

Interpretation Of Quran - Al Fatiha: Lesson 2 _ Verses [3-7] The praise and monotheism

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knowing, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Praise is a psychological state based on knowledge of the grace of Allah, Almighty :

Oh believing brothers, we are still in Surat Al-Fatiha, and in the previous lesson I clarified, with prosperity from Allah the Almighty, the meaning of "I seek refuge in Allah from the accursed devil", and the meaning of, "In the Name of Allah, the Beneficent the Merciful", and we explained a part of the meaning of Allah, the Greatest's, word : "Praise be to Allah, Lord of the world". The word of praise as the Prophet, peace be upon him, said :

((Praise is the head of thankfulness; a worshiper will not be thankful to Allah if he does not praise Him))

[Abdulrazzak, Al-Baihaqi, from Bin Amro]

The praise is a psychological state based on the knowledge of the grace of Allah, Almighty. The first word in Islam is "Praise be to Allah; "Praise be to Allah" for creating us, and so the first blessing is the blessing of creation: so-and-so the son of so-and-so; a person born in Damascus in the year such and such. Who brought you into existence? Allah, the Almighty, said :

(Was there not an era when man was not even heard of?(1))

[Al-Insan]

If you were born in the year nineteen thirty-eight, where were you in the year nineteen thirty-six? If you got a book that was published in the year nineteen thirty, where were you when this book was published? You were not even a mentioned thing . "Praise be to Allah" for the blessing of producing, and "praise be to Allah" for the blessing of supply. He, Almighty, gave us everything we need, and "praise be to Allah" for the blessing of guidance, producing, supply, and guidance. Allah says:

(And you must realize that the Messenger of Allah is in your midst. If he were to submit to your wishes and yield to you in many of the matters, you would be befallen with misfortunes, But Allah has touched your hearts with the divine hand to create in them affection for the Faith and to make you regard it with an eye of favor, He made you hate disbelief, immorality and disobedience with heart and hand. Such persons are those who follow the path of safety and righteousness. (7))

[Al-Hujurat]

The praise is the measure for proximity to Allah, Almighty :

The word "praise be to Allah" is one of the greatest badges of the believer. "Praise be to Allah" for joy and woe, for health and disease, for nearness and farness of the worldly life, for wealth and poverty, for marriage, and before marriage, and after marriage. "Praise be to Allah" means that you know that this universe has a "Great God" who is able to do all things; if He has deprived you of something, then this is a prevention of remedy not prevention from disability. "Praise be to Allah" means that Allah, who created you, loves you, loves you more than you love yourself; so, Allah treats you, and without His treatment you would not be guided.

The topic of "Praise be to Allah" is a very broad subject, but eloquent scholars have said: "Praise is a granted matter, but for whom?" Allah said: for Allah. The word of Praise requires blessings, and the blessings are clear, no thankless person can deny them, even those who deny the existence of Allah do not deny the blessings. They say to you: "nature, the usage of water in nature, investment in goods, and advancement of lineage. These topics are dealt with by the infidels too. Blessings are undeniable to any person, even those who denied the existence of Allah cannot deny the blessings of air, water, food, drink, plants, fish, birds, flowers, and these precise conditions, which were created by Allah, Almighty, favorable to our nature; no one can deny these blessings. But the problem in the verse is that the Praise is for Allah only, while people in this world praise each other and thank each other.

"Praise be to Allah". Praise is a certainty, and you cannot praise Allah if you do not know Him. And, before you have known Allah, you do not praise Him, but you praise partners of Him; you praise those who you guess are the partners of Allah. Praise requires knowledge. Therefore, the Prophet Muhammad peace be upon him was named `Muhammad`, "the most praising" creature as a whole; there is no creature who praised Allah more than the Messenger Muhammad, peace and blessings be upon him. As if praise is the measure of approaching Allah, Almighty, the master of those who praise is also the master of creatures. Also, the names "Ahmed", "Muhammad", and "Hamed", are derived from the word "praise". Allah, Glory be to Him, created blessings for us, and taught us how to praise Him for it. "Glory be to You, we cannot count the praises for You, as You also praised yourself". How did Allah, the Greatest, praise Himself? By saying, the Almighty:

(Hearts surge forth and answer thanks to Allah, Creator of the universe, for whom all His glorious attributes are extolled and praised,(2))

Therefore, the Holy Prophet (PBUH) said:

((How wonderful is the believer ! All of his matters are good and this is not for anyone but the believer; if he had good fortune he gave thanks, then it was good for him; and if he had a misfortune he endured it with patience, so it was good for him.))

[Muslim from Suhayb]

The difference between the believer and non-believer is the praise situation which is experienced by the believer :

((If the Messenger of Allah, peace be upon Him, had a pleasing matter he said: "Praise be to Allah with Whose blessings good fortune continues"; and if he had a matter which he disliked, he said: "Praise be to Allah for everything.))

[Baihaqi from Ayesha]

If you want a fundamental difference between the believer and the non-believer I do not say, "the word 'praise'" which is spoken by all people, but rather "the praise condition". The believer lives in a permanent condition of Praise for Allah, Almighty. The believer is always thankful; if he came from a poor family, he says, "Praise be to Allah". Allah gave him an unrighteous wife. How is he going to understand this matter? Allah, Glory be to Him, gave the person this wife to straighten her, and then to receive a great reward from Allah. Allah bestowed sons upon him, and he said, "Praise be to Allah"; and, if Allah had bestowed females upon him, he

would also say, "Praise be to Allah". Both male and female, "Praise be to Allah". Allah made him sterile, "Praise be to Allah"; his work is tiresome, "Praise be to Allah"; comfortable, "Praise be to Allah"; he gets little income, "Praise be to Allah"; a big income, "praise be to Allah".

There is a very exact point here. You must not understand from this discussion that for any situation you are in, you praise Allah and that is all; rather, you have to try to improve this situation. No, this is incompatible with the ethics of the believer. The believer tries to improve his economic situation, tries to improve his education situation, attempts to raise his level in all fields. So, if he has done everything he can, and reached this level, and cannot go beyond this position, then he says: "Praise be to Allah". Here, "Praise be to Allah".

A student had a test, and he did not succeed, "Praise be to Allah". If you had devoted all of your efforts, then say, "Praise be to Allah", but if you didn't study, this is the penalty of deficiency and it has nothing to do with praising; this is the penalty of deficiency. When the human spares all of his effort, and does not get his request, then, "Praise be to Allah" after all. default

What I am saying is: The difference between the believer and non-believer is not the word of praise, but the situation which the believer experiences by the praise. Why does the believer praise Allah? Because Allah owns everything, and there is no god but Allah, Who is "the Self-Sufficient". If it does not rain, "Praise be to Allah", Who is able to do everything. Allah has no peers who can withhold Him from any act, big or small, and He is the Most Rich and the Almighty

Blessings are undeniable, but the problem is that these blessings are attributed to others besides Allah:

You work in a bureau, for example. The information which reaches those who are above you is incorrect; it is commending the reckless, and disparaging the hard-working, but Allah has the correct knowledge because He, Glory to Him, is "The Omniscient", He is "The Self-Sufficient", He is "The All-Powerful", "The Pinnacle of Wisdom", He is "The All-Hearing", and He is "The Nearest". Whether spoken or not spoken, Allah knows the secret and hides it. Why "Praise be to Allah"? Because, firstly, there is no God but Allah. There is no god but Allah, The Most Rich, and he says:

(No material or immaterial object, an article or a substance of any kind or anything with which anyone is concerned in action or in thought but We have infinite stores thereof, and what We release from all and each and send down to meet the needs is ascertained by due measure. (21))

[Al-Hijr]

There is no God but Allah "The Almighty", He is "The Only One" and "The Irresistible Subduer", and Allah judges but no one can overturn His rule. The judge, for example, rules in a case and then it is brought to a higher judge who reverses the rule. But Allah, Glory to Him, governs and no one can overturn his rule.

"Praise be to Allah" because there is no god but Allah, "Praise be to Allah" because He is "The Self-Sufficient", "Praise be to Allah" because He is "The Most Powerful", "Praise be to Allah" because He is "The All-Hearing", "Praise be to Allah" because He is "The All-Seeing", "Praise be to Allah" because He is "The Omniscient", and "Praise be to Allah" because He is "The Merciful".

So, why don't you praise Allah, Almighty? Indeed, if you knew the "Names of Allah", then you would never be sad in any situation, because you would only see a great wisdom in the actions of Allah, Almighty. The verse, in its principle, expresses that the blessings bestowed upon us by Allah are obvious, clear and bright like the sun. No one on the earth can deny it, but the problem is that these blessings are attributed to others besides Allah.

Allah, The Greatest, says:

(Hearts surge forth and answer thanks to Allah (2))

((The jinn and mankind are in mighty tidings. I Create and others are worshiped; I bless and others are thanked; My charity descends to worshipers, and their evil ascends to Me; I approach them with blessings while I do not need them, and they make Me resent them by committing sins while they cannot get along without Me)).

[The small collector from Abu Al-Dardaa, weak hold]

Blessings are undeniable, but the problem is that these blessings are attributed to others besides Allah.

(Nor do most of them recognize Allah without incorporating with Him other deities. (106))

[Yusuf]

Wherever the believer looks closely, he can deem that everyone who supports him does so by the grace of Allah:

Some may deem that benefit and woe are in the hand of so-and-so; this is a polytheism. You may consider that this wife is a refuge and a resort for you, but Allah, Glory to Him, who made her accommodation for you, and if Allah did not create love in her heart for you or deliver in her heart your hopes, she would never serve you. Wherever the believer looks closely, he can deem that everyone who supports him does so by the grace of Allah, and with the permission of Allah. Praise be to Allah alone. Hence, health is a major blessing, and it is not wonderment that the human falls ill, but a wonderment that he does not fall ill, because there are thousands and thousands of conditions, and they all must be available in order for you to say: "Praise be to Allah, the Lord of the worlds". Your body systems are working: the digestive system, starting from the mouth, the saliva, into the pharynx to the epiglottis, into the esophagus, the stomach, the pancreas, to the twelve, the absorption cells in the small intestine, and large intestine. The urinary device filter goes to the kidneys, the heart device to the lungs, muscles, bones, skin, all this works regularly. The counterpart cordial system, the nervous system, hormonal system, the pituitary gland, thyroid gland, adrenal gland, and pancreas; all this works regularly. "Praise be to Allah": this is a miracle, to wake up in the morning and you feel perfectly healthy. "Praise be to Allah".

You ate food, who created it? Who provided it? Who made it appropriate for us? The taste, the color, the odor, the mainstay, the content, and nourishment. Who diversified this food? Proteins, vitamins, sugars, and the fatty materials. Who distributed them in our food? You ate a bit of bread - who created the wheat? The earth, moon, sun, and sea participated in making this bread. If you drink a glass of water, who provided it for you? A liter of desalted water in oil-rich countries costs three riyals, or almost ten Syrian pounds. This fountain, "Al-Feeja fountain", which Allah appointed for us, I recently heard that its geological basin extends to great perimeters. Who provided this fresh, sweet water for us? "Praise be to Allah" for the cup of water, "Praise be to Allah" for the loaf of bread, "Praise be to Allah" for the apple that you are eating. Never think that you paid for it, you paid for its service. If all the people on earth came together, they could not make one apple. Who made such amounts in reasonable quantities? If the apple was available in a very little amounts, then its price would reach of two hundred Syrian pounds per kilo, so, who would be able to buy it? Who executed the ratio between man and his requirements? If the chicken lays one egg in the year, the price of one egg will be one thousand pounds, but if it lays one egg every day, then the price of one egg will be half a pound. This is reasonable, so, "Praise be to Allah". Milk, eggs, cheese, and meat, these are all blessings of Allah, no one can deny these blessings, but the problem is that most people attribute them to others besides Allah, so the verse came :

(Hearts surge forth and answer thanks to Allah, Creator of the universe, for whom all His glorious attributes are extolled and praised (2))

"Praise be to Allah" is a word means that Allah is the impeller :

Whenever you get profound in faith through actions, you praise Allah in quietness. So, if you looked at your son you said: "Praise be to Allah", who created him in this nice image? You looked at your wife, or entered your home, and ignited the heater, then turned the fan on, who made these powers available? Who deposited this thing called 'energy' in the land, through which electricity is generated? "Praise be to Allah". "Praise be to Allah" is a word that means Allah is the impeller. There is a Creator and Lord and God; the Creator is He who created, the Lord is He who supplies, and God is the impeller. Here is an example to clarify this idea: this car was manufactured by a factory, and it requires a continuous supply of oil and fuel, etc., and it needs to be driven. Then, he who drives it called "the impeller", and he who supplies it with oil is called "the lord", and he who made it is called "the creator". So, "praise be to Allah" because all of your affairs, whether they are large or small, great or negligible, minute or enormous, are limited by the will of Allah. All matters are returned to Him, and this is "monotheism". If you want to summarize "Islam" in words, then the word "There is no God but Allah," and "Praise be to Allah" is everything, and Allah is praised for everything. He is "The First", "The Last", "The Manifest", and "The Hidden", He is praised for all things, and "praise be to Allah", no-one else is praised for calamity but Him. No accident takes place, no calamity occurs, no poverty afflicts a man, no disease infects a human body, but only by an order from Allah. The Almighty said :

(No misfortune or calamity takes place on earth or weds you personally but has been predestined and committed to writing in a Book long before We make it come to pass, an act that presents itself to Allah, and how easy it is to bring it to effect ! (22))

[Al-Hadeed]

And He, Almighty, said:

(What befell you that day when the two forces met was justly brought about by Allah's permission to distinguish those whose hearts reflect the image of religious and spiritual virtues, (166))

[Al-Imran]

This is monotheism, and this is the praise; so, I recognize that in this verse the words "Praise be to Allah" combine the words "There is no god but Allah" and "Praise be to Allah".

Religion as a whole is monotheism and praise :

"Praise be to Allah" combines monotheism and praise, and this is the religion as a whole, monotheism and praise. After looking at the polytheists you find that polytheism and discontent of the infidel are the deep features in his thinking and actions. The first thing with respect to him polytheism; so and so, and so and so, requests so and so, is afraid of so and so, wishes satisfaction of so and so, and reckons with a person. He is living in the polytheism swirl, his heart is empty, and almost splits for fear of someone, almost melts for love of someone. The Prophet peace be upon him says:

((If I was choosing a close friend from among people, then I would take "Abu Bakr" as a close friend.))

[Al-Boukhari and Al-Baihaqi from Bin Abbas]

There is no human being that loved another human being on earth as our master "Abu Bakr" loved our Prophet "Muhammad", peace be upon him. However, "Praise be to Allah". Who provided this great friend for this great Prophet? Allah, Almighty. If "Abu Bakr" was created in the year one thousand five hundred and fifty, he would never meet with the Prophet (PBUH). Who created "Abu Bakr" in the era of "The Prophet Muhammad"? Allah, Almighty. So, Praise be to Allah.

We ask every one of us: Who brought you together with your wife? Allah, Almighty destined and brought you together. Who bestowed these children upon you? Allah, Almighty. Who gave you this intelligence, so you exceeded, and got experience which you earn from. Allah, Almighty. A doctor, a lawyer, an engineer, a teacher, an expert, and a professional with a highest level that generates huge profits, "Praise be to Allah". If a drop of blood, as small as the head of a pin, clotted in one of the arteries of the brain, then you would lose all your memory and experiences.

The infidel is always discontented with everything, and he doubts the wisdom of Allah.

A person is an expert in this craft and his work is very perfect; in order to make him accomplish work for you he needs two months. To whom does the grace return? Allah Almighty.

If you are a successful doctor, or a successful teacher, or a successful merchant or a successful factory owner, or you have a successful agricultural project, or you are a successful father, or you are lucky in your marriage, then "Praise be to Allah, Lord of the Worlds". This is the religion as a whole, monotheism and praise. The infidel lives in polytheism and discontent, he is always discontented with everything, pessimistic, and always doubting the wisdom of Allah.

Sometimes, the infidel says to you: "This person is not worthy of grace". He deems the grace of Allah which He gives to some of His worshipers excessive, and he finds it too little on others, as if he doubting in the wisdom of Allah.

Whereas, if you delved into matters and the unseen became clear, and Allah acquainted us with everything, then we would find that this is the right thing and we would say: "Praise be to Allah, Lord of the worlds".

Allah, Almighty, says:

(Their invocatory prayer therein shall be: Glory be to Allah and extolled are His glorious attributes. Their hearty reception therein shall be «Peace», and the conclusion of their prayer shall express their thoughts, thus: Praise be to Allah, the Creator of the universe. (10))

[Yunus]

Earthquakes happen on the earth, floods and volcanoes, violent actions, and there are the strong and the weak. There is health, extreme poverty, and famine. "Praise be to Allah, Lord of the Worlds. If you were advised of the unseen, you would choose the reality. But the problem is that this worldly life is nothing compared to the Hereafter. Therefore, Allah, Glory to Him, makes sacrifices in life in order to guide. For example, a shop owner closed his shop and the worker forgot a burning candle, and at eight o'clock in the morning the shop owner was informed that the store burned, and the goods in the store are estimated at about three million. This owner prayed in the wake of this fire, as it is a great wisdom of Allah. But what people say is: if only that worker has not forgotten the burning candle! But as for to Allah, it is a great wisdom, because if the store burning produced a repentance of the shop owner, then it is a great benefit. But, he will not know it until death.

If the realities were uncovered for the human, then he would never choose but to be with Allah, is :

Allah, The Greatest, says:

(Wait, a Day shall come when the truth comes to light and their records are exposed, and distress, horror and crushing sorrow are imposed and now they are called to prostrate before their Creator but they cannot.)42)

[Al-Qalam]

This means everything brought by Allah to you, will be uncovered,

(and now they are called to prostrate before their Creator but they cannot.)42)

Shame, humility, a sense of disgrace, and dishonor will be uncovered. Before, when they were healthy, they were called to prostrate. So, "Praise be to Allah, Lord of the Worlds". Some scholars have been puzzled as to which word is better: "There is no god but Allah" or "Praise be to Allah"! This is a summary of a summary: "Imam al-Ghazali" said, "It is not possible, to be better than what was". Some understood this speech incorrectly; the correct understanding of the phrase is: "It is not possible for the creature to be better than what was specified by Allah, Almighty". What was given to you by Allah, Almighty, is the most appropriate thing for you. If the realities were uncovered for you, then you would never choose but to be as you are.

Some people wish to be rich, some people wish to be healthy, but if the realities were uncovered for you, then you would never choose but to be as you are, because Allah, Almighty, knows what was, and He knows what is, and knows what will be. He knows what will not be, and if it were how it would be. So, it is not possible, to be better than what was.

This wife is the most appropriate woman for you, but you say dissenting: "The responsibility lies on my mother!" This is not true. "My mother was in a rush when she engaged her!", "They saw her at night!", "She fell victim to fraud!". It is not possible, to be better than what was. Only one mark was needed to become an engineer; it is not possible, to be better than what was. My name was on the list, the last name, I was going to be sent on a mission; it is not possible, to be better than what was. If you look at things through the perspective of monotheism, then you see that Allah, alone, owns everything. He forwarded and set back, allowed and prevented, and He makes things happen easily or difficultly. O Allah, nothing is easy except what Allah makes easy.

((If Allah wants to make a matter occur, He, Almighty, can take away the intellect of any person))

[Al-Khateeb and Bin Asaker from Ben Abbas]

What is predestinated by Allah to you is based on knowledge, wisdom, experience, and mercy:

Allah, The Greatest, says :

(Each and everyone has a succession of guardian angels guarding the whole on the fore and the back side upon Allah's high behest. Allah does not change the state of life of a given nation until they have changed the state of their innermost being. And when it is His will that a people be stricken with a misfortune or be wedded to a calamity, no expedient whatever nor anyone of singular ingenuity can avert it, and besides Him they have no tutelary protector (11))

[Al-R'ad]

And says :

(Should Allah open His gates of mercy to the people -in the form of the material or the immaterial- no one can close these gates or obstruct the flow of what He has permitted nor be able to withhold it either. And if He should withhold it -in one form or another- no one can accord it besides Him; He is AL- Aziz (the Almighty) and AL-Hakim (the Source of wisdom and wise mysterious dispensations) (2))

[Fater]

"Praise be to Allah, Lord of the Worlds". Whenever you delve deeper into belief, you become more

assimilating of this verse. How many parts are there in your life? I think that each of us has fifty thousand or one hundred thousand parts in his life. For example, the type of his house, his memory is a little weak, "Praise be to Allah"; the most appropriate thing is his information. He does not have the possibility to enter scientific branches; he will say "such has Allah created me". I like memorizing when I prepare lessons. "Praise be to Allah, Lord of the Worlds". This means that this is your intellectual and physical faculty. It's your predestination. Allah creates you tall and strong, or creates you weak. He made you from a wealthy family, or from a poor family. He engendered you in a high-class environment, or in an underdeveloped environment. Overall, it is not possible to be better than what was; this means, I cannot be better than what Allah gave me. That's what Allah has given to you. If the unseen was uncovered for you, then you would not choose something else, for this may be your way to paradise. Poverty is the guidance, Allah, The Greatest, says :

(and to every nation did Allah send a Messenger with the truth that guides into all truth. (7))

[Al-R'ad]

A human is guided through poverty, another guided from the death of a relative, and the third guided by a painful calamity, or by a great glorification. What is predestinated by Allah for you is based on knowledge, wisdom, experience, and mercy, "Praise be to Allah". The impeller is Allah, there is no god but Allah, and no impeller but Allah, no exalter but Allah, no abaser but Allah, no honourer but Allah, no dishonourer but Allah, no giver but Allah, no preventer but Allah, no constrictor but Allah, and no expender but Allah, Almighty. Praise be to Allah, Lord of the Worlds.

Every human being receives two kinds of nurturing from Allah, Almighty: one for his body and the other nurturing for his self :

God Himself is the Lord of the Worlds, the supplier, this is our giving.

Water is given from Allah, Almighty. The Amazon River runs about three hundred thousand cubic meters per second. "Al-Fija" spring, in good rainy seasons, sometimes floods, and meets the needs of Damascus, and maybe more. Half of its intensity supports Barada River. Our Lord is the supplier, so He, Almighty, supplies us with water.

Sometimes there is a scarcity of water, therefore, plants became yellow. A friend told me: "By Allah, last week I paid five hundred Syrian pounds, every four days, I pay five hundred pounds for the price of water to irrigate crops on the farm. It is a very difficult matter, because otherwise the trees will die. So, He who gives us water is Allah, Almighty.

Sometimes, in the days of floods, the width of the Euphrates River is about eleven kilometers, and very deep. Now, if a person walked through the river, the water would not exceed his knees. Praise be to Allah, Lord of the Worlds for his provision and for His prevention. His giving is a blessing, and His preventing is a blessing. Praise be to Allah, Lord of the Worlds, Who supplies all the blessings. But Allah, Almighty, supplies these objects with all their needs including air, water, food, drink, and everything else, whether this thing is essential or secondary. The essential includes food and drink, and the secondary include flowers. Have you eaten flowers? No, flowers are the beauty which exist on the earth by Allah, Almighty. The sky which is garnished with stars, these beautiful places that Allah made as resorts for us, are all blessings from Allah, Praise be to Allah, Lord of the Worlds.

But the meaning of the Godhead also includes psychological nurturing too; all types of calamities are derived from the verse: "Praise be to Allah, Lord of the Worlds". A father, as a small example, supplies his son with everything he needs: needs, tools, books, notebooks, his summer and winter clothes, his room including the heating, table lighting, bed, cushions, comfortable mattresses, and suitable blankets for summer and winter. This is the supplying; but, if the father caught his son lying, he may strike him. And punishing is also nurturing.

Nurture has two meanings: the meaning of provision of necessary materials, and the second meaning is psychological nurturing. Every human being receives two kinds of nurture from Allah: nurture for the body, and nurture for his-self. Everything that happens to you is from Allah, Almighty, on the basis of your reality and your

mentality. Praise be to Allah, Lord of the Worlds.

Allah, Glory be to Him, is Beneficent and Merciful. Beneficent in and of His-Self, and Merciful in His actions :

In previous lesson I told you that the word "Lord" requires knowledge, requires experience, requires richness, requires constant supervision, requires wisdom, and requires compassion. The Lord of the worlds must be strong, wealthy, wise, omniscient, pinnacle of experience, merciful, self-subsisting, and His supervision is permanent. The educator will not be successful if those whom he educates are absent. The teacher cannot be called successful if he is absent from his students. The Lord of the worlds must be strong, rich, omnipotent, wise, merciful, permanently supervising, and self-subsisting. Praise be to Allah, Lord of the Worlds. The word "Lord" consists of giving. Our Lord, glorified and exalted, did not say, 'Praise be to god'; He did not say, 'Praise be to the Creator'; but instead He said: Praise be to Allah, the Lord of the Worlds. That means you have a Lord.

Once, I heard a man on the road, and he said angrily: "One who has no father does not have a Lord!" I was affected by this word, there may be some of us who are orphans and fatherless, but Allah always exists.

If the eyelids of care behold you

Then sleep safely without fears

If Allah has given you, who can stop Him

And who can give you, if He prevented

Stay with Allah, you will find Him with you

And leave all, and beware of your greed

(Hearts surge forth and answer thanks to Allah, Creator of the universe, for whom all His glorious attributes are extolled and praised (2) Al-Rahman, AL-Rahim (3))

The Beneficent in and of His-Self, The Merciful in His actions, He is compassionate. There is a perfect congruity between Allah's actions and His-Self. Sometimes, there is a gap between a person and his actions and his mentality, there is a space between his actions and his mentality. He may perform an act that is merciful, but his heart is hard as a stone. The circumstances forced him to carry out this act, and his intelligence led him to do it. But Allah is Beneficent and Merciful: Beneficent in and of His-Self, Merciful in His actions.

The Beneficent torments, but The Merciful does not torment :

Allah, Glory be to Him, said in the story of our Master "Ibrahim" :

(«O father», he added, «I have an uneasy sense of the probability of a retributive punishment which might be assigned to you from AL-Rahman in requital of your submission to AL-Shaytan, and that shall bring you closer to him in alliance and intimacy» (45))

The Beneficent torments, but The Merciful does not torment. Look at the exactness of the previous verse. Our Lord, The Almighty, Beneficent in His-Self and His compassion requires Him to bring some hardships to His worshiper. These hardships are called “hardships”, while mercy is a luxury. Therefore, our Lord, Almighty, said :

(Should they disbelieve you O Muhammad then say to them: « Allah's mercy is vast; it is extended to all, especially to those who repent. But His indignation against those who grow daily more and more wicked is irrevocable» (147))

[Al An'aam]

Look at this miraculous matter, that His mercy does not require prevention of the agony which He destined for the evildoer. Allah, The Greatest, said:

(«O father», he added, «I have an uneasy sense of the probability of a retributive punishment which might be assigned to you from AL-Rahman in requital of your submission to AL-Shaytan, and that shall bring you closer to him in alliance and intimacy» (45))

[Miriam]

The Merciful is the quality of Allah's actions, but the Beneficent is the quality of His-Self. What remains? He is the God, He is the Lord, He is the Beneficent and the Merciful. “The Beneficent and the Merciful” is a combination of all “The Beautiful Names”, so the strength of Allah is coming from His mercy, His kindness is coming from His mercy, His violence is coming from His mercy, and His actions are coming from His mercy. Hence, there are “Collective Names”, and “The Merciful” is one of the “Collective Names”.

If the “Day of Resurrection” comes, then you have no choice, and Allah, Alone, is the owner of everything :

But :

(Malik Yawm al-Din (The Absolute Sovereign Who has sole authority over of Day of Judgment) (4))

If we became aware of the meaning of this verse, then we would tremble. We're free in our choices as long as we are alive. As long as the heart beats, you have freedom of will; anything is possible now, reform is possible, and repentance is possible. Allah, The Greatest, says:

(However, I am indeed Forgiving; I extend forgiveness to him whose heart reflects the image of religious and spiritual virtues and his deeds wisdom and piety and Providence his guide. (82))

[Taha]

But :

(Malik Yawm al-Din (The Absolute Sovereign Who has sole authority over of Day of Judgment) (4))

If the “Day of Resurrection” comes, then you have no choice. The trust which Allah has placed in you, this assignment, the choice that Allah gave you, the universe that Allah has bestowed for you, this mind and intellect that Allah has characterized you with, all will end.

(Malik Yawm al-Din (The Absolute Sovereign Who has sole authority over of Day of Judgment) (4))

The worldly life is a place for working, and the afterlife is a place for requital.
The Prophet, peace be upon Him, said :

((Live as long as you want, then you are dead; love who you want, then you are leaving him; and do what you want, then you are requited for it))

[Narrated by Al-Shirazi and Al-Baihaqi from Jaber]

Do what you want, give or do not give, be fair or unfair, benefit others or do not benefit others. Do what you like, then on the “Day of Resurrection” is the day of requital. If you treated your wife with kindness, or you offended her, then it is your responsibility.

You spent money in the way of Allah, it is up to you; but if you did not spend then you would bear the consequence of greed.

(Allah does not charge a soul except with what it can bear; a soul shall qualify to reap the fruit it merits for its innocence and piety, and it shall pay its own debt and suffer accordingly. Therefore, beseech Him in heaven to take mercy on your souls (286))

[Al-Baqarah]

And Allah, Almighty, said :

(And he who denies Allah's system of faith and worship or incorporates with Him other deities shall find that the consequence of his infidelity rebounds back on him. And those who imprint their deeds with wisdom and piety, simply pave the way for a blissful abode in the beatitude of heaven, Allah willing (44))

[Al-Rum]

The following verse exhorts for the righteous work :

(Malik Yawm al-Din (The Absolute Sovereign Who has sole authority over of Day of Judgment) (4))

If the angel of death comes it will all be over. The choice is over, the trust is over, desires are stripped, the universe is folded, and thoughts break down. It's all over. The “Day of Resurrection” is the day of requital, and Allah is its owner. As for now you have the choice, the choice to repent or not repent, be abusive or beneficent. But on the “Day of Resurrection” the choice ends. It is as if this verse exhorts you to do righteous deeds, so never reach this day without a good deed being with you when you are in the presence of Allah. As for this :

(You who believed and gave credence to the Prophet's mission, revere Allah in the manner appropriate to His Absolute Sovereignty. Entertain the profound reverence dutiful to Him and adhere to Allah's' system of faith and worship so that when death lays his hands on you and you go through its door, you will have conformed your will to Allah's blessed will (102))

[Al-Imran]

The “Day of Resurrection” is the day of requital. We are now in days of work. In the academic year, for example, a student comes to school. He either likes to study or not to study, works hard or does not work, review or does not review, memorizes or does not memorize, completes homework or does not complete it, or maybe he copies it from his friends. He can because he has the freedom of choice; but when he has a test at the end of the year, that day is the day of requital. In the exam, the man is honored or insulted, but during the

school year there is no insult for the lazy, he has a time limit, and was given an opportunity. We are now like this student. Now we have the opportunity. You are free now, you can come to this Council or not. There are those who watch television. Someone says to you: "By Allah, this station is enjoyable, but that station is dry and its programs are poor.

The worldly life is a place for working, and the afterlife is a place for requital. It has been said: "The worldly life is a place for charge, and the Hereafter is a place of honor". In the Hereafter the choice will be over, and the charge will end, and both words, "lawful" and "unlawful" will end. You are in a Paradise as wide as the heavens and the earth. There is no turning a blind eye in the Hereafter, and no waking up early for the dawn prayer, no spending money for charity, no walking in the sun, and no heat, in a Paradise as wide as the heavens and the earth.

The requital of the believer on the "Day of Resurrection" is as mentioned in some verses of the wise "Holy Quran" :

Our Lord, Glory be to Him, said:

(And this Day shall those destined to the abode in Paradise be preoccupied with the world of supreme blessedness in which they do rejoice beyond a common joy (55) And together with their mates they shall be reclining on luxurious couches in the shades afforded by trees and overshadowing foliage (56) Wherein they shall enjoy fruits as well as all that they think of and whatever they ask for (57) They shall be greeted with the expression of good will »Peace« from Allah, the Creator, Who is indeed Rahimun (58))

[Yaseen]

Congratulations to them, at that time :

(For the accomplishment of a like exalted end Hereafter shall endeavor those who aspire to attain it (61))

[Al-Saffat]

And He said :

(Drinks that end with a musky flavor, delicious and righting; an inspiring goal for which may compete those whose ambition is the heavenly bliss. (26))

[Al-Mutaffifeen]

And He, Almighty, said :

(But the righteous who keep Allah in mind and entertain the profound reverence dutiful to Him will take abode in gardens of surpassing beauty ornamented with beautiful springs (15) satisfied with what Allah has fulfilled of their wish and their desire and expectation; they were charitable in life and they performed their duties to the best (16) They hardly missed a night but apportioned part of it, be it little or much, to divine worship at the expense of their sleep (17) And they entreated Allah humbly when the stars became invisible at the gleam of dawn: «O Allah they prayed, to err is human, to forgive is divine. We beseech your forgiveness of our errors and our iniquities if we had inadvertently done any»(18) And they apportioned a determinate share of their wealth to distribute among the needy who make requests for aid, and among those without the means of bare subsistence and among the faint souls past corporal toil (19))

And He said :

(Then he who is given his book, bearing his record, in his right hand will joyfully say to those he meets: «there, you may read my book lending radiance of the divine glory»(19) «I was convinced», he adds, «of the truth of The Day of Judgment when I would be requited the like for the like»(20)

Such persons whose deeds were imprinted with wisdom and piety shall live in comfort and delight (21) In Gardens exalted and blissful, spectacular and most pleasing to the sight (22) With fruits on branches springing up and down to be always within easy reach and always in their sight (23) Welcomed therein, they will be told: «Eat and drink and enjoy all that affords pleasure, in return for the works of equity you had done in the days bygone» (24))

[Al-Haqqa]

The Holy Quran was combined in “Al-Fatiha” :

We are now in a place of action, and the “Day of Resurrection” is a day for requital and taking responsibility. However, if the “Day of Resurrection” comes to a person, then everything ends, his choice has ended, and all the opportunities have ended.

As for now all the opportunities are afforded, the gates of mercy are open, the gates of straightness are open, and the gates of righteous work are open. But if the “Day of Resurrection” comes, everything will end; the freedom of choice will end, and the worldly life will end. On the “Day of Resurrection” the transaction is not with money but with good and bad deeds; the merits of the abuser will be taken and will be given to those whom he harmed:

(«The Day when neither wealth nor progeny shall be of advantage.» (88) «Except him who comes to the audience of Allah with his heart in its right place, heartened or filled with devotion» (89))

[Al-Shu'araa]

After this introduction :

(Hearts surge forth and answer thanks to Allah, Creator of the universe, for whom all His glorious attributes are extolled and praised (2) Al-Rahman, AL-Rahim (3) Malik Yawm al-Din (The Absolute Sovereign Who has sole authority over of Day of Judgment) (4) It is You and You alone Whom we worship, it is You and You alone Whom we invoke for guidance and help (5))

When The Prophet (PBUH) said :

((The Quran was combined in Al-Fatiha))

[Mentioned in the impact]

he was right. Because everything is present in Al-Fatiha, The Deity, The Praise, The Godhood, and The Greatest Name of Allah

(Al-Rahman, AL-Rahim)

and the fate which is inevitable,

(Malik Yawm al-Din (The Absolute Sovereign Who has sole authority over of Day of Judgment))

Now , your logical attitude is :

(It is You and You alone Whom we worship, it is You and You alone Whom we invoke for guidance and help)

If Allah, Almighty, said:” We worship you alone” the meaning would be different. If the object preceded the verb, then it is “the parenthesizing method”; this means: “we worship you and we don’t worship any one with you”, if Allah said: (We worship You alone !) it has a meaning, and (It is You and You alone Whom we worship) has a different meaning. So, the highest ranking that a human reaches is to be aware that the right of worship is for Allah alone.

The highest ranking that the Prophet (PBUH) reached is that he was a worshiper to Allah, a real worshiper ! And, his choices matched with the orders of Allah perfectly. Sometimes, our choices do not match the command of Allah. Maybe we implement, for example, ninety percent, and there is ten percent that is not implemented in your actions; then, you are not a complete worshiper. The perfect worship is when your choices are one hundred percent matched with what was ordered by Allah, Almighty: then, you are a worshiper of Allah. But if you are not, then you must be a slave to your desires:

((Let the slave of the Dinar, Dirham, and Khamisa (i.e. money and luxurious clothes) perish for he is pleased if these things are given to him, and if not, he is displeased !))

[Boukhari from Abu-Horayra]

If you are not a worshiper for Allah, then you are a slave to your desires. And if you are not a slave to your desires, then you are a slave to one of the worshipers of Allah. So, you are a slave to an ignoble worshiper. Be a worshiper of Allah, because the worship of Allah is free.

The principal reason that the human was created on the earth was to worship Allah:

(It is You and You alone Whom we worship)

Worship is a perfect obedience that is founded on knowledge, and ends with happiness. Otherwise, it would not have been of such importance. Allah, The Greatest, said :

(I have not created the Jinn and mankind but to recognize Me, serve Me and to worship Me with appropriate acts and rites (56))

[Al-Zariyat]

The principal reason for the creation of the human on earth is to worship Allah. It means that he knows Allah, so he obeys Him, and happy to be near to Him,

(It is You and You alone Whom we worship)

Allah, The Greatest, said :

(Nor did We send a Messenger before you O Muhammad but We inspired him with the truth clearly indicating that there is no llah but I the Creator, therefore worship Me and adore Me with appropriate acts and rites and regard Me with extreme devotion)

[Al-Anbiyaa]

Monotheism and the worship of Allah, Almighty. He, The Greatest, said:

(«I am Allah, there is no llah but I, therefore, worship Me and adore Me with the appropriate acts and rites and observe the act of divine worship applying remembrance to Me.» (14) « The predetermined Eventful Hour shall inevitably come to pass, I almost keep it from the knowledge of others so that each soul be requited with what is commensurate with its deeds,» (15) « Therefore do not let those who reject the idea of Resurrection and lust after vanity influence your conduct, your belief or your trust in Me lest you suffer spiritual death and moral ruin» (16))

[Taha]

I swear by Allah that the previous verse is enough, the infidel has a long hope.

Bowing is the declaration of the submission to Allah, and the prostration is asking Allah for help :

Allah, The Greatest, said :

(Be patient O Muhammad and rest content with those who invoke Allah's mercy and conciliation morning and evening in quest of nothing but His acceptance and His countenance speaking good will. And let not your mind's eyes turn aside from them or vacillate between them and the worldly-minded, setting your thoughts upon the ephemeral and fleeting glories of the world. Nor should you obey the one neglecting his duty to Allah and by consequence We closed his heart's ears, the one who counsels deaf and lusts after his vain desires and carries his vanity to excess that he cannot be reclaimed from a life of vice nor will he be reclaimed by Allah's grace (28))

[Al-Kahf]

A very great Divine prohibition

(Nor should you obey the one neglecting his duty to Allah and by consequence We closed his heart's ears, the one who counsels deaf and lusts after his vain desires and carries his vanity to excess that he cannot be reclaimed from a life of vice nor will he be reclaimed by Allah's grace)

Allah, Almighty, said :

(Malik Yawm al-Din (The Absolute Sovereign Who has sole authority over of Day of Judgment) (4) It is You and You alone Whom we worship, it is You and You alone Whom we invoke for guidance and help (5))

But the worship of Allah, Almighty, needs help from Allah, The Almighty. When you are bowing, you announce your submission to Allah, and in prostration you ask Him for help. So, The Prophet, peace be upon him, said :

((Every verse has its share of bowing and prostrating))

[Al-Baihaqi from Abu Al- A'liya]

You say :

(Guide us, O Allah, to the path of righteousness (6) The path where those You guided were covered and protected by Your gracious wing, not the path of those who came within the measure of Your wrath, nor the path of those lost in a maze (7))

The Prophets are truthful, righteous, faithful, people of wisdom, people of good hearts, and those who are with pure characters.

The difference between “those who came within the measure of Your wrath” and “those lost in a maze” :

Allah, The Greatest, said :

(The path where those You guided were covered and protected by Your gracious wing, not the path of those who came within the measure of Your wrath, nor the path of those lost in a maze (7))

There are people who knew and disobeyed, and those who have upon them the wrath of Allah, and there are people who did not know Allah, Almighty: those are astray:

(The path where those You guided were covered and protected by Your gracious wing, not the path of those who came within the measure of Your wrath, nor the path of those lost in a maze (7))

Allah, Almighty, says to you, as if He is speaking to you in the prayer :

(Say O Muhammad to those of the men who have conformed to Islam to restrain their eyes which includes:

a) Obliquity of the eyes,

b) Staring a person out of countenance

c) Staring a person up and down

d) To guard their sexual morality and to refrain from unlawful sexual congress, sex perversion and sex abuse.

e) And to guard the chastity of their speech.

This imparts to them sanctity of manners and chastity. Allah is Khairun (Omniscient) of all that they do (30))

[Al-Nour]

When you bow you say : "Glory be to my Lord the Great". This means, "submission to you, O Lord. In this command, I am submissive to you". In prostration you say : "Glory be to my Lord the paramount". This means, "Oh my Lord, help me to execute this command". So, the Prophet, peace be upon him said :

((Every verse has its share of bowing and prostrating))

[Al-Baihaqi from Abu Al- A'liya]

Verses from the wise Quran about human weakness :

Every verse you have read in the prayer has its special bowing according to its significance, and every verse has its special prostrations according to its significance. It begins :

(Hearts surge forth and answer thanks to Allah, Creator of the universe, for whom all His glorious attributes are extolled and praised (2) Al-Rahman, AL-Rahim (3) Malik Yawm al-Din (The Absolute Sovereign Who has sole authority over of Day of Judgment) (4) It is You and You alone Whom we worship, it is You and You alone Whom we invoke for guidance and help (5) Guide us, O Allah, to the path of righteousness (6) The path where those You guided were covered and protected by Your gracious wing, not the path of those who came within the measure of Your wrath, nor the path of those lost in a maze (7))

We do not worship any but You; we have no obedience to any creature in disobedience to the Creator, but we are weak :

(Allah means to unburden your minds and your conscience by ordaining what is compatible with your nature and to unburden to you the sins and sorrows of life, for man was created wanting in moral strength endurance, and resistance, lacking fortitude and courage, strength of purpose and will, and the weakest among you are often deceived by others (28))

[Al-Nisa]

And Allah, the Almighty, said :

(«O Allah, my Creator,» Said Yusuf, «I would rather be imprisoned than submit to their evil desire; and unless O Allah, You keep their intrigues away from me, I may succumb to their temptation and be one of these wrongful of actions.» (33))

[Yusuf]

Your Lord wanted to exhibit His grace on you, so He created grace and imputed it to you

(It is You and You alone Whom we worship, it is You and You alone Whom we invoke for guidance and help)

asking You for help in order to worship You.

Your Lord wanted to exhibit His grace on you, so He created the grace and imputed it to you.

(It is You and You alone Whom we worship, it is You and You alone Whom we invoke for guidance and help (5))

Whereupon, you address Allah, The Almighty, :

(Guide us, O Allah, to the path of righteousness (6) The path where those You guided were covered and protected by Your gracious wing, not the path of those who came within the measure of Your wrath, nor the path of those lost in a maze (7))

Those who are successful, those who are prosperous, those believers who are happy in the worldly life and the Hereafter, who had known you, had obeyed you, had drawn near to you, had learnt about you, and were happy to be near you,

(The path where those You guided were covered and protected by Your gracious wing)

He who obeys Allah and His Messenger, Allah, Almighty will crowd him together with the Prophets, the truthful, the martyrs, and righteous.

(The path where those You guided were covered and protected by Your gracious wing, not the path of those who came within the measure of Your wrath, nor the path of those lost in a maze (7))

Those who knew Allah, and avoided His legislation: "We heard and disobeyed. They say: "We are worshipers of benefaction not worshipers of examination". The prayers which were said by them: "You ordered us but we did not obey, and You inhibited us but we committed, and nothing is useful for us but your grace!" Those are the people who were the objects of Allah's anger.

(The path where those You guided were covered and protected by Your gracious swing, not the path of those who came within the measure of Your wrath, nor the path of those lost in a maze (7))

Heroism is to read Al-Fatiha while you are understanding its meanings :

You know Allah and you disobey Him!

A man said to Ibn Al-Adham: "Give me permission to sin."

Ibn Al-Adham said: "If you do five things, sin will not harm you."

The man asked, "What are they?"

He said: "If you want to disobey Allah, then do not inhabit in His land."

The man said: "Where should I live then?"

Ibn Al-Adham said: "How could you live in His land and disobey Him?"

The man said: "What about the second?"

Ibn Al-Adham said: "If you want to disobey Allah, try not to eat from His sustenance".

He replied, "Then, what am I going to eat?"

Ibn Al-Adham said: "How can you live in the land of Allah and eat from His sustenance, and then disobey Him?"

The man said: "Give me the third".

Ibn Al-Adham said: "If you want to disobey Allah, then strive for Him not to see you."

He replied: "How can He not see me given that He is the Lord of the Worlds?" Ibn Al-Adham said: "So, You inhabit Allah's land, and eat of His sustenance, then you disobey Him, and He sees you?!"

Therefore:

(Guide us, O Allah, to the path of righteousness (6)The path where those You guided were covered and protected by Your gracious wing, not the path of those who came within the measure of Your wrath, nor the path of those lost in a maze (7))

We conclude this lesson with the words of the Prophet, peace be upon him:

((The Quran was combined in Al-Fatiha))

[Mentioned in the impact]

You read Al-Fatiha in every prostration :

((There is no prayer for those who did not read the opening ("Fatiha") of the Book))

[Accepted upon narrated from Abada bin Samet]

Heroism is to read Al-Fatiha while you are understanding its meanings .

(Hearts surge forth and answer thanks to Allah, Creator of the universe, for whom all His glorious attributes are extolled and praised (2) Al-Rahman, AL

Translation : Iman Nashar

Auditing : Zena El-Abaza