰ أَهْدِيكُمْ،

All of you are astray except those whom I guide. Ask Me for guidance and I will guide you.⁸⁷

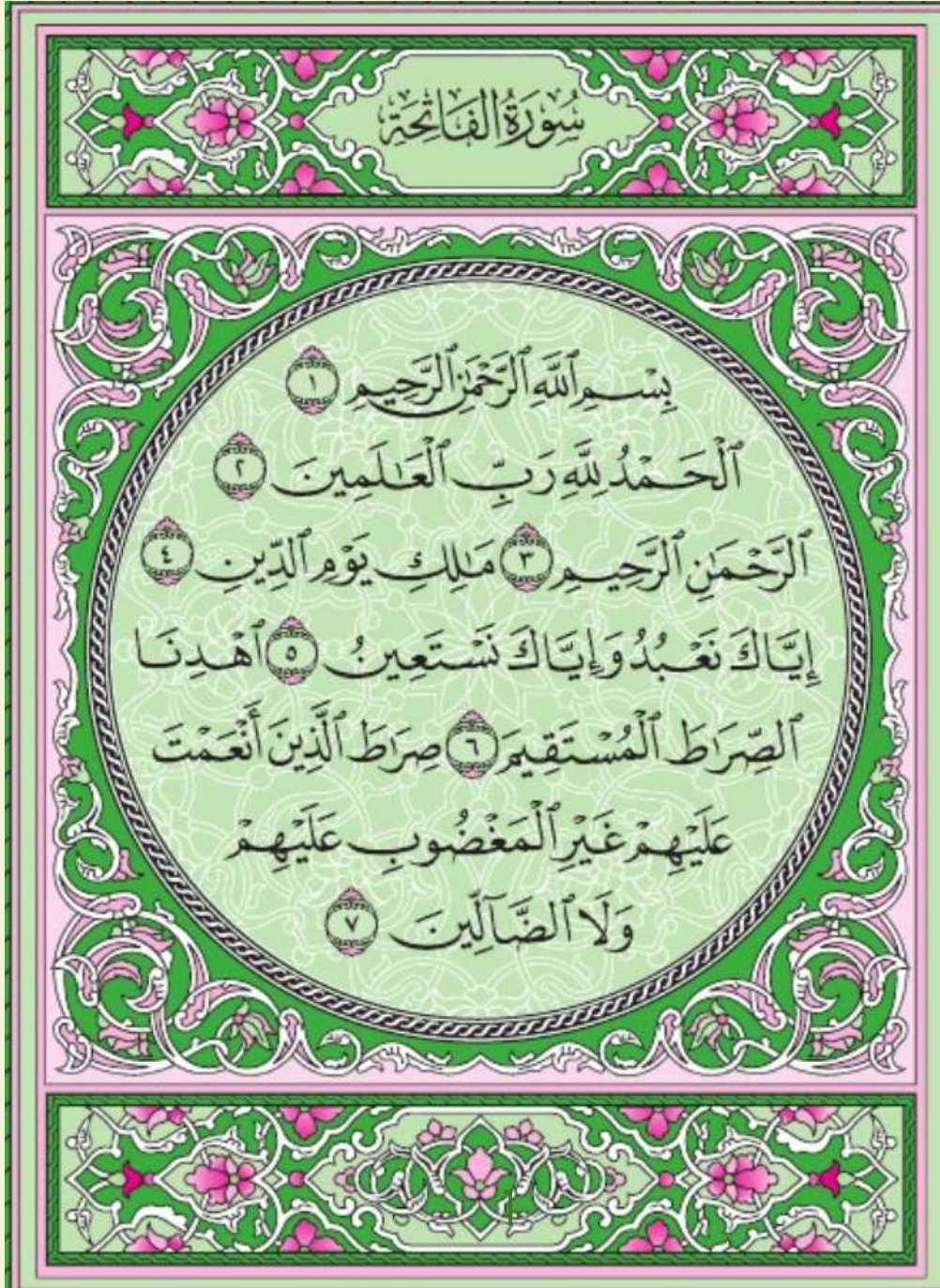
⁸⁷ Sunan Ibn Majah, Book 37, Hadith 4398

- ♥ Regardless of what our level may be, we are all the same in needing guidance from Allah.
- ♥ We want to achieve the best and the best is to be a muhsin who does not look at himself or others, but only wants to go through things while looking at the Face of Allah. We will not see the people, but see how Allah teaches us and what is needed to reform us.
- ♥ And this makes the journey of guidance special. All that Allah brings is for our own goodness and guidance.
- ♥ Our life and guidance are not routine, but to rely on Allah to be guided.
- ♥ When we come to Allah, it is important to be humble, and not as if we already know. We come to Allah, "I do not know, but You teach me."

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

GUIDE US TO THE STRAIGHT PATH

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

SURAH TA HA 25

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

[Musa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).

- ♥ Another name for Surah Al Fatiha is Um Al Kitaab, the Mother of the Book. It is recited in every unit of prayer.
- ♥ Allah did not leave us in life with telling us by what to invoke Him. He tells us to say, "Guide us to the Straight Path."

- ♥ To be guided to the Straight Path means there are no extremes, there is no transgression in one area or neglect in another. If we are balanced while taking care of our deen and duniya, we will never get bored and we will not feel scattered.
- ♥ We think we may be applying the guidance, but there can be barriers to guidance where we can still be misled.
- ♥ Guidance is clear and it's common sense. When Allah guides us to what is good and bad for us, it is clear.

BARRIERS TO GUIDANCE

1. HABIT AND BLIND FOLLOWING

- ♥ We are all born Muslim, but then the environment changes us, whether it is the parents, friends or media. And it can be hearing so many good words, but a bad idea gets subtly implemented, and then slowly more words are added and then another bad idea is placed, until with time, a person's faith and belief has changed. Before he never considered energy and now he becomes conscious of it. We ask Allah for the well-being. Ameen.
- ♥ Misguidance is subtle just as guidance is subtle.
- ♥ For example, a person wakes up to say words of self-affirmation, so it becomes a habit.

Though we are to wake-up and give words of affirmation to Allah and not ourselves.

- ♥ A man was wearing a bracelet and the Prophet (ﷺ) asked him, “why are you wearing it?” and he said, “this protects me from sickness”. And the Prophet (ﷺ) said to remove it because it will only increase him in more sickness. And this leads to shirk – the greatest of sicknesses. A bracelet or necklace cannot give us power or protection.
- ♥ Islam is against following blindly and that is why it is important to always renew the intention. Are we doing things for Allah?

SURAH AL BAQARAH 170

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ
 آبَاءَنَا أَوْلَوْكَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?

- ♥ People will say to follow what we are familiar with and what our parents do, but when something good comes to them, they refuse it. Not everything our parents did was right because it could be just a habit. It is important to use our mind and intellect, and to follow the truth with evidence.
- ♥ Blindly following is a great obstacle from taking the guidance and that is why it is important to see what is right and wrong, and to always go back to the truth.

- ♥ When misguidance appears, it looks appealing and exciting, but it is important to look at things with evidence.

SURAH AL BAQARAH 171

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً
وَنِدَاءً صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ

The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries cattle or sheep - deaf, dumb and blind, so they do not understand.

- ♥ The shaitan makes us to follow things blindly.

2. DESIRES

- ♥ We have desires such as wanting to sleep in the morning and not waking up for fajr.
- ♥ Desires are a barrier from going forward with the guidance.

WHAT SURROUNDS PARADISE AND THE FIRE

حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ.

Allah's Messenger (ﷺ) said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."⁸⁸

- ♥ The hellfire is surrounded with temptations and we find how when we fall into temptations, the pleasure is momentary and then we feel the guilt.
- ♥ If we speak out of desire or do things out of desire, then after doing it, we must know that we will feel bad.
- ♥ And paradise is surrounded with difficulties, but the moment we overcome this barrier, we feel we are in paradise. It is like going to the study

⁸⁸ Sahih al-Bukhari 6487

circles. We may find it difficult, but the moment we enter, it is like paradise.

- ♥ There is a story of a man whose name was Al 'Asha who was a disbeliever of Quraish at the time of the Prophet (ﷺ). He was a poet who greatly influenced people with his words, similar to a modern-day influencer.
- ♥ He started to take interest in Islam and wanted to accept it. When the disbelievers heard of this, they did not like it because then he can influence others to accept Islam.
- ♥ They plotted to stop him by first telling him, “don't you know if you accept Islam, then you will be prohibited from adultery.” So they wanted to come to him from the point of desire. Then the man said, “yes I cannot stop having illegal relations.”.

- ♥ And then they said, “don’t know if you accept Islam, then you will not be allowed to drink,” And he said, “oh no, I cannot stop drinking.”
- ♥ So the man said, “I have many issues myself, so after I solve my desires, I will accept Islam next year.” The moment he left, he died. We ask Allah for the well-being. Ameen.
- ♥ When we want to accept Islam, we should not delay it and say, “I don’t know if I can wear hijab or until I learn the prayer or Arabic.”. It is important to accept Islam and then with time, Allah will teach us. It is important to believe and say the testimony and then Allah will reform us from our desires. It is important to never delay Islam.

3. POSTPOING DOING GOOD

- ♥ It is an obstacle to guidance when we postpone doing good, such as, “I’ll attend classes later.”
- ♥ When we learn something today such as forgiveness, we should seek forgiveness and not postpone and say, “I don’t need to ask for forgiveness now” or “I didn’t do anything wrong.”

4. SELF-SUFFICIENT FROM GUIDANCE

- ♥ A person feels he is rich and sufficient from guidance. He thinks he is already guided and is in no need. For example, someone is told “let’s recite Surah Al Fatiha” and he says, “I already know it.”
- ♥ It is important to feel we are in need of Allah’s guidance. Or if someone says, “I want to tell

you something” and we think, “what does he want to say”, so we already shut-off before receiving advice.

SURAH AL 'ALAQ 6 TO 7

6

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظِرٌ

No! [But] indeed, man transgresses

7

أَن رَّآهُ اسْتَغْنَىٰ

Because he sees himself self-sufficient.

- ♥ Another test can be when we are patient with our children and then our husband tells us, “you need to be patient with the kids.” And then we think, “I’m already patient with them, why is he telling me this?”. It is important to be humble when any reminder comes to us and accept the guidance. We should never feel we are fine and do not need any advice.

- ♥ It is not people who will guide us, but Allah sends them to us to test us, so we do not want to be offended, but be pure in our heart. And take it as guidance and nurturing from Allah.
- ♥ It is important to feel poor to Allah's guidance.
- ♥ In the Battle of Hunain, there were the Emigrants of Makkah, the Ansar of Medina and the newly reverts to Islam. The Prophet (ﷺ) gave the Emigrants and newly reverts from the war booty, but not the Ansar were not given anything.
- ♥ And this was a great test for the Ansar. They felt bad, but did not speak. Though discomfort appeared on their faces. The leader of the Ansar could feel his people felt bad and he went to the Prophet (ﷺ). He was very transparent and said, “we all feel, why did

everyone else get and not us?”. Then the Prophet (ﷺ) told him to bring all the Ansar since he wanted to speak to them. The Prophet (ﷺ) never left the people with their doubts.

- ♥ The Prophet (ﷺ) wanted to show them there are blessings besides money. He said, “didn’t I find you misguided and then Allah guided you by me. Were you not poor and then Allah enriched you. Were you not enemies before and then Allah united your hearts?”
- ♥ The Prophet (ﷺ) wanted to remind them of these favors. They may feel upset about money, but he wants to remind them of the bigger picture.
- ♥ The Ansar all said yes. Then the Prophet (ﷺ) could still sense it was still not clear for them.

- ♥ The Prophet (ﷺ) also said, “I came to you poor and being defeated and you supported me.” And this is guidance from Allah to also mention their favors on him. And the Ansar said, “all favors are from Allah.”
- ♥ Then the Prophet (ﷺ) said, “I gave people who are still attached to the duniya, who just newly accepted and you have been Muslims for a long time” and he said, “I am comfortable with you because you are believers.”
- ♥ The Prophet (ﷺ) said if all the people were to take a path and you Ansar would take a path, I would follow your path. And he said, “O Allah have mercy on the Ansar, their children and their children’s children.”
- ♥ So they got the dua of the Prophet (ﷺ) which is more than money.

- ♥ We may be told many things, but still we do not feel at peace, and that is why an important sign of guidance is to feel secure and not to have a single doubt. And that is until we reach that faith.
- ♥ And Allah will assure a person they are on guidance with glad tidings so they may continue.
- ♥ It is important to go back to what we do and Allah will show us and guide us. We are to go back to the prayer, to remembering Allah, to dua, to what is solid and known.

MAY ALLAH KEEP US FIRM ON THE GUIDANCE AND
PROTECT US FROM ANY MISGUIDANCE. AMEEN.

INTRODUCTION

- ♥ In this time, it is important to think positively, but we will be unable to be like this if we are engrossed with negativity.
- ♥ And we must know that for any situation we face, it is all to us lead to the Day of Judgement. And that is why it is important to remain on what is solid and what the Prophet (ﷺ) had told us.
- ♥ He has told us about the major and minor signs of the Day of Judgement, and it is important to activate our heart for Allah.
- ♥ We should not forget our role in life because situations and fitnas come, but we do not want to become worse. We want to remain on the path. We cannot trust, except what Allah and His Messenger (ﷺ) have told us.

- ♥ The Prophet (ﷺ) said towards the end of time, there will be more trials. We ask Allah to guide us to the Straight Path. And we want to be on this path without any scratches.
- ♥ In the time of trials, everyone is with their own paper, and those who know it is a fitna cannot advise others that this is a fitna.
- ♥ It is important to submit our feelings to Allah because we want total reliance and trust in Him, and not what we see or hear. We only trust Allah because in His Hands are all good.
- ♥ Most people are rebellious and disbelieve, but does this affect Allah? Never. All goodness are in His Hands.
- ♥ When the Dajjal comes, he will not come to kill the people, but to show the people that he is their savior, subhan Allah. He will come when

people do not have food and drink, and he will command the sky to rain and it will rain. He will bring the dead back to life, and this is a great trial, but only the believers will see this. Only the believers will be able to read on his forelock (كفر) – disbelief.

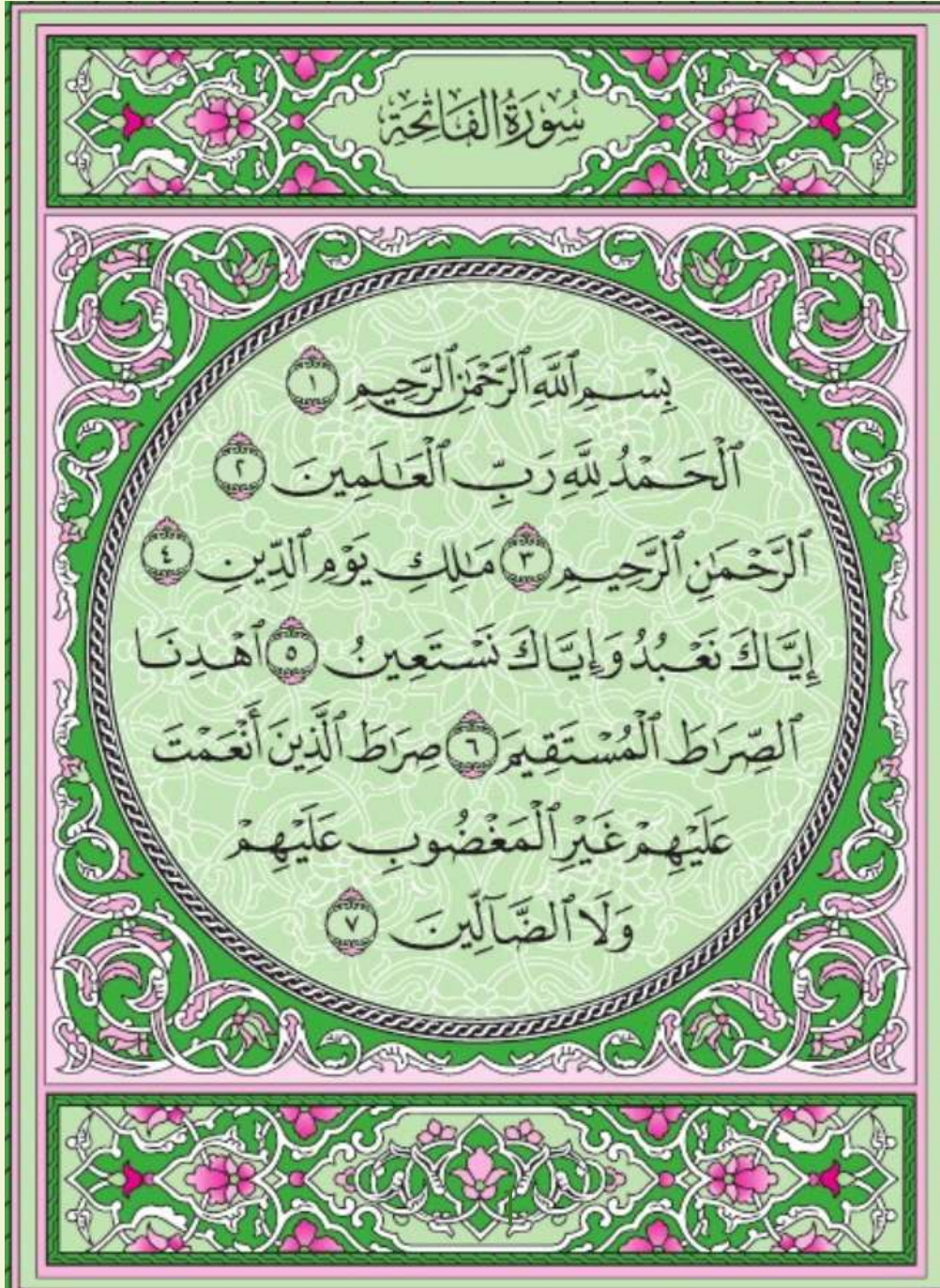
- ♥ Guidance is a favor from Allah and if we are guided to the right feelings and actions, it is not from us, but from Him. And this relieves us from any kind of shirk and attachment.
- ♥ Every verse in the Surah Al Fatiha is a cure because Allah knows what sicknesses we can fall into. The greatest sickness is when we feel confident of ourselves.
- ♥ The beauty, greatness and actions of Allah never die, but our feelings and knowledge can die.

- ♥ Life that is detached from Allah's remembrance is a dead life and dead heart.
- ♥ We think we are guided, but we are not guided, we think we are guiding others but we are not.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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THE PATH OF THOSE WHOM YOU HAVE FAVORED

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those upon whom You have bestowed favor

- ♥ It is not the path of the messengers or the righteous, but the Path of Allah and He has favored them to be on this path because they have detached themselves from their ego, confidence, experience and knowledge.

SUPPLICATION TO NOT RELY ON OURSELVES

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكِلْنِيْ
إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for

me all of my affairs and do not leave me to myself, even for the blink of an eye.⁸⁹

- ♥ Allah is Al Hayy – The Ever-Living and we attach to Him to give us life. We do not want to be on the path of guidance while having dead feelings.
- ♥ All of the Names of Allah are alive and what gives us life are His Names.
- ♥ We may be praying, but with Allah, He will make our prayer lively again. We want all that we say and do to be lively again. It is not our guidance, but the guidance of Allah. It is Allah's favor on us to guide us. We need to attach to Allah totally and this means to detach from anything else.

⁸⁹ Sahih Aj Jami'e 5820, Authenticated by Al Albani as Hasan

- ♥ Sometimes we go through ups and downs and life in general is between good and bad, and any change is to attach and trust Allah, otherwise we will be torn.
- ♥ The believer who truly trusts Allah, even if he sees good or bad, knows it is all good because it is from Allah.
- ♥ When we go through two extremes, it is important to stick to what is solid – (محکم) (in Your Hands are all good, verily You are able to do all things).
- ♥ For any situation, we want to trust Allah and not be torn. We will have life when we go through different changes in life.
- ♥ We need Allah Al Hayy to give us more guidance. When we get something new, we feel renewed and excited, but with time, we

feel it is a favor from us to have taken it. Rather it is a favor from Allah to be guided, to pray, to make dua. When we know it is a favor, we will never let it go.

- ♥ But when we rely on ourselves, then it kills the feelings because we do not see Allah's favor on us.
- ♥ Allah is Al Qayyoom (The Self-Sufficient Master), He does not need anyone to guide us. Allah is on the Straight Path, so before anyone is on the straight path, He is on the Straight Path.

SURAH HUD 56

إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

Indeed, my Lord is on a path [that is] straight."

- ♥ No one can make Allah crooked and no one can make Him upright.

- ♥ We need Allah to make us upright and we need Allah to always maintain a good life and good connection to Him.
- ♥ Our guidance can only be maintained with Allah Al Hayy Al Qayyoom. He is maintaining everything about us to be where we are now.

THOSE WHOM ALLAH HAS FAVORED

1. MESSENGERS

- ♥ Allah maintains the messengers to be on the Straight Path, and He places them in situations to maintain them. They go through hardship and success in order to be maintained. The messengers are the people who go through most trials.
- ♥ The messengers go through situations which is maintenance for them, but for others, it will crush them.

SURAH ASH SHU'ARA 62

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

[Moses] said, "No! Indeed, with me is my Lord;
He will guide me."

- ♥ Allah knows our level and if we rely on ourselves, then we will not see Allah's favor on us, we will say, "it is a favor from us to pray and wear hijab," subhan Allah.
- ♥ But we will see it is a favor from Allah when we know that Allah is Al Hayy Al Qayyoom.
- ♥ Allah favored the prophets and surely He keeps and maintains their level of faith at the highest, and that is through situations and commands. And what is required is to accept the decree and to perform our role.
- ♥ Then we will see that we are truly on the path of Allah. A great deception is when we see that it is our path, our job, our worship, but it is the

path of Allah and it is a favor from Allah to put us on the path. He made a situation to place us on His Path, alhamdulillah.

- ♥ We plan things, but what Allah plans will take place, why? This will give us liveliness and maintenance.
- ♥ A mother will take care of her young children and provide them, and be with them and then they grow and become independent, and then one becomes a lawyer, another a doctor, but who made them as they are? It is the mother, and we forget this. And to Allah is the best example, where were we before, what were we doing before? We think we have favor to be who we are now, but it is all a favor from Allah.

- ♥ Allah will never place us in a situation to make us fail, but we fail when we do not accept and do not accept that all good is from Him.
- ♥ All situations are to maintain us and our faith.
- ♥ It is misguidance when we know and do not act or when we act while we do not know.
- ♥ We think we may know everything about guidance and barriers to guidance, so we feel motivated and ready, but then we go back to zero and learn that is it the path whom Allah favored. And we want Allah to favor us. May Allah favor us. Ameen.
- ♥ Small people think they are big people, but the real big people feel they are newborn and want Allah to favor them. The messengers are the “big people”, but they are so humble and

truly slaves of Allah. They will not place their actions or words before the Word of Allah.

- ♥ They do not see their work and struggle as being a favor from them. Nuh (عليه السلام) was calling the people for 950 years and only 80 believed, subhan Allah. But he was so grateful to be calling to Allah.

SURAH AL ISRAA 3

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.

- ♥ The Prophet (ﷺ) would be praying the night and 'Aisha (may Allah be pleased with her) would tell him, all your sins are forgiven, but he says, "will I not be a grateful slave?".
- ♥ They know so much, but they need Allah's permission.

- ♥ Allah tries people with good and evil to see who is a true slave of Allah. It is Allah's favor to be guided to smile, to be humble, to have a good heart.
- ♥ And at the end of time, people will hold on to their religion like holding on to a hot coal. May Allah keep us all firm. Ameen.
- ♥ It is easy to maintain a house, but only Allah can maintain our faith. Allah maintains the messengers to be messengers.

2. SIDIQEEN (EVER-TRUTHFUL ONES)

- ♥ Allah favored the sidieqeen to be truthful in their feelings, words and actions. What makes someone so transparent? They do not believe in anyone but Allah, and they believe everything from Allah is good. They do not

depend on their experience, but depend on Allah to take all opportunities.

- ♥ They believe in Allah and accept everything from Him. We need to believe that Allah gives everyone a chance to be from the sidiqeen.
- ♥ We cannot be messengers, but we can be from the sidiqeen if we believe that everything that comes to us is from Allah. It is Allah's favor to be from the sidiqeen, and this makes us not look at anyone else's paper, but He brings everything to us to bring out the best from us. And that is Allah's favor on us, but we need to believe, accept it and move on.
- ♥ Who maintains the sidiqeen to be sidiqeen? Only Allah. Abu Bakr As Sideeq (may Allah be pleased with him) became sideeq when he accepted what happened to the Prophet (ﷺ)

on the Israa and Mi'raaj without clarification.

And Allah maintained him to remain sidieeq.

- ♥ Allah never wants to remove us from any level and He always wants to bestow His favor on us.

3. MARTYRS

- ♥ Allah bestowed His favor on them and they do not choose themselves, but they only witness to Allah before they die. They do not bring it on themselves, but Allah favors them.
- ♥ They do not fight for themselves, but for Allah. No one brings a situation to be from the martyrs.

4. RIGHTEOUS

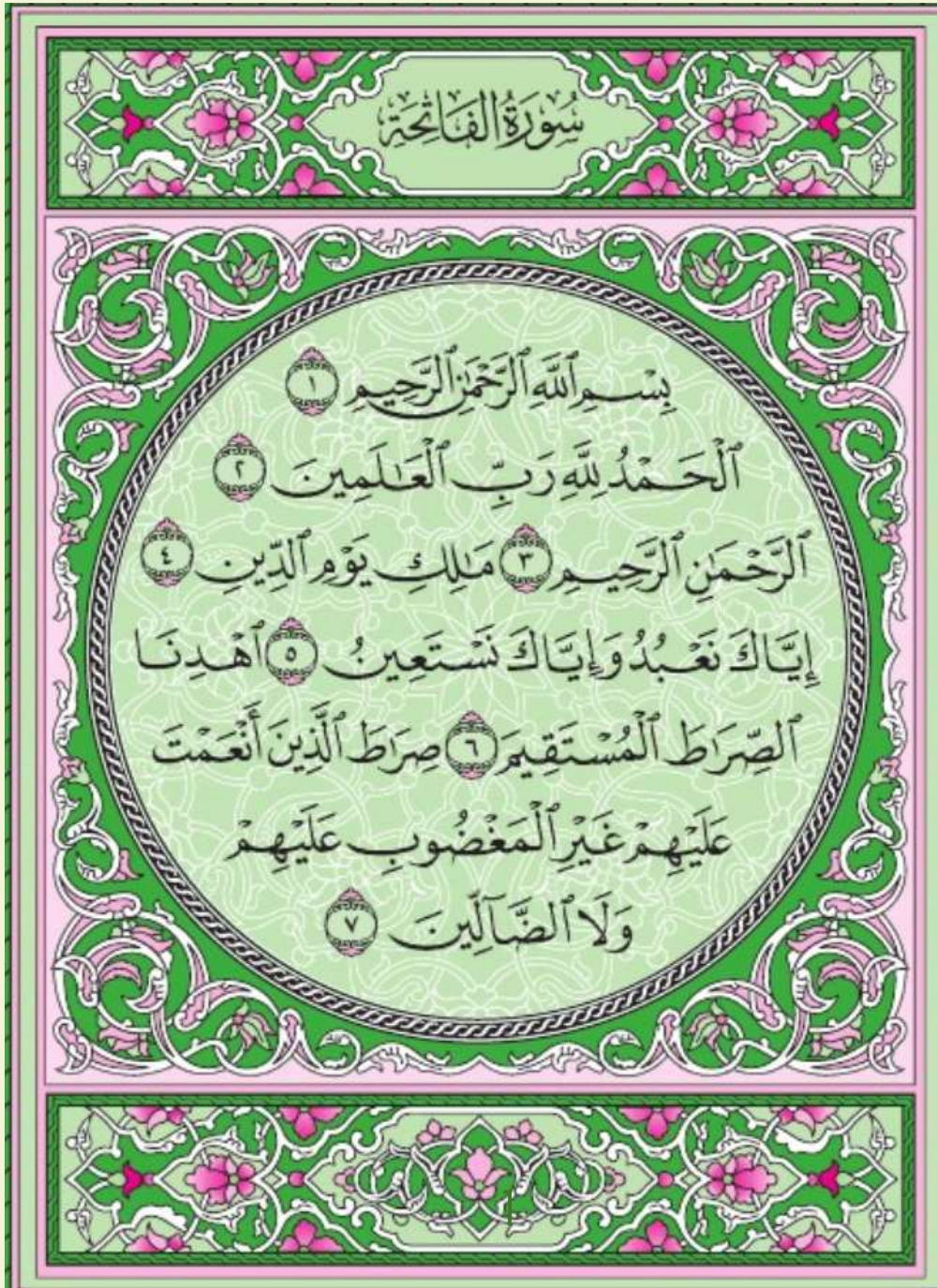
- ♥ They are righteous in their heart, tongue and actions. And it is Allah's favor to make them righteous.

- ♥ These four groups are those whom Allah bestowed His favor upon them, and we want to be on that path.
- ♥ May Allah make us always feel that to be on the path of guidance is a favor from Him and may Allah never make us incline to ourselves or others. Ameen.

MAY ALLAH FAVOR US. AMEEN.

SURAH AL FATIHA

OPENING CHAPTER



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اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

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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.

THE PATH OF THOSE WHOM YOU HAVE FAVORED

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those upon whom You have bestowed favor

- ♥ In this path, there is a great amount of mercy, and the greater the guidance, the more there will be mercy.
- ♥ When by Allah's favor He makes someone a messenger, truthful, martyr or righteous, then we should not think that a person needs to be so rigid, but there is a great amount of mercy.
- ♥ The meaning of mercy is when all goodness comes to us and evil is averted away from us.

Mercy is happiness, richness, security, excitement and all the good feelings.

- ♥ When we are merciful, we are gentle, kind and happy. When people go through a struggle in their life, they can end up becoming confident of themselves, they see themselves as great for having struggled and reached, but then their heart becomes empty from mercy. So when they want to speak and guide others, they feel, “I went through a lot”. And they want to make the lives of others miserable because they feel they went through problems, so why not others?
- ♥ And as they progress, they think, “they are the one”, and this makes a person devoid of feelings with time. There is no one who went more through struggles than the messengers,

yet they are compassionate and kind. They want to give the cream and short-cut to their experiences to make it easy for others. This is Allah's favor.

- ♥ The higher the one's guidance, the more struggle they go through, but the more mercy.
- ♥ Our guidance cannot be complete if we do not have an impact on guiding others. We think we are guided when we only fast and pray, but then guidance is when we speak and express.
- ♥ Guidance is not only about prayer and fasting, but to complete the guidance, we need to have an impact, and we will not have an impact if we do not go through situations. Look at the impact of the Messenger (ﷺ) that to this

day, people accept Islam, though they have not seen him.

- ♥ When we speak our faith will be complete. We will submit more when we speak and express. What makes our reliance, gratitude and patience to be activated? When Allah opens for us to express.
- ♥ It is important to make it our intention to be guided and guiding others. And we ask Allah to use us so that we go through situations and then when express, it comes from our heart.
- ♥ Allah uses our feelings to know Who is Allah. We have to go through matters to be certain of Who is Allah. For example, we will know Allah Al Haadi when we see guidance and misguidance, we will know Allah Al Fattaah when we see openings and closings.

- ♥ Allah gives mercy to each one on the path. He will give them a companion, spouse or child, to feel they can easily overcome.
- ♥ For the Prophet (ﷺ), Allah supported him with mercy in every station of his life. From the passing of his parents, he had his grandfather and uncle to support him. And then he had his wife Khadija (may Allah be pleased with her) and Abu Bakr (may Allah be pleased with him).
- ♥ For Musa (عليه السلام), he went through a difficult struggle and he asked to have his brother as support. And Allah said, “out of our mercy, We gave you Haroon as a prophet.”

SURAH MARYAM 53

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا

And We gave him out of Our mercy his brother
Aaron as a prophet.

- ♥ For Ibrahim (عليه السلام), when he was thrown into the fire, he only wanted the help of Allah, so the fire became cool and peaceful.
- ♥ For Ayoub (عليه السلام), the shaitan touched him, by the permission of Allah, and he went through a test that others cannot go through. He lost all his money, properties and children. He lost his health, and had an ailment in every part of his body. The only thing he could do was to speak and have feelings. That is why he praised Allah for keeping his heart to love Him and his tongue to remember Him.
- ♥ He had no one with him, but Allah gave him support – his wife. She did not leave him. And at the end, she sold her long locks in order to provide for them. Then Ayoub (عليه السلام) made dua. He said:

SURAH AL ANBIYA 83

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

And [mention] Job, when he called to his Lord,
 "Indeed, adversity has touched me, and you
 are the Most Merciful of the merciful."

- ♥ He had more feelings when he saw what his wife did. Then Allah told him to run and wash with cold water. We would not expect to use cold water when sick.
- ♥ We do not know how we go through personal situations and then it brings out more feelings for us. And then we see how much support and mercy Allah shows us. It is through difficult experiences that it ends up being a reason to bring out hidden talents within us.
- ♥ Guidance is not just knowledge, but guidance is to be eager for it, to love it and to express it.

- ♥ Allah will guide us to repent, purify and have feelings. We ask Allah to complete our guidance, so that it does not stop at us. We think if we handover, then we will be left with nothing, but we handover the knowledge, and surely Allah will give us more. The messengers do not feel threatened to pass on the knowledge, and Allah always elevates us.
- ♥ Unlike Firaoun who does not want to handover anything. He wants everything his way – he wants to be the source. Even in other religions, they will say, “you do not need to read, just come to me.” We do not need to go to anyone to ask for forgiveness, but we ask Allah.

SURAH AL 'ASR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

وَالْعَصْرِ

By time,

2

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

Indeed, mankind is in loss,

3

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا
بِالصَّبْرِ

Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

- ♥ Allah will show us mercy when we seek His mercy, but it is important to make Allah the only source of comfort and security.

SURAH MARYAM 41 TO 58

41

وَأذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet.

42

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ

شَيْئًا

[Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all?"

43

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ

صِرَاطًا سَوِيًّا

O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.

44

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا

O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.

45

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ

لِلشَّيْطَانِ وَلِيًّا

O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]."

46

قَالَ أَرَأَيْبُ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ لَئِن لَّمْ تَنْتَه لَأَرْجُمَنَّكَ
وَاهْجُرْنِي مَلِيًّا

[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time."

47

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا

[Abraham] said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.

48

وَأَعْتَزُّكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ
بِدُعَاءِ رَبِّي شَقِيًّا

And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy."

49

فَلَمَّا اعْتَرَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ
وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا

So when he had left them and those they worshipped other than Allah, We gave him Isaac and Jacob, and each [of them] We made a prophet.

50

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا

And We gave them of Our mercy, and we made for them a reputation of high honor.

51

وَإِذْ كُنَّا فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا

And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet.

52

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا

And We called him from the side of the mount at [his] right and brought him near, confiding [to him].

53

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا

And We gave him out of Our mercy his brother Aaron as a prophet.

54

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا

And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.

55

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

And he used to enjoin on his people prayer and zakah and was to his Lord pleasing.

56

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

And mention in the Book, Idrees. Indeed, he was a man of truth and a prophet.

57

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

And We raised him to a high station.

58

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ
حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا
وَاجْتَبَيْنَاهُ إِذَا تُلِيَّ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ۝

Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.

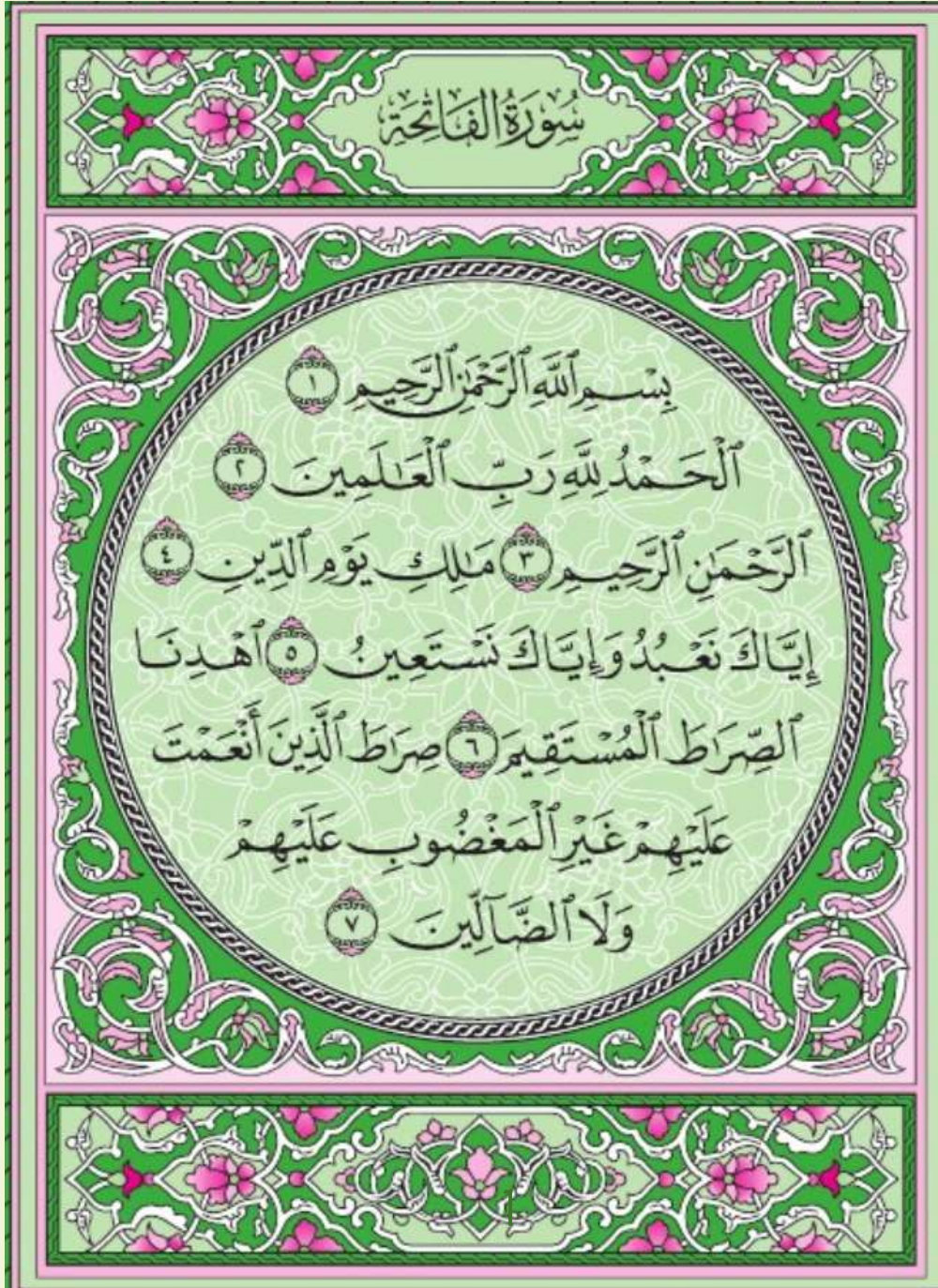
- ♥ All verses of Allah are full of mercy, but then how do express it? We feel we cannot, so we fall into prostration, weeping.

MAY ALLAH HAVE MERCY ON US AND MAKE US GUIDED AND GUIDING OTHERS. AMEEN.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

THE PATH OF THOSE WHOM YOU HAVE FAVORED

SUPPLICATION TO BE GRATEFUL

"يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن عبادتك"

The Messenger of Allah (صلى الله عليه وسلم) held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: 'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".⁹⁰

⁹⁰ Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

- ♥ We are learning, worshiping, doing and leaving for Allah (ﷻ). It is important to go back to the “mother” – and Surah Al Fatiha is the mother of the book. We cannot go and change our mother all the time. People will only go back to the “mother” when in trouble, in a hole and confusion.

SURAH AL FATIHA 1 TO 4

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.

- ♥ The first four ayat of Surah Al Fatiha are all about Allah and this shows the importance of knowing Allah and to have feelings before actions.
- ♥ And then we connect with Him with:

SURAH AL FATIHA 5

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

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

- ♥ If we see things that are dispraised, we praise the Nurturer. It is important to be neutral when dealing with Allah.
- ♥ There are many things that go beyond our scope of work.
- ♥ The enemies want us to think negatively, to do bad, to speak bad, to lose ourselves and our identity.

- ♥ When any changes happen in life, Allah (ﷻ) wants to provide us with no account, but when things go the same way, then we will not appreciate the special provision from Allah (ﷻ).
- ♥ When we have change of weather, seasons, plan and situations, we praise Allah (ﷻ) because He nurtures everyone.
- ♥ Strong faith is to praise Allah (ﷻ) and not by misbehaving, screaming and shouting, but to praise Him and He will give us victory and support. It is not about indulging in things and then forgetting our main purpose. We are not here in this life for ourselves, but we are here for Allah (ﷻ) in order to know Him and have feelings for Him. We have feelings so that we are united in loving Allah (ﷻ). We want to use every nurturing to love Him.

- ♥ After the people of paradise are in paradise and the people of the fire are in the fire, they will all praise Allah (ﷻ) – Lord of the Worlds.
- ♥ Our mercy is limited because the mercy of someone disabled can be painful, but the mercy of The Most Merciful is not like ours. The mercy of Allah (ﷻ) reaches us. And the more we believe in Allah (ﷻ), the more we will have mercy.
- ♥ We should not allow the mistakes of others to make us depressed and sad. It is truthful guidance to know Who is Allah (ﷻ).
- ♥ Our scope of work is not to judge or misbehave because that is not truthfulness.
- ♥ The enemy wants us to forget our faith, to misbehave and to not be a worshipper of Allah (ﷻ).

- ♥ Guidance changes according to our situation, the guidance when we are young is different from now, the guidance from when we did not have knowledge is different from when we have knowledge.
- ♥ We have feelings that can reach the highest level. The shaitan wants to distract us from the truth.
- ♥ The blessings and calamities that befall all of us are equal because Allah (ﷻ) is never unjust. He knows what each one can handle, the potential one has. Everything is customized.
- ♥ Allah (ﷻ) gave us feelings to worship Him, but the shaitan wants us to lose our feelings so that we do not have feelings for Allah (ﷻ).
- ♥ A slave is one who is emotionally connected to Allah (ﷻ).

- ♥ Firaoun is an example of falsehood who is eloquent and always wants to push the button of truth, but Musa (عليه السلام) did not lose his calm. He was focused and did not change, and that is truthful guidance.
- ♥ When good things happen to a believer, he is grateful and when bad things happen to a believer, he is patient.

SURAH AL FATIHA 6

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path -

- ♥ We never want to feel we are sufficient from Allah's guidance. To have knowledge or worship is not enough because we need Allah's guidance every time, for every situation.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those upon whom You have bestowed favor

ALLAH AS SAADIQ – THE MOST TRUTHFUL

- ♥ Allah (ﷻ) is Truthful in everything. All that Allah (ﷻ) commands is truthful.
- ♥ When the decree comes, it is truthful. Any command Allah (ﷻ) commands is truthful. Any prohibition He prohibits is truthful. And any reward and punishment from Him is truthful.
- ♥ Before the Day of Judgement, the Dajjal will come and the Prophet (ﷺ) said the time the Dajjal will come is the time when people stop talking about him.
- ♥ The Dajjal is a liar and people will see him as a savior. He will command the sky to rain and it

will rain. He will command the earth to bring forth its vegetation and it will. And he will kill a boy and bring life to him, and this is a great trial and deception. That's why we cannot just believe our eyes.

♥ And Allah (ﷻ) sends the Dajjal to show the truthfulness of people – who will believe in Allah (ﷻ) and who will believe in the Dajjal. The worst fitna while alive is the coming of the Dajjal because people will lose their faith. In a time when people are desperate, they can attach to anyone. We ask Allah for the well-being. Ameen.

♥ He will even show people paradise and hellfire. But his signs are that he is ugly, he limps, he has one eye, so he has no qualities of divinity. He may have qualities of lordship, but not divinity,

and the truthful one believes in both the lordship and divinity of Allah (ﷻ). We ask Allah (ﷻ) to protect us from the trial of the Dajjal. Ameen.

- ♥ Allah (ﷻ) is The Most Beautiful, He is Al Ilaah – The One we attach to out of love and magnification, and we cannot encompass His beauty.
- ♥ When people are weak, they can attach to anything and Allah (ﷻ) uses this. In the time of trials, it is important to slow down because we are afraid to be trapped in the trial.
- ♥ The truthful people on the path are those whom Allah (ﷻ) has bestowed His favor upon them, and they will be guided.
- ♥ They are the prophets, the sidiqeen, the martyrs and the righteous.

SURAH AN NISAA 69

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ
رَفِيقًا

And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

- ♥ May Allah (ﷻ) make us truthful. one man was complaining of stomach pain and he was told to drink honey, but still felt pain. The Prophet (ﷺ) said your stomach has lied, but Allah is truthful. And this teaches us to not believe even in our pain.

ALLAH IS TRUTHFUL

عَنْ أَبِي سَعِيدٍ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أَخِي اسْتُطْلِقَ بَطْنَهُ. فَقَالَ " اسْقِهِ عَسَلًا ". فَسَقَاهُ ثُمَّ جَاءَ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ سَقَيْتُهُ عَسَلًا فَلَمْ يَزِدْهُ إِلَّا اسْتِطْلَاقًا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اسْقِهِ عَسَلًا ". فَسَقَاهُ ثُمَّ جَاءَهُ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ سَقَيْتُهُ عَسَلًا فَلَمْ يَزِدْهُ إِلَّا اسْتِطْلَاقًا. قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ, اسْقِهِ عَسَلًا ". فَسَقَاهُ عَسَلًا فَبَرَأَ .

"A man came to the Prophet (ﷺ) and said: 'My brother is suffering from loose bowels.' He said: 'Let him drink Honey.' So he drank it. Then he came and said: O Messenger of Allah (ﷺ)! He has drunk honey, but it has only made him more worse.' So the Messenger of Allah (ﷺ) said: ' Let him drink honey.'" He said: "So he drank it. Then he came and said: 'O Messenger of Allah (ﷺ)! I gave him some more to drink, but it has only

made him more worse." He said: "The Messenger of Allah (ﷺ) said: 'Allah has told the truth and your brother's stomach has lied. Give him honey to drink'. So he gave him some more honey to drink and he was cured.'"⁹¹

MAY ALLAH KEEP US FIRM AND MAKE US TO ALWAYS
PRAISE HIM. AMEEN.

⁹¹ Jami` at-Tirmidhi 2082

INTRODUCTION

- ♥ Changes take place in life so that our faith and gratitude are renewed, and that our routine is broken.
- ♥ Sometimes we waste time trying to make a change for ourselves to feel good, to prove something to ourselves or to change for someone else because we are attached to them emotionally or financially. And that is not a Straight Path.
- ♥ When changes come in life, we become disturbed and the moment we have extra work and responsibility, everything changes for us and we lose track.
- ♥ It is important to never forget the essentials and not to forget Allah (ﷻ) in our life.

- ♥ When Allah (ﷻ) places us in responsibilities, it is important to not forget Him.
- ♥ When we first have a child, the baby only looks at our face and we feel connected. But then with time, the child starts to do things on his own, then we feel we have lost something.
- ♥ They start to come and go without considering us. And to Allah is the best example, when we have roles and responsibilities, when we start to do things on our own, we do not want to forget Allah.
- ♥ When Allah gives us ability, we start to create our own path. We think we are on a straight path but we are not.
- ♥ Allah will never force Himself on us. If people are far away, He still nurtures them and brings

guidance to them in a subtle way because He wants their hearts.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

THE PATH OF THOSE WHOM YOU HAVE FAVORED

- ♥ Guidance is not guidance of the tongue and limbs, but when our heart is guided to see Allah (ﷻ) alone. We begin on the path tender; we are humble and easy. But the moment Allah (ﷻ) teaches us more blessings and bestows His favors, then we feel where has our heart gone. We want to feel soft again.
- ♥ We think only sins harden the heart, but our heart hardens when we forget Allah (ﷻ) and the Prophet (ﷺ). We start to lose track. We are doing things, but for whom? Are we truthfully doing it for Allah (ﷻ)?

- ♥ To do things is not about doing things while feeling happy about ourselves. Are we happy for ourselves. That is why after every worship we seek forgiveness.
- ♥ We start to have more feelings for what we do than for the truth itself.
- ♥ In order to be truthful, it is not about being loyal to the role, but to be loyal to Allah (ﷻ) and to place the Prophet (ﷺ) ahead of us.
- ♥ After Allah (ﷻ) gives us blessings, we do not want to forget the path of Allah (ﷻ). Deviation begins when there is deviation from knowledge and worships.
- ♥ The moment we think we are worthy, and this is my work and my knowledge, then we will fight for what we do and feel for it, and it will not give us any purification in the heart.

- ♥ The Prophet (ﷺ) said a lady would pray and fast, but she is in the fire, why? She would harm her neighbors by her tongue. Harm happens when someone interferes in our worship.
- ♥ When a decree comes while in worship, it is important to not see ourselves loyal to our job, and think, “we are protecting our religion”. Then it becomes our own path. It is to be loyal to Allah (ﷻ) and the Prophet (ﷺ).
- ♥ There are changes in life and decrees to show, “are we truthful to Allah or not, are we truthful in following the Prophet (ﷺ) or not?”.
- ♥ When Allah (ﷻ) places the messengers in a decree, they cannot do anything except for wait for the command of Allah (ﷻ). And this shows the messengers need the nurturing of Allah (ﷻ) in every moment. They do not think

they are independent and know what to do. They know so much, but they are humble, and will not do anything except what Allah (ﷻ) inspires them.

PROPHETS

- ♥ We can forget that Allah (ﷻ) chose the messengers. they are fixed, but people can change. The messengers are so loyal to Allah (ﷻ) and they never feel bad for themselves.
- ♥ The self loves to pity itself because in this way it gives room for itself.
- ♥ The messengers never feel, “we are messengers and Allah needs to do what we want.” They never ignore what Allah (ﷻ) brings to them.

SURAH AN NAML 18 TO 19

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا
مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ

Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not."

19

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي
بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

So [Solomon] smiled, amused at her speech, and said, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants."

- ♥ The theme of Surah An Naml is about an advanced civilization.
- ♥ Dawud (عليه السلام) and Suleiman (عليه السلام) were both kings and prophets. They were granted

knowledge and they praised Allah (ﷻ) for being favored amongst many believers.

- ♥ They can both communicate with the birds and Suleiman (عليه السلام) was given armies of men, jinn and birds.
- ♥ Imagine a very organized army, marching forth, and then an ant calls other ants to enter their homes. If someone is so loyal to the “big things”, he will not appreciate the “talk of an ant”.
- ♥ Look at the reaction of Suleiman (عليه السلام) and how he is humble to the speech of the ant. He laughed smiling and he saw it as a message from Allah (ﷻ). And not as something little coming in between his great mission.

- ♥ He felt he needed inspiration from Allah (ﷻ) to be grateful to Him for the blessing He has blessed him and his parents.
- ♥ Then Allah (ﷻ) showed him an entire people who were worshipping the sun and they returned to worshipping Allah (ﷻ).
- ♥ For Musa (عليه السلام), he accidentally killed a person and he went through three types of nurturing:
 - 1.Physical nurturing
 - 2.Behavioral nurturing
 - 3.Spiritual nurturing
- ♥ Physical nurturing: Musa (عليه السلام) was nurtured in the palace of Firaoun, eating the best foods and learning how to battle. The turning point for him was when he pushed someone accidentally and the person died.

- ♥ Behavioral nurturing: in Medyan, he was a shepherd for ten years. Being with sheep humbled him and made him patient.
- ♥ Spiritual nurturing: when Allah (ﷻ) spoke to Musa (عليه السلام) in Mount Sinai and this is to build confidence in Musa (عليه السلام).
- ♥ The transition from physical to behavioral nurturing is when Musa (عليه السلام) mentioned Allah (ﷻ) has blessed him.

SURAH AL QASAS 15 TO 17

15

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ
يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَغَاثَهُ الَّذِي مِنْ
شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ
هَذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ

And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction

called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy."

16

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ

He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful.

17

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ

He said, "My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals."

- ♥ Who can Musa (عليه السلام) go to after accidentally killing someone? He cannot go to Firaoun or his mother. But he went to his Rabb and asked for forgiveness, and immediately Allah (ﷻ) forgave him.

- ♥ We need forgiveness to conceal our sins, otherwise we will be unable to move on. And the shaitan and nafs play a great role making us want to pity ourselves.
- ♥ It appears as a bad situation, but Musa (عليه السلام) accepted and surrendered to the decree, and this is a blessing itself. We do not want to love ourselves more than Allah (ﷻ) and the Prophet (ﷺ).
- ♥ And then Musa (عليه السلام) realized that he never wants to support any criminal. After making dua, a decree took place that a man told him Firaoun wants to kill him, so Musa (عليه السلام) fled to Medyan.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those upon whom You have bestowed favor

THE SIDIQUEEN (EVER-TRUTHFUL ONES)

- ♥ The first group Allah (ﷻ) bestowed His favor are the prophets and then the sidiqeen, the ever-truthful ones.
- ♥ The sidiqeen are crystal, they are good in their inside, so their outside is good and their behavior is good.
- ♥ Are they harsh or rigid people? No. In order to be truthful, it does not mean to say the truth in the face of the people and not care.
- ♥ The truthful ones place Allah (ﷻ) and the Prophet (ﷺ) first.
- ♥ The truthful accept news and decrees from Allah (ﷻ) immediately. They do not look at themselves, but because Allah (ﷻ) is truthful and the Prophet (ﷺ) is truthful.

- ♥ When we do not know anything, we easily believe. But sidiqeen are not beginners, they are deep in knowledge and worship, but they do not give authority to themselves to judge or they are worthy. They are immediately humble.
- ♥ Even if they know a lot, they still say, “Allah knows best”, when a decree happens, they say, “Allah is Able to do all things.”
- ♥ And when they want to do something, it is not to satisfy them, their truthfulness makes them rely on Allah (ﷻ) for performing their role. They do not think, “I am worthy or why did this person do this to me?”
- ♥ They take every situation in their life as a battle within themselves to show their truthfulness to Allah (ﷻ). May Allah (ﷻ) make us truthful.

- ♥ We will be truthful when we speak truthfully and seek the truth, and the truth is not of ourselves, but the truth from Allah (ﷻ) and the Prophet (ﷺ). We want to be truthful in our belief and love.
- ♥ Truthfulness is our return to Allah (ﷻ) all the time. Even if they have big plans, they go according to Allah's plan. They are there in life and know that Allah knows better.

SURAH AL HADID 19 TO 20

19

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشَّهَدَاءُ
عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَئِكَ أَصْحَابُ الْجَحِيمِ

And those who have believed in Allah and His messengers - those are [in the ranks of] the supporters of truth and the martyrs, with their Lord. For them is their reward and their light. But those who have disbelieved and denied Our verses - those are the companions of Hellfire.

20

اعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ
 فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ
 فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۚ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ
 مِّنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.

- ♥ The sidiqeen are those who believe in Allah (ﷻ) and His messengers. They are so loyal to Allah and the Messenger of Allah (ﷺ).
- ♥ There is an expression in Arabic that the eyes cannot go above the eyebrows. And similarly, the sidiqeen cannot go above the

messengers. There cannot be a way greater than the messengers.

- ♥ When Allah (ﷻ) opens more, we should not forget Allah and the Messenger (ﷺ). We should not forget how we first started.
- ♥ When people leave their place and position due to what Allah (ﷻ) has given them, then that is when deviation appears.
- ♥ People who are mentioned as sidiqeen in the Qur'an are:
- ♥ Ibrahim (عليه السلام), Idris (عليه السلام), Yusuf (عليه السلام), they are all prophets, and Maryam (peace be upon her) who is not a messenger, but to show always the truthful follow the path of the messengers.

♥ In conclusion, we should never forget the prophets and the sidiqeen always follow the path of the prophets.

MAY ALLAH MAKE US FROM THE SIDIQEEEN. AMEEN.

INTRODUCTION

- ♥ With the remembrance of Allah, the hearts find rest. And the fuel and nourishment of our hearts is to remember our Creator.
- ♥ Sometimes we remember Allah, but we are remembering ourselves. Or we worship Allah, but we are worshipping ourselves.
- ♥ With Allah, we purely remember Him, submitting ourselves to Him.
- ♥ The real struggle in this life is to be attached to Allah and only see His beauty. The real resort, rest and solution is to turn to Him.
- ♥ Allah is The Most Rich and we think richness with Allah is when He gives us wealth and knowledge, but Allah is The Most Rich from being remembered together with Him.

- ♥ He is The Most Rich from any partner. Allah is the richest from being associated. Anyone besides Allah still needs someone, whether someone to support, or someone can affect him.
- ♥ Allah is The Most Rich from any partnership. We are placed as pairs – whether partners or rivals, so no one is rich by himself.
- ♥ When people do not attach to Him alone, He will leave them because He is in no need. We need to remember Allah purely and be grateful to Him purely.
- ♥ A challenge we face is (الاستحقاق) – that we are worthy. Before, people would speak about confidence, and now it comes in another way. If people do not give you value or worth, then you need to give worth to yourself.

- ♥ People face issues where they say, “my husband does not give me value or my children don’t know my value.” So people will see you do not need anyone to give you worth, but give worth to yourself because you are doing this and you are worthy.
- ♥ The One worthy of attachment is Allah, and out of His kindness and gentleness, He makes us feel we are worthy of this money or worthy of this deed, subhan Allah.
- ♥ Allah is worthy to be praised all the time and He is worthy to be asked all the time. He is worthy to have all love and attachment.
- ♥ Our worth is how much we give worth to Allah. Allah is The Most Rich of all partners. He gives us senses and worship, but we should not believe in ourselves, but that Allah is worthy.

- ♥ What caused Banu Israel to be someone whom Allah is angry with? Because He granted them many favors, He sent many messengers, He saved them from Firaoun, gave them manna and salwa and the Book, but they think they are chosen ones. And this can happen to anyone.
- ♥ So when jealousy and enmity takes place, Allah brings a situation to make them feel they are not worthy when seeing the Prophethood going away from them.
- ♥ It is important to not forget The Bestower and that we came out of our mother's stomach not knowing anything. He gave us seeing, hearing and hearts so we may be grateful.

SURAH AN NAHL 78

وَاللَّهُ أَخْرَجَكُمْ مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ

And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.

- ♥ They do not accept for someone to have more knowledge than them, they do not accept for someone to have deeds like them and they do not accept for a messenger to not be from them.
- ♥ Banu Israel does not accept for someone else to have worth in the religion more than them, and Allah tells us to not be like them, but to always submit to Him.
- ♥ The moment we think we are worthy, we will be unhappy and all the “devils” will come out. The

nafs at rest is the nafs that is pleased with Allah.

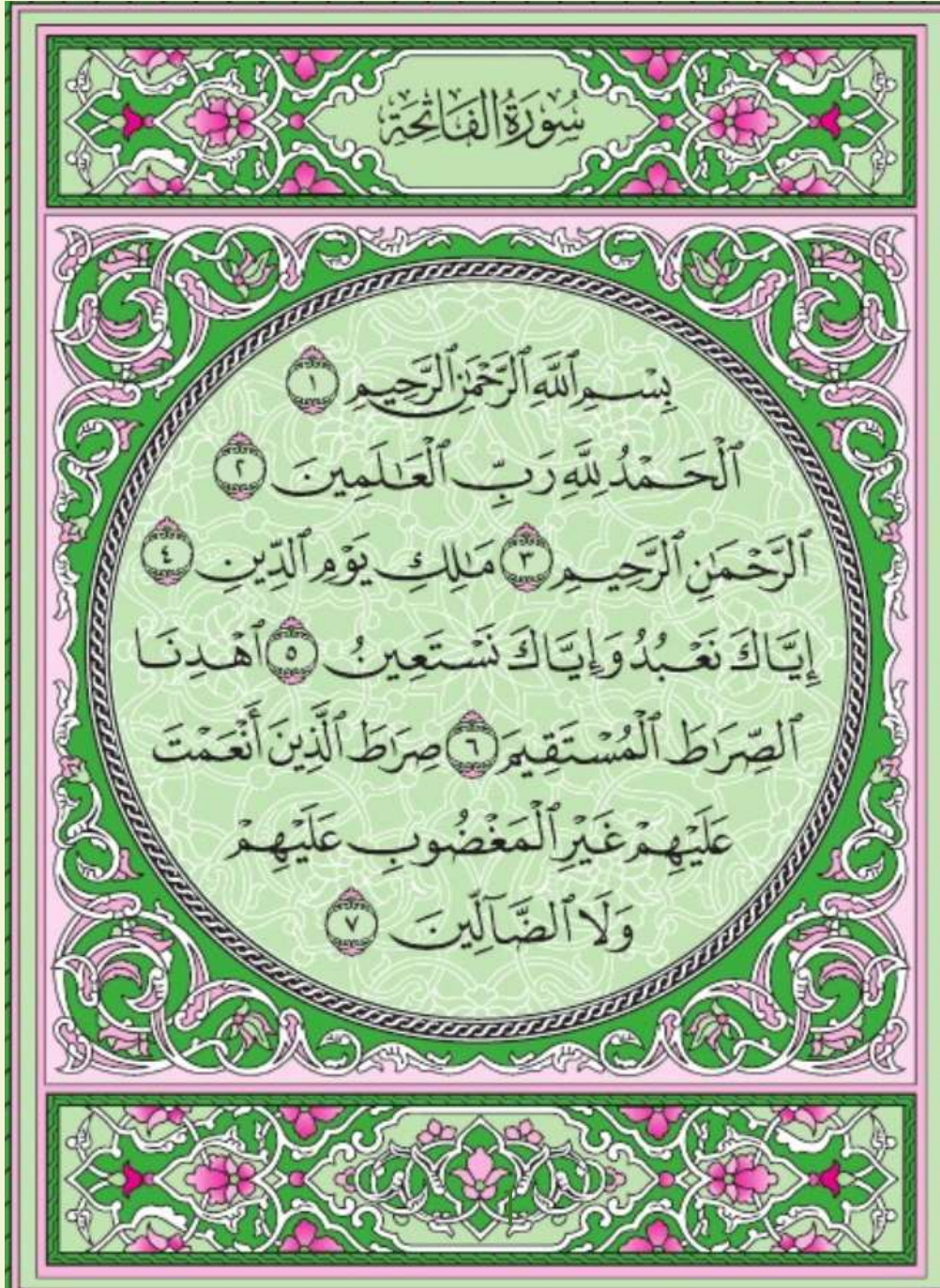
It does not go and please itself.

- ♥ The deen and worship are all for Allah and when we perform any deed, we should not feel we are worthy.
- ♥ We cannot trust ourselves and we cannot give praise to ourselves because we can easily believe in our nafs.
- ♥ When a person first enters Islam, he witnesses to (لا إله إلا الله) and not to his nafs.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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

ALLAH ASH SHAHEED – THE WITNESS

- ♥ Out of Allah's generosity, He has the Most Beautiful Names and He is Ash Shaheed – The Witness. People give worth to those who are shuhadaa, but Allah is Ash Shaheed.
- ♥ Who makes sidiqeen to be sidiqeen? Allah As Saadiq – The Truthful.
- ♥ Who makes the prophets to be prophets, Allah Ar Rabb – The Lord, The Nurturer.
- ♥ We want to witness to (لا إله إلا الله) and witness to His Divinity, to His perfection and worthiness, and not ourselves.

- ♥ We witness that Mohammed (ﷺ) is worthy to be followed and Allah is worthy to be worshipped, to be sincere and pure to Him.
- ♥ Sometimes we look at our worth and measure according to the praise of people.
- ♥ The greatest testimony is Allah and this gives us worth. We easily follow our school of thought, or the traces of our mind, but the Prophet (ﷺ) is worthy to be followed.
- ♥ It is Allah's favor to make the prophets prophets. Did they make themselves worthy to be prophets? No.
- ♥ Allah placed them in a decree and He gave them worth by granting them commands.
- ♥ The messengers have their worth by taking the command of Allah.

- ♥ The sidiqeen are foremost and do not place their mind in every situation, but they place their belief in every situation. The sidiqeen are in a battle in every second of their life to push away their nafs and place Allah Whom they trust. All that Allah makes us see, is to see His Oneness.
- ♥ The sidiqeen are martyrs while walking on the land because they are constantly battling themselves to only believe in Allah.
- ♥ The sidiqeen do not believe in themselves and there is no gap between knowledge or actions. They are foremost and quickly rely on Allah.
- ♥ So it is Allah's favor on them to make them sidiqeen. May Allah make us among them.

- ♥ The sidiqueen do not have questions of the grave and on the Day of Judgment, they will enter paradise with no hisaab or torment. Why? They gave 100% worth to Allah and not themselves.
- ♥ They are tranquil because they do not believe in their eyes, but believe in Allah. They do not believe in what they hear, but believe in what Allah has said.
- ♥ To have a messenger to always look up and follow protects us from following our ego. And it unites us all to have One Allah and to follow One Messenger.
- ♥ The sidiqueen witness to (لا إله إلا الله) in all their lives.
- ♥ We all want to be happy and at peace, but we become complicated when we think we are worthy of the knowledge.

- ♥ We are all here because Allah is worthy and not because we are worthy.
- ♥ The Prophet (ﷺ) is shaheed because he witnesses that Allah is worthy. He never called people to worship Him.
- ♥ Jibreel (عليه السلام) witnessed the greatness of Allah and big scenes, but he is never proud of the great role he has. He witnessed the creation of Adam (عليه السلام) and all the scenes, but he is full of humility to Allah.
- ♥ When people witness great things, they feel they have more power and worthiness.

SURAH AAL IMRAAN 18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation]

in justice. There is no deity except Him, the Exalted in Might, the Wise.

- ♥ When people live for a long time, they witness many things, and feel they know.
- ♥ The more Allah shows us, the humbler we need to be.
- ♥ After the sidiqeen, comes the shuhada (martyrs).
- ♥ The moment we hear “shuhadaa” we think someone died in battle.
- ♥ But Allah is Ash Shaheed, the angels are shaheed (witnesses), the ummah of Mohammed (ﷺ) will be shuhada (witnesses).
- ♥ And we cannot have this without seeing that Allah is Ash Shaheed in the first place. And that He is The One Who makes people to witness.
- ♥ Jealousy is painful because a person thinks he is worthy. Arrogance is painful because a

person thinks he is worthy. Hatred is painful because a person thinks he is worthy.

- ♥ When we translate what we are given as being worthy then we will never be happy. We will only become humiliated and hard in the heart.
- ♥ Companions are those who saw the Prophet (ﷺ) and died on belief. A tabi'ee are those who did not see the Prophet (ﷺ), but saw the Companions and died on belief.
- ♥ One Tabi'ee told a Companion, "I envy you for seeing the Prophet (ﷺ)" and the Companion said, "hypocrites saw the Prophet (ﷺ)." But did this make them believe? No.
- ♥ Firaoun witnessed many signs, but did it change him, no? It become all against him.

- ♥ So when we witness something, it is not because we are worthy, but so that we submit and become humble.

SURAH AL AN'AAM 19

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ
هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ
الِهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا
تُشْرِكُونَ

Say, "What thing is greatest in testimony?" Say, "Allah is witness between me and you. And this Qur'an was revealed to me that I may warn you thereby and whomever it reaches. Do you [truly] testify that with Allah there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]."

- ♥ We see we have knowledge, but we need to witness that Allah is Al 'Aleem and that He taught us, and not because we are worthy.

- ♥ The more the believers and angels witness, their level becomes higher and the more the disbelievers and hypocrites witness, it will be against them.
- ♥ We connect “shaheed” with death, though the meaning of “shaheed” is:

1. Alive: those who witness to the Oneness of Allah are alive

SURAH AAL IMRAAN 169

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ
يُرْزَقُونَ

And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,

There are those who fight to prove themselves, to show they are brave or fighting for their tribe, and these are not martyrs.

2. Present: a person cannot witness if he is absent. The Companions never wanted to miss out on anything with the Prophet (ﷺ) because they want to witness to (لا إله إلا الله محمد رسول الله), and not to witness to show “I’m there.” And when we witness something, we should not be absent-minded.

3. Knowledgeable: someone who does not have knowledge and witnesses things will not understand. Keep in mind knowledge is knowledge of Allah, Qur’an and Sunnah. Can the testimony of someone who is foolish be taken? No. No matter how much we try to prove ourselves to people, they will still not believe, but Allah

is Ash Shaheed because He witnesses everything from the inside and outside.

4.Trustworthy: imagine someone who witnesses but he is a betrayer, cheater or liar, can he be taken as a witness? No.

- ♥ Allah is The True Shaheed, He is alive Who never dies. He is present, has complete knowledge and is trustworthy.
- ♥ Allah witnesses Himself that His worthy and He is deserving of our attachment – (لا إله إلا الله). And if we do something good, it is sufficient that Allah is our Witness. We do not need the people to witness for us. And this gives us peace.
- ♥ Allah witnesses against people. If a person has a bad or evil intentions, Allah witnesses against

him and He will even make his limbs against him on the Day of Judgement.

- ♥ Allah will make people witnesses. He will allow for people to be witnesses, so we do not give praise to ourselves for witnessing something.

SURAH AL FURQAN 72

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.

- ♥ The moment we witness something wrong, it will affect us. We want to witness to (لا إله إلا الله) (محمد رسول الله). We do not want to witness the sins of people, vain talk or anything that can make us proud or jealous.
- ♥ Sometimes we witness something that can make us sad, bad or depressed. May Allah make us witness all that will increase us in faith and devotions. Ameen.

- ♥ Anything Allah makes us to witness in life is to make us witness to His beauty and perfection.

THE PATH OF THOSE WHOM YOU HAVE FAVORED

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those upon whom You have bestowed favor

THE SHUHADAA (MARTYRS)

- ♥ It does not mention the prophets, sidiqeen, martyrs or righteous, but that Allah bestowed upon them. So the focus is Allah bestowed upon them. It does not mention the good people in Surah Al Fatiha.
- ♥ So for any good we do, when we learn, do good deeds or submit, it Allah's favor and blessing on us.

- ♥ When we give charity, it is Allah's favor on us to give.
- ♥ When we see anything difficult, we want to witness to Allah's goodness in every decree.
- ♥ A person cannot be from the "shuhada" without being from the "saliheen", which means someone who always reforms and purifies himself. A person cannot witness if he is corrupt.
- ♥ The more we purify ourselves, the more Allah will make us witness. But if we want people to change then we will not witness.
- ♥ And a person cannot be from the sidiqeen if he is not shaheed who witnesses to the Oneness of Allah.
- ♥ There are different types of "shuhadaa":

1. Duniya: are those who only witness for themselves, or to show they are brave. So they are shuhada of the duniya. They will be praised by the people, but they will have no reward with Allah.
2. Someone who dies by being killed, stomach pain, drowning, building falls on him and the one who dies in the battle for the sake of Allah.

FIVE WHO WILL BE MARTYRS

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 الشُّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْغَرِيقُ، وَصَاحِبُ
 الْهَدْمِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ مُتَّفَقٌ عَلَيْهِ.

The Messenger of Allah (ﷺ) said, "The martyrs are of five kinds: One who dies of plague; one who dies of disease of his belly; the drowned; one who dies under the debris (of construction,

etc.), and one who dies while fighting in the way of Allah."⁹²

They will witness to (لا إله إلا الله), they will witness angels who give them glad tidings. He will witness his place in paradise.

Allah will forgive him, protect him from the torment of the grave, he will crown him with a crown of dignity of pearls and rubies, and seventy of his people will receive the intercession.

The shaheed has only one wish and he wishes to live again to die again for Allah due to what he saw. No one wants to go back to the duniya, but he wants to go

⁹² Riyadh As Saliheen, Al Bukhari and Muslim, Book 11, Hadith 69

back to taste the sweetness of witnessing to (لا إله إلا الله).

- ♥ We cannot be witnesses on our own, but we believe that Allah is Ash Shaheed and that is a short-cut.
- ♥ Anyone who asks for the shahada truthfully, he will attain the shahada, even if he dies in bed.
- ♥ The first martyr in Islam is the son of Khadija (may Allah be pleased with her) from her former husband. His name is Al Haarith ibn Abi Halaa (may Allah be pleased with him) who was killed for saying (لا إله إلا الله).

SURAH AAL IMRAAN 53

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Our Lord, we have believed in what You revealed and have followed the messenger, so register us among the witnesses [to truth]."

MAY ALLAH MAKE US AMONG THOSE WHO ALWAYS WITNESS TO (لا إله إلا الله). AMEEN.

INTRODUCTION

- ♥ Today we will need “fixing tools” such as a hammer, glue, oil, screw driver and a manual. If we do not follow the “factory manual”, we will come out with something dysfunctional.
- ♥ If a person is not fixed, meaning there is a corruption of the heart such as disbelief, shirk, jealousy and arrogance, he will only see himself, and he will see everyone with the eye of his sickness. Will a person see great things if he is attached to idols or energy? No.
- ♥ If someone hates inside, he will hate people and situations from the outside, and will that hatred make him witness great things? No. He will only witness more hate and negativity.
- ♥ Corruption of the heart will make a person to see and hear all that is corrupted.

- ♥ Those who attach to other than Allah will find their heart in a mess because they are attaching to what is corrupt. And if a person's connection to Allah is corrupt, then surely his relationships with people will be corrupt as well.
- ♥ There is a flesh in the body, if it is reformed, then all the body will be reformed, and if it is corrupt, then all the body will be corrupt, and that is the heart.

IF THE HEART IS GOOD, ALL
OTHER PARTS WILL BE GOOD

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ."

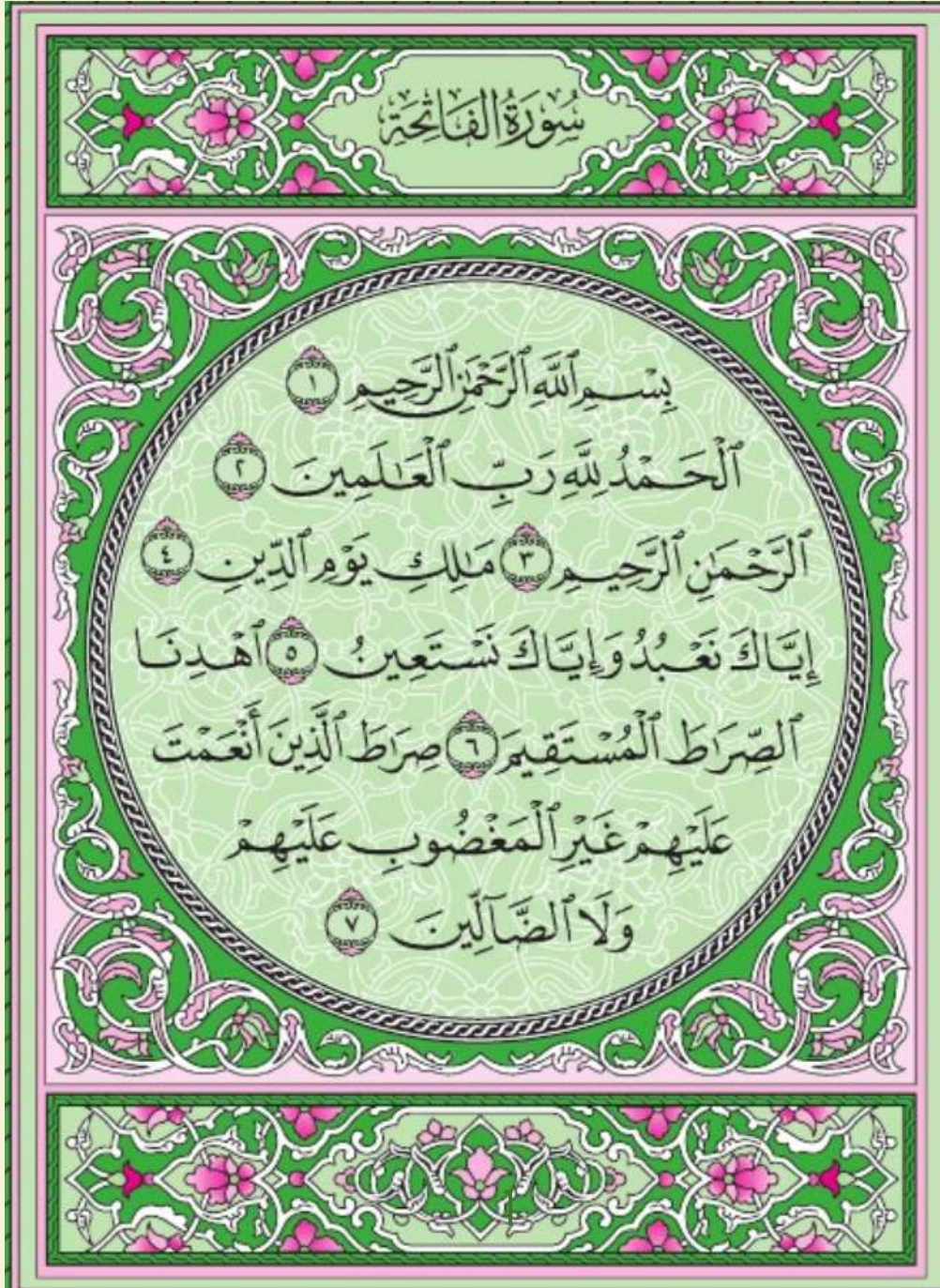
There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.⁹³

⁹³ Sahih al-Bukhari 52

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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.

THE PATH OF THOSE WHOM YOU HAVE FAVORED

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those upon whom You have bestowed favor

AS SALIHEEN (الصالحين) – THE RIGHTEOUS

- ♥ We want to be “saliheen” – reformed – and we cannot be reformed if there is corruption in the heart.
- ♥ Our goodness and reformation begin with the heart, and the heart cannot be reformed if it is not reformed with Allah. And to be reformed is to not think negatively about Allah.

- ♥ We think to be a better person is to speak better to people, be helpful and have better relationships, but it begins with the heart.
- ♥ Allah has The Most Beautiful Names and the heart can be affected with what we hear and see and that is why we need guidance.
- ♥ The best and most important guidance is to be guided to know Allah. This is the best transformation and reformation.
- ♥ And He knows what is the best treatment for us. We cannot be good if there is no fixing and reforming of the heart.
- ♥ We do not want to believe *with* Allah, or make dua *with* Allah – we want to single Him out in worship.

SUPPLICATION TO BE PROTECTED FROM SHIRK

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ 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.⁹⁴

- ♥ And Who can fix us? Allah Ar Rabb because He is our Creator. He has full access to our heart and He knows what is our sickness, what is the right situation, who is the right person and what are the right tools to be reformed.
- ♥ The best reforming are the study circles because we do not need to go through situations in life with “hammers, screwdrivers and nails.”

⁹⁴ Sahihut-Tarhib wat- Tarhib 1/19

WHOEVER TAKES THE PATH OF KNOWLEDGE

فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ

'I heard the Messenger of Allah (صلى الله عليه) say: "Whoever follows a path in the pursuit of knowledge, Allah will make easy for him a path to Paradise."⁹⁵

- ♥ We are not created to just be good people for people or just to please ourselves. We should never think this is a reformation. We want to speak good, be kind, grateful and pardon all for Allah because He created me. And I need to purify myself for Him.
- ♥ If we are good just for this life and then we die then there is nothing for us after that. We want to be good for Allah because we not only want

⁹⁵ Sunan Abi Dawud 3641, Authenticated by Al Albani as Sahih

our duniya to be good, but we want our akhira to be good as well.

- ♥ The start of our real life is the moment we die. If we are righteous for Allah, then we will have a good end. If we are placed in a grave, we will not be alone, a good and nice smelling person will accompany us, and that is our righteous good deeds.
- ♥ All that we were doing good in this life, it will come in the form of a good companion in our grave.
- ♥ That's why we want our righteousness and reforming to be for Allah.
- ♥ And we want to see that goodness in the hereafter and how the angels will come.

- ♥ We find many people in this life talking about “self-development, self-enhancement, makeover, new you, new look, glow-up.”
- ♥ Every creation needs the reforming of Allah, even if they are good creations. We think reforming is only for someone “broken”, depressed or has some kind of deficiency.
- ♥ The one who is kind and good needs more reforming to keep up the goodness.
- ♥ In life, all attention can go towards the one who is sick, but the healthy one is forgotten, though he needs reforming in order to not break down.
- ♥ Allah takes care of the angels, messengers and wives of the messengers with great reforming.
- ♥ We might think a messenger does not need to be reformed, but they are the most in need.

- ♥ Suleiman (عليه السلام) had knowledge, richness, strength – as if he reached his peak – but Allah reformed him through an ant. We might think, “how can someone rich and knowledgeable be reformed?”, but they need reforming in order to not be arrogant, jealous, disabled or lazy.
- ♥ In the way to Allah, we do not know how Allah will reform us, so it is important to accept and not ignore.

SURAH AN NAML 19

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

"My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."

- ♥ Suleiman (عليه السلام) invoked his Lord to reform him and this shows his humility. He appreciated that he could smile at the ant and could understand it, and so he asked Allah to inspire him to be grateful to Him for what He gave him and his parents. And he asked Allah to perform good deeds which please Him, and not that please himself.
- ♥ We think being reformed is to do good deeds, but Allah Ar Rabb knows what good deeds please Him. It is not according to our plans or expectations.
- ♥ We may be told to do good deeds – to pray voluntary and so forth, and so we do it from the outside, but then we get annoyed with the smallest matter. So how can it be to do things from outside, but then upset from the inside.

- ♥ Allah reforms us with situations, but it is important to accept Allah's reforming.
- ♥ We think to be reformed is with a "to do list", but what is not in our plan is what will reform us.
- ♥ Everyone wants to be a good person, but to be a good person is to have a good heart with Allah. And the prize is not in this life, but in the hereafter.
- ♥ And it is not just the legislation and commands, but also the decrees of Allah that reform us.
- ♥ As Saliheen are those who have been reformed and these are the ones whom Allah has bestowed His favor upon them.
- ♥ Previously, we mentioned the prophets and no one can be a prophet now. And surely all the prophets are sidiqeen (ever-truthful ones). And all the sidiqeen are shuhadaa (witnessing).

And surely all shuhadaa (witnessing) are saliheen. And so the foundation to all of them are as saliheen.

- ♥ The word (الصالحين) is from (صالح) which means reformed, righteous, upright, purified, fixed, no conflict.
- ♥ The one who is saalih is peaceful, he is not argumentative.
- ♥ The one who is saalih does what is required and avoids what is prohibited with a good heart.
- ♥ The one who is saalih is the one whose heart, speech and actions are all good, and not corrupt. His heart thinks good of Allah and the people. He wants good for them.
- ♥ To be righteous is the fitra and natural instinct of people.

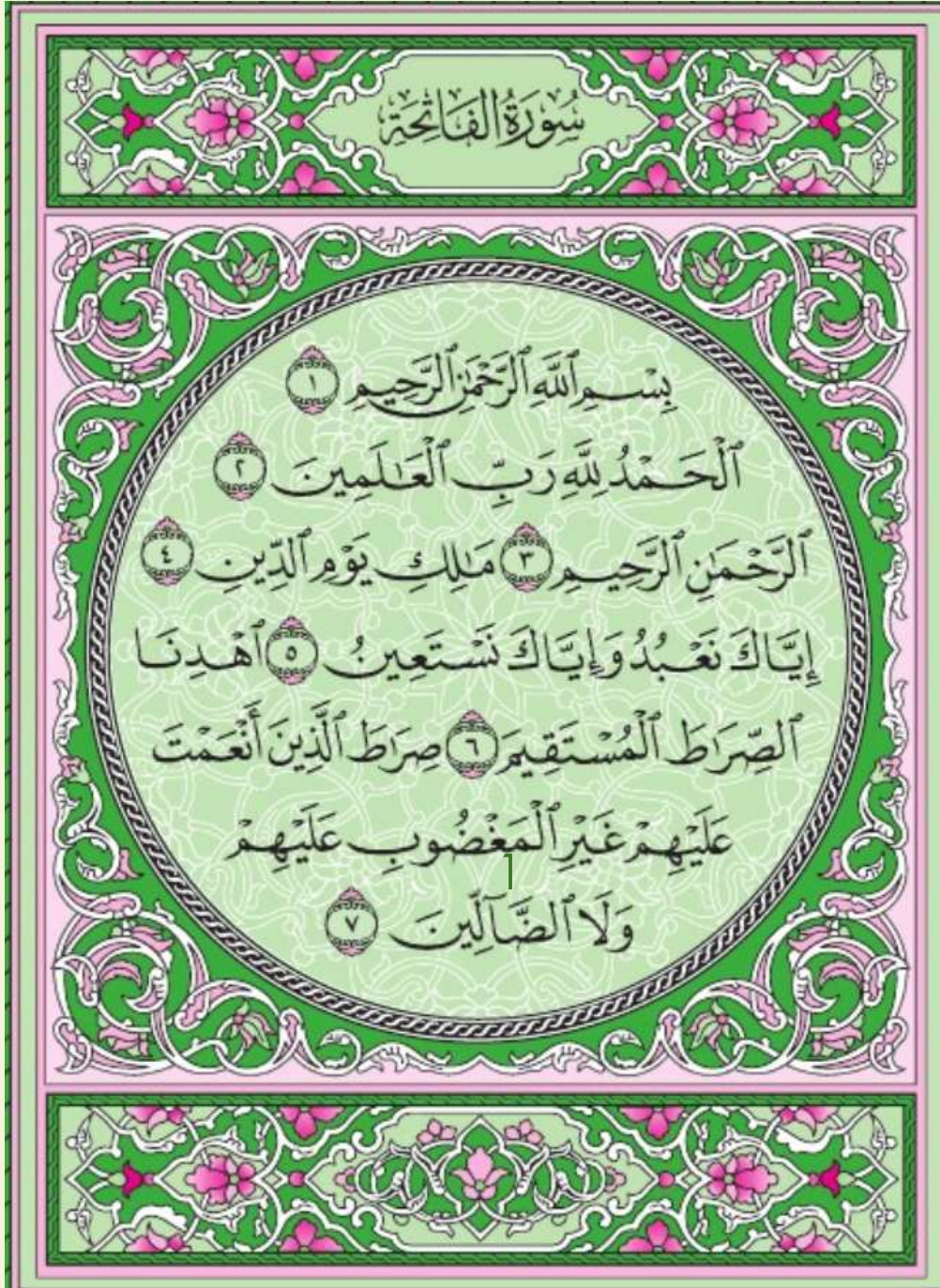
- ♥ We all begin pure. The newborn is pure, free of sin, but corruption comes after. And that is why we need guidance from Allah to bring us back to Him.
- ♥ One who is saalih is a clean, pure, beautiful and good soul. And he has a good impact on others. For example, someone smiles and so others are influenced to smile as well.

MAY ALLAH MAKE US FROM AS SALIHEEN. AMEEN.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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

- ♥ Every ayah in Surah Al Fatiha is a foundation and it is sufficient. Every ayah purifies us and cures from all types of sicknesses, whether it is physical, mental or emotional sicknesses.
- ♥ Previously, we mentioned the path of those whom Allah favored and blessed. To be on the Straight Path is moderation and to know when to move or not, when to act or not requires guidance.
- ♥ We can get used to a certain way and when we become used to it, we start to exaggerate, but we want a Straight Path in our faith and utterances. It is not about being “on” all the time and “off” all the time.

- ♥ The people whom Allah favored are the prophets who are on the Straight Path. The second group are the sidiqeen who are truthful and Who made them truthful? Allah and this is a favor from Him. Allah places people in situations to bring out their truthfulness. The martyrs witness the goodness of Allah and not themselves. The martyrs do not see themselves, but they see Allah's favor and generosity. When they see His beauty, they do not see themselves.
- ♥ And the fourth group are the righteous and they are the basis for all other groups. A person cannot be truthful or a martyr without being righteous. The one who is "saalih" is valid to be near to Allah and to be in paradise. May Allah make us saaliheen. Ameen.

- ♥ Anything that Allah sends or commands will surely make a person better. Allah reforms and purifies us through a customized decree. Any decree that befalls us is not to break us, but to reform us and make us better.
- ♥ Reforming is to stop being affected by the comments of the people, but to see Allah and to purify ourselves. Reforming is to be under “beautiful maintenance” so that we keep going. In this way, we will not remain in one level in life, but to always become better.
- ♥ Can we be reformed and “valid” on our own? No, but it is all a favor from Allah.
- ♥ People are levels in paradise, but each feels content for the level he is in because he knows it is a favor from Allah. Even the last person to enter never feels less.

- ♥ We never want to look at what Allah favored others with because the moment we compare and look, it will make us forget the favors Allah favored us and it will never make us pleased. Rather it will make us ungrateful and we will not enjoy what we have.
- ♥ People feel threatened if others have something, thinking it will make less of them, but the greatest threat is our ego.

THE PATH OF THOSE WHOM YOU HAVE FAVORED

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

not of those who have evoked [Your] anger

NOT OF THOSE WHO EVOKED YOUR ANGER (غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ)

- ♥ Now we will look at those who are not among the four whom Allah favored.

- ♥ There are two groups that are not on the Straight Path, those whom Allah is angry with and those who have gone astray.
- ♥ Imagine if we are taught our role at work and we do not apply it, will they keep us at work? No, they will be angry at us.
- ♥ Allah gives us knowledge and instructions of what to do, so we should learn and act upon it.
- ♥ If we are a teacher and we see the students applying what is learned, we will be happy with them, teach them more and be pleased with them.
- ♥ So those whom Allah favored are those who took the knowledge from Allah and acted on it, so Allah is pleased with them. But there are those whom Allah is angry with because He

taught them and nurtured them, but they did not act, so Allah is angry with them.

- ♥ Those whom Allah favored are those who took the divine sources of what Allah said and the Prophet (ﷺ) said. And this knowledge affected them, so they act on it. For example, we learn the fact that Allah is above the seven heavens, He rose over The Throne in a manner that suits His majesty. And if someone says, “Allah is everywhere”, we will not accept it.
- ♥ It is important to learn what is right otherwise it will affect our Straight Path.
- ♥ The knowledge needs to be correct and right. For example, someone tells us place crystals and you will have energy, and then we say we feel good, but this is off the Straight Path because this is something the Prophet (ﷺ)

never told us. Or someone recites many surahs which the Prophet (ﷺ) never said, then it is not accepted.

- ♥ That's is why the Straight Path unites because it is to take it from the same source.
- ♥ Let us take the example of Banu Israel whom Allah mentions in the Qur'an of what happened before Firaoun died and after he died.
- ♥ When Banu Israel was under Firaoun, Musa (عليه السلام) would tell them to be patient and they would follow him and be patient. When they were under the oppression of Firaoun, they were following the guidance, so they were on the Straight Path.
- ♥ Allah saved them from Firaoun by splitting the sea into twelve paths and this was clear

guidance for them. Allah mentions many times that Allah favored them when they believed in Him and followed the messenger without making a fuss.

- ♥ Then Firaoun was removed from their life and they are no longer under oppression, what should be done? Be grateful and remain firm on the Straight Path. Musa (عليه السلام) is with them, so they should not make a fuss and remain loyal.
- ♥ As soon as they were saved from Firaoun and they are given freedom, they became someone else.
- ♥ After they were saved, they saw people who were worshipping idols and they told Musa (عليه السلام) make us an idol as they have an idol. They turned to shirk, so what is the problem? Their

knowledge to worship Allah alone is not being applied.

SURAH AL 'ARAAF 138

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى
 أَصْنَامٍ لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ
 إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

And We took the Children of Israel across the sea; then they came upon a people intent in devotion to [some] idols of theirs. They said, "O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly.

- ♥ Allah is not always angry, but is angry towards those who earned it, and He is not quick to get angry.
- ♥ It is not good for humans to be angry because our anger is imperfect. And anger is from the devil. We see how our faces become when we

are angry. Most of our anger is due to our ego when something does not go our way.

- ♥ Abu Dharr Al Ghafari (may Allah be pleased with him) used to love to gardening and some Companions came to help him, but it became worse. When he saw this, he was upset, and it is not wrong to be upset. So he remained quiet, sat down and sought refuge with Allah from the shaitan. And they said, “what's wrong?”
- ♥ He told them, the Prophet (ﷺ) said if someone is angry then it is from the devil and to change positions.
- ♥ Allah said anyone who suppresses his anger and pardons others, then Allah loves the good-doers.
- ♥ So we do not want to stop our anger because others are there, but we want to stop our anger

due to the knowledge we have about Allah and the Prophet (ﷺ).

- ♥ There was a man who was angry and his face was turning red, the Prophet (ﷺ) said I know words if he were to say, then his anger would go. And that is to say, (أعوذ بالله من الشيطان الرجيم) (I seek refuge with Allah from the devil.)
- ♥ When we feel angry, it is important to deal with it and not escape from it. How?
 1. Seek refuge with Allah from the devil
 2. Change our position, if sitting, then to stand, and if standing, then to sit.
 3. Make wudhu
- ♥ There was a man who took the Prophet (ﷺ) by the neck, such that a mark appeared on his neck. He wanted money from the Prophet (ﷺ)

and he said to give him. If someone is foolish, then a person should just give him.

- ♥ And in another incident, people said, “you are unfair when distributing the booty”, but this made him upset because this is transgressing against the rules of Allah that His Messenger (ﷺ) would be unjust, subhan Allah.
- ♥ Or when Aisha (may Allah be pleased with her) had hung a curtain with an image on it, the Prophet (ﷺ) told her to remove it otherwise the angels would not enter.
- ♥ Allah is always The Most Merciful and His anger is not all the time.
- ♥ It is written as a statement on the Throne of Allah, “My mercy precedes My anger.”

THE MERCY OF ALLAH PRECEDES HIS ANGER

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ اللَّهَ لَمَّا قَضَى الْخَلْقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي

The Prophet (ﷺ) said, "When Allah had finished His creation, He wrote over his Throne: 'My Mercy preceded My Anger.'⁹⁶

- ♥ The Anger of Allah is a restricted attribute (صفة مقيدة), so we cannot tell our children, "Allah will be angry with you" for something He did not mention He is angry with. We should not give the impression to our children that Allah is always angry, astaghfar Allah. Just as a mother who always shows her anger to the children and when she is really angry for something, they will not value it because they can no longer distinguish.

⁹⁶ Sahih al-Bukhari 7422

- ♥ Allah is always The Most Merciful. Imagine how much wrong we do, but does He get angry with us? Imagine if someone is angry with us all the time to become better, we may change from the outside, but we will hate it inside. And we will not be reformed in this way.
- ♥ When Firaoun was drowning, he wanted to say (لا إله إلا الله), but Jibreel (عليه السلام) wanted to put mud in his mouth because he knows the Mercy of Allah is so great.
- ♥ When the people want the Day of Judgment to start, they will go to every messenger. They first went to Adam (عليه السلام) and said, "today My Lord is angry, He has never been angry like this before and never angry like this after." He said to go to Nuh (عليه السلام) and this continued until they went to Ibrahim (عليه السلام), Musa (عليه)

(عليه السلام), Eisa (عليه السلام) and finally Mohammed (ﷺ) and he said, “he will” and he prostrated to Allah and praised Him, until Allah allowed him to ask and intercede.

SURAH AL 'ARAAF 152

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ 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].

- ♥ Banu Israel worshipped a calf made of gold and the wrath of Allah befell them. And similarly, if we take any idol besides Allah, we will earn the wrath of Allah. May Allah protect us from shirk. Ameen.
- ♥ Something that will always save us from the wrath of Allah is tawheed – Oneness of Allah.

- ♥ When things are not going well in our life, we need to go back and seek refuge with Allah from shirk. Perhaps we turned to something, to someone else or ourselves, and so we want to return back to Allah alone.

SUPPLICATION TO BE PROTECTED FROM SHIRK

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ بِمَا 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.⁹⁷

- ♥ In conclusion, Surah Al Fatiha is not just about being on the Straight Path, but to avoid going off the Straight Path.

⁹⁷ Sahihut-Tarhib wat- Tarhib 1/19

♥ We ask Allah for His pleasure and paradise and we see refuge from His anger and hellfire. Ameen.

MAY ALLAH BE PLEASED WITH US. AMEEN.

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".⁹⁸

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



⁹⁸ 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."⁹⁹

- ♥ 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

⁹⁹ 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.¹⁰⁰

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,

¹⁰⁰ 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 بِِي "

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).¹⁰¹

¹⁰¹ 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.

INTRODUCTION

- ♥ We never want to disconnect from Allah; WE need to always seek His guidance. We should never think we already know, we already have experience. Every time Allah will show us something different.
- ♥ Misguidance takes place when guidance has come to us and we prefer something else over guidance. Misguidance is not when we do not know what is the guidance.
- ♥ It is easy to take care of the outer because we can see quick results, but to take care of the heart takes longer. Though this is the place Allah looks – at our hearts.
- ♥ The messengers will not go forward without guidance and faith to take them forward. May

Allah make us only go forward with faith.
Ameen.

SURAH YUNUS 9

يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ

their Lord will guide them because of their faith.

- ♥ The more faith we have in our heart, the more Allah will guide our speech and actions. Do we not want to say the best and act the best? Of course, but we cannot have this if we believe in ourselves and not Allah. How many times have we tried to get it right but we get it wrong because we depend on ourselves.
- ♥ For example, we easily think nurturing with our kids is do this, eat this, don't play this, don't watch this – so it becomes very operational. Nurturing is from the seed, it is very gentle, it is about the inside. Faith is to believe in Allah and

this takes time. The tree of faith takes time to grow, just as trees in this life.

- ♥ Allah is able to change us 360 degrees from the outside, but that is not nurturing. We will not enjoy its fruits. Allah makes us enjoy the faith by bringing the decrees, messengers and books.
- ♥ Sometimes we say things and then we say, “astaghfar Allah, why did I say it, this made things worse.” Then we go back because we could have depended on our guidance not guidance of Allah.
- ♥ Misguidance is when a person does things that are wrong because he did not seek the help of Allah. Misguidance is when we do not begin with faith. May Allah guide us to always seek His guidance. Ameen.

- ♥ Faith is important for guidance and Surah Al Fatiha is all about faith.
- ♥ Hypocrites choose their outer – what to say and do in order to get praise from others. Their guidance is only outwards; they do not consider Allah, but consider the people. And this is not guidance, even if it appears “right”.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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

الرَّحْمَنُ الرَّحِيمُ

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.

♥ Faith is based on divine knowledge. Allah nurtures the whole world and He is praised for

this. There is a great amount of mercy in the nurturing even if we see problems.

- ♥ Allah is The Owner of the Day of Judgement and those who good will be recompensed and those who did not will be recompensed as well.
- ♥ And we worship Allah based on faith, so we need to go back to Him. Imagine Allah teaches us knowledge and then we think with that knowledge we have we can separate from Him and do things on our own, subhan Allah.
- ♥ For example, a manager gives tasks to the employees and they go and do it, but do not report back to him; this becomes separation.
- ♥ Sometimes we have faith, but we do not submit and that is because we need to always ask Allah for guidance. That is why we need to

recite Surah Al Fatiha 17 times a day, it is a great reminder for us.

- ♥ There is a struggle to have consciousness and feelings while praying, but we want to especially focus as we are reciting Surah Al Fatiha. May Allah help us. Ameen.
- ♥ The Companions would not go forward with the ayat until there are feelings. That's why some of them would recite one ayah continuously in the night prayer until they have feelings for it.
- ♥ The Qur'an was not revealed as a whole to the Prophet (ﷺ) but in parts, why?

SURAH AL FURQAN 32

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلاً

And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it

is] that We may strengthen thereby your heart.
And We have spaced it distinctly.

- ♥ The Prophet (ﷺ) would go through situations, and then an ayah is revealed based on what he went through, so he has so much feelings for it.
- ♥ Allah favored those with faith and actions from the prophets, truthful ones, martyrs and righteous. When people reach high positions in life, they will not want others to join them. But we ask Allah to join us with those high in ranks even if we are beginners. And the shortcut is we will be with those whom we love, we will be with them even if we did not do what they did. This is faith.
- ♥ That's why it is important to love good people. Unlike in life who do not want others to be with them if they did not struggle and sacrifice like

them, but that is faith. It is nurturing to overcome jealousy and arrogance.

- ♥ Faith is needed so that knowledge and actions can go together.

NOT OF THOSE WHO EVOKED YOUR ANGER

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

not of those who have evoked [Your] anger

- ♥ Allah is angry with those who had knowledge, but they did not submit, they rejected. The knowledge which Allah gives us is the right amount to submit.
- ♥ We do not want the wrath of Allah, but we ask Him for His pleasure. Allah will be pleased with us when we are pleased with Him. We must believe that He wants the best for us because

He is perfect. And anything He does on us is perfect.

- ♥ And when Allah is pleased with us, He will give us everything to be pleased. Even people who were displeased with us will be pleased with us, why? Because we considered the pleasure of Allah, so He will make us pleased. We ask Allah for His pleasure and paradise and seek refuge from His wrath and fire.
- ♥ We all want Allah to be pleased with us and for the people to be pleased with us. The pleasure of the people is a goal that can never be reached, but the pleasure of Allah is a goal that should never be forgotten.
- ♥ The religion is not separate from our life, it is not knowledge on one side and life on another side.

- ♥ We are full of faults so we must be pleased with Allah to complete us. Imagine a mother and child, who knows better? The mother and it is the child who needs to seek the pleasure of the mother, and not the other way around. Now it is mothers who seek the pleasure of their children, subhan Allah. That's why the Prophet (ﷺ) said from the signs of the Day of Judgement is the mother will give birth to her master, meaning the child will be a master over her.
- ♥ The pleasure of Allah is greater than paradise. The anger of Allah is worse than the hellfire. Imagine being in a nice place, but the master is not happy with you, you will not enjoy it.
- ♥ When we see someone is pleased with us, it is like we are in paradise, even if we are in a

simple place. But if someone is angry with us, it is like being in the fire, even if we are in gardens.

- ♥ Whoever is pleased will have pleasure and that is to be pleased with Allah. To be pleased with the food we have, where we are sitting, what we are doing. It is hard to do but the reward is big.

SURAH AL FAJR 27 TO 30

27

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

[To the righteous it will be said], "O reassured soul,

28

ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً

Return to your Lord, well-pleased and pleasing [to Him],

29

فَادْخُلِي فِي عِبَادِي

And enter among My [righteous] servants

30

وَادْخُلِي جَنَّتِي

And enter My Paradise."

- ♥ People think being far away or being in a retreat is a way to discover themselves, but one day we will return back to reality. So it is all about the state of the heart, when we are pleased with Allah, we will be tranquil with whatever we go through in life.
- ♥ We want to be slaves of Allah and be pleased, do we think we know more than Allah, do we think we can do better than Allah? Astaghfar Allah. We need to take ourselves and ego out of the picture. We struggle to be pleased with Allah, but the moment we do, Allah will be pleased with us, and everything will be in its place.

SURAH AL QIYAMAH 22 TO 23

22

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ

[Some] faces, that Day, will be radiant,

23

إِلَىٰ رَبِّهَا نَاظِرَةٌ

Looking at their Lord.

- ♥ Then faces will be bright and we will understand the actions of Allah.
- ♥ If a person is not pleased with Allah, will he look at Him? No, subhan Allah.
- ♥ In life, we cannot see Allah with our eyes, but ihsaan is to enjoy looking at Allah with our heart. Allah does not show Himself and His beauty to everyone, but the moment we are pleased with Him, then He will show Himself to us. We will see that sweetness.

♥ The greatest knowledge is when Allah teaches us Who He is. When the people of paradise go to paradise and are saved from the fire, the angels will tell them, “you have been purified” (طبّتم). It cannot be that someone who is dirty and has sicknesses will enter paradise. If a person is jealous, can he become pleased? It will require so much struggle. May Allah purify us. Ameen.

OR OF THOSE WHO ARE ASTRAY

وَالضَّالِّينَ

or of those who are astray.

♥ The guidance in paradise is to be guided to their homes. They will know the location of their homes, subhan Allah.

- ♥ Our home is in paradise and this life is a purification session. Allah will give the people of paradise more than they desire.
- ♥ Paradise is what no eye has seen, no ear has heard and has never crossed the hearts. The richest of the rich in this duniya and what they have is the least from what is in paradise.
- ♥ No one will be single in paradise and its people will have the best spouses. And for anyone single in this life, Allah will choose the best spouse for them.
- ♥ The crowns of the ladies of paradise will be glowing that it would light up the earth, so what about their faces, how bright it will be? We ask Allah for His favor. Ameen.
- ♥ Paradise is beautiful and we enjoy talking about it because it is pure.

- ♥ We want to live in paradise before we reach paradise and that is by believing in Allah.
- ♥ People will be delayed on the Day of Judgment because they were not on the Straight Path; they do not straighten their issues so surely they will be off-track. They were not pleased with Allah so they will be off-track.
- ♥ Anything Allah brings to us as a decree that will take us to paradise, that's why we want to be pleased.
- ♥ The people of paradise will forget all the miseries of this life. When asked if they saw any misery in life, they will say no because that dip in paradise will make them forget all the struggles and pain.
- ♥ We will not be in this life, in this exam, forever, but we will be in paradise forever.

- ♥ The weather in paradise is like the fajr time. There will be immortal servants, there will be palaces and markets, meeting those whom we love. The people of paradise are all one heart.
- ♥ In this life, when we eat good and do good, it will have an effect on us. So imagine how the people of paradise will be?
- ♥ Allah will call on the people of paradise to come. And they will say, “we are at Your service”, this is a special meeting for all. Allah will ask them, “are you pleased?” Imagine in life when we are asked, “do you like the room, do you like the food?” and this shows us how Allah is so kind and beautiful. Then Allah will speak and He will say, “I will be pleased with you, never displeased with you.”

- ♥ That's why when we overcome our desires and ego in this life to be pleased with Allah, it is in order to have the pleasure of Allah in paradise.
- ♥ Then Allah will lift the Veil of Light from His Face and so greater than paradise and His pleasure is to see the Face of Allah. We ask Allah of His favor. Ameen.

SUPPLICATION TO SEE THE FACE OF ALLAH

وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ
مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً
مُهْتَدِينَ ."

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.¹⁰²

¹⁰² Sunan an-Nasa'i 1305

- ♥ Not everyone will get to see the Face of Allah because that is exclusive. This is the greatest delight, more than paradise. When Allah is pleased with us then He will show us Who He is.
- ♥ So the people of paradise will long for the next meeting so they may see the Face of Allah.
- ♥ The people of paradise will see the Face of Allah at most twice in a day and others according to their faith.

SURAH AR RAHMAN 26 TO 27

كُلُّ مَنْ عَلَيْهَا فَانٍ (٢٦) وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (٢٧)

Whatsoever is on it (the earth) will perish. (26)
And the Face of your Lord full of Majesty and Honour will remain forever. (27)

- ♥ The greatest delight in life is to be pleased with Allah, to be submitting to our Master and to be humble to Him.
- ♥ If we are not pleased with our Master, then how will we see His beauty. Knowledge of Allah is

not written or seen knowledge, it is knowledge that is felt that makes us drawn to Him, so no disturbance or achievement will distract us.

SUPPLICATION TO BE RIGHTLY GUIDED

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيَيْني مَا عَلِمْتَ
الْحَيَاةَ خَيْرًا لِي وَتَوَفَّني إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ
خَشْيَتِكَ 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
وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ
زَيِّنَا 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."¹⁰³

- ♥ The worst torment in the fire is to not see Allah, even more than the hellfire.
- ♥ We want to do what is pleasing to Allah and Allah will be pleased when we do not associate with Him. He will be pleased with us when we praise Him for eating and drinking. He will be pleased with us when we do not separate and when we are obedient to those in charge.

MAY ALLAH GRANT HIS PLEASURE AND PARADISE AND PROTECT US FROM HIS WRATH AND FIRE. MAY ALLAH GRANT US THE DELIGHT OF LOOKING AT HIS NOBLE FACE. AMEEN.

¹⁰³ Sunan an-Nasa'i 1305

INTRODUCTION

SUPPLICATION TO JOIN OUR HEARTS

"اللَّهُمَّ أَلِّفْ بَيْنَ قُلُوبِنَا وَأَصْلِحْ ذَاتَ بَيْنِنَا وَاهْدِنَا سُبُلَ السَّلَامِ وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَبَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَذُرِّيَّاتِنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ مُتَّحِينَ بِهَا قَابِلِيهَا وَآتِمَّهَا عَلَيْنَا ."

O Allah, join our hearts, mend our social relationship, guide us to the path of peace, bring us from darkness to light, save us from obscenities, outward or inward, and bless our ears, our eyes, our hearts, our wives, our children, and relent toward us; You are The Oft-Repentant, the Merciful. And make us grateful for Your blessing and make us praise it while accepting it and give it to us in full.¹⁰⁴

♥ We all want a peaceful road to Allah so that we are all on one heart.

¹⁰⁴ Sunan Abi Dawud 969, Authenticated by Al Albani as Sahih

- ♥ After having guidance, a person does not want to lose it. After being able to see, it is scary to not see. After being able to taste, it is scary to not taste. After seeing the truth and enjoying the sweetness and taste of faith, a person does not want to lose it.
- ♥ This is different when not being able to see, hear or taste in the first place.
- ♥ We do not want to take things for granted. We need to seek the guidance of Allah.

WE ARE ALL MISGUIDED UNLESS
WE ARE GUIDED BY ALLAH

وَكُلُّكُمْ ضَالٌّ إِلَّا مَن هَدَيْتُ فَسَلُونِي أَلْهَدِي أَهْدِكُمْ،

All of you are astray except those whom I guide. Ask Me for guidance and I will guide you.¹⁰⁵

- ♥ All of us are in misguidance unless we seek guidance from Allah and to really appreciate

¹⁰⁵ Sunan Ibn Majah, Book 37, Hadith 4398

and love to be guided. When we are guided to something good, we do not want to leave it.

- ♥ May Allah keep us guided all the time and the moment we feel we are guided, where we enjoy the study circles, enjoy the companionship, we need to turn to Allah and ask Him to keep us firm and guided.
- ♥ Ibn Baaz (may Allah have mercy on him) was asked about a person who was deep in knowledge, worship and then totally changed paths. He said the reason for this misguidance is due to two reasons:

1. He did not make dua to Allah asking for firmness.

SUPPLICATION TO KEEP OUR HEARTS FIRM

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Yā muqallibal-qulūbi thabbit qalbī `alā dīnik

O Turner of the hearts, keep my heart firm upon
Your religion¹⁰⁶

- ♥ The Prophet (ﷺ) would make this dua the most in his sujood. If we ask ourselves, “how many times in a day do we make this dua?”. May Allah guide us. Ameen.
- ♥ Allah does not want people whom after being guided to feel, “they are find and good”, but to always connect to Him. Even if we are guided, we still return back to Allah with feelings.
- ♥ It is Allah Who changes the hearts because a person did not feel he needs Allah to keep his

¹⁰⁶ Jami` at-Tirmidhi 3587

heart in the same place. Can we keep our heart in the same state? No.

- ♥ Any situation can easily turn our heart upside down.
- ♥ No one can keep the heart in its place except Allah and we need to go to Him. One of the sicknesses of the heart is to feel secure that anything can change. And real misguidance is when we are misguided from Allah and we do not refer to Him. We feel we can go by ourselves.
- ♥ We were lost and then Allah guided us. After knowing everything, we feel we are in no need to go back to Allah. And we say, “but I’m praying”, but it’s about going to Allah with feelings.

- ♥ Allah is The Most Rich and He is The Ever-Living Who never dies. He does not need anything.

SURAH AS SAFF 5

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ

And when they deviated, Allah caused their hearts to deviate.

- ♥ We cannot have control over our hearts and when it changes, we ask Allah to bring our heart back.
- ♥ The second reason is when he was on guidance, he did not show gratitude.

2. Ungrateful for the blessings.

- ♥ When anyone is ungrateful, then Allah will remove the blessings. If we do not appreciate what Allah has given us, then it will go.

SURAH AN NISAA 147

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَأَمَنْتُمْ ۗ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

Why should Allah punish you if you have thanked (Him) and have believed in Him. And

Allah is Ever All-Appreciative (of good), All-Knowing.

- ♥ If we are grateful and we believe, then surely we will save ourselves from any torment. We need to be grateful for what we have because the moment we look at what others have, we will not be grateful.
- ♥ We have a house, but we look at the house of others, so we are ungrateful. We have children, but we look at other children, so we are ungrateful. Or we see ourselves as having something while others do not, so we feel proud, and that is ingratitude as well.
- ♥ Gratitude is not just by heart and tongue, but also by performing good deeds. Gratitude is like land and after it rains, it blooms.
- ♥ Gratitude is one of the reasons that chains the blessings for us.

♥ Musa (عليه السلام) is Kaleem Allah, he spoke to Allah, and in the next meeting, he wanted to see Allah. And out of Allah's gentleness, He said, "you cannot see Me, but if the mountain can handle it, then you can see Me", but the mountain crushed and Musa (عليه السلام) fell unconscious.

SURAH AL 'ARAAF 143 TO 144

143

وَمَا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ ۚ قَالَ
 لَنْ تَرَانِي وَلَكِنِ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ
 تَرَانِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّا
 أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell

unconscious. And when he awoke, he said,
"Exalted are You! I have repented to You, and I
am the first of the believers."

144

قَالَ يَا مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَىٰ النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي
فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ

[Allah] said, "O Moses, I have chosen you over
the people with My messages and My words [to
you]. So take what I have given you and be
among the grateful."

- ♥ When we have something, we want more. And
the moment Musa (عليه السلام) fell unconscious,
he repented to Allah.
- ♥ We are ungrateful because we want
something else and we do not focus on what
we already have.
- ♥ Allah chose Musa (عليه السلام) to speak to and He
told him to take what he has given him which
is to speak to Him and show gratitude.

Gratitude shows so much respect to Allah, but ingratitude shows disrespect. We have many things and we end up looking at other things. And surely the moment we end up looking at others, we will be ungrateful.

SURAH IBRAHIM 7

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.' "

- ♥ Banu Israel was ungrateful for the food they had, the manna and salwa, the messenger and book they had. They worshipped a calf after being saved from Firaoun.
- ♥ Allah declares and announces if we are grateful for what we have and for every situation we go through, then He will give us

more. If we are grateful for the people, for the feelings, for the knowledge, then Allah will give us more.

- ♥ If we want to remain on the path, we make dua to Him.
- ♥ If we are ungrateful, then the punishment of Allah is severe, and the worse punishment is misguidance. And the reasons of misguidance are the self or the shaitan. Who wants us to be ungrateful? The shaitan.

SURAH AL 'ARAAF 14 TO 17

14

قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ

[Satan] said, "Reprieve me until the Day they are resurrected."

15

قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ

[Allah] said, "Indeed, you are of those reprieved."

16

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

[Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path.

17

ثُمَّ لَأَتِيَنَّهُمْ مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]."

- ♥ Iblis is offended because how can someone who comes after him must be prostrated to. He was the best worshipper and now there is someone else whom Allah teaches.
- ♥ Adam (عليه السلام) was the weakness of Iblis, but a person does not look at the command, but Allah Who commands.

- ♥ When the shaitan sees us good and comfortable, he will attack, and the best way to overcome his attack is to show more gratitude. We do not want to go with the plan of shaitan, but to go against it by showing gratitude.
- ♥ For example, there is a wedding and everyone is enjoying, and from all the people, he will spoil the mood of the bride. She will say the make-up makes me look like a ghost, or my nail polish does not match the flower bouquet. She is told that this is your wedding day, be grateful, though she is still upset.
- ♥ The shaitan will come to us from all directions just to make us ungrateful.

SUPPLICATION TO BE GRATEFUL

"يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن عبادتك"

The Messenger of Allah (صلى الله عليه وسلم) held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: '

Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,'

(O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".¹⁰⁷

- ♥ The Prophet (ﷺ) held the hands of Mu'adh (may Allah be pleased with him) and told him, "I love you, say this dua after every prayer." So in order to keep up with the love, we should not forget this dua.

¹⁰⁷ Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

- ♥ We ask Allah to help us because we have our nafs and shaitan that can mislead us. We ask Allah to help us remember Him because we cannot be grateful if we do not remember Him. And Who can help us to be grateful? Only Allah when we remember Him.

SURAH AL BAQARAH 152

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

So remember Me; I will remember you. And be grateful to Me and do not deny Me.

- ♥ When we remember Allah, then He will remember us. We do not want to remember our problems or the people because it will make us feelings worse. We want to remember His kindness, His gentleness and that He is Ever-Living Who never dies.
- ♥ We want to worship Allah in excellence and this is to help us keep the love. What will keep

us connected? When we all remember Allah, when we are all grateful and when we are dealing in excellence with Allah.

- ♥ Surah Al Fatiha is Al Shaafiyah Al Kaafiyah, it is a cure and it is sufficient. It is the Mother of the Book so we should not forget our connection to Allah, Who He is and to always seek His guidance. We never want to be far or astray after being guided.

سورة الفاتحة

SURAH AL FATIHA

OPENING CHAPTER



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

الرَّحْمَنُ الرَّحِيمُ

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.

♥ Surah Al Fatiha is about guidance to Allah. It is sufficient and it is a curer, curing the heart from

all disease. Even if we take other remedies, we need to go back to the mother.

- ♥ We cannot forget our mother and we always go back and refer to her. No matter how much experience we have, we never forget it.
- ♥ We may have more feelings for other surahs, but Surah Al Fatiha is about our connection to Allah.
- ♥ When we look at the last word of Surah Al Fatiha, it is (الضَّالِّينَ). Who are (الضَّالِّينَ)?

OR OF THOSE WHO ARE ASTRAY

وَالضَّالِّينَ

or of those who are astray.

- ♥ They are the ones who do things without knowledge. They do not know that no one is like Allah, that He is The Most Merciful.

- ♥ The misguided are not ignorant – they are people who know, but then they are misled. We ask Allah for the well-being. Ameen.
- ♥ The misguided is the one who believes, knows and worships, but he did not make dua to Allah or he was ungrateful, so he missed the path.

2

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

- [All] praise is [due] to Allah, Lord of the worlds -
- ♥ They no longer praise Allah in His Lordship, they may praise themselves or praise others, or dispraise.

3

الرَّحْمَنُ الرَّحِيمُ

- The Entirely Merciful, the Especially Merciful,
- ♥ Sometimes situations come and they forget Allah is The Most Merciful and become sad and depressed.

SURAH AL HIJR 56

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ

He said, "And who despairs of the mercy of his Lord except for those astray?"

- ♥ They know He is The Most Merciful, but they despair and lose hope.

4

مَا لِكِ يَوْمِ الدِّينِ

Sovereign of the Day of Recompense.

- ♥ We want to remember that Allah is The Owner of the Day of Recompense. If someone does bad to us, we do not want to magnify it, but magnify Allah because He will recompense us.
- ♥ Allah is The One Who accounts the people and if we are doing good, we should not wait for recompense from the people.

5

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

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

- ♥ “You alone we worship and You alone we ask for help” is a contract between us and Allah. After knowing Him, we do not want to forget Him; we do not want to forget our role.
- ♥ So we always want to seek the help of Allah to worship Him.

6

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path -

- ♥ We ask Allah to guide us all on the Straight Path and He will guide each in the way suitable.
- ♥ We do not want to be distracted from the Straight Path.

7

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those upon whom You have bestowed favor

- ♥ We want to follow the path of the prophets, sidiqeen, martyrs and righteous, even if we are

not like them. And this is Allah's favor on them and this removes all jealousy and competition.

- ♥ We do not look at the differences of guidance, but see the unity of the favor of Allah on everyone.

7

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

not of those who have evoked [Your] anger

- ♥ We should not forget that there is a challenge in life and we see refuge from Allah's anger. We always want to submit to Allah; we do not want to be someone who knows, but has no feelings.

7

وَالضَّالِّينَ

or of those who are astray.

- ♥ Allah favored this person by showing him the guidance, but he went astray because he did

not make dua to Allah, he was ungrateful and sought help besides Allah.

- ♥ It is scary to have had guidance and then lose it. What makes people to not always seek Allah's help and to be ungrateful? Because of the nafs and shaitan.

SUPPLICATION FOR COMPLETE GUIDANCE

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ " اللَّهُمَّ لَكَ
 أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنْبَتُ وَبِكَ خَاصَمْتُ
 اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي أَنْتَ الْحَيُّ الَّذِي
 لَا يَمُوتُ وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ "

" O Allah, it is unto You that I surrender myself. I affirm my faith in You and repose my trust in You and turn to You in repentance and with Your help fought my adversaries. O Allah, I seek refuge in You with Your Power; there is no god but You, lest You lead me astray. You are ever-

living that does not die, while the Jinn and mankind die."¹⁰⁸

- ♥ If we want guidance to always be alive in our heart, we ask Allah Al Hayy – The Ever-Living Who never dies to grant us complete guidance.
- ♥ We submit to Allah and we believe in Him and all His decrees. We place our trust in Him.
- ♥ We always want to return back to Allah, regardless of whether we sin or perform good deeds.
- ♥ We argue and defend, not for ourselves, but for Allah. And this shows so much humility and submission.
- ♥ We seek refuge by the might of Allah to never mislead us. We ask Him to never allow us to be misled.

¹⁰⁸ Sahih Muslim 2717

- ♥ Allah is The Ever-Living Who never dies so He is always there; we can connect to Him. And He gives life to our feelings of guidance, but humans and jinn die.
- ♥ We ask Allah to always make us guided and guiding others. May Allah never make us misled or misleading others.
- ♥ In conclusion, there is no surah like Surah Al Fatiha in the previous books and it is all about tawheed. We never want to be disconnected from Allah.

SURAH AL BAQARAH 127

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

"Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing.

EXPIATION OF SINS AFTER GATHERING

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ
وَآتُوبُ إِلَيْكَ

Subḥānaka Allāhumma wa biḥamdika,

'ash-hadu 'an lā 'ilāha 'illā 'Anta,

'astaghfiruka wa 'atūbu 'ilayk. Glory is to You, O Allah, and praise; I bear witness that there is none worthy of worship but You. I seek Your forgiveness and turn to You in

repentance.¹⁰⁹

- ♥ All good is from Allah. any mistakes are from ourselves and the shaitan. May Allah never make us to forget Surah Al Fatiha and may it be for us and not against us on the Day of Judgement.

THIS IS THE END OF SURAH AL FATIHA. ALL PRAISES ARE DUE TO ALLAH, WHOM BY HIS GRACE, GOOD DEEDS ARE COMPLETED.

¹⁰⁹ Al-Albani, Sahih At-Tirmidhi 3/ 153

REFERENCES

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



ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/qnpn-surah-al-fatih>

TO REQUEST ACCESS TO THE RECORDING:

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

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>

